Poctry.

THE ENGLISH CHURCHMAN.

Still do I love to learn, from those who died Rebellion's victims and their country's pride, How to despise hold Reason's ceaseless din, And reign omnipotent myself within. Fast on the Rock that has for ages stood The tempest's howling, and the ocean's flood, My faith in my dear Mother-Church I ax, And reorn Religion's modern politics. What, though no more her awful lightnings shine To guide the wanderer to her sacred shrine ;-Though statesmen deem they may with safety spoil Those courts that prove their fathers' holier toil; While, sacrilege their path to future fame, They glory in the deeds that stamp their shame; Deep in that Church what treasures buried lie, l'ascen, unlook'd for by the careless eye! How gleam in each old half-forgotten rite The magic rays of apostolic light! Oh! would her priests but dare to raise on high Her glorious banner to the storm-rent sky; He bold to plead their Mother's holy cause, Nor shrink from one least tittle of her laws; Then might our England justly hope to be What she was once—the faithful and the free; Then might she, with her meteor flag unfurl'd, Despise the threatenings of a banded world !-Lord John Manners.

CHARLES JAMES FOX. (From Alison's History of the French Revolution).

The health of this illustrious man had for some weeks past been declining; and in the middle of July [1806] he se compelled to discontinue his attendance in Parliament, though he was still assiduous in his duties at the Foreign Office. Notwithstanding all the efforts of medical still, his complaint daily became more alarming, symp-toms of dropsy rapidly succeeded, and yielded only for a buef space to the usual remedies. On the 7th September he sunk into a profound state of weakness, and on the 13th of the same month breathed his last, having entertained almost to the end of life confident hopes of re-

Thus departed from the scene of his greatness, within afew months after his illustrious rival, CHARLES FOX. Few men during life have led a more brilliant career, and Mackintosh, "of his character communicated confidence; ness of his manners inspired friendship."-" I admired." says Gibbon, "the powers of a superior man, as they were blended in his attractive character with the simplicity of a child. No human being was ever more free from any taint of malignity, vanity, or falsehood." Nothing can more strongly mark the deep impression made by this part of Mr. Fox's character than the words of Barke, pronounced six months after all intercourse between them had ceased; "To be sure, he is a man made to be loved.

A man of pleasure in every sense of the word; dissipated and irregular in private life; having ruined his private fortune at the gaming table, and often emerging an such haunts of vice to make his greatest appearances in Parliament, he yet never rose without, by the elevasciting the admiration, not only of his partisans, but of his opponents. The station which he occupied in the British Parliament was not that merely of the leader of a poserful and able party. He was at the head of the the human race. To his words the ardent and enthusiastic every where turned as to those of the gifted spirit intrusted with their cause. To his suppon the oppressed and destitute universally looked as their last and best refuge in periods of disaster. "When hepleaded," says Chateaubriand, "the cause of humanity, reigned-he triumphed. Ever on the side of suffer ing his cloquence acquired additional powers from his gratuitous exertions in behalf of the unfortunate. He creat even to the coldest heart. A sensible alteration in the some of the orator discovered the man. In vain the stranger tried to resist the impression made upon him;

be turned aside and wept." Mr. Fox was the greatest debater that the English Parfament ever produced. Without the admirable arrange ment and lucid order which enabled Mr. Pitt to trace, through all the details of a complicated question, the ruling principle which he wished to impress upon his audience, he possessed a greater power of turning to his ova advantage the incidents of a debate or admissions of an antagonist, and was unrivalled in the power and eloquence of his reply. In the outset of his speech he often liboured under a hesitation of expression, and was ungainly or awkward in manner; but, as he warmed with the subject, his oratory became more rapid—his delivery impassioned-and, before it closed, the enraptured senate often hung in breathless suspense on his words. He was an accomplished classical scholar, and was master of an extraordinary power of turning to the best advantage the information which he possessed, or had gained during the debate; but his habits were too desultory-his indolence 100 great-his love of pleasure too powerful, to permit im to acquire extensive knowledge. Respectable as an historian, the fragment on the annals of the Revolution which he composed is justly admired, from the purity of its style and the manliness of its sentiments; but the pen was too cold an instrument to convey the fervid bursts of his eloquence, and the reader will look in vain for the impassioned flow of the Parliamentary orator. It is in the debates of the House of Commons that his real greatfiess is to be seen: and a vigorous intellect will seldom receive higher gratification than from studying the vehement declamation—the powerful and fervent reasoning by which his great speeches are there distinguished.

But all this notwithstanding, the fame of on the decline. With the extinction of the generation which witnessed his parliamentary efforts—with the death of the friends who were captivated by his social qualities, his vast reputation is sensibly diminishing. Time, the mighty agent which separates truth from falsehood—experience, which dispels the most general illusions—suf-fering, which extinguishes the warmestanticipations when unfounded in human nature, have separated the wheat from the chaff in his principles. In so far as he sought to aphold the principles of general freedom, and defend the cause of the unfortunate and oppressed, in whatever in so far as he protected in legislation the freedom of the press, and stopped the infamous traffic in human flesh, his efforts will ever command the respect and sympathy of mankind; but in so far as he sought to advance this cause by advocating the wild prospects of the French Revolution, and pulliated when he could not defend their trocious excesses-in so far as he did his utmost to transfer to this country the same destructive doctrines and, under the name of Reform, sought to give an entrance bere to Jacobin fanaticism and infidel zeal—in so far as he counselled peace and recommended concession, when peace would have been the commencement of civil warfire, and concession a cronching to revolutionary ambition,-he supported principles calculated to destroy all the objects which he himself had in view, and induce the ten tyranny against which the thunders of his eloquence

The doctrines, that all abuses are owing to power being confined to a few hands—that the extension of political influence to the lower classes is the only antidote to the eril-that virtue, wisdom, and intelligence will be brought to hear on public affairs when those classes are entrusted with their direction—and that the growth of democratic accendance is the commencement of social regeneration,the sometimes amiable from the philanthropy of those who support them, and always will be popular, from the acreeable flattery they convey to the multitude. They are liable to only one objection—that they are altogether visionary and chimerical, founded on a total misconcepthan of human nature, and invariably lead, when put in practice, to results diametrically the reverse of what were held forth or expected by their supporters. Abuses, by be introduction of a democratic regime, it is soon found,

personal and social security, instead of being established, are kept in perpetual jeopardy; the weight of public opinion, instead of an antidote to evil, becomes its greatest promoter, by being exerted in favour of those by whom its enormities are perpetrated. It is by the opposing influence of these powers that the blessings of general freedom are secured under a constitutional monarchy: no hope remains of its outliving the spring flood which drowns the institutions of a state, when these antagonist forces are brought for any length of time to draw in the same direction. The liberties of England long survived the firm resistance which Mr. Pitt opposed to revolutionary principles; but those of France perished at once, and perhaps forever, under the triumph in which Mr. Fox so eloquently exulted on the other side of the Channel Taught by this great example, posterity will not search at Philippi. He, being led by a miracle to believe in the the speeches of Mr. Fox for historic truth, or pronounce truth of the Christian Religion for which Paul and Silas him gifted with any extraordinary political penetration; on the contrary, it must record with regret, that the light which broke upon Mr. Burke at the outset of the Revo-lution, and on Mr. Pitt before its principal atrocities began, only shone on his fervent mind when descending to the grave; and award to him, during the greater part of his career, the praise rather of an eloquent debater, a brilliant sophist, than either a profound thinker or a philosophic observer. But recollecting the mixture of weakness in the nature of all, and the strong tendency of political contention to dim the clearest intellect and warp the strongest judgment, it will, while it condemns a great part of his principles, do justice to his motives and venerate his heart—it will indulge the pleasing hope, that a longer life would have weaned him from all, as he honourably admits it has done from many of his earlier delusions; and admire the magnanimous firmness with which. on the bed of death, he atoned for his past errors, by

CERTAINTY OF SALVATION IN THE CHURCH. (From Bishop Beveridge).

bequeathing, in a moment of extraordinary gloom, the

flag of England unlowered to his successors.

While you live constantly in the communion of our Church, you are sure to enjoy all the means which Christ hath appointed for your salvation, faithfully administered in the same way and manner that he appointed; you are sure to be fully instructed in your duty both to God and man; you are sure to pray together in such a form, as both for the matter and method and manner of it agrees exactly with the word of God; you are sure to have the sacraments of baptism and the Lord's supper administered name were ever the object of more affectionate love and unto you, according to Christ's own institution, without admiration from a numerous and enthusiastic body of any additions to it, or detractions from it; you are sure to admiration from a numerous and entitusiastic body of ficials. Their attachment approached to idolatry. All have all this done by persons rightly ordained and authorised thereunto by Christ himself, and you are sure that the tribate the sure has the sur and famings, and no many, were forgotten in the generous warmth of his feelings, and the enthusiastic that what they teach you is sound and orthodox, the very same doctrine which Christ and his Apostles taught; for which Christ and his Apostles taught; for when they are ordained, they solemnly profess and prothe ardour of his cloquence roused enthusiasm; the gentle- mise in the presence of God, that they will instruct the people committed to their charge out of the holy Scriptures; and that they will teach nothing (as required of necessity to eternal salvation) but what they are persuaded may be concluded and proved by the said Scriptures; neither can they afterwards be admitted to preach, till they have subscribed to the Articles and Liturgy of our Church; in which, as I observed before, the doctrine of the Apostles is fully contained. And besides all this, so long as you continue in the communion of our Church, you are sure to have the words and sacraments adminis tered to you, by those who have the charge of your souls committed to them, and who are therefore obliged both in duty and interest, to take as much care of you as them selves, their own eternal salvation depending, in a great measure, upon their faithful discharge of their office wards you. To which also God hath promised the assistance of his own grace, and holy Spirit to make it effectual to you for the great ends and purposes for which he sor-dained. So that all things considered, it is morally im-possible that you should be led into arror, be ignored to the truth, or miss of grace or salvation, if you hold con-stant communion with our Church, and sincerely believe to you for the great ends and purposes for which it is or and live according as you are there taught.

But if you leave the communion or fellowship of ou Church, or ioin vourselves to any of the sects which are risen up among us, as you will be certain to want many of the means of grace which you here enjoy, you will be uncertain whether you shall enjoy any of them, so as to attain the end for which they were appointed, even the salvation of your souls; for you will be uncertain whether they who administer them be lawfully called and sent by Christ to do it, as be sure many of them are not. You will be uncertain whether you can join with them in prayer; for in some places they know not what they say, to say, until they have said it, and how then can you know You will be uncertain whether you shall ever receive any benefit from the sacrament of the Lord's supper; for some never administer it at all, others do it either so imperfectly or irregularly, that the virtue and efficacy of it s very much impaired, if not quite destroyed; you will be uncertain whether they preach the true doctrine of the gospel, for they never subscribed to it, nor solemnly promised to preach that and no other; neither are they called to an account for any thing they say or teach, be it ever so false and contrary to what Christ and his Apostles taught; so that they may lead you blindfold whithersoever they please, without controul; and after all, you will be uncertain whether they seek you or yours, for they have no more obligation upon them to take care of souls, than you have to take care of theirs; and therefore the most favourable and the most charitable construction that can be put upon the separation from our Church, is, that it is leaving a certainty for an uncertainty which no wise man would do in any thing, much less in a matter upon which his eternal happiness and salvation depends; from whence ye may easily observe, that it is your wisdom and interest, as well as duty, to be steadfast is in the doctrine, so likewise in fellowship or communion with the Church, as the first disciples were.

BAPTISM NECESSARY TO SALVATION. (From the Episcopul Magazine).

Baptism is a Greek word signifying washing. By Christian Baptism we understand that rite or ceremony of the Christian Religion which consists in the application of water, in the Name of the Father, of the Son, and of the Holy Ghost, to those who desire to have an assured interest in the salvation which Christ has purchased for men by His death: which salvation He offers to bestow, freely and undeservedly, upon all who will rightly seek it in Baptism. By seeking it rightly, we mean that all who are canable of it should come to baptism with repentance and faith; without which their baptism will them. By repentance, we mean that they should be truly sorry for their sins and offences against God; very desirous of obtaining His forgiveness of them: and heartily resolved with His help to strive against and forsake their sins, and to serve Him faithfully. By Faith, we mean a true belief of all things made known to us in the word of God, especially those which concern the being and nature of God, and the salvation which is through Christ-as that there is only one God: and Three Persons in God:the Father, the Son, and the Holy Ghost; that Jesus Christ, who was born of the Virgin Mary and died upon the Cross, is the Son of God, and by His death, has obtained pardon and eternal salvation for all men who will come unto God through Him, in His appointed ways, of which Bantism is the first.

Christian Baptism was instituted or appointed by Jesus Christ himself, who authorized His apostles, (and in them all who should thenceforth act under their authority), to make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: pro-mised to be with them, in the administration of it, saying, "Lo! I am with you always even unto the end of the world: and declared the saving effects of baptism, saying, that believeth and is baptized shall be saved." (Matt.

xxviii., 16-20; Mark xvi., 14-16). The necessity of baptism, in order to obtain forgiveness of sins, is clearly shown by St. Peter's address to the Jews on the day of Pentecost. For, when the Jews, awakened to a sense of their guilt, came crowding in alarm to the apostles, to ask them what they should do to be saved, St. Peter's immediate answer was, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins." (Acts ii., 38). The same appears increduction of a democratic regime, it is soon found, from the account of Philip and the eunuch. In the apparent of being diminished, are multiplied tenfold; tyran-

eunuch said. "See here is water, what doth hinder me to be baptized?" to which Philip answered, "If thou believest with all thine heart, thou mayest." (Acts viii., 36, 37.)

The same may be observed in Ananias' exhortation to St. Paul. When the latter, who had been a persecutor of the Christian Religion, was awakened to receive that faith which he had before attempted to destroy, he came, according to the instructions which he had received from Christ, to Ananias for direction what he ought to do. In Ananias' exhortation, Baptism formed a conspicuous feature,-"Now, why tarriest thou?" he said "Arise, and be haptized, and wash away thy sins, calling upon the name of the Lord." (Acts ix., 18; xxii., 16.)

We are taught the same by the account of the gaoler were in prison under his care, came trembling before them, and asked them. "Sirs, what must I do to be saved?" They said unto him, "Believe in the Lord Jesus Christ, and thou shalt be saved; and they spake unto him the word of the Lord." Their address did not occupy much time; but, in the course of it, so much did they upon the necessity of baptism, that the gaoler took them the same hour of the night, "and washed their stripes, and was baptized, he and all his, straightway." (Acts xvi.,

From all which it seems clear that, under the Gospel dispensation, however sincere a man's faith and repentance may be, we are not warranted in saying to him, nor has he any reason to believe, that his sine are forgiven, or that he is in the way of salvation, unless he is baptized. We learn that forgiveness of sins through Christ is first imparted to men in Baptism, and that faith and repentance, instead of being sufficient of themselves directly, to attain salvation, are only the qualifications necessary to fit men for making use of Baptism, which is the means by which an assured share or interest in that salvation is first conveyed to them.

These and similar passages, all witnessing to the same truth, tend to illustrate that saving of our Lord to St. Peter, "If I wash thee not, thou hast no part with me;" (John, xiii., 8.) and that early saying of His to Nicodemus, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Heaven." (John, iii., 5.) Thus certain it is that, according to the Scriptures, without Baptism there is no assurance of salvation.

Some persons have allowed themselves to entertain much surprise that such important benefits as forgiveness of sins, and admittance to salvation should be nunexed to so simple an actas that of the bantismal washing; and, despising this, have been tempted to withhold themselves o their children from it. Just so was Naaman the Syrian surprised, that his recovery from leprosy should be an-nexed to so simple an act as that of washing in the river Jordan: and, despising this, he was tempted to withhold from it. But his servants came forth and said. "My rather, if the prophet had bidden thee do some great thing, wouldst thou not have done it? how much rather, then, when he saith to thre Wash and be clean !" (2 Kings, v., 13.) His proud heart was bumbled at this remonstrance, and he obeyed the prophet's directions, and found the health he sought. And happy will it be for those who are ever tempted in like manner to keep them selves or their children from Bantism, if some friendly voice shall whisper in their car the same remonstrance, and they be led by it to obey the Saviour's directions, and to seek and receive in Baptism that pardon and sal vation which they so much desire! For as Naaman had no reason to hope for recovery without washing in Jordan, so neither can any have assured hope of forgiveness and salvation unless they are baptized.

THE WORK OF THE LORD'S MINISTERS. From the Rev. C. Benmi's Discourses on Trudition a Episcopacy).

The work of the Lord's ministers is to turn men from Satan to serve the living God. To gail their end, they ninet becomtent to be counted men's enemies, because they tell them those truths which interrupt their enjoyments, and break in upon the guilty peace of their careless consciences. They must check the lover of pleasure in his career of dissipation and vanity, and wound his pride by telling him he is a poor, frivolous, and worthless creature upon the earth, and they must work upon 250,000 children were every Sunday receiving instruction, and his weak and sensitive nature, by setting before him death's hideous form, and God's terrible judgment upon the unpro-Stable after death. The ambitious must be taught what a cause." And the Institution was one admirably adapted for shadow he is, and what a shadow he pursues. The covetous perpetuity. It began with the countenance of the Church, and must have his wealth torn from him to aid piety and charity, with the sanction of every pious mind. And though the origior be told that he must inevitably perish; and pride must be nal plan has suffered some alteration since, it has been still for humbled, and the lowly exalted, by preaching God's equal and the better, in the fact that the present universality of education universal love for all. Thus, in their turn, the passions and prejudices of every sinner must be invaded and condemned; and leaves it more free to act in a purely religious character. The that by a being as frail as those he teaches, and every one of system needs no better culogy, than the statement that at the whose infirmities will be noted down in terms of strongest present day it has become closely associated with almost every censure, by those whom he calls to repentance, but who hate to be reformed.

The work of the Lord's ministers is to preach Christ crucified for sin; suffering death for man, yet strong in his very weakness; the power of God and the wisdom of God for salvation to all that believe. This doctrine will, if fully and I that had it not been for this important institution, constantly freely proclaimed, seem foolishness to the philosophic, and prove a stumbling-block to all whose thoughts are framed after the model of the world's natural theology. Nevertheless, he | below its present standard. We do not realize this as vividly. must resolve to know no other name for the remission of sins than that of the Redeemer's faith and the Redeemer's blood, nor must be shrink from taking up his Master's words, and declaring that he that believeth not is condemned already, because he hath not believed on the Son of God.

The work of the Lord's ministry is to testify of human weakness and of spiritual strength. It is to tell those who talk of the moral powers of their nature, that since the fall, the freedom of agency, and the freedom of the will, are not sufficient of themselves to enable a man to repent and bring forth fruits worthy of repentance. They are to declare, that, as the natural man receiveth not the teachings of the Spirit of God, because they are spiritually discerned; so the natural man alone cannot perform the commandments of the Spirit of God, because they are spiritually performed. They must strip him, therefore, of all his funcied sufficiency for righteourness, and teach him the feelings of holy meckness as his best recommendation, and devout prayer as one great instrument by which he may take and clothe himself with the Spirit's whole arms and armour.

The work of Christ's ministers is to lead on their flock unto perfection. They must never allow them to rest satisfied with past or present attainments. They must rouse the sluggish, warn the careless, admonish the wayward, help on the wears : forget what is behind, reach forward to what is before. That is to be their language, a language which human infirmity would willingly think to be needless, but which must be repeated and varied till it has wrought its effect, and even after it has appeared to lore all power.

Lastly, it is the blessed work of Christ's ministers to promise, and their unwelcome but essential duty to threaten much .-The storehouse of grace is in the revelations and in the sacraments of the gospel. Of these sacraments the priest administers the outward rite, and he can instruct and convince his bearers out of the oracles of God, how simple and easy is the performance of such ordinances, how full of comfort and divine strength and divine mercy they are to all, who, with aithful minds, and penitent bearts, and reverential piety, receive them. He can point to the terrors of the Lord as they are contained in the same treasury of truth, and tell the disobedient resisters of that truth that there is a state of hardened reprobacy which, by the withdrawal of heavenly grace, scals the doom of sinners upon earth; and that for the unconverted in this world, there is nothing but wrath beaped up against the day of wrath. From this ead acene be can turn to brighter

my, instead of being eradicated, is enormously increased; concerning Christ and his Religion before, he said so according to their faith. To those who hold the beginning of children grow up without any distinct understanding of the personal and social security, instead of being established. I much about Baptism, that, when they came to water, the their confidence steadfast unto the end; he can promise that describes of the grapel; or the peculiar principles of the Church; their confidence steadfast unto the end; be can promise that which the patient perseverer in well-doing, cannot now, even in imagination, fully conceive, and which can be but faintly and inadequately expressed when we call it everlasting glory and unspeakable juy. The state of the s

SUNDAY SCHOOLS.

(From the Rec. W. Staunton's Dictionary of the Church).

Sunday Schools form one of the many instrumentalities employed by the Church, for the benefit of her younger members. Their rise has usually been dated from the truly Christian efforts of a citizen of Gloucester, England, whose benevolent spirit led him, about half a century ago, to devise these organientions for the reclaiming of the children of the lower classes from vice and ignorance. It is not, however, to be supposed that, anterior to this, no systematic means had been attempted for the religious instruction of the young. Indeed, Mr. Rnikes' schools were at first far more of a secular character than those of the present day; and, if we mistake not, were preparatives rather than substitutes, for the regular provisions of the Church. So excellent a plan was, however, not to be neglected, as a valuable auxiliary to pastoral effort; and it accordingly received the countenance and patronage it so well deserved. In ages before, means had been established for the spiritual welfare of the young. The Church had engaged, for this object; a train of responsible agents, and required it at the hands of her Clergy, Catechists, and Baptismal sponsors, as well as from the labours of private teachers, and the parents themselves. There can also be no doubt that at the Reformation, the restorers of the English Church had fully in view, the adequate instruction of the young in the principles of the gospel. Of this, the Church Catechism is in itself a sufficient proof, containing, as it does an admirable statement of all those things "which a Christian ought to know and believe to his soul's health;" and this in language so simple and intelligible, that it seems to be the very alphabet of the gospel. And that the grand purpose of this was the careful training of all children, without exception, in the paths of picty, is evident from the rubric appended, in which it is required of them to be present at Church "at the appointed time, and obediently to hear, and to be ordered by the Minister, until such time as they have learned all that is appointed for them to learn." This, viewed in connection with the efforts of parents and spousors, shows how intimately the spiritual care of the young was blended with the earliest policy of the parent [i. e. the English] Church. But with all this apparatus for juvenile instruction, the lapse

of a century or two brought with it several powerful motives for the introduction of a more enlarged system of measures, having however the same great object in view. The increased demands made upon elerical labour, at every period subsequent to the Reformation, rendered it expedient, that, in the care of a large flock, the pastor should receive and employ such aid as the laity were qualified to render. And again: the increase of population was far more rapid than that of the means of religious instruction; and the consequence was, the exposure of thousands of children to ignorance, vice, and every kind of demoralizing influence. These were characteristics of the times, which needed prompt relief and vigorous action; for the eye of humanity was shocked to look upon the wide-spread mischief which was working so ruinously and so fatally. Such was precisely the state of things in England, when Mr. Raikes first concurred the idea of gathering together in little groups on the Lord's day, the neglected children of some of the more populous districts, and of redeeming their early years from the corrupting influences around them. It was a noble thought, and God's blessing went with it, endowing it with such unexampled success, that in less than five years from the commencement, about several Bishops of the Church came forward to hail the scheme and "cast the weight of their mitres into the scale of this holy relieves the Sunday School of much mere literary labour, and department of pious enterprise. Its triumphant progress and mighty results are known to all. It has been tested, and it has achieved wonders. To say nothing of its direct hearing on personal piety, it has acted, and is still acting, with an incalculable power in behalf of national virtue. So much so, indeed, giving its checks to early waywardness, the tone of public morals would, beyond all question, have been many degrees perhaps, as we ought, for we are too familiar with the system. We are born, we grow, we live, and we die, in a Sunday School atmosphere. We know not fully what we enjoy. We do not observe the purifying influence that is about us -strong and successful, yet unostentatiously fulfilling its high and benevo lent offices. But the effect on public virtue is, after all, only a secondary result of Sunday School instruction. The main design is that of making pure religion victorious over the heart, and supreme in the government of the soul. Just so far as this is attained, the teacher counts himself successful, and the Church rejoices with him. It is here that the pious teacher finds his highest gratification; for he feels that he is preparing souls for a holy life and a happy eternity. It is to the renewing effect of the gospel of Christ that he so anxiously looks; and bails with the liveliest enthusiasm any indication of its power and influence.

Much has been said about the relation in which Sunday Schools should stand to the Minister of the parish in which they are situated. Some have contended for their entire independence, making it something like an act of intrusion for the Minister to bold jurisdiction over them. In such eireumstances, there are three inquiries to be made. 1. Whether the Redeemer's command to the Clergy,-" Feed my lambs," has ever been repealed. 2. Whether the appointments of the Church, to which we have already referred, are yet in force .-3. Whether the children of the school are a portion of the Clergyman's spiritual charge. The answer to these questions will show how far the Minister's authority extends over the younger members of his flock; and none can fail of the conclusion, that whatever auxiliary means are employed for the spiritual benefit of children, the chief responsibility and over-

In the prosecution of Sunday School instruction, there are at least two objects to be constantly kept in view. 1. The fixing of definite and clear impressions of religious truth wherever we undertake to train the mind at all. It is inconceivable how much well-intended zeal may be brought into action by the teacher, and how much time and labour the pupil may sometimes consume in reading and reciting, without leaving on the mind any strong, vivid, and systematic apprebension of the truths of religion, though at the same time they may appear obvious and luminous enough to ourselves. Now where this is the case, the benefits which should flow from our views of joy and blessedness for those that believe and act of the religious character is defeated,-we labour in vain, and call it (a parody of David's Psalms) the name of God is expan-

doctrines of the groupel; or the peculiar principles of the Church; The danger of leaving the mind in this confused state, has been felt by all denominations of Christians, and by none more than our own. But there is a very safe remedy for all this. Let every thing that is taught to a child, be presented as a fact, and never as a subject of controversy, or in a spirit of hesitation. The Church, in her religious training, knows nothing about opinions contrary to the truths she has brought down from the Apostles; and therefore she preserves her children on solid ground, leaving for maturer years the survey of the quicksands of error. 3d. There should be an atherence to a regular and perspicuous expanition of all the points of the Christian faith. In these will be embraced every distinct feature of the doctrins of Christ; and when once clearly understand, they will take then hold on the mind, and their mutual connection will soon be perceived and appreciated. In this way let the whole ground be tradden. Introduce the pupil, by degrees, to every thing which the Church regards as important. Show him not only the doctrines, but also the ministry-the worship, and the discipline, of the Church. Arm him at all points, so that he may in after life be a man of God - a mildier of Christ - perfect; and thoroughly furnished unto all good works. Now in order to ensure all this, the books employed should be such, and buly such as agree with the doctrines of Christ as taught in the Church; and with those principles by which, as a religious body; we are distinguished. This is not only an act of justice to our own Church, but it is recommended by the example of all denominations of Christians. And, what kind of religious views, but the most confused and contradictory, would be produced in the mind of a pupil, by putting into his hands books gleaned from every quarter, and expressing the sentiments of various bodies of Christiaus, all which the pour child reads in good faith, as equally true, though perfectly bewildered by their disagreements? What could be expected, but that he should grow up without any fixed and decided principles at all? Just se well might he go a little further, and attend the schools of different denominations in rotation, and receive on every Sanday a confutation of his previous lesson. Let not the Churchman's child be thus abused, and cast on the stormy sea of opinion, without rudder, compast, or pilot, to direct his way. If we believe that the doctelues of our Church are those of Christ and his Apostles-that the order and worship of this Church are on the right foundation; that here plety may grow on as farourable a soil as elsewhere, to say the least, -then prudence would advise, even if consistency did not require, the furnishing of our schools with such publications, and the faithful teaching of such principles, as are approved by the Church, and breathe the genuine spirit of Apostolic times.

The state of the s THE EFFECT OF SEPÄRATING THE SCRIPTURES FROM THE CHURCH.

(From a Speech lately delivered in England by Dr. Donne; Bishop of New Jersey).

It were easy to show from the Holy scriptures and from the ancient fathers, that the word of Gon and the Church of Goil were joined together of Cost, and therefore not by man to be put nounder; one is the witness of the other. What has been the effect of separating the scriptures from the Church? What has beeff the effect in Germany and Switzerland? Where are those who started on the principles of the reformation, yet separated themselves from the Church? Where are their sound religious principles? Where is their faith -- what is it? I have lived in a land peopled by these who emigrated from this country. It is the fashion to call some of them the pilgrim-fathersmen who fancied themselves somehow strattened in the enjoyment of religious liberty-who, in the claim of greater freedom in Gon's worship and service, set out for distant shores, and planted themselves in a region now called New England, 1 enter not into the inquiry as to the character of those menthe justice of their complaints, or the motives for their proceed. ings. I will accord to them all that charity can ask. They went from here, as they thought and truly believed, the true followers of the Oospel of Janus Chats'r, presching, as they thought, the very principles of the reformation, but without a Church-without a liturgy-with no transmitted authority from God to minister in holy things-they were self-denying; laborious men. Almost the first thing they did was to found a college for the education of persons for gospel preachers .-They have every claim to our admiration for their devotedness to the cause. They denied themselves the comforts of life for the establishment of this institution. For a while is went on more or less according to their expectation; but after a time, the institution which they planted as a nursery for preachers of CHRIST, and blin crucified, became, and was for rears, a nursery for Unitarianism. Nor is that the worst .-They have gone far beyond the stage of inciplent putrescence. The rankest enormities of doctrine are now rife among the descendants of the pilgrim puritans that ever festered on the face of the earth. And the men who themselves forwarded the theological school at Cambridge [U. S.], and who boasted in themselves as Unitarians, amazed and terrifled at the fruit of their bands, in Pantheism and Atheism, would be glad to see the institution crumbled into dust. This comes of the senaration of Con's truth from Con's Church. To prevent the evil we must forbil the divorce.

ROMISH WORSHIP OF THE VIRGIN MARY. (From a Sermon by the Rev. B. H. Kennedy, D.D.)

The invocation of saints is contrary to Scripture, and unknown to the Church of the first three centuries. It is a Pagan corruption which gradually introduced itself into Christian worship in the dark ages, until it grew into so flagrant an abuse as almost entirely to obscure the worship of the one true God, and the invocation of the one Mediator between God and man; Christ Jesus. Volumes might be filled with the extravagant merits and powers attributed, and the blasphemous devotion paid, to the myriad Saints of the Roman calendar. But the most extravagant and blasphemous of all are the adorations offered to the Virgin Mary. The motherhood of the Pagan Cybele, the royal dignity of the Pagan Juno, the wisdom and valour of the Pagan Minerva, the loveliness of the Pagan Venue, the purity of the l'agan Diana, all are supposed to be united in her, and all are lauded in the same terms in which a Heathen Poet would have bymned the praise of one of these goddesses. She is saluted and invoked as Mother of God, Queen of Heaven, a Onddess, a Sariour, an Advocate, a Mediatrix, an Empress; ber titles in short are almost bayond number. She has five yearly festivals : ten Ave Marias are said in the Roman Catholic Rosary to one Lord's Prayer: while the prayers addressed to her are such as evidently place her on the throne of the deposed Lord and Savione of mankind. In the Pealter approved by the Sorbonne, appears this prayer to the Virgin-"My only succour, my lips are bound to publish no other praises but thine. By thee the head of the serpent hath been bruised, the world repaired; thy power is boundless, unto thee I confess my sine, into thy hands I commit my soul .-Come unto Mary, ye which have thiret, pray unto ber, that with ber water she will wash away the filthiness of your sina." They also tell us that "although she be subject to God, inasmuch as she is a creature; yet she is superior to him inasmuch as she is his mother." Hence they call upon her in a mother's industry, are in a great measure neutralized, and the formation | right to command her son. And our Lady's Paalter, as they

thou on my right hand:" but in the Paulter of the Virgin it is written, "the Lord said unto my Lady, sit thou on my right hand." Lastly, to come to our own times, the present Pope, Gregory XVI. in his Encyclical Epistle of 1832, says : "and that all may have a successful and happy issue, let us raise out eyes to the blessed Virgin Mary, who alone destroys heresics, who is our greatest hope, yea, the entire ground of our hope."-Dangerous as this invocation of Saints is to all classes of worship pers, it is more especially mischievous to the ignorant multitude-We cannot pass much time in a Roman Catholic country with out discovering that the worship of the Virgin and saints practi cally supersedes that of God and his Christ: that, in short they "worship the creature more than the Creator." This and image-worship are polytheistic corruptions introduced to the debasement of Christianity by half-enlightened converts from the Pagan system, which not only worshipped a multitude of greater deities, but also deited and venerated as demigods its legendary heroes and its deceased emperors.

THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 6, 1841.

The space devoted, in our columns, to Canadian Ecclesiastical Intelligence is becoming every week more and more interesting, more fraught with encouragement to the zealous Churchman, and more corroborntive of the truth that the superintendence of a Bishop,-to say nothing of the spiritual gifts of which he is the divinely-appointed channel,-gives unity and vigour to the operations of the Church.

The intelligence, under this department, in today's paper, is more than usually gratifying and varied. It will be seen that the Bishop of Montreal has consecrated several new Churches, and that he will soon be called upon to dedicate many more holy structures, at present in different stages of progression, to the service of Almighty God. The Collegiate Institution, projected by his Lordship, enried out, as it doubtless will be, upon sound Church principles, will train up a body of respectably educated Clergy, so that spiritual labourers, both fitted and ready for the task, will never be wanting, when newly opened fields of labour invite them to gather in the whitening harvest. The meek, the learned, and the universally respected prelate, whose labours are silently bringing about such happy results, must derive a pure and holy satisfaction from the contemplation of his Diocese, thus flourishing amidst many discouragements: he must rejoice in knowing that his success is regarded in this apper part of the Province, with feelings of delight and congratulation; and he must, we are sure. in return, be armed, if that were needful, with fresh incentives to exertion, and supplied with fresh sources of hope and confidence, when he perceives that the Diocese of Toronto, once placed under his pastoral care, is daily becoming a more fruitful and spreading branch of the one Catholic and Apostolic Church.

We have indeed, in this Diocese, the strongest reasons to be thankful for the measure of favour and grace which the Divine Head has showered down upon this portion of his vineyard. Though we have had to struggle against many disheartening obstacles, against an adverse Provincial Government, against a dearth of pecuniary resources, an insufficient supply of ministers, and an ignorance of orthodox principles. too generally prevalent, -glimpses of light are gleaming in upon us from every quarter, and the beneficial effeets of Episcopal supervision are on all sides manifesting themselves in a variety of shapes. Our warmhearted and energetic Bishop, cujoying most fully and descreedly the confidence of the two Venerable Societies at home, judiciously dispenses the resources which they have placed at his command, and by his admirable business qualities, his sagacious use of the means at his disposal, his active personal habits, and his frank and courteous manners, wins the attachment and respect of the Clergy, and secures the hearty co-operation of the Laity. We hear of Churches springing up or contemplated in almost lifty different places. In Toronto, the picturesque little edifice, near the Toll-gate, on Yonge Street, erected through the exertions of the Rev. C. Mathews, and constructed after a plan of Mr. Howard's, holds out the prospect of an increase of church-room in our growing city, and revives a desire that the projected Church of St. George's, in another direction, may be speedily proceeded with. We hear occasionally of adult persons becoming caudidates for the Holy Ministry, and preparing themselves by a course of appropriate study under the direction of various elergymen. The Church begins to be talked of as a profession, and some of the most promising youths in the Province are considering whether they can devote their talents to a nobler end, than the extension of the Redcemer's kingdom. As a body, the Clergy live in the respect and affection of their flocks. A fortnight ago, we recorded the hearty welcome which awaited the Rev. Michael Harris, the Rector of Perth, on his return from Europe; and this week mother pleasing evidence of the attachment generally existing between our pastors and their people, is furnished by the Farewell Address of the Parishioners of Newmarket to the Rev. R. J. C. Taylor, on his removal to Peterborough.

While we attribute, in the main, this great improvement in the prospects of the Church, to the zeal and ability of the Bishop of Toronto, carrying out his plans through the agency of the Clergy, we must at the same time add our decided impression, that the dormant affection of churchmen has frequently been rekindled by the contagion of example, and the knowledge of what their brethren were doing in other parts of the diocese. This journal is the principal means of conveying such information; and though it has lately been furnished to us by the Clergy a little more copiously than heretofore, and has enabled us to render the department, under which it appears, a little more full and interesting, yet we must frankly confess that that part of his Lordship's charge, recommending the Clergy "to forward, from time to time, to the Editor such notices and statistics, connected with the Church, as it may be in their power to furnish," has not met with the attention to which it is entitled .-to borrow some scanty details concerning it from a rance, licentionsness, robbery and murder have all followed in its local newspaper. We repeat, that this neglect is most train impolitic, most prejudicial to the welfare of the Church. In England, every circumstance connected; exertions of the National Church,—must have stimu-Inted zeal, and incited a desire of imitation. How

ged into "our Lady." They have not even shrunk from al. Church can exhibit her own modest catalogue of pious tering that important prophecy, referred by Christ to himself Inbours, and humble successes! What others, situated who reverence that sucred day. It was lad enough to have and again by St. Peter to Christ, as a proof of divinity. In like himself, have done, he can do; and thus, with a some half dozen papers published and circulated on Sunday. the word of God it stands, "the Lord said unto my Lord, sit good example before his eyes, he addresses himself to avowedly Sunday newspapers; but in addition to those we must some holy design which he before considered impracticable and beyond his reach. There is some long to have "extra Heralds" and "extra Suns," &c. issued almost every Sabbath, and bawked through the streets by hundreds of ticable and beyond his reach. There is scarcely an noisy urchins and engalous of a larger growth, thrusting them item of Church-matters undeserving of being recorded. into the faces of citizens on their way to church, and rending If there is a Church Society, of any description, an the air with the cries of "News by the steamship," or "Another annual summary of its receipts and expenditures, and an account of its operations, should be made public; if a Sermon for raising charitable or other tunds is preached, the amount collected should be made known; if a new Church is projected, some account of its intended locality, its promoters, and the subscribers to its? erection, should appear in this journal. But we are adly wanting in the wisdom of the serpent, and we too generally neglect those rules of lawful expediency and common sense that are acted upon in the mother country, and which, from various circumstances, she passable. has much less need than we have to adopt.

Those few excellent and active friends, among the Clergy and the Laity, who have furnished us with Corporation, to abate this nuisance, have been defeated ot been confined to this Province.

We do not often furnish our readers with any thing beyond an occasional and brief outline of the course of public events in the United States, when they in any degree bear upon our own affairs. Were we auxious to show the superiority of our own monarchical institutions over those of our democratic neighbours, and to prove that the sudden growth of a country is dearly purchased when accompanied by all those moral evils which the unprincipled pursuit of wealth must ever engender, we should have little difficulty in doing so, by merely copying from the American papers the innumerable, the revolting, and the wholesale murders which they almost daily record. It absolutely sickens us to watch the career of crime in a country blessed with such great advantages, with resources independence and plenty. It is pitiable enough to of the Established Church had disgraced themselves read of the profligacy and horrors of our own imperial | by taking a part in the proceedings. We are very and gigantic London, where much of the crime is the happy, however, to find that one of them, thus stigresult of almost inevitable poverty, and is committed [matized, has addressed the following letter to the St. by the lowest and most uneducated of the people.-It is, indeed, when we peruse its criminal statistics, enough to make us blash for our own country, and to suppose that our English cities are the most profligate under the sun. When, however, we turn to the neighbouring republic, and cast our eyes over the terrific annals of American crime, -when we hear of persons well-educated and placed above the reach of poverty, committing acts of blood with the most deliberate purpose, and with a frequency unparalleled in the old world,—when men are lynched by tens and twenties, and their murderers are acquitted with scarce the show of a trial,—when negroes are moved down with cannon, and Indians hunted with bloodhounds, when dissenting teachers, in the South, mercilessly flog their slaves on a Sunday,—when their legislative balls are turned into prize-rings,---when crime every day assumes some new and hideous variety of form,-we thank God that we live under the moral sway of the British Monarchy, and we rejoice that Canada, though occasionally tainted with the pernicious example of the opposite shore, is free from that horrible prevalency of crime which appears to grow with the increasing wealth and commerce of the United States. We had rather advance in the scale of nations, by steps of caution and virtue, than rush precipitately to the development of our resources, with the speed of a profligate disregard to commercial integrity, and a total recklessness as to the means by which we accomplish our ends.

It grieves us to make these remarks, for we have no vish to fan the flames of angry feeling between nations whose interests ought to be identical. But we feel bound to lay these observations before our readers, that, whenever they complain of this country's not advancing so rapidly as the United States, they may cease to murmur against the dispensations of Providence, and learn to be content with their own more fortunate and virtuous condition under the protection of the British Flag.

That our remarks are not unwarranted, will be found by a perusal of the subjoined editorial article of the New York Commercial Advertiser, of the 23rd October, containing a statement of the most appalling nature, and one full of warning to ourselves:—

"The slarming prevalence of crime in our country, and especially in our large cities, is beginning to awaken inquiry as to the demoralizing agencies which must be at work an us. The recent shocking exhibitions of depravity in our city alone—the multiplication of deeds of violence and blood, which are becoming of weekly and almost daily occurrence-and preeminently, the frequency of suicides and murders, attended by circumstances of beinous atrocity, which our public press ever recording -- have all contributed to excite philauthropists to ask, is there not a cause? Why this sudden outbreak of

wickedness? Whence this unwanted irruption of deprayity i The murder of Mr. Adams, committed on the 18th ultimo. and only discovered on the 26th, through the praiseworthy rigilance of the mayor and police, by tracing out and discover ing his mangled body, already shipped for a distant port, has astounded our community, occurring so soon after the murder of Mary C. Rogers, the authors of which are still screened from the eye of justice. And the immediate connection of licentiousness and murder so visible in the perpetration of these crimes, developes two links of the chain of consation, which cannot be overlooked. In the one case brutal lust undoubtedly prompted the deed; while in the other, the supposed munderer had deposited the evidence of his guilt in the house of a woman with whom he lived in adultery. How aptly do we see illustrated the declaration of Solomon, concerning the "strange women," when he says, "Her house inclineth unto death, and her paths unto the dead. Her end is bitter as wormsharp as a two-edged award. Her feet go down to death, her steps take hold on hell. For she has cast down many wounded; yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."— Lewdness is the parent of a multitude of vices, but especially of violence and bloodshed; and the history of our criminal courts, for the last few years, demonstrates the direct connection between murder and the brothel. Surely the impressiv lesson this fact affords ought not to be lost upon the young.

"But if the criminal calendar of our city be examined mor minutely, we shall find that intemperance, as well as sensuality, is among the sources of suicide and murder; and scarcely as example of either can be cited, in which strong drink or licentiousness has not had a share. And the origin of all these may be traced to early habits of idleness and dissipation, originating, it may be, in ignorance, or oftener perhaps in Sabbath breaking; one of the most destructive and demoralizing agencies in the overthrow of the youth of our country, and most potent in the We have too frequently to upply for particulars of any production of crime. Several criminals, who have recently died ecclesiastical proceeding that may have occurred, or them from the pathway of virtue, and, step by steps intemperation the pathway of virtue, and, step by steps intemperation.

"How melanchely the picture which our city presents respect to Subbath breaking, not merely as compared with any other city in the world of Christendom, but in comparison with the Church, is promptly transmitted to the with what New York itself was, but a tew years ago. The papers, and finds its way all over the world. Two or conterand quiet of this city on the Sabbath need to be preverbial. three weeks ago we laid before our readers three for though grog shops by hundreds were even then kept open. columns containing select extracts relative to the quiet, until within a very few years past. But the times in Church at home. We are convinced that the perusal of this respect are sadly out of joint: the highways are now disthem must have afforded general satisfaction, and turbed by men and boys on each returning Sabbath, whose outconveyed a lively idea of the present position and cries and bosterous profacity have become an intolerable nuisance, while thousands are thus taking their first lessons in

"One prominent cause of these moral mischiefs, and of the beneficial, then, must be the effect upon the Canadian deterioration in this respect, so justly reprehended by strangers, 3, 4, 5, 8, 14.

ged and that of the Virgin substituted, and "our Lord" is chan- Churchman, when he finds that his own branch of the and so humiliating to our quiet and orderly citizens. is to be tound in a portion of the press which has from the first declared open war upon the Sabbath, and has not ceased to sneer at all murder," or some other exclamation in reference to the contents of their Sunday extrac.

We do not hesitate to affirm our conviction that these papers constitute one of the most demoralizing agencies now at work among us, and from the introduction of this depraved press into our city, and chiefly by foreigners too, we may date the increase of vice and crime, which we have all so much reason to deplore. The offices of some of these publications, on some of our most public thoroughtures, are not only open every Sunday, but huge placards are exhibited, announcing seductions rapes, murders, &c. often with indecent or revolting pictures displayed in front of the offices, to attract a crowd of idle and vicious youth, who sometimes almost render the street im-

The writer then proceeds to observe on the manner in which some virtuous attempts of a minority of the local ecclesiastical intelligence, will be gratified to by the Board of Aldermen. His statements, with learn that their assistance has been of the greatest regard to the Sunday Press, are corroborated by a service, and that the good effects produced by it have Presentment of the Grand Jury of the city and county of New York, in the most forcible manner.

In one respect we disagree with the Commercial Advertiser, and that is, when he attributes this increase of crime to the shameful prostitution of the Press by foreigners. So far as we have seen, the principal criminals are native Americans; and not to the evil influence of the Press, but to the democratic institutions, which not only cannot check, but actually encourage its fearful licentiousness, do we attribute that daily catalogue of wholesale and individual crime, which makes a New Orleans or a New York paper almost wear the appearance of the Newgate Calendar.

In our account, some few weeks ago, of that frightful exhibition of sectarianism, the meeting of six hundred Dissenting Teachers, at Manchester, to get up an agitation against the Corn-laws, we stated, on the sufficient to support millions yet unborn in a state of authority of our English papers, that two Clergymen

> "Sir,-In reference to a paragraph in your paper of the 11th, wherein you mention my name as that of one of the only two clergymen of the Church of England, who were at the anticorn-law conference at Manchester, I shall feel obliged by your giving the following brief statement of facts in explanation:-Having been called into Lancashire by private business, and that over, having some time to spare, I went into the meeting out of mere cariosity, and not to take part in, or in any way to sanction, its proceedings. In fact my opinions on the cornlaws are opposed to the objects of the conference; and were it otherwise, my views respecting the unity of the Church do not admit of my uniting myself with those who dissent from its doctrine and fellowship, in such a manner as to imply a recognition of their title to the ministry .- I am, Sir, your obedient

ylesbury, Sept. 27, 1841." This is a brief, but excellent, disclaimer, and, in a very narrow space, proves the writer to entertain sound opinions as to the nature of the Church. The Rev. Thomas Spencer, A. M. of Illnton, near Bath, the other Clergyman named, is now left to stand alone in his pitiably ignominious position.

It is stated, in the Scottish papers, that the Rev. Mr. Marshall, formerly of the High Church, Glasgow, and late of the Tolbooth Church, Edinburgh, have resigned his churge in the Kirk of Scotland, on the ground that he believes Episcopacy more Scriptural than Presbyterianism. It is understood that he means to join the Church of England,-perhaps the Scottish Episcopal Church. We should not be at all surprised if several of the Presbyterian ministers, disgusted with the agitation of the Vete, were to return to those old Apostolic paths, from which the great body of the Scottish nation has so unfortunately departed. As it is, it is a glorious sight to behold the Scottish mitre lifted up from depression, and the Episcopal crosier regarded as the emblem of divine authority by the so will be the obedience and attention of the child; and most respectable portion, and that an increasing one, of the people of Scotland.

We are enabled to state, on the authority of private etters from England, that by this time, the Rev. Mr. Alexander has, in all probability, been consecrated Bishop of Jerusalem.

The article on Sunday Schools, in our first page, is taken from a Dictionary of the Church by the Rev. William Staunton, Rector of St. Peter's Church, Morristown, New Jersey.

could obtain for this book a circulation among Canadian Churchmen. It is indeed a most valuable manual, and, being only one duodecimo volume, cannot be very expensive. It is far more than a dry work of reference. Its articles are written with a vigorous compression, and the author is so fully master of his subjects, that by a single word, felicitously chosen, he compendium, and would prove most serviceable to every clergyman. It has already reached a second edition, and we have little doubt that it will soon great use, and to every one its contents would afford information in a clear and lively manner.

ture edition we would suggest that an explanation should be given of the term Protestant, especially as it forms part of the designation of the American

Our papers for St. Catharine's have lately reached that place on a Tuesday, instead of a Sunday. We labours of the Sunday School Teacher, many of these send them regularly, and cannot conceive how the same children, now singing their Creator's praise, would delay is caused. We will, however, inquire into the

Our Publishers request us to call the attention of Subscribers to the needless expense of Postage to which they often inadvertently put them. We believe that few Postmasters would refuse to remit a subscription to a newspaper, postage free, if they were requested to do so; and in almost every large Town or Village there is an Agent for The Church, to whom giving them an insertion in your valuable paper. subscriptions might be paid, when no opportunity offers for sending direct to the Publishers. We allude to this now more particularly, as they have recently received more than one letter containing a single subscription, with a charge of 2s. or 3s. for postage, which is so heavy a discount from the subscription price, as to preclude all idea of profit from such subscriber.

Our Agents and others, will greatly oblige the Publishers, by forwarding to them any of the following numbers of the present Volume, of which any spare copies may come into their hands: Nos. 1, 2,

Communication.

SUNDAY SCHOOLS. To the Editor of The Church.

Srn,-Among the various causes which have led to the moral improvement of the British working people, none, perhaps, is more conspicuous than the Institution of Let any man of the age of forty, who was brought up in England, take a retrospective glance at the days of his boyhood, and he will see in a moment the ce between the Sabbath morning of those days and that of the present. In England, thirty years ago, it was the common custom, in most of the towns and villages, to see, early on the Sunday morning, the sacred precincts of the Church filled with groups of idle boys, playing at every description of noisy games; and the small weekly allowance granted as pocket-money to the out-of-door apprentice, or servant, quickly became, on this spot, a stake for Sunday gambling. Nor were there wanting to complete the picture a sprinkling of hoary sinners, who, if not actually taking part in the sport, at least, by words and gesture, were encouraging their favourite profunction of the Sabbath. Very often these sports were of a more revolting character, for it frequently happened that a harmless quadruped, entrapped during the week, was reserved for Sunday morning, to be worried to death by logs set on by their cruel and thoughtless masters.-Happily for our days this state of things no longer exists, and the Sunday School furnishes the youth of our times with better employment, and a guardian to watch over his morals during his cessation from weekly school and labour. This salutary change was brought about by the Church of England without the aid of any penal enactment, and the dissenters have not hesitated to follow her example. The reformation wrought in England has extended to her Colonies, and in none of them perhaps are its effects more visible than in Canada.

That an Institution productive of so much good should suffer from the slightest neglect, no man would wish, and every good man would do all in his power to prevent.— But members of the Church of England, from various causes, are too apt to let other communities fancy they are more indifferent to these things than themselves, and it is to be feared that the laity of the city of Toronto, who belong to the Church, are not quite so zealous in this respect as dissenters generally are. One cause, perhaps, of this seeming indifference, is from the Churchman's considering that, as every thing connected with his Church emanates from authority, it would be discovering too much of sectarian zeal should be aspire to the distinction of becoming a teacher. But this characteristic modesty of the Churchman may be carried too far, for he should bear in mind that every child who presents himself to the Church of England Sunday School is desirous of becoming efficiently instructed in the Church Catechism, and how can that be done in a large school without a sufficient number of teachers? Hence the necessity of voluntary assistance from the members of the congregation. This is a case that requires more than gold can purchase. It is the warm heart and love of our fellow-creatures, united

with an honest zeal for the preservation and extension of the benefits of our beautiful liturgy, that must stimulate us in this work. Every good man has an interest in the promotion of Christianity, and every good Churchman must feel a strong desire that those almost inspired compositions, called the Collects, should find their way into

The duties which we owe to society must vary with rarying circumstances, and that inattention with which these things might be regarded at home becomes highly consurable here, where our numbers, though greater than any those of any other denomination, are so scanty and our population so scattered. The members of our Church

nust be reminded that from an influx of emigrants an nereasing demand is made on the labours of the Sunday School Teacher. Every class is swelling in numbers, and a much greater sub-division of classes is required to give the children the full benefit of the school. We should all bear in mind that we were once emigrants ourselves, or our fathers before us, and how cruel it is when a stranger arrives among us to shew a cold indifference at his modest

approach towards the threshold of our community In a case of such general interest, it would be improper to point to any class of men as the most fitting to supply the deficiency in the number of teachers. Every class is fit, and every man who can read can soon become qualified. The question is not who shall be called on, but who will the function has services in aid of his pastor and his Church. The active and intelligent tradesman, or store-keeper, would find his services as duly appreciated on the Sunday, in this useful work, as they are by the whole community during the week. In cities, it is the tradesman and store-keeper with whom the emigrant generally comes first in contact, and the former should not consider he has discharged his whole duty when he pays the latter his first week's wages. A little brotherly kindness shewn here is sure to produce its proper effect, and that influence so naturally acquired in this case over the working man, points out the tradesman, did he but know it, as the most valuable assistant to the Sunday School.-In proportion as he is loved and respected by the parent, the man who never contemplated his usefulness in this respect before, will be delighted to find, when he makes the trial, the rich reward he will receive for his labour. It would be out of place here to descant on the beauties of England, her gothic spires, or the melodious chimes of her parish bells; but, whoever possesses the true spirit of his pious ancestors, must feel a desire to render this, his adopted or native country, the same as his father-land .--Our least acquaintance with the history of the endowed schools of England will enable us to recognise, as founders, many men who, having been fortunate in trade, have given back a portion of that wealth, showered on them by a bountiful and all-wise Providence, to His service in the instruction of youth. In Canada, tradesmen are not called on to endow schools; but if they could but spare a We should be very glad if our recommendation small portion of their time and attention on Sunday mornings, their services will be as valuable as the wealth of their benevolent ancestors was. Great care, be it suggested, ought to be taken by all Churchmen that the child who comes to drink of the waters of life, at the pure fountain of his own Church, should not be sent to slake his thirst in impure and troubled streams.

The writer of this article was once in the morning of life travelling through the new forest in Hampshire, on a subjects, that by a single word, felicitously chosen, he visit to his sister, when, stopping suddenly at a point frequently conveys a decided and leading idea. It is whence his path diverged, he was struck with the sound on a larger scale than Dr. Hook's admirable little of the "Evening Hymn," proceeding from a chorus of youthful voices, supported by one of a deep tenor. Never did music before or since produce such an effect on his mind. Waiting on the spot till the performance was ended, he soon found that it proceeded from the woodreach many more, and become a standard work on this continent. To students in Divinity it would prove of and well-known William Gilpin, one of the most graceful ornaments of the English Church. The same Hymn. sung in the same language, might be heard as the traveller proceeds through the Canadian forest; and its beautiful At p. 8 Butler, instead of Burton, is mentioned as companion, the "Morning Hynn," of the Prayer Book, the author of the Anatomy of Melancholy. In a fumorning, at the Central School, at the corner of Newgate Street; and should any tradesman, after the cares and toils of the week, desire a preparative for keeping the Sabbath-day holy, he could not find one more conducive to its end than that of hearing the hymn of praise to the Giver of all good, offered up by a chorus of several hundred children, and if that pleasure could be heightened. it would be from the reflection that, but for the voluntary be running through the streets in idleness and vice, and thereby, instead of being a blessing, would become a nuisance and a curse to society.

These reflections. Mr. Editor, crude as they are, have been suggested from the regret experienced on visiting the Sunday School and finding the number of teachers so small in proportion to the number of boys; and if you think there is nothing in their freedom to give offence, or that they contain any thing that is likely to arrest the attention of that class of men to which the writer has the good fortune of belonging, you will confer a favour by

I remain, Sir, Your humble and obedient servant, Toronto, October 20, 1841.

Canadian Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

The Bishop of Montreal arrived in Montreal from Quebec on the 13th October, and proceeded on the same day to Christieville, which is contiguous to St. John. Here he was received, together with several of the Clergy who accompanied him from Montreal, at Springfield, the residence of Major Christie, who, besides many other benofits partly executed and partly in train on behalf of the their erection is to be commenced early in the spring-

interests of religion upon the spot, has erected, at his or interests of religion upon the spot, has erected, at his over sole expense, a substantial stone Church, which, together with the burying-ground attached to it, (the gift also of Major Christie) was consecrated on the morning of the Major Christie) was consecuted on the morning of the 14th, in presence of a large congregation. The Risko was assisted by nine clergymen in the solemn and inpressive services of the day: the Consecration cross was preached by himself, from Ps. lxxxiv. 4. The Christ was preached by himself, from Ps. lxxxiv. 4. was preached by nimsen, from FS. IXXXIV. 4. The Charte was named after the Holy Trinity. After the ceremon, the Bishop, Clergy, and a large party of visitors from Montreal, as well as inhabitants of St. John and Christ. ville, partook of an elegant cold collation at the house of Major Christie, which had also been open to numerous guests, interested in the sacred work which was proc guests, interested in the sacred work which was proceeding upon the spot, both on the evening before and a breakfast in the morning. His Lordship then returned to Montreal; and the two following days, (15th and 16th) were occupied by a Meeting of the Clergy-Reserve Corporation, by a second Meeting of the Clergy in relation to the College projected at Sherbrooke, and other week. to the College projected at Sherbrooke, and other mane of ecclesiastical interest, and by the examination of Can

didates for Holy Orders.
On Sunday the 17th, the Ordination took place in Trinity Chapel, the Bishop having been engaged on the same occasion to preach a Charity sermon in that Chapel for the Montreal Pastoral Aid Society. His Lordship was assisted in the Ordination by the Rev. Dr. Bethure, Rec. assisted in the Ordinated Rev. Messrs. Willoughby and tor of the Parish, the Rev. Messrs. Willoughby and Broome, Minister and Assistant Minister of the Chapt Broome, Minister and Assistant Minister of the Chapel, and the Rev. S. S. Strong, Minister of Bytown, U. C. and Hull, L. C. The gentlemen ordained Priests were the Rev. W. B. Bond, Travelling Missionary in the southern parts of the Montreal District, the Rev. W. Thompson, one of the Assistant Ministers in the Parish of Montreal supports of the Montreal And Society and the Res. ported by the Pastoral Aid Society, and the Rev. Jan Pyke, formerly Curate at Cornwall, in the Diocese of Toronto, appointed to the charge of Vaudreuil, upon the Ottawa (now severed from the Coteau du Lac, to which t had formed an appendage,) with the duty attached of serving, at stated intervals, the new Church erected a St. Martin, in the Isle Jesus. Mr. D. Falloon, admitted to Deacon's Orders, is appointed to Clarendon upon the Ottawa, between 40 and 50 miles above Bytown, with the charge of Bristol and Lichfield attached. This gentleman who was formerly a student of Trinity College, Dublin has recently arrived in this country, bringing high recom mendations from clergymen of good standing in Ireland where he is advantageously known as the author of some theological works. The text of the Bishop's sermon was theological works. The text of the Bishop's sermon was Mark xvi. 20. The collection exceeded £40, and the sum of £14 odd was collected in the evening, after a sermon preached in the Chapel for the same object by the Rev. Mr. Bond. His Lordship afterwards preached twice in the Parish Church.

On Monday the 18th, he proceeded on his way to Haningdon, distant 53 miles from Montreal on the River Chateauguay, where, on the 19th, the new Church was o be consecrated, and a Confirmation was to be heldthe latter, in consequence of an unavoidable disappoint ment produced by an extraordinary snow-storm in Jan's which so retarded the arrival of the Bishop, as to prevent the administration of the rite at that time,-hi ulterior appointments compelling him to proceed. The Church, which was exceedingly crowded, is a neat wooden structure of excellent workmanship, capable, with th gallery, of containing about 250 persons. His Lordship preached from the former part of 1 Cor. xi. 22. Twentythree persons were confirmed. The Church was cons

rated by the name of St. John's Church. The Bishop having returned on the 20th to Montres proceeded on the day following, accompanied by six of the Clergy, to St. Martin in the Isle Jesus, 12 miles distant from the city, in order to consecrate the Church just completed at that place, at a short distance from the Roman Catholic village. The site, comprehending a bury ing-ground, (which was also consecrated,) was given by Mr. Oliver Stephens, a resident of the place. The little structure, (called after the proto-martyr St. Stephen.) which was commenced in last June, is very substantial built of stone, and has a remarkably neat appearance An avenue of firs has been just planted, through which i is approached from the high road. A small organ ha been placed in the gallery, which is the workmanship a in amateur, having been constructed entirely by the ham of Dr. Smallwood, the Secretary of the Building Committee, and one of the most active promoters of the underaking; and the practice of chanting has already comnenced. The weather and the state of the roads were highly unfavourable, which caused the congregation as be small: the Protestants, indeed, of the Isle Jesus in but a little flock, but they have made great and creditable exertions to procure the establishment of divine worship among them, and have been well seconded by the bount of their liberal neighbours in Montreal. The Society for the Propagation of the Gospel has also assisted in the rection both of this Church and that at Huntingdon The Bishop's text was Levit. xix. 30. It is a very sais factory circumstance that this Church, which is an excellent model within and without, for small country churches has been so far completed as to be regularly opened for divine worship, without being encumbered with one shil-ling of debt. After being refreshed by the bospitality of Dr. Smallwood, the party returned to Montreal.

It is matter of thankfulness to God to see additions

sanctuaries, however moderate in their pretensions when compared with the prouder structures of the Church of Rome in the French part of Canada, fast springing up all directions, for the pure and evangelical worship of the Church of England, and furnishing the augury of greater things to come. A considerable number of such sanctus ries are now in progress in the Districts of Quebec an Montreal; several of which will shortly be ready for Consecration. Let it be the prayer of all the children of the Church, that the material fabric may in each case b the emblem of the spiritual, and that the worshipper coming to Christ, the chief corner-stone, elect and pre cious, as living stones themselves, may grow up unto an holy temple of the Lord, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

QUEBEC DIOCESAN COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

By the Twenty-first Annual Report, covering a space of two years, it appears that a great increase has taken place in the Circulation of Books and Tracts, and that the ommittee have prepared to carry on their operations this department with still greater efficiency. The No. tional Schools, have upon their list 130 boys, and 101 girls,-total 231, and the average daily attendance is 160. The whole number to whom the blessing of useful and religious instruction has been afforded in these schools since their establishment in 1819, amounts now to 6793. The Sunday School, connected with this Institution, is also in a favourable state. About 136 children are upon the sts; of whom about half attend with considerable regalarity in the morning,-(the meeting at that time bei intended principally for those who are admitted to the benefit of the School Library); and upwards of 100 in the afternoon, when instruction is given to them in th catechism and by exposition of the Scriptures, closing with religious exercises of singing and prayer. The lending Library attached to the School now coasists of 157 volumes; and upwards of 70 of the Scholars avail themselves occasionally of the privilege of using the

The Annual Sermons, which under the direction of the Lord Bishop, have been preached on behalf of the Dio esan Committee and the National Schools have product For the Committee in 1839...... £ 40 15 9 in 1840..... 27 16 aring the last year amounted to...... £ 42 10 0

122 10 0 rises from the sale of Books, at the Repository, and lovernment grant of £110, to the Schools, &c. &c. The balance in the Treasurer's hands in favour of the

Diocesan Committee, after remitting £365 currency. In the next year's books, is £121. 6s. 6d. currency. The balance in favour of the Schools is £31. 17s ld. C. The Society in England, it will be recollected, more generously cancelled a debt of £451. 16s. 4d. due from the

Committee. This sum formed part of £1768, 156 ld wing from different branches in Canada, and munic cently forgiven by the Parent Society.

We were rather surprised to see so few names of res

dent Churchmen amongst the subscribers to the Commi the and to the Schools, especially to the former. Among the supporters of the latter it is pleasing to observe setted ral officers of regiments at present in Canada; but of the donations, we are most gratified with one of £6.198.36 from the non-commissioned officers and gunners of the Artillery,—a corps, which need only be observed in the demander of those who compose it, to command admirtion and respect.

COLLEGE IN THE DIOCESE OF QUEBEC.-We und stand that the shares in the buildings are nearly, if social taken up, and that a committee of gentlemen is expein town this week or next to select a location, and that oppe to bank of the St. Francis; and probably a finer one ould not be found in the country. It is also said that some of the spirited citizens of Lenoxville offer to give some of the spirited citizens of Lenoxville offer to give not only sufficient land for the buildings, but a handsome got only suitable in the continues, out a nandsome dention besides, provided the College is located in that village - Sherbrunke Journal.

ADDRESS

TO THE REVEREND R. J. C. TAYLOR, M. A. &c. &c.

Reverend and dear Sir: We the Churchwardens and Members of St. Paul's We the Church Newmarket, desire to express the sincere regret gilt characters on each: with which we contemplate your approaching departure

from among us. By your zealous labours and unremitting oversight, we have seen the good cause of the Church to which we belong become within our neighbourhood firmly establish-

ed and greatly extended. We have witnessed the judicious manner whereby you were enabled to surmount the peculiar difficulties of the psaion in which you have been placed.—By frankness of manner and facility of access, you have softened down whatever acerbities may have arisen, and conscientiously have you exerted yourself to promote amongst us, brotherly love, and christian charity one towards another.

In addition to your assiduous spiritual instructions and adminitions, which will be ever remembered by us with respect and gratitude, we have to thank you for those numerous records and memorials of yourself which you will leave behind you, in the neat and convenient arrangements and decorations of the interior of our place of worship. And for the accomplishment of these, it is to your same with benevolent friends both in this country and in England, that we are mainly indebted.

We shall always remember your charitable and disinterested efforts to carry the ministrations of our Apostolic Church to the neighbouring destitute townships. We have seen you, with untiring perseverance and great bodily wil, establishing congregations, administering the sacraments, cheering the sick, animating our friends, concilising our foes, and recovering to the Church many of those members of our communion who had become careless and indifferent through long neglect. In behalf of these our brethren, who have thus profited by your labours, we feel that we are bound most heartily to thank you.

To Mrs. Taylor also, a sincere and affectionate tribute of gratitude is due, for her zealous superintendence, and miring participation in the labours of our Sunday School, in the discharge of that important of all duties, the instruction of the young in the principles that our Church inculcates, as well as other things which a christian ought to know, believe and practice.

That prosperity and health, and every other blessing of Almighty God may attend you both, in your joint labours in the mission to which you are about to be removed, (a mission already gratefully attached to you for services rendered in years that are past, and endeared to yourself as the scene of long cherished remembrances,) and that the cause of Christ and his Church may be advanced and promoted under your superintending care and exertions, is the sincere and carnest prayer of all our hearts.

We are, Rev'd and dear Sir, . with much affection and esteem.

your sincere attached friends, CHARLES SCADDING, Church John Dawson, Wardens. (Signed), John Dawson. and by the principal members of the congregation.

REPLY.

NEWMARKET, 25th October, 1841. My dear Friends and Parishioners:

I sincerely thank you for this cordial expression of your sentiments of regard towards me and Mrs. Taylor, on the eve of our departure.

Believe me, we will ever look back upon our residence in Newmarket, with unmingled feelings of gratification. For my own part, I am truly thankful to God, that my imperfect services have been the means of awakening among you a lively sense of the various duties and graces of the Christian character, and that the cause of our Scriptural Church has advanced with rapid and steady pice. To the great Giver of all good be the praise as-cribed! I am peculiarly gratified with the manner in which you are pleased to notice my ministrations in the remote townships of this District, as I augur from thence that in your hearts you have excused me for the occasional cessation of my pastoral visits among you, which such a nr necessarily caused.

For your kind toleration of my numerous deficiencies, your promptness to respond to the calls upon your libe rality, rendered necessary by the increasing numbers of our congregation, accept my warmest acknowledgments, and believe me, with all sincerity of truth and affection, Your attached friend and Pastor,

ROBERT J. C. TAYLOR. Messes, Scanning & Dawson,

Churchwurdens, &c. &c.

Oa Sunday, the 24th October, Mr. Taylor preached a very impressive Farewell Sermon from Isaiah 53rd chap, and part of the 1st verse: "Who hath believed our report?" which was listened to with deep attention, and will be long remembered by all present. The Congregation have requested that the Sermon should be printed, which request has been kindly granted.

On Sunday evening Mrs. Taylor took an affectionate leave of the Sunday School children, who evinced by their emotion, the attachment they had for their kind friend, whose pleasure it was to instruct them in the principles of religion, and to "train them up in the way they should go.

CONSECUATION OF ST. STEPHEN'S CHURCH, IN VALGHAN. The Lord Bishop of Toronto having appointed Sunday, the 31st of October, for the Consecration of the Church lately completed in Vaughan, and having also arranged to preach, on his way, in the morning, at Trinity Church Thornhill, arrived at the latter place, with his usual punctuality, about an hour before the time appointed for Divine Service. Immediately after the conclusion of this, llis Lordship, accompanied by the Rev. G. Mortimer, proceeded to the Church in Vaughan, where a large congregation was prepared to meet him, indeed a much larger one than could find seats. After the Bishop had gone through the usual form of consecration, assisted by the Rev. Messrs. G. Mortimer, Mayerhoffer, and Townley, and the latter had read the Evening Prayers, Ilis Lord-ship preached a powerful sermon upon the Scriptural authority and high antiquity of the rite of Confirmation, from Hebrews vi., 2; after which he received, by that holy ordinance, six individuals fully into the bosom of the Church. In his familiar addresses on these occasions to those who have been confirmed, and indeed to the congregation generally, the Bishop is peculiarly happy, and seldom was he more so than on Sunday last. His exhortation was earnest, striking, and paternal. The services of the day were concluded with the consecration of the burial-ground.

The solemn proceedings were rendered increasingly interesting, from the presence of the venerable old man, Mr. Michael Keffer, senior, who, some years ago, gave the land upon which the Church stands, and to whose consistent conduct and firm attachment to our Communion, through times of great local depression, it is chiefly to be attributed, under the blessing of Almighty God, that our Church has an existence in that neighbour hood. For, though by birth a German, and by education a Linheran, he has been for many years, and under circumstances of peculiar discouragement, amongst the staunchest supporters of the Throne, and the most zeulous and sound-principled sons of our Holy Catholic Reformed Episcopal Church; and long and earnestly has he desired to see the day which he has now seen, when a house of prayer, on his own land, should be duly set apart according to the rites of the Church of which he is so conscien tious a Member. And now his almost only desire which is left ungratified is to hear, before he dies, "the sound of the Church-going bell," from the cupola of their neat little Church!

It should be stated, in addition, that the Church was consecrated by the name of SAINT STEPHEN. It is situated on the rear of the third concession, lot number It was commenced six or seven years ago, by the Rer. V. P. Mayerhoffer, and so far proceeded with as to be used for public worship; but, being a squared log building, the walls had never been finished; last year, however, it was completed, being weather-boarded outside, plastered within, the pulpit and altar improved, additional sears constructed, and a very near tower and belfry erected, and the whole painted inside and out. The entire expense of the finishing, including book, cushions, communion Plate, &c., (the latter, however, procured almost entirely by a separate subscription) was about 115t. The size of the Church is thirty-two feet long by twenty-eight wide, exclusive of the tower. There is an acre of land with it for a burying-ground, which has also recently had a neat fence put across the front.

It is but just to state, in conclusion, that the completion of this modest Village Church has been effected by the menacing attitude, and made Radical retorm the watchword of this modest Village Church has been effected by the menacing attitude, and made Radical retorm the watchword of this modest Village Church has been effected by the menacing attitude, and made Radical retorm the watchword of this modest Village Church has been effected by the menacing attitude, and made Radical retorm the watchword of this modest Village Church has been effected by the menacing attitude, and made Radical retorm the watchword of this modest Village Church has been effected by the menacing attitude, and made Radical retorm the watchword of this modest Village Church has been effected by the menacing attitude, and made Radical retorm the watchword of this modest Village Church has been effected by the menacing attitude, and made Radical retorm the watchword of this modest village Church has been effected by the menacing attitude, and made Radical retorm the watchword of the properties of the prope

is thought that the Land Company, will give a site on the lev, who is Assistant Minister at Thornhill, officiates at Genared whose that a rivid and firtile imagination can constitute for the St. Francis; and probably a finer one St. Stophan's mondands. St. Stephen's regularly every Sunday afternoon. In the morning, some excellent individuals from Thornhill superintend the Sunday School, which has, for some time, been established.

St. Catharine's - The Rev. A. F. Atkinson has just received from that munificent body, the Society for Pronoting Christian Knowledge, a very handsome present of books for the Church, consisting of a Bible and two Prayer-Books for the Reading Desk, and two Altar-books for the Communion Table. They are beautifully bound in purple Moroeco, with the following inscription in large

> St. George's Church, St. Catharine's Presented by the Society for Promoting

Christian Knowledge: 1841. Mr. Atkinson made an application by Mr. Benson, one of the Churchwardens, who went home lately to England and returned with them by the last packet; and the con gregation are much indebted to this worthy gentleman' exertions for obtaining the gift so speedily, as his stay in London was necessarily short, and the order was kindly given for the Books without waiting for the usual monthly meeting of the Committee, so that Mr. Benson might be

From our English Files.

able to take them along with him.

(From the Times).

LORD STANLEY, THE COLONIAL SECRETARY. - Heretofore Lord Stanley has allowed his infamous detractors to rail and revile without deigning to notice them; nor bare they, like all disdained slanderers, tailed to make a most licentious use of that perfect impunity which, on the admitted principle that certain persons' tongues are no scandal, has been systematically extended to them by his Lordship without a moment's concer-To the imputations of turn-coat, renegado, and changeling merely for withdrawing from a perfidious Whig Ministry, be cause he would not concur in their attempt to destroy the Irish Church, the noble Lord has for the last five years been inces-

santly obnoxious to every Liberal newspaper in the kingdom. Scarcely a day has clapsed since Lord Stanley's secession from the degenerate Whigs, without his having been basely and scurrilously abused on the false accusation that he has deserted his principles. This malevolent spleen on the part of the de mocratic prints, and often indulged in by Lord John Russell himself, was doubtless a virtual homage to the noble Lord's importance as an adjunct to any political party enjoying the support of his high character and splendid endowments. improbable that the substantial incense thus offered to his Lordship, even though rising from an unhallowed altar, may have long determined him not to extert from his enemies a more direet and legitimate oblation. An accidental circumstance, however, has recently transpired, which gives him just occasion and a fair opportunity for causing them to bite the dust. Mark then, how plain a tale shall put them down-a tale which can not be better told than in his Lordship's own words :--

" He had obtained within the last week a singular testimony to the consistency and steadiness of his opinions, which showed clearly that as long ago as 1826 he foresaw precisely what was likely to occur, and he then declared the course which it was his intention to pursue in that respect. This book (the noble Lord held in his hand a number of the Rerue des Deux Mondes) had come into his possession within the course of the few days past; and he would take the liberty of translating (for the original was in French) a paragraph written by a person of very liberal opinions in France, entertaining on political questions opinions widely different from his (Lord Stanley's), and filling prominent station in the French Legislature. He was in this country some years ago, and he (Lord Stanley) had the satisfaction of receiving him in this country in 1826. This gentleman was the author of an article on the state of parties in this country, from which he was about to quote. He had heard turn-coat' and 'apostate' uttered in the course of that morning with perfect unconcern, because he was satisfied they were unmerited; and he would prove this by the testimony of M. Duvergier de Hauranne, who was a strong supporter of Thiers, and an ultra liberal in his opinions. In the article to which he had alluded this writer observed-'On this point have to relate a fact, which is at once curious, and proves that the supposed apostacy of Lord Stanley is the fruit of a long and persevering conviction. In 1826, when he was an eager Whig I met him, when he was a candidate at Preston, and after the election I passed some days with him at Lord Derby's. Among the subjects of conversation there was this very one, respecting the temporal property of the Church, its nature and destination. I had on this point the ideas we entertain in France, and was surprised to find them combatted with much eagerness by Lord Stanley.' I said, 'You are wrong to commit yourself to far on this point; your friends the Whigs, and especially Mr. Brougham, your principal Parliamentary supporter, seems to have different views on this question, and I should not be surprised if they do consent some day to an alteration, which appears to you so unjust. What would you do in that case? Lord Stanley answered me immediately, 'I would separate from the Whigs. On many points I know how to make sacriices to my party; on that one I never can.' To say the truth I did not take very seriously the peremptory answer of Lord Stanley, and soon forgot it; but how is it possible not to recall it to recollection, when seven years after, I saw him, on this very question, do precisely that which he told me he should do? If there were any persons in that court or elsewhere who could for a moment suppose that his conduct in 1834 was the result of a change of quinion—though of an honest change no man need be ashamed-he appealed with confidence to this declaration from an unsuspected witness, that his views then were the same as in 1826, and as they now were in 1841, and that the course which he had said he would take, in a certain contingency, he had taken, when circumstances arose, which, however minful to himself, compelled him to do so. (Hear, hear.) From the year 1834 it appeared to him that the Governmen of Lord Melbourne was becoming day by day more tainted with extreme opinions, and were alien from the moderate views of Conservative Whigism, which he (Lord Stanley) adopted and

naintained." On this interesting and satisfactory extract it is almost un necessary to offer a single remark. That it will tell powerfully upon the country, to the honour of the noble Lord, and to the confusion of his defamers, no person can doubt. Not that Lord Stanley stood in need of this testimony: his high and sterling qualities place him immeasurably above it. But considered as he unsolicited testimony of a French statesman of unimpeachable honour-a testimony which speaks to his Lordship's declared opinions fifteen years ugo, denouncing the excrilege of appropriating Church property to secular purposes-a testimony manating from a foreign Liberal decidedly opposed to Lord Stanley's views-and a testimony withal which goes directly o shame and silence those miserable calumniators who at this noment are more active in their vocation than ever-it is altogether one of the most seasonable and fortunate attestations thich a generous adversary could furnish, or which a traduced character could desire.

THE EARL OF SHREWSBURY AND THE CON-SERVATIVE ADMINISTRATION. (From the Morning Herald.)

The fiery Papistry and personal devotion to the head of the Romish Church of the Earl of Shrewshury, who delighteth to clongate his sign manual by the addition of his Irish titles of Waterford and Wexford," are notorious. But Papist though the noble carl be, his ancestral reminiscences, his large property, and his freedom from the influence and domination of the frish priesthood of the Romish creed, have preserved to him a degree of personal independence, and unembarrassed action, which few political leaders of his party possess. The Earl of Shewsbury's opinions are, therefore, at all times worthy of attention. He has just published a letter, addressed to a friend, On the Present Posture of Affairs," which contains some observations too remarkable, as coming from this source, to be al-

lowed to pass away unnoticed. The Earl of Shrewsbury professes to be driven to the consideration of contemporary politics, in consequence of their eing so mixed up with religion; but he repudistes the Irish ples of the presumed interests of his religion justifying extreme iolence of political opinions and conduct; he is disgusted with the O'Connell call for Romish partisans to unite against "Tory tyranny," and against "the inveterate and virulent enemics of Ireland and Catholicity." Why, be asks, is the new government to be condemned without a trial? It is restrained from doing "mischief," he argues, by the power of public opinion; he anticipates an easy compromise "upon a sound and equitable adjustment" of the few remaining objects of dispute between it and its opponents; and he rejoices, "in times so menacing and unsettled," that "at all events" we have now a strong government to contend against the evils " which are assailing the best

securities for the peace and well-being of society."

Now what are the "evils" which have thus alarmed the Papist Earl of Shrew-bury, and have so excited him as to impel him to address his brethren of the Romish faith? Simply those which have alarmed every Conservative in the kingdom ;-" the success of the movement party" and "those schemes of reform which, if carried into effect, must soon run riot with the constitution and disjoint the whole frame-work of society." buA " who," inquires the noble earl, "is the main mover of these schemes? Who is it that has given the great impulse to the movement party, that has drawn it again out of nothing, organised it in the most formidable array, and placed it in even a menacing attitude, and made lindical reform the watchword of

jure up? The answer can be no other than the linear Agira-And yet this is the personage, and this is the cause, that, as Catholics, we are often called upon to support ."

The noble earl pictures the traitorous bully as now summ ng around him "all the elements of strift and disaffection to make a common crusule against England and the English;" and boldly declares to his brother Papists that the membeant ought to be dealt with by them "oute in the character in which now appears"-that being as a tenitor; and that it is their solemn duty, as good citizens, to throw away all desire "for the full accomplishment of reforms but half achieved," and unite for the preservation of peace and order, and the protection of the great bulwarks of our constitution from the inroads of rero-

"It avails little," exclaims Lord Shrewsbury, with honest peace while we excite to war-to exhort to patience while we goad on to anger and indignation -- to recommend submission to the laws, when we bring those laws into contempt and execration. Will it avail to caution the people, however lovingly, against any outbreak of violence, when you call upon them to trust to the strength of their numbers for tedress from wrongs which you paint in the deepest bues, and represent under the most bideous forms? Will the cooling recipe contained in the declaration that 'no political amelioration was ever worth one drop of human blood suffice to allay the feverish rancour proluced by the constant ery of thereditary bondsmen, &c why is all this waste of fuel if no fire is to be kindled? Foul rords are no accompaniment to fair deeds!" Lord Shrensbury knows his man, but not thoroughly

O'Connell is a foul mouthed braggart, but he is also a ownerd. and good government in Ireland will not be thrown away on his personal and selfi-h fears. The honest determination of Lords de Grey and Eliot to preserve quiet in Ireland will keep the ruffian silent, and the value of silence in Ireland is appreciated by Lord Shrewsbury. "There are," he remarks, "cir-cumstances when ignorance is bliss, and I think if the people of Ireland were less instructed in their grievances, they w be much less conscious of them, and live in a happy ignorance of half the ills of which they now so loudly complain. Were it not for O'Connell we should never hear of repeal-should never bear of \$50,000 annual murders perpetrated by cold, fanine, and disease,' and most charitably divided between the Irish landlords and British misrule! And this gentle reader, from him who has ever been the loudest to extol (and I am sure very justly so) the charitable benevolence of his countrymen and the most strenuous to oppose the introduction of poor-laws." Lord Shrewsbury then proceeds to show that all the evils of Ireland arise from "the extraordinary influence exercised by one individual, and the continued extrarogener of his riews, his anguage, and his proceedings;" that "it is completely the interest of the new government to conciliate Ireland, to make it their strength instead of their weakness;" and further, that there is but one chance of their doing otherwise, which is, "s series of extravagant demands made upon them and attempted to be carried on by an unceasing course of agitation, by an organised system of intimidation." Analysing the constitution

parliament as the " Parliament of Ireland and of O'Connell." The noble earl warmly vindicates the British [Roman] Catholics from O'Connell's culumnies and vituperation; indignautly contradicts the idea that the rebel in intention will re ceive any co-operation from them: announces that though they vish Ireland well, "our misfortune is that we do not wish well to Ireland in the sense in which Mr. O'Connell thinks we ought;" and on behalf of his British brethren announces to their Irish libeller, " that he is now reduced to the least enviable of all positione, -in which his praise is censure, and his censure

of the present parliament, the noble earl asserts that "our hopes

of a mild and equitable government for Ireland" ought to be

thereby strengthened; he exposes the absurdity of basing the

Irish representative system on numbers, and reproaches the last

Lord Shrewsbury concludes his pamphlet by a defence of the English Romanists, and a sensible justification of the corn-

There are doubtless in this brochure many objectionable pas sages, and several assumptions quite gratuitous and unfounded; out there is at the bottom a vein of great good sense, accompanied by just remarks, considerate consure, and timely rebuke It is another proof how deeply Conservative principles are rooted n British society, and how repugnant was Whig government to the property, the education, and the intelligence of the empire.

Canada.

SIR CHARLES BAGOT .- The appointment is, on the whole, a satisfactory one; at all greats, the objections that have been raised against it are futile. That the life of Sir Charles has hitherto been passed in the diplomatic service of his country, and is therefore free from any of the particular influences ge nerated by a devotion to home politics, is, we opine, a qualifi-cation rather than an objection, for his present position. Di-plomacy has one peculiar feature; in its achool patriotism is the only and the active duty; the interests of their country are always before the mind and the eyes of its pupils. Diplo matists are rarely cosmopolitan in their feelings; they may ocasionally be selfish, but they are invariably national. Diplomacy too, begets caution, prudence, foresight and firmness; it is generally accompanied by dignity, courtesy, and hospitality; is, almost without exception, forbearing and conciliatory Now these qualities are indispensable for the good government of our Canadian Provinces; and the norsession of them would alone justify the nomination of Sir Charles Bagot to the high post of Governor General of British America. But the qualifications of the new Governor are not merely of this general description; for although Sir Charles is unknown in Colonial politics, he has been deeply and most ably concerned in a subcet of the most vital importance to our North American possessions, and one which must, in all probability, be decided during his administration. While Sir Charles Bagot represented George IV. and William IV. at the Hagne, the subject of the boundary dispute between England and the United States was referred, under the provisions of the treaty of Ghent and the convention of 1827, to the arbitrament of the King of Holland; and it became his duty to make himself complete master of the facts, documents and reasoning, by which Great Britain supported her claim. This he did most effectually, and when Mr. Preble, the American minister at the Ilague, protested igainst the decision of the King of Holland, Sir Charles replied in a most satisfactory manner to the protest, although Lord Palmerston has most pertinaciously withheld from the British Legislature a copy of that reply, while he has laid before it so many unnecessary mutilated and selected documents on the subject. Sir Charles, in addition, while at the Dutch Court was very much engaged in other negociations between this country and the United States, which arose out of the ambiguous wording of the treaty of Gheut; so that although not di-rectly engaged in colonial affairs, his mind has been actively employed in subjects of American diplomacy, and the leading mublic concerns of British North America are quite familiar to bim. — Quebec Gazette.

Sir Charles Bagot .- We are in momentary expectation of hearing of His Excellency's arrival at Quebec. Sir R. Jackson has gone to receive him on his landing.

MR. McLEOD .- The citizens of Montreal have given him a public dinner, when he defended his character from certain charges and imputations. He has passed through Kingston, and is now in Toronto. MR. MURDOCH .- This gentleman, who was Lord Syden-

nam's Secretary, has left Kingston for England.
TECUMBER. -- We are happy to inform the subscribers to the nonument about to be erected to the memory of Tecumsch, that the officers of the 71st Regiment, now stationed at St.

Johns, have subscribed sixty-six dollars towards the fund .-

Montreal Herald. DISTRICT COUNCILS' ELECTIONS .- We observe that meetings have been held in some parts of the Province for the purpose of nominating "reformers" as candidates for scats in the District Councils, and we also observe that some of the papers which profess to advocate what they are pleased to term form principles" are strenuously exerting themselves to hestow a political character upon those local Parliamenta of oura, which will commence with the new year. Proceedings like these merit the reprobation of the people at large, for they are certain to infect our municipal institutions with a partizanship alien to their nature and objects, and at once calculated not only to prevent the possibility of their working well, but to render them a certain source of evil to the country. We are already sufficiently afflicted with the curse of politics in the legitimate way :- the exercise of the elective franchise, in respect of P. P.'s in already productive of infinitely more social evil than all our M. P. P.'s can remedy : - why then, when District Councils are expressly excluded from the consideration of all political topics, are the members thereof to be selected for their real or alleged political bias? It is the extreme of folly for people to suffer themselves to be misled by party names when there is no party purpose to serve. In the District Councils there cannot be any party object to secure, for the matters they are authorized to control involve nothing of the sort. It is to be hoped that the good sense of the people will prevent local

– Niagara Chronicle. SEAT OF GOVERNMENT. - From the explanations recently given by the Clerk of the Ordnauce, Captain Boldera, in the House of Commons, when the Ordnance Estimates were under discussion, it appears that the late purchase of property at Kingston, for £25,000 sterling, is for the purposes of defence.

elf-government from becoming subservient to that mad spirit

of faction, which has already produced so much evil among us

and not for the site of Provincial buildings, as has been our must .- Montreal Gazette.

Kingston Police.-We are very much pleased to learn that the Corporation of this town have resolved to establish a Police Force for six months, from the 1st of November to the lst of May next. There are, we understand, to be four sub constables, besides the present High Barliff, the whide to be clad in uniform, similar to Police in other cities, and to be similate organized. We understand that one Town and one District Magistrate, will sit daily to try all offences coming under the notice of the Police. - Kingston Chronicie.

CAPE BEETON .-- We observe that since the 1st July, 1500 emigrants have arrived at the Island of Cape Breton from Scotland; where there are already extensive settlements of that hardy and industrious people. - N. R. Scatinek.

GOVERNMENT OF NOVA SCOTIA -- We are Lappy to have indignation, and in language worthy of Lord Stanley," to preach ; it in our power to state, in answer to the tumor-recently enculated of a change in this government, that a despatch was received by the last steamer, in which the new Cidonial Secretary, Lord Stanley, assures Lord Falkland of his determination to give him the most cordial support in the conduct of his administration.-Normscotian.

NEW DISTRICTS.

HUROS.-The County of Liuron has been proclaimed a separate District, by the name of the District of Huron. It comprises the Townships of Colborne, Gosterich, Stanley, Hsy, Stephen, McGillivray, Bosanquet, Williams, Hullet, McKillop, Logan, Ellice, North Easthope, South Easthope, Tuckersmith, Hilbert, Fullation, Downie, Usborne, Blanshard, and Biddulph, 'The Canada Inquirer, published at Landon, in noticing this division, We are enabled to intimate this week the promulgation of the Huran District, also the appointment of Mr. Hyndman as Sheriff, and Mr. Lizars as the Clerk of the Peace. This is a material curtailment of our own District, and of consequence will be an abridgement of business transactions in our own, as the capital of the District; however, if it is for the benefit of the country at large, we ought cheerfully to acquiesce in the arrangement." District of Huron, - Colonist.

COLBORNE,-This District has also been set apart by Prolamation, from the District of Newcastle, with Peterborn for the District Town. The District of Colborne comprises the Fownships of Belmont, Methoen, Burleigh, Dammer, Asphodel, Otonabec, Dours, Smith, Kunismore, Harvey, Vernism, Kmily, Ops, Fencion, Mariposs, Eldon, Bexley, Samerrille, and the even rear Concessions of Monaghan, together with the unsurveyed lands in rear thereof, and the Islands lying wholly or in greater part opposite thereto. - 1b.

DISTRICT OF TALBOT. - The Magistrates of this District, n Quarter Servious assembled, have agreed to the following Divisions, for the purpose of hobling Division Courts, for the

recovery of small debts under the new Act:
"Resolved, That the Talbot District be separated and divided into six Divisions, in order to meet the arrangements made by the new Court of Requests Act, as follows:-First Division, the township of Woodhouse; Second Division, the ownship of Townsend; Third Division, the township of Windham: Fourth Division, the township of Middleton and part of Houghton, that is to say, all the northern portion of that township, from the ninth side line; Fifth Division, the township of Charlotteville; Sixth Division, the township of Walingham, and the south part of the township of Houghton, to and including the said nigth line." - 16.

FRUITS OF DRUNKENNESS .- On Monday last an Inquest was held on the body of Alexander Davis, who died on Saturday in the Street at the Corner of Collins & Haines, Comnission Store. He was one of those unfortunate persons who have been infesting our Streets for some time past. The Jury returned the following ventice, "That the said AlexanderDavis came to his death from his intemperate habits and destitute "state, having neither home nor friends."--Kingston Chronicle, Saturday, October 30. An Inquest was held on Sunday last by David Beasley, Esq., upon the bodies of Mary Anne Ben-nett and her infant child, found dead that morning in the im-mediate neighbourhood of this town. It appeared that the infortunate woman had put her head and neck into a small barrel, through which water ran from a neighbouring apring, and and suffocated. Her buby, about two years old, was found war the decensed quite dead, with some slight bruises about the head and neck. A verdict of temporary insanity was returned, occasioned, as usual, by drunkenness.-Hamilton Gazette. An Inquest was also held last week on the lasty of t man named Thorn, who, it was supposed came to his death by a too great indulgence in intoxicating liquors .-- 1b.

ROYAL CANADIAN REGIMENT .- A detuchment of the 69th Regt. consisting of Serjeants, Corporals and Privates, left this garrison on Wednesday evening en route for Canada. They are men of at least fifteen years service, of excellent character Royal Canadian Regiment, about to al are volunteers for the he formed in this manner from the different corps in America, for the performance of garrison duty on that part of the frontier, hordering on the United States .- N. B. Sentinel.

China.—In part of our impression last week we amounced further news from China.—It was to the effect that the Chinase had paid six millions of dollars, as a ransom for Canton, the for silver and one in securities—that Sir Le Flening Senhouse, commander of the Naval Forces, in the absence of Sir G. Bremer, had died—that the murtality was very great amongst the littlish forces—and that the Chinese were as infatuated and faithless as ever, and threatening a renewal of los-tillities.

From the Toronto General Advertises TORONTO PRICES CURRENT. For the Week ending October 20, 1841.

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THEOLOGICAL WORKS

UST received from England and for sale at following prices by H. & W. Howsell, King Street, Toronto, and Brock Street, Kingston. £ s. d . 2 s. Bp. Hall's Contemplations on the Old and New Testament, 8vo. U 10 Bp. Hall's Comengration.
Newton on the Propluctics, 8vo
Burnet on the Thirty-Nine Articles, 8vo
do do 8vo

nurinet on the Thirty-Nine Articles, 85 o Wilson on the do do 850 Nelson's Festivals and Fasts, 850 Hobert's do do 12mo (American edition) Pearson on the Creed, 850 Butter's Analogy of Heligion, 12mo Horne on the Pearson Butter's Analogy of Religion, 12mo Horne on the Falms, 8vo Dictionary of the Bible, by Rev. John Brown, 8vo Gurney's Dictionary of the Bible, 32mo Wells's Congraphy of the Old and New Tostament Milner's Church History, with continuation by Haw Fuller's do do 3 vols. 8vo
Whiston's Josephus, 8vo.
Burton's History of the Christian Church, 12mo
Doddridge's Family Expositor, imperial 8vo
Flace's Works, small 8vo.
Fox's Book of Martyrs, 8vo

Blaic's Sermona, 8vo

Lectures on Rhetoric, &c. 8vo

Matkins's Pamily Instructor, or a Course of Scriptural
Readings, &c. for every day in the year, 3 vols, 17mo.

Original Family Sermons, by Divince of the present day,
published by the Committee of General Literature ap-.05 9 of Scriptural - 0 10

Original Family Sermona, by Divince of the present day, published by the Committee of General Literature appointed by the Society for Promoting Christian Knowledge, 5 vols. 12mo.

1 days, 5 vols. 12mo.

1 days, 5 vols. 12mo.

1 days Sermona, 2 days Sermo

November 6, 1841. II. & W. ROWSELL,

KING STREET, TORONTO, & BROCK STREET, KINGSTON,

ARE now receiving from England, a large an a varied assortinent of Account Hooks & Stationary, of every description, and a great variety of works by late and standard Authors. Their stock of School Hooks is very extensive, and comprises all such as are in use at Upper Canada Cullege, as also numerous ot ser kinds.

numerous et er Estes. Account Buoks ruled, bound and priored, to any directed pattern Rock Jahuline of every d'accipation; Book and Job Printing; Copper Book-binding of every d scription; Book and Job Printi-plate Figraving and Printing, &c. &c. neatly executed. October 29, 1841.

GOVERNESS WANTED.

WANTED as Governess, a Lady who is competent to finish the Velucation of two young lastice, particularly in Music, Drewing, and the French language, and to instruct one or two more in the minor branches. For particulars apply to Mesers, 16, a W. Howsell, Booksellers, Ac., King Street, Toronto.

October 22nd, 1841.

WANTED.

SCHOOL MASTER for a Common School, at Comwall, in the Eastern District SCHOOLS IN STEEL TO A SECURITY OF THE CONTROL OF TH

Detabas Stat 1841 HOME DISTRICT GRAHMAR SCHOOL.

M. C. CROMBER,
Head Master H. D. G. S.
7-8 Toronto, 21st August, 1-41.

Mr. Wood, Surgeon Dentist.

Hr. Wood, Surgeon Dentist.

I AS returned, and continues his office at the same place as for I merly, in Chewel's Buildings, King Str.et, west, where he may be consulted at any hour of the day.

Mr. Wood is well acquisited with all the modern improvements in the method of fastening Artificial Teeths, by prouts, classistic springs, atmosphere pressure, double pistus, acc.; and with the principles which should grown the treatment of Beenry ed Teeths, irregularities, affections of the guns, and all operations in Beenry, irregularities, affections of the guns, and all operations in Beenry, irregularities affections of the guns, and all operations in Beenry, irregularities affections of Profosional tient men, and others in this city, it whom, by their kind permission, he is all liberty to refer any stranger who may with to commit him.

For drighted Theth, Mr. W. makes use of Stocksom's Mineral Teeths, from Philadelphia, which, for strongth, and boundy of colour and shape, are preferable to any others; and which are used by many eminent Pootists in London and Paris, and by all respectable Dentists in America.

Mr. Wood takes this opportunity to express his graffing of for the distinguished petromage to has received durf g a resistence of six years in this city, and begs to assure his patrons that his residence will be permanent here, and that there is no truth in the report that he was preparing to remove from the city.

Toronto, October 27, 1861.

Totonto, thicker 27, 1841.

FALL AND WINTER GOODS.

TIME Subscriber begs to inform his Customers and the Trade agenerally, that he is now receiving an extensive and well-associated of DRY GOODS, suitable for the season. The goods having been selected with great care, and purchased on the most advantageous terms, in the British Markets, the subscriber confidently recommends them to the attention of the trade—to whom he will self low for that

JOHN ROBERTSON. Yonge Street, Toronto, October 12, 1841.

> Office of the Clerk of the Peace, Toronto, tht. 20, 1811.

A T an adjourned General Quarter Seatons, held in this Office on the 19th Instant, convened for the purpose of dividing the Dis-trict into Divisions, according to the Provisions of the New Court of Requests Act, Present—

JOHN WHALA
William Thompson,
Lacrat Smith,
James Paterion,
John Scott,
Those W. direchall,
William Crookshank;
James H. Armorroug,
Elmes Steele,
Dimean Cameron,
Hector Mc Quarrie,
Lawrence Hayden,
Arthur Carthew,
John B. Warcen,
High Stewart,
William Gamible,
Francis Boyd,
John Lynch,
Samuel B. Sterne,
John Birton,
William Parsonis,
William Parsonis JOHN WHILIAM GAMBLY, Esq., Plainwing John Farquharion, Arctobild Harker, James Metirath, William Frondloot, William Promition,
John King,
Kennich Cameron,
Thomas Fister,
Frederick Jarein,
Francis Campbell,
Abrahum Bagshaw,
Poter Ficesor,
Francis Leya,
R. C. Gaquer,
Thomas McClonkey,
Michael McDonogh,
Lacina Clinicus,
James Vonng, Charles Scadding, James W. Taylor, Esquires

it was Rendered, That the Home District be separated and divided into St. Divisions, as follows to-

ad Diresion The Townships of Toronto, Toronto Gore, Etabl-

Second Division — The Townships of Turonto, Toronto Gare, Etablecoke, Chingmaconey, Althon and Caledon.
Third Division, — The Townships of Pickering, Whittip, Roach, Scott Brock, Georgian, Thura, Mara, and Ustridge.
Fourth Division. — The Townships of Markham, Vanghan, King, Whitchurch, East and South Gwillimbury.
Fith Division. — The Townships of West Gwillimbury, Tocumenth, Adjain, Mono. Sudmer, Toso onto, and Issa.
Sixth Division. — The Townships of Inntali, Nottawasaga, Sunnidale, St. Vincent, Collingwood, Vespra, Oro, North and South Orilita, Medonte, Flos, Tiny, Tay, Matchedash, and Rama.
It was also Residenced, That, in future, no Licenso to based to any Tavern-keeper, who is known to keep a Bowling-Alley, Ten-Pin Alley, Fives Court, or other place of resort, where gaining is encouraged.

Alley, Pives Court, or some parties and the free form of the form

BIRTHS.

In Hamilton, on the 20th of October, the lady of R. O. uggan, Bep of a some On the 30th ultimo, at Dundas, the lady of J. B. Ewart,

Esq. of a daughter. In this city, on the 1st November, Mrs. Richard Cuthbert, nf a pon.

MARRIED.

At London, Canada, on the 27th October, by the Rev. Benjamin Cranyn, A.M. Roctor of St. Paul's, Henry C. R. Bechar Esq., Barrister at Law, to Sarah Evanson, youngest daughter of the late Major Leonard, formerly of the 104th Light Infantry. On the 27th October, by the Rev. Prancis Evans, Mr. William Shannon, of the North American Hotel, Simeoe, to Miss Phube Havens, of Charlotteville, At Adolpustown, on the 19th October, by the Rev. Joh

Dengon, Mr. Paul T. Durland, to Miss Jane Ann Dorland of Adolphustown. In Kingston, on the 25th of October, by the Venerable tha

Archdescon of Kingston, Mr. John Mosgher, Druggist, to Miss Lydia, third daughter of Mr. D. Ruttan.

On the 25th ultimo, by the Rev. Thomas Creen, Nathan Gatchell, Esq. to Mary Maris, eldest daughter of Captain Bridgford, 3rd Batt. In. Militis, all of Niagara. On the 14th September, at Croydon, by the Rev. W. H. Havergal, Rector of Astley, Wornestershire, Edward Stenning, Esq. of Godstone, to Emily, daughter of the late Thos. Head, Esq. of Croydon.

DIED.

At London, Canada, on the 20th ultimo. aged 21, Edward Henry, youngest son of Thos. Butherland, Esq. River St. Clair. At Hamilton, on the 25th ultimo, Alexander Tellair, son of James W. Ritchie, Eaq. aged 12 months. On the 23rd October, in the Township of Niagara, Mr.

Joseph Willson, son of the late John Willson, Bog. In the township of Grantham, Ningara District, on Sunday the 10th October, Mrs. HANNAH SECOND reliet of the late Mr. Stephen Secord, formerly of St. David's, at the advanced age of 75 years. Mrs. Second came to this country during the

progress of the Revolutionary War, her family having been conducted to Montreal by the loyal Indians. She was a widow of one score and thirteen years, and though enfeebled by a severe attack of paralysis, shout two years since, and bent under the weight of her advanced age, yet such was her love for her Redeamer, that at the last administration of the Lord's Supper at Thorold, her venerable form was seen to approach the sucred table with trembling steps. Whilst receiving the elements of Christ's body broken and his blood shed for her, she was greatly agitated, anticipating no doubt her early removal from this valo of tears to be nearer that Lord whom she loved, and whom, for three-score years and ten, she had served. A second attack of paralysis, in a moment, deprived her of her reason; and, though she lingered for three days, she never spoke more. She has left a large family, who feel that, in her, they have lost a kind friend and a devoted mother. On the 28th ult, at Montreal after a short, and very severe

illness, Josius Francis Charles, third son of Lieut, Colonel Nupler, Secretary for the Judian affairs, aged 17 years and 3 months. This is indeed an afflicting dispensation. If such had been the will of God, be whom it has removed, seemed well adapted for a long and prosperous course on earth-being vigorous in mind and body; of warm and tine affectiones of pleasing and innocent manners; of considerable actual attainments; and promising a large development. His musters, (at Upper Canada College) took great and abiding Interest in him: for he caught instruction rapidly and used it adroitly. With his shool-fellows he was highly popular, for he was bunyant, and obliging. Lamented by all, to some his sudden and premature death by a violent and most painful shock, - a mournful initiation into one of the most grievous dissippointments of this world, the sever-ance of the friendships of early life. His secular studies, and the bright prospects connected with them, are all at an end: not so, his religious knowledge and impressions, which are full of hope, and immortality. To the moral, and intellectual call young Napier responded both truly and quickly, and there is reason to hope the heavenly summons found him, in the han-guage of the motto appertaining to the honoured name he hore Rendy, uye Ready.

LETTERS received during the week ending Friday, Nov. 5th. The Lord Bishop of Montreal; D. Perry Esq. P.M., rem. in full Vol. V.; Rev. J. Crier, add, sub., Rev. J. Ramsay, rem; W. H. Bottom Esq. P.M.; G. Seriven Esq.; John Wampum; Rev. A. Townley; Rev. T. B. Foller, (2) rem.; Rev. D. B; Parnther, rem. in full to No. 13, Vol. VI.; Col. Cox; Rev. A. F. Atkinson; B. Throop Esq., rem. in full Vol. V.

To Connerronnents .- "The image of Britannia &c.," bough showing true British feeling, will scarcely suit us. For the future no anonymous communication can be even

acknowledged. ALVAK BEST Week.

THE TWO CARPENTERS.*

The two men with whom the reader is to be made acquainted were Catholics.† Do not start, gentle render, at this word, or tremble, as if the persons to whom it is applied were about to nail you down tight, and pack you off to the fires of the Inquisition. It is too good a word to be used in a bad sense, and savours too much of truth to be handed over to the sole use of those who, alas, walk on still in error. It is emplayed here to describe men, who, although common men, lived in heart and mind with those of olden time, and thought and felt in a measure as they did; whose eyes were not busied solely with the present scene of things; whose thoughts were about others' welfare, not merely their own. They felt that to be members of Christ's holy Catholic Church was something more than being members of a mechanics' institute, or a benefit-society; that the former was as far removed from the latter as beaven from earth; and for the privileges which they so undeservedly enjoyed, they wished to honour God in that branch of Ilis blessed Son's Church, in which His good providence had east their lot-to honour Him not only with their lips, but in their lives, with their time, with their sub-Stance.

The names of the two men now about to be introduced to the reader's notice were Alban and Theodore Wilbrord: and it will be sufficient to point out one method which they took of trying to honour God, and in which they thought the age sadly deficient. They longed to see the temples of God, the places in which He is pleased to put His Name, and to which the children of God, in these days of comforts and covetousness, far too seldom resort to meet their Lord and Saviour-they longed to see the houses of God, even in the most rural parishes, "joys of the whole earth:" so that when men entered into them, they might be led naturally to exclaim, "O how amiable are thy dwellings, thou Lord of Hosts!" They said one to another, as they talked over the state of their own parish-church, and that of the greater number of those around them, " Is this what men feel now? Is the appearance of God's house calculated to beget high and holy thoughts? Do not men's bodily sensations remind them of entering a tomb, the place of the dead, rather than a temple, the place of the living? Are not our meanest cottages, to say nothing of the palaces of the great ones of the earth, more clean and cheerful than the generality of our parish-churches?"

But the render must be let a little more into the history of these two men. Alban was the elder of the two. They were both single men, and going on for forty years of age. They had been brought up at a little village-school, which had had the inestimable advantage of the frequent attendance of the rector of the parish. They had been well instructed in the Bible and Prayer-book; and the lessons they had learnt had been fixed into their hearts by that course of prayer and preaching, which the holydays of our Church, her fasts and festivals, bring round with them. There it was, in a plain-in other days it had been otherwise-in a plain little country church, as the holydays followed one another in their course, these two boys might be seen, with the rest of the school, attentive to their devotions, lustily, and with good message which God's minister delivered to them, and which always had some connexion with the services of the day. By this sort of teaching they learned that they became members of Christ's body, of His Church, at their baptism; that they belonged to the company of the apostles, and so had fellowship with the Father and the Son; that the noble army of martyrs and prophets, St. Peter, St. Paul, and the beloved disciple. were not strangers and foreigners to them, but, as St. Paul says, "theirs." Time, however, passed on; and, with God's blessing on their minister's instruction, their parents' prayers and example, and their own carnest taking heed to the thing that is right, they grew up to manhood, and were kept from many of the temptations and trials which those are sure to fall into who live without God in the world, and des- for that could not be-to the mother in whose bosom pise the Church which He purchased with His blood.

But the more they advanced in years, the more they felt the unworthiness of their little, plain, uneudowed church, to be called the house of God. I need not stop to describe it particularly. Any one who knows any thing at all of country churches, may easily guess what it was like: a nave filled with pews, in which was a most unhappy confusion of old oak and new deal: a transept, with a squire's pew and a full compliment of cushions, curtains, stove, and easy chairs; a chancel, with its common communion-table, and banister communion-rails; a mahogany-looking box for a pulpit, and another mahogany-looking box for a desk, but only just sufficiently mahogany-looking to lead the observer to think that the painter had been called away in a hurry, and never heard of afterwards; a seven years' whitewash, already very dirty and dusty; and a black border round every arch and window, as if the whole place were in mourning because its former beauties had departed, and because men were content to leave the gates of heaven in ruins, as if they opened to an unknown place, or one not believed in. There were, however, just sufficient remains to tell the eve that was looking out for better and more beautiful things, that the present state of the building was not to be compared with its past state. Here might be seen the remains of a corbel projecting; there a little bit of richly wrought cornice; in the head of one of stance." the lancet-windows in the chancel a few pieces of }

. From The Englishman's Magazine.

It And here let me call your attention to a point which t thoughtless persons seems of little importance, but which really leads to many serious evils—a point of which the Romanists never fail to take advantage, and to turn it as a weapon against ourselves. They are apt to call themselves by way of distinct tion, the Catholic Church, and we are often careless enough to repeat the title as contradistinguishing them from the Protest ant Communious which have renounced their errors. In the name mistaken spirit, people talk of the Protestant religion at if it were a different religion from that of Rome-almost as they speak of the Hindoo or Mahometan religion as differing from the Christian. And when the mistake is pointed out they are upt to exclaim, "Of what consequence is a word or a name? We all know what is meant by it, and it is but com- "I will with pleasure lend my team, and fetch it." mon civility to give to bodies of men the denomination they

But this improper use of words is in reality of the greatest consequence: for it leads men insensibly to forget their true meaning—and to lose sight of the memorable occasion which introduced them. "Woe be unto them," saith the Prophet, "who put bitter for sweet and sweet for bitter." Names have a powerful influence on the opinions of mankind. "Names are things" was a favourite maxim with the leaders of the French Revolution, and great part of their success is owing to the skill

with which they acted upon it. In the instance of Catholic indeed, by giving the title as exclusively belonging to them, we condemn ourselves. For the Catholic Church is ONE body of which Christ is the head, and all true Christians are the members. We pray in our Liturgy for this Catholic Church, and we recite in that Liturgy the articles of the Catholic Faith. Why then should we lend ourselves to the encouragement of a notion that the Romanist alone has kept this faith, and that we have protested against it? We never protested -- no communion of reformers ever protested against the Catholic faith, but spainst the gross errors and false dogmas and pernicious practices with which the Romish Church had polluted that faith .- Bishop Copleston's Two Sermons on Roman Catholic Errors

by some former church-improving churchwarden, to contrary to God's word. Mr. Daffy, a professional gentleman in a neighbouring town, who was a great collector of carved work, and who thought, by sitting in the midst of old oak furniture, though in a new red-brick house, to catch something of the spirit of an old English gentleman-a very worthy ambition in general, but in him rather a weakness. Such, then, was the church, from which the Wilbrords were hardly ever absent when prayer was said there.

These two brothers had just been staying for a few days at the cathedral-town, having a job of work to do for one of their neighbours who had property there. Whilst their business kept them there, they so arranged matters as to go to the cathedral once every day, making their breakfast-hour both the hour of prayer and the hour of breakfast, hastily swallowing their meal before they entered the cathedral. But every time they left it, they felt more and more the desolateness of their own little parish-church: though they loved it too well to find fault with it, yet they regarded it as forsaken and hated, so that no man went into it with joy, or looked upon it as having been the safe hiding-place of many generations.

On the Sunday after their return home. Theodore said to his elder brother, " How I wish our little church was adorned after the fashion of our noble cathedral! what windows, what carved work, what stones are there! There, indeed, one felt as if going into the house of God; but would this place, if we had not been taught to revere it, beget any such feeling? God grant," said he, looking up at the place, through which so many blessings had come upon his infancy, his youth, and manhood, - "God grant that 'thy gates be open continually; that they be not shut day nor night; that the glory of Lebanon come unto thee, the fir-tree and the box together, to beautify the place of God's sanctuary, and to make the place of His feet glorious.' ''

"Well," replied Alban, "and why should not we two do our best in attempting to restore all the lost beauties of our little parish-church?"

"How so?" asked Theodore. "Have we not," said Alban, in return, "many spare hours to ourselves after our day's work is done. which we might employ in the restoration of God's temple? Might we not give our time and labour, and doubtless others would find the materials, towards beautifying the interior of this once noble edifice, and restoring what we see has been lost through time, and that worse destroyer than time, the covetousness of men ?''

"Ah!" said Theodore, "I never thought of that. We might indeed do as you say; and, now I think of it, I recollect it is reported of an old bishop, that he worked with his own hands, and sent his carriage, horses, and teams, to restore his cathedral, after it had been nearly destroyed in the troublous times of the Rebellion. Let us go and consult our rector upon sures, deprived the church-repairers of one or two the matter, and see whether this happy suggestion of yours cannot be carried into effect.'

A few days after this conversation, they called at the rectory; but as their rector had now become an courage, singing psalms, and deeply interested in the old man, and very infirm, he did not enter very warmly into their scheme, not thinking it a likely one to sucreed, and not altogether liking alterations in a church which he had remembered almost the same, time out of mind. He did not fail, however, to applaud their holy desire.

The two brothers, therefore, so far gave up their plan as not to take any further active steps; but from that day the practicability of it was never once out of their heads, and their spare time was often spent in getting ready some little ornaments against a more auspicious moment for their undertaking. That was not long in arriving; for in the following year their dd rector died, and his place was supplied by a Mr. Cuthbert, by one more alive to what ought to be the beauties of God's house, though not more attachedhe had been nourished and brought up. The Wilbrords soon discovered the sentiments of their new pastor on the subject in which they felt so deep an interest; and, in talking over one day the state of devoted their leisure hours to the undertaking in which their parish-church, they mentioned their plan to him. He, as might be supposed, was delighted beyond measure, little expecting to find so holy a desire in the bearts of two common carpenters; and at once determined to try and bring it to bear. Accordingly a meeting of the parishioners was called, at which he stated, among other things, his wish with regard to the repairs and improvements in his church. After apologising for bringing this subject before them so soon after his coming among them, he said, "Ought not the house of God to be worthy of Him by whose Name it is called? Can we say that our's is such an one? Does it not need both repairs and beautifying? Look at that rude work; should we tolerate such in our own houses? Look at that unsightly painting; should we do up a kitchen cupboard in so slovenly a manner? Look, again, at the rails of the altar; are not the banisters of our back-stairs far superior ?" He then ried, he asked them whether they could not work what pointed out some few remains of ornaments, saying, he required for his church; and in doing which they See, those little things are left just to give us an idea of what this place once was, when men did not grudge to give God of their best, and considered it both a blessing and a privilege to honour Him with their sub-He said much more to the same purpose, pointing out to them that the beautifying of God's stained glass still lingered; an upright portion or two house is one way of shewing our love to Him who is gone up into heaven to prepare a place for us, and who, whilst on earth, commended her that bestowed upon Him a precious box of ointment. He then related to them the generous offer of the Wilbrords, feeling which their answer evinced. "I thank you, which, as they were greatly respected in the parish, was heard with much attention; and pleasure, though regarded as quite a new idea, and one that had never entered into their heads. Convinced of the justice of what Mr. Cuthbert had said, and being moreover a very united parish, they came very heartily into the plan. One said, "I have a quarry of stone, of which von may have as much as you like." Another said, Almost every one offered to take some part or other. Before they separated they made a rate for the necessary repairs, and agreed to meet again at an early opportunity, to make the final arrangements with all who but, since we can give no better, let us beg. Him to

> the beautifying of God's house. Mr. Cuthbert, in the meanwhile, was most active himself, longing to see the house of God made meet for its Master's use. Although his own house required much repair, yet he said, "God forbid that I should beautify my own house, whilst the house of God is almost in rains; when that is what it ought to be, then will I think of repairing my own." He talked over the whole matter with the squire in private, whom | contribute?" he entirely brought round to his views, and who consented to give up his curtains, and stove, and easy chairs, provided the church was made dry and airy, or little, to set apart a certain proportion for God's

of the beautiful carved oak screen, which formerly much, and loved God too well, not to see that Mr. and unless people do something of this kind, they will separated the chancel from the nave, was still left; Cuthbert was right, when he urged him to be as others never be able to give as they ought; they will have and a great deal more had been sold as rubbishy stuff, in God's house, and that all such exclusiveness is quite no stock to go to; it will be almost spent, as yours

> Nor were the Wilbrords idie. By their example and persuasion they confirmed the willing ones in the They agreed that Mr. Cuthbert was right, and deteroffer they had made at the meeting, and brought others, mined to follow his advice for the future: and so, innot so willing at first, to join in the undertaking which stead of making a great show with some cheap matethey were shortly about to begin.

> At the next meeting it was agreed to take away floor of the church, so as to obtain a good ventilation; to restore the old low-backed benches; to make conforgotten by many; to repair the wooden roof and the screen: to scrape the whitewash off the arches and other stone-work; and to have a handsome communion-table and altar-rails: in short, to try and make the old church something like what it was centuries they ended in making great sacrifices for God's sake. before. Some were for doing the thing out of hand, all at once: but their rector told them they little knew what they had undertaken; that it would be a work of time; that, if they could accomplish it by the end of the year, they might consider that God had greatly prospered their work. It was resolved, therefore, not to pull down till they were sufficiently advanced in their preparations to build up again quickly; ready for putting up. The Wilbrords were to have | make it worthy, of being called the house of God. the chief management, under the direction of Mr. Cuthbert, who was well acquainted with church-architeeture, and knew what was needful to be done. Before they separated. Mr. Cuthbert related a kind offer work, which was, a tenth of a considerable fall of timber which he had just made; but as green wood would be of no use, he offered the value in old seasoned timber, which they could easily procure at the wharf a mile and a half off. This announcement gave them thankfulness to Mr. Cuthbert, who rejoiced to see something of the spirit of olden times reviving in the breasts of his parishioners.

The reader is not to suppose that all things went on smoothly, without any drawbacks, though they happily did not prove of any great consequence. up a portion of their spare hours to work for it. They got no remuneration; and they told the Wilbrords that they must not reckon on their services any longer; that they thought the work in which they had engaged would turn out more like play-work, but they found it just as hard as any other. The Wilbrords told them they must not expect to play in God's service, but work; that what people undertake for their Lord's do to other work, and look to be paid for it as for other work; that they must think it a high honour to be engaged in any work about God's tabernacle, and be seeking a reward hereafter. However, this did not convince; and cricketing, and other games and pleahands. They lost also three others, and these were indeed a loss to them, for they had a mind to work; but they were obliged to leave home, and did not expect to return till the autumn. But these had set to work from proper motives, and were not so easily induced to give up what they had purposed in their hearts, and to which they had put their hands. So they came to the Wilbrords; and told them, that as God had blessed them by providing work for them during the summer and autump, and as they were not able to continue to work with their own hands at beautifying God's house, they would allow something every week out of their wages to be spent as might be thought best, and that whilst they were absent the labours of their friends should not want their hearty prayers. This gave great pleasure to Mr. Cuthbert and to all who were really interested in the matter; for although what they could give was but little, when looked at as a sum of money, yet it shewed they had the root of sound religious principles in them; that they were determined to do what they could, "giving

every man according to his ability It is not necessary to go into detail, and tell how these willing workers in the service of God's house they were engaged; though it may be as well to mention whence some of the materials and presents came. Mr. Cuthbert was presented by his college with a great quantity of old oak carving, which had been taken down in the chapel; and with this he fitted up his little chancel with stalls, put some handsome rails round the altar, and repaired the old screen. The font-which had been broken years back, and whose place had been supplied by a kind of china cup and saucer,—a stone-mason had agreed to present as his contribution. He obtained the stone close at hand, and, with a drawing from Mr. Cuthbert, contrived to finish a very beautiful piece of workmanship. The coverings for the altar, and desk, and pulpit, he obtained from the Misses Elphinstone and other friends. Seeing the former ladies one day busily at work for one of their cousins, who was shortly about to be marwould be engaged in working for her who was the bride of the King of heaven. Being very goodnatured and obliging, they at once consented, saying, "We can get some cheaper materials than these which we are now using; and, although we have nearly spent the whole of our allowance so early in the year,

such a thing will not quite ruin us." Mr. Cutlibert was both-pleased and pained at this -pleased at their readily consenting to his wishes, but far more deeply pained at the deficiency of right young ladies, most sincerely," said Mr. Cuthbert; but are cheap things good enough for God's service. when costly things are hardly good enough for man's? Are our earthly friends dearer to us than our heavenly Friend? Did Joseph grudge fine linen, or Nicodemus abundance of spices? None but Judas thought costly things thrown away on his Saviour. Oh! let her who broke the alabaster box of very precious ointment have followers among the women of the present day; and do not deem what was said in commendation of her a matter of mere words. Let us give God of our best, and think the best not worthy of His acceptance; were disposed to give their willing services towards accept it for His dear Son's sake."

"It was not," said the eldest, "that we thought any thing good enough for God's service, but because we had nearly spent our allowance, and had but little to spend upon what you required. But did you not say, in your sermon the other day, that every one ought to set apart some proportion of his income for charitable purposes, and that these people would always have something to spend, when called upon to

"Yes," replied Mr. Cuthbert; "I think it the bounden duty of every one, whether they have much cushion-and-curtain-loving age, felt for the poor too eth for himself, and to him that asketh for others;

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now is; and they will put off God with cheap things, instead of giving Him the best they can procure.' rials, they made only a small portion of the articles required with the best they could procure; and other about eighteen inches of the rubbish underneath the friends of Mr. Cuthbert furnished the rest. The lesson, however, was not thrown away upon the young ladies, who acted upon their pastor's advice, and found venient arrangements for kneeling-a practice almost i the greatest satisfaction from so doing; for they ever after had wherewithal to give, and were looking out for opportunities. They began to act upon religious principle in the matter of charity; and it carried them much further than they had any conception of at first:

The squire, who had seen how God prospered the novel undertaking in which the parish was engaged, determined that the work should be as perfect as he could make it; and he wrote to Mr. Cuthbert, promising an eastern window of painted glass. This was joyful news to all who were engaged; and they longed for the day to arrive when the church should be opened, and they might be able to praise God with and as a great deal was wood-work, it might be got joyful lips in a habitation worthy, as far as men can That joyful day arrived: but there was no popular

preacher from a neighbouring watering-place; no band of careless and conceited musicians; no great one of the land to carry round the plate at the offerwhich the squire had made towards carrying on the tory, and to shame some, and frighten others, out of an offering to God; no attempt to shew off what had been done. They met to praise God for his goodness to them in enabling them to bring their work to a happy conclusion, and to beg Him to accept this freewill offering of their hands. Mr. Cuthbert, in the great courage; and the offer was no slight source of course of his sermon, pointed out how far "more blessed it is to give than to receive," and that "God is not unrighteous to forget our work and labour of love." Before he concluded his sermon on this deeply interesting occasion, he made a slight allusion to the two men who had taken so prominent a part in beautifying God's house, and to whom he had been indebted Some of the younger men soon became tired of giving | for the suggestion, as well as for a great portion of the work done. At this allusion to their poor services their hearts were full, and their eyes ran down with water, and they hid their faces in their hands, thanking God for having put the thought into their minds, and enabled them to carry it into execution. But what was a far deeper source of joy to the Wilbrords was, their prayer seemed to be heard; for the gates of that house were open continually-matins and sake will prove very hard work, if they go to it as they evensong being daily said there by Mr. Cuthbert And when, in their old age, they were waiting for the time of putting off their earthly tabernacle, God's temple was their daily resort; and there they were praising Him, and preparing themselves day by day for standing in the presence of Him, whom to honour and serve on this earth they counted their highest, though an undeserved, privilege, and felt to be their greatest delight. But whilst they were thoroughly convinced they were nothing but dust and ashes in God's sight, they were more and more alive to the dignity, the unspeakable dignity, of a member of that body of which Christ is the Head. They were not worshippers in a little temple made with hands; they were not inhabitants of a little insignificant parish, than which many a barren rock in the wide sea is far more extensive; they were not Churchmen of the Church of England only; —they were more than either one or all of these put together; they were members of Christ's Holy Catholic Church; and they were assured that, whilst on their knees in their little parish-church, morning and evening, fast-day and festival, week-day and holyday, interceding in that Name which is above every name, they were heard, not only for themselves, but for the living, whether near or afar off, and were holding a situation far above that of any earthly monarch; for they were, through Christ, "kings and priests unto God and his Father: unto whom be glory and dominion for ever and ever. Amen.

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THOMAS J. PRESTON. WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET,

TORONTO. T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Camimeres,

Doeskins, &c. &c. ALSO ... a selection of Suggroup Vestions, all of which he is prepared to make up to order in the most fashionable manner and an moderate

erms. Toronto, August 3rd, 1841. BRITISH SADDLERY WARBHOUSE,

WELLINGTON BUILDINGS, TORONTO.

AND STORE STREET, KINGSTON. A LEXANDER DEXON respectfully informs the Mil-tary and Gentry of Canada, that he is always supplied with a superior assortment of Smeltlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, and which constitutes a

FIRST-RATE ENGLISH ESTABLISHMENT.

N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 51-ly

OWEN, MILLER & MILLS, Coach Builders, King Street, To-routo, and Store Street, Kingston. All Carriages built to N.B .- Sleighs of every description built to order

THE SUBSCRIBERS

A RE receiving and now offer for SALE, the undermenton Merchants and Families—
100 Hinds, bright Muscovado Sugar
40 do. and 40 barrets crushed do.
40 do. double and single refined London Sugars
300 Chests Young Hyson, Twankay, and Souchong Teas
An extensive supply of Coffee, Rice, Tobacco, &c.
45 Pipes Port, Madeira, and Sherry Wines, of very superior qualit.
400 Quarter Casks Marseilles Red and White Wines
Champagne, Claret, Hock, &c.

25 Pipes, and 30 Hhds. Cogniac Brandy, [Otard, Dupuy, and Martell's Brands]

15 Pipes Spanish do.
20 Hlids, Holland and English Gin
2 Puncheous Jamaica Rum [16 years old]
20 Hlids, East India do.

Scotch Whiskey, London Porter, Edinburgh Ale, &c. &c. with a general assortment of every article in their line, suitable for Merchants and private Families.

Terms Liberal.

ALEX. OGILVIE & Co. Toronto, July 20, 1841

THE SUBSCRIBERS

HAVE received direct from London seventeen packages, containing the undermentioned articles, which will be found fresh, and of the finest qualities :

untities: 60 dos. Mixed Pickles, assorted, 20 do. French Capers, 30 do. Mushroom Catchup, 100 do. Mustard, in 1 lb. and § lb. bottles,

10 do. Assorted Sauce 4 do. French Olives,

4 do. Anchovy Paste, 24 cases Preserved Salmon, 12 do. Cayenne Pepper, 10 barrels finest Anchovies.

ALEX. OGILVIE & Co., 197, King Street

Toronto, 29th July, 1841. Earthen, China, and Glassware Establishment,

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THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARS in their line, among which are handsome China, Tea, Breaker, Dinner and Dessert Sets; Japan and fine Printed Eartheaversets of ditto, fine cut and Common Giasaware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call.

JOHN MULHOLLAND & Co.

JOHN MULHOLLAND & Co. Toronto, October 30, 1840.

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ed by application to FRANCIS LEWIS,

No. 8. Chewett's Buildings, Toronto.

THE PHŒNIX FIRE ASSURANCE COM-PANY OF LONDON.

A PPLICATIONS for Insurance by this Company are requests to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies.

ALEX. MURRAT. ALEX. NURBAT.

Toronto, July 1, 1841. STEAM BOAT NOTICE. TillE Steamer GORE will until further notice, leave Toron for Rochester every Sunday and Wednesday evening, a o'clock, and Rochester for Toronto every Tuesday and Friday

morning, calling at Cobourg both ways; com-Toronto, 2nd April, 1641.

The Church

ER CEPUTTS

IS published for the Managing Committee, by H. & W. ROW-SELL. Toronto, every Savarday.

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