

Original Poetry.

THE BURNING OF THE TROPHIES IN THE TOWER.

Grey Fortress of the royal Thames, dark pile of old renown,
So the red wing of the flame hath struck thy proudest glories
down.
Aye, mourn! beneath your crumbling walls and blacken'd ashes
lie
Spoils of a thousand years of fame, of matchless victory!
Magnificent the wealth that flash'd within thy arches old,
Beyond the wildest dreams of might in earthly story told;
No spoils like thine, the triumph grace, when Gaul or Roman
hur'd
His storm of fiery war abroad, stern trampler of the world!
Thine was an atmosphere of fame—beneath each trophied arch,
A world of phantoms floated by in slow and stately march;
Brave visions mock'd the dreamer's eye—white plumes and
jewell'd crowns—
Kings—warlike women—soldier—priest—high shapes of past
renown.

A thousand years their tokens brought of high and gallant
deed,
The battle-axe of Hastings' strife—the shield of Runnimead,—
Bright arms that told of Syrian sands, where Paynim sword and
spear
Went down, 'neath the steel of the LION HEART and his
English warriors' charge!
There were spoils that spoke of Cressy's tale, of the bold Black
champion's might,
Of the charging-shout of Agincourt, "St. George for England's
right!"
Old Tilbury, and our warrior-Queen, with all her mail-clad
train,
And the red cross on the Channel-seas 'mid the flying barques
of Spain.
And Blenheim's thrilling tale was told,—red Minden's battle-
shock,—
And WOLFE, in victory's splendor fall'n, on the far Canadian
rock:
Each noble deed, by field or wave, where our conquering banner
flew,
To the crowning strife of Trafalgar, of deadly Waterloo.

All, all, the crush'd and buried 'mid those blacken'd walls of
thine,
The gifts that centuries of fame had heap'd in glory's shrine;
But noble trophies yet are ours no earthly flame can mar,
Lights to outwatch the blaze of arms, the victor's flag star.
Where may those deathless memories rest?—Ask of broad earth
to name
The debt that man to Britain owes,—the tribute to her fame,
She'll tell of floods of Christian light on nations pour'd abroad,
Of myriads snatch'd from sin and death, of altars rear'd to God,
Of the CHURCH UPON THE HOLY HILLS,—the Apostolic
shrine,
Brave rampart of the faith that clings to truth's eternal line,
With blood of Saint and Martyr bright,—by God's rich grace
upborne,
To crush the atheist in his pride, the sceptic's hollow scorn.
Ask of the infant or the sage,—search for his wilds of earth,
From tropic sand to polar snow,—from king to peasant's
hearth,—
And where IMPROVEMENT'S step is seen, where Christians join
in prayer,
The Spirit of our Land is felt,—the hand of Britain's there!
Gaze on each happy scene that smiles along her cultur'd
villages,
Where "silent figures heavenward point," the spires of plains
fan;
Look east, look west, and feel where'er her Christian banner
floats,
There man's rude nature upward strives, there breathe religion's
notes.
Britain! a glorious treasure's thine that mocks at storm and
flame,
Far o'er thy blaze of martial deeds, thy holy CHRISTIAN NAME,
Bright lamp to flash its light o'er earth, on time's last wave
upborne,—
Quenched,—when the Trumpet-Voice from Heaven proclaims
Man's Judgment Morn!

Toronto, December, 1841. ZADIG.

A PICTURE OF DISSENT BY A DISSENTER.

(From "The Church of England and Dissent," by the
Rev. John Cuswood, M.A.)

[The language, in which Dissent is here so vividly delineated, is
entirely taken from the writings of Mr. Angell James, a well-known
Dissenting teacher in England, and a root-and-branch enemy of
the Church. It will be observed, that the words "Church" and
"Dissent," in the following article, are improperly applied to
dissenting congregations.—ED. CHURCH.]

1. Of the Election of Dissenting Ministers.

"When a Minister is removed,—the choice of a
successor always brings on a crisis in the history of the
[vacant] Church." **** "No event that could happen
can place the interests of the society in greater peril!"
(Guide, p. 223, 224.) "The feeling of too many of
our members may be thus summarily expressed, 'I will
have my way';—such a spirit is the source of all the
evils, to which our Churches are ever exposed; and of
which, it must be confessed, they are but too frequently
the miserable victims!" (p. 233.) "Distraction and
division of Churches have frequently resulted from the
election of Ministers." (p. 223.) At this "perilous
crisis" (p. 224.) "secret canvassing" (p. 228.) "cabals,
intrigues" (p. 229.) and the most disgusting exercise
of the most disgusting tyranny "between opposing parties,
take place" (p. 231.) "If the two parties cannot unite
in peace, let them at least separate in peace. Alas!
that this should so rarely be the case." (p. 233.) "Divisions
in our Churches produce incalculable mischief; since they
not only prevent the growth of religion, but impair and
destroy it." (p. 240.) "Sometimes the majority yields to
the minority" (p. 230.) "In some cases a division is necessary" (p. 233.) "and
the minority separates;" and then "how much ill will
and antichristian feeling—what envious, and jealousies,
and evil speakings commence and continue!" (p. 232.)
"We have been accused of wrangling about a teacher
of religion, till we have lost our religion in the affray;
and the state of many of our congregations proves that
the charge is not altogether without foundation."—
(p. 223.)

is the result of that cloudiness, which envelopes the
mind of the pastor: if there is ignorance in the pew, it
is because there is so little knowledge in the pulpit.
When the preacher dwells on nothing but a few com-
mon-places topics of an experimental or consolatory
nature; while all the varied and sublime parts of re-
vealed truth are neglected for one eternal round of
beaten subjects; when a text is selected from time to
time, which requires no study to understand, no ability
to expound; when nothing is heard from one Sabbath
to another but the same sentiments in the same words,
until the introduction of a new or original conception
would startle the congregation almost as much as the
entrance of a spectre; who can wonder if, under such
circumstances, the congregations should grow tired of
their preacher; or if such drowsy tinkling should 'lull
the fold,' till with their shepherd they sink to the
slumbers of indifference, amidst the thickening gloom
of religious ignorance." (pp. 43, 44.)

3. Of Deacons of Dissenting Churches.

"I have known instances, where through first the
neglect and then the refusal (of deacons) to render an
account" of money; "the affairs of religious societies
have been carried into chancery, and strife, ill will,
confusion, and every evil work have sprung up in the
church!" (p. 150.) Some "deacons make kindness
and assistance a cloak for their own tyranny; or a
silken web to wind round the feters, they are pre-
paring for the slavery of their pastor!" (p. 153.) For
"what is the deacon of some of our dissenting commu-
nities?—the patron of the living, the bible of the minis-
ters, and the wolf of the flock! an individual, who,
thrusting himself into the seat of government, attempts
to lord it over God's heritage, by dictating alike to the
pastor and the members;—who thinks that in virtue
of his office his opinion is to be law in all matters of
Church government, whether temporal or spiritual; who
upon the least symptom of opposition to his will,
frowns like a tyrant upon the spirit of rising rebellion
among his slaves!! Such men there have been, whose
spirit of domination in the church has produced a kind
of diaconophobia [fear of deacons] in the minds of
many ministers, who have suffered most woefully from
their bite, and have been led to resolve to do without
them altogether, rather than to be worried any more!!
Hence it is, that in some cases the unscriptional part
of committees has been resorted to, that the tyranny
of Lord Deacons might be avoided!" (pp. 146, 147.)

4. Of Members of Dissenting Churches.

"They are frequently hasty in the choice of a pas-
tor;" (p. 247.) "and soon grow tired of the man
whom they choose (hose) at first with every demon-
stration of sincere and strong regard. They seldom
approve a minister beyond a period of seven years; and
are so ununiform in the term of their satisfaction as to
make their neighbours look out for a change, when that
term is about to expire." (p. 248.) "It is to the
deep, and wide, and eternal reproach of some churches
that though possessed of ability, they dole out but a
wretched pittance from their affluence, leaving their
ministers to make up the deficiency by a school, and
then with insulting cruelty complain that their sermons
are very meagre, and have a great want." "A
congregation, allowing their minister ten pounds a year,
and who left him to the tools of a school to supply the
deficiency, sent a deputation to complain that his
sermons were poor. 'Very true,' replied the good man,
'my sermons are not so good as they should be, but I
dare say they are as good as any ten pound preacher in
the kingdom delivers.'"* (p. 78.) "They love their
minister dearly with their lips, but hate him as cordi-
ally with their pockets." "They treat him as they
would wild beasts, which are tamed into submission
by hunger, and keep him humble by keeping him poor!"
It is curious to hear how some persons will entreat
of God to bless their minister in his basket, and his store,
while, alas! poor man, they have taken care that his
basket should be empty, and his store nothingness itself!"
(pp. 78, 79.) "They have seen him struggling with
the cares of an increasing family, and marked the cloud
of gloom as it thickened and settled on his brow;
they knew his wants, and yet, though able to double
his salary, and dissipate every anxious thought, they
have refused to advance his stipend, and have robbed
him of his comfort, either to gratify their avarice, or to
indulge their sensuality!" (p. 48.)

"In many of our Churches the pastor is depressed
far below his level. He has no official distinction or
authority. He may flatter like a sycophant, beg like
a servant, or woo like a lover! but he is not permitted
to enjoy like a ruler. His opinion is received with no
deference, his person is treated with no respect, and
in presence of some of his lay tyrants he is only per-
mitted to peep and mutter from the dust!" (p. 60.)
"He is exposed to their 'whispers, innuendoes, significant
glances, and slanderous silence.'" (p. 76.) "They treat
him as if he could feel nothing but blows; they are
rude, uncourteous, churlish." (p. 62.) They send him
"anonymous and insulting letters; young, imperi-
ous, and dictatorial persons wait upon him; and those
who have nothing to recommend them but their
impudence and officiousness school him in an objurga-
tory strain." (pp. 249, 250.) Some are "petulant
and irascible. I would have a text of Scripture writ-
ten upon a label, and tied upon the forehead of such
persons; and it should be this, Beware of dogs!" (pp.
99, 100.) "Few circumstances tend more to disturb
the harmony of our churches than a gossiping and
tattling (gossiping and tattling) disposition." (p. 112.)
"And many disguise their backbiting disposition in
affected lamentation." (p. 115.) "Third persons, whose
ears are ever open to catch reports, should be avoided
as the plague; they are mischief-makers, and quarrel-
mongers; and the very pests of our churches!" (p. 102.)
"A little inclemency of weather, or the slightest in-
disposition of body is sure to render the seats of some
of our members vacant."—"Tell it not in Gath! publish
it not in the streets of Askelon! many professors do not
scruple to devote a part of the Sabbath to travelling!"
(p. 64.) And "the pastor going on week-days" to
the house of God, "meets some of his 'members hasten-
ing to parties of pleasure, or sees them in circles of
gaiety, possibly—at cards!" (p. 66.) "How can that
professing Christian enjoy the roasted joint, when he
remembers that his servant has been profaning the
Lord's day to prepare the feast? He comes perhaps
from the sacramental table, and in the hearing of his
domestics talks of the precious season he has experi-
enced, while they revile, as disgusting cant, the reli-
gious conversation of the man, who robs their souls to
pamper his appetite!" (p. 160.) "It is dreadful, but
not uncommon, for children to employ themselves in
contrasting the appearance which their parents make

* I happened once to ask a dissenting minister to what denomina-
tion he belonged; he replied that he was an Independent;—"so
called," he added, "though we are the most unscriptural creatures on
the face of the earth."—Southey's "Progress and Prospects of So-
ciety." Vol. ii. p. 184.

at the Lord's table, and at their own; in the house of
God, and at home." (p. 157.) "Discipline is re-
laxed to admit wealthy members of unsanctified dispo-
sitions." (pp. 252, 253.) "Few are the Churches,
whose records will not furnish in sentences of suspen-
sion and excommunication, the melancholy memorials
of commercial disruption." (p. 178.) "Some (mem-
bers) betray their Master for a less sum than that
which Judas set upon his blood; and for a tithing
of thirty pieces of silver will be guilty of an action, which,
they must know at the time, will provoke the severest
investive, and bitterest sarcasm against all religion."
(p. 49.) "But after all, the grand source of ecclesi-
astical distractions is, the very feeble operation of Chris-
tian principles on the hearts of Church members." (p.
257.) "Alas! alas! how many of our churches present
at this moment the sad spectacle of a house divided
against itself!" (p. 240.)

5. Of Meetings of Dissenting Churches.

"Church meetings have exhibited scenes of confu-
sion little recomendatory of the democratic form of
church government;" (p. 185.) "Instead of seeking
the good of the whole, the feeling of too many of our
members is, 'I will have my way.' Such a spirit is
the source of all the evils to which our churches are
ever exposed, and of which, it must be confessed, they
are but too frequently the miserable victims!"
"What can be more indecorous than to see a stripling
standing up at a church meeting, and with confidence
and flippancy opposing his views to those of a disciple
old enough to be his grandfather!" (p. 96.)—when
church meetings become "a court of common pleas;"
(p. 109.)—and it is necessary "to bind over to keep
the peace?" (p. 256.)

Individual members of property, carrying the spirit
of the world into the church, "endeavour to subjugate
both the minister and the people." (p. 250.) "When
they are resisted, they breathe out threats of giving
up all interest in Church affairs; at which the terrified
and servile society end their resistance, consolidate
the power of their tyrant, (tyrant?) and rivet the
fetters of slavery upon their own necks. At length,
however, a rival power springs up;—opposition com-
mences;—the church is divided into factions; the
minister becomes involved in the dispute; distraction
follows;—and division finishes the scene! Lamentable
state of things! Would God it RARELY occurred!"
(p. 251.)

6. Of False Doctrines of Dissenting Churches.

"Creeping reptiles infest our churches, and perpetu-
ally insinuate that their ministers do not preach the
Gospel; because they have dared to enforce the moral
law as the rule of a believer's conduct." (p. 76.)
"This antinomian spirit has become the pest of many
churches." (p. 76.) "Oftentimes has this selfish spir-
it [of antinomianism] risen up to be the tormentor of
the father that begat him; but if quiet till his head
was beneath the clouds of the valley, he [the selfish spir-
it] has possessed and convulsed the church during the
time of his successor." (p. 255.) "But the chief
source of Antinomianism is THE PULPIT!" (p. 256.)
"Miserable efforts are made by some professing
Christians to be thought people of taste and fashion;
but when a worldly temper has crept into the circle
of a christian church, piety retires before it, and the
spirit of error soon enters to take possession of the
desolate heritage." (p. 158.) "Extreme cases may oc-
cur in which a majority of the people wish to introduce
HETEROGENEOUS sentiments." (p. 247.) "I have known
instances in which ministers of great eminence and in-
fluence have suffered individuals (of erroneous senti-
ments) to remain in communion for the sake of peace;
and have trusted to their own authority to prevent the
mischief from spreading. This, however, is chaining
the sword, not casting him out; and leaving him to
burst his fetters, when the hand which held him in
vassalage is paralyzed by death; and leaving him to
waste and devour the church under a younger or infe-
rior minister." (p. 257.) "In this way, such NUM-
BERS of once orthodox places, have fallen into the
possession of those who oppose the truth as it is in Je-
sus." "Many pulpits now devoted to the propagation
of UNBAPTIST DOCTRINE," were "once the fountains
of pure principles!" (p. 217.)

7. Of the conduct of Dissenting churches toward one
another.

"It does not unfrequently happen when two or
more Churches of the same denomination exist in a
town, a most unhappy, unscriptural, disgraceful temper
is manifested towards each other. ALL the feelings of
envy, jealousy, and ill-will, are cherished and displayed
as much" (as) "or more bitterness than TWO RI-
VAL TRADESMEN WOULD EXHIBIT IN THE MOST DE-
TERMINED OPPOSITION OF INTERESTS! This is pecu-
liarly the case, where two Churches have been formed
by a SCHISM* out of one. Oftentimes the FEUD has
been perpetuated through one generation, and has been
BEQUEATHED to the generation following!" (p. 126.)
"I have known cases in which both the minister and
his flock have refused even the civilities of ordinary in-
tercourse to those who have left their Church to as-
sociate with another!"† (p. 130.)

THE SACRAMENT OF BAPTISM.‡

If it be either in a Church or an individual mark of declining
piety to lay undue stress upon ordinances or ceremonial institu-
tions, as indicating a desire to compromise the spirit and reality
of religion by a scrupulousness and exactness in the mere
"holy service" of external acts, it would equally argue a decay
of reverence to God and of respect for his commandments, if
the solemn appointments by which his truth is designed to be
kept visible to the world should come into contempt and disuse.
The appeal, "we have Abraham to our Father,"—we are
sharers in the covenant promises, as descendants of Abraham,
and grafted into the stock of God's chosen people by circumci-
sion,—availed not those who imitated not the faith and right-
eousness of their father Abraham; yet, at the same time, we
are not without severe condemnations of those who reason in
this temper of unbelief, "It is vain to serve God; and what
profit is it that we have kept his ordinance?" The fear of God
and the faith in Christ, which prompt to an obedience to the
Gospel rule of duty, should equally induce a child-like, single-
hearted, and exact fulfilment of those sacramental ordinances
and ceremonial appointments which we know to have been
made by an express Divine command. The Sacraments of the
Church would come to be honoured and observed from the

impulse of that very principle of faith which urges to the fulfil-
ment of every practical Christian duty. And the same princi-
ple of faith would cause us to discern a divine efficacy in those
ordinances which men, approaching them only in a temper of
worldliness or a spirit of speculation, would deery in the same
manner as Naaman the Syrian derided the simplicity and
 seeming absurdity of the remedy which was prescribed for the
cure of his leprosy by Elisha the prophet.

We have made these few prefatory remarks as applicable to
a subject upon which we propose briefly to treat, and which,
from a defective faith or an erroneous understanding of its
institution and requirements, has been exposed, in modern
times at least, to much irreverence and neglect,—we mean THE
HOLY SACRAMENT OF BAPTISM.

The word Baptism (from βαπτισμα) signifies washing; and
this custom of washing, as a religious rite, was common both
amongst the Jews and Gentiles. The former, although circumci-
sion was their initiatory ordinance, were in the habit always
of baptizing the proselytes to their religion,—as emblematic
of their being washed from the impurities of heathenism, and made
clean from the foulness of idolatry. And these washings, as it
is easy to discover from the Bible, were very commonly prac-
tised by the native Jews themselves. "It is evident," says
Wall in his learned History of Infant Baptism, "that the cus-
tom of the Jews before our Saviour's time (and, as they them-
selves affirm, from the beginning of their laws) was to baptize
as well as circumcise any proselyte that came over to them from
the nations. This does fully appear, both from the books of
the Jews themselves, and also of others that understood the
Jewish customs and have written of them. They reckoned all
mankind beside themselves to be in an unclean state, and not
capable of being entered into the covenant of Israelites without
a washing or baptism, to denote their purification from their
uncleanness; and this was called The baptizing of them unto
Moses." To this the following words of St. Paul, 1 Cor. x. 2,
"And were all baptized unto Moses in the cloud and in the
sea," would appear to afford a confirmation; and a similar view
is taken upon this point by that distinguished biblical critic,
Dr. Lightfoot, "To circumcise is added Baptism in the cloud
and in the sea; and the latter set took not away the first, but
superinduced a new obligation. They were not circumcised
into Moses, but they were baptized into Moses. The Jews
themselves confess, that they were baptized at Mount Sinai,
from those words, Exod. xix. 10. But the Apostle fetcheth
the thing higher, that he may shew, that the types of the Gospel
Sacraments were both divine, and also miraculous." We shall
only cite further upon this custom the words of Maimonides, a
celebrated Jewish Rabbi, as quoted in Wall's History, "In
all ages, when an Ethnic (Gentile) is willing to enter into the
covenant, and gather himself under the wings of the majesty of
God, and take on him the yoke of the law, he must be circum-
cised, and baptized, and bring a sacrifice.—A stranger that is
circumcised and not baptized, or baptized and not circumcised,
—he is not a proselyte till he be both circumcised and baptized;
and he must be baptized in the presence of three, &c."

It is a fact, too, worthy of remembrance, that many heathen
nations practised these washings in their religious ceremonies;
and it was a common thing for a Gentile, when he formed a
resolution to lead a new and better life, to wash his body—thus
indicating that the sins also in which he had formerly indulged
were now put away. We are furnished even in the New
Testament with a remarkable instance of this heathen custom,
in the case of Pontius Pilate; who, when he had remonstrated
in vain with the Jews to change their determination in regard
to the crucifixion of our blessed Saviour, "took water and
washed his hands before the multitude, saying, I am innocent
of the blood of this just person."

When John the Baptist commenced his mission, we find that,
in preaching repentance, he conferred to the really penitent
promise of remission of sins, by baptizing them in the river
Jordan: from all of which instances we may learn, that the
institution of Baptism in the Christian Church was no new
thing, but the more solemn and sanctified revival of an old
and almost universally practised custom;—that it was one of
which the Gentiles would see the significance and acknowledge
the propriety, while the Jew also would, from
previous usage, be prepared to yield to it his respect. For,
in the merciful design of our blessed Lord, to do away with the
severe and more burdensome rites of the Jewish Law,—for
example the painful rite of circumcision,—none could have been
adopted more significant of the new and changed vocation which
in those who embraced it, his holy religion implied. By this
symbol of our entrance into covenant with Christ, viz., by the
washing of water, there was a striking similitude and a constant
remembrance of the correspondent washing away of our sins.
It was a token and pledge that "old things were now passed
away and all things were become new,"—a visible memorial of
having passed from a condition of wrath to a state of grace—
from death unto life.

The case may be thus plainly stated.—By nature all are
sinners, and deserving of God's wrath and condemnation. To
redeem us from this judgment of God against sin, Christ died
for us. His sacrifice was accepted as a full and complete atone-
ment for the sins of the whole world; and through the merits
of that all-sufficient offering, his intercession for us is, and
always will be, effectual at the throne of grace. This, then, is
the foundation of the covenant which subsists between God and
his creatures. God, infinite in mercy, promises, on his part,
to forgive us all our sins for Christ's sake,—that is, on account
of the full expiation which he has made for them; and He requires
that we, on our part, truly repent of those sins and steadfastly
believe that, for Christ's sake, he will pardon us and release us
from this condemnation. Into this covenant we are admitted
by a certain solemn ordinance,—one which our Saviour himself
positively instituted, and constantly enjoined upon all who
would be made partakers of the efficacy of his precious blood.—
That ordinance is BAPTISM,—the application of water in the
name of the Holy Trinity; of the Father, Son, and Holy Ghost.
We know not of a single instance in Scripture in which this
sacramental rite was omitted in the case of converts to Christ's
religion. It was solemnly enjoined by our Saviour, amongst
the latest instructions which he gave to his disciples, and we
know that it was uniformly practised by them in the exercise
of their ministry. When, on the day of Pentecost, so many
thousands became alarmed, awakened and converted by the
miraculous preaching of the Apostles, we find that, immediately
upon the profession of their faith, all were baptized. Subse-
quently, when Philip the deacon joined himself by divine com-
mand to the Ethiopian eunuch, and the result of the interview
was the conversion of that Gentile, one of his first acts was to
baptize his new convert in the first pool they chanced to meet
with. And when the jailer at Philippi, alarmed at the miracu-
lous interposition on behalf of Paul and Silas, apostles of the
Lord, asked what he should do to be saved,—immediately upon
the profession of his unfeigned belief in the Lord Jesus Christ,
"he was baptized, he and all his." But it cannot be necessary
to multiply examples or precepts touching this ordinance: we
have not the slightest authority for believing that it was in any
case dispensed with: the precepts of our Lord, the practice of
his Apostles and first ministers, and the universal custom of the
Church, as the voice of Ecclesiastical History testifies, leaves
not a doubt upon this subject. He that would be saved must
believe in the Lord Jesus Christ, and he that believeth must be
baptized.

By a Correspondent of "The Church."

which exists as to the manner of performing this sacramental
rite,—some contending that, in order to be valid, it must be
done by immersion, and a much larger portion of the Christian
world affirming that the spirit and meaning of the Sacrament is
equally maintained by the more convenient and more practicable
method of aspersion, or sprinkling with water. We are far,
however, from asserting that the custom of immersion is
erroneous or unscriptural, or from denying that it was the
general practice in the primitive Church; but we contend that,
as it is a mode of baptizing which does not best fit climates, nor
the constitutions of all persons, nor indeed all circumstances,
the custom of aspersion or sprinkling is equally lawful and effi-
cacious, while, as a general rule, it is more practicable, safe, and
convenient. Such, indeed, was the sentiment of the early
Christians. To adduce the words of Bingham, (Christian
Antiquities, Book xi. ch. 11, sec. 5), "In case of sickness and
extreme danger of life, that excellent rule, 'I will have mercy
and not sacrifice,' was always allowed to take place. Therefore,
that which the ancients called clinic-baptism, that is, Baptism
by aspersion or sprinkling upon a sick-bed, was never disputed
against as an unlawful or imperfect baptism.—Cyprian offers
arguments to prove such clinic-baptism by aspersion to have all
the necessary conditions of a true baptism. He declares, That
as far as he was able to judge, all such baptisms were perfect,
where there was no defect in the faith of the giver or the
receiver: for the contagion of sin was not washed away as the
filth of the body is, by a carnal and secular washing. There
was no need of a lake or other such like helps to wash and
cleanse it. The heart of a believer was likewise washed, the
mind of a man was cleansed by the merit of faith. In the
sacraments of salvation, when necessity requires, God grants
his indulgence by a short way of performing them. This law-
fulness of aspersion in such cases he proves from those words of
God in Ezekiel, xxxvi. 25, I will sprinkle clean water upon you,
and ye shall be clean: from all your filthiness, and from all
your idols will I cleanse you. And from several other texts,
Numbers xix. 19, viii. 7, and xix. 9, where the water of sprink-
ling is called the water of purification. Whence he concludes,
that the sprinkling of water was as effectual as washing; and
what the Church did in this case, in compliance with necessity
and men's infirmities, was neither displeasing to God, nor detri-
mental to the party baptized, who received a full and complete
sacrament by the power of God, and the truth of his own faith
together."

We read, in the history of the early Church, of another case
in which sprinkling was substituted for immersion,—when, in
times of difficulty, a sufficient quantity of water could not be
procured; as, for example, when a martyr was to be baptized in
prison, or one under a similar confinement was to baptize
another. "Thus," says Bingham, "we read in the ancient
Acts of St. Laurence, referred to by Valerius Strabo, how
one Romanus, a soldier, was baptized by him in a pitcher of
water. And again, how one Lucellus was baptized by the same
martyr only by pouring water upon his head. Some learned
persons," the same writer adds, "think Tertullian alludes to
the allowance of sprinkling in extraordinary cases, when speak-
ing of men's pretending to be baptized without true repentance,
he says, No man would grant such false penitents so much as
one aspersion of water. And Gregory Nyssen perhaps refers to
it also in that famous story which he tells of one Aerebus, who,
having neglected his opportunity of receiving baptism, was at
last suddenly surprised with death at a season when there was
no possibility of obtaining it. This man's condition he com-
pares to those who have the sudden summons of death upon a
sick-bed: they then begin to call for a vessel of water, a priest,
and words to prepare them for baptism; but the violence of
their disease prevents them from obtaining it. This seems to
imply, that such a sprinkling as men might have upon a sick-
bed, in cases of extremity, was reputed a saving baptism."

These testimonies, in support of the custom of sprinkling in
baptism, though incidental, are very ancient and very positive;
and it is difficult not to believe that it derived a sanction from
a similar usage occasionally adopted in the time of the Apostles
themselves. The case of the soldier, above described, would
appear to be strictly analogous to that of the jailer at Philippi.
The means of baptizing, on that occasion, by immersion,
would seem to be denied: if the jailer was at liberty to proceed
to a place of sufficient water for that purpose, the Apostles were
prisoners and could not do so; for they expressly avowed their
determination to remain where they were, and not incur the
penalty of the law either to their keeper or to themselves by its
slightest violation.

The instances are frequent, both under the Old and New
Dispensation, in which a partial washing—as a religious purifi-
cation—was accepted as a whole; where the washing of the
hands, for instance, is made to constitute the removal of legal
defilement. And the case is striking and remarkable in which
our blessed Lord, after Peter, upon being told that unless he
washed his feet, he should have no part with him, replied,
"Lord, not my feet only, but also my hands and my head," said
to him, "He that is washed needeth not save to wash his feet,
but is clean every whit." This, with other similar instances,
establishes the principle for which we contend, that the validity
and efficacy of the Baptismal rite is fully maintained by a par-
tial washing or sprinkling, as long as the enjoined material of
water is employed and the other requisites in Baptism are
strictly fulfilled. Nor is the analogical usage in the Lord's
Supper without its force in our present argument. It is con-
tended in a late able treatise upon Baptism,* that there would
be the same reason for insisting upon a full meal in the Lord's
Supper as for complete immersion in Baptism, if the latter was
deemed essential to the efficacy of the Sacrament. The Chris-
tian world at large, however, have assented to the efficacy of
the Sacrament of the Lord's Supper in the mere tasting by the
recipients of the consecrated elements, as much as if a full meal
—implied in the literal meaning of a supper—was on such
occasions made. If this, then, be conceded, there is at least
equal reason for the admission that the application of the
smallest portion of water in Baptism will constitute the
completeness of the Sacrament, and communicate all its grace
and uses to the recipient.

In the earlier ages of the Church, when a larger proportion
of the candidates for baptism were adults, the inconveniences of
immersion would be less felt, especially in those milder climates
in which the Gospel was at first propagated; but in subsequent
ages, when infants, in countries wholly converted, would neces-
sarily form almost the only subject of baptism; when, in severe
climates and ungenial seasons, it would often be found
hazardous to resort to the custom of complete immersion in
baptism; and when, as would often be the case, a sufficient
quantity of water, for the performance of the rite according to
that manner, would not always be accessible, it is easy to under-
stand how the practice of immersion would come gradually to
be dispensed with, and at last abolished in the Christian Church.
The principle of the efficacy of sprinkling in all cases of neces-
sity was sufficiently established in the public mind; the transi-
tion, therefore, would be easy to the general adoption of the
practice when it was found, as a general rule, to be better
adapted to the convenience of Christians at large.

These remarks lead us to another consideration,—viz., the
propriety and lawfulness of INFANT BAPTISM; a subject,
however, which must be deferred to another opportunity.

C. R.

* By the Rev. James Reid, Rector of St. Armand East, Diocese of
Quebec.

Insistations, as the question is not whether they may possibly be abused, but whether they are, in their own nature, right, and calculated to be useful; for in fact there is nothing, however excellent, not excepting even the doctrines of the Gospel itself, which ungodly men may not turn to their own destruction.

Another objection of more weight may be made, and it is this—That in the present infant state of our Province, and especially considering the lamentable destitution of many parts of it for want of even the ordinary ministrations of our Church, we ought to rest satisfied with sharing the advantages of those noble institutions which already exist in England.

But another reason for such an institution in Canada, is to give increased character and respectability to our ministry, and a firmer footing to our Church. While earnestly seeking the Divine blessing upon our Church and its clergy, we are not to neglect, without them, all our best concerted plans will prove but fruitless, and our most zealous labours fall of success.

These things, it should be further observed, are of the more importance, inasmuch as our Provincial Church is placed in a most singular position. In colonial age, in pecuniary resources, in extent, and in the number of her clergy, she is indeed an infant Church; whilst her members are, for the most part, those who have been accustomed to the regularity, efficiency, and all the imposing circumstances of the Mother Church.

It is evident, therefore, that on both of these accounts, as well as for many other reasons, some of which I have before stated, it is exceedingly desirable that our Holy Catholic Church should appear as a noble front, and be made as efficient in operation as circumstances will possibly admit.

I forbear writing any more myself, at present, as I am exceedingly anxious to introduce a somewhat lengthy extract from a late communication of that excellent and noble individual [Dr. Daniel Wilson], the Lord Bishop of Calcutta, respecting St. Paul's Cathedral now erecting in Calcutta.

"The importance of the design [the establishment of a Cathedral Chapter, and the erection of suitable buildings] rises more and more in the view of all competent judges who really love the Apostolic Church, and wish to see her take her proper part in the Evangelization of the East.

It is a time for England to raise some permanent monument of her Christianity. Amidst the shifting nature of our Christian Society, and amidst institutions, it is time for her to plant her foot firmly in one spot at least. After building churches in most of the stations of more or less beauty (we have now about seventy in the whole, whereas ten years since we had hardly twenty), it is surely befitting that a Mother Church should rear her head for receiving on solemn occasions the body of the Clergy, and for accommodating our crowded assemblies on occasions of Confirmations, Ordinations, and other days of high observance.

But the spirit of the Gospel, an objector will say, may evaporate amidst these your external appliances. You may run into an excessive regard to the framework of your religion. You may have expended on spiritual objects, you may expose the Hindu and Mohammedan to a dangerous admiration of your sepulchral monuments, your organs, your windows relieved by deep painting from the glare of an Indian sun, your bells and Cathedral walls. Unquestionably all these evils may occur, but it is equally unquestionable, that not one of them, if God vouchsafe his grace, arise; but, on the contrary, all the pure, unqualified good, which in our Reformed Apostolic Church this system of means is calculated to produce, [may] be realized.

possible way to erect, in my beloved native land, that worst principle of the Popish Church, viz, the absolute independency of the Church upon the civil power, or in other words, that whatever the Church may choose to do in contact with the civil power, she is bound to do, and therefore beyond the regulation or control either of the Crown or of Legislative enactment.

I have the honour to be Sir, with most respectful regards, Your most obedient servant, A SCOTCH EPISCOPALIAN.

[The language of our correspondent respecting the GUARDIAN is very strong, but not one word more so than truth and fact warrant. In the journal of the 7th November last, Mr. Marshall's eulogium on the Kirk of Scotland is termed by the Editor himself, a "conversion to popish views." Now we deliberately affirm that this is a downright untruth, and that the GUARDIAN must have been in error, if he penned it. Truly we may say to our Church, "Thine enemies shall be found liars unto thee" (Deut. xxiii. 29); and, "Thou hast cried them which say they are apostles, and are not, and hast found them liars" (Rev. ii. 2). At our correspondent's request, we readily sought Mr. Lendrum's letter, and on our fourth page will be found some further intelligence, of a most gratifying character, with reference to the projected College.—Ed. Church.]

Sir,—My attention was directed to a very silly paragraph in your last week's paper, regarding the proposed Episcopal College for Scotland, purporting to come from the London Journal of the 7th November last. Mr. Marshall's eulogium on the Kirk of Scotland is termed by the Editor himself, a "conversion to popish views." Now we deliberately affirm that this is a downright untruth, and that the GUARDIAN must have been in error, if he penned it.

The Episcopal Church has long felt the want of an educational establishment, for those of her sons especially who intend to enter into the holy ministry. Long oppressed by severe penal enactments, she was unable to use the necessary means for the supply of her wants. Since these were removed, she has been gradually raising herself from the state of poverty and depression to which the persecutions of a century had reduced her.

The proposal has nothing whatever to do with the party dissensions in the Establishment, any more than it has with the strifes of party politics. It is supported by men of all parties, and of every shade of opinion. Mr. G. Stewart of Murray, the Whig, and Mr. Gladstone, the Conservative, both take a lively interest in the proposed institution, and so do many others equally divided in political sentiment. In all matters that concern the interests of the Episcopal Church, her members are of one mind and one spirit, and discuss her affairs in the spirit of charity and love.

This College, if at all established, will be conducted much on the same plan as the English Universities. But, as yet, the arrangements are not sufficiently matured to think of the appointment of any individual as a Professor. The insinuation, therefore, of a distinguished Puseyite being appointed must be, and as untrue as it is malicious. For the reason just stated, and to insure success to the institution, it is more than probable that several distinguished men will be brought from the English Universities to carry out the system of education that will be adopted; but that they will be Puseyites any further than the sentiments of Pusey are in accordance with the doctrines of the Church of England, is an assertion without the slightest foundation.

Sir,—A tea-totaller in practice, I have some scruple in being connected with Temperance Societies, as at present constituted, and should rejoice to see an Association established within the Church, the object of which should be to discourage any other than the religious use of wine. I say the religious use, because I hold moderate drinking with a view to present gratification, to be only less sinful than that which is immoderate. Perhaps some of your correspondents would kindly furnish me with letters to the best mode of carrying this object into effect? I may be told that the Church is the Temperance Society, and yet Missionary Associations within its pale, are found to be not only useful but necessary. The same rule will hold good with respect to Temperance Associations. At any rate, the matter is deserving of serious attention.

Believe me, yours faithfully, C. Q.

Table with 2 columns: Denominations and their numbers. Includes Church of England, Kirk of Scotland, Indept. Presbyterians, United Seces. Church, Wesleyan Methodists, Wesleyan Methodist Church in Canada, Primitive Methodists, Roman Catholics, Baptists, Congregationalists, Apostolical Church, Quakers, Jews, African Methodists, Unitarians, No Religion.

Canada.

AGRICULTURAL PETITION.

Petition to the Queen, adopted by the Agricultural Committee Home District.

Most GRACIOUS SOVEREIGN: We, Your Majesty's most faithful Subjects, inhabitants of Canada, beg leave to approach your Majesty, with our earnest and humble Petition, under which we are labouring, we beg to assure your Majesty the chief object of our solicitude, the continuance of the happy union which exists between this Colony and the Parent State.

Britons by birth, or descendants of Britons, we feel that we are an integral part of the Empire, for time cannot efface our early associations; neither can the wide waters which separate us, impair our loyalty, nor weaken our attachment to the land of our birth, or that of our ancestors.

Your petitioners, most gracious Sovereign, deeply regret the necessity which compels them to renew their supplication for relief, but notwithstanding the important advantages conceded to encourage their realizing the product of their labour: the great distance from the ocean, and heavy charges for transportation, have enhanced the cost of British manufactures necessary for the farmer's use, and so reduce the value of his produce, as to limit his means of contributing to the support of the wealth and industry of the British Empire.

Grateful, as we must ever be, for the kind interest your Majesty has shown for our welfare, in recommending such aid as will not only relieve us of a part of our burthens, but will enable us to complete those extensive improvements, tending to benefit the trade and develop the resources of the Province; yet aware of the heavy responsibility it attaches to the landed interests, we cannot but feel that preference accorded to our staple produce, without removing the persecutions of a century had reduced her to a "Friendly Society" for the benefit of the widows of her clergy. The charity of her friends provided an "Episcopal Fund," chiefly for the partial support of her bishops. Within the last few years she formed a "Church Society," for the assistance of poor congregations in maintaining a clergyman, building churches, supporting schools, and giving retiring allowances to aged and infirm clergymen.

The unfair competition, which your Majesty's petitioners have to sustain in the neighbouring Republic, whose agricultural productions are obtained upon free duty, whilst the duties in those States remain so exorbitant—no attempt being made to procure an abatement on the part of that country, otherwise so gratuitous in this—has, from the year 1834, formed the subject of repeated petitions to the Provincial Legislature; and although each successive Parliament concurred in the necessity of protection, by voting addresses or passing resolutions, imposing a duty on United States' produce, sufficient to protect the British and Canadian agriculturists, without depriving the British owners of the carrying trade, which we have lost before the Imperial Government, the evil has not been removed. It has, however, recently been aggravated by additional impositions. This has recently been aggravated by additional impositions. This has recently been aggravated by additional impositions.

PORT DOVER.—Mr. Kefer, civil Engineer, has just returned from inspecting the harbours in this neighbourhood, and we have heard with much pleasure that he has formed a most favourable opinion of the capabilities of the port of Dover. In fact we believe that the various fortifications, both civil and military, who have visited this port during the present year concur in the opinion, that a comparatively small outlay is required to render it the safest and best harbour on Lake Erie. We hope that the civil and naval authorities will jointly determine on completing this harbour; at all events we have no doubt that the matter will eventually be taken up by the government—the money granted during the last Session of the Provincial Parliament for the formation of a plank road from Hamilton to Port Dover would lose half its value if the Dover harbour was not completed.—Norfolk Observer.

AWFUL ACCIDENT.—A boat, with three men, went over the Falls of Niagara, on Monday night. They had started from Schlosser, at 9 o'clock, intending to cross to Hudson's tavern, two miles above Chippewa. Shortly after they left the shore, a violent storm, as similar noises are very common in that quarter from boatsmen passing to and fro. No suspicion of the accident was had until Wednesday, when inquiry began to arise, and, on Friday, awful evidence of the fate of the boat and her devoted crew was presented in the fragments found in the eddy below the Falls. It is supposed that the boat was struck by a squall, and being heavily loaded with six barrels of whiskey, the wretched men on board being swept by the resistless current down the American rapids, and over the falls.

RETURNED REBEL.—From a late Montreal Gazette, we have copied a clever letter from its correspondent at London, U.C. The distinguished rebel there alluded to is, we are informed, one of the MALCOLMS, who were among the first to take up arms in the insurrectionary movement of Danouboe. Not satisfied with heading the loyal community by refuge, not satisfied with heading the loyal community by refuge, not satisfied with heading the loyal community by refuge.

LATE FROM ENGLAND. (Compiled from the European, the Boston Times Extra, and the N. Y. Courier.) The Steam Packet Acadia arrived at Boston on the evening of the 7th instant, after a passage of 18 days from Liverpool. The Steam Packet Columbia, arrived at Liverpool on the 15th Nov. She encountered strong gales, but completed her passage in 13 days, and 20 hours. Her Majesty, the Queen, gave birth to a Son on the 9th November. Her Majesty's accouchement took place at eleven o'clock A.M. There were ten children at the time the Prince Albert, the Duchess of Kent, the Archbishop of Canterbury, the Lord Chancellor, Sir Rowland Peel, the Bishop of Exeter, the Duke of Wellington, the Lord Chamberlain, the Lord Steward, the Lady-in-Waiting, the Medical attendants, and Mrs. Lilly, the monthly nurse.

The yield of wheat is expected to be much better than was calculated upon at the close of the harvest, but still it is evident that the process is decidedly depressed, both in quantity and quality. It will probably prove about one-third below average. The Queen Dowager, whose life must be dear to every lover of virtue, had been seriously indisposed, but was announced that she had recovered, and was now at her residence at Windsor. She left for the Propagating the Gospel in Foreign Parts £50,000, to be expended in building churches in Upper and Lower Canada.

The barter and disturbances in Spain are almost at an end.—There is now little doubt that an European congress will immediately take the affairs of that country into consideration. In the meantime, Espartaco has suspended the allowance guaranteed by Spain to Queen Christina. The intelligence from China, which in our last came from the late Mr. John, is very interesting. The trade, singularly enough, continued unbroken from the 27th of May till that date. The bulk of the Canton ransom money had been despatched by her Majesty's ships, the Conway—the former carrying two, and the latter half millions of dollars to Calcutta, where she arrived in safety on the 18th of August; the latter being entrusted with two millions direct for England.

The new Plenipotentiary, Sir H. Pottinger, had arrived at Hong Kong, and infused a different and worthier spirit into the negotiations. The Chinese were trembling, the British regarding confidence, and the effects of Elliot's liberality fast disappearing.

United States.

EXTRACTS FROM THE PRESIDENT'S MESSAGE.

I regret exceedingly it is not in my power to make known to you an equally satisfactory conclusion in the case of the Caroline steamer; but the circumstances connected with the destruction of that vessel on December 187, by an armed force fitted out in the Province of Upper Canada, you are already made acquainted. No such allowance was due for the public wrong done to the United States by the destruction of her territory, so wholly irrespective with her rights as an independent power, has yet been made.

In the view taken by this government, the inquiry whether the vessel was in the employment of those who were proceeding on an unauthorized voyage to the Province, or was engaged by the owner in the business of transporting passengers to and from New York, in the hopes of private gain, which was most probably the case, is not the real question at issue between the two governments. This government can never concede to any foreign government, except in a case of the most urgent and extreme necessity, either to arrest the denunciations of such foreign government, or have disregarded the obligations arising under the law of nations. The territory of the United States must be regarded as sacredly secure against all such invasions, until they shall voluntarily acknowledge their inability to acquit themselves of their duties to others. And in announcing this sentiment, I do but affirm a principle which no nation on earth would be more ready to vindicate, at all hazards, than the people and government of the United States.

If upon a full investigation of all the facts, it shall appear that the owner of the Caroline was governed by a hostile intent, or had made an unauthorized voyage to the Province, or was engaged by the owner in the business of transporting passengers to and from New York, in the hopes of private gain, which was most probably the case, is not the real question at issue between the two governments. This government can never concede to any foreign government, except in a case of the most urgent and extreme necessity, either to arrest the denunciations of such foreign government, or have disregarded the obligations arising under the law of nations.

This government has manifested its repugnance to the slave trade, in a manner which has been known to all citizens. By its fundamental law, it prescribed limits in point of time to its continuance; and against its own citizens, who might so far forget the rights of humanity as to engage in that wicked trade, it has long since by its municipal laws, denounced the most cordial punishment. Many of the states composing this union, had made appeal to the civilized world for its suppression, long before the moral sense of other nations had become enlightened by the humane and just feelings of this government.

At the opening of the last annual session, the President informed Congress of the progress which had then been made in negotiating a convention between this government and that of England, with a view to the final settlement of the question of the boundary between the territorial limits of the two countries. I regret to say that little further advancement of the object has been accomplished since last year; but this is owing to circumstances not very indicative of any unwillingness to settle the question in dispute, as early as possible. In the course of the session, it is my hope to be able to announce some further degree of progress, towards the accomplishment of this highly desirable object.

TO THE MEMBERS OF THE EASTERN CHURCH SOCIETY. Reverend Brethren:—You are hereby respectfully informed, that the next meeting of the Society will be held in Cornwall on Monday, the 20th instant, at 10 o'clock, in the Court House on the following days, and following days, for the purpose of granting Licences. GEO. GURNETT, Clerk of the Peace, H. D.

H. & W. ROWSELL, Stationers, Booksellers, and Printers, KING STREET, TORONTO, & BUCK STREET, KINGSTON. BEG respectfully call the attention of Bankers, Merchants, and others, to the large assortment of Account Books and Stationery of every description. By their late importations they have made considerable additions to their Stock, which for variety, quality, and cheapness, they are confident will be found to be superior to any other kind of Writing Paper, of various qualities and prices. Books ruled and bound to any pattern; Bookbinding in all its branches; Copperplate engraving and printing; Book and Job printing, &c. on reasonable terms. Books, or any article connected with the business, imported to order from England, or from the United States.

UPPER CANADA COLLEGE.

THE ANNUAL PUBLIC EXAMINATION OF THE PUPILS of this Institution, will be held on Thursday, December 18, commencing at 10 o'clock to 12 A.M., and from 1 to 4 P.M. On Friday, Wednesday and Thursday—on 10 o'clock to 12 A.M., and from 2 to 4 P.M. on Friday and Saturday. The Examination will be attended by the Rev. Mr. McCaul, D.D., and the Rev. Mr. McCaul, D.D., and the Rev. Mr. McCaul, D.D.

PRIVATE TUITION IN SCIENCE AND THE CLASSICS. A GENTLEMAN, who has taken the degree of A. B. in Trinity College, Dublin, and in addition to a University Scholarship has obtained honours in both Science and Classics, is desirous of giving instruction in either of the above departments,—particularly in the higher branches of Mathematics.—PRIVATE PUPILS, at his own residence. The Advertiser is permitted to refer to the Rev. Dr. McCaul, Principal of Upper Canada College, for particulars apply, by letter, post paid, to The Editor of the Church. Toronto, 1st December, 1841.

BOOKS, &c. FROM ENGLAND.

H. & W. ROWSELL will be happy to procure from England H. PRINTED BOOKS, ACCOUNT BOOKS, or any article connected with their business, which orders may be left with them either at Toronto or Kingston. They will be making up orders for the early Spring Vessels, during the present month. Dec. 4, 1841.

CITY NOTICE.

THE Lists of Persons entitled to Vote at the next Election of Aldermen and Common Councilmen, to represent the respective City Wards in the Court of Common Council, are now hanging in the names mis-spelt or omitted or improperly inserted, unless four days notice is given in writing to the Clerk of the Council, on or before the day previous to the application being made to correct the said Lists. CHARLES DALY, Clerk of the Council, Dec. 6, 1841.

NOTICE.

A Meeting of the Members of the Medical Profession in Toronto, it was—Resolved—That a General Meeting of the Licensed Practitioners of Medicine, Surgery, and Midwifery, in the Western part of Canada, be held at the General Hospital, Toronto, on the second Monday of January, 1842, at 12 merid., for the purpose of adopting Petitions to the Legislature, for the protection of the Profession and suppression of Emulation. Toronto, December 2, 1841.

NOTICE.

PUBLIC NOTICE is hereby given, that the Proprietors of the Napanee Mills will, on Wednesday, the 23rd day of December next, offer the lease of that valuable property to public competition, at twelve o'clock, noon, on the premises. The property consists of a Grist and Saw Mill, several valuable Building Lots, and two hundred and fifty acres of land, with an abundance of water, capable at all times dependent upon, and a succession of privileges can be obtained by the construction of a new race-way. The Lease will be for a term of years, as may be desired, and possession given on the 1st January next. A Plan of the Premises may be seen at the Office of the Subscriber, and every requisite information can be obtained, either personally or by letter. JOHN S. CARTWRIGHT, 21-4th Kingston, 16th November, 1841.

NOTICE.

THE Undermired are prepared to pay CASH for Lands in various parts of the Province. It is the price paid and the price reasonable, as they are not warranted by their instructions in executing a certain sum per acre. STRACHAN & Co., Solicitors, King Street, Toronto, Nov. 24th, 1841.

Tea, Wine, and Spirit Warehouse.

No. 197, KING STREET, TORONTO. THE Subscribers having now completed their extensive WAREHOUSE of Groceries, Wines, and Spirits, offer for Sale the most favoured and selected articles, which have been purchased on the most favourable terms, and are now on hand in the most European and American Markets, they can confidently recommend to the attention of City and Country Storekeepers. 200 lbs Porto Rico and Cuba Sugars, 200 lbs Loaf and refined Sugar, 85 cases New York Refined Sugar, 25 cases and 70 lbs Loaf Crushed Sugar, 400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchow, and Congou Teas, 200 bags and bales Mocha, Java, Laguira, and St. Domingo Coffee, 200 boxes, half boxes, and quarter boxes, fresh Maccato Raisins, 20 boxes Spanish Brandy, 20 cases French Brandy, 20 cases Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 180 pipes and hhds Port, Madeira, Sherry, and Marselles Wines, 180 pipes and hhds Port, Madeira, Sherry, and Marselles Wines, 180 pipes and hhds Port, Madeira, Sherry, and Marselles Wines, 180 pipes and hhds Port, Madeira, Sherry, and Marselles Wines.

FALL AND WINTER GOODS.

THE Subscriber begs to inform his Customers and the Trade generally, that he is now receiving an extensive and well-assorted stock 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 sell low for Cash, or on approved credit. JOHN ROBERTSON, Yonge Street, Toronto, October 12, 1841.

GEORGE SAVAGE & Co.

Watch and Clock Makers, Jewellers and Silversmiths. HAVE removed from No. 4, Wellington Buildings, to their Old Stand, WATERLOO BUILDINGS, West end of King Street, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, Plate Ware, German Silver Ware, Work Boxes, Writing Desks, &c. &c. which they are determined to sell at unprecedented low prices, for Cash. N.B. Their customers repaired and restored to their original soundness and precision of performance, also Clocks, Watches, Jewellery, &c. Toronto, November 27, 1841.

REMOVAL.

JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, he desires to acquaint his friends and the public that he has now removed into his New Brick Paved, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodations for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable prices, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him. Feather Beds, Hair and Cotton Mattresses, &c. furnished on the most liberal terms. Window and Bed Drawers, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841.

MR. HOPNER MEYER.

Miniature Painter and Draughtsman, LATE STUDENT OF THE British Museum and National Gallery, LONDON. Office at the Corner of Temperance and Yonge Streets, Toronto.

MR. WOOD, SURGEON DENTIST.

HAS returned, and continues his office at the same place as heretofore, in Chewet's Buildings, King Street, west, where he may be consulted at any hour of the day. Mr. Wood is well acquainted with all the modern improvements in the method of extracting Artificial Teeth, by pivots, clasps, spiral springs, atmospheric pressure, double plates, &c. &c. and with the principles which should govern the treatment of the gums, and all operations in Dental Surgery—some few of which Mr. W. has had the honour of executing, and he trusts he is enabled to do so with the same success as he has experienced in a number of Professional Gentlemen and others in this city—to whom he is at his kind service, he is at liberty to refer any stranger who may wish to consult him. For Artificial Teeth, Mr. W. makes use of Stockton's Mineral Teeth, from Philadelphia, which for strength and beauty of colour, and the variety of shapes, are preferable to any others; and which are used by many eminent Dentists in London and Paris, and by all respectable Dentists in America. Mr. Wood takes this opportunity to express his gratitude to the distinguished patronage he has received during a residence 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, 1841.

THE COLLECTOR.

FOR SUNDAYS AND HOLIDAYS THROUGHOUT THE YEAR, WITH FORM OF PRAYER FOR MORNING AND EVENING, for the use of Families or Private Persons, taken from the Book of Common Prayer—Price, 1s. 6d. per dozen—just published and for sale by H. & W. ROWSELL, King Street, Toronto, and Brock Street, Kingston. November, 1841.

BIRTHS.

In this City, on the 11th instant, the Lady of William A. Campbell, Esq., of a son. On the 7th instant, near Cobourg, the lady of J. C. Boswell, Esq., of a daughter. In Kingston, on the 8th instant, the lady of F. P. Rubidge, Esq., of a daughter. At Dryden Camp, Newmarket, on the 9th instant, the lady of the Rev. W. Hilditch, of a son. MARRIED. At Brockville, on the 25th ult., by the Rev. E. Denroche, Caroline Amelia, youngest daughter of Dr. Hilditch of Toronto, to Thomas Mair, Esq. On the 10th Oct., at Ilexton, Derbyshire, England, by the Rev. Robert Jones, Incumbent of Cromford, George Norman, Esq. to Sarah, only daughter of Samuel Putter, Esq.

LETTERS RECEIVED.

Rev A N Bethune; Rev A F Atkinson (2); Miss Arnold, rev. D Burn Esq; S Price Esq; R M Ingham Esq; Rev H Watson (after deputation desired, 25s due to end of vol 5 from P W L); Rev E Waylen (Michigan) Esq; Rev R D Cartwright; Mrs Rutan; Mr C Ruztan; and Rev G Mackie; Rev L Doollittle, and sub and rev; Rev W Leeming, Rev (the erasure now ordered was made at end of vol 4).

English Ecclesiastical Intelligence.

FUNERAL OF THE LORD BISHOP OF KILMORE.—The remains of this venerable Prelate were conveyed to the grave, on Wednesday last, Oct. 20, at twelve o'clock, and deposited in the Episcopal burying-place adjoining the old church of Kilmore. A large concourse of Clergy from every part of the united dioceses attended the procession, and one feeling of respect and affection towards the memory of their deceased Bishop seemed to pervade them all.

The death of the venerable Prelate, though long looked for, and advanced years and infirmity, was sudden at the last. He had lined, we understand, with his family in apparent cheerfulness, and on retiring to rest was observed to spend a longer time than usual at his private devotions. He read over the 10th chapter of St. John's Gospel, and made a remark expressive of the comfort which he derived from it, and of his readiness to leave the world whenever it might please the Almighty to call him. Shortly after lying down to rest, the disease under which he had for some time laboured (effusion of water on the chest) attacked him with sudden difficulty of breathing, and almost before his attendants were aware, he resigned his soul quietly and peacefully to his Saviour.

The funeral was conducted with a simplicity suited to the habits of the deceased, and with a solemnity appropriate to the occasion, and as the procession moved forward, it was calculated to impress the heart of the beholder with sentiments the most solemn and reverential. The striking and beautiful burial-service was most affectingly celebrated by the Rev. Andrew McCreight, Rector of Belturbet, in the Diocese of Kilmore, and the Rev. Mr. Shaw, of the Diocese of Aradagh. The mortal remains of this excellent Prelate were consigned to the tomb of his predecessors; and, with those of the venerable Bedell, and the distinguished Cumberland, await the resurrection of the just. His lordship's demise creates no vacancy on the Episcopal bench. He is succeeded by the Bishop of Elphin, whose term of office expires on the 1st of November. Seven of the ten bishoprics, suppressed by Lord Stanley's Bill, have now come under the operation of the act. The remaining bishoprics of this class, on which the Incumbents survive are Down, Clogher, and Kildare. The late Right Rev. Divine, who was third son of the Right Honourable John Beresford, second son of the first Earl of Tyrone, and brother of the Marquis of Waterford, by his first marriage with the daughter of Count de Mazon, was born 10th July, 1765, and was, consequently, in his 77th year.

He married a daughter of Mr. Jervis Parker Basle, by whom he had a family of five children, three of whom survive their venerable parent. The deceased was consecrated Bishop of Clonfert, in 1801, and in the following year was translated to this see. The bishopric was of the annual value of 6,225*l.* He was uncle of Lady John Thynne, and cousin of the Archbishop of Armagh, Ladies Anne and Catherine Beresford, Lady Isabella Brydges, and Lady Elizabeth Reynell.

BROWNISM.—BUILDING MEETING-HOUSES.—Mr. Morlock Daniell, an Anabaptist teacher at Ramsgate, in urging the dissenters to build meeting-houses throughout the country, and especially at Grandport, has been the subject of a letter to the Editor of Oct. 7.—Sir, I wish, in a few words, to urge upon your readers the importance of building chapels throughout the country. Too many are erected through division and rivalry, and too few from an ardent love to sinners, and a desire to extend the kingdom of Christ. If a Churchman had accused them of building meeting-houses "through division and rivalry," he would have been justly abused for his pains.

SCOTLAND.—The Anabaptists have just lost a meeting-house by breaking the compact upon which it was erected to be built. It was agreed that it should be used only by the Anabaptists, and never opened for service during Church hours; but those dissenters have violated the compact in both particulars, for they have held their meetings during the hours of Divine Service, and have also allowed the Bryanites, or Ranters, to use it. The lessee has, consequently, taken it from them.

PLYMOUTH BRETHREN.—The Plymouth Brethren, as this sect call themselves, have penetrated into France, and are propagating their heresies in the towns of Paris, Annony, Vernoux, and other places. The peculiar notions they inculcate are an opposition to religious establishments, and to the Church of the British, the distinction between Clergy and laity, and to all religious societies, but they were, we suppose, &c. &c.—They are indeed a species of Religious Radicals and levelers, and to be consistent they should also object to the existence of Archbishops and of different orders of Angels in the abode of the blessed. They are most common at Plymouth, and Hereford, we believe.

LOID ALVANLEY.—Mr. O'Connell said, at a meeting, Oct. 18, that the public had attached a good deal of importance to a pamphlet lately issued by Lord Alvanley, and although it contained some remarks on the Roman Catholic priesthood of Ireland, which he found in the English Tory Journals, still he could not say much against his lordship, as there were similar calumnies issued by Lord Shrewsbury, who should have known better. Lord Alvanley recommended the state to pay the Irish (Roman) Catholic clergy. Now he (Mr. O'Connell) was not afraid the Irish clergy would sell themselves or their religion to the state (cheers); but suppose they were disposed to sell themselves, he would ask Lord Alvanley did he really believe that the state should pay such an additional charge on himself? There were 3,000 priests, curates, vicars, bishops, &c., and among them 300*l.* a year on an average, that would require a fund of 900,000*l.* a year. No; he (Mr. O'Connell) did not believe that England would pay such a sum to the [Roman] Catholic Church. However, as Lord Alvanley was disposed to do justice to the [Roman] Catholics, let him in his place in the House of Lords propose the abolition of the remaining three-fourths of the tithe rent charge, and move that the other burdens borne by the [Roman] Catholics for the support of the Established Church be applied to purposes of education and charity, and then, Ireland would acknowledge an instalment of justice to the [Roman] Catholics.

CONVERSIONS TO THE ROMAN CATHOLICS.—On Sunday last, the 17th instant, the Church of Colebrook presented a remarkable scene. It having been reported through the country that three Roman Catholics would present themselves for the purpose of formally renouncing popery, the church was filled to excess at an early hour. After the Nicene Creed, the Rector, the Rev. Sidney Smith, requested those persons who had given notice of their intention of conforming to the Church of England, to come forward to the chancel. Accordingly three men and one woman arose and advanced to the altar, and there repeated distinctly and audibly the declaration renouncing the errors of Popery. The hearing of the converts was firm and cheerful; they were, however, at times, deeply and solemnly affected. The most profound attention and sympathy pervaded the dense mass who listened with breathless interest. The Rev. Dr. Smith preached from Ezekiel vii. 12. We heard with anxious attention and deep feeling, and the interest displayed by some Roman Catholics present, could not be mistaken. If there were less carelessness and ignorance among Protestants there would be more conversions from Rome. We pray that the good work may go on and prosper.—*Fermagh Reporter.*

CONVERSIONS TO THE ROMAN CATHOLICS.—Among the lately ordained Dominicans by the Lord Bishop of St. David's, was Mr. Thomas Harris, who has been for many years a preacher among the Welsh Calvinistic Methodists. There were also two others who had been dissenting teachers ordained Priests at the same time.

THE KIRK OF SCOTLAND.—It is reported, and the quarter whence the information reaches us is a pretty good guarantee for its accuracy, that three of the leaders of the non-introductory party (Rev. Messrs. Candlish and Cunningham, and Mr. Dunlop) recently met in Edinburgh three of the leaders of the Moderates (the late Dean of Faculty Hope, now Lord Justice Clerk, Dr. Cook, and Dr. Muir), and, in presence of Sir George Sinclair, who acted as moderator or umpire on the occasion, took upon themselves to arrange the disputes of the Scottish Church on the following basis—viz., that patronage should remain in full force, but that the patron should present to the parish a list of six candidates, the people's choice of one of whom to be absolute. Our informant states, moreover, that the whole question may now be considered as at rest, as there is good reason to believe that Sir Robert Peel, if allowed, is prepared to carry this religious treaty into effect.—*Apr. Adv.*

EPISCOPAL COLLEGE IN SCOTLAND.—The following is an extract from a private letter lately addressed by a Clergyman in Scotland to a friend in London:—"I had the honour to be present at the Conference on Thursday last, when the [Scottish] Bishops formally declared, by the mouth of the Primate, their approbation of the scheme which God had put into the hearts of these two zealous laymen [Messieurs Gladstone and Hope], in conjunction with certain others, to form, and a provisional committee of discreet lay persons was appointed to act under the direction of the Bishops in taking the requisite preliminary steps. It is now fairly decided that the attempt shall be made; and there is every probability of its being carried to a successful issue. The estimated cost of the building is £100,000; Duke of Buccleuch, £100,000; Marquis of Londonderry, £50,000; W. E. Gladstone, £50,000; Queen Dowager, £100,000; several friends, £280,000. It is resolved to locate the College near Perth, and to purchase an estate in that neighbourhood, for which purpose

the 'Friendly Society' may be disposed to invest the funds (about 20,000*l.*) in lands, thus serving two ends at once. A first rate man from Oxford or Cambridge will be placed at its head, and the first thing to be the building of a chapel which may be the principal building required, if a property with a good mansion upon it can be procured. So I leave you to speculate upon this prospect, merely adding, in conclusion, that there is now next to a certainty of recovering the small exhibitions at Balliol College to the exclusive benefit of our Church."

INCOMES OF THE CLERGY.

(From the Cheltenham Journal.) For years have we been accustomed to read in the Whig-Radical papers highly-wrought descriptions of "fat vicars," "enormously rich rectors," "bloated pluralists," and such like respectful terms, when speaking of the clergy of the Church of England. We have from time to time exposed the utter falsehood of this cry, but ever and anon has the yell again been set up, and scarcely is it possible for two or three political Dissenters to congregate together—no matter for what business—but the maripie assertion is repeated, and the really hard-working and underpaid ministers of God, His duly-authorized and commissioned officers, acting in His name and stead; His ministers, who are to be "public robbers," are "grinding monopolists." Now we have always held one fact to be worth more than a thousand arguments, and thanks to an able paper in the *Churchman Magazine* of this month, we are enabled to lay before our readers the facts of the case; they will scarcely require our assistance in coming to a proper and satisfactory conclusion. Following the arrangement of the periodical just mentioned, we will first take a glance at that class of the parish clergy constantly abused by the Radicals, on the supposition that their incomes are enormous—we allude to the incumbents of the benefices. The *Churchman* says—

"Let us look, then, in the first place, at the incomes of the incumbents of benefices, or that vast mass of parish clergy daily denigrated by the Papists and Dissenting press, as the 'rich pluralists,' the 'greedy wolves,' and lately (by the *Nonconformist* of Sept. 1.) as the 'wealthy monopolists' of their country."
There are 10,719 benefices. What is their total income? 3,300,000*l.* in round numbers, or about 308*l.* each benefice. Of these 10,719 benefices—

Table with 3 columns: Benefices, Income, and Percentage. Rows include 297 are under £200, 1629 are under £500, 1092 are under £1000, 1935 are under £1500, 1978 are under £2000, 1326 are under £3000, 200 are under £4000, 18 are under £5000 and upwards.

So that nearly 5000 out of the 10,000 livings are under 500*l.* to 1000*l.*, except 134 from 1000*l.* to 1500*l.*, 32 from 1500*l.* and under 2000*l.*, and 18 from 2000*l.* and upwards.
It is necessary here to make a pause. 'A State Church,' as it is called by the *Patriot*; 'A Monopolist Church,' as it is styled by the *Nonconformist*; 'a National Episcopal Church,' as we designate it, which has the moral and spiritual oversight of nearly one-half of its benefices so poor, and so inadequate, that—

Table with 3 columns: Benefices, Income, and Percentage. Rows include 13 are under £100, 10 from £100 to £200, 39 are under £200, 37 are under £300, 172 are under £400, 303 are under £500, 317 are under £600, 313 are under £700, 400 are under £800, 492 are under £900 and upwards.

"Thus, out of 10,709 benefices, 4882, or nearly half, do not reach the value of 199*l.* each. Wealthy Churchmen, or parsonages, it is astonishing superabundance of this world's goods!
"It may here be taken into account that the income stated is that of benefices; from which the vicars, and in most cases one, and in many (where the population is large) two or three, curates ought to be deducted. Besides this, clergermen, whether rectors or curates, are expected to put their hands to the plough, and to contribute their hands for subscriptions to a vast number of public institutions, and for an infinitely more vast number of cases of private distress within their parishes."
"But then (say the enemies of the Church) you have livings at 4000*l.* per annum! Yes, two. 'And at 3500*l.* per annum? Yes, two. 'And at 3000*l.* per annum? Yes, one. 'And at 2500*l.* per annum? Yes, four. 'And at 2000*l.* per annum? Yes, nine. 'And at 1500*l.* per annum? Yes, three. 'And at 1000*l.* per annum? Yes, eight. 'And at 700*l.* per annum? Yes, five. 'And at 600*l.* per annum? Yes, ten. 'And at 500*l.* per annum? Yes, fifteen. 'And at 400*l.* per annum? Yes, twenty. 'And at 300*l.* per annum? Yes, thirty. 'And at 200*l.* per annum? Yes, fifty. 'And at 100*l.* per annum? Yes, one hundred. 'And at 50*l.* per annum? Yes, two hundred. 'And at 25*l.* per annum? Yes, four hundred. 'And at 10*l.* per annum? Yes, one thousand. 'And at 5*l.* per annum? Yes, two thousand. 'And at 2*l.* per annum? Yes, four thousand. 'And at 1*l.* per annum? Yes, eight thousand. 'And at 50*l.* per annum? Yes, one hundred. 'And at 25*l.* per annum? Yes, two hundred. 'And at 10*l.* per annum? 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