

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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Poetry.

A DIRGE.
BY THE REV. G. CROLY.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng:
Those that wept them, those that weep,
All shall with those sleepers sleep.
Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace, or battle's roar,
Ne'er shall break their slumbers more.
Death shall keep his sullen trust—
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empire's groans,
Burning temples, trampling thrones;
Then, ambition, rue thy lust!
"Earth to earth, and dust to dust!"

Then shall come the judgment sign—
In the east the King shall shine;
Flashing from heaven's golden gate,
Thousand thousands round his state;
Spirits with the crown and plume;
Tremble then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransom'd just—
"Earth to earth, and dust to dust!"

Then thy tomb, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod—
One great garden of her God!
Till are dried the martyr's tears,
Through a thousand glorious years!
Now in hope of him we trust—
"Earth to earth, and dust to dust!"

OBSERVATIONS

ON THE IV. CHAPTER OF REVELATIONS, BEING THE
EPISTLE FOR TRINITY SUNDAY.
By a Clergyman of the Church of England.

THE TRINITY.

Our Church hath appointed this day for the confession of the Holy Trinity. Having commemorated the fundamental facts of Christianity, it now shows forth the fundamental doctrine of Christianity—the Trinity in Unity. This day was appointed, because the descent of the Holy Ghost, commemorated on Sunday last, was the concluding fact, that brought out to the eye of faith the persons of the Godhead in their different offices, in the work of Man's Redemption, and, at the same time, poured the knowledge of it over the Church in its fulness.

Having commemorated the facts, and confessed the doctrine, the Church, henceforward, enjoins practice; all the services up to Advent being selected to lead us in the way, and to enforce the life, of godliness. We stand, therefore, in the very middle point of the ecclesiastical year,—from Advent to Trinity commemorating Christ living with us, and from Trinity to Advent enjoying our living with Christ, walking in his steps on earth, and sitting with him by faith in the Heavens. (Eph. ii. 6.) This, then, is the order of the Services in the Church.—Celebrating the facts, defining the faith, enjoining the walk. This is the progress of life in the members.—Embracing the truths, confessing the faith, living the life. This is the order of causes, the facts being to establish the doctrine, and the doctrine received through the Holy Ghost to be the life and principle of action.

Our Church, therefore, sums up all the facts of Christianity in this doctrine, and from it, as the *sum* of those facts, draws all the motives to obedience. I say this doctrine is the *sum* of all the preceding facts, because these facts,—the Incarnation, Resurrection, and Ascension of the Son of God, and the descent of the Holy Ghost, are, through the love of God, the manifestation of one preceding fact, (if I may so call it, for shortness,) that was from all eternity, namely, the mode of existence of the Godhead, the triune subsistence of Father, Son, and Spirit, in the one essence. This brought out by the work of redemption, and revealed to faith, becomes the great doctrine of life and godliness. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent," (John xvii. 3.)—to know God in Christ, through the Holy Ghost—God the Father, as providing the sacrifice—God the Son, as becoming the sacrifice—God the Holy Ghost, as applying the sacrifice.

This is the Alpha and Omega of Christianity, without which redemption could not have been, for God being offended, who was to atone,—who was to sanctify? It is in itself, however, independent of redemption; for had there been no redemption—yea, had there been no creation—still God was the same Triune God from everlasting!

The Trinity in Unity, then, is the *fact* of God's own mode of subsistence. The Revelation of that fact, in connexion with Redemption, is the *doctrine* to be believed unto salvation. The terms Father, Son, and Holy Ghost, are those which the Spirit of God hath chosen, as best expressing in human language, the relation to each other of this Trinity in Unity—not simply the relation assumed, in order to the work of Redemption, but as best conveying to our conception, this Eternal relation in their own essence, so far as it is given to the finite, in this sinful state, to comprehend the infinite. So that we say, the Father Eternal, the Son Eternal, the Holy Ghost Eternal; and yet there are not three Eternals, but one Eternal. Thus is it set forth in that formula of the Church, appointed to be rehearsed, in our confession of the faith this day. This formula is the strong barrier, against all opponents of our faith, and it is in much wisdom our Church has girded our faith with it, as it now breathes the snapping waves of Unitarianism that faintly hide the sands of Infidelity.

It is our guard also against Socinianism from within, by demanding of us on the ramparts, on this, and the other appointed days, a confession of the Trinity that admits, in no honest mind, of either wavering or subterfuge.

This doctrine, then, is the mighty girdle wherewith the great facts of Revelation are girded into one vast body of combined truth, as with an eternal cincture, studded with Heavenly glory.

With all my heart I accord to it, firmly believing from the Word of God, that Father, Son, and Holy Ghost, is the only name whereby Jehovah of Hosts is fully manifested and known as the Just God and the Saviour. Nay, more—that it is the foundation not of Christianity merely, but of very *Godhead* itself. This only could have been God's own essential happiness before time or creature were. Whatever happiness there flows out in creation or redemption, must spring from *this one only fountain*. It is, therefore, the Revelation and enjoyment of this triune subsistence of the one God that is to be the happiness of his redeemed when time shall be no more. God's own happiness from everlasting to be the happiness of God's *own* everlasting.

The Trinity is God's essential glory, too, as well as happiness. This manifestation is the manifestation of His great glory. Unto this creation was. Unto this redemption is. Unto this new creation is to be. It is the fulness of this manifestation that is the final end of all created being, both in that which is saved and that which is lost; and when this manifestation of the Trinity is completed, then shall be felt, seen and enjoyed, the infinite perfection of the Triune Godhead in every region of existence, whether of life or death—felt in the pain of hell—seen in the light of the New Heavens and New Earth—and enjoyed in the unspeakable glory of that risen Church which is to be and to exhibit for evermore the fulness of Him who filleth all in all.

It is to show forth this doctrine, wonderful in its grace as in its mystery, that our Church hath set apart this day. Ever, indeed, does she show it forth in her dogmatics, whenever as a Church she meets: but this day she summons all her services to be train-bearers of its glory—the Lessons, Epistle, Gospel, all laden with their testimony. This portion of the Revelation now before us seems to have been selected for the Epistle, because it sets forth the Trinity in Unity in the three-fold ascription of holiness to Him that sitteth upon the throne, (v. 8.) confirmed, as we shall hereafter see it, by a similar ascription from the Seraphim in Isaiah, (vi.) which is properly called the glory of Jesus, (John xii. 41.) and also of the Holy Ghost. (Acts xxvii. 25.) It may also have been selected as exhibiting to the eye of the Church what was testified by the Spirit, that God had indeed made that same Jesus both Lord and Christ, (Acts ii. 33, 36.) thus giving not only the testimony of the Holy Ghost on earth, but the vision of the very glory within the veil of Heaven itself, in confirmation of the doctrine of a triune God.

I do not, however, now draw your attention to this portion of the Word of God, merely to point out its suitability to the service of the day, nor even to dwell at greater length on this great doctrine; I trust I have sufficiently done so for the object of the day, having, in previous discourses, endeavoured, as far as in me lay, to bring the subject, in some feeble measure, before you.

Feeling, however, the importance of this portion of Scripture, and knowing it is much neglected by many of you, on account of its seeming difficulty, I am desirous of venturing a few observations, by way of exposition, for your own satisfaction, that you may see there is not such difficulty as there appears, and that you may be able to understand the passage, not merely in its application to the Trinity, but in its place here, as a portion of God's revealed word, full of the grace and glory of the ascended Jesus.

THE VISION.

In our weekly lectures on the preceding chapters, we observed, that the Revelation was divided into two volumes, under the respective titles of "the things which are," and "the things which shall be hereafter;" the one volume ending with the third chapter, the other commencing with the fourth. (See i. 19, and iv. 1.)

Each volume, we observed, had a picture in the beginning, as a frontispiece illustrative of its main subject. The one frontispiece a vision of Jesus, as the High Priest without the veil, in the outer tabernacle—the earth. (I. 13.) The other a vision of the glory within the veil, in the inner tabernacle—the Heavens. The one present Grace. The other future Glory. It is this second volume we now open with this fourth chapter.

VERSE 1.

"After this I looked, and behold, a door was opened in Heaven: and the first voice which I heard was as it were of a trumpet talking with me; (and lo! the voice, the first one which I heard like a trumpet talking with me—i. 9, 10;) which said, Come up hither, and I will show thee things which must be hereafter."

We are to remember from the preceding volume, that this disciple whom Jesus loved was in the lonely Isle of Patmos, when on the Lord's-day (i. 9, 10,) he was vouchsafed a vision of his beloved Master, from whose lips he wrote the preceding letters to the Seven Churches of Asia. That vision had passed away, and he was now lifting up his eyes in thanksgiving to God for his great favor to him; or remembering that he was also to write "the things that were to be hereafter;" he was waiting with anxious eye for the returning vision; when suddenly he saw the heavens opening as they did to Stephen, and he heard a voice from heaven calling unto him to come up. This voice he instantly recognised to be the same which he had heard before. (I. 10.) It was like a trumpet, loud and deep, and filling the air around. This distinguished it from the mutterings and whisperings out of the dust by the familiar spirits, (Is. xxix. 4.) and marked it out as a vision from God, who descended on Sinai with the voice of a trumpet. "Is gone up (Millen?) with the sound of a trumpet"—Ps. xlviii. 5—and who returns with the voice of the Archangel and the trump of God.

VERSE 2.

"And immediately I was in the Spirit."
He no sooner hears the voice than he is under the power of the Spirit. He was, or seemed to himself, caught up into the opened heavens; for the result is the same. It is in a trance he sees the vision, as we see him represented in heaven, or on earth, according to the necessity of the vision. At one time so near the throne, as to be addressed by one of the elders, (v. 5; vii. 13.) at another on earth, taking the book out of the hand of the Angel, (x. 9.) again, standing on the sea-shore; (xiii.) and again, necessarily in heaven, when the vials of wrath are poured out. That it was in a trance he beheld it, is also evident from the period that is supposed to elapse during the different visions which pass before him, while all were comprised in a portion of the one Lord's-day.

We now come to this vision of glory, and I shall take it out of the order of the verses, and put it in the order of

the scene, to avoid the necessity of grouping it afterwards. Verses 2, 3, 6, 7, 8, 9.

"Behold a throne was set in Heaven, and one sat on the throne.

"And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

"And in the midst of the throne, and round about (in the circle of) the throne, were four beasts (living creatures) full of eyes before and behind.

"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. (For best read living creature.)

"And the four had each of them six wings about him; and they were full of eyes within.

"And out of the throne proceeded lightnings and thunders and voices."

Now as this is the chief part of the vision, let us consider it first, before perplexing our view with the other parts. Who are these living creatures so near to the glory of God—so continually raising the anthem of holiness—and yet of such forms as seem unbefitting angelic intelligences, or the presence of God? On comparing them with the living creatures of Ezekiel, as seen in his first vision, (chap. i.) they appear to be very similar; and it is probable they may represent the same thing, as they are not only like to Ezekiel's in their form, but also in their station near the throne of glory. Now the living creatures of Ezekiel are also called Cherubim; (Ezek. x. 20.) our first step, therefore, is to inquire into the meaning of the Cherubim.

THE CHERUBIM OF MOSES.

In the twenty-fifth of Exodus we have the description of the Cherubim, which God commanded Moses to make, and the object of them. God is appointing Moses to make a throne, whereon he may sit, to give audience to man—where he may meet the sinner, and the sinner be spared! where God may be a merciful and be still a just God. He, therefore, commands Moses to make a chest, to contain the two tables of His Holy Law, which He would give to him out of heaven. God could not come to meet man, without bringing His law with Him. His throne in heaven rests upon this holy law, and the same must be the basement of His throne on earth, and the sinner must see that it is so, while he approaches for mercy.

That the sinner might approach God, in the presence of this holy law, God commands a lid to be made for this chest, wherein the law was to be put, and such that it might fit it exactly, in length and breadth, and cover in the whole law. Two Cherubim were also made by God's commandment—one on each end of the lid—and between these Cherubim was God to dwell, in communion with man; this was to be His throne of glory, His seat of mercy: "There will I meet with thee, and I will commune with thee, from above the Mercy-seat, from between the two Cherubim."—Exod. xxv. 22.

Here then, we have God's throne of glory on earth, and we must here ask the same questions concerning these Cherubim, as concerning the living creatures. Why so near to God's glory, and what can they signify, that they seem so essential to God's throne, that His glory cannot appear without them in heaven or on earth?

The solution of all we have in Exodus xxvii. 7, 8; where we have the manner described in which they were made. They were to be of the same matter with the Mercy-seat—pure gold—beaten out of the one piece—the same piece—one out of each end; not graven or moulded, and then soldered or welded to, but *beaten out* of the very same piece—out of the very Mercy-seat.

The Cherubim of Moses, therefore, are of the same nature with the Mercy-seat; and, knowing what the Mercy-seat is, we know what the Cherubim are.

The Mercy-seat is the blood-spinkled lid that covered the law in its length and breadth—showing forth Him who is the end of the law for righteousness, to every one who believeth—our great *Papularity* (Heb. ix. 5; and Rom. iii. 25, Gr.) the crucified Jesus, whose blood is, indeed, the length and breadth of the law's requirements—yea, the magnifying of it—the making of it honourable—the anti-type of that crown of gold (Ex. xxv. 11.) which encircled the ark of the law, and rose above it as a diadem of glory!—Himself the only true glory of God in the Highest.

The Cherubim, then, are one with Jesus in that nature in which He was crucified. They are *human* nature. They are more—they are one with Jesus in his glory; for they are elevated on the platform of the sprinkled Mercy-seat, amidst the glory that dwells upon and around them,—and Christ is that glory. One with Jesus in his death, and one with Jesus in his glory! Who are they? Angels!—the Church—the risen Church. The two Cherubim—the elect Church of Jew and Gentile: not militant, but triumphant, yea, glorified. Under "an eternal weight of glory," they stand with heads bowed beneath that glory towards the Mercy-seat. (Ex. xxv. 20.) The utterance, in mute eloquence, of that anthem of the redeemed,—"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God, kings, and priests, and we shall reign on the earth." (Rev. v. 9, 10.)

The Church, then, is the key of the Cherubim—the Church in *ultimate* glory—one in suffering—one in glory with the crucified and risen Lord of glory. The Cherubim, again, are the showing forth of the Church—(1.) Her present position, "sitting together in heavens." (Eph. ii. 6.) (2.) Her future dominion, as described in that glorious passage, (Eph. i. 18, 20,) where the Spirit of God points the eye of the Church to the lofty summit of Christhood power, to take in the riches of the glory of its inheritance. (3.) Her eternal fellowship with God—the Tabernacle of God with men. (Rev. xxi. 3.) "Emmanuel, God with us."

We need no other key but this to open the mysteries of the Cherubim—approach to any door, if a Cherub be guarding, soon will it fly open at your approach. How beautiful now—how full of meaning the Cherubim on the veil of the most holy, or those that Solomon carved upon the walls and doors (1 Kings vi. 29, &c.) of the most holy. Cherubim and palm trees—all around wherever the eye could rest—all done according to the Spirit of the Lord. (1 Chron. xviii. 11, 12.) How full of comfort!—how full of glory. To see God so ordering his dwelling-place, that it should be hung round with the pictures of his beloved Church, that wherever a ray from the Shechinah might light, it should be upon the palm, the emblem of his Church in victory, or the Cherubim, the emblem of his Church in glory; as if his own happiness and glory were bound up in the happiness and glory of his people!

IRISH ROMANISM.

From the London Times, March 4.

The amount of historical information in the *Quarterly*'s recent article on Irish Romanism, to which we have more than once alluded, is hardly less remarkable, we think, than the depth and sagacity of its reflections. Some of that information is of a very curious kind. For example, although we had long known that the voluntary principle in ancient times had given rise to a system of priestly wheedling and extortion which eventually issued in full-grown Popery, we were certainly not aware that Popery had so far required its obligations to voluntarism as to have been actually the foment and fosterer of Protestant dissent in our own land. Of this fact, however, the following note by the reviewer seems to furnish indisputable evidence:—

"In the year 1646, by order from Rome, above 100 of the Romish clergy were sent into England, consisting of English, Scotch, and Irish, who had been educated in foreign convents for this very purpose. In these convents they had been 'set to learn the tenets, one of Presbytery, the other of Independency, others of Anabaptism,' to counterfeit, in fact, any sect opposed to that common enemy, which Rome most dreads, the Episcopal Church of England. They were entered in their convents as Franciscans, Dominicans, or Jesuits, and under various names, that when detected in one place they might escape to another. On their arrival in England they had licenses from the Pope to assume and promulgate the doctrine 'of Presbytery, Independency, Anabaptism, or Atheism.' They taught people, as Faithful Communion, one of the most active among them, confessed, to 'hate the Liturgy,' 'to pray spiritually and extempore,' 'to despise ceremonies,' 'to profess tender consciences,' and 'to call a set form of words the mass translated.' They went over to Scotland, and preached up the Scotch covenants and Knox's rules and ordinations of the Kirk.' 'The main things,' says Archbishop Bramhall, then Bishop of Derry, 'that they hit in our teeth are,—our bishops to be called lords; the service of the church; the cross in baptism; confirmation; bowing at the name of Jesus; the communion-table placed altarways; our manner of consecration.' This admirable scheme was executed by order of the Pope, 'with the advice of his cardinals,' and the plot was several instances detected. Pray, may we ask, has there been any rebellious movement of Popery in Ireland, since the planting of the Ulster colonies in which something of the kind was not visible among the Presbyterians of the North? It was the case in 1798. Is there no symptoms of the kind at present—no recent movements there against the church?"

"The documents proving these facts (which are sufficiently known to clerical historians) may be found in Strype's 'Life of Parker,' and Archbishop Bramhall's letters in Parr's 'Life of Usher.'"

As the Christian Church owed its early corruptions, not (as is generally supposed) to state endowments, which, in fact, it never received till the twelfth century, but solely to voluntary munificence, stimulated by the arful cupidity of priests, so the head of the Romish apostasy, appreciating the important services which voluntarism had thus rendered to the Apostolical coffers, determined to employ the same useful agency in diffusing such a general feeling of disgust with the Reformation as might bring the Protestant church of England to ruin, and secure the re-ascendancy of the Holy See. With that felicitous selection of instruments and seasons which Rome always makes for the accomplishment of her designs, it appears that after waiting till the prostrated "right of private judgment" had given birth to divers schismatic sects in this country, she craftily resolved to make these sects her dupes and agents for overturning the established Protestantism of the realm. In order to detach people from the Church of England, she employed them with numerous disguised emissaries, who were specially authorized to disseminate the doctrines of Presbyterians, Independents, Baptists, or even Atheists, if necessary; she invented names of reproach for the principal ordinances of the established faith; organized the whole machinery of aggressive dissent; circulated all those extreme dogmas about religious freedom, which, by harassing the mind with endless varieties of faith, were meant to create disgust at the seeming uncertainty of Protestant principles, and to drive men back again to the alleged infallible uniformity professed by the Papal throne. And to render this crafty policy the more likely to succeed, his Holiness with infinite skill brought it into operation in 1646, the very year after the memorable battle of Naseby, which, having decided the fate of Charles the I., and apparently that of the reformed national church, left the country a prey for some years to those sectarian cabals which the Pope's Puritan puppets of that unfortunate period have transmitted to their anti-church successors of the present day, wherein we see Romish priests and Protestant Dissenters still prosecuting an unprincipled league for the overthrow of the national altar.

Turning, however, from this master stroke of Romish diplomacy, whereby the church of England, being equally opposed to the defilement of ecclesiastical authority on the one hand, and of private judgment on the other, has been long subjected to the combined hostility of Papists and political dissenters, among whom those hostile extremes constitute the basis of their respective systems, let us now glance at the peculiar means which Romanism has of late years employed in Ireland for the extirpation of the Protestant faith in that benighted region.

As Rome exhibits some caution in directing her energies in this country to the gradual subversion of the national establishment, so she knows to be the great bulwark of the reformed religion, so on the other side of the Channel, where a consciousness of her numerical strength renders her less ceremonious, she seems to concentrate her malignity almost exclusively upon the Protestant landlords (possessing nearly the whole soil of Ireland,) or at least upon that portion of them, who, constituting the chief stay of the British Protestant connexion, have courage enough to oppose a wretched Government which "lives, moves, and has its being," in truckling to Popish power. Of the perils and sufferings to which such landlords are constantly exposed—frequently afraid to move out of their houses—often not daring to reside upon their estates—in many instances neither able to obtain their stipulated rents, nor having courage to seek legal redress—in all cases having no power to eject unworthy tenants, except at the greatest personal risk to the principals and agents—on too many occasions bludgeoned and butchered by a gang of frieze-coated ruffians, or kept in constant fear of their life, with the base connivance of Popish magistrates and a Popish police;—of these horrors, which in a country professing to be a remove from savage paganism, are an insupportable disgrace, and cry aloud for a legislative remedy without further delay, we have already given several impressive specimens in our former extracts from the *Quarterly Review*. Now no man in the habit of reading the Irish intelligence in the daily papers can fail to see that the Popish bishops and priests are the chief, nay, let us rather say, the sole, instigators of this horrible state of things. Even O'Connell, with all his schemes of political and ecclesiastical aggression, has been called into existence by the hooded incendiaries of Maynooth, is retained as their special pleader, and, knowing their terrible sway over the millions, is contented to depend upon their votes for his subsistence. The repeal rebellion (as we persist in calling it,) inferring eventually a Popish Parliament in Dublin, as well as the final ejection and extirpation of Irish Protestant landlords, is, at bottom, the exclusive work of the priests. According to the last letter of Mr.

Eneas McDonnell, than whom no man living is better acquainted with this subject, every priest in Ireland is a repealer, and every Conservative opponent of repeal is, in proportion to his rank or influence, consigned to popular vengeance. At the Belfast dinner, given recently to O'Connell, where two Popish bishops were meekly yielding their crooks in favour of separation, a reverend coadjutor of theirs, alluding to the influence of the Birmingham Political Union during the progress of the Reform Bill, was pleased to say, "if such things had been achieved by the combined moral force of 200,000 of the people of England, what happiness was too great to be achieved by eight millions of Irishmen?" Of the sort of happiness alluded to by his Reverence—the happiness of establishing a Papistical Parliament, of betraying Ireland into the hands of a foreign Power, of transferring Protestant lands and tithes to Popish purposes, of seeing a Romanist Court at Dublin Castle, of trampling upon a prostrate Protestantism and making martyrs of its professors, and, finally, of presenting to death every independent remnant within their own pale—the daily outrages committed in that country may be taken as a significant specimen.

Is this, we ask, to continue? Is it possible that the frightful and bloody despotism of the Romish priests can be any longer endured? Are the high nobility and gentry of Ireland to be vilified, menaced, and exiled by an inexorable priesthood, who live upon their estates by sufferance, and whose chief occupation seems to consist in holding them up to the scorn and detestation of their own tenantry? No wonder the Marquis of Westmeath, though willing to endure to the last limit, has expressed a resolution either that his farmers shall no longer hear his Lordship abused from Popish altars, or if that abuse be persisted in (as it assuredly will in private), that he will renew his leases to a class who will scorn such degrading worship! No wonder that O'Connell's recent letter to a morning paper, wherein he alludes the likelihood of Ireland being driven into the arms of France as an argument to defeat Lord Stanley's bill, is regarded as an intelligible intimation of the fate he is contemplating for Protestant proprietors, as well as of the smouldering treason he is stirring up against her Majesty's Crown. Talk of toleration indeed! The time has come when the difference between that privilege and unrestrained license must be precisely defined and inflexibly enforced. Toleration we need hardly say, shall ever receive our humble advocacy, but certainly not a toleration all on one side. At present we desire no repeal of the Catholic Emancipation Act; but neither will we allow the Popish priests to repeat it substantially by intriguing and calling for a dissolution of the union. Toleration for Protestant Conservatives is what these holy tyrants habitually laugh at. An inquiry therefore—a regular Parliamentary inquiry—into their political interferences, their threats against voters, their denunciation of landlords, their civil vassalage to Rome, and their tampering with high treason, is imperiously called for. Viewing the Popish bishops as a powerful corporation yielding implicit obedience to the Court of Italy, whence they habitually receive orders, their recent conduct in regard to repeal must awaken the jealousy of this Protestant empire; nor can the audacious and treasonable demeanour of the entire Romanist clergy be permitted to go farther without some safe and constitutional check. Indeed, if there were no other reason for passing Lord Stanley's bill, which would in some measure diminish their political influence by purifying the registration, this of itself must commend that bill to the cordial support of every loyal Englishman.

CONFISCATION OF CHURCH PROPERTY AT THE FRENCH REVOLUTION.

In this emergency, the property of the Church was the first fund which presented itself, and it was sacrificed without mercy to the public necessities. Talleyrand, bishop of Autun, proposed that the ecclesiastical property should be devoted to the support of the ministers of religion, and the payment of the public debt. In support of this spoliation, he argued, that "the clergy were not proprietors, but depositaries of their estates; that no individual could maintain any right of property, or inheritance in them; that they were bestowed originally by the munificence of kings or nobles, and might now be resumed by the nation which had succeeded to their rights." To this it was replied by the Abbé Maury, and Siéyès, "that it was an unfounded assertion that the property of the Church was at the disposal of the state; it flowed from the munificence or piety of individuals in former ages, and was destined to a peculiar purpose, totally different from secular concerns; that, if the purposes originally intended could not be carried into effect, it should revert to the heirs of the donors, but certainly could not accrue to the legislature; that this great measure of spoliation was the first step in revolutionary confiscation, and would soon be followed up by the seizure of property of every description; and that, in truth, it was a sacrifice of the provinces, and their estates, to the capitalists of the metropolis who held the public debt, and the voracious mob who ruled the councils of the Assembly." But it was all in vain. The property of the Church was estimated at several thousand millions of francs; this appeared a fund sufficient to maintain the clergy, endow the hospitals for the poor, extinguish the public debt, and defray the expenses of the civil establishment. To a government overwhelmed with debt, the temptation was irresistible; and, in spite of the eloquence of the Abbé Maury, and the efforts of the clergy, it was decreed, by a great majority, that the ecclesiastical property should be put at the disposal of the nation. The funds thus acquired were enormous; the Church lands were nearly one-half of the whole landed property of the kingdom.

The clergy were declared a burden upon the state, and henceforward received their incomes from the public treasury. But the Assembly made a wretched provision for the support of religion. The income of the Archbishop of Paris was fixed at £2000 a-year (50,000 francs); that of the superior bishops at £250,000 francs, or £1000 a-year; that of the inferior at £750; that of the smallest at £500 a-year. The curés of the larger parishes received 2000 francs, or £88 a year; 1500 francs, or £60, in the middle-sized; and 1200 francs, or £48, in the smallest. The incomes of the greater part of the clergy, especially the great beneficiaries, were, by this change, reduced to one-fifth of their former amount.

The arguments which prevailed with the Assembly were the same as those urged on similar occasions by all who endeavour to appropriate the property of public bodies. It is, no doubt, plausible to say, that religion, if really true, should be able to maintain itself; that the public will support those who best discharge its duties; and that no preference should be given to the professors of any peculiar species of faith. But experience has demonstrated that these arguments are fallacious, and that religion speedily falls into discredit in a country where its teachers are not only not maintained, but amply maintained, at the public expense. The marked, and almost unaccountable irreligion of a large proportion of the French, ever since the revolution, is a sufficient proof that the support of property, and a certain portion of worldly splendour, is requisite to maintain even the cause of truth.

The reason is apparent; worldly enjoyments are all agreeable in the outset, and only painful in the end. Religious truth is unpalatable at first, and its salutary effects are only experienced after the lapse of time; hence, the first may be safely entrusted to the inclinations or taste of individuals; the last requires the support or direction of the state. If individuals be left to choose for themselves, they will select the best architects or workmen; but it does by no means follow that they will pitch upon the best religious guides. The ardent will follow, not the most reasonable,

but the most captivated; the selfish, or indifferent, the most accommodating; the wicked, none at all. Those who most require reformation will be the last to seek it.

THE CHURCH.

TORONTO, SATURDAY, JUNE 5, 1841.

The reflections offered in our last number upon attendance at Divine Service, might be prosecuted with much benefit to the Christian community; and, without meaning to enter minutely into the subject at present, we shall trespass upon the attention of our readers with a few additional remarks.

The long existence of error or irregularity,—receiving a sort of sacred sanction from time, and almost endeared to us from habit,—diminishes not the reality of such error nor removes the impropriety of such irregularity. The disease, though inveterate from time, is a disease which, and which can be removed, without endangering the life of the patient, we ought equally to admire the skill and be grateful for the kindness which, however late, effected its eradication.—Such was the corrupted state of the Christian Church, when certain of its fathers in the sixteenth century determined upon its reform: it was difficult, certainly, to effect the removal of a corruption so deeply rooted and so long established; but it was no less a duty to attempt it.

Yet, with the Reformation it would be unfair to deny that errors and irregularities of another nature arose; and, in many instances, the identity of the modern Reformed with the Apostolic Church was well nigh lost. What we are now, however, concerned to notice is, the introduction of such novelties as have tended to diminish the reverence of Christian people for the Services and Sacraments of the Church, and to cause them to yield indirectly to the servant the homage which is due only to the Master.

We lately alluded to an occurrence at Leeds, in England, during a meeting of the Society for Promoting Christian Knowledge, upon which was founded a good deal of needless vituperation of Dr. Hook, the respected Vicar of that parish; and since that time, we have perused in the John Bull newspaper, of April 17, a letter from Dr. Hook to his Diocesan, the Lord Bishop of Ripon, upon the subject. The following extract from this letter fully explains the nature of the interruption which Dr. Hook was alleged to have received: how far it amounted to a rebuke from his Diocesan, or a "call to order," as some have characteristically represented it, the reader will best judge from Dr. Hook's own version of the matter:—

"At the meeting of the District Committee of the Society for Promoting Christian Knowledge, which was held in my parish on the 31st of March, and at which your Lordship kindly presided, I commenced a statement with reference to the condition of parties in the Church of England, which your Lordship considered to be irrelevant to the purposes of the meeting, and which, in obedience to your Lordship's command, I did not continue. But it seems to me that I was permitted to proceed so far in my statement as to render it expedient if not necessary for me to inform your Lordship and my parishioners that it was intended to say, in order that I may not be misinterpreted or misunderstood, and this, with your Lordship's permission, I propose in the present letter to do. At the same time, my Lord, I wish it to be clearly understood that I have no intention whatever to question the propriety of your Lordship's conduct in interrupting me; for I can fully understand your Lordship's apprehensions on the subject. There was considerable excitement of feeling exhibited by my parishioners assembled at the meeting, from the circumstance of their having supposed that on a late occasion I had been unjustly attacked. Your Lordship evidently feared lest in proceeding with my statement I should excite that feeling still further. I can assure you, my Lord, that nothing was more distant from my intention than to do what you and your Lordship are desirous as I should do to the decision of the Chairman under any circumstances, I felt peculiar pleasure in submitting to your Lordship's wishes, for of all your Clergy none can respect or reverence your Lordship more than myself."

Dr. Hook subsequently stated it as his intention, in relation to the tract of Mr. Newman, (No. 90), which has excited so much discussion, and which has led to the discontinuance of those publications, to have "pointed out in a pamphlet what he considered to be its errors." But the course pursued by the Hebdomadal Board at Oxford,—it should be understood that it was not the Convocation of the University which expressed that decision,—induced him to change his intention, and he adds that Mr. Newman's explanatory letter to Dr. Jeff was to his mind perfectly satisfactory.

Upon the merits of either the Tract or the Defence we are, of course, incompetent to judge, as having seen neither; but we conceive that benefit must accrue from a careful consideration of the views upon Church principles which Dr. Hook, in his letter to the Bishop of Ripon, thus advances:—

"Now, my Lord, the two parties into which the Church of England is divided are, as I have said, the High Church party and the Low Church party. And on these I propose to make a few observations, in a spirit which, I hope, will not, which I am sure ought not, to provoke controversy. The High Church party is accused by indiscriminating zealots of the Low Church party of Popery; the Low Church party is accused by indiscriminating zealots of the High Church party of Socinianism. And both parties are false. For all know that among those who hold Low Church views, the generality hate Socinianism as cordially as Popery is abominated by the generality of those who hold High Church views. But the accusation on either side would not have been made, or would not have been entertained, unless there was something of truth mixed up in it; and we must admit that in all principles, as held and applied by fallen man, there is a tendency to a vicious extreme.

our public services ought to be a great means of fostering,—it is not difficult to foresee the disastrous effect which it must have upon the pastors of those flocks. In some, how deplorably must it nurture that spiritual pride and self-exaltation to which the corrupt human heart is so prone, and for the correction even of the danger of which a "thorn in the flesh" was in mercy vouchsafed to an inspired Apostle; and to others,—to the neglected and the forsaken,—with what a dispiriting, what a calamitous influence must it be attended!

Were we briefly to furnish a reason for this alarming depravation of the religious taste of the age, we should ascribe it to the infrequency of our public religious services,—more especially to the abolition of a custom so truly Christian and Catholic as the DAILY MORNING and Evening Prayer. Until this is generally restored, we fear the vicious system we have alluded to will prevail; but when the stated services of the Church have gained their legitimate hold upon the minds and hearts of Christians, they will learn to regard as extraneous and unessential things, those appendages of human oratory and skill which modern degeneracy has magnified into the "one thing needful" of devotional exercise.

Conjoined necessarily with this cause for a general disparagement of the office of public Prayer, is that depreciation of the Sacraments of the Church into mere inefficacious and beggarly signs and elements which is one of the errors of modern divinity. Many causes might be assigned for this gradual disparagement of the positive ordinances of the Lord; and the disrespect having gained ground, the opportunities for communion were gradually stunted to an accommodation with the taste of the age. This infrequency of communion naturally increased the indifference to it; and if it was not uniformly regarded as a mere outward memorial which it was of no consequence to omit, as being unattended with the slightest internal efficacy, it would, from this rareness of celebration, come to be viewed as an awful mystery by which the simplicity of godliness was thought to be depressed rather than assisted. If, therefore, the Sacraments be disregarded or thought lightly of, the whole system of public worship will necessarily fall into disrepute, and the sacerdotal office sink correspondingly into contempt. In the words of a writer in the British Magazine, "it is impossible not to feel that here has been the fatal sin. Our forefathers and this whole catholic church, in all time, looked on the Christian sacrifice as the great religious office—the fit beginning for every day's militancy on earth. When we proudly rejected this ancient tradition, and removed to obscure and infrequent celebrations that divine service on which the believers' faith had always hitherto been fixed, we took away the great moving cause for public devotions in taking away the chief medium of their efficacy."

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"Let us, then, candidly, and at once, admit that of High Church principles, the vicious extreme is Popery. I do not admit it, but I proclaim it. As it would be absurd to deny that there is a division in the Church, so it would be worse than absurd to deny that, of High Church principles, Popery is the vicious extreme. Most unfair and most wicked it is to accuse those of Popery who carefully avoid the extreme, and warn others against it as being vicious; but when High Church doctrines are very generally preached, when they are unconsciously held by men who profess to oppose them, perversions to Popery may be feared, and, therefore, ought to be guarded against. For what is Popery? It is the corruption of the truth. We are not to suppose that men sat down, like Calvin or Socinus, and determined to form a system of theology, and so produced Popery. No, God's truth was held in God's Church for a long period, pure and uncorrupt. At length the Church became allied to the State, and its union with the world, highly important as that was, in order that the Church might discharge its offices, namely, that of being the salt of the earth, to season and to civilize society, had also, too often, the ill effect of introducing a worldly spirit into it. Men began to think of the Church as an important and useful institution. Instead of acting towards her as dutiful children, they styled themselves friends of the Church; and thought that they benefited her best, not when they assisted her in promul-

gating unpopular truths, but when they rendered her popular by inducing her to suppress that which was contrary to the spirit of the age, and to adopt every innovation which the spirit of the age demanded. In deference to the spirit of the middle ages, which was superstitious, in order that the members might be increased, that weaker brethren might not be shocked, many of the high truths of religion, many ancient and primitive practices, were perverted to the purposes of superstition. The very power of the Pope, in spiritual affairs, how did it originate? There were controversies and disputes, as among sinful men there always will be, and by those who cared not for the truth, but desired only the temporal welfare of the Church; it was desired that these controversies and disputes might be put an end to. For this purpose the Pope was petitioned to usurp an authority which he could not plead the shadow of a claim; he called himself the Head of the Universal Church, and those whom he could not silence by argument he silenced by authority.

"But, not to proceed further on this point, I say that the sin of Popery consists not in the deliberate invention of wrong doctrines, but in the gradual corruption of the truth, the gradual perversion of what in practice was originally right. And while I do not deny that corruptio optimi est pessima; still I humbly contend that we are no more called upon, on this account, to give up the truth, or denounce practices primitive and apostolical, than the rich man is bound to give up his wealth because wealth is liable to be misapplied, and so to involve the owner in endless misery. 'I admit, then, fully, that the vicious extreme of High Church doctrine and practice is Popery; but I maintain at the same time that this is to reason why that doctrine and practice should be renounced. And now having said thus much on the vicious extreme on the High Church side, I proceed to a few remarks on the vicious extreme on the other side.

"The distinguishing principle of the Low Church party is the assertion of the sufficiency of private judgment in the interpretation of Scripture. The High Church party take Holy Scripture for their guide, and in the interpretation of it defer to the authority of primitive antiquity; the Low Church party contend for the sufficiency of private judgment. But if the sufficiency of private judgment be admitted, it follows that there is but one heresy, and that is the rejection of Holy Scripture as the word of God. Receive the Scriptures, and then, on this principle, you are safe whatever construction you put upon them. The Socinian understands them in the sense which, by attention to minute criticism, by comparing them with what he witnesses of the work of God in nature, and by consulting manuscripts, and various versions, he thinks they will bear. They who hold the sufficiency of private judgment, may discuss with him, but further than this they have no right to go, if they would be consistent. They have no right to call any one a heretic, who, receiving the Holy Scriptures, understands them to the best of his judgment. Hence it is that the tendency to low churchism is to Socinianism; not that I mean to say that low churchmen may not hate Socinianism; but this is the tendency. Whenever Low Church principles are extensively prevalent, Socinianism is the result. Low churchism was the prevalent system of the last century.' Many high establishments were low-churchmen. And what was the last century? It was the age of Socinianism. All Churchmen who held what would now be called liberal principles, were, like Hoadly, socinianized. All alterations of the Liturgy—all the reforms which were suggested as the means of strengthening the Church by the worldly friends, were projected with a view of enabling the Socinians, who formed the influential persons in most of our large towns, to conform. If the effect of preaching High Church doctrines be to create in weak minds a tendency to Popery, the prevalence of Low Church doctrines led to Socinianism—a soul-destroying heresy now almost extinct. Who, indeed, would now propose to alter the Liturgy to conciliate the Socinians?"

These are sentiments, we repeat, worthy of careful consideration; and while Dr. Hook portrays the evils to which the opinions of the party who oppose him have a tendency, he has the candour to acknowledge the danger also to which the religious views of his own party, when indiscreetly employed, are liable. If we may borrow from the phraseology of politicians, we should say that the Low-Church party are the Whigs and Radicals of the Establishment, and the High-Church party the Conservatives; both may be actuated by a sincere love for the Church itself; and the one may honestly think that they are promoting her benefit in pruning away regulations of order and discipline which the other, with a similar motive, are desirous of maintaining. Differences are often widened by a want of free communication between the contending parties; and the fusion of conflicting views will be most effectually promoted by a more unreserved and more frequent intercourse. The following suggestions of Dr. Hook are, therefore, worthy of serious consideration, and they evince, to our mind, as much of true philanthropy as of wisdom:—

"I am sure, my Lord, that you will pardon me if here I pause to observe that as awful responsibility rests upon our spiritual rulers. Most humbly and most heartily do I pray that to them may be vouchsafed that spirit of wisdom and sound discretion which may enable them to moderate between the parties without declaring themselves for either. And I have the less hesitation in venturing to say this to your Lordship, since I know and am sure that as it has been hitherto, will ever since be your object. And guided by the wisdom and piety of our Bishops, we may hope to see both parties ere long united as before in many things: united in a full determination to resist Rome, while Rome continues as she now is, and in the words of Mr. Newman, brings in another gospel; and at the same time united in so solemnizing her offices as to give free scope to those feelings of awe, mystery, tenderness, reverence, and devotion, which the Scripture would excite, and which, if our Church were to neglect them, would lead men to Rome, who appeals to them: united, if not in reverence for antiquity, in loyal love to our Mother the Church of England, through whose instructions, we agree with Professor Sewell in thinking, who we are her children are to imitate Catholic truth:—united in a desire to maintain a wholesome discipline in the Church, and through the Church to preach repentance towards God and faith in the Lord Jesus Christ. But union we shall never have, unless we convince our rulers that our strength is sufficient to demand their consideration; and that, if concessions are to be made, there is a conscience to be considered on one side as well as the other. The Low Church party have declared a war of extermination against High Church principles, and peace will not be restored to the Church until it is made quite clear that we are too strong to be put down by clamour. We have only to hope that in our controversies there may arise our chief rivalry will consist in an endeavor to show which system is most productive of gentleness, and peace, and forbearance, and kindness, and Christian love; which system most conducive to purity of morals, to charity of sentiment, and to elevation of character. If we are to be engaged in controversies, I hope that they will not be conducted by evil speaking, lying, and slandering, which seem to be the besetting sins of the religious world; nor by recourse to the petty manoeuvres of political warfare; nor by the bitterness of sarcasm; nor by attributing the worst motives of stating an untruth; nor by attacking the worst motives where charity ought to suggest the best. No, let the weapons of our warfare be not carnal but spiritual; let them be sound arguments from the pure word of God, incessant prayer, and such good works as God hath prepared for us to walk in. In all the controversies in which the two parties I have referred to may be engaged, it is always to be remembered that we are brethren; and I hope that while we contend for the truth, we shall contend, as brethren amicably discussing, not as foes engaged in deadly feud. It is not like a controversy between ourselves and those who are out of the Church; on many occasions we must act together: we must often meet in friendly intercourse; our pulpits ought to be open to one another, with the understanding, of course, that we refer in our sermons on such occasions to the many points on which we agree, and not to the few on which we differ."

We have before us the Third Report of the "Montreal District Branch of the Society for Propagating the Gospel among the Indians and Destitute Settlers in Lower Canada." This is a very gratifying Report; and the proofs of efficiency and success which it furnishes, must afford a strong inducement to the friends of the Society to continue their exertions for its maintenance and extension. Two travelling Missionaries are employed,

"Nothing can more clearly establish the assertion made above than the state of religion at Geneva and in Germany. But I have omitted any allusion to those places, as my wish is to be concise.

the Rev. W. Dawes and the Rev. P. J. Maning; and the extracts from their Journals annexed to the Report manifest as well their own zeal in the performance of their arduous and laborious duties, as the encouragement they have received to persevere in their good work. The average number of services performed by Mr. Dawes during the month is twenty-seven; which, with his superintendence of several schools established within the Mission, catechising the children, and visiting the sick and the well, sufficiently evince the onerous nature of his duties. A church at Sherrington has been completed, and two others are in progress, at Lacolle and Hemmingford. The mission of Mr. Maning is chiefly confined to the northern bank of the Ottawa, and comprehends several stations which, with the supervision of schools under the auspices of the British America School Society, and constant intercourse with the scattered objects of his charge, fully occupy his time and labours.

To the Report is annexed also a brief but interesting account of the labours of the Rev. W. B. Bond, a great portion of whose services are of a Missionary character. He has fifteen preaching stations, at each of which divine service is performed once a fortnight; and much time is also given to the superintendence of schools and the private visiting of families.

The funds of the Society appear to be in a flourishing state. No less a sum than £151 18s. 8½d. was contributed during the year by congregational collections in Christ Church, Montreal; and several large donations from friends of the Society whose names are unknown, are also acknowledged. A balance of £190 17s. 9½d. remained available in the hands of the Treasurer, after paying the whole expenses of the year. We cannot but wish a long continuance to the great prosperity of this excellent Society, nor can we withhold a devout hope that many other congregations of the Church of England will be induced to follow the noble example of that of Christ Church at Montreal.

We have just received a very welcome little volume, being "Four Sermons preached in the Parish Church of St. Paul, Halifax, N. S., during the season of Advent, 1840, by the Rev. William Cogswell, M.A., Curate of that Church." We beg the author to accept our thanks for the kind manner in which this volume has been transmitted to us, and we assure him that it shall receive our earliest and best attention.

A great Meeting was held in London on the 27th April, for the purpose of establishing and perpetuating a fund for the maintenance of additional Colonial Bishops. His Grace the Archbishop of Canterbury presided, and the subscriptions announced at the close amounted to the large sum of £28,000. The following were amongst the donations to this important object:—

- "Her Majesty the Queen Dowager, £2000; the Society for Promoting Christian Knowledge, £10,000; the Society for the Propagation of the Gospel, £5000; the Church Missionary Society, £600 a-year, to continue until they should be enabled to make a grant of land, which it was their intention to make as soon as possible; the Colonial Church Society, £412; the Archbishop of Canterbury, £1000; the Archbishop of Armagh, £500; the Bishop of London, £1000; the Bishop of Winchester, £300; the Bishop of Durham, £315; the Bishop of Calcutta, £25; the Bishop of Bangor, £200; the Bishop of St. Asaph, £200; the Bishop of Landaff, £200; the Bishop of Salisbury, £100; the Bishop of Chester, £50; the Dean of Chester, £200; the Dean of Westminster, £200; the Dean of Leighlin, £100; Sir Thomas Dyke and Mr. Acland, £500; Lord Bexley, £100; Colonel Austen, £100; the Marquis of Cholmondeley, £500; John Gladstone and Sons, £1000; Mr. George Freer, £100; Mr. John Hardy, £250; Mr. Benjamin Harrison, £100; Mr. Justice Patteson, £50; Mr. John Labouchere, £100; Messrs. Manning and Anderson, £100; Rev. T. Randolph, £100; Rev. H. Randolph, £100; Mr. Henry Sykes Thornton, £100; Sir H. Dukenfield, £100; Mr. Joshua Watson, £100," &c.

ECCLESIASTICAL INTELLIGENCE.

We observe, with much pleasure, that the Queen Dowager, with her accustomed liberality, has subscribed £20 towards the erection of the new parish church of Portsea. Her Majesty has also given £20 towards the erection of a new church at Stokes Bay, near Gosport.—Hampshire Telegraph.

The Bishop of Bath and Wells has given £100 towards defraying the expenses of the building of a new church at Yeovil.

Some benevolent person has, within the last few days, sent anonymously the sum of £1000 towards building a new church at Lenton.—Derby Mercury.

The Countess of Powis laid the first stone of Chisbury New Church, Middleton, Salop, on Monday last, the Earl of Powis and the Ladies Herbert, Sir O. P. Wakeman, Bart., and a large circle of the local gentry, were present.

We understand a chapel-of-ease is about to be erected in the hamlet of Plesley Hill, owing to the liberality of S. Siddon, Esq., who has kindly offered to give an eligible site for the erection of one there, and to contribute also to the expense which will be incurred in building it.—Nottingham Journal.

There is a common error generally prevalent that the bishop receives the fee of £1000 on the consecration of a new church. We are glad to be enabled to give a practical denial to this report in the instance of the consecration of the new church at Walsall, on which occasion the bishop, instead of receiving £1000, gave the amount of his actual and ancient fee, namely, £6 13s. 4d.—Staffordshire Advertiser.

CHURCH EDUCATION SOCIETY.—There are, at present, 60,000 children receiving instruction under this invaluable Society. Free grants to schools have been made, amounting to £800; and twenty-eight masters have been trained, or are in course of training, to conduct those schools. It is, as our readers are well aware, but a short time in existence. It has sprung, as they also know, out of the necessities of the times, and owes its origin to the discouragement which all who profess the religion our Government is sworn to maintain and advance, receive from that Government. It is supported, exclusively, by voluntary contributions. It purposes to train the children of Protestants in the system, and according to the formularies of the Established Church, contained in the liturgy and prescribed by the rubric. But it offers to such parents as entertain conscientious objections to these forms, to educate their children simply in the knowledge of the Holy Scriptures. A system so simple and intelligible cannot fall to pieces by a mistake and dispute among its supporters about its character and objects. As, therefore, it advances the knowledge of the truth, it spreads peace along with it, and thus ensures its permanence and stability with its usefulness.—Ulster Times.

PROSELYTISM.—We have just been acquainted with a circumstance, stated to have taken place in the Havre Hospital, on Monday last, and which, if correct, as we have reason to believe it to be, demands the attention of the authorities. A poor Protestant woman, of the parish of Ingouville, was removed to that establishment about fifteen days ago, in a hopeless state of suffering, so much so that it was with difficulty she recognised her nearest relatives. On Monday morning, M. Poullain, the French Protestant clergyman of Havre, was informed by her family that she had expressed a desire to see him, at the same time stating that, in all probability, she had but a few moments to live. He lost no time in proceeding to the hospital. There he was subjected to a delay of four hours, previous to being permitted to administer the consolations of religion to a dying member of his flock, and when at length they were offered, were accepted by her; but the moment he left the bedside, he was met by the chaplain of the hospital, who declared to him that the woman he had just visited had already been converted by him to the Roman Catholic faith, and had renounced Protestantism. He added that similar conversions were frequently occurred. A very warm discussion took place between the two clergymen. The Protestant clergyman accused the chaplain of having exceeded the bounds of his duty, and infringed the rules of justice, by taking advantage of the unprotected and weak state of the sufferer, to undermine her faith. He forcibly contended the value and reality of a renunciation made under such circumstances. The scene produced a great sensation in the hospital. The woman expired on the Tuesday morning. It was feared that her interment would have given rise to a dispute, but her family having made a formal demand that the last rites should be paid to her according to the Protestant Church, it was granted without opposition.

The conduct of the chaplain appears to us as deserving of severe censure. The eagerness for proselytism which urges a minister of religion to seize upon a dying agoniser as upon a prey belongs not to this our day. That he should seek to convert those who are in full possession of their faculties cannot be too highly commended, but to attack the faith of a poor creature in the agonies of death, separated from family and friends who could protect her, is neither legitimate nor honest. If these digressions of intolerant zeal were not restrained, it would be said that the Havre Hospital is only open to those who profess the Roman Catholic religion. What Protestant family, however poor it may be, would wish to send one of its members into this establishment, if it knew that the moment was watched when the faculties were expiring, to compel a renunciation of the faith of a whole life? The health of the body is doubtless of great price, but the scruples of conscience ought not to be valueless. We hope that the Mayor of Havre, who has so often given proofs of his tolerance, will take measures that the principles of law and justice may for the future be more respected in our hospital.—Havre Journal.

At a public meeting of the Protestant inhabitants of the Isle Jesus, held on the 27th March last, in the parish of St. Martins, it was resolved, that for the accommodation of Protestants, residing on that Island, it was expedient to procure the erection of a Church for public worship, according to the forms of the Church of England, and that the most eligible situation for the Church would be in or near the village of St. Martins. A Committee were named to carry the views of the meeting into effect, consisting of the following individuals:—Wm. Evans, Esq., Cote St. Paul; Mr. Wm. Woodward, St. Rose; Wm. Oliver Stephens, Esq., J. P., St. Martins; Benj. Esty, Esq., J. P., St. Martins; Mr. James Park, St. Martins; and Mr. S. Cloney, St. Martins. Dr. Smallwood, of St. Martins, was appointed Secretary and Treasurer. A subscription was then entered into by those who composed the meeting, joined afterwards by other Protestant residents in the neighbourhood. Wm. Oliver Stephens, Esq., one of the Committee, offered, as a gift, an acre of ground, near the village of St. Martins, for erecting the Church thereon, and for a future burial ground; and the Committee having approved of, and accepted the gift, the whole proceedings were submitted to the Lord Bishop of Montreal, who signified his approval, and gave the most satisfactory encouragement to the undertaking, together with a promise of pecuniary aid from the funds at his Lordship's disposal for such purposes.

The Committee, sensible, however, that it would be almost impossible to collect sufficient means in the country to erect a substantial stone building, suitable for a Church, took upon themselves to solicit subscriptions in the city of Montreal, and with very considerable success. At a subsequent general meeting of the parties directly interested in erecting the Church, which took place at St. Martins, a part of their proceedings was the unanimous adoption of a resolution, offering their most grateful acknowledgements to the Lord Bishop of Montreal, for the encouragement given by his Lordship to the undertaking—to the Rev. Dr. Bethune and the Rev. Mr. Robertson, for their judicious advice—and to all those generous individuals, who cheerfully and liberally contributed towards the erection of a Church for the use of a community, with whom they had scarcely any connection, except that of Christians, and fellow-subjects of the same Sovereign—a connection that never will be forgotten by Britons, however widely they may be scattered over this globe.

Contracts have been made for the erection of the Church, to be built of stone, the front hammered, with cut stone piers at each corner, finishing in two pinnacles, of the same material, and to the height of the roof. It will have two gothic windows; the ceiling will be seventeen feet high from the floor, and a gallery will be placed over the entrance door, for the reception of a small organ, the gift of Dr. Smallwood, and thirty-three feet wide. The work is now in progress, and is expected to be finished for Divine service by the 1st of October next.

The church will be about half a mile from the village of St. Martins, on the road from that place to St. Eustache, handsomely situated on high ground, and the first building dedicated to Protestant worship on the Isle Jesus.—Montreal Gazette.

Civil Intelligence.

EXTRACTS FROM OUR FILES BY THE CALEDONIAN.

THE COLLEGE OF MAYNOOTH.—The person upon whose authority it was ascertained lately to fall into conversation with a young man, though sadly perverted in principles, and miserably deficient in what all the world outside of Maynooth regards as learning. The person in question had to listen to the usual amount of nauseous panegyrics upon the valour, virtue, and genius of Irishmen—panegyrics by which Irish Protestants often make themselves ridiculous—and which were therefore patiently endured from a Romish priest. Next in praise of Mr. O'Connell and his order, the Maynooth man stated that Ireland is ripe for a desperate rebellion—that there is not a village without its Ribbon lodge, all the lodges communicating with a central authority in Dublin, and that Mr. O'Connell and the priests alone have the power of restraining the impending insurrection, and keeping the populace under legal control. The last boast suggested the question—why, if the people are under legal control, do we daily hear of murders, the actors in which are never punished? The priest replied, with a promptitude which plainly proved that he had answered the question before, "Because there is Scripture warrant 'for protecting men who shed blood under such provocation as is common to all Irish people.' Scripture warrant—where? was the reply of the amazed querist. "Do you not remember," rejoined the priest with great calmness, "that God, by Moses, appointed cities of refuge for murderers; but he appointed no refuge for thieves or any other offenders?" Such are the unwritten doctrines of Maynooth, and we need scarcely wonder that they produce the fruits they do.—St. James's Chronicle.

IN JANUARY last, when the furious denunciations of the Chinese government against her Majesty's subjects rendered their residence in Macao dangerous to their personal safety, an English sailor had occasion to land from one of the ships in the roads, and, as a necessary precaution (under the circumstances most natural and certainly justifiable) took with him a pocket-pistol. Though perfectly sober and orderly in his conduct, the man was searched by some Portuguese soldiers on landing, and cast into prison on a charge of carrying concealed arms. At that period it appears that the judge had no criminal jurisdiction over British subjects, and had to obtain authority from the Portuguese Government, at Goa, for this purpose. Time passed on, while the unfortunate prisoner was languishing in a dismal dungeon, confined in a hot climate, with five or six wretched Caffre slaves, amidst filth and stench frightful to think of, with an allowance of food scarcely sufficient to sustain life; when, after eleven long months of misery, the required authority from Goa was at length received, and the unhappy sailor was tried, acquitted, and released—but in what a condition! From a hale, robust, and powerful man, he is reduced to a skeleton, his spirit utterly crushed, and suffering from a disease consequent upon such brutal treatment, which in all human probability, will terminate his existence in a few weeks, and as the only remaining chance of saving him he has been sent home; but consumption and depression of spirits have obtained too strong a mastery to leave any hopes of his recovery. This is no exaggerated account. The imprudence of our seafaring countrymen but too frequently affords our "faithful" but degenerate Allies in this part of the world pretexts for the exercise of their spiteful hatred towards "all our tribes;" at the present moment there are five or six Englishmen in nearly the same situation;—one has been incarcerated for 18 months for some frivolous offence, for which one month's confinement in a comparatively comfortable goal in England would be deemed ample punishment; and all the remonstrances and appeals on the part of the superintendants on behalf of these unfortunate men have been, and are still, of no avail.—Correspondence of the Bombay Times.

FOR THE BLIND.—Mr. Alston, of Glasgow, having completed the publication of the Holy Bible for the use of the blind, and presented a copy thereof to the Queen, Lord Normanby, by her Majesty's command, has returned a letter of acknowledgment in terms that cannot but gratify the feelings of that truly benevolent man:—

"WHITEHALL, April 17, 1841.
"SIR—I have had the honour to submit to Her Majesty the copy of the Holy Bible prepared by you for the use of the blind, together with your smaller work upon science, and the articles manufactured by the blind in the Asylum at Glasgow. Of these latter her Majesty was pleased to admire the neatness of the manufacture, and the perfection which had been attained in this branch of handy-work. But her Majesty has commanded me especially to convey to you her sense of the great benefit conferred by you upon that portion of her Majesty's subjects whom it has pleased the Almighty so severely to visit, by placing within their attainment the knowledge of those sacred truths from which they can derive their best consolation under their affliction; and which their surest hope in that which is to come. Her Majesty is pleased to express the volumes which you have undertaken to publish, and to express her hope that so charitable an undertaking may be blessed.
"I have the honour to be, sir,
"Your obedient servant,
"NORMANBY."
"To John Alston, Esq., Rosemount, Glasgow."

The sentiments contained in this letter, justly remarks the Glasgow Chronicle, are worthy of the royal grand-daughter of the venerable monarch who wished that every child in the British dominions might possess the Bible and be taught to read it.

CORRESPONDENCE FROM MEHEMET ALI AND THE MERCHANTS OF LIVERPOOL.

The following correspondence has recently taken place between the Pacha of Egypt and the merchants of Liverpool, originated by the latter in recognition of the protection afforded by Mehemet Ali to British residents and travellers in Egypt, and particularly at the time when a suspension of amicable intercourse between the Pacha and this country had virtually taken place.

"To His Highness the Pacha of Egypt. "We the undersigned merchants, bankers, and other inhabitants of the town of Liverpool, beg to convey to your Highness our admiration and grateful thanks for the uniform protection and kindness manifested by your Highness towards our countrymen for many years past, when travelling through or sojourning in the extensive countries under your rule, and which protection has been less efficacious than usual.

"These sentiments have been still further enhanced by your Highness's conduct on a recent occasion, when, with that consideration for the welfare of the mercantile interest and the benefit of travellers, and with a magnanimity worthy of the most enlightened policy, your highness was pleased to allow a free transit of mails and passengers through your country under circumstances which generally disserve the ties binding mankind together in friendly intercourse, affording thereby a rare exception in such cases to the general rule, a brilliant example to other potentates, and justly deserving, in our estimation, the thanks of the whole civilized world.

"That you may long continue to govern the fertile dominion committed to your charge in prosperity and peace, devoting to its improvement all the energies of your enlightened mind; and that you may enjoy advanced age in health, honour, and happiness, is our sincere wish.

"Liverpool, Feb. 26, 1841." "Gentlemen,—His Highness the Viceroy has ordered the undersigned to communicate to the Mayor, bankers, merchants, and other inhabitants of the town of Liverpool, that their address has reached him.

"The sentiments expressed in that address are highly gratifying to His Highness, and accept the good wishes thus conveyed to him, and will always exert himself for their realisation.

"Mercantile interests and travellers in the countries under the rule of His Highness will always enjoy that effectual protection which is the type of civilisation in all nations; and in strictly adhering to his system of civilisation even in periods of the greatest difficulty, when his intentions were unknown, his highness has been faithful to his principles, and has given to his officers and to the people under his government a lesson that will bind them always in more friendly ties to the enlightened people of other nations, for their mutual welfare.

"Amidst the regrets which His Highness sometimes experiences at being unable to reward all the good he meditates, Providence grants him occasionally some consolation, which comes as a soothing balm, and of this nature is the address of the Mayor, bankers, merchants, and other inhabitants of the town of Liverpool. The undersigned is charged to express the great satisfaction that it has given to His Highness, and to convey to them his thanks.

"The undersigned has the honour to subscribe himself, "Gentlemen, "Your most obedient and most humble servant, "Signé) "BOGHOUS YOUSSEUF."

SIR CHARLES NAPIER AND THE DINNER AT LIVERPOOL.

With every disposition to appreciate the gallantry of Commodore Sir Charles Napier, we cannot but sympathise with the general feeling of distaste which his speech at the recent dinner in his honour at Liverpool appears to have created. It does not refer to the political allusions with which it abounds (intended, as we understand it, to have been, as an electrifying agent, to lead to the intimation of a public dinner to be given to him), nor to the intimation of his blood-stained barbarian, Mehemet Ali, his friend.

Some latitude is, and ought to be, allowed to a sailor of the gallant Commodore's politics and predilections. His acknowledged bravery has not saved him, however, from repeated defeats as an election candidate; and his avowed affection for a man whose name, if associated with a single virtue, is also "linked to a thousand crimes," is not calculated to impress the thinking portion of the community with any great reliance on his judgment. It is with the tone in which he speaks of his own exploits in Syria, his monstrous usurpation of the entire credit of the late campaign, that he is chiefly disposed to quarrel. Not only does he omit to refer any portion of the honour due for those operations in which he was engaged in Syria, to the noble veteran to whom it chiefly belongs, but he would seem in one part of his address to have indulged in an insinuation, which we believe to be entirely unfounded, that he obtained the principal successes of which he boasts rather in despite of Sir Robert Stopford than under his instructions. Nothing, indeed, can be conceived more ridiculous or exaggerated than the merit he ascribes to himself, and the exertions throughout the affair. He seems to have forgotten, too, that during the campaign of 1812, when he was in the command of the troops of the line of the body of Marines to whom so large a portion of the success of those operations is due; that they had officers of great gallantry and experience to command them; and that, although, by virtue of a somewhat anomalous regulation which occasionally places soldiers under the command of sailors, he was ostensibly their chief, they would have driven the Syrians before them with as great facility under one of their own field officers as under himself. At Acre he did no doubt good service; but his attempt to arrogate to himself the title of its hero, when the fact is, that the squadron by which that service was performed was commanded by one of the most gallant and experienced officers of which the British navy can boast, is really preposterous. As well might the commander of one of the divisions of the army employed under the Duke of Wellington at Waterloo assume to himself the entire glory of that eventful day. His careful avoidance of all allusion to Sir Robert Stopford, the officer to whom the merit of having extinguished the power of Mehemet Ali in Syria really belongs, excepting for the purpose of disparaging the importance of his services, was in the worst possible taste; and is calculated to create a painful feeling in the breasts of those gallant companions in arms who co-operated with him under the command of that distinguished officer. For a short time the gallant Commodore certainly was senior officer on the coast of Syria, but during that period he achieved but few of the exploits he lays claim to—still less entitled himself to speak of his performances in the following hyperbolic terms:

"He had then to work, not only as an admiral, but as a general, double duty; but in the course of one short month alone he succeeded in driving 100,000 men out of Syria, and in liberating the inhabitants of Lebanon. (Renewed cheers.) He had had only a small force of 10,000 men; but he had sent off all sail of the line to Alexandria shortly after the taking of Acre, and as winter was setting in, he thought it was time to carry into execution the treaty of the 15th of July. He took on himself that great responsibility, these being no advices from home. He sent to Mehemet Ali, and he promptly assented, and after three or four days discussion peace was signed. He (Sir Charles) then thought that war was at an end, but when the treaties went to Constantinople they were protested against by the ministers, opposed by the authorities in Syria, decided to have been hastily signed, abandoned without reflection, and the whole business was forced to commence over again."

"The officious conduct for which he here assumes such unbounded credit, called forth nevertheless the disapprobation of his superiors, and his treaty having, as he candidly admits, been pronounced "hastily signed, was ultimately abandoned," and "the whole business was forced to commence over again."

As a sailor we believe that the gallant Commodore deserves all the praise for zeal and gallantry which he has arrogated to himself. But we doubt if his diplomacy is at all superior to his political wisdom. At all events, it will do well in future, in proclaiming his own merits, not wholly to overlook those of his contemporaries; and least of all those of his superiors in rank and equals in martial prowess. The Liverpool dinner reminds us forcibly of the performance of "Hamlet, with the part of Hamlet omitted by particular desire."

THE MINISTRY—REPEAL OF THE CORN LAWS.

The landed interest will know how to resent at the general election, now evidently approaching, this contemptuous treatment of so important a national concern as the corn law, and even those who are most sincerely and zealously opposed to the present system of protection to our domestic agriculture will scarcely, we apprehend, be inspired with gratitude or confidence when they perceive that ministers are dealing with this national question as if it were a worthless thing, except as a last resource to a feeble, discomfited, and despairing political faction. It is manifest that the corn law question could not have been blended with the financial system of the year for any other purpose than the dishonest one of creating a sensation. The Irish registration trick, although tolerably successful for a time, having at length experienced the fate to which the tricks of thimble-riggers are ever subject, it seems, to be succeeded by the free-

trade and corn law repeal trick, from which she ingenious artists hope to derive more solid and lasting advantages.

THE BUDGET—TIMBER—SUGAR.

If the scheme of the Finance Minister should ruin the timber trade of the Canadas, the greater will be the produce of the reduced duty upon timber from the Baltic; and our unfortunate colonies will have still the consolation to know that, if their timber trade is gone, they have at least got in exchange a new constitution and Lord Sydenham. The reduction of the duty upon foreign sugar is deeply injurious to the West India colonies of this country, and injurious also, though not in the same degree, to the most important of all national interests, that of British navigation. It is eminently favourable, however, to the interests of the Brazils and other sugar-growing foreign countries, and particularly to the interests of that meritorious class of their inhabitants who are engaged in the lucrative trade with Africa for the perennial supply of cheap labour to their sugar plantations. The wisdom, or at least, the consistency of the measure, may be doubted, however, when it is considered that the British government very recently paid twenty millions of money for the abolition of slavery in our own colonies, and that the immediate and most certain effect of the proposed reduction of duty on foreign sugar is to call into existence as much slavery as we abolished at the above cost; and slavery of a far more barbarous and inhuman character.—Ibid.

POPERY IN BAVARIA.—Munich, April 10.—A disgraceful outrage took place here the other day, to which Mr. —, an Englishman, had nearly fallen a victim. Accidentally meeting a religious procession, in which the King was taking a part, parading the streets, he neglected to pull off his hat as the host was being carried by. The mob in their incomprehensible jargon, rudely hid him uncover his head, which he, either from ignorance of their patois, or feeling conscientious scruples on the point, neglected to do; his hat was consequently dashed off by the mimmers, and he was very rather with the strong beer of Munich than moved by any real devotional Catholic feelings. He responded with an *argumentum ad baculum* on the shoulders of the offender, who, one and all, they set on him tooth and nail, and, like a second Pentheus, he would infallibly have been murdered by them in their bacchanian fury, had not a body of gendarmes thought proper to rescue him.

This is not the first time that violence of this nature has been perpetrated on the body of a British subject in this place. Indeed it is the hot-bed of tolerant conscientious Roman Catholicism, but of the Papacy in its most rabid, uncompromising form. At this moment the celebrated orientalist and poet, Ruckert, is on the point of leaving Bavaria for Berlin, whither he has been invited by the enlightened King of Prussia, with a salary of 3000 dollars, and, as I am credibly informed, the main reason of his sudden departure is the unworthy manner in which he, as a Protestant, considers his creed to have been lately treated here. A certain fanatic Dr. Eberhard has been launching from his pulpit in St. Michael's, the thunders of the Church against the Protestants, and all those having part and lot with them. Offended at these unjust attacks, a body of enlightened Protestants, Professor Tiersch among them, petitioned the King to put a stop to them. The King's reply was taken; not, however, in a way to satisfy the just resentment of the attacked. This is not the only cause of soreness. The Reformers complain bitterly, that on the occasion of religious processions, when the military are drawn out, Protestant as well as Catholic soldiers are compelled to kneel down in the street before the sanctissimus—a measure in direct variance with the principles of the constitution given to Bavaria in 1818, by which universal toleration is accorded to every creed.

The Pope views this attempt at extension of his power in Germany with no small interest. I remember very well travelling in an caravan with a Roman Catholic priest, who was returning from Rome, when he looked remarkably good, and he related to me the following words spoken by the holy father:—"Ah! you are going to Bavaria. King Louis is indeed a pious monarch; in short, he is the only true Christian in Germany, and were it in my power I would extend his kingdom to the very gates of Rome."

CANADA.

ARRIVAL OF THE GOVERNOR GENERAL AT KINGSTON.

From the Kingston Chronicle. At 25 minutes past 1 o'clock, Friday, May 29th, the *Brockville and Traveller* appeared in sight, which was announced by the firing of three 32 pounders from the Advance Battery at Fort Henry, by the Kingston Artillery—under the temporary command of Lieut. Monro.

Previous to landing from the *Brockville*, His Lordship was waited upon by His Worship the Mayor and the Presidents of the different Societies and the Members for the Town and County. The Mayor presented an Address to His Excellency from the Inhabitants of Kingston.

His Excellency landed at the Commercial wharf at the foot of Store Street, where he was received by a Guard of Honour of the 24th Regiment, which was usually saluted by the Royal Artillery. The street was tastefully lined with two rows of pines and ever-greens, with a Triumphal Arch decorated with colours and flags, under which His Excellency and Suite proceeded on horseback. Within the ever-greens the members of the different Societies, the Common Council and inhabitants generally were drawn up, who received His Lordship with evident feelings of enthusiasm and respect. The houses were also decorated with ever-greens and flags—among which we particularly noticed the Commercial Bank. The ladies appeared in great force and beauty in the upper windows of all the buildings in front of the procession.

Lord Sydenham looked remarkably well, notwithstanding his recent illness, and bowed affably and condescendingly to the people as he passed along.

The different societies looked brilliant. Their flags and various decorations were truly splendid. The variegated green collars and other decorations of our friends of the Emerald Isle, were very beautiful,—while the national costume of the "lads of the Philibeg," with the martial strains of their native music, added not a little to the interest of the day. The sons of St. George looked as they always do, respectable,—and the Mechanics and the Fire Company appeared to great advantage. The Chief Marshal of the day, Captain Jackson, as well as the Marshals of the various societies, performed their respective duties with activity and zeal, highly creditable to them.

His Excellency and Suite, accompanied by Commodore Sandon, several of the Heads of Departments and the Sheriff of the District, proceeded to Alvington House, followed by the general procession, which was by this time prodigiously swelled in numbers, there being at a low computation not less than 10,000 souls present. On reaching His Lordship's residence, the procession was arranged in the form of a crescent, and the Guard of Honour of the 24th which had been drawn up on the lawn, having retired, the Sheriff presented an Address to His Excellency from the inhabitants of the District. The Marshal then advanced to the centre of the ground, and the banners of the Societies being lowered, three hearty cheers and one cheer more were given in honour of His Excellency and the Governor General. The banners being raised and the Societies re-formed, they marched past in slow time and were severally introduced by the Marshal. As the Presidents came in front, His Lordship cordially shook hands with each of them, as well as with the Mayor, Marshal, &c. expressing his entire satisfaction with the proceedings of the day.—The procession then returned to town, and the people retired quietly to their respective homes. The weather was delightful—everything was conducted with the utmost decorum and propriety—and we venture to say, highly to the satisfaction of every one present.

All the vessels in port were tastefully decorated with their flags, &c. and we were pleased to notice among the number some American vessels, as most conspicuous.

Having, in common with our contemporaries, alluded to the conversation which took place in the House of Lords, on the 12th of March last, on the petition presented by the Duke of Richmond, from the Hon. Mr. Kerr, complaining of being summarily deprived of the high judicial offices which he held in Lower Canada, it was our intention to have given, at length, the very complete and satisfactory memorandum, published in the *Quebec Gazette*, by Mr. James Hastings Kerr, explanatory of the facts, and in relation to the resignation of the said Duke of Richmond. But, as that paper is not to be had in this country, we are obliged to refer to it in the original, and to give a summary of the substance of it. It is very true that the Crown has a right to dismiss its Colonial officers, even without assigning any cause for doing so; but, in the exercise of this right, nothing can be more certain, than that a wrong is not implied. Constitutionally speaking, offices of trust and emolument are only supposed to be conferred as a reward for past services; and, therefore, nothing can be more unjust and ungenerous than the revocation of such a reward, unless some judicial tribunal, after fair trial, shall declare the object to be unworthy of its continuance. Besides, public servants ought never to be supposed to be in the condition of menials, who, if dismissed, can easily obtain employment elsewhere. But where can the national servant go? His office and emoluments are extinct; and in losing

the support and protection of one Sovereign, he cannot fly to another. His only alternative is perhaps to become a public mendicant, or starve. Such conduct on the part of any Government, and especially of such a Government as ours, would be a declaration of war against every principle of justice and humanity. With regard, in particular, to the case before us, Mr. Kerr was a Judge of the highest Court of Justice in Lower Canada; and the Imperial Government having, in several despatches to the Governors of the Province, admitted the principle of rendering the situation of the Judges permanent and independent, except upon the conditions established in the Mother Country, Judge Kerr, unquestionably, ought not to have been removed from office, without a vote of the Imperial or Provincial Legislatures. But such a constitutional course having been deviated from, it is, we think, the bounden duty of a wise and generous Government to award him such a compensation, for the loss of office, on erroneous principles, and in the face of undeniable testimonials of good conduct and character, during an unusually long period of public service, as will render the remainder of his declining years smooth and comfortable. Let not the extraordinary and unparalleled fact go down in our Colonial history, that a Judge of the land, without legal trial or defence, was removed from office, a sacrifice of conciliation at the base and polluted shrine of a factious and unreasonable Assembly, which became necessary to crush and dissolve, with a view to establish a better order of things in the country.—*Montreal Gazette*.

The Niagara Royal Mail Steamer arrived here Wednesday, June 24, at half-past 4, p. m. The *Nigara* left Kingston with from 18 to 20 cabin passengers, and about 200 steerage passengers, emigrants lately arrived at Quebec. Some 40 of the emigrants were landed at Cobourg and Port Hope—nearly 60 for Hamilton were put aboard the *Britannia*, which waited at the pier for the *Nigara*, and the remainder landed here. The generality of the emigrants appeared of a superior description.—*Com. Herald*.

Among the passengers by the *Nigara* were Messrs. Coffin and Fenton, who, with *Don. E. Z. Sullivan*, are to form a Commission of inquiry into the causes of the disturbances which took place here on the Monday succeeding the close of the Election. We have already denied the power of the Governor to create a Commission which can supersede, or even interfere with, the prerogatives of existing constituted authorities; and at this particular crisis, when the course of justice is pursuing its regular channel; when the Grand Inquest of the District—after having given to the case of *Kelly and others*, charged with homicide resulting from those disturbances, a patient investigation—has returned a true bill, and the prisoner is on the point of being arraigned before a jury of his country—the offence of which he stands indicted, at such a stage the judicial proceedings of the recognized tribunals of the land, to issue a Commission of Enquiry—a Commission too prayed for by violent partisans, heated with party animosity, and influenced by political and religious hostilities—is eminently qualified to warp the public mind and create prejudices wholly at variance with impartial justice.—*Ibid.*

HOME DISTRICT ASSIZES, SPRING CIRCUIT, 1841.

CHARGE DELIVERED TO THE GRAND JURY BY HIS HONOUR THE CHIEF JUSTICE.—TUESDAY, MAY 25, 1841.

Mr. Foreman, and Gentlemen of the Grand Jury: The Sheriff's Calendar of prisoners awaiting their trial exhibits a more than usually crowded state of the Gaol; but by far the greater number of charges are for petty thefts, such as the inferior criminal courts would have taken cognizance of, if a session had intervened since the commitment of the parties charged.

As that has not been the case, the duty is thrown upon this Court of delivering the goal of these prisoners, as well as of others, since it would be unjust to suffer those whose guilt has not yet been proved, and who may therefore be innocent, to remain in prison, fitting a more appropriate mode of trial, to remain in prison, fitting a more appropriate mode of trial, to remain in prison.

This necessity will accord for your time being occupied in investigating a number of cases apparently too trifling in their nature to be brought before this Court.

Among the charges of a more serious description there is one for Arson,—a crime which of late years has been of more frequent occurrence than formerly, owing partly to causes which we may hope have for the present nearly passed away. This is an offence so odious in its nature, and so destructive in its consequences, sometimes reducing suddenly the victim of a cruel revenge from a state of happy dependence to ruin, that there is perhaps none which it more deeply concerns society to detect and punish. It is, at the same time, a crime against which it is difficult to guard; and requires neither skill nor boldness to perpetrate it, and it can be accomplished in the darkness and solitude of night, without leaving traces which may lead to a discovery of the offender. In some instances, where the party does not voluntarily confess his guilt, the only means of detection are furnished by his previous threats, or his declared ill-will, or by something suspicious being observed in his conduct after the crime has been committed.

From this difficulty of detecting the offender, and from the indignation and alarm which the crime of Arson excites, it naturally follows that people are sometimes apt to come to strong conclusions upon insufficient grounds, laying too much stress upon such circumstances as they can clearly detect and punish. It is in general to be deprecated, they sometimes allow the force of truth to circumstances which, at first, should only be suffered to awaken suspicion. Against any prejudice of this sort it is necessary to guard, for atrocious as the crime is, it would be a great aggravation of the misery it occasions, if the dreadful punishment of death, which is due to the guilty, should, through a rash and hasty exercise of judgment, fall upon the innocent.

The building, which the prisoner in this case is charged with setting fire to, is a barn, which is by statute the subject of arson, whether it contain grain or not. If any part of the building has been set fire to, though it may not have been wholly consumed, it is deemed arson, and the same is true of a house, or of a statute which retains arson among the number of capital offences, requires that the act shall appear to have been done with intent to injure or defraud some person, you will understand that where the setting fire to the building has been wilful, and not accidental, the law implies a malicious motive, unless the truth of that inference (which it is in the first place reasonable to draw) shall be disproved by the circumstances of the case.

This indeed is a principle of our law which applies to all crimes; and it is only by acting upon that principle that justice can be effectually administered for the protection of life and property. Express proof of a malicious feeling, unconnected with any other offence, is never sufficient ground for inflicting the first instance, judges of the motive in the act; presuming that a bad deed, wilfully committed, has been committed from a bad motive. We can in general judge of the hearts of others only from their conduct. Their real impulses are known but to themselves; and it is therefore necessarily thrown upon themselves to show, if they can, that they had a good, or at least a blameless motive for an act which, without explanation, the general sense of mankind can only account for by ascribing it to a wicked disposition.

There are several charges in the calendar of too revolting a character to be necessarily discussed; and I therefore do not deem it expedient to do so. I will exercise a discriminating judgment upon the facts which may be brought before you.

There are also two cases of homicide to be investigated, in one of which the prisoner has been committed upon the charge of murder,—in the other the crime is stated to be "the feloniously striking and killing" the person slain; the want of a more definite specification of the offence in the latter case having arisen, as we may suppose, from an uncertainty on the part of the authority committing, in regard to the legal character of the act under the circumstances proved. All judicial inquiries, in cases of homicide, demand the most scrupulous and vigilant attention, on account of the rare and precious nature of the crime, and the weight of the violence, and also because of the consideration, which should always be present in such cases, that the life of the prisoner really, and not nominally only, hangs upon the issue.

Applications having in both cases been made to admit the prisoners to bail, I have had an opportunity of seeing the evidence on which the charges were made; and I am aware that the facts in each are so entirely different, that little could be said in respect to the one, which would have any material application to the other.

The first point to be inquired into in all cases of homicide, is whether the death of the deceased person did really occur from injuries received, or from natural causes. In regard to one of the cases, the deceased was an Indian of the Mississaugas tribe, the case may be found perhaps in the files of the Court, and as the foundation of the charge rests upon it, it is obvious, that unless the evidence upon that point is satisfactory to you, the very body of the offence would then be wanting, and you ought not to find a bill, since it would be unjust to place any one upon his trial on a charge of murder or manslaughter when it had not been reasonably made out that any homicide had in fact been committed.

Supposing, however, the charge to be sufficiently sustained in this respect, the next inquiry will be,—who inflicted the injury which occasioned death? In many cases this point is necessarily to be determined upon circumstantial evidence; and, as far as the evidence goes, it will be concluded that the person who inflicted the wound, and whose name should be pleaded against the prisoner, is the person who actually committed the offence. It is always to be lamented when, in the course of discharging this duty, it turns out that, from any cause, an accusation has been brought against an innocent person; and that cannot always be avoided; and the fear of such a consequence should not be suffered to restrain Grand Juries from bringing

fairly before the country any strong and well-grounded reasons for suspicion. We must presume that in the event justice will be done; and the safety of society demands that cases, supported by a strong and probable testimony, should be brought to the test of a public trial.

In these two cases, or in either of them, it shall appear to you that the person charged, or he should die, come to his death in consequence of injuries inflicted by the prisoner, then the last point to be inquired into will be whether the act of killing was wilful and malicious; and it is this point which, in the greater number of cases, affords the most room for doubt.—The general principle, as I have already stated, is that the homicide is to be presumed to have been committed of malice aforethought, if the contrary does not appear, or at least some strong reason for believing the contrary. It is thrown, therefore, upon the prisoner to shew a case that would either justify the act, or reduce the offence to manslaughter; unless the facts given in evidence, on the part of the prosecution, do of themselves lead to such a conclusion.

It is incumbent, of course, upon the Grand Jury carefully to consider the facts, as they appear before them, and to give to them the proper legal effect, so far as their judgment can direct them; neither straining the evidence to points which it does not fairly reach, nor giving to extenuating circumstances more than a just measure of allowance. And I think it right on these occasions to inculcate, that when the homicide is proved, and the circumstances of justification or excuse are either not satisfactorily established, or seem to be such as may give rise to legal doubts in their application, the safer and better course is for the Grand Jury to present for the higher offence; thus leaving it in the power of the court and jury to deal with the case, upon the trial, according to all the facts that may then appear. But where facts, clearly sufficient to justify the homicide, or to mitigate the offence to manslaughter, plainly make out, that such a course can with no degree of propriety be recommended, because in that case the Grand Jury would owe to the prisoner the protection which it is the very object of their institution to afford. And it is hardly necessary to state, that they ought not to put any person upon his trial for a crime so justly odious as murder, if at the same time they are clear in their conviction that the evidence disproves the charge, or fails in any essential point to support it.

In respect to one of the cases on the calendar, I apprehend the inquiry will turn upon the point whether the prisoner had any hand in depriving the deceased person of life; and not upon any question of his motives. In the other case, it is the latter consideration, perhaps, which will chiefly engage your attention. I refer now to a prisoner named Thomas Kelly, who is committed upon a charge of feloniously striking and killing one James Dunn. The lamentable occurrence which has led to this charge excited so strong a public interest at the time, that you are no doubt more or less acquainted with the main facts of this case as they were then described by some of those who witnessed them. If your knowledge of the general features shall enable you the better to understand and appreciate the testimony, that will be an advantage in the administration of justice; and I trust that with gentlemen of your intelligence and experience there can be no danger, on the other hand, that any preconceived opinion which you may have formed, in the case can have the effect of preventing you from now giving due weight to all the evidence, and drawing from it a reasonable and sound conclusion, disregarding every feeling and motive except the sense of your strict obligation to do right.

It is the second time, I believe, that the election of members for this town has, unhappily, given rise to a tragical event of this nature; and whatever conclusion you may come to, upon a dispassionate review of the facts of the present case, it cannot be too deeply regretted that an occasion, in which the subjects of a free country should take peculiar pride, should be clouded by events so sorrowful, and so disgraceful as a deadly conflict in the most public street of this populous town.

To be governed by laws, and not by the arbitrary will of any man, or number of men, and to have the privilege of choosing those who are to have a voice in making the laws, are the distinctions of a free people. They are privileges of inestimable value; and if mankind were not discharged of such a spirit as could disturb the peace of society, but it seems that in this instance, as in almost all others, the good must be taken with some alloy. It is in the nature of popular institutions occasionally to engender tumults; and while every well-wisher to his country would do his utmost to prevent and to repress them, we must still all feel that the condition of things which produces these evils would be ill exchanged for the stillness of despotism.

It has been very commonly remarked, that in general no controversies are managed with less forbearance than those which relate to points of difference in religious doctrine; for which we may suppose the reason to be that the mind dwells with so much earnestness upon topics of such lasting interest and importance, that it is apt to overlook those concessions which candour and the courtesies of life claim successfully in matters more indifferent.—Upon a like principle, perhaps, we may account for that eagerness of contention which so frequently renders popular elections the scenes of disorder and violence. There is, no doubt, a strong sense pervading the community of the importance of the trust to be delegated to the representatives. The choice is not, in fact, a delegated to the representatives, and it is not surprising that it is not so matter of indifference, as the progress of the contest feelings are engendered which it is not always found practicable for a vigilant magistracy instantly to restrain within the bounds of order.

If each person who is to exercise the privilege which the constitution confers upon him, could be prevailed upon to act individually according to his own estimate of what is right, there might be no tendency to these fatal tumults; but unfortunately it is either necessary, or it is supposed to be so, that men should unite in parties for supporting their respective sentiments and views; and when once a society becomes divided into sections distinguished by party principles and opinions, into sections engaged in a contest, and where the contest lasts, party designations and party emblems worn; exultation on the one side, and disappointment on the other, excite feelings equally unfavorable to peace, and the moment when the trial of strength has ended, and when, if the contest had been maintained in a proper spirit, all feelings of hostile rivalry would cease, is often the very moment when the most dangerous collision occurs.

I sincerely trust that the mournful lesson which recent events must have impressed upon this community, may have a salutary effect in preventing such disorders in future. But it may be the duty of those entrusted with the administration of justice to contribute to all that is in their power, to that end, by dealing with these outrages, whenever they break forth, in the true spirit of our laws, neither favoring the guilty, nor bearing unjustly upon any; but examining fully and freely, judging calmly, and conforming scrupulously to those maxims which the venerable authority of English law has sanctioned in the long course of its wise and humane administration.

Proceeding in this spirit, you will apply yourselves to the consideration of this case, step by step. If you find no reason to question that the death of the deceased person was occasioned by the violent act charged, the next inquiry must be whether the prisoner was the person who inflicted the injury. If it shall be proved that he actually fired the shot, then the case upon that point will be clear; but it may become necessary for you to inquire that although he may not have been the person who discharged the gun, he might notwithstanding be liable under certain circumstances to answer for the deed, when perpetrated by another hand, such as if it had been committed by his own.

It is a principle of our law that where several persons are together, combined for an illegal purpose which it is their intention to carry against any opposition that may offer, the act of one is to be regarded as the act of all. But there are qualifications connected with this principle, which derive their force from obvious considerations of reason and equity. Thus, where the object is such, and the conduct of the party such as to afford no just ground for supposing that the use of deadly weapons was contemplated, or that any fatal conflict was likely to ensue, then, if one, unknown to his companions, should conceal about his person a pistol or a dagger, and should use it, when there is no reason to suppose that the others of his party concurred in his intention, or were aware of it,—such an act would involve in the guilt of felony that person only who committed it.

So also if a number of persons being in company are unexpectedly attacked, and pressed upon by others, and they stand upon their defence as they have a right to do, although one or more of the party may push the right of defence unreasonably, and beyond the limits of any apparent necessity, or may in the heat of blood be others not responsible for such excess, unless by their conduct they countenanced and abetted it. It would in such a case be just, (and the law is so,) that each person should be held liable only for his own act, in the absence of proof of any previous concert which could fairly raise the implication of an approval and concurrence on the part of others.

If therefore it should not be shewn to your satisfaction that the prisoner did himself inflict the fatal wound, you will not fail to consider these distinctions, in determining whether you can properly hold him responsible for the shot that may have been fired by another. If you do not find that under the circumstances he should be so regarded, then you may legally treat him as having fired the shot, provided he was present concurring in the act, although in strictness of fact the gun may have been discharged by another. And if the death shall be on either principle traced to his hand, then will come the consideration whether under the facts of the case the prisoner should be presented by you for murder, or for manslaughter only; or whether he was so clearly acting in the exercise of the legal right of self defence, in a case in which he himself was blameless, that he is entitled to be held innocent of any offence whatever.

If you are satisfied that the deceased person was wilfully slain, it must in the first instance be assumed to have been done in a case of malice; and that it was murder, unless the facts proved tend to show the contrary. In considering the facts proved, you will remember the distinction between murder and manslaughter, which

latter is defined to be "the unlawful killing of another without malice express, or implied." If the act were done in the heat of blood, upon a sudden provocation, though voluntary, it would be manslaughter; "for the law pays that regard to human frailty as not to put a hasty, and a deliberate act, upon the same footing with regard to guilt."

Then again, it may become necessary to pursue the inquiry further, and to consider whether the act can be justly regarded as having been committed in the legal exercise of the right of self defence; for if that should appear, the case would be one of justifiable homicide. Upon this point, you will bear in mind, that the mere invasion of one's property, in a civil trespass, will not justify the owner in taking the life of the intruder. On the other hand, violently assailing a person in his dwelling house is held to be equivalent to a direct assault upon the person; and when met by setting together with force, and under such circumstances as may inspire terror, threaten the lives or persons of the inmates of a dwelling, not only the owner, but those who may be in the house with him, are privileged by law in whatever measures are necessary for protecting themselves from outrageous violence; and it is lawful for a person to assemble his friends and others to assist him in repelling the aggression.

It is to be remembered in these cases, that the manifestation of danger to the lives, or of bodily injury to the persons assailed, must be such as might reasonably excite alarm in persons of ordinary understanding and firmness. The law does not justify the use of deadly weapons as a means of revenge, if the danger is past, or if a retaliation under a sense of insult merely. They can only legally be used as a protection against present danger. A man has a right to maintain himself in the possession of his house by force, if it is necessary; and is not bound to retreat from it, in order to save the necessity of defending himself by extreme measures.

But, on the other hand, you will bear in mind that he who would justify a homicide by the right of self-defence, must himself be blameless in respect to the encounter. If he by his own act provoked the attack, or wantonly aggravated the quarrel, he would not be justified, although homicide committed by him during such quarrel, suddenly, in the heat of blood, and without malice, would be manslaughter only. And further, if the danger appears in any such case that there was a premeditated design to provoke a contest, in order that under cover of it a previous feeling of malice might be gratified under the semblance of self-defence, then the person inflicting death under such circumstances would be lawfully guilty of murder.

There have been adjudged cases founded upon these several distinctions; but I forbear entering into a more particular statement of them, my object being to afford only a general outline without going minutely into the subject upon any supposed case of the facts, which might turn out not to be consistent with the evidence, or which might be misapplied to you, in which case the attempt to direct might mislead rather than assist you.

I will add only what, perhaps, is scarcely necessary, that it is of no moment as regards the disposal of this case, that the excited state of mind of the parties grew out of an election contest, or was connected with any political parties or questions. All that the law regards as important, is the fact that such a state of mind existed, not the particular causes which led to it. If a tumultuous meeting had been occasioned by any other circumstances of a public or private nature, so that the parties acted without premeditation, under the influence of sudden passion, or fear, and with highly excited feelings, the legal result would be the same, as in the case of a political meeting, at some time during these assizes, the duty imposed upon grand juries of examining into and reporting upon the state of the gaol, and the treatment of the prisoners confined in it. This customary duty will be attended, on this occasion, with additional interest, from the circumstance of the District having recently taken possession of the New Gaol, a building which it is hoped you may find well adapted to the safe-keeping of prisoners, in a manner consistent with their health and comfort.

SPRING AND SUMMER DRY GOODS.

THE Subscribers beg to intimate to their Correspondents, and to the Public, that they are now in receipt of part of their importations of FANCY AND STAPLE DRY GOODS; and by 1st proximo, they will have a very large and varied stock opened out.

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CHURCH CALENDAR.

June 6.—Trinity Sunday. 11.—St. Barnabas. 13.—1st Sunday after Trinity. 20.—2nd do. do. do. 27.—3rd do. do. do. 29.—St. Peter.

THE MECHANICS' INSTITUTE.*

Our lot is given us in a land Where busy arts are never at a stand; Where Science points her telescopic eye, Familiar with the wonders of the sky; Where bold Inquiry, diving out of sight, Brings many a precious pearl of truth to light; Where nought eludes the persevering quest, That fashion, taste, or luxury suggest.

WORDSWORTH.

One peculiar feature in the English character is that activity of mind which prompts men to be continually aiming at advancement and improvement in every department of life;—a disposition resulting in a great measure from the commercial spirit of the nation, which, in its turn, it fosters and extends. Most English towns contain certain busy, active-minded men, who are the first to suggest the adoption of schemes for the improvement of the place and neighbourhood. It is manifest, however, that there is a great difference in the character of active men, and in the value of their activity; and that, while a well-directed activity may produce the most beneficial results, the activity of bad men can yield little but evil. One man shall look with the eye of Christian love and pity on the multitudes perishing around him for lack of knowledge, and shall feel his spirit stirred within him, and shall set his mind on procuring for them the means of worshipping God, and receiving pastoral instruction, and educating their children in God's true religion. He shall give freely of his money; and if "silver and gold he has none," he shall devote his talents and time to the cause:—it shall be his dream by night, and his occupation by day, until his object be accomplished. It is incredible how much may be effected even by one mind zealously set on a given object; and he who has occasioned the building of one church or school for religious instruction, has not lived in vain. He is a fellow-worker with God: generations after him will benefit by his good deeds; and if they have been done in faith and charity, they will in no case lose their reward. Such was the character of Mr. Walton's activity: he was always ready for every good work. It was he who had been principally instrumental in establishing the national schools, as well as the savings-bank; and the dispensary, though it had existed before his time, yet owed its enlargement and efficiency to his judicious suggestion. And he had the rare excellence of perseverance, as well as energy. Some men will show great eagerness in forming a new and useful institution; but when their object is accomplished, they grow tired of it. Not so Mr. Walton:—he continued with unwearied patience to uphold and carry out whatever useful work had been projected.

very much on the way in which it was taken up and managed; and therefore he deemed it best to give it his countenance and support. The three gentlemen were highly pleased with Mr. Walton's consent, and still more with his subscription; and strongly urged that he should accept the office of president, and open the institution with an address. Mr. Walton did not wish to identify himself so completely with a scheme, of the beneficial results of which he was not entirely convinced; and therefore compounded with them to give them an opening lecture, on condition that they should allow him to decline the honour of accepting the presidency;—and so it was agreed.

The day at length arrived for the opening of the institution. The people of Churchover were assembled in the town-hall. In the front row sat the gentry; behind them the trades-people; next the members of the Institute; and in the rear, half-way down the hall, a mixed multitude, who came to hear what was going on. The committee, consisting of the doctor, the lawyer, the curate, and others of the principal inhabitants, sat round a table raised on a slight elevation, and covered with various instruments of science and articles of curiosity, which had been presented by different persons. There was a pair of globes; an electrical machine; three cases of stuffed birds, and one of reptiles; five glass bottles, hermetically sealed, containing preparations in spirits; specimens of minerals, duly labelled with the names of the donor and the place from which they were brought; there were specimens of coal from Newcastle, slate from Penryn, tin-ore from Cornwall; then there were various interesting antiquities, and other miscellaneous objects—a brick from Babylon, a veritable portion of the coat of arms built by Semiramis; bows and arrows from Otaheite; a broken terra-cotta vase from Sicily; and a calf with two heads, which was produced in former Yorkham's cow-house. In addition to these, the president presented the institution with an ancient bust, which had been dug up in his own garden, and from the shape of the nose was generally considered to represent one of the Roman emperors, though others contended that the peculiar conformation of the nasal organ arose from some injury which it had received either by time or violence.

Mr. Sprightly, the secretary, made many apologies for the imperfect manner in which the specimens were arranged, in consequence, as he said, of the numerous presentations of valuable articles which had been recently received,—and certainly some apology was needed; for amongst other mistakes, the label which ought to have been on the Roman emperor was stuck on the calf's head, and that intended for the calf's head was on the Roman emperor. However, all passed off very good-humouredly; and when all the things had been duly examined and admired, the president proclaimed silence, and requested Mr. Walton to deliver his lecture. Mr. Walton accordingly rose, and spoke as follows:—

FAITHFUL COMMUNION.

OR A NEW BULWARK OF POPERY. From Bishop Lavington's "Enthusiasm of Methodism."

In the year 1567, the 9th of Elizabeth, one Faithful Communion, a Dominican Friar, a person generally reputed a zealous Protestant, much admired and followed by the people for his seeming piety, but more particularly for inveighing in his pulpit against Pius V., then Pope, was accused of being an impostor, and examined before the Queen and Privy Council, by Matthew Parker, Archbishop of Canterbury. Part of his examination is as follows:—

Arch.—Faithful Communion, of what profession art thou? F. Com.—Of Christ's order. Arch.—Were you ever ordained? F. Com.—Yes, I was ordained. Arch.—By whom? F. Com.—By the Cardinal (meaning Poole.) Arch.—Had you not other certificate under any of the Bishops' hands, since the Reformation? F. Com.—Not any. Arch.—Wherefore would you dare to preach, having not got a license under some of our Bishops' hands? How shall we be assured that you are not of the Romish church? F. Com.—There are several have heard my prayers and my sermons, and can testify that I have spoken against Rome, and her Pope, as much as any of the clergy have since they have fallen from her: I wonder, therefore, why I should be suspected. Arch.—By your answer, Mr. Communion, I perceive you have any one preach, so that he spake but against the Pope in his sermons. F. Com.—Not every one, but he whose function it is, and he who hath the Spirit. Arch.—What Spirit is this you mean? F. Com.—The Spirit of Grace and Truth. Arch.—But is this Spirit that is in you either the spirit of grace or truth, that doth not comply with the orders of the Church, lately purged and cleansed from schism and idolatry? F. Com.—Therefore I endeavour to make it purer, as far as God permits. Arch.—How do you endeavour to make the Church purer? F. Com.—I endeavour it when I pray to God that he would open the eyes of men to see their errors, and several have joined with me when I have prayed among them; and I have both given and taken the Body of Christ to those of tender consciences, who have assembled with me in the fear of the Lord. Arch.—By your words, then, you have a congregation that follows you. F. Com.—I have. Arch.—Of what parish, and in what Diocese? F. Com.—Neither of any certain parish, nor in any certain Diocese. Arch.—Where, then, I pray? F. Com.—Even in the wide world, among the flock of Christ scattered over the whole earth. Queen.—Your Diocese is very large, Mr. Communion. (The witnesses were then called in and examined.) Queen.—Mr. Draper, what have you to say to this Faithful Communion? Draper.—He came to my house at Maidstone, with several of his followers. I showed him a room, and perceiving several to come and enquire for this Mr. Communion, and by chance going up the stairs I heard one groan and weep, which caused me to lift up the latch; at first I was startled, but enquiring of one of his followers, what ailed the man, he replied, "do you not see we be all at prayers?" The maid, wondering where I was, came to seek me, and can testify the same. Mail.—I saw this Faithful Communion, and thought he was distracted when I heard him pray. Queen.—Though you have preached against the Pope, yet you have usurped over the power both of Church and State.

F. Com.—Give me time to consider, and prepare myself, and I shall give your Grace a further answer in a short space. He was then bound over for his appearance for farther examination, to another day. But coming from the Council, he told his followers that Her Majesty and the Council had acquitted him, and that he was warranted

God to go beyond the seas, to instruct the Protestants there;—that he had not a farthing to support him, yet being God's cause, he would undertake it out of charity. This speech set them a weeping, especially the women; and £130 was collected for him; besides what the compassionate sex gave him, unknown to their husbands.—His followers said before the Council, in their opinions they had never seen so zealous and heavenly a man, as he seemed to be; and discovered the particular sums of money, of which this religious juggler had cheated these deluded people.

Commin, in the mean time, had escaped out of England; got safe to Rome, and assured the Pope, "that his spiritual and extempore prayers had so much taken with the people, whom he instructed, that the Church of England had become as odious to that sort of people, as Mass was to the Church of England." Upon which the Pope gave him a reward of 2000 ducats for his good service. [The reader will, no doubt, observe how faithfully this account of Faithful Communion has been copied by the expressions, sentiments and conduct of many dissenting bodies with a Protestant designation.—Ed.]

A CONTRAST; OR, WITHIN AND WITHOUT THE CHURCH.

The Christmas evergreens were still in fresh abundance in the corners of the pews, round the pillar of the pulpit, and above the altar window of a large country church—a pale gleam of winter sunshine streaming on the white wall, lent a more than usual light to the company who still waited in the aisles, and in separate groups, at the conclusion of the afternoon service. There were some very old and poor, to whom the hand of charity was supplying its dole—a worthless offering—only an acknowledgment for undeserved mercy. There were orderly classes of the elder school children ranged behind the font with their prayer-books in their hands, that they might follow word for word the service which their kind teacher had lately brought before their notice—the service for the public baptism of infants. There were several mothers come with weak but thankful hearts to praise God for mighty mercy once and again vouchsafed to them—once again having received strength for it, they presented themselves in the presence of the Lord's people, in the courts of the Lord's house, in the midst of These, our Jerusalem.

And they did not kneel alone—the dearest friends, those who had watched them with anxiety in the hour of suffering, and had sympathised in the weak time of slow recovery, knelt by them. And there came also the young children—young, but old enough to have felt lately the absence of a watchful mother's care—old enough to be glad to see the colour return to her cheek, and herself in her accustomed place—and well instructed—they came also to join their thanks with hers; and prayers shall arise for these weak ones to Him who, to them that have no might, increaseth strength, that to them he may be a strong tower from the face of their enemies. But the winter sunshine is fading into twilight, as the candles are placed upon the font, and around it is gathering a scene of yet deeper interest. Lift the little children upon the bench, that they may watch the moment when their infant brothers and sisters are received into the number of Christ's flock. Teach them to look on with deep silence and solemn attention; and remind them when they go home, that once so they were received—that such vows are upon them—to them, as now to these present infants, this baptism may, through God's mercy, be a means of grace. Oh, it was a lovely sight.

Each mother thought her own lamb the most precious and the fairest; and as the old clergyman took him in his arms, felt that he po was the father of a large family who so gently and favourably received him, as in the person of Christ himself. But I pause; troubles there have been, great evils there have been, yet, thank God, still is our scriptural liturgy untouched—still our sacraments duly administered, and still each prophecy of mercy realized. Yes! look now—blessed are all they that fear the Lord, and that walk in his ways. Look how that hoary hair shines—a crown of glory—as the venerable and beloved pastor takes that fair baby in his arms. He sees his children's children, and peace upon Israel. It is his own youngest grandson. Is it not a holy hour? For this noisy and troublesome world, is it not a blessed scene, and a scene of peace? This is inside the church.

But the twilight has faded into winter evening, and the rising wind moans through the dead branches, and sweeps across the rough grass of the churchyard. Why are those busy and eager people crowding each other, pushing to look in at the belfry door? Is there anything there but the spades and pickaxes that they use to break up a grave—a broken piece of a coffin, it may be, or a breastplate, clotted with mud, and illegible—a bucket half full of foul water, the bier, a few rough stones, and perhaps a broken tombstone, put up but few years back, and already unfaithful to its trust. Oh, for a better register. But what do those people crowd for to the usual gloomy lumber of such a place? It is bitterly cold, and nearly dark; some one carries a lantern, and, by way of satisfying the eager curiosity manifested, holds it toward the object to which their attention is directed. With what an expression of horror and pity do they turn away! with what a shudder of disgust! Oh! it is a corpse; and how can we think other—the corpse of a murdered infant, found yesterday in one of the coalpits, and brought hither to-day for the view of the coroner's jury. Poor, wretched creature, surely no mother welcomed it with tears of joy, no father hailed it with thanksgiving. It was never brought to the holy font, never offered to its merciful Redeemer. Is it not that we question his grace and wisdom. This one, in its own person innocent, yet so evidently a sufferer, being visited so awfully for the sins of its parents in this world, may yet, through that one all-sufficient mediation, be safe in the land of sinless rest. Of this we inquire not, since Scripture is silent. And for the lamentable spectacle before us. The darkness is no darkness to Thee. May God give repentance where man ought not to forgive; but I could not, on this Sunday of my child's baptism, hear of this awful circumstance without being struck with it, and pausing a moment to consider the contrast of Within and Without the church.—British Magazine.

The Garner.

THE VANITY OF THE SCORNER.

As there is no one quality that sticks more closely to a scorner than that of pride, so is there none that doth more evidently obstruct right reasoning, and an impartial search after truths of all kinds, especially those which relate to virtue and piety. And no wonder, therefore, if on this account the scorner, though he "seek wisdom," yet "findeth it not." Pride makes a man seem sufficient in his own eyes for all manner of speculations and inquiries; and, therefore, puts him indifferently upon the pursuit of all knowledge, and the determination of all doubts, without giving him leave to distrust himself in the least, or once to consider, which way his genius and abilities lie. Hence it happens, that the man, not being duly qualified for every search, or, if he were, yet not having leisure and opportunity enough to go through with it, is fain to take up with slight and superficial accounts of things; and then, what he wants in true knowledge, to make up in downright assurance. As soon as he hath touched on any

science or study, he immediately seems to himself to have mastered it; is as positive in his opinions, and as hearty in his assertions, as if the thoughts of his whole life had been directed that way only; which is, as if a coxster, who had gone from port to port only, should pretend to give a better description of the inland parts of a country, than those who have travelled it all over. But this, I say, is the mischievous nature of pride; it makes a man grasp at every thing, and, by consequence, comprehend nothing effectually and thoroughly; and yet (which is worst of all) inclines him to despise and contradict those that do. It gives him just enough understanding to raise an objection or a doubt; but not enough to lay it; which as it is the meanest and most despicable, so it is also the most dangerous state of mind a man can be in; and by so much the more dangerous, as the subject upon which his inquiries turn is more important, and the errors more fatal which he runs into, for want of a due knowledge of it. He that is but half a philosopher, is in danger of being an atheist; a half physician is apt to turn empiric; a half-bred man is conceited in his address, and troublesome in his conversation. Thus it is in all matters of speculation or practice; he that knows but a little of them, and is very confident of his own strength, is more out of the way of true knowledge, than if he knew nothing at all. Now there is, I say, a natural tendency in pride, towards putting a man's mind into such a situation as this; and, therefore it must needs be a quality very opposite to the search and attainment of true wisdom.—Bp. Atterbury.

PRIDE.

No constitutional temperament seems less disposed to the reception of the gospel, or to coalesce with its pure unworldly character, than that which gives a man a kind of inherent independence, and self-support. While buoyed up with this temporary prop (for all will fail him, when this earthly tabernacle is dissolved) he wants no arm to lean on, no bosom where to recline his fainting head. "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" this voice holds out consolations, and speaks of comforts, which correspond with no breathings of his heart, no hungerings and thirstings of his soul. Much admired as that man often is, who, without the succours of God's grace, has firmness to suffer unmoved "the slings and arrows of outrageous fortune," as if a match for all the storms and waves that go over him; such, nevertheless, appears to me to be the unhappy mould in which the human character can be cast. For, as long as this life lasts, one thus fortified by his own insensibility or pride, (and what else can support him), is better able to dispense with religion and to live without a sense of God, than those of any other moral or physical construction which it is possible to imagine. And thus, while what the world would call a weaker character, first bends to the storm, and then flies from it to the only refuge; while the prodigal, pining with hunger, and envying the swine, nevertheless is not too proud to own his misery, and to cast himself in self-abasement in the dust,—while he rises, and goes to his father, and enjoys the fulness of his house; is to the self-supported hero of this world, who wants no help from above, if it be inquired, "And what shall this man do?" I answer, God forbid that I should judge him so as to apportion the awful retribution that awaits him. This, however, I will say, that if men were, in the strictest sense, the artificers of their own fortunes, and the carvers of their own destinies in eternity, he would be rewarded for all his firmness and all his fortitude, by becoming, like Lot's wife, "a pillar of salt."—Rev. H. Woodward.

THE HUNGRY WHOM GOD FILLS.

They are the hungry and thirsty souls, always gasping after the living springs of Divine grace, as the parched ground in the desert doth for the dew of heaven, ready to drink them in by a constant dependence upon God,—souls that, by a living, watchful and diligent faith, spreading forth themselves in all obsequious reverence and love of Him, wait upon Him as the eyes of an handmaid wait on the hand of her mistress—these are they that He delights to satiate with His goodness. Those that being mastered by a strong sense of their own indigency, their pinching and pressing poverty, and His all-sufficient fullness, trust in Him as an Almighty Saviour, and in the most ardent manner pursue after that perfection which His grace is leading them to; those that cannot satisfy themselves in a bare performance of some external acts of righteousness, or an external observance of a law without them, but with the most greedy and fervid ambition pursue after such an acquaintance with His Divine Spirit as may breathe an inward life through all the powers of their souls, and beget in them a vital form and soul of Divine goodness; these are the spiritual seed of faithful Abraham, the sons of the free woman, and heirs of the promises, to whom all are made *Yea and Amen in Christ Jesus*; these are they which shall abide in the house for ever, when the sons of the bondwoman, those that are only Arabian proselytes, shall be cast out.—Rev. John Smith, [b. 1618, d. 1652.]

QUENCHING THE HOLY SPIRIT.

Prove to the covetous miser, out of the Book of God, that his covetousness is idolatry, and his extortion will exclude him for ever out of heaven, (and, indeed, there is nothing in religion more easy to be proved), and though you convince him, yet you shall not persuade him; but he shuts the book again, just as he does his bags, and looks upon them both alike, both fit to be laid aside, as too sacred for any common use. Prove to the licentious prodigal, that his folly is as scandalous as his vice (a truth so self-evident, that there is nothing in nature more easy to be proved), give him demonstration, that his prodigality will not only destroy his soul, but that which is much dearer to him, his body also and estate; and, though he believes you, yet he will hate you too; will throw your pearl and his dirt together in your face; and affront that Word of God which he cannot answer. Preach up unity, and peace, and charity to a factious man (and there is nothing in this world more necessary to be preached), and presently he sets not only himself but his whole family against you, and calls you a mover of sedition, or an enemy to the state. Just like the Jews, who, to revenge themselves upon the prophet Jeremiah for repining of their evil ways, cried out, Thou art gone over to the Chaldeans. All this is quenching the spirit with a vengeance. All these, and all other sorts of resolute, obdurate sinners, do not only quench the Spirit, but grieve it, and provoke it too, and desperately use the Holy Ghost. They come ready-armed and pre-engaged against the gospel, not with a design to judge of their lives, according to their agreement with the holy Word of God, but to pass a judgment upon that word, according to its agreement with their unholy lives.—Bishop Hichman.

USE OF GOOD MEN IN BAD TIMES.

It is very necessary that good men should live in very bad times, not only to relieve a wicked world, that God may not utterly destroy it, as he once did in the days of Noah, when all flesh had corrupted its ways; but also to season human conversation, to give check to wickedness, and to revive the practice of virtue by some great and bright examples, and to redress those violences and injuries which are done under the sun; at least to struggle and contend with a corrupt age, which will put some stop to the growing evil, and scatter such seeds of virtue as will spring up in time. It is an argument of God's care of the world, that antidotes grow in the neighbourhood of poisons; that the most degenerate ages have some excellent men, who seem to be made on purpose for such a time, to stem the torrent, and to give some ease to the miseries of mankind.—Dean Sherlock.

GOD'S CARE OF HIS SAINTS.

Precious in the sight of the Lord is the condition of his saints. An angel is not always sent to release them, as when Peter was delivered from prison. The mouths of lions are not always stopped, nor the violence of fire quenched. An earthquake would not ordinarily be commissioned to break open the doors in which apostles were confined, and lose their hands, and bring their jailor on his knees before them. But the providence of God is as surely over those who fall, as over those who are preserved. Not the meanest of his creatures is forgotten before God; how much less

those who are most precious to him; and whose value in his sight has been evinced by this, that for them "Christ died." Fear not therefore. "He that shall endure unto the end, the same shall be saved."—Dr. J. B. Sumner, Bishop of Chester.

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

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* From Gresley's English Citizen.