"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.

VOLUME III.]

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#### Original Poetry.

For the Church. ON THE LATE ENDOWMENTS MADE BY LAYMEN OF THE CHURCH IN UPPER CANADA.

How feeble is the poet's lay to wake the note of praise For those whose pious hands essay the sacred shrine to raise! How will the grateful tongue be mute, the eager hand give way,

E'en when the gush of feeling doth with warmth unwonted play! rough every nerve we feel its power, the heart is bounding high-And yet the truant voice is dumb, when most we wish it nigh!
O! joy should fill each Christian's heart, the Churchman's soul
with should swell

With rapture, for our Church stands firm—her children guard

I view her saintly spires arise through all my native land:
Where late the darkling forest waved, her peaceful altars stand.
The spirit of our sires hath burst the servile bonds it bore;
And England! here thine ancient Church hath blessings yet in

Their name shall live till latest days, their praise shall aye endure; And every Churchman's heart will pray that their reward be sure,— Who, 'mid the weeds of dissent rank, that here unchecked have

grown Have reared an altar to our God—a bulwark for the throne!

For the Church, THE CONTRAST.

I gaz'd on Earth, -her beauteous form lay white, Wrapt in its shroud—the chill snow frozen deep; Garb of the grave was on her,—funeral Night Fann'd with black plume her bed of breathless sleep:
I heard the savage howl of winter sweep, With roar of storms and fall of forest-tree And crash of boughs and wild roots-wreathed free

Round the firm rocks—uptorn and heav'nward cast, And Earth lay dead;—like chose o'er whom we weep,
When the rent heart clings close to life-like clay
Whose strange still look bids Hope flee far away:
And Earth lay dead;—oh! say, is it not death,
When beauty, love, and joy yield up expiring breath?

I gaz'd on Earth,—her snowy shroud was gone,
A green garb flow'd around her lovely form;
Darkness had fled, her eye in lustre shone; Nor winter's howl was heard, nor rush of storm, Nor fall of forest-tree;—but sunlight warm Bathed in its beauteous glow the budding grove, Whose young fresh shoots bask'd in the beams above: And all was glad—and fair and happy things Hover'd on high, with radiant, gilded wings, Dyed in the rainbow;—hung the bees' dense swarm Its living cloud aloft;—the butterfly Revell'd in sweets as tho' it ne'er could die: Earth liv'd again.—Christian! beyond the tomb,
Thus from death's wintry sleep shalt thou awake and bloom

## ST. GEORGE'S DAY.

A SERMON preached in St. George's Church, Kingston, on the 24th April 1837, by the Rev. R. D. Cart-George's Society of that town.

JEREMIAH vi. 16 .- "Thus saith the Lord, 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."

leges by the God of nations, his word plainly declares many signal advantages. But will not the Lord require that a responsibility, corresponding to the extent of the blessing vouchsafed, is entailed upon that favoured naaccount for the use or abuse of his precious gifts? It truth, and sound reason immediately acquiesces in its great are our national privileges, but great is also our re-Justice. The Jews had been highly and peculiarly fasponsibility as a nation: and if we do not value those voured: as a nation they were placed above every other privileges, moral and spiritual, or if we neglect to use nation upon earth; God had revealed to them his holy them to the glory of God and the good of man, our canwill, that spiritual and moral law which converts the soul, But though Israel possessed this advantage; though the organic the anguish of those who "sat down by the waters of Baoracles of God, which are able to make men wise unto bylon and wept when they remembered Zion." The salvation, were entrusted to them, yet they would not most hallowed spot will be desecrated by false doctrine, obey them; the word of the Lord was unto them a re-Proach,—they had no delight in it—their ear was uncircumcised—they could not hearken; therefore this tles founded? where is the Church of Ephesus? of Phisentan and the could not hearken; therefore this tles founded? where is the Church of Ephesus? of Phisentan and the could not hearken; therefore this tles founded? thoughts, because they have not hearkened unto my way? Stand therefore, brethren, and ask for those paths, words nor to my law, but rejected it." It is an awful and see if you yourselves are in that good way; that you condition for a people to be placed in, when their very may return to them if you have strayed, or, if happily advantages become to them a snare, and a cause for you are walking in them, that you may not turn aside to fellow-countrymen, I purpose to apply these remarks to ourselve. Christ preventing them.

Christ preventing them.

Christ preventing them. barselves as Englishmen; as the natives, or children of tently, and feelingly enforced. It is the old way which natives, of a country highly favoured by the blessing of the Apostles of the Lord Jesus proclaimed, and who does the Lord Jesus proclaimed, and who does the Lord. Our father-land has, by the Providence of Cod, been placed high in the scale of nations; her com-

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is there paid to the spiritual and temporal wants of the God only for the merit of our Lord and Saviour Jesus poor, by her Established Church, especially in the rural Christ by faith, and not for our own works or deservings." honoured spire of the parochial temple, and the sight of fountain opened in Zion for sin and for uncleanness. try like this colony, where the most populous town was she exhorts them to come as sinners capable of bringing but yesterday a wilderness, it is impossible to expect nothing but their sins to Him, who bare their sins in his that heart-touching interest with which a pious country own body on the tree, that they, being dead to sin, should parishioner in England is wont to regard the aged walls live unto righteousness; she reminds those that oppose of his parish church. Recollections of the dearest events themselves, that if righteousness come by the Law, then of his life are so intimately blended with its hallowed is Christ dead in vain. And is not this a good way affections which neither distance nor time can wholly not rejoice in this assurance of pardon, procured by one obliterate. He remembers that it was there he was mighty to save, as its great comfort, the rock of its salblood shed for his redemntions there he sladged his thy .-

"O lives there one who mocks this artless zeal, Too proud to worship, and too wise to feel?"

There are many, now sojourners in this land, far from the sound of the Sabbath bell, and distant from the ministrations of the Church they love, who look back with fond regret to the temple in which their fathers worshipped, and esteem it their greatest deprivation to be separated from the sanctuary of the Lord; perhaps not a few now present may have felt somewhat of this on their first arrival in this land of their adoption; be not ashamed to avow such feelings, my brethren! Be not ashamed to confess that you do not forget the Church of your early years, and that you still retain a love for her services. Shame be to them that can forget or forsake wright, M.A., and published by request of the St. her! "If I forget thee, O Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth!" But I must not now indulge in this train of feeling, however pleasing to myself or you. I remarked that Protestant England has been highly blessed; the Providence of God has When a nation has been blessed with peculiar privi- favoured her with a clear revelation of his will, and with The history of the Jews amply illustrates this were impious to suppose he will not. Yes, brethren, giveth wisdom and understanding to the simple. of Israel, and we may know by our own bitter experience sentence was pronounced, "Hear, O earth! behold I lippi? of Thessalonica? And shall we escape? shall will be was pronounced, "Hear, O earth! behold I lippi? of Thessalonica? And shall we escape? shall will be described in the state of the will bring evil upon this people, even the fruit of their our Zion stand if she depart from the old paths, the good than the people our Zion stand if she depart from the old paths, the good than the people our Zion stand if she depart from the old paths, the good than the people our Zion stand if she depart from the old paths, the good than the people of the people of the people our Zion stand if she depart from the old paths, the good than the people of the p bringing upon them the righteous judgment of God. It the right hand or to the left. And what is that good is a constant of the right hand or to the left. is a fearful blindness of the heart that can permit the indulgence of the monstrous idea that mere external privilege is to save any people; that the mercies of God what are those doctrines which she holds, and in which her clears to instruct her can safely be so abused and perverted as to be pleaded she requires all who minister at her altars to instruct her by the slothful and indifferent against his continued people? First, the Church of England declares the Bible watnings,—that a people professing godliness can give and the Bible alone to be the rule of faith, the standard themselves themselves up to covetousness without danger to their of truth in doctrine, of right and wrong in morals; her souls, and the chosen ministers of truth lull their mistaken hearers into a false peace without incurring a guilt eth all things necessary to salvation, so that whatsoever tremendous even to think of; yet such appears from the is not contained therein, nor may be proved thereby is not characteristic should be believed as chapter before us to have been the general state of Isto be required of any man that it should be believed as rael in the days of Jeremiah. The warnings of God's an article of faith, or thought requisite or necessary to faithful servants were disregarded; the prophets of the salvation." The Church directs all her members to salvation. The church directs all her members to salvation. Lord who spake wholesome truth, and sought to reclaim build their faith on the truth of God's holy word, and the wanderers and mistaken, were looked upon as morose on it alone; and so must every one of her ministers. and severe declaimers, or troublesome intermeddlers; The true pastor of the Church of England will exhort while those who flattered the national vanity, saying his hearers to search the lively oracles; to examine and Peace, where there was no peace," were listened to prove their own selves by them; he will direct them all the Catalogue of our Bishops, ascending up to the most remote with eager attention. In order, if possible, to awaken to the Law and to the Testimony as a light to their feet period. this infatuated people to a sense of their danger, and to the Law recall them from building upon the false and deceitful that all Scripture given by inspiration of God is profitafoundation of external privileges, the Lord by the voice ble for instruction, for conviction, for reformation, and for of his servant Jeremiah appeals to their past history and education in righteousness. Having thus guided her experience. "Stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and years to the only authorized and satisfactory source of truth, the Church of England proceeds further to experience." ye shall find rest for your souls." The slightest attention to the examples furnished them in their own records would convince them that privilege and duty had these may be briefly comprehended under three heads, always been inseparably connected in the Divine word; viz. ruin by the fall; justification through the faith of that grace and holiness could not be put asunder. The Jesus Christ; and sanctification by the Holy Ghost. paths trodden by the servants of God in every age The Church of England places as the first of her doctriproved this to be the good way that leadeth unto life, and there is a plain declaration of man's original or birth to be the good way that leadeth unto life, and though another way might seem right unto the men sin; she is careful to remind her people of that evil naof that generation, the end of it would be found to be the men sin; sne is calculated by their descent from fallen the way of death. It is written every where "without Adam; she plainly shews them the scriptural account of holine." holiness no man shall see the Lord." But Israel would man's unrenewed state; that the carnal mind is now at more than the carnal mind is now at man's unrenewed state; that the carnal mind is now at more than th not understand the things that made for her peace; instead of stead of returning into the good old way, she perversely ness, and prone to evil continually; not subject to the malked. walked in that old way which wicked men have trodden, law of God; that therefore all they that are in the fiesh and the and therefore she eat of the fruit of her own ways, and was filled. was filled with her own devices. Whatsoever things that "they cannot turn and prepare themselves to faith were made of the fruit of her own ways, and the they cannot turn and prepare themselves to faith were made of the fruit of her own ways, and the they cannot turn and prepare themselves to faith were made of the fruit of her own ways, and the first the fruit of her own ways, and the first t With her own devices. Whatsoever things that "tney cannot turn any property with her own devices. Whatsoever things that "tney cannot turn any property of God by and calling upon God, without the grace of God by and calling upon God, without the grace of God by This doctrine hymbling as monition. In the spirit of this Apostolic rule, my Christ preventing them." This doctrine, humbling as

surpassed by the most removined empires of antiquity, and surely her religious and moral privileges are equal to men, and renders the glad tidings of an Almighty Reand surely net rengious and moral privileges are equal to any and superior to most. Who among us does not redeemer and Sanctifier such a joyful sound to the broken Apostles Peter and Paul, but can point out the dioceses which our deemer and Sanctifier such a joyful sound to the broken Apostles Peter and Paul, but can point out the dioceses which our deemer and Sanctifier such a joyful sound to the broken and superior to most. any and superior to most. The among as toes not level and contrite in heart. Having thus humbled her mem-Joice in the name of Englishman. This does not love and contact and and pray for her welfare, and the welfare of bers by a faithful exhibition of the natural state and constant on the ground of prescriptive and immemorial possession; her Church? I trust we all feel towards it as the Psalm- dition of every man born into the world, the Church next not merely from the times of Patrick and Augustine, but from ist felt towards Jerusalem, "Peace be within thy walls, unfolds what she declares to be a most wholesome docand prosperity within thy palaces." Who that knows are full of comfort; that doctrine is this,— decessors, attended the Councils of Arles and Nice; when Terand prosperity within thy palaces. Who that knows that we are justified, that is accounted righteous before tullian and Origen bore witness that the fame of our Christianity districts? Go where you will, your eye meets the time- She is careful to direct each awakened hearer to this the Apostonian temple, and the sight of it recalls associations that gladden the heart. Perhaps She comforts the anxious inquirers with the good news, is found in Godwin's Work de Præsulibus Angliæ. some may not understand the feeling; for in a new countable that the blood of Jesus Christ cleanseth from all sin; A. D. 597 Augustine courts, that the altar of his sires retains a hold upon his Where is the trembling heart converted to God that does early dedicated by his parents to the service of the Lord vation? Away then at once and forever with all notions Jesus; there he learnt from the lips of a beloved Pastor of human merit; let every mouth be stopped, and all those chief truths which every Christian ought to know the world come and confess itself gully before God! let and believe to his soul's health; there he ratified and the Lord Jesus Christ alone be exalted in this Gospel confirmed in the presence of the congregation, and be- day as the sole author and finisher of our faith and salfore the Bishop, the vows of his sponsors; there he par- vation! But while the Church of England denies to ticipated in the communion of the body broken and the good works any merit as a ground for the justification of a sinful creature before Confirming ists from their net faith to the partner of his life; and there he presented cessity as an evidence of that justification; she declares his own children to the Lord in baptism: within the sa- sanctification to be the necessary fruit of a saving faith. cred enclosure that surrounds it, repose the ashes of his (See 12th Art.) She constantly reminds her members father and his mother; so that every time he treads its that privileges involve corresponding responsibilities; threshold, his eye beholds the graves of his kindred, and that Christ died for us that we might live to him; that these remembrances fill his mind with a peculiar sympa- "the grace of God which bringeth salvation" requires us to "deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world;" that "if we live after the flesh we shall die"; that "we must be washed and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God;" and so "adorn the doctrine of God, and our Saviour in all 1 things." These are the vital truths which the Church 1 of England holds: these are the old paths; this is the good way in which she would have her members to tread. And are you, brethren, treading in this good way, this 1 old path? Happy are you in the possession of these pri- 1 vileges,-the privilege of belonging to a nation, the Church of which holds these essential truths of the Gospel, which alone can give rest to the soul. But while you rejoice in this, beware that you are not deceived! Take nothing upon trust; are you individually holding these truths? Are you, each of you, striving to walk in these old paths of the Church of England? This is the point to which I must bring, if possible, your personal inquiry; this is the fact to be ascertained by each of you. The national Church of England may hold the truth in her standards, as the Church of Israel did; but the majority of her members, like the great body of the Israelites, may virtually reject it. Consider then, my fellowcountrymen, how it is with you in this particular. You love the ancient institutions of your native land; you revere her mild and paternal government; you respect her equitable laws; you entertain an honest zeal for the continuance of your paternal inheritance of freedom and security; but remember unless the laws of God are reverenced, those of man cannot long preserve their weight. Let it not then be said that we have been zealous for the commandments of men, and have omitted the weightier considerations of the Law of the Lord. Let it not be said that the customs of society and the regulations of human polity, however wise, have obtained from us that spect which we did not afford to the revealed truth, the holy laws, and reasonable service of our Maker, Redeemer, and Sanctifier. "The statutes of Omri are kept, and the words of Jonadab the son of Rechab are performed, notwithstanding I, saith the Lord, have spoken unto you ut ye have not hearkened unto me." It is not in this way that we shall serve our country, or save our own ouls. No, brethren, no! If we desire to procure God's blessing upon the land of our fathers, and this land of our England. adoption, we must delight in his word, and render obedience to his commands. While England holds to her Protestant principles; while she upholds her national Church, by walking in those truths, those old paths, and that good way, both she and her people shall stand. But if her people forget these truths; if they forsake that do not the same in their own name, but in Christ's, and do good way, and those old paths, the Judah, she will nourn her perverseness; and both Church and nation shall fall, like the mighty Dagon, prostrate and helpless before the power of God!

# THE APOSTOLICAL SUCCESSION.\*

The Bishops who rule the Churches of these realms, were validly ordained by others, who, by means of an unbroken spiritual descent of Ordination, derived their Mission from the Apostles, and from our LORD. This continual descent is evident to any one who chooses to investigate it. Let him read

Our Ordinations descend in a direct unbroken line, from Peter Clement of Rome; and the Apostolical Line of Succession was regularly continued from them to Celestine, Gregory, and Vitaliaand Theodore, for the English. And from those times an unintolical Succession in our Churches even to the present day .-THERE IS NOT A BISHOP, PRIEST, OR DEACON AMONGST US, DESCENT FROM ST. PETER AND ST. PAUL

These Bishops are the rightful successors of those who ruled the Church in the beginning. The pastors who originally preached the Gospel and converted the inhabitants of these Realms to Christianity, were legitimately ordained, and therefore had divine mission for their work. The ancient British Bishops, who sat in the Councils of Arles and Nice, in the Fourth Century, were followed by a long line of successors, who governed dioceses in Britain. So were those Prelates from Ireland, who, in the Seventh Century, converted a great portion of the Pagan invaders of Britain: and so also was Augustine, Archbishop of Canterbury, who was sent by Gregory, of Rome, about the same time, and who preached to another portion of the Anglo-Saxons. The Churches deriving their origin from these three sources, were governed by Prelates, who all filled distinct dioceses; and those dioceses have

\* From "Palmer's Antiquities of the English Ritual," and

mercial influence, her naval power, have scarcely been ject for meditation, would be to keep that back which been occupied by a regular series of Bishops, canonically ordained known in these days;" and direct that it should "be fully made had extended to Africa and the East.

The following Catalogue of the Archbishops of Canterbury, from the time of Augustine to the present day, by means of which the Apostolical Succession in the English Church may be traced,

604 Laurence

610 Melitus

1245 Boniface

1272 Robert Kilwarby

1294 Robert Winchelsey

1278 John Peckham

524	Honorius	1313	Walter Reynold
654	Adeodatus	1327	Simon Mepham
668	Theodore	1333	John Stratford
693	Birthwald		Thomas Bredewardin
732	Tatwine	1349	Simon Islip†
735	Nothelm	1366	Simon Langham
742	Cuthbert	1368	William Wittlesey
759	Bregwin	1375	Simon Sudbury
763	Lambert		William Courtney
793	Athelard		Thomas Arundel
807	Wulfred	1414	Henry Chichely
830	Theogild		John S Ford
830	Ceolnoth		Joseph Kemp
871	Athelred		Thomas Bouchier
891	Phlegmund		John Morton
915	Athlem		Henry Dean
924	Wulfelm		William Warham
934	Odo Severus	1533	Thomas Cranmer‡
959	Dunstan	4 5 6 7 5 7 5	Cardinal Pole
988	Ethelgar		Matthew Parker
989	Siric	1575	Edmund Grindal
993	Aluricius	1583	John Whitgift
006	Elphege	1604	Richard Bancroft
013	Living, or Leovingius	1611	George Abbot
020	Agelnoth, or Æthelnot		William Laud,
038	Edsine, or Eadsius		William Juxon
	Robert Gemeticensis		Gilbert Shelden
052	Stigand		William Sancroft
070	Lanfranc		John Tillotson
093	Anselm		Thomas Tenison
	Rodulph		William Wake
	W. Corboil		John Potter
	Theobald		Thomas Herring
	T. Becket		Matthew Hutton
	Richard		Thomas Secker
	Baldwin		Frederic Cornwallis
	Reginald Fitz-Jocelin		John Moore
	Hubert Walter		Charles Manners Sutton
			William Howley,
	Richard Wethershed		the present Archbishop.
1234	Edmund*		

tians?—Shall this "Apostolical Succession," upon which so they possess no more than others. much stress is laid, be conveyed down to the Priesthood of Pro- But if, after all, any were holy-so holy that their holiness testant England through the medium of such wicked and impure

The answer to this question involves a principle of great importance :- of such importance, that, did people rightly understand it, all the Conventicles in England would fall in a day: and every Parish Ministration be, at once and for ever, re-established in the hearts of the heretofore misguided and ignorant followers of the

That Principle is this,—that the efficacy of the Ministration is not affected by the unworthiness of the Minister. And I will but be a secret in the breast of the Officiator. convey it fully and authoritatively to the Reader in the words of the Twenty-Sixth of the Thirty-Nine Articles of the Church of

"XXVI. Of the unworthiness of the Minister, which hinders

"not the effect of the Sacrament." " ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they minister by His Commission and Authority, we may use their Ministry, both in hearing the Word of Gon, and in receiving of the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the Grace of Gon's Gifts diminished from such as by Faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of CHRIST's institution and promise, although they be ministered

"Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed."

The Article of the Church of England has an authority and proof about it in itself that needs no substantiation from any to and Paul, the Apostles of the Circumcision and the Gentiles. help it. We don't therefore want any Presbyterian witness to These great Apostles successively ordained Linus, Cletus, and help it. But to satisfy some parties who desire to join the Church, but are hindered in doing so by false appprehensions as to the vitiation of our Commission, because it came to us through us, who ordained Patrick, Bishop for the Irish, and Augustine | the hands of those who were in communion with Rome, I throw in here an extract from an authorized document of the Presbyterrupted series of valid Ordinations have carried down the Apos- terian Body: and which they all admit to express those senti ments to which they hold themselves bound to be subject. In the Seventeenth Century they asserted "that the Ministry, which is WHO CANNOT, IF HE PLEASES, TRACE DOWN HIS SPIRITUAL an Institution of CHRIST passing to us through Rome, is not made null and void, no more than the Scriptures, Sacraments, or any other Gospel Ordinances which we now enjoy; and which also descend to us from the Apostles through the Romish Church." This axiom they insist on as "a great Truth, necessary to be

> \* 1235, Robert Greathead, Bishop of Lincoln, protests against the corruptions of the Church of Rome.
>
> + Wickliff opposes the Church of Rome. He has been called
>
> "The Morning Star of the Reformation."
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> † The English Church, casting off the usurped authority of the

Pope, asserts her independence in general, and of Rome in parti-cular, and resumes the position which Jerome declares she formerly occupied—being in his time, "Sound in the Faith, and wholly independent of any other Church." Hier. in Paulin. And this is true; for in the year 381, when the Council of Constantinople was held-according to a very ancient Greek MS. in the Bodleian Library, Oxford, purporting to be The Order of the England, Scotland, nor Ireland, were reckoned as dependent on the Roman Patriarchate. (To this M.S. Rev. Trelawny Collins, in his Peranzabulo, refera.)

surpassed by the most renowned empires of antiquity, gives such power to the Gospel over the consciences of from the beginning down to the present day. We can therefore out to their respective congregations." Jus. Div. Min. Evang.

all, I will shortly put before the Reader two points, -consideration of which will make it palpable, that CHRIST'S Spiritual

"The Gifts of God" are, in themselves, like His abstract Holiness, so essentially pure, so untouchable by Man, that to suppose it possible a man could, in the least degree, detract from, or add to, the essential Holiness thereof, would be to invest Man with power to reduce and make imperfect, or improve, the Perfection of Gon.

This being the case, neither Dunstan nor Thomas & Becket, any more than Judas Iscariot-devil though he was, John vi. 70. -could deteriorate from, while they were made the channel of communicating, the Gifts of God: and, if Judas Iscariot were not able to impair the Gifts of God, surely none other: for the worst, or assumed worst, of these objecti nable agents of Divine Communication were, at all events, sincere in the profession and practice of their popish delusion; and when they did evil, did it that good might come; whereas Judas was a devil throughout—an hypocrite-avaricious, and a vile discembler, and did evil that evil might come.

Dunstan and the rest, will be hardly accused of this: while if they be, the argument will not be in the least affected by it.

Whether the pipe that is the conduit of the Heavenly Visitation, be of clay, of iron, brass, silver, or dross, is a matter of no manner of importance. "Man has this treasure in earthen vescels, that he excellency of the rower may be of God, not of Man." 2 Cor. iv. 7.

Divine Grace is conveyed unsullied, intact, entire. When the Minister is what we desire, we may, and ought to rejoice in his holiness for his own sake; but, not for God's honour and power, as if He were helped by it, or could be. The conveyance of Gon's Grace to us, is God's business: and He, with reverence be it spoken, makes use of what vessels He pleases. Man, by whom it is transmitted, has no more to do with it than the pipe which conveys the water, has to do with the life which

the water sustains. The other consideration is, that if, in the administration, the personal purity of the Minister were essential, a second medium, an assistant medium of mediation is affirmed: which is, to derogate from, and destroy the full efficacy of the Saviour's Redemption, and is, if seriously affirmed, little short of blasphemy: for it is to deny the sole mediation of Christ, and the abundant efficacy of The Mediation. It is to bring in a second party in mediation; whereas "there is One Mediator between God and Man, the Man CHRIST JESUS." And as there is no helper, direct or indirect, in this mediation, nor can be, so likewise is there nothing on Earth, or under it, that can detract from its full power. The Purity of the Officiator-of the Dispenser of the Mysteries of CHRISTdoes that add to the lustre of Christ's Sacrifice?-No. Neither, therefore, does the Impurity of the Officiator dim it.

And well it does not: for, if Purity were essential to the efficacy of the Ministration, we should have no conduits of Divine Grace among Men : because "none is holy-no, not one." For, after all, what is man's purity? In what does it consist? What is its definition? A relative purity-a purity as compared with It may be as the eye of the reader runs down this list that, be- that of others: for, as none is holy, or pure, -all must be unholy, ng struck with the names of certain notorious partizans of Rome, or impure; and inasmuch as some men are better than others, he may thus challenge himself and us .- "What-are we to get but none approach the perfection of holiness, the definition of spiritual impartation from a Dunstan, an Anselm, a Thomas á any man's holiness, or purity, is, that he is not so bad as others. Becket, an Arundel, and others, whose ill savour (whether deser- | Poor eminence this for man to boast !--especially those who deny vedly acquired or not) is in the nostrils of all Protesting Chris- the efficacy of the Ministration, for want of that essential which

> rould allow them to help the efficacy of the Ordinance; and it is laid down, that holiness of person-perfect, pure, abstract holiness-is essential to the efficacious performance of the ceremonywe should always be in doubt, whether we had communicated or not: for, unless we be gifted with the "discernment of spirits," how shall any know whether or not the officiator is really holy, or only so externally-whether he be a very saint, or merely a sanctimonious hypocrite? In this case, as is therefore evident, the reality of our communication would not be known to ourselves

What a door for Priestly Domination does this carnal error open! This it is to walk by sight, not by faith: making the reast and intention of the Officiator, the Dispenser of the Sacrament, instead of the Office which he fills. The whole Popish wickedness of the Doctrine of Intention hangs upon it: and when that is once admitted, and the power of the Officiator, then is Satan enthroned in Man; and Antichrist, Apallyon, the Destroyer revels amongst us in the garb of THE CHRIST of GOD,

EMMANUEL, THE REDEEMER. Beware therefore, reader, wheever you are, of investing your Officiator in Holy Things with Absolute personal purity, as essential to the efficiency of the function-as every one does, who leaves the public Ministration, on the plea of the unworthiness of the Minister-as every one does who denies the descent of the Apostolical Succession through the Office of the Archbishops of Canterbury, because the lives of some them were not, what every man's ought to be, but what no man's is, -pure, even as CHRIST'S was pure.

This doctrine, once practically admitted, your slavery is sealed : for it is a doctrine as destructive of the Liberty of the Citizen, as dangerous to the Soul of the Christian. It is a false doctrine -devilish in theory, and delusive in practice.

If, therefore, the purity of the Officiator is not essential to the Ministration, the impurity of the Officiator does not evacuate it; and the impure, wicked, or whatever they may be called,-and justly called,-may be, and are, as much conduits of the Grace of God, (if it be their Office so to be,) as the most Holy Saints that ever did live, or ever will.

And therefore it is "That the Apostolical Succession" to every Priest and Deacon in England, has not been vitiated by any real r assumed unworthiness of any Bishop of Canterbury, or any other Bishop of the Church at whose hands any Bishop of this See, may have received Consecration by Imposition of Hands.

But I have said that this point rightly apprehended, would mpty all the Meeting-Houses in England, and take the weak orethren, who now pour out of them, strengthened in spirit, to the Parish Temple, in the Providence of God-I repeat, in the PROVIDENCE OF GOD-the authorized assembly, for Prayer, Praise, and Thanksgiving to His Holy Name, of the dwellers of the Parish or Precinct wherein every man resides. I will therefore shew how this would, and ought to come to pass.

For, if it be the case, as it certainly is, that the unworthiness of the Minister, affects not the Ministration, then is every Minister of the Church of England, be he ever so personally wicked, a lawful Minister of the Sanctuary His person, until he be lawfully and officially desposed by the Ordinary of the Diocese, is the Channel of Grace in the Administration of the Sacraments: and no man is a Christian in deed, who neglects to wait upon The LORD in their use.

"And must I attend an unprofitable minister?" some will say. Is he dead? dead in spirit? Is he profitless i. e. do you

think so? Pray to profit by his Ministration. The fault may be, after all, yours, not his. But if it be palpably his fault; pray that his heart may be changed. Is he a scandalous liver? make use of all legal means to have him ejected, (Vide Art. xxvi.); but still, pray for him. Can you say that the brand may not be plucked from the burning? and, in answer to your prayers? Is it not as easy for the gracious Lond who heareth prayer, to change the heart of a man, as to change the bodies of men? Who or what is any man, or in him, to boast? Have we ought in us? What have we that we did not receive? Let us, not be "lifted on the "Apostolic Succession," which appears on our up," high minded, "but, fear." Let us, having received a promise of entering into rest, take heed lest we lose it by the unbelief of acting as if we were, in such and such a place, beyond the reach of the Providence of GoD; that His Eyes, in such a place, were not over the righteous; nor His Ears open to their prayers. Think not, therefore, that in deserting your own proper, appointed Ministration, under any vain imagination of feeding your soul by some other man's preaching, you are honouring CHRIST JESUS. You are in reality dishonouring Him by the ungracious supposition that he does not know your wants, or that no prayer of yours, however fervent, would be answered in the renewal of the mind of your Minister to conformity with The Image of Christ. Are you righteous? Thope you are. Then the more imperative your duty to pray for him whose faults you so much see and lament. It is the effectual fervent prayer of the righteous that availeth much. And if the Prayer of Faith shall save the sick in body, much more shall Christan Charity indicate the necessity-much more will the merciful God that desireth not the death of a sinner, regard the manifestation of love, and faith, and hope that sets itself-to pray for the recovery of the

If therefore the Channel of Grace, set by the Providence of Gop, in your Parish, dissatisfies you, pray that it may be changed from dross into gold-from base into pure,-and await in patience the answer to your prayers. These advantages will certainly result: you will always be in the Church, awaiting the answer to your prayers. You will, having eschewed impatience towards, and having found out the method to mend, your minister, never be in the Convention-where it is, in very truth, needless to go, for there, is no Power, Authority, no Ministration that is, or cen be carried on a whereas the Church is always perfect, as to Linistration wan as to the Caronical efficacy thereof. Your fervent sharity ay not indeed save his soul-it will have a blessed

STORAL ADVICE OF THE REV. JOHN WESLEY.

LET THAT SUFFICE

"Let this be well observed-I fear, when the Methodists leave the Church, GOD will leave them."-Minutes of Conference,

"How should an assistant be qualified for his charge? By walk-Ing closely with God-and by loving the Church of England, and resolving not to separate from it."-Ibid.

"Exhort all that were brought up in the Church to continue therein. Carefully avoid whatever has a tendency to separate them from the Church; and let all the servants in our preaching houses, go to Church, once on Sunday at least. Is there not a cause? Are we not unawares, by little and little, sliding into a separation from the Church? O use every means to prevent this! 1. Exhort all our people to keep close to the Church and Sacrament. 2. Warn them also against despising the prayers of the Church. 3. Against calling our Society the Church."-Ibid.

"We are not Dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not; we dare not separate from it. Never let us make light of going to Church, either by word or deed. But some may say, our own service is public worship. Yes, but not such as supersedes the Church service, it pre-supposes public prayer. If it were designed to be instead of the Church service, it ould be essentially defective. If the people put ours in the room of the Church service, we hurt them that stay with us, and ruin them that leave us; for then they will go nowhere."-Ibid.

"I never had any design of separating from the Church, I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power, to prevent such an event. Nevertheless in spite of FROM IT."-John Wesley, December, 1789.

1786, July 25th, page 9.—"On Tuesday, in the afternoon, we

1787, January 2nd, page 26 .- "I went over to Deptford; but it seemed, I was got into a den of lions. Most of the leading men of the society were mad for separating from the Church. I endeavoured to reason with them, but in vain, they had neither sense nor even good manners left. At length, after meeting the whole Society, I told them, if you are resolved, you may have your service in Church hours; but remember-from that time you will see my face no more. This struck deep, and from that hour I have heard no more of separating from the Church."-Ibid. "Is it not our duty to separate from the Church? We conceive

not."-Minutes of Conference, 1770.

1787, November 4th, p. 85, London. - "There is no increase in the Society. So that we have profited nothing by having our service in Church hours, which some imagine would have done wonders. I do not know that it has done more good anywhere in England."-Extract from Rev. J. Wesley's last Journal.

1787, May 13th.-"The Methodists alone do not impose any particular mode of worship, but you may continue to worship in

your former manner, be it what it may."-Ibid. "They who dissuade people from attending the Church and Saerament, do certainly draw them from the Church."-Letter, De-

"Having had an opportunity of seeing several of the Churches abroad, and having deeply considered the several sorts of Dissenters at home, I am fully convinced, that our own Church, with all her blemishes, is nearer the Scriptural plan, than any other in Europe."-Letter to Sir H. Trelawney.

"I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England." -Preface to abridged Common Prayer Book.

"Mr. Wesley observes, 'my brother and I closed the Conference by a solemn declaration of our purpose, NEVER TO SEPA- have every reason to believe that both were Greek colo-RATE FROM THE CHURCH."-Minutes of Conference,

#### IMPOLICY OF A VARIETY OF ESTABLISHED RELIGIONS.

clean beasts. Each case should be let rest on its own merits and on circumstances. It may neither be bad policy nor unjust to endow the clergy of some sects, provided the funds of our apostolic Church be held inviolable, -if the procedure do not imply a robbery of Levi for the benefit of Reuben or Simeon; but the indiscriminate endowment of all sectaries were, we repeat, to give the Gregory, sanction of the state to every wind of doctrine, -to take under her Pelagius II. protecting wing a mixed multitude of denominations. Montesquieu says very wisely-" As there are scarce any but persecuting John III. religions that have an extraordinary seal for being established in | Pelagius, other places, (because a religion that can tolerate others seldom | Virginius,

thinks of its own propagation,) it must therefore be a very good civil law when the state is already satisfied with the established religion not to suffer the establishment of another."- Church of England Quarterly Review

### THE CHURCH.

COBOURG, SATURDAY, MAY 2, 1840.

We solicit the attention of our readers to the article

first page. The fact of such a succession is sufficiently onstrated in the continuous and uninterrupted line of Bishops which is there given; and the objection sometimes raised against the transmission of this succession, in part, through the Romish Church, is ably and satisfactorily combated in the concluding portion of the article. We must, however, remind our readers that the mere establishment, from historical and documentary evidence, of the genuineness of the line of bishops thus given, is by no means all that we contend for as constituting the great principle of the Apostolic Succession While we assert the authenticity of this line of succession, upon evidence as strong as that of any ordinary historical fact, we have at the same time the most undoubted proof of the regular and valid consecration of every individual bishop whose name appears in that catalogue. "The Diptychs, or Registers, of every Diocese," observes the Rev. Dr. Jarvis of Connecticut, one of the best read divines in Ecclesiastical History on this side the Atlantic, "contained the names of its Bishops as regularly as the Diptychs of the Roman Empire contained the names of its consuls and its magistrates." And if we turn to the British churches, the line of succession and the validity of the consecrations in each Diocese, is so fully established, in most instances, up to the first appointment of any Hishop in such Diocese, that to suppose an irregularity in any consecration of which the documentary evidence may happen to be wanting, would argue more credulity than the broadest and most implicit admission of the fact itself. It would be incumbent apon the opponents of the principle, where as a general rule it is so fully established, to prove an irregularity or to point out an interruption, rather than that its supporters should be obliged to establish it, link by link, through every age. Where from the accidental failure of records, in isolated cases, positive evidence may be wanting, the presumptive proof in favour of an adherence to the general and established usage, should to every candid mind be completely satisfactory. The voice of Ecclesiastical History unequivocally attests the existence and the universality of Episcopal government: the accidental loss, therefore, of a portion of the records of any particular Church, -so that, in a particular instance, the evidence of the consecration of one or more Bishops may be wanting, -cannot to the reasonable and candid inquirer bring the slightest doubt of the fact of such succession, and of the regularity and validity of such consecration, especially where those immediately preceding and those immediately succeeding bear the most direct proof of regularity and completeness. We are, however, merely putting a hypothetical case; for in the British Churches, to which our argument has more particular reference, the required evidence of regular and valid consecration is not, we believe in any instance, wanting. From the manner of consecration it is, indeed, scarcely possible that such testimony should, in any instance, fail. A bishop is consecrated by the metropolitan and usually by three other bishops, each of whom was, in like manner, consecrated by four others; so that, in the event of the failure of records in one of these instances, it can hardly happen that it should take place in the case of all four! "When upon enquiry," observes Mr. Perceval in an Appendix to his admirable little work lately re-published by us, "it is found that our consecrations have been by two, three, four, and even more bishops, and that each of these consecrators was himself consecrated by as many, the ramification and multipliall I can do, many of them will separate from it; although I am city of the links of descent will be seen to be such, that apt to think not one-half, perhaps, not a third of them. These unless it can be supposed that all the Bishops in any will be so bold and injudicious as to form a separate party, which province simultaneously failed, the objection must come consequently will dwindle away into a dry, dull, separate party. In to nothing." To illustrate this case, a Table has been flat opposition to these, I declare once more that I live and die a drawn out by that writer, from which "it appears that in member of the Church of England: AND THAT NONE WHO RE- transmitting the Apostolical commission to the present the Diocese of Upper Canada a more zealous and effi-GARD MY JUDGMENT OR ADVICE WILL EVER SEPARATE Archbishop of Canterbury, there were in the first step four bishops concerned; in the second, twelve; in the third, twenty-seven; and in the fourth, about fifty; weighed what was said about separating from the Church. But nearly enough to fill all the English dioceses twice over: we all determined to continue therein."—Extract from Rev. J. so that, not a single consecration here and there, but all the consecrations in England for successive generations must be supposed to have failed, before the objection can be worthy of consideration." To render this more clear by an example :- the present Archbishop of Canterbury, Dr. William Howley, was consecrated Bishop, on the 3d October 1813, by Charles Manners Sutton, Archbishop of Canterbury, the Bishop of Gloucester, the Bishop of Salisbury, and the Bishop of Oxford. Charles Manners Sutton had been consecrated Bishop, on the 8th April 1792, by the then Archbishop of Canterbury, the Bishop of Peterborough, the Bishop of Lichfield and Coventry, and the Bishop of Gloucester; and each of the other three consecrators by four others respectively. degree as to render an interruption utterly impossible.

Gregory, but by Vigilius the Bishop of Arles. "The from their respective movers, were passed unanimously:- her. reason of this," observes Dr. Jarvis, "was that from the time of the Emperor Honorius, that city was considered as the metropolis of Gaul. In a still more ancient Notitia of the Gallic provinces, which has been preserved to the present day, Arles is not mentioned as a metropolitan city, but as a city belonging to the Provincia Viennensis, of which Vienne was the metropolis. It must, therefore, have originally received its Episcopate from Vienne. That city lies on the Rhone a short distance below Lyons. Both are mentioned together in the account which Eusebius gives of the persecution which raged there in the 17th year of Antoninus Verus. We nies. Why should the Letter of the Churches of Vienne and Lyons have been written in Greek, and sent to the Churches of Asia and Phrygyia unless there had been some peculiar relation with those Churches? Pothinus the first bishop of Lyons was a Greek, and so was Endowing every description of sect is on obvious grounds utterly indefensible, inasmuch as it affords the influence of the nation to the encouragement and support of the very worst, equally
tion to the encouragement and support of the very worst, equally
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tion to the encouragement and support of the very worst, equally
tion to the encouragement and support of the very worst, equally
to the Reverend Secretary of the Committee,—who have been,
may, therefore, be traced to within a very few years after
this successor Ireneeus, the disciple of Polycarp, who was
this committee be devoted acknowledged; and that there
that there is the disciple of St. John. The Church of Vienne
to the Reverend Secretary of the Committee,—who have been,
may, therefore, be traced to within a very few years after Endowing every description of sect is on obvious grounds ut- his successor Irenæus, the disciple of Polycarp, who was with the best, forms of religion. It were to make the Church of the death of St. John; and consequently the succession of cess. Christ resemble Noah's ark, and render it a receptacle for all un- the English Church has come from Asia and St. John, rather than from Rome."

If we continue the line of succession upwards, without special reference to the individuals consecrating, from

A. D. 590 Sylverius, 578 Agapetus, 573 John II. 560 Bonifacius II. 555 Felix IV. 540 John,

Ī,	Uamiadas	A. D. 514	Sixtus II.	A. D. 260
150	Hormisdas,	499	Stephanus,	257
	Symmachus, Anastasius,	497	Lucius,	255
		492	Cornelius,	254
	Gelasius, Felix III.	483	Fabianus,	239
100		468	Anteros,	238
	Simplicius, Hilarichus,	461	Pontianus,	233
		440	Urbanus,	227
	Leo Magnus, Sixtus III.	432	Callisthus,	221
		424	Zephyrinus,	203
	Celestinus,	419	Victor,	194
	Bonifacius,	417	Eleutherus,	179
	Zosimus,	402	Soter,	175
	Innocentius,	398	Anicetus,	167
1	Anastricus,	385	Pius,	158
	Felix II.	352	Hyginus,	154
	Liberinus,	337	Telesphorus,	142
2	Julius,	336	Sixtus,	132
	Marcus,	314	Alexander,	121
y	Sylvester,	311	Euarestus,	112
S	Miltiades,	309	Anacletus,	108
	Eusebius,	304	Clement,	98
	Marcellus,	297	Cletus,	81
-	Marcellinus,	284	Linus,	70
-	Caius,	275	St. Peter and St	. Paul
-	Eutychianus,	273	at Rome, about	t 60
of	-	261	at Home, about	
-	Dionysius,	201	. 1. I barra b	seen addu-

After the facts and arguments which have been addr ced upon this subject, and they are but few in comparison of what may still be advanced, -our readers will agree with us, that the refutation of historical testimony. and the overthrow of ecclesiastical records would have more weight than the mere application to the principle of the Apostolical Succession of the terms "figment" or "fable,"—such as its impugners, in the absence of facts and arguments," find it most convenient to em-

The misapprehension alluded to by the Rev. W. J. D. Waddilove in his letter which we publish to-day, is not the Atlantic stands interposed to the facility of explanarion. Mr. Waddileve, in his well-known and highly appreciated zeal for the Canadian Church, as agent for a eligious Society, FRTUOSO Missionaries at the disposal of the Lord Bishop of Montreal; and one of these is sent to undertake the duty of Travelling Missionary in the Eastern, Johnstown, and Bathurst Districts. For the services of such a Missionary, the resident Clergy of that portion of the Province,—composing the Eastern Clerical Association,-had very earnestly applied to their Diocesan; and to obviate any difficulty that might arise on the score of funds for his support, they guaranteed an appropriation of £60 per annum towards his maintenance, to be raised by voluntary contributions amongst their respective flocks. When the Rev. Mr. Gibson was sent by the Bishop of Montreal to undertake that Missionary duty, the Eastern Clerical Association, -without any special reference to the source from which his salary was to be paid, -felt it their duty to redeem their pledge of contributing to his maintenance, and at their first meeting after his appointment they took occasion to renew their appeal to their respective flocks on that behalf. The fulfilment of this pledge, it was obvious, would enable the Society for which Mr. Waddilove so zealously acts, to do just so much more for some other lestitute spot in our spiritual wilds. And as they are the supplied and not the destitute portions of the country which, in this case, have been called upon for their pecuniary aid, the objection expressed by Mr. Waddilove against taxing those to whom he would have the Gospel preached without cost, will, he will be gratified to perceive, not apply to the instance in question. The members of the Eastern Clerical Association, and their flocks, have been merely imitating the good example set them by Mr. Waddilove himself and his friends, -of contributing from their comparative abundance, to those who are spiritually unprovided.

The Upper Canadian Church need not be reminded of its obligations to the Rev. W. J. D. Waddilove and his generous co-adjutors; and this gentleman, we know, will be gratified to hear that there does not labour in cient clergyman than the Rev. Henry Patton.

The following Note was to have been affixed to the Sermon on our first page, but was not received in time for insertion in its proper place :-

N. B. The writer received a request some time after the above mon was preached, that he would allow it to be published. His with the request at the time. But as the present season has brought back the circumstance to the writer's mind, he now offers Church in their Father land.

Kingston, 27th April, 1840.

The Newcastle District Committee of the Society The same had been the case with these last; so that the FOR PROMOTING CHRISTIAN KNOWLEDGE held their links of succession are ramified and multiplied in such a Annual Meeting at the Court House in Cobourg, on Monday last, the 27th April. The Hon. Z. Burnham The succession in the list given in the article on our having been called to the chair, and the business of the have fought your battles better, is a question we are not called on first page is only traced up to St. Augustine, the first meeting preceded by the usual prayers, the Report of to decide. I have done my best for you; believing as I do most Archbishop of Canterbury, who was sent into Britain by the past year's proceedings was read by the Secretary, firmly, that if the Church of Christ is true to her Master—seeks Gregory the Great, Bishop of Rome. And here it is the Rev. A. N. Bethune; after which the following Reso- up his lost wandering sheep with affectionate zeal,—"her bread proper to note, that Augustine was not consecrated by lutions, accompanied generally by appropriate remarks will never fail;" nor will man or devil be allowed to triumph over

I. That the Report just read be received, and that the same be published in "The Church" newspaper, for the information of members and of the public generally.

II. That the Treasurer's account be received, and that he be requested to transmit, from the funds in hand, one half of the mount due to the Parent Society, as early as practicable. III. That the Standing Committee be authorized to make graitous advances of Books and Tracts to the District Travelling

Missionary, to the extent of £10 per annum, for distribution in the more remote and unprovided parts of the District. IV. That the Rev. T. S. Kennedy of Darlington be appointed one of the Vice-Presidents of this Committee.

V. That the Clergy of the District generally be requested to make annual collections, either in their respective churches, or by individual application, annually, so as to enable the Committee to extend their operations; and that, in all cases, there shall be placed at the disposal of such Clergyman for gratuitous distri-bution an amount of Books and Tracts, at cost prices, equal to the sum contributed in aid of the Society's funds.

VI. That the blessing of Almighty God upon the past labours of this Committee be devontly acknowledged; and that their

The Report, which it is desired should be published serving, that the annual grant to the District Travelling Gregory who sent Augustine into Britain, it will stand Missionary, mentioned in the third resolution, does by that amount of Books and Tracts are distributed, without charge, under the direct supervision of the Commit-A. D. 537 priations of this branch of the Society. Probably double suggest themselves to him as arising from them, I could not retee at Cobourg, independent of that grant as well as of the free contributions which, in other parts, would fol-526 the free contributions which, in other parts, would folmore than half the book without finding slavery mentioned; it Dublin to prevent the Rev. T. D. Gregg from preaching in Dublin the Dublin the Rev. T. D. Gregg from preaching in Dublin the Dublin the Rev. T. D. Gregg fro 524 low from a fulfilment of the fifth resolution.

COMMUNICATIONS.

To the Editor of the Church. Beacon Grange, Hexham, [England], Feb. 22, 1840.

Rev. and dear Brother ;-

Having yesterday received a packet of "The Church," I was a good deal surprised by a letter of Mr. Patton's in the number of January 4th (27), enigmatically alluding to me, and ascribing to me by implication, sentiments as regards the Canadian Church which I should be ashamed to hold, and indeed which I hold it a moral imposssbility for any one in his senses to hold; and I can assure him thus publicly, that I was extremely sorry he had distressed himself by such a complete misinterpretation of my meaning. Though a stranger, I presumed to write to himself, in preference to making a misunderstanding (possible enough when the Atlantic flows between us) the subject of public remark in a newspaper—to have left the matter where it was, or simply to to inform them upon "America and the American Church." have stated the fact, as an explanation of his own statement No 13, made by him in ignorance of the facts regarding the Rev. E. Morris, Stewart Travelling Missionary in his District.

Premising that 1 am only the Confidential Agent and Manager of "The late Bishop of Quebec's U. C. Tr. M. F.," or "Stewart Missions among the destitute," on the part of certain friends, to which his statement is confined. He makes the admission that many of whom, like myself, have taken a deep interest in the distresses of the Canadian Church, and the destitution of the Emigrant, during a space of more than twenty years; - premising also that our principle is, as far as our means permit, to carry the advice at least to any English Clergyman who may have thoughts Gospel free of cost into the most destitute parts of your wilderness, by furnishing men and salaries to your recognized authorities,-giving them through our purses, and by our labours, that aid of which the cruelty of the Parent State has deprived them, and that without in any wise interfering with the received discipline of the Christian Church, but simply upon the data Acts i, 29, 30, I will now briefly state the circumstances left by Mr. Patton in the mist. Those of your readers who peruse both ar- of a church whose religious profession can consist with general ticles, will probably agree with me in thinking that neither the consent to the application of an extinguisher upon every spark one nor the other were matters in which any were concerned but that might possibly kindle a light to shew the enormity of holding ourselves; and that it was a pity to make an unintentional error our fellow creature in mental and boddy bondage, while the pubthe vehicle for an offensive implication. That subject is now done lic profession is, that every man be held free and equal to his fell at all unnatural where, as he intimates, the breadth of with for ever, and I will state the circumstances as briefly as I low!

> thetic description of what he had seen in his Visitation, though well-informed and vigorous mind, the voluntary principle, u heavily burned as determined to increase our efforts, and come again to your rescue,—and I engaged Mr. Gibson, now at Georgina, and Mr. Morris. Many of us are personally interested in continuance of his friendly relations with the people around him, the destitution of the former place; and I therefore took upon on whom he was dependent for a sphere of labor, and for support myself, contrary to our custom, to request the Bishop's favourable by it. I do not even intend to insinuate that the author himself sideration to its wants,—at the same time leaving his Lordship to exercise his own free discretion as to whether he could conscientiously attend to our wishes or not. .He was kind enough to do that had he set about writing his book after the dissolution of his so: Mr. Morris, therefore, with our salary, £100 sterling per annum, for three years from ordination, alone remained in his power.

pon sending two, and knowing also our connection with Georgina. had determined in his own mind upon the disposition of both), crossed my letter on the way: in this letter he requested I would nduce my friends to sanction one being sent by him to the Bathurst, Johnstown, and Eastern Districts. My letter would have set the matter at rest; but to avoid any confusion or mistake, I immediately wrote back that as Mr. Gibson had a wife and child with him, it would be best to send him to Georgina, and with Mr. Morris, and his three years' salary, he was to do exactly as he thought best for the exigences of the Church: that the only points we required, were, bona fide Travelling Service, and that service in the most destitute parts.

From that time I considered the matter settled, and sent both off by the first spring ships.

Except a letter from his Lordship expressing his satisfaction with both, and that they were on their way from Quebec to their stations, and a short letter from Mr. Morris, dated Bytown, announcing his arrival in the Districts, I heard no more till I saw in your number XIII the article which has given rise to this unfortunate communication, consequent upon Mr. Patton's entire

misinterpretation of my sentiments. Acting, as I do, in the name of some of your oldest and best friends, without any other object in view than that of enabling your Church to do what she cannot do from her own resources,viz. Preach the Gospel to the poorest and most destitute, free of any cost,—if you read the article in question, you will easily judge over the land, and will not allow them either to see their and to act up to it, in reference to a question upon which the public of my surprise and disconcinuous when I found that ris' service in this behalf, was to be the signal for a call upon the pockets of the people. If the people are in such a situation at present, as to justify such call, then the settlements ought to be provided for by one or other of the excellent Societies seeking the object. We do not profess to provide for them, and it is wasting our time and labour to send our Missionaries into such situations, and wasting their time and strength to allot them a tract for duty beyond the power of any human being properly to attend to .departure for Europe, however, prevented him from complying We neither interfere in the where, or the how; all we ask from the Canadian Church, in return for our money, our labours, our anxieties, during so long a period of years (when you know as well it to the President and Members of the St. George's Society of as we do that your Church was by others given to the winds), is Kingston, with his best regards, and the expression of his earnest simply this, -that she will build up for herself an establishment hope that they will adhere firmly to the Protestant faith of the in the hearts of her most destitute and her poorest children, by employing the Stewart Missionaries: [Isa. lv, 1.] "Ho, every "one that thirsteth, come ye to the waters, and he that hath no "money; come ye, buy and eat; yea come, buy wine and milk "without money and without price;" for by so doing, the Hand of the Lord will save it from the wrath of all that rise up agains our Zion I shall be much obliged to you, Rev. Brother, if you will insert this letter: whether others (if they would) might not

Faithfully your well wisher, W. J. D. WADDILOVE, Acting Agent of the Stewart Tr. M. F.

For the Church. LETTER TO A FORMER FELLOW STUDENT.

Your present has been received with feelings of double interest; both as coming from your brotherly hands, and as being a treatise on a subject which has much engaged my thoughts and affections. The title, "America and the American Church," calls up within me many an exciting recollection. I recollect much love bestowed, and a bitter disappointment suffered. I connected myself with the American Church, and cherished that connection, amidst a flow of powerful attachment to her Clergy and institutions; and my separation from her opened a wound which is not yet healed.

I opened Mr. Caswall's book with the pleasing expectation of a ripe and unbiassed judgment in the matter which he undertakes to treat. I know something of his character as a minister and instructor in the United States, which promised ripeness of judgment; and of his removal to enter upon a sphere of labor in the British provinces, which gave me hope of his being released from biases to which a clergyman in the United States is always likely to be subject. But I had not read far before I perceived that the in this journal, will probably appear next week; and we book was written at a time when the author conceived himself in shall content ourselves, for the present, with simply ob-States; and then, amidst the great satisfaction which I felt at his interesting statement of facts respecting her history, constitution, no means constitute the whole of the gratuitous appro- and present condition, and at most of the reflections too which did more so when I found the topic of "slaves" in the 13th chap-

ter dismissed with one paragraph, containing an express compliment to the "conscientiousness" of many slave-owners, and no express reprobation of either the law which keeps the slave in ignorance, or the general practice which he records as being in accordance with the law. But I felt deeply pained when, on page 282, I read the statement that "negroes and other colored persons have also the privilege of occupying free seats by themselves, distinct from the rest of the congregation," coupled, as if it were an instance of liberality and kind consideration, with a notice that a few places are always reserved, in churches for the benefit of strangers and others who may be attracted by curiosity. The author, cradled in England, and there nursed and grown to the maturity of mind which led him to choose the service of God in the self-denying missionary field of Western America, records the separation between colored and white, which republican America maintains even in the house of God, utters no word of condemna tion, and yet sends forth his book to his countrymen as calculated

In the last chapter there are thirty-five lines expressly on the subject of slavery, and the author introduces them by saying that he means to state facts rather than offer advice. He does state appalling facts of the exercise of mob-influence against those who advocate the emancipation of the slave, within the short compass "some English Clergymen in America have heartily joined the abolitionists, and in consequence have found it necessary to resign their parishes and return to British soil." And he offers so much of emigrating to the United States, that he should "count the cost before he undertakes a crusade against American slavery, of even give utterance to an opinion favorable to abolitionists." With such facts staring him in the face, and such advice flowing spon taneously, as it were, out of his pen, still the author thinks he may publish his book on "the American Church," and skip the consideration of the bearing which they have upon the character

Now you must not think that I mean to be hard upon Mr. Cas-Receiving from my friend the Bishop of Montreal, a most pawas aware of the kind of influence that operated upon him, while he was writing his book; but I firmly believe, to Mr. C's. eredit, free and unfettered exercise to his high qualifications for the task Meanwhile a letter from his Lordship (who knew I had resolved he proposed to himself, he would have written on the existence of slavery and distinctions on account of colour in the United States as of a stain upon the Church, unredeemed even by the many favorable features which he has to report in her actual state and con-

You will not suspect me of speaking lightly to the disparage ment of the voluntary principle which is the source of mainter nance to the Clergy in the American Church. The whole of my ministerial labors, since I was admitted to orders, have been el ther rendered gratuitously, or recommended from sources provided by voluntary liberality. I do not pretend to know how that very efficacious and commendable principle may be so blended with fixed provision for the support of the ministry as, on the one hand, to secure the clergy against the dependence on their congregations which would tempt to an accommodation of the message committed to them, according to the demands of popular pravity, and on the other hand, to keep out the crying evils which spring from the influence of worldly men in power, and from such a position of the clergy as renders the provision made for them lures for the covetous and the indolent and the luxurious to seek admission to the sacred office, regardless of its awful responsibilities. when advocates for the sufficiency of the voluntary principle the umphantly point at the United States as offering an exhibition of its successful operation, it is but right they should be told how the voluntary principle has gagged the vast majority of the Clergy all over the land, and will not allow them either to see their duty welcome. The popular voice commands, and the Clergy with of consent extract so much sayor from the salt wherewith the earth is to be salted, as would be likely to bite hard into the diseased part where corruption has made to itself a shelter not to be disturbed.

I will exemplify this process of extraction by reference to the American Book of Common Prayer. In the table of lessons you will find the first lesson for the morning of the third Sunday after Easter to be the third chapter of Joel, beginning at verse 9. turning to the chapter you are surprised at this curtailing, for the whole chapter is of no more than very moderate length; but when you read the expunged portion, you discover how it contains the prophet's stern rebuke for slave-dealing, and threatening to the perpetrators: of course it would not be expedient to bring these solemnly and publicly, to the ears of slave-dealers and holders the seissors therefore are applied, and the word of God is clipped

to suit the demand of popular will! My letter is become long now, and I must not pursue the su ject further, unless you give me encouragement to do so. suppose that I have not derived much satisfaction from Mr. Car wall's book; I consider it a valuable work, and wish he may have to revise it for a second edition, by which he would, I have no doubt, advance it towards completeness, and increase its value.

ECCLESIASTICAL INTELLIGENCE.

COMPARATIVE SUMMARY OF THE UNIVERSITY

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1			From	the Ox	ford Herald.		1.	ooks.
-		Or	the bo	oks.	1		On the l	1840
			1839	1840	A STATE OF S		1839	284
	University		234	238	Trinity		230	245
1	Balliol		309	323	St. John's	***	135	261
Ŷ	Merton		133	141	Jesus.		245	173
	Exeter		326	340	Wadham		187	246
	Oriel		327	331	Pembroke		238	70
	Queen's	***	276	292	Worcester		65	189
	New College		153	154	St. Mary H		179	55
	Lincoln		147	152	Magdalen I		52	+20
	All Soul's		105	106	New Inn H		22	98
	Magdalen	***	171	173	Alban Hall	200	101	1
į	Brasenose	***	390	395	Edmund Ha	111	5331	5440
	Corpus	***	120	126	All and		5331	10
	Christ Chu	ch	897	891			Salve Contract	hers to

Oxford.—On the 5th March, a meeting of the subscrib the Oxford Memorial of Cranmer, Ridley, and Latimer was holden in the Council Chamber of this city, when it was resold that a monumental structure be erected at the northern extremity of St. Mary Magdalen Church-yard, in connection with the rebuilding and onlessing the building and enlarging the northern aisle of the church, so as it be capable of containing about the same number of persons as it was proposed to accompany was proposed to accommodate in a separate building, and that aisle to be called the Martinian

Dr. Newcome's prize, at St. John's College, for the best pro cient in Moral Philosophy among the commencing Bachelors Arts whose names have appeared on the Tripos was adjudged of Wednesday leaf to D Wednesday last to Ds Calder. The subjects of examins were Paley's Moral Philosophy, Whewell's Foundation of Morals, and Nevile's Defe

one hour yesterday £500 were subscribed to build and endow a new and a small glebe, and a very moderate stipend annexed, the church and create a new sphere of usefulness for the reverend

The committee of the Society for the Propagation of the Gospel, consisting of the Bishop of London, the Bishop of Nova Scotia, the Rev. Dr. Short, the Rev. A. M. Campbell, and Mr. Joshua Watson, had an interview with Lord J Russell on the 4th March, at the Colonial Office.

THE GRASPING CLERGY!-Until new churches are built at Merthyr, the Rev. G. M. Maber, the incumbent, has agreed to pay out of the proceeds of the living £325 per annum, besides relinquishing Easter offerings and fees, to maintain three curatesan example of liberality which the noble patrons, the Marquis of Bute and the Bishop of Llandaff, have publicly expressed their high approbation of. The Rev. Henry Deane, Vicar of Gillingham, Dorsetshire, after contributing £500 towards rebuilding the parish church, has built at his own expense a national school room, and incurred all the charges contingent on its establishment: and we are glad to perceive that the parishioners of the reverend gentleman have testified their feelings by presenting him with a splendid piece of plate. The Rev. Samuel Lloyd, Vicar of Horsley, Gloucestershire, having given away annually more than half the proceeds of that small living, and subscribed £120 to rebuild the church, has paid £200 more to the contractors, trusting in the liberality of the friends of our Establishment to reimburse him this unavoidable excess of expenditure beyond the contributions raised already .- Similar instances are occurring in many parts of England, and may every journalist have to record them continually !- Gloucester Chronicle.

With reference to the paragraph which appeared in our paper of Thursday last in relation to the new church to be built at Worthing, we find that the Rector, Mr. Wood, has subscribed to the undertaking, not £50 as we stated, but that he opened the subscription with a contribution of five hundred pounds!

A sum of £1500 has been already raised in Hereford towards removing St. Nicholas Church, in that city, from its present inconvenient site, and building a new church for the use of the parishioners .- Hereford Journal.

The consecration of the newly appointed Bishop of Sodor and Man, by his Grace the Archbishop of York, took place at the Royal Chapel, Whitehall, on Sunday last.

Two additional churches are to be erected in the parish of St. Philip and Jacob, Bristol. One of the new edifices will be in the vicinity of the cotton factory, lately established at Bristol, lowing particulars. the proprietors of which, Messrs. Clark, Maze, and Co., have subscribed £1000 towards the expense. Charles Prinney, Esq., has subscribed £300, and the land for the site has been given by Mr. James Duffett. In the subscription list for the other church we notice the names of John Scandret Harford, Esq., and A. Harford Battersby, Esq., each subscribing £100.

The Duke of Cleveland has given a piece of land, most conve nient for the site of a new chapel at Redhill, Somersetshire, and the Rector of Wrington, the Rev. John Vane, has contributed towards the endowment the sum of £300.—Bristol Mirror.

The Earl of Stradbroke has given the munificent donation of £200 towards the National Education Fund of the Deanery of

The late Samuel Sanders, Esq., of Morton, Gainsburgh, has munificently bequeathed the sum of £500 to the Church Missionary Society; £300 to the trustees of Wharton's Charity, the interest to be distributed in small sums not exceeding £5 to each; £100 to the governors of the Gainsburgh Dispensary; £100 to the Gainsburgh Infant School; £200 to the poor of Morton, the interest to be distributed in sums of £5; £150 to im-Prove Tyler's charity; and £150 to support the Church Sunday School at Morton-in all £1500 entirely for charitable purposes. -Boston Herald.

A royal bazaar was held in Blackburn, on Wednesday, Thursday, Friday, and Saturday, in last week, in aid of Trinity Church Sunday Schools in that town. The attendance was res-Pectable, and the assembly room in which the bazaar was held was found much too small for the occasion. The gross receipts were £1008 10s., including a handsome donation of £15 from the Queen Dowager .- Halifax Guardian.

THE REV. JOHN MOLESWORTH. - This gentleman, who as our readers are aware succeeded to the entailed estates of his uncle, the late Sir John St. Aubyn, has received her Majesty's permission to take the name of St. Aubyn, in addition to that of Molesworth, and to quarter the arms of the two families .-Cornwall Gazette.

The Rev. Dr. Warren, formerly a distinguished preacher the Wesleyan connection, received episcopal ordination at the cathedral at Chester, by the Lord Bishop of the diocease, on Sunday se'nnight. It is stated that the reverend gent. will receive the appointment to the church now in course of erection at Manchester, the foundation stone of which was laid in October last by Sir Oswald Mosley, Bart.—Aris's Birmingham Gaz.

# CHURCH ROBBERY IN CANADA.

To the Editor of the Newcastle Journal. DEAR SIR, -As I see by the last American Papers that the Governor-General, Poulett Thomson, is making short work with

the Church in Upper Canada, and that Her Majesty's Solicitor-General has introduced a Bill, by his directions, into the House of Assembly, (which has passed it,) to settle the question of the Church Reserves, without reference either to justice or propriety-will you allow me a brief space in your paper, first, to shew the Clergy and friends of the Church the nature of the Bill, and then to give a short specimen from a parliamentary document, (one of those useful publications of which we have lately heard so much,) to shew them, also, the nature of that Voluntary System which is to succeed to the Church of our Fathers.

First-The Bill is to provide for the Sale of all the Church Reserves, in the hands of five (Locusts) Government Commissioners. Then, one half of the produce is to be divided between the Church of England, (to whom, according to the legal opinion of Mr. Justice Pattison, in 1824, the whole belongs); our Sister, the Church of Scotland; and the Secession Synod of that Church.

The other half is to be divided among the two dozen various sects or separatists from the Vatican to the rational Christian Owen's disciples—for the only qualification necessary is assuming the name Christian; easily done when any thing can be got by it.

The bill was only now on the table of the house, and as he understood This, however, bad as it is, is not the worst feature, when we consider that the great mass of our emigrants are of the poorest class; for the distribution amongst these various and undefinable claimants is to be apportioned in direct opposition to the Scriptural principal, by which the Religion of Christ has hitherto been distinguished—"To the poor the Gospel is preached." The new reading is—To the rich a gospel is to be preached,—for the division of spoil is to be distributed in proportion—not to the need of the people, but to the amount of subscriptions each annually raises in support of their form of religious worship—thus reversing Jehovah's declaration, "The poor shall be filled with bread,

but the rich sent empty away." [This provision in the Bill was subsequently changed. ED. CH.] Apart from any other question, surely nothing can be more iniquitous than thus to rob the poor who are unable to subscribe, to provide fanciful systems for those whose subscriptions shew they could provide for themselves, if they would.

I am next to give a specimen of the Voluntary System proposed by these legislators; and I take it without remark from the Re-Port of Lord Gosford, Sir Geo. Gipps, and Sir Charles Grey. I must add, however, that in my own mind, I am not disposed to implicate the last in any such absurd, wild, and irreligious proposition.—But to the extract.

Appendix to 1st Report of Canada Commissioners, No. 12. Dec. 17th, 1835. Hon G. Moffatt and Hon. P. M'Gill examined. After some leading questions relative to the Reserves, the drift and bearing of which are sufficiently apparent, comes the follow-

a deep sensation amongst the Protestant public. In less than there should be a building for worship, and a Minister's house, whole being property of the state; and that on the death of the Incumbent, three-fifths of the inhabitants should be allowed to petitiou for the appointment of a minister for life from any one of the four sects," (these being stated in the former question, to be Church of England, Roman Catholics, Church of Scotland, and Wesleyans,) "and that it should be lawful for the governor, on such petition, to appoint accordingly; what would be your opinion of such a plan?"!!!

"I am of opinion that such a plan would be inexpedient, for the remaining two-fifths would have great reason to complain. With the exception of Lower Canada, where Roman Catholics prevail. I do not think that in any district, parish, or township, three-fifths would be found to concur."-Now mark!

"If three-fifths did not concur, would it not be an easy mode of delivering the Government (Christian !!!) from the burden of supporting an established clergy?"

Both Gentlemen evidently were aghast at such a proposition and Mr. M'Gill answered-"I have not directed my thoughts particularly to this, and I did not come prepared for such an exmination,"

The Representatives of the British Government, however, seem not to have been taken aback by this reproof, for the examiner proceeds-

"When you say the other two-fifths would have reason to omplain, do you bear in mind the circumstance that they would see at the same time, that in those districts where persons of their persuasion formed a majority, (be they Turk or Heathen the rule applies,) their minister were supported out of the funds of the public?" "I think that in very few places three-fifths would concur; but even if they did, I do not think the other two would he satisfied "

No remark is necessary upon such a heinous anti-christian pro position from British Statesmen, further than to ask, how any clergy can teach their people to reverence a Government which thus sets the rights of the Almighty at defiance to save a penny? W.J. D. WADDILOVE. I remain, yours truly, Feb. 22, 1840.

### Civil Entelligence.

Our dates from England, by late arrivals, are to the 25th March. From various sources we glean the fol-

THE CHURCH IN CANADA.

House of Lords, March 23. Viscount Duncannon laid on the table several papers relating to Canada, the titles of which we did not collect; and also the act passed by the Legislature of Upper Canada for the sale of the

clergy reserves.

The Archbishop of Canterbury could not but express his surprise at the Noble Lord's proceeding. He certainly should have expected from Government some explanation of their intentions respecting the very important measure which had just been laid on the table. [Hear, hear.] In the Act passed in 1791, one seventh of the lands, called clergy lands, in Canada, were reserved for the maintenance of the Protestant clergy in that province and the same law enacted that any subsequent measure which might be brought before Parliament for altering the disposal of these clergy reserves should be laid on the table of the Houses of these clergy reserves and the second state of the second s ok away all the provision of land which had been made for the Church of England clergy in Canada, and gave one-fourth to the Church of England clergy, one-fourth to the Church of Scot-land clergy, and two-fourths to Dissenters of every denomination What he had to complain of was, that in this case the Act of 1791 had not been complied with, for instead of there being thirty days between the laying the act on the table of the House and its passing, there would be only 23 at the most, owing to the intervention of the Easter holidays. [Hear.] Another ground of complaint was, that whereas the Act of 1791 was passed for the support of a Protestant clergy alone, the present Act gave part of the reserved lands to Roman Catholics. [Hear.] ceedings of a similar nature were carrying on in Australia, where seventeen twenty-thirds of the population were members of the Church of England; there also reserved lands had been set apart for the clergy, which had been resumed; but the principle was apart for the clergy, which the same—that of depriving the clergy of the maintenance which had been set apart for them by the provision of the parliaments of former times. [Hear.] He trusted their Lordinjus would not sanction a measure which would go nigh to ex-nguish the Church of England in Canada, and which tended to winote religious dissensions in that Province. [Hear.]
Viscount Duncannon said that he laid the papers on the table in

Rev. Prelate interrupted him he was about tomove that the papers | disappre

The Archbishop of Canterbury explained.

Viscount Melbourne said that he could not submit to the charge that the government had acted unfairly. They had done all that was prescribed by the act of parliament. They were directed to lay the bill on the table of the house, and if it remained unobserved upon for thirty days it was competent for the government, as it undoubtedly was its intention to do, to advise her Majesty to as it undoubtedly was its intention to do, to larve he halpest be give it her assent. The provisions of the bill were open to parliament, and it was competent for any noble lord to take what measures he pleased in relation to them. Thirty days were quite sufficient for that purpose, and therefore he did not think that the government was liable to the charge of unfairness which the most

overnment was name to the daily of thindrices which the most ever prelate had brought against it. (Hear, hear.)

The Bishop of London said that he thought, in a matter of such mportance, the government ought to have given some intimation f its opinion as to the merits of this legislative measure. The noble lord the Secretary for the Colonies said that he would give that intimation when he laid the bill on the table of the other house; and the noble viscount (Melbourne) had now intimated that it was the intention of the government to advise her Majesty to give her assent to this bill. He had heard that opinion from the noble viscount with the greatest pain, because he believed that this neasure was most unconstitutional in its character. The bill professed to consult the good of the Church, and at the same time despoiled it of all its property, restoring afterwards one-fourth of that which legally belonged to it. It might be necessary to con-sult the learned judges on this point. He trusted, however, the house would not suffer the legislature to disgrace itself by passing such a measure. (Hear.)

Lord Holland said that the right rev. prelate seemed to have overlooked the fact that this was not a bill in parliament, but a bill which had received the sanction of the Colonial Legislature.

Lord Ellenborough said he thought that the government could not have delayed this measure, but at the same time he felt the inconvenience of laying the bill on the table in the absence protem of all the noble and learned judges. It perhaps might be a question whether or not the Colonial Legislature had exceeded the powers granted under the Quebec Act. He thought that there that it was carried by a majority of the Assembly, fairly representing the people of Canada which had agreed that this was a measure of compromise for the purpose of settling the most diffi-cult question which ever agitated that colony—(hear, hear)—he could only say that it would not be without great consideration and considerable hesitation that he should join in any vote for the purose of inducing the house not to suffer the bill to pass into law.

The Duke of Wellington said that he wished to know the date of this bill, and whether it was passed before or after the reception of a certain despatch from the Secretary of State relative to the administration of the civil government of Upper Canada!

Viscount Duncannon said that the bill passed the House of Assembly on the 15th January, 1840, and the Legislative Council on the 20th of January, 1840.

The papers were then ordered to be printed.

House of Commons, March 23. Lord J. Russell-I shall now allude to the question of the clergy reserves, and I hold in my hand a despatch from the Governor-General which accompanied that bill. The house is aware that by the act of 1791 one-seventh of the land to be granted was that by the act of 1791 one-seventh of the land to be granted was set apart for the Protestant clergy. It was stated that the Provincial Legislature might repeal that act; but it must be laid upon the tables of both houses of parliament, and the consent of the crown could not be given for 30 days after. The subject was repeatedly brought under the notice of the legislature of Upper Capacitals are the adverted from the Secretary of State 1821. peatedly brought under the notice of the legislature of Upper Canada—once by a despatch from the Secretary of State to Sir J. Colborne. The opinion of the House of Assembly of Upper Canada upon this subject has very little varied during a long course of years. Their opinion has, generally speaking, been in the first place that the clergy reserves ought not to be set apart solely for the clergy of the church of England. As little were they ready to agree that these reserves should be set apart solely for the Church Suppose the province divided into districts, in each of which

respect to those reserves has been, that they ought to be given to isters of every Christian denomination; but so much difficulty was observed in the way of attaining this object that other schemes were proposed. It was thought that the reserves ought to be given for the purpose of education, and, in some cases, to the building of places of public worship. In 1825, when Lord Bathurst was colonial secretary, the House of Assembly passed certain resolutions in favour of appropriating the clergy reserves to educational purposes, and to the erection of places of worship. A bill to that effect was brought in and carried, by a majority of A bill to that effect was proport in and carried, by a majority of 21 to 9, for the appropriation of the reserves to purposes of internal improvement. In 1829 and 1830 an address was agreed to for their appropriation to the promotion of education, and the general content of the promotion of education, and the general content of the promotion of education, and the general content of the promotion of education, and the general content of the promotion of education, and the general content of the promotion of education, and the general content of the promotion of education, and the general content of the promotion of education, and the general content of the promotion of education and the general content of the promotion of education and the general content of the promotion of education and the general content of the promotion of education and the general content of the promotion of the promotion of education and the general content of the promotion of the promoti ement of the province. In 1831 it was resolved that to give the reserves to the support of one church was unjust and impolitic, and they should be devoted to the advancement and the ction of places of public worship. In 1831 and 1833 bills were brought in proposing the appropriation of them to educa-tion. Those bills were, however, lost. In 1835 there were similar measures. In 1836 it was proposed to devote the reserves to purposes of general education, and in 1838 it was proposed to ote them to the maintenance of the Christian religion in the In 1839 various plans were proposed, one s, that the amount should be under the controll of the local rislature. With respect to the nature of the plan proposed by legislature. With respect to the nature of the plan proposed by the Governor-General, and agreed to by a large majority of the House of Assembly, he proposes, first, that those sums of money which are now given for life, and which are placed on the territorial revenues, should be placed upon any sums to be derived from the clergy reserves. The church of England and the church of Scotland are to have half of the sums that may be derived from the arrent respective of the the same, or any rents to be derived from the appropriation of the clergy reserves. He goes on to say that the remaining half shall be divided among other denominations of Christians in the pro-rinces for certain uses, such as registration, in proportion to the number of those sects. [Such, we believe, is the substance of the plan read by the noble lord, but his lordship being indistinctly heard in this portion of his speech, we cannot vouch for the accuracy of our report.] There can be no doubt that this is a question upon which a very strong feeling has existed in Canada—so strong, indeed, that I have heard from more than one quarter that part of the insurrection which took place three years ago in Upper Canada was to be attributed far more to the excitement that pre-Canada was to the color, than to any wish to separate the colony from the crown. (Hear, hear.) There are various feelings prevailing, but all of them are against the sums being entirely appro-priated to the Church of England. There is a strong feeling, no nly in Canada, but on the continent of North America, against only in Canada, but on the continent of North America, against the established church having there superior rights and privileges. Entertaining that opinion, they of course could not agree that there should be any peculiar privileges, or such a large distribution of these clergy reserves to the established church in Upper tion of these clergy reserves to the established church in Upper Canada; because, according to the accounts I have heard, the number of the members of the church of England does not amount to one-fourth of the entire population of the province. (Hear, hear.) The Wesleyan Methodists have had strong objections to any part of these reserves to the proportion of the province of the carry part of these reserves to the province of the control of the province of the carry part of these reserves to the control of the province of the carry part of the province of the province of the carry part of the province of the p in the House of Assembly the great majority of members of the church of England voted in favour of this bill. That is stated in the despatch. I would rather, on the whole, say that I am content with the distribution just made by the authorities in Canada than say that on abstract grounds that settlement is the best that could be made. Various reasons may be urged against that settlement, but I do not think they could be urged with equal weight to that of preserving the peace of the province. It seems better that that which has most disturbed and divided the people should be, if possible, settled by the various branches of the legislature, without the interposition of parliament. For my own part, if I had to propose any scheme for the settlement of this question, I admit I should find it difficult to form one which, on the one han should meet with the concurrence of parliament, and on the other which should not be met by the decided disapprobation of the people of Upper Canada.

Mr. Hume said, he did not expect any beneficial or satisfactory result from the passing of the bill. Every thing that the colonists wanted ought to be granted; the collection of their own evenue, the legislative assembly uncontrolled, and other de-nands. It was not possible that the union of the provinces could strengthen the connection with England, nor peace and goodwil be established, unless the legislature had their rights. He wished the Clergy Reserves bill to be rejected until the people were united

and in a condition to act for themselves.

Sir R. H. Inglis rose to protest against the Clergy Reserves ondition to act for themselves. Bill, and was satisfied that Parliament would not suffer it to be come a part of the law of the land; for the Assembly had no right to dispose of property that was not their own, and which, being made over to a Protestant Clergy, could not mean any other The Bill on the table, he said, never sect or denomination. could produce peace in the nature of things, because it was founded on injustice; and they had no right to expect a blessing on a measure which deprived any individual, or a public body, and most of all the Church, of that property which belonged to it. He, therefore, reserved himself for the future stages of those

Mr. Pakington said, that he entertained grave and serious the customary way. If anything were irregular he could say it was on the part of the most Rev. Prelate, who had originated a discussion on this subject without any notice. When the most the Clergy Reserve Bill, it met with his strongest and deepest bation, the principles of which he entirely condemned but he would abstain from going into its detail until its provisions should be before the House, though he had himself seen the Bill. He maintained that the passing of this Bill by the Provincial Legislature, was inconsistent with the laws and constitution of the Colony. There were two points of doubt,—one as to whether or not the Legislature of Upper Canada, under the provisions of the Act 29d Geo. III., had any right to pass a Clergy Reserves Bill which should have a retrospective effect. The other point arose under the 7th and 8th Geo. IV., which provided that the proceeds from the sales of Reserves should be vested in Exclisit funds; whereas the present Bill proposed their investment in the Colonia

> Sir C. Grey expressed his dissent from the views and opinions of Mr. Hume, as regarded Lower Canada. He did not, however, believe that the measure of the Union would produce contentment, though he did not agree with Mr. Hume, that the Bill would create discontentment. As to the Clergy Reserves, he found when in Canada, that it would be impossible to sustain the claims made by the Church of England, to the exclusion of the Church of Scotland. It was, however, impossible, to pass a measure in which all parties would concur.
>
> Sir R. Peel said, if the House was at this moment to enter

into a discussion of the subject, it would be in the absence of most important documents—in the absence of the enactments by most important documents—in the absence of the enactments by which the noble Lord proposed, in case of the Union of the Canadas, to carry it into effect; and, arx, without the knowledge of the provisions of the Bill by which the Colonial Legislature proposed to deal with the Clergy Reserves. It might be said, that although they were not in possession of the Bill, they were in possession of its general enactments, and that they might discuss its general principles. But there were other documents not before the House: he meant those despatches from the Governor General of Canada which he presumed the noble Lord intended to produce. So that, reserving his entire unfettered discretion to consider this measure in a manner suitable to the immense importance of the subject, and to the great interests involved in it, he was desirous of postponing the discussion with regard to the ne was desirous of postponing the discussion with regard to the principles and details, till the documents were produced—namely, the enactments to give effect to the measure, and the despatche the enactments to give effect to the measure, and the despatches of the Governor General. His chief object in rising, was to ask of the noble Lord what he proposed to do with the Clergy Reserves of Lower Canada? The Legislature of Upper Canada had sent for the consent of Her Majesty a measure respecting the Clergy Reserves of the Upper Province, and he understood that if no dissent was signified in this or the other House of Parliament, the noble Lord was prepared to advise the Crown to sanction it; and he wish to ask the noble Lord what course he intended to pursue with regard to the Clergy Reserves of Lower Canada?

Lord John Russell replied that he was not prepared to introduce

Lord John Russell replied that he was not prepared to introduce any enactment with regard to the Clergy Reserves of Lower Canada. Upon which Sir Robert Peel remarked, that in that case the noble Lord proposed to reserve to the United Legislature the power of dealing with the Clergy Reserves in Lower Canada, subject to the provisions of the Act of 1791. Lord John Russell believed that if the Royal assent should be given to the Bill, the effect would be, that no power would be given to the United Provinces to legislate on the subject: but they would have the power of interfering with the Act, and any Bill of the kind, not being subject to the Act of 1791, might be assented to by the Local Government. to the Act of 1791, might be assented to by the Local Government. Sir Robert Peel asked, if in the event of the Union the United Legislature passed an Act appropriating the whole produce of the Clergy Reserves to secular purposes, would it become law if laid before Parliament for thirty days? Lord John Russell believed the Legislature would have that power, subject to certain exceptions as to certain parts of the property already given to endowments. With regard to the Act 7 and 8 Geo. IV. providing for the sale of one fourth of the Clergy Reserves, and the investment of the proceeds in England, the greater part had been invested there, and the opinion of the Law Officers of the Crown vested there, and the opinion of the Law Officers of the Crown being taken as to whether the proceeds should be reinvested in Canada, their opinion was, that an Act of the Imperial Parliament was requisite for that purpose. It would therefore be necessary to bring in a Bill to carry into effect that part of the Bill of the Probring in a vincial Legislature that was to empower the Crown, or any authority under the Crown, to transfer the money from England to Ca-

After some further desultory conversation, leave was given to

UNION OF THE PROVINCES.

Referring to the period when the proclamation of the Union of the Canadas should issue, Lord John Russell said, that it must be made at a very early period, as the House of Assembly of Up per Canada expired in the course of the present year, and if the Union were delayed, it would be necessary to dissolve the present House, and call a new one, which was not desirable. His Lordship proposed that the United Canadian Parliament should first

sit the year after next, 1842.

Regarding the constitution of the Legislative Council, his Lordship said, that the nomination of Councillors should be for life, to be disqualified only by subsequent acts of bankruptcy or crime. It was desirable also that the parties might have the power of resigning—the number of the Council was not to be less than

After stating the number of members for the Assembly, Lord John Russell said that the electoral districts would, in Upper

Canada, be generally adhered to, but that in Lower Canada Canada, be generally adhered to, but that was proposed to revert to the divisions as they existed previous to 1829. Although the Act passed in that year was avowedly for the purpose of getting rid of inequalities in the distribution of Members, yet greater complaints had been made since that time than ever, the British race complaining that they had not a fair It was proposed now, in order to reduce the number to what he had mentioned, taking generally the existing divisions, that only one Member should be sent for each county and one for each town.

one member said to establish the counties, the towns of Kingston, Hamilton, Brockville, London, Niagara and Cornwall, should have one Member cach; and in Lower Canada, that Montreal, Quebec, and the town of Three Rivers should each have one Member. The rest of the Members in each Province, were divided into districts called counties. In no case, he believed, had they placed together counties, which before 1829 were separate, but they had in nine instances combined counties which had been separated into two by that Act of 1829. The result was there would be thirty-nine Members for Upper, and thirty-nine for Lower Canada, making a total of seventy-eight. Respecting the settlement of a civil list for the united Provinces, his Lordship remarked that it was proposed that the Governor and

ins Lordship thanked that it are a proportiation, while with regard to the Civil Establishment, the Civil Secretary, and other civil expenses, the amount should be voted either for a period of years the life of the Queen. The Governor General was not able to fix the precise amount; but the estimate was, for the Governor and the Judges £45,000, and the other expenses of the Civil government £30,000 more. It was therefore proposed that £75,000 er annum should be set apart, including also a sum of from £5000 to £6000 for pensions,—permanent appropriation being made for the Governor and Judges, and the remainder as he had stated, for a period of years or during the life of the Queen. Of course, on he demise of the Crown, the whole of the territorial revenues of the Crown would revert to her Majesty's successor. He also prothe Crown would revert to her Majesty's successor. He also proposed, in such case, that the duties given by Lord Ripon's act to the Assembly, arising under the 14th Geo. III, should be considered part of the Crown Revenue. The Assembly then not having the power of originating money votes, and as he hoped an ample civil list would be given for carrying on the government of the Province, and defraying the necessary expenses of the Courts of Justice, one great source of contention between the Assembly and Justice, one great source of contention between the Assembly and he Crown would be taken away.

Mr. Hume said that the Clergy Reserve Bill, as passed by the Legislature of Upper Canada, was wholly distasteful to the peo-de of that Colony; it would have no such pacifying effect as the Noble Lord anticipated from it. A matter so important should have been left for the new United Legislature to deal with. He hen made divers objections to Lord John Russell's plan, which was not popular enough for his notions. He was persuaded that if the new Assembly should be properly elected, A YEAR WOULD NOT ELAPSE BEFORE THEY WOULD DE-MAND THE RIGHT OF TAKING THE MANAGE MENT OF THEIR AFFAIRS INTO THEIR OWN

In the House of Commons a royal message was received, the intent of which was the grant of an annuity to Lord Scaton (Sir John Colborne). Lord John Russell produced papers relating to Canada—the union bill and clergy reserve bill—on which a debate

March 24. In the House of Lords a royal message concerning Lord Seaton was received, similar to that in the House of Com ROYAL ENGINEERS .- Major Bonnycastle was presented at the

Levee, on Wednesday, and received the honour of Knighthood. Sir Richard is under orders for Ne of oundland, the Master General having appointed him to the command of the Engineers there. - United ervice Gazette, March 21.

The petition of Mr. Howard's clerk, that some provision might be made for his support while imprisoned, was rejected, 88 to 63.

Prince Albert has been honoured with the degree of doctor of civil law by the University of Oxford.

The Earl of Derby has had another paralytic stroke. Lord

Lyndhurst was getting better.

Postscript .- By the arrival of the packet ship United States at New York, London dates to the 31st March have been received. The Ministry have again been defeated by a majority of 16 in a House of 484 members, on a Bill for the registration of voters in Ireland. On the 27th March, the Archbishop of Canterbury gave ne would move an Address to the Queen, praying her day.—Correspondence Montreal Courier. not to give her assent to the Clergy Reserve Bill. The pension of £2000 per annum to Lord Seaton, was moved in the Commons by Lord John Russell and seconded by Sir Robert Peel, and carried, after some opposition from Mr. Hume, by a majority of 82 to 16 .-The French Ministry have carried their Secret Service Bill by a majority of 86, -ayes 246, noes 140. Reports were in circulation that the Shah of Persia had declared war against Turkey.

# UPPER CANADA.

ST. GEORGE'S SOCIETY AT TORONTO.

From the Patriot.

The sixth anniversary was celebrated on Friday last—the mem The sixth anniversary was celebrated on Friday last—the members of the Society, and many other Englishmen, assembled at the Ontario House, where a new Standard, (a superb Union Jack made under the direction of Mr. Thomas Moore,) was presented to the Society by the President, the Honourable R. S. Jameson. The Society accompanied by the sister societies, proceeded in procession to St. James's Church, where Divine Service was read, and a sermon preached by the Chaplain. Rev. H. Scadding.—

The discourse was eloquent and appropriate, and was listened to with much attention—the proper Psalms and Lessons for the day were selected with taste, as will be seen by the following references. The notes we took of a portion of the Rev. Gentleman's discourse will be 'read with satisfaction.

PROPER LESSONS—Deut. viii.—Pet. ii. to v. 17.

PROPER PSALMS—122, 133, 137.

TEXT,—Acts, vi. 26. "Sirs, ye are brethren."

Text,—Acts, vi. 26. "Sirs, ye are brethren."
"Every one, in his calm moments of reflection, acknowledge the theoretical necessity and excellence of unanimity; and yet to what a limited extent does the blessing prevail. What countless numbers are there whose life, profession, and business it is, to keep up discord in the world; to cherish a conflict of opinions; keep up discord in the world; to cherish a counter to opinions, to preserve men in a divided state; whose meat and drink it is to kindle and keep awake the malignant passions of men; to seek to put those out whom God would exalt; to magnify trifles; to supply incessant causes of discontent; thus creating a demand which, whose minds, from a constant habit of irritation, are alive to every trivial fault; but dead to the thousand comforts and blessings which ought to excite their gratitude, and in the consideration of which every petty complaint ought to merge. O how far from the spirit of Christianity must such men be! How unconscious must their group, he of that does like it for the supply, would, for the most part, never exist; -men, conscious must their souls be of that dove-like, peaceful, quiet temper which passes all understanding. They live, as it would seem, in an atmosphere of bitterness; and the emanations from their minds carry with them a portion of the air in which they

their minds carry with them a portion of the air in which they were produced. The contagion of restlessness, and a sour unhappiness, is thus borne, alas! too far and wide. A spirit of evil is thus insinuated into the unsophisticated and meagrely-informed circles round the remotest fire-sides.

"Our solitary backwoodsmen, when visited by the ever-welcome record of things passing in the world, the perusal of which is, perhaps, one of the most important, and might be one of their most important, as well as the produces. their most innocent, nay, beneficial resources, ought to have views and opinions laid before them tending to cheer, encourage, and make them happy; views and opinions tending to assist them in bearing up against the real hardships which they have to endure, and supplying them with the practical experience of others, and pointing out whatever advantages lie around them. In but few instances, have the truths of the religion of the Prince of Peace regular and stated access to their fire-sides: there has, as reace regular and stated access to their lire-sides: there has, as yet, been little opportunity of bringing to bear upon their minds, the soul-subduing power of a sober and quiet religion. This is the influence, acting from age to age, and piously handed on from father to son, which has produced such peaceable fruits of righteousness in old communities: and, denied though it may be, it is the firm conviction of not a few, that it has been the avowed and surfamatical distributions of not a few, that it has been the avowed the minuence, acting from age to age, and plously handed on from father to son, which has produced such peaceable fruits of righteousness in old communities: and, denied though it may be, it is the firm conviction of not a few, that it has been the avowed and systematic diminution of this long-established influence, that has produced that canker at the core, of which our Fatherland, and communities nearer to us, yea, and ourselves, are sickening even unto death. The only influence, for the most part,

which has found access to our remote population, has been that of the Press: and would to God that we could say that, that in-fluence had, in all instances, brought healing on its wings. But can we say this? O how solemnly conscientious ought they to be, who supply thoughts and ideas to those who think little for themselves!"

A collection amounting to £5 15s. was made in aid of the

Charitable funds of the Society.

After Divine Service the Societies marched to Government House, and returned to the Ontario, where the usual courtesies were paid to the sister Societies, and acknowledged by them; the day was very favorable, and as the procession passed through King Street, which in some parts was decorated with coloured streamers, the effect of the bright and glowing colours of the Banners, gently stirred by the breeze, was extremely picturesque,the Band of the 32nd Regiment preceded the procession playing

The Society dined together in the evening at the Ontario

On Thursday, April 23d, the very handsome Silver Cup, made by Mr. Stennett of Toronto, was presented to Colonel, the Aonourable Sir Allan N. Macnab, by a numerous deputation of the Mechanics of this town, in testimony of their high esteem, nd approbation of the private and public conduct of Sir Allan .-

This City and vicinity were visited with a severe hail storm on Saturday, and much damage has been sustained; the hall stones were of remarkable size, some measuring 44 inches in circumfe-

An immense number of panes of glass were broken in the houses of many persons, and in the hot and green houses of the gardeners, besides causing much injury to the young plants.—

### LOWER CANADA.

From the St. Francis Gazette. We are happy in being informed the new Stone Episcopal Church at Kingsey is to be built from designs by our respected townsman, Mr. Footner, Architect, whose drawings were submitted to the Committee with others from Quebec .- The design is from the purest models extant in the old country, and of the style of the 12th century, strictly in keeping with an article on Church Architecture which appeared in the Church, Upper Canada paper. The Building Committee for a new Episcopal Church in this town, have also approved of a Design by the same Architect, which we hope to see commenced early in the ensuing spring-the site only remains to be approved of a Com.

We are glad to perserve that the building of the Mc-Gill College on the Mountain is promossing rapidly, and from the number of men at present engaged b

contractor, it will soon form a prolandscape, of Mount Royal. The masonry of the basement and first story of the centre, and also the basement, first and second stories of the left wing, have been completed, and if we may judge of what the building will be rom that portion of it which is already visible, we think it will be the finest building in British North America. The site is a peculiarly good one, commanding an extensive view of the city, the river, and scenery as far as the eye can reach on three sides, and the manonry is remarkably solid and substantial. - Montreal Herald.

THE ARMY.—The Grenadier Guards were inspected yesterday forenoon on the Champ de Mars by Major General Clitherow. It is understood that they will proceed to Quebec on Monday evening.

The Royal regiment will be inspected on the Champ de Mars this forenoon, and will leave Montreal for the London District, in Upper Canada, on the 1st May.

The 24th regiment will be inspected on the Champ de Mars on Monday, and will shortly afterwards proceed to their new destination in Upper Canada .- Montreal Herald, April 25.

SATURDAY EVENING, -7 o'clock, April 25. FIRST ARRIVAL FROM SEA.

About four o'clock this afternoon, the Telegraph announced a square rigged vessel, and about an hour and a half after, she arrived in port, and proved to be the Ship Vere, Captain Wills, 26th March, from Poole, consigned to W. Price & Co. in ballast. She reports having seen thirteen vessels in the Gulf, one off Seven Islands, the Reaper, also from Poole. Captain Wills also reports having seen a great quantity of ice in the river, and reports, should the wind continue fair, that several will arrive in port by to-morrow.

Several schooners have also arrived in port to-day. The Charlevoix arrived at 7 o'clock yesterday evennotice in the House of Lords, that on the 10th April | ing, and the British America shortly after 12 o'clock to-

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

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

TO THE MEMBERS OF THE WESTERN CLERICAL SOCIETY. Reverend Brethren,—It becomes my duty to apprise you that the next Quarterly Meeting of the Society will be held (D.V.) at the residence of the Rev. J. Gamble Goddes, Hamilton, on Wednesday, the 13th of May, inst., at 10 o'clock A.M. WILLIAM McMURRAY,

Dundas, April 22, 1840.

BIRTHS.

On the 23d April, at Handiton, the lady of Edward Ritchies At Belleville, on the 18th inst. the Baroness De Rottenburgh,

of a daughter. On Thursday, the 23d instant, the lady of J. S. Innes, Esq., Northfield, of a daughter.

MARRIED.

At Schenectady, State of New York, on the 23d ult., by the Rev. T. C. Reed, George Strange Boulton Esq. of Cobourg, to Anna Maria, widow of the late N. F. Beck Esq., of Albany, and Aughter of the late J. Walton Esq. of Schenectady.
At the residence of Alexander Chewett, Esq., Sandwich, on

Thursday, the 16th of April, by the Rev. W. Johnson, Mr. Henry C. Grant, Editor of the Western Herald, to Mary, daughter of Mr. John Findlay, of Paisley, Scotland.

By the Rev. Henry Patton, Rector of Kemptville, on the 6th
April, Mr. Thomas Mussell, to Miss Alice Molony, both of the

wiship of Wolford.

By the same, on the 16th ult., Mr. Charles Jones, to Miss Grace

By the same, on the 16th ult., Mr. Chales voice, the Catherine, both of the township of Oxford.

By the same, on the 20th ult., Mr. John Rath, of Kemptville, to Miss Ann Beckett, of Oxford.

On the 24th Feb. last, by the Rev. T. B. Fuller, Mr. John Mc-Keine, to Catharine, only daughter of Capt James Bell, of Zone.

On the 17th March, by the same, Capt James Cameron, to Elizabeth, eldest daughter of Capt. James Gibson, all of Lowis-

On the 23d ult., at the residence of Thomas Kirkpatrick,

Esq. Kingston, by the Rev. R. D. Cartwright, James Wallis, Esq., of Fenelon Falls, to Janet, youngest daughter of the late Alexander Fisher, Esq., of Adolphustown.

On the 29th ult., at St. Peter's Church in this town, by the

On the 29th ult., at St. Peter's Church in this town, by the Rev. A. N. Bethune, William Mulgrave Boswell, Esq., Barrister at Law, youngest son of the Hon. Walter Boswell, R. N. of Beechgrave, near Cobourg, to Eliza, youngest daughter of the late Mr. John Gravely of Spofforth, Yorkshire, England.

DIED.

At Quebec, after a long and painful illness, which she bore with great christian resignation, Anne Bligh, wife of Henry Grasett, Esq., M. D., D. I. G. H., aged 48 years. Mrs. G. leaves a large circle of mourning friends and relatives.

At Lower Lachine, on Saturday, 18th ult., after a short but severe illness, Richard Newman, third son of A. C. Newman, Esq. aged eleven years, deeply regretted by all who knew him.

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#### Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART IV. OF THE GOVERNMENT OF THE CHURCH OF ENGLAND.

Q. 113. What are the peculiar duties of a Bishop? A. Each bishop is the pastor of a whole diocess, and has the charge of all the souls in it. He has also the right of ordaining priests and deacons, with the government of the Clergy and authority to inquire into their conduct and to suspend them if he think proper. His other duties relate to the use of his ecclesiasthink proper. His other duties relate to the use of his ecclesias-tical patronage and his conduct as a member of the House of Peers.

[ These holy men ofold thought the office of a Bishop so prodigious a work and more than human undertaking, that they were loath and unwilling to yield themselves to the desires, importunities and even violence of those christians who looked upon them as fit for so great a work in the Church ; they said ' Nolo Episcopari' in good carnest. St. Ambrose was for his learning, integrity, piety, and eloquence, so esteemed in his secular employment, as a judge, that the faithful people of Milan, thought him more fit to be their Bishop and chief pastor, to guide by teaching and governing them in matters of religion. They in a manner forced him from the tribunal to the cathedral with pious compulsions to avoid which he fled by night.'-Gauden.

Q. 114. What is the power of ordination committed to Bishops? A. It is, in other words, the power of selecting and nominating the individuals who are, in process of time, not merely to possess the whole preferment of the Church of England, from the most inconsiderable curacy to the most lucrative benefices and the most honourable stations; but to be the only authorized dispensers of religious instruction to all the members of the church from one extremity of the kingdom to the other.

Q. 115. What is the common argument for the exclusive right of the Bishops to ordain?

A. That they have derived it by uninterrupted succession from the Apostles. The constitution and law of England, however, seem not to refer to uninterrupted lineal descent, but to the king as vested by act of parliament, with a fulness of authority in these realms, empowering and authorizing Bishops to ordain.

Q. 116. What is the secular power and dignity with which

Bishops are invested?

A. They have their respective courts of judicature, and issue out writs in their own name. Their jurisdiction extends to all causes concerning marriages, wills, administrations, &c. &c.

['I do not much consider the secular parade and equipage further than as public encouragements of merit, as excitements to excel, as noble rewards of learning, and as external decencies or solemnities, which set off and embroider authority in the sight of the vulgar ..... I think nothing further from a true bishop than idleness set off with pomp, than ignorance decked with solemnity, than pride blazoned with power, than covetousness gilded with empire, than sordidness smothered with state, than vanity dressed up with great formalities. Bishops should not be like blazing comets in their dioceses, having more of distance, terror, and per ... ence, than of light and celestial virtue, but rather as fixed stars of prime magnitude, shining most usefully and remarkably in the Church, during this night of Christ's absence, who is the only Sun for his light and spouse of his Church.'— Gauden.

Q. 117. Is it a plain, undeniable, historical fact, that in every age since the days of the Apostles, there have been presbyters and bishops in the visible church of Christ?

A. It is as plain an historical fact as that the Church has existed at all. Testimonies to this may be gathered from writers in all ages. I will quote two brief ones from the first class of writers immediately succeeding the apostles. Clement, in a very beautiful epistle to the Corinthian Church says—"The Apostles knew, through our Lord Jesus Christ, that strifes would arise for the episeopacy, &c.' And Ignatius, who lived in the same century, and was companion and friend of St. Peter, writes thus: 'Your celebrated presbytery, worthy of God, is as closely knit to the bishop as the strings to the harp; and so by means of your ununimity and oncordant love Jesus Christ is sung.'
Q. 118. Has it not been said that prelacy is a 'mere human in-

vention' arising from the corruptions of human nature and the

fascinations of Gentile philosophy?

A. The polity of the Hebrews, that sacred institution described A. The polity of the Hebrews, that sacred institution described and enjoined by the voice of the Almighty, was established on prelatical principles. And Christ himself made a distinction between the two classes of ministers whom he employed in establishing his kingdom upon earth; namely, the twelve apostles and the seventy disciples. The apostles also, those holy men, claimed and exercised authority over the persons whom they appointed to sacred offices, and even conveyed to others the privilege of commanding and rebuking the elder or priest.

[ If any opponent of Episcopacy will point out a time, subsequently to the apostolic age, when this institution began to be introduced among Christians, we will then listen to the that prelacy is a human invention. - The most subtle and shrewd among the enemies of the Church cannot find a beginning for Episcopacy later in its date than the times of the Apostles. The word bishop, indeed, underwent a change of meaning soon after the death of those divinely appointed governors of the faithful -It had been applied indiscriminately with the term presbyter to the second order of ministers; but when the personal servants of the Lord were all removed from this world, the title of Apostle was feeble words, for it borrows from death the power of its breaking up, through the lawlessness of ungoverned passions, of laid aside, and that of bishop was thenceforth exclusively used of ecclesiastical functi

Q. 119. Who are the Bishops' representatives and assistants?

A. The Archdeacons, of whom there are sixty in England.—
The other dignitaries of the Church are the Deans, Prebendaries, Canons, &c.; and the inferior clergy are the rectors, vicars, and

Q. 120. How many orders of Clergy are there in the Church? A. The Church knows only three orders, that of Bishops, Priests, and Deacons, or in other words, the office which Timothy and Titus held and the two offices under them. We use the word priest for presbyter of which it is a contraction (presbyter, prester, prester, priest.) If we examine the old Testament we find three ranks were appointed to minister in the temple, the high Priests, the Priests of the second order, and the Levites. Those in the Church of England whom we now term Bishops, answer to Timothy and Titus; they hold the highest office and are of the first or highest order or degree of rank in the ministry of their respective diocesan churches. They ordain and have under them in subjection to their authority, the order of Priests, Presbyters or Elders, who were also in the apostolic age in reference to their flocks, termed Bishops; and the order of Deacons; who now in the Charch of England, if they 'use the office of a Deacont well, purchase to themselves a good degree,' just as they did in the Apostles' days.

\*This power of Ordination was once delegated to Cromwell, a alayman, as vice-gerent to the King.

† Archdeacons were at first employed by the Bishops in more servile duties, and always in subserviency to the Urban or Rural Deans of Christianity, to whom they were as much inferior as their order of Deacons was to that of Priest. Till by the advantages of a personal attendance on the Bishop and a delegation to examine and report some causes, and a commission to visit some remoter parts of a Diocese, their power and dignity was advanced above the Archpresbyter or Dean.'—See Kennet's Parochial An-

1' What is the Deacon of some of our communities?' says Mr James in his Church Members' Guide, - Not simply the laborious, indefatigable, tender-hearted dispenser of the bounties of the Church—the inspector of the poor—the comforter of the distressed. No, but the bible of the minister, the patron of the living, and the wolf of the flock, -an individual, who thrusting himself into the seat of government, attempts to lord it over God's heritage, by dictating alike to the pastor and the members; who thinks that in virtue of his office, his opinion is to be law in all matters that in virtue of his office, his opinion is to be law in all matters of Church government, whether temporal or spiritual; who upon the least symptom of opposition to his will, frowns like a tyrant npon the spirit of rising rebellion among his slaves! Such men there have been whose spirit of domination has produced a kind of Deaconophobia (i. e. Deacon-horror) in the minds of many ministers, who have suffered most wofully from their bite, and have been led to do without them, rather than be worried any more.— Hence it is that in some cases the unscriptural plan of committees has been resorted to, that the tyranny of Lord Deacons might be

CHURCH CALENDAR.

May 3.—Second Sunday after Easter. 10.—Third Sunday after Easter. 17.—Fourth Sunday after Easter. 24.-Fifth Sunday after Easter. 28.—Ascension-Day. 31. - Sunday after Ascension-Day.

## M, GONTHIER'S LAST EXHORTATION TO HIS FLOCK.

In the Canton of Vaud, in Switzerland, is the town of Nyon, a beautiful and romantic spot. It is not, however, the purpose of this paper to speak of the natural scenery of the place, but to draw the attention of the readers of the Visitor to one who laboured to improve the moral and spiritual character of the people residing

M. Gonthier was the pastor of the Reformed Church in Nyon. To those committed to his care he for some time proclaimed the fundamental doctrines and holy precepts of the Gospel, -and with good effect. But, being attacked by a complaint of the lungs, he was deprived of the power of preaching these to his flock, consequently all he could do was to endeavour to enlighten and instruct his charge by his writings. It is not, however, necessary to mention his history farther, as this notice will be sufficient to make what I am going to introduce plain enough to all who read it. And it will be well for them if they apply what is introduced to themnelves, for there is no one, I am sure, who may not find something in what follows suited to his own case.

When M. Gonthier felt that he was approaching his end he wished to bid a last farewell to the members of his flock, whom he had been unable to instruct by his discourses for so many years. One day finding his strength increased a little, he had notice given in the Church that whoever wished to see him might come to his house .--Soon his chamber and the adjoining apartments were filled with persons, hoping to hear, at least, a few words from him. Then the dying Pastor, being raised in his bed of suffering, made a last effort, of which no one had thought him capable, and addressed, in a voice often interrupted, the most pressing exhortations to his dear parishioners.

"O my God!" said he in that solemn moment, "help thy poor and feeble servant, and put into his lips words which, by the power of thy Spirit, may contribute omething to thy glory, and be salutary to those who

shall hear them. "My dear brethren and sisters! this Church has never known, and will never know, the strong affection which binds me to them. My greatest cross, during these last years, has been my not being able to testify this affection, or to do any thing for them. But I could not; it was the will of God! It becomes me to bow and adore. I can at least say, that I have not passed a day without addressing to the throne of grace for this dear Church my prayers, unworthy indeed, but, the Lord knows, sincere.

"Let me speak to you of things of the greatest importance. I address you, probably, for the last time. \* Will you allow me now, on the borders of the grave, to put some questions to you?

"1. I know that some in this Church, I love to believe the number considerable, have come to the Saviour, and are cordially attached to him. I bless my God a thousand times for it. But do they guard carefully this prerious treasure of faith and love deposited in their hearts? Do they endeavour to cherish and increase it? Do they diligently avoid the places and occasions which might endanger their souls? Let them examine and tell .-Will not a deep sigh escape from their heart in reply! Well then, if you feel that you are wavering, go with humility, and anew, to Him who can . strengthen the

"2. Others are fluctuating\* between the Gospel and the world. You wish to take all the consolations, and all the joys which are found in Jesus, yet you reserve, perhaps, one earthly desire, one appetite to gratify .-But does not this desire, this appetite, separate between Christ and you? Is it not the source of your continual disappointments? Jesus has said, 'Ye cannot serve two masters.' As he gives you all, you must give yourself wholly to Him. It is not, observe, by your own strength I ask you to do it. I beg of you to ask God for strength to renounce all that removes you from him, and I know that you 'can do all things through Christ,' who will 'strengthen you.' Go to God by Jesus Christ; and the day when you shall give yourselves up to Him without reserve-that thousand times happy day-oh, what joys, what unspeakable joys, will fill your soul!

sembled now around me are some, probably, who have never seriously attended to their great interests. They suffer the days to pass, one after another, in trifling pursuits and diversions. Let them behold me; let them look at this flesh, which speaks more eloquently than my gates of eternity, and they will arrive sooner than they think. What will then become of them, if they are not found in Jesus Christ their Saviour? Oh! I conjure you in the name of God, and by your dearest interests, to think seriously of the salvation of your souls. I conjure you to fall, [as it were,] at the foot of Christ, and ask of him to open your eyes. I conjure you to take the us, and to serve some other collateral appendant needs; and all Bible in your hands, and to read it before God, imploring the face of heaven is a repository for influences and breath, fruitthe light of his Spirit. Pray to be able to say to him, 'Speak, Lord, for thy servant heareth.' \* \* \* \* If you experience any good impression, let it not vanish on leaving this place; but rather enter your dwelling, fall on t; do it again to-morrow; do it every day. Gradually day by day things will operate salutarily on your souls, and you will begin to breathe in peace and happiness, to

"3. Amongst the persons whom I rejoice to see as-

"Grant us the grace, O my God, us who are met here, to be one day united, all without exception, in heaven. Then we shall know how much we have been loved. \* \* \* \* In the name, and by the merits of Jesus Christ, I pray thee to hear me, O my God! for the love of our good and powerful Saviour! Amen. Amen."-Christian Observer.

\* That is, wavering, halting between two opinions.

which you before were strangers.

# MORAL HARMONY.

There is a cottage, and the children are playing around A sweet girl somewhat older sits knitting near the door, with its perfumed porch of honey suckles.

A man approaches that residence of innocence and Taylor. simplicity. He enters the lowly chamber. He claims an ancient acquaintanceship with the happy family. He is welcomed by the inmates, for he says he knew their father. The little ones climb his knee. He is made, in the true sense of that holy phrase, AT HOME.

Shall I describe the visitant? He wears the garb of a mechanic. He converses about science and the march of intellect. He declaims fluently concerning political rights and moral organisation, and talks of signing the people's charter.

"What is the charter?" asks a little boy, as he munches his brown bread and butter.

And that man seeks oftentimes the happy house .-And he gains the affections of the simple village maiden. Why should she doubt him? He was her father's friend. The days come when he speaks of marriage, but he has conscientious objections to banns.

Why? He is a philosopher. He has exploded that ancient folly, the Church of England. He believes in no God-not he! God, he maintains, is the invention of the priest! The philosopher would burn the cross of Christ for firewood.

"Do not marry him," whispers the conscience of his betrothed.

"I love him," replies her inclination. Conscience fails. The girl forgets her mother's re-

monstrance, and goes forth into the world with him to whom she trusted her guileless heart.

They arrive at — They are united at the Hall of Science, on the principles of social harmony.

And then there seemed a probability that the village girl would become a mother.

"How tiresome!" said her reputed husband, as he took the last shilling from her pocket during her calm sleep, and escaped from their little home two hours before daylight.

She laid the tea-things for him as usual in the evening, but he came not.

She trimmed her lamp at midnight, listening at every foot-fall as it echoed in the silent street, yet he came

And the truth by degrees stole on her desolate spirits. She went forth in distraction to the officers of justice. The old magistrate wept as he told her how she had been deceived. The cold-hearted workhouse received her, and the paupers looked bitterly askance as they saw there was no marriage ring on her finger. Her child was born, forlorn and fatherless—the weakly offspring of the broken-hearted.

There is a mad-house at D\_\_\_\_. There is a wreck of the once beautiful form. The symmetry of the features remains, but the lustre of reason has paled and expired. She moans and walks alone. The keeper will tell you that she is near her grave.

WHO IS SHE? WHO IS SHE? And a madman answers dolefully, she is a socialist's BRIDE. And the crowd of maniacs join in horribly,

> We sing in chorus, With death before us, Merrier than all the world besides; Let weal or woe Come or go, Here is a bonny SOCIALIST'S BRIDE.

And one madman chalks on the rough wall a skeleton. He calls it the sign of his inn. And underneath he scrawls with ominous fidelity the words-"HARMONY AT THE SIGN OF THE SOCIALIST'S BRIDE."

There is a pauper funeral. I ask the burly sexton why the females are so numerous and so angry. "O," says the man, "it's only a woman buried who was se-DUCED BY A SOCIALIST.

It is Sunday night. The Hall of Science is lighted. Strike up the violin. A man is dancing with a courtezan. Some one whispers in his ear, "your former wife died ast week in a mad-house.

Does he turn pale? No! he is a philosopher. Does he shed a tear? No! he is a SOCIALIST. Does he say anything? Yes! "what a pity she did

not make away with herself." Englishwomen! This is socialism!—London Watch-

### The Garner.

THE MORALITY OF THE BIBLE. It were no over-bold opinion, that, if the Bible were not the word of God, and could be proved to be not the word of God, it would nevertheless be the most precious of books, and do imneasurably more for a land than the finest productions of literature and philosophy. We always recur with great delight to the testimony of a Deist, who, after publicly labouring to disprove Christianity, and to bring Scripture into contempt as a forgery was found instructing his child from the pages of the New Tes tament. When taxed with the flagrant inconsistency, his only eply was, that it was necessary to teach the child morality, and that nowhere was there to be found such morality as in the Bible We thank the Deist for the confession. Whatever our scorn of man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of Scripture is a morality not elsewhere to be found; so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The Deist was right. Deny or disprove the divine origin of scripture, and nevertheless you must keep the volume as a kind of text book of morality, if indeed you would not wish the banishment from our homes of all that is lovely and sacred, and the voice. Let them reflect that they too must come to the the quiet and the beauty which are yet round our families .- Rev.

GOD'S PROVISION FOR MAN'S BODILY WANTS.

Is not all the earth our orchard and our granary, our vineyard and our garden of pleasure? and the face of the sea is our traffic. and the bowels of the sea is our vivarium, a place for fish to feed ful showers and fair refreshments. And when God made provision for his other creatures, he gave it of one kind, and with variety no greater than the changes of day and night, one devouring the other, or sitting down with his draught of blood, or walking on your knees, ask of God to keep it alive: this night do his portion of grass: but man hath all the food of beasts, and all the beasts themselves that are fit for food, and the 'food of angels,' and 'the dew of heaven, and the fatness of the earth;' and every part of his body hath a provision made for it; and the smoothness of the olive and the juice of the vine refresh the heart and make the face cheerful, and serve the ends of joy and the festivity of man; and are not only to cure hunger or to allay thirst, but to appease a passion, and allay a sorrow. It is an infinite variety of meat, with which God furnishes out the table of mankind. And in the covering our sin, and clothing our nakedness, God passed from fig-leaves to the skins of beasts, from aprons to long robes, from leather to wool, and from thence to the warmth of furs, and the coolness of silks; he hath dressed not only our needs, but hath fitted the several portions of the year, and made us to go dressed like our mother, leaving off the winter-sables when the florid spring appears; and as soon as the tulip fades, we put on the robe of summer, and then shear our sheep for winter: and God uses us as Joseph did his brother Benjamin; we have many changes of raiment, and our mess is five times bigger than the provision made for our brothers of the creation .- Bishop Jeremy

THE USE OF AFFLICTION.

The graces of the Spirit, as they come from the hand of God who infuses them, are nothing but pureness: but being put into a heart where sin dwells, (which till the body be dissolved and taken to pieces, cannot be fully purged out,) there they are mixed with corruption and dross; and particularly faith is mixed with unbelief, and love of earthly things, and dependence upon the creature, if not more than God, yet together with him; and for this is the furnace needful, that the soul may be purified from this dross, and made more sublime and spiritual in believing. It is a hard task, and many times comes but slowly forward, to teach the heart, by discourse and speculation, to sit loose from the world at all sides, not to cleave to the best things in it, though we be compassed about with them, though riches do increase, yet not to set our hearts on them, Psal. lxii. 10., not to trust in such uncertain things as they are, as the Apostle speaks, 1 Tim. vi. 17. Therefore God is pleased to choose the more effectual way to teach his own the right and pure exercise of faith, either by withholding or withdrawing those things from them. He makes them relish the sweetness of spiritual comfort, by depriving them of those ontward comforts whereon they were in most danger to have doated to excess, and so to have forgotten themselves and him. When they are reduced to necessity and experimentally trained up easily to let go their hold of any thing earthly, and to stay themselves only upon their rock, this is the refining of their faith, by those losses and afflictions wherewith they are exercised. They who learn bodily exercises, as fencing, &c., are not taught by setting still, and hearing rules, or seeing

Ten months pass away with the usual alternations of others practice, but they learn by exercising themselves. The VERY EXTENSIVE STOCK OF SPRING DRY way to profit in the art of believing, or of coming to this spiritual activity of faith, is, to be often put to that work in the most difficult way, to make up all wants and losses in God, and to sweeten the the bitterest griefs with his loving kindness .- Archbishop Leighton .

#### Advertisements.

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. MR. C. B. TUR-

NER, B.A., BALIOL COLLEGE, OXFORD, Assistant. ERMS .- For Day Scholars, fixed by the Trustees. The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

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

pedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to the Principal.

A Candidate for the Ministry would be taken on the same terms, if willing to render occasional assistance in the School, as a compensation for the superintendence of his studies by the Principal.

N.B.—The next Term will commence on Monday, May 4th, 1840.

Kingston, U.C., April 30, 1840.

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

Address (post paid) the Rev. H. Caswall, M. A., Brockville.

YOUNG LADY who has received a liberal edu-A YOUNG LADY WILD HAS IECCTION OF CATONIC IN THE USUAL family of respectability. She will instruct in the usual branches of a polite female education.

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

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

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

Toronto, December, 1839.

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

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

CHINA, EARTHENWARE AND GLASS.

THE Subscribers have recently received, direct from the first manufactories in England, a very extensive assortment of China, Earthenware and Glass.

SHUTER & PATERSON. Toronto, Dec. 12, 1839.

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

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

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

London, 7th Pagember, 1839.

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR,

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

ot. Cobourg. If by letter post-paid. January 1st, 1840. FOR SALE OR TO LET

TOWNSHIP OF SEYMOUR.

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

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

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

tween the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power.

This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property. For particulars apply to D'Arcy E. Boulton, Esq. Co-

bourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE.

Seymour-West, Oct. 14th, 1839.

GOODS.

HE Subscribers beg to intimate to the Trade, that L they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS,

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

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

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

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

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

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

CY GOODS. Front Street, Toronto, 16th Feb., 1840.

FALL AND WINTER GOODS.

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

Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flushings; Tweeds and Gallashie, Cloths; Plain and Twilled Prints, Ginghams, and Furniture Chintz; Plain and Printed Moleskins and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs;

Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheeting;
Osnaburgs, Canvas, Brown Holland, Dowlas, Diapers and
Huckabacks;
Brown and Bleached Table Cloths;

Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxonies and Robe D'Orleans and Muslinde Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinnetts, Quillings, Tattings, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas;

Striped and Checked Muslin Capes and Collars. ROSS & MACLEOD. Toronto, 26th Sept., 1839.

White and Colored Stays;
Book, Jaconett, and Mull Muslins.—Also

BRITISH SADDLERY WAREHOUSD Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON,

SADDLER AND HARNESS MANUFACTURER, ESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assort

SADDLERY GOODS, equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest CASH prices, viz: Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description.

Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety.
Silver plated, Brass, and Japanned Single and Double Harness

, Furniture, latest Patterns. Horse and Carriage Brushes.

with every other article in the Trade.

Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasons, &c. &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale,

Toronto, August 29, 1839. CUTLERY, MILITARY & FANCY STORE. NO. 120, KING STREET, TORONTO.

HE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has ceived since his commencement in this City, and respectfully in forms them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of Cavalry Infantry and Cavalry Regulation Swords; common Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns, Light Infantry and Battalion Sashes; Gold and Silver Sword Knotz; real Silver B. Gold and Silver Sword Knotz; real Silver B. Gold and Silver Sword Knotz; real Silver B. Gold and Gold and Silver Sword Knots; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemens' Dressing Cases, and Work Boxes; with almost every other article in

above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good

not superior to any imported from Europe.

Razors, Kuives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner.

SAMUEL SHAW Toronto, Sept. 12th, 1839.

The Church WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS. To Subscribers resident in the immediate neighbor hood of the place of publication and to Postmasters, Ten Shillings per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance.

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[B. D. CHATTERTON, PRINTER.]