

Poetry.

THE ROYAL MARTYR.

Unhappy Charles! Oh, might we blot the page,
Which tells our Fathers' wrongs than civil rage;
Purge off the blood and shame of kindred strife,

For mark, when Royalty's brief tale is told,
And the worn robe of Empire waxed old;
How soaring upward each new blow,

THE MARTYRDOM OF KING CHARLES I.
(By the Rev. W. Gresley.)

At length the nation was astounded by the announce-
ment that the King was to be brought to trial for his life.

Regarding the trial of Charles, however, as a solemn
spectacle of a great nation sitting in judgment on their
Sovereign, it is altogether a false view of the circumstances

The monstrous project was concocted by a few of the
leading rebels assembled at Windsor, at which meeting it
was determined to bring to trial for his life before men

For instance, it has often been alleged against him, as a
want of true policy as well as justice, that he attempted
to force the English Liturgy upon the people of Scotland.

As the troubles of Charles I. commenced from his
attachment to the Church, so it was his resolute mainte-
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soldiers, armed with pikes and halberds, repressed the
feeling of the multitude; and, being instigated by bribes,

Three times was the King brought before this mock-
tribunal, and as often declined their jurisdiction. On the
fourth day, after a few witnesses had been examined, who

On the sad particulars of his execution we will not
dwell at large; suffice it to say, that his soul being pre-
pared, not merely by the religious exercises of a few days,

The recent publication, in Philadelphia, under the
patronage, and in pursuance of a vote of the Presbyterian
"Pastoral Association" of that city, of Sir Peter King's

The murder of Charles has been rightly called a martyr-
dom. A martyr is one who dies for religion's sake;

Under the circumstances of unparalleled difficulty in
which Charles was placed, it would have been next to
impossible for him not to have committed some errors.

But the work which attracted the most notoriety in the
author's life-time, was one entitled, The Rights of the
Christian Church Asserted, published in 1706.

In this work Sir Peter advocated the Erastian principle
that the church was simply and exclusively the creature
of the state—whatever any community might be pleased

Dr. George Hickey, one of the non-juring bishops, in
the Preface to The Christian Priesthood Asserted, published
in 1707, mentions some circumstances strongly imply-

A singular proof of the great sensation produced in
England by the publication of this work, is in the fact,
that the House of Commons, upon the completion of the

the Presbyterian party in England offered him his liberty
and life, if he would accede to their conditions, he per-

"He was well pleased," he said to the commissioners,
"with their expression, that they did not intend to force
his conscience; yet the manner of their pressing him

Thus, with the alternative before him of liberty and
restoration to his throne, on the one hand, or continued
imprisonment and suffering, and probable death, on the

LORD CHANCELLOR KING AND HIS WRITINGS
ON CHURCH GOVERNMENT.

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His family were dissenters, and he was educated in the
principles of dissent from the Church of England.

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man, passed the following resolution in relation to The
Rights of the Christian Church, and some other books:

"Resolved, That the said books are scandalous, seditious,
and blasphemous libels, highly reflecting on the Christian
religion, and tend to promote immorality and atheism,

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and New Testament, where he says that, "having attended
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THE CHURCH.

TORONTO, SATURDAY, JANUARY 20, 1842.

Another week has passed away, and nothing that we have heard of has been done towards remedying the crying evil of spiritual destitution in this City. We venture to state that there are hundreds and hundreds who, from one end of the year to the other, never enter the doors of the Cathedral, and who, were a Church within their reach, and Church accommodation open to them, would be found worshipping Sunday after Sunday in the courts of the Lord, and training up their children in obedience to God, and in affection for his Church.

It is altogether a painful subject to dwell upon, but yet it is relieved by a few scattered rays of hope.—Last week a generous individual, A NON-RESIDENT IN TORONTO, proffered his liberal aid. Since then we have been authorized to state that our worthy fellow-citizen, Mr. William Atkinson, with whom in former days it has often been our pleasure to co-operate in defence of the altar and the throne, has voluntarily come forward with an offer of 7L 10s. and from a communication, which appears to-day, it will be seen that a zealous son of that down-trodden, yet flourishing branch of Christ's true vine, the Scottish Episcopal Church, has expressed his desire to contribute the sum of 12L 10s. Even then, if only one additional Church be undertaken, the following subscriptions have been called forth by our appeal:—

Table listing names and amounts: Mr. Cecil Mortimer £2 10 0, A Non-resident in Toronto, for three Churches 50L., for two 25L. 10 0 0, Mr. W. Atkinson 7 10 0, A Scottish Churchman 12 10 0, Total £32 10 0.

Will not such a beginning as this awaken a spirit of love and charity in many more hearts? Is not this a blessed opportunity for rich men to exchange some portion of their earthly wealth for the treasure incorruptible, and will not the laity show that they appreciate the pious munificence of the Rev. W. M. Herchmer, and that his example has provoked some one or more among them to a godly emulation?

We again ask, why do not the Building Committee of the projected Church of St. George, begin to bestir themselves? Why do they let hours, and days, and weeks elapse, without resuming an undertaking which, if prosecuted with ordinary vigour, cannot fail of success? The letter of PRESBYTER, is another encouraging proof that our efforts will be assisted from various quarters, provided we make a beginning; and though we may not be able to embark in costly plans, something effective may easily be done. In the mean while, until fitting edifices can be raised, we would venture to suggest that some large room at each end of the city could be procured, service regularly performed there, and Sunday Schools established.

The complaint of a SCOTTISH CHURCHMAN, with reference to the pew-system, is, to our certain knowledge, a very just one. Cases of the most distressing nature have been reported to us, in which respectable females have been summarily ejected from a seat, without the rightful occupants making any attempt to provide the involuntary intruders with accommodation in another pew. It would be idle to dream of abolishing this system in St. James's Cathedral at present, but in all new houses of worship we fervently trust that a very great proportion of the sittings will be free.

So many efforts have lately been made, through the public press in this Province, to hold up the English Clergy to general scorn and hate, that we feel bound to offer some instances of a munificent zeal, which, in common with many other Christian graces of the highest order, distinguish the great body of the exemplary Clergy of our glorious father-land. The extracts below have been selected without any trouble; and, from our recent papers, we could fill columns with proofs of the faithful manner in which the Bishops and Clergy dispense, not only the revenues of the Church, but large portions of their own private resources.—The following, however, will suffice to place their character in a true and attractive light:—

Dr. Worlesworth, the late venerable Master of Trinity College, Cambridge, has lately retired from his high and dignified station; and in the letter announcing his resignation he begged leave to present to his College, along with his portrait, the munificent donation of 500L., to be added to a fund which that society possess for the augmentation of its poorer vicarages; an object which he always had most specially at heart, and which during his incumbency a very extensive improvement has already been effected in that department of the college patronage.—Cambridge Chronicle.

The late Rev. Dr. Nutt, of Winchester, has left to the Society for Propagating the Gospel in Foreign Parts 1000L., to be expended in building churches in Upper and Lower Canada; to the Benefactor's Fund of All Souls, Oxford, 500L.; to the County Hospital, 100L.; to the poor in each of his parishes, 50L.; to the Dean and Chapter, 300L., to be expended as they shall think most conducive to piety in the ornament or repair of the cathedral church; and, after making several bequests to his relatives and friends, the residue of his property, which will be very considerable, is given to the Dean and Chapter, and the interest to be divided among the clergyman's widows resident in Bishop Morley's College in the Close of Winchester.—Hants Independent.

PAIRLEY SUBSCRIPTION.—We have been requested to announce the receipt of the munificent donation of 500L. from the Rev. J. H. Fish, in addition to a former subscription of 50L. on the first meeting of the committee. The sum of 5L. from the Rev. W. J. Cooper, of Falmouth, has also been received.—The Rev. Dr. Wrentham has given 1000L. to promote the education of the poor in the diocese of Gloucester.—We learn that the Rev. G. F. Bates, late Vicar of West Malling, whose death is announced in our obituary this day, besides legacies to numerous relatives, and to some private friends, and each of his servants, has bequeathed 500L. Three per Cent. Consols to St. David's College, Lampeter, South Wales; 500L. of the same stock to the Metropolitan Church Building Fund; 250L. stock to the Church Missionary Society; 200L. stock to the Prayer Book and Homily Society; 500L. for the use of a school in West Malling, founded by a Mr. Trease; and the interest in perpetuity of 210L. Consols to each of the parishes of West Malling and South Mimms (of which latter place he was also vicar), to be laid out in the purchase of coals, and distributed among the poor of those parishes.—Maidstone Journal.

good work could not have been undertaken, has given an endowment of 2000L., in addition to 500L. towards the building; and this is but one of many instances of his truly Christian liberality. The site was presented by — Eastwale, Esq., of the Folkestone, Lancashire. The situation is a very beautiful, commanding an extensive view over the neighbouring country, and the building itself promises to be full worthy of its purpose. It is to contain between 300 and 400 sittings, all free.

We also take this opportunity of inserting the subjoined calculation of the relative charity of the Church and Dissent. It is a document most honourable to our Church, and is the best answer that can be given to the calumnies heaped both upon the Clergy and Laity of our communion. May it inspire, not boasting and trust in works, but a greater love for and dependence on the great Author and Finisher of our faith, together with the conviction that we are at best but unprofitable stewards of the means committed to our trust:—

CHARITY OF THE CHURCH AND DISSENT CONTRASTED.

Table comparing charity of Church and Dissent across various localities like Durham, Gloucester, Nottingham, etc., with columns for Localities, No. of Churches, Amount of Subscriptions, and Population.

To the foregoing tables add a recent case. There is no poor in the Isle of Man. If private benevolence were not active, many of the poor must starve. The money thus collected is applied by a committee without respect to sect or party. In the Douglas report for 1840, I find the following:— Collections in chapels (belonging to the Church of England) £195 0 0, Do, Methodist chapel 9 0 0, All other Dissenters' chapels—not one farthing!!!

By a reference to the advertisements, it will be seen that we have added another publication to our list of Tracts.—The Last Days of William James. This simple little narrative was written by James Davies, of Devauden, than whom, though moving in a lowly walk, there never existed a more beautiful specimen of the Christian Churchman. It is admirably adapted for the use of Sunday Schools.

We must again call upon the Laity to support us in the gratuitous distribution of these, and similar publications. We are beset with daily applications, and, having exhausted the pecuniary aid, which we principally derived from the Clergy, as well as our own resources, we are compelled to stop short in a labour, which brings no fatigue, but what results from chagrin at the very inadequate assistance that we receive. We do not confine ourselves exclusively to the distribution of those tracts which we have caused to be printed; but, from being brought into daily contact with Churchmen from various parts of the Province, we endeavour to help them in every way to the best of our ability. Any person, therefore, of common feeling will understand the vexation and temporary despondency we must experience, when some honest Churchman relates to us the spiritual want under which his neighbourhood labours, and we are compelled to send him away without a supply of tracts, which would, at all events, help to keep alive the seeds of religion and loyalty, and furnish many a family with wholesome food for the mind.

To those faithful lovers of Christ's Word and Church who have enabled us to proceed thus far, we owe many an acknowledgement of gratitude; and we beg to assure them, that though lukewarmness and indifference prevail to a lamentable extent around us, we shall still persevere with our publications. If human encouragements fail us, we can look, unworthy though we be, to a higher source of comfort, and, in the hope and belief that zeal and true charity will not always lie dormant, we repeat that we shall persevere.

While we recommend our own selection of tracts, we at the same time would strongly advise the distribution of the publications of the British Tract Society. In some respects we think these publications do not fully carry out the doctrines of the Church; but for their general excellence, for their simple and intelligible language, and for the powerful antidote which they furnish against Popery, we consider that they are valuable auxiliaries in the maintenance and diffusion of Scriptural Truth.

A clerical correspondent, whose name, were we to announce it, would give weight to his words, has written to us with reference to the public administration of Baptism. His remark was not intended to appear in print, but, as it may call attention to a much neglected point of discipline, we venture to transcribe it:— "I find the public Baptisms to be attended with the best results, and could wish, with all my heart, that the Clergy (at least, those in settled parishes) would, as the Bishop directed in his Charge, uniformly adopt them. We sadly neglect and forgo in practice, and I am persuaded it is detrimental to the

interests of the Church. If we presented an unbroken front to our people, and acted in concert, and by a sole ecclesiastical influence would be far greater than it is. But every clergyman seems to have his own rules, and the consequence is our people have little regard for the authority of the Church, and think it a matter of no moment whether her rules are observed or not. This is wrong, and the Clergy may blame themselves for this state of things. The Bishop has removed every difficulty by his Charge, and they ought to seize the favourable moment. I wish you to notice the subject in some way."

On this, and any other points of discipline, we shall be happy to receive communications from persons more competent than ourselves to handle such subjects. Our correspondence-department increases in interest; and it is a channel into which much ability and information, at present lying dormant amongst our Clergy and Laity, might most advantageously be directed.

At a meeting held in the township of Markham, on the 16th instant, on the subject of Education, it was resolved, that the "present system of Common School Education is miserably deficient, and that the new Common School Act holds out little or no hope of improvement, inasmuch as it neither provides a supply of educated men for teachers, a uniform system of education, nor adequate means for the support of the schools when established."

We are glad that the people begin to discover that this new Act is one of the clumsiest and worst contrived pieces of machinery ever put together by parliamentary carpentering. No sensible person, we should suppose, would have any thing to do with attempting to carry it out. The system devised by it is so complicated and absurd,—so devoid of uniformity,—and places power in so many and such incompetent and irresponsible hands, that in a very few months we anticipate that the Legislature will be petitioned for its repeal. It was a hasty measure feebly conceived, and, except the endowment of 50,000L. per annum and the eleventh clause, it has scarcely a single practical or useful provision. We have already heard of one township, where the first act of one of the newly elected Commissioners was to set about the introduction of American Books.

The members of our Church seem generally to have regarded the first operations of this measure with becoming indifference. Let us hope that they are reserving their energies to secure for their children a system of education, based on the principles of the Bible, as held and taught by the Church!

A very searching and valuable article, which appears on our first page, relative to the theological writings of Mr. Peter King, afterwards Lord Chancellor of England, will repay an attentive perusal. We particularly recommend it to the notice of such of our readers, as are not members of the Church. Lord Chancellor King's work is the great authority, amongst Presbyterians and Methodists, for the validity of their ordinations; and it appears to have formed the basis, and, in many parts, the very substance, of the Presbyterian Dr. Campbell's Lectures on Ecclesiastical History.

A new edition of Scaler's learned and triumphant refutation of the crude work which Mr. Peter King put forth at the immature age of 22, has recently been published in London. No one who wishes to become acquainted with the polity of the Primitive Church will long remain without possessing it. Might it not be profitably reprinted by some of the enterprising publishers in the United States?

For the article to which we have directed attention, we are indebted to our able contemporary of the Banner of the Cross, who says that it was originally communicated to the New York Churchman about eighteen months ago, and that he hid it by at the time and had forgotten it, till recent circumstances called his attention to it.

We understand, from various sources, that the death of Mrs. Kirby, announced to-day in the usual place, has thrown quite a gloom over the domestic circles of Kingston. The departed and much-lamented lady, is described to us by those unconnected with her, save by the ties of long and intimate friendship, as having been a person of rare and attractive excellence, shedding around wherever she moved, an atmosphere of cheerfulness, beneficence, and virtue. On Sunday last, the Venerable the Archdeacon of Kingston, in the course of his sermon, adverted in a feeling and appropriate manner, to the bereavement which the whole town had sustained,—expressing himself, as we are informed, to the following effect:—

"Need I remind you of the loss sustained by this congregation in her decease, whose benevolence and active beneficence removed what, and relieved distress in many a desolate circle, and, by her laudable example, invited many to co-operate with her in offices of charity and benevolence?"

"Need I remind you that her regular attendance on the services and exercises of religious duty in this Church, and her stated acts of faith in the Communion office, when the Sacrament was administered, gave to her a just claim to the character of a sincere and conscientious Christian? For I am aware that actions develop character with greater clearness and certainty than profession, which latter often proves deceptive. In her conduct and sentiments you beheld the consistency of the Christian character, combining the sincerity of profession with the virtue of a good example."

"I am induced and encouraged thus to remind you of the event we deplore, in order that you and I may be resigned to a bereavement which deprives this Church of a valuable member, her connexion of an estimable relative, and society of a distinguished person. The ways of Providence are mysterious and abstruse thoughts, and in instances more so than in the sudden removal of those by death, who, in human judgment, we know and feel to be conducive to our happiness and to the well-being of society. The few are taken away because they are ready, and we are left to become better prepared and ready for our delayed and not very distant dissolution."

Communications.

[Our communications are beginning to increase so much upon us, that we deem it necessary to follow the example of the London Church periodicals, and to appoint our readers that we are not responsible for the opinions of our Correspondents.—Ed. Churchman.]

CHURCH EXTENSION IN TORONTO.

To the Editor of The Church. Sir,—I can see clearly, from some late remarks of yours, that you are aware of the evils and inconveniences connected with the exclusive system of seat-accommodation in St. James's, and I cherish the hope, that, when you commenced, you would reiterate, again and again, till the abuses were removed, or the grievances of the people redressed; for you must be aware that it is only by holding up our advances that a reformation can be expected. Being a subject of the grievance, I can speak from experience; but I have a consolation, if there be any thing consoling in the matter, that I am not single in this respect. My complaint originated in being, on the Lord's day, what I never was in my life, either at home or abroad, before, unceremoniously and indignantly turned out of a pew. Now, Mr. Editor, consider what your feelings would have been, had you been the subject of such treatment in a laud called Christian, and that too at the hands of a people professing to be the Lord's when they, as well as yourself, must have known the Golden Rule which the Church enjoins in Brotherly Love and Charity. But where, I would ask, is their Brotherly Love when such selfish acts of exclusiveness take place? Is their unity in things necessary, and their charity in all things? Do they forget that God, who seeth all things, is no respecter of persons? Have they forgot the severe reproof of James the Apostle, 'have they forgot the Spirit, which the people whom he speaks respect cause under, as being partial in themselves, as showing respect of persons, &c. &c.' I grant, Mr. Editor, that places of worship cannot be built and maintained without much expense, and I also think it is proper that they who contribute

towards defraying it should be accommodated accordingly.—But could not money be sufficiently accommodated, I may say, without purchasing a pew to the exclusion of many of their fellow-worshippers in Christ, when many of these pews are not fully occupied. Such exclusiveness, Sir, ought not to exist in the Church of Christ, and the sooner will the Church, in her external character and discipline, approximate to primitive times. If any, for this very reason, have left the Church and gone to Meeting Houses, thus producing Schism in the Church, here there is a reason sufficient of itself, were there no others, to cause the removal of a system so prejudicial to the welfare of many of God's people.

But must not trespass further upon your limits; only allow me, in conclusion, to express a wish that there will any longer exist in the Cathedral of St. James, or if they be allowed to continue, at some zealous and influential Churchmen, for the accommodation of the middle and poorer class of God's people, will set about the erection of a House of Prayer, where they can worship the God of their fathers, without being thrust out from a half-occupied pew. For this purpose, according to my ability, I would cheerfully subscribe 12L 10s. Further, let me hope that there will be a speedy revival of the time, when professing Christians will be more spiritually minded, when less disparity will be made, and more brotherly love and Christian affection exhibited. Let those, then, for whom this is intended, read carefully and digest the second chapter of the General epistle of James, and bear in mind that, in the Church Triumphant above, none will be excluded from a seat that have the happiness to enter.

Your's, in sincerity, A SCOTTISH CHURCHMAN.

THE CATHEDRAL CHURCH OF ST. JAMES.

To the Editor of The Church. Sir,—I have read with some interest the elaborate reply of your correspondent, &c. to my queries respecting the title of St. James's Church, Toronto, to be called a "Cathedral," but do not glean from it the information I am most anxious to obtain.

I was well aware that the "Cathedra" of the Bishop is erected in St. James's Church, but was, and am still, under the impression that it there erected not as of right, but only upon sufferance. In the neighbouring Diocese of Nova Scotia, the Bishop "customarily sits" in the Parish Church of Halifax, but, if I am correctly informed, he has no seat there as Bishop, nor does he exercise any control over the fabric, other than that which he may claim over any Church in the Diocese. May I then inquire of your correspondent, whether the Bishop of Toronto possesses, as Bishop, any greater control over the Church at Toronto, than over that at Kingston; and whether "the Loyal Patent, which has erected Western Canada into a Diocese, under the style and title of the Diocese of Toronto," does, in any way, affect the vested rights of the Rector of Toronto? I make the inquiry in no captious spirit,—far otherwise,—but I do think it idle to be devising plans for endowing a Cathedral, which, in so far as any practical purpose is concerned, may prove to be no Cathedral at all. But, if, as I am right in my view of the case, I would humbly suggest that now is the time for erecting a Cathedral Church at Toronto, when there is such a crying want of accommodation, especially for the poorer classes. The moment is auspicious. The scheme would find favour with many influential persons in both sections of the Province, (for it would not be a thing of mere local interest), and, I am persuaded, that it would be acceptable to the great Societies at home, as well as to that large and increasing body of Churchmen who are anxious to revive primitive order and discipline. A simple and substantial Gothic edifice might be commenced on a cruciform model; so much of it might be erected at first as would accommodate say 1000 or 1200 persons in free sittings, (whose odious pews being done away), and transepts, &c. &c. might be added afterwards.

I am, Sir, Your constant reader, PRESBYTER.

Canadian Ecclesiastical Intelligence.

EASTERN CLERICAL SOCIETY.

We have received the subjoined very gratifying account of the last meeting of this excellent Association:— DEAR SIR,—On behalf of myself, and brethren, the members of the Eastern Clerical Society, I beg the favour of a space in the public journal of the Church, for a few remarks, suggested by the recent meeting of the above body, which was held in Cornwall on the 12th and 13th inst. Twelve members of the Society availed themselves of the privilege thus afforded them, of renewing their intercourse with each other, and meeting together, as brethren ever should, in harmony and love. Various were the topics introduced for discussion, and pleasantly did the hours glide away, while thus profitably engaged. The most important subject brought before the notice of the assembled brethren, was a plan for the formation of a Diocesan Church Society, in furtherance of the objects of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and for Promoting Christian Knowledge; embracing also various other useful and benevolent objects, suggested by the circumstances of the Diocese. Our respected Bishop, in his primary charge, recommended such a measure in the strongest manner; and it is to be hoped, that when the plan is fully matured, there will be no backwardness on the part either of laity or clergy, in zealously endeavouring to make it as efficient and productive of as much good as possible.

On both days of the session, divine service was celebrated in the Parish Church, at 11 a. m. The Reverend Robert Blakey preached the first day a very forcible discourse from Jeremiah 6th chap. and 16th verse, in which he pointed out the propriety of adhering to the old and primitive paths of apostolic truth, in opposition to the novelties and corruptions of the papacy on the one hand, and the more modern dissenting paths of human devising on the other. The preacher of the second day was the Rev. Beek Lindsay, who, in beautiful and appropriate language, deprecated the evils of schism, and enforced from Ephes. 4th chap. 1-7th verses, the necessity of "holding the faith in the unity of the spirit, in the bond of peace, and in righteousness of life." It was very gratifying to the brethren to meet each day a very large and attentive audience, many of whom must have travelled several miles from the surrounding country. On the whole, the late session was a pleasing and interesting one; though at times the saddening thought would steal upon the mind, that when we were here met together on a similar occasion in June, 1838, the Rev. George Archbold, the then incumbent of the parish, presided over our deliberations. He has since entered into his rest. His parishioners, who highly esteemed him while living, and sincerely mourned his death, have erected to his memory, in the Church, a mural tablet, on which is the following inscription:—

In memory of The Rev. GEORGE ARCHBOLD, Who died on the 19th October, 1840; Aged 57 years; Having been 18 years in the Ministry of the Gospel, During the last 19 years of which he was Rector of Cornwall; And lately Chaplain to the Lord Bishop of Toronto. He was formerly an Officer of H.M.'s 68th Regt.—But in his heart he was always a soldier of the Cross: And having once entered the Ministry, He put his hand to the plough without looking back: An Israelite indeed in whom was no guile: A faithful and indefatigable Pastor: A sound and uncompromising Churchman: And ardently devoted to the spiritual and temporal benefit of men, Willing to spend and be spent in the cause of the Gospel. He lived to God. And he died in a blessed reliance upon his Redeemer. The Congregation, who revere his memory, Have erected this tribute of respect.

Another marble slab records the faithful services of the Rev. S. J. Mountain, who for many years presided over the parish, and whose virtues are still embalmed in the memory of many members of the congregation. Cornwall has indeed been highly favoured in the Pastors whom God's providence has so plentifully bestowed upon her; and nearly 40 years ago, our present highly revered Diocesan commenced his ministerial labours, and for 9 years discharged the duties of a parish priest, with exemplary zeal and diligence. Here the warm-hearted and charitable Mountain laboured faithfully for 13 years. Here, for a brief period, the meek and pious Alexander wrought with acceptance; and here, for the space of 10 years, the devoted servant of his Master, presided over the flock with the tenderness of a parent, and the unwearied diligence of a faithful ambassador for Christ. May the highly esteemed brother, who has entered upon the field of their labours, be enabled, (through the divine blessing on his exertions,) to build up in the most holy faith of the Gospel, the congregation planned and watered by these eminent servants of Christ: "Oh pray for the peace of Jerusalem; they shall prosper that love her." The next meeting of the Society is appointed to be held in Kemptonville, the first Wednesday in March. HENRY PATTON, Secy. E. C. A. Rectory, Kemptonville, Jan. 18, 1842.

MEETING OF THE HOME DISTRICT CLERICAL ASSOCIATION.—Pursuant to the notice given, the following brethren assembled on the morning of the 5th instant, at the house of Mr. V. Kaffer, York Street, the Rev. Messrs. Mayerboffer, Mortimer, Osler, Grogan, Street, Townley, The Rev. V. P. Mayerboffer, president, and the meeting, as heretofore, was distinguished by the interchange of much kindly feeling;—the principal subject of regret being, that so few of the Members of the Association could attend; letters, however, stating unavoidable causes of absence were received, from Mr. Sheriff Jarvis for the MacIntyre, MacGeorge, and Pentland. Divine Service was held in St. Stephen's Church, when prayers were read by Mr. Street, and a sermon preached by Mr. Osler, from 2 Corinthians, vi. 17, 18.

Owing to Mr. Mayerboffer's residence being in Markham, the meeting was held, as stated in the notice, at the house of Mr. Valentine Kaffer, by whose kindness and that of the friends of the Church in Vaughan, generally, the Clergy felt highly gratified, especially as it proved the strong attachment of their very hospitable entertainer to our holy Catholic Church itself.

PORT HOPE.—The Choir and Congregation of St. John's Church have presented Mrs. Geo. C. Ward with a handsome and fine-toned Guitar, in token of their grateful appreciation of her zealous, indefatigable, and successful exertions in the improvement of the performance of the musical department of the service; a mark of consideration which her kind and unwearied attention has richly merited.

May the grateful interchange of such kindness and courtesies long continue to evince the steady progress of the Church, in the affection of all her members. ST. JAMES'S SCHOOL, OR TWINNY CHURCH, MONTREAL.—The Clergyman of this Church acknowledges, with thanks, the receipt of Five Pounds from the Sunday School, from J. Wood, Esq., of Liverpool, by the hands of the Hon. G. Moffatt.

Scottish Ecclesiastical Intelligence.

A NON-INTRUSION RIOT AT CULSAMOND.—Presbyterian affairs in Scotland certainly appear now to be drawing to a crisis. The riots in Culsamond, as reported in The Aberdeen Herald of the 13th inst., were disgraceful in the extreme. It appears that, on the 11th inst., the Presbytery of Garioch met in the Manse at Culsamond, for the settlement of Mr. Middleton as successor and assistant to Mr. Ellis in that parish. But it seems that the non-intrusion minority of the Presbytery were determined on preventing the majority from settling or inducing Mr. Middleton, and this getting, Sheriff Murray, Procurator Fiscal Simpson, with Captain Anderson of the rural police, and a body of his men assembled on the spot. The Clerk of the Court intimated that he had received orders for a protest and appeal from dissenting parishioners, and then arose strong recriminations and sharp words. After a while the Presbytery adjourned to the church, for the purpose of public worship, and to proceed in the settlement of Mr. Middleton; but this the minority said was "a solemn desecration of ordinances," and, though they would attend, "they wished their hands of the sin." About 1500 people, chiefly strangers, it is said, were assembled in the churchyard, yelling and hooting the Presbytery, and for some time prevented their entering the church in spite of the police. The Sheriff and Mr. Middleton at length got jammed between the wall and the crowd, and a person at this time having got the door opened, the rush towards it was such as to be described. George Webster, sheriff-officer, Oldmeldrum, having been rolled against the wall till he came to the side or stone-check of the door, was so unmercifully squeezed there, that one of his ribs was broken. While all this disorder was at its height, the most obtrusive of the rioters were heard saying, "We're doing nothing against the law; 'We're touching nobody!'" "What are we doing?" and other such language customary amongst well-taught insurgents. While this crushing was going on, there were cries from the rioters of "Down the hill wi' them!—down the hill wi' them!" and they appeared to have "hearts resolved and hands prepared" to effect their purpose of sending those who rushed into the church "down the hill." Indeed, they seemed to have been drilled and trained for the occasion. Towards the police their hatred appeared to be intense and peculiar, and there were frequently cries of "Have they stricken yet?" "Are they striking?" "Aye, they've stricken me!" "Aye, they've stricken me!" with great difficulty, the members of Presbytery and Mr. Middleton got to the seat appointed for them; and soon after, Sheriff Murray, accompanied by Mr. Lumsden of Pitcairne, and Mr. Simpson, the Procurator-Fiscal, appeared in the centre front of the gallery. It was now the duty of the Moderator to deliver the induction sermon, but a hissing, hooting, and yelling commenced, which rendered it quite impossible that even a motion to that effect could be heard; and this disturbance continued during the whole time that the Presbytery remained in the church. The Sheriff rose repeatedly, and by lifting his hand, and beckoning in the most kindly manner, entreated a hearing, but could not succeed in making one word audible. Mr. Lumsden, as a Justice of peace, made several equally fruitless attempts; for, though the gesticulation could be seen, the speaker was inaudible: in the meantime, stones, rusty nails, and bits of wood, were hurled towards the seats, and the seats struck Mr. Milne, the agent for the presenter, on the head. An attempt was made on the part of the Moderator, with the aid of his friends, to get into the pulpit, hoping that the appearance of a commencement of divine service would allay the tumult; but it was found impossible to get two feet from the door of the seat in which he sat, and the pulpit stairs were completely blocked, while the pulpit itself was occasionally occupied by the rioters. "Is this proper behaviour," said Sheriff Murray, "in a church?" "Tut, never mind him! said a ferocious-looking fellow in the west gallery; "haud up the roar." When the Minister of Kenney was trying to find his way to the pulpit, there were loud cries of "Keep him out!—haud him down!—Keep out the Tory." This disgraceful riot having continued for a whole hour unabated, it was considered to be useless to attempt the performance of divine service, and the Captain Dalrymple then turning towards the gallery where the Sheriff sat, stated that the Presbytery, being deposed, no claim his protection while they adjourned. From the movement made by the Presbytery, this proposal, which, we dare say, was not heard but by those immediately around the Captain, appeared to be understood, and the police force were again in active attendance in assisting the Presbytery in leaving the Church, which they did amidst the most furious hooting and yelling. On the outside, the disturbance in a great measure ceased, and the Presbytery at last got out of the churchyard, and proceeded towards the manse.—This was the signal for another scene of violence in the churchyard, but the more desperate of the party having remained behind, there was less disturbance on the lawn than when the Presbytery first made their appearance. The Presbytery, having again met in the manse, proceeded to induce Mr. Middleton, the house at the same time being surrounded by a mob, while the rioters retained possession of the church and churchyard. Mr. Peter took for his text 1st Cor. iii. 6, 7—"I have planted, Apollus watered; but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

After sermon, Mr. Middleton was inducted, in the usual form, and was most cordially welcomed by the parishioners present in the room. While the services were going on in the manse, the church continued to be occupied by a disorderly crew, one of whom got into the pulpit and opened a bible, while the most profane language was heard from various parts of the church—some of the expressions made use of being so impiously profane, that we dare not report them. The man in the pulpit asked if they were for Culsamond's psalms, whereupon a cry arose from the mob said—'Na; we're for Holy Willie's prayer.' The bell was tolled at random by some of the people who remained outside, and the excitement of the people still continued so great, that they were prepared for going any length of violence. When the service was over in the manse, some of the ministers and their friends left for home, but for the moment they made their appearance, the crowd gathered around them and treated them in the most lawless manner. The only sign of natural feeling exhibited during the whole day was shown on an appeal of Mr. Simpson in behalf of Mr. Lessel of Inverary, who said "Wou' ye have some mercy to a man upwards of eighty" whereupon Mr. Lessel was only hissed.

From what we considered a mistaken sense of duty, after the ordination of Mr. Middleton, none of those who were present at it would give a positive assurance that the settlement had taken place. The consequence was, that the mob would not disperse, an impression having taken time being surmised by some of the rioters, that the Presbytery would return to the church and proceed with the induction. The rioters kept possession of the church and churchyard till it got dark, after which a part of them went away, while the others had candles lighted, and regarded themselves with whiskey

and tobacco. Something of the nature of mock psalmody was going on amongst them, and a proposal was made to introduce a pack of cards.

The Niger Expedition.—PORTSMOUTH, Dec. 6.—The Horatio transport, Lieutenant Chapman, arrived here on Friday from St. Helena and the Coast of Africa, and has brought home some of the officers who have been invalided belonging to the Niger expedition, and who had come down the river in the Soudan steamer.

ADDITIONAL PARTICULARS.—About an hour after, [ie. after the induction of Mr. Middleton at the Manse] during which the people crowded the church and churchyard, a barouche left the manse with a couple of ministers.

Later from England.

(From the New York Herald, January 17.) The fine packet-ship the Mediator, Capt. Chadwick, arrived at New York on the 16th inst., from Plymouth, whence she sailed December 10th.

THE YOUNG PRINCE ROYAL.—The warrant creating the infant Prince of Wales and Earl of Chester, received the Royal sign manual yesterday, and the creation, we have every reason to believe, will be announced in this evening's Gazette.

THE QUEEN.—We understand Her Majesty has signified her intention of being Churched on Sunday next, and that the ceremony will take place in the Chapel of Buckingham Palace.

THE QUEEN DOWAGER has been given over to the CANON RABBIT MOUSE.—The Lords of the Treasury have announced that the six millions of dollars obtained from the Chinese by Captain Elliott are a debt to the Crown, and as such, after paying what Her Majesty may give to the forces employed at Canton, must be carried to the account of the consolidated fund.

PARTIAL OPENING OF THE TOWER TO THE PUBLIC.—Yesterday morning the Tower was, for the first time since the destructive conflagration on the night of Saturday, the 30th of October, opened to the public, provided only, however, that every visitor purchases a ticket, price sixpence, at the Armoury Ticket-office, at the western or principal entrance.

THE WEATHER AND THE FLOODS.—The weather still continues most unpromising, without any appearance of amendment. The devastating effects of the floods, from the long continued heavy rains, are daily exhibiting themselves in all directions. Field labours are generally at a stand still.

IN consequence of the inundations of the country, the many yesterday morning were several hours later than usual. In Hertfordshire, Essex, Norfolk, Lincolnshire, Berkshire, Yorkshire, and the lowland counties, entire villages are under water from two to four feet deep.

FLOODS IN SUSSEX.—During the last week considerable damage has been done in the levels and lowlands of Sussex. Many declare that the country has not been visited with so great a flood since the year 1814.

OVERFLOW OF THE MEDWAY.—For some weeks past the river Medway has, at various times, in consequence of the heavy rains which have fallen, risen to a considerable height above its usual level, and overflowed its banks and the meadows adjacent to a considerable extent.

inhabitant that the water ever rose so high or at so rapid a rate from rains alone. In the year 1814 the lower part of the town was completely inundated, and the water at that time was considerably higher than on the present occasion, but that was caused by the sudden thaw of a heavy fall of snow, accompanied with rain.

THE PORT OF CHATHAM. To the Editor of the Chatham Journal. Sir,—The rising importance of the County of Kent, and more particularly the town of Chatham, induces me to transmit you the annexed statement, compiled from authentic sources.

Table with 3 columns: Port of Chatham, Provincial Currency, and various goods like Wheat, Flour, and Pork.

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also extend for twenty days. This put the finishing stroke to the rage of the multitude, and in a few moments a general assault was commenced on the banking room of the "Cincinnati Bank," and in an incredibly short time, the entire furniture and fixtures were destroyed, in defiance of a few feeble efforts made by the authorities to prevent this outrage.

A few of the military now made their appearance, in obedience to a summons from the mayor, but they were too few in number to exert any influence, and they were finally ordered by the sheriff to fire on the crowd, but as their pieces were only charged with small shot, they did not do much injury, and were finally withdrawn, after being pretty roughly handled by the mob.

During all this time a rumour had been going on upon the "Mechanics and Farmers' Bank," and the Exchange Bank—the latter a small concern, owned by Mr. Bates, a broker, who was intimately connected with the West Union Bank, which failed last summer.

These continued to redeem all their issues with bankable paper until after 1 o'clock, when the "servants," resulting in their triumph, demanded that the West Union money should be redeemed by Mr. Bates, and, on his refusal, commenced an attack on his office, which they completely destroyed, tearing down signs, and even breaking out window frames.

After this they turned their attention to the office of Mr. Lougee, a broker, who had been the agent for the Louisville Savings Bank, and demolished his office in the same manner, but for what reason I do not know.

After this, satisfied for the time, I suppose, they ceased from their labors of benevolence, and at dark were nearly all dispersed. As far as I could ascertain, there were six or eight thousand persons present during the progress of the riot, but not more than fifty persons were engaged in it; the rest remaining quiet spectators of the scene.

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IT is proposed, as soon as a sufficient number of Subscribers is obtained, to publish a PORTRAIT OF THE LORD BISHOP OF TORONTO, to be engraved on copper, from a painting recently taken by Mr. F. W. Howdell, Esq., of the City. The portrait is represented by his full robes, and is to be engraved in the most beautiful manner, and to be sold at the rate of \$10.00 per copy. The whole figure is shown. The style is simple, and the size of the plate will be about 14 by 18 inches. The price to Subscribers will not exceed \$20.00 for Proof, and \$10.00 for the Engraving. The story, which is considered an excellent likeness, may be seen and subscribers' names received at H. & W. ROWSELL'S, 101 King Street, Toronto.

UPPER CANADA COLLEGE. A Public Examination, held on Monday and Tuesday, January 20th and 21st, 1842, at the College, Toronto. The examination was held at the College, Toronto, on the foundation of the Council of King's College.

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United States.

Once again the sovereign people have taken it into their heads to display their authority over law and law-makers, and for five or six hours, have had matters entirely to their own liking.

also extend for twenty days. This put the finishing stroke to the rage of the multitude, and in a few moments a general assault was commenced on the banking room of the "Cincinnati Bank," and in an incredibly short time, the entire furniture and fixtures were destroyed, in defiance of a few feeble efforts made by the authorities to prevent this outrage.

A few of the military now made their appearance, in obedience to a summons from the mayor, but they were too few in number to exert any influence, and they were finally ordered by the sheriff to fire on the crowd, but as their pieces were only charged with small shot, they did not do much injury, and were finally withdrawn, after being pretty roughly handled by the mob.

During all this time a rumour had been going on upon the "Mechanics and Farmers' Bank," and the Exchange Bank—the latter a small concern, owned by Mr. Bates, a broker, who was intimately connected with the West Union Bank, which failed last summer.

These continued to redeem all their issues with bankable paper until after 1 o'clock, when the "servants," resulting in their triumph, demanded that the West Union money should be redeemed by Mr. Bates, and, on his refusal, commenced an attack on his office, which they completely destroyed, tearing down signs, and even breaking out window frames.

After this they turned their attention to the office of Mr. Lougee, a broker, who had been the agent for the Louisville Savings Bank, and demolished his office in the same manner, but for what reason I do not know.

After this, satisfied for the time, I suppose, they ceased from their labors of benevolence, and at dark were nearly all dispersed. As far as I could ascertain, there were six or eight thousand persons present during the progress of the riot, but not more than fifty persons were engaged in it; the rest remaining quiet spectators of the scene.

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Canada.

ADDRESS TO THE GOVERNOR GENERAL.—A deputation from the Corporation, consisting of his Worship the Mayor, Aldermen Dixon, King, Burnett, and Mr. Walton, went down to Kingston on Monday to present the Address to Sir CHARLES BAGOT, II. Sheriff, Esq., the Mayor elect, has also gone down. The Address we give from the Herald.

ADDRESS OF THE CORPORATION. To His Excellency Sir CHARLES BAGOT, G. C. B. Governor General of British North America, &c. &c. &c. May it please your Excellency.

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PORT HOPE.

Mrs. GREENE'S SCHOOL FOR YOUNG LADIES. RE-OPENED ON MONDAY, JANUARY 3, 1842.

Mrs. GREENE, having obtained the assistance of a Young Lady perfectly qualified to fill the situation of Governess, and made some further arrangements, can now receive a few more boarders. References may be made to the Rev. S. Amour, Uxbridge; the Rev. J. Shortt, and others, Port Hope.

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EXTRACT FROM THE JOURNAL OF AN IRISH COUNTRY CURATE.

(From the Achill Missionary Herald.)

Walked with one of the Readers to spend part of the day amongst a few converts residing in the village of C—, parish of K—. The first house in which we sat down being that of a Romanist we there had a long and favourable opportunity of proclaiming the glad tidings to several who would not have been in our way elsewhere. Some of them freely, but offensively, spoke their sentiments, asked questions, and attentively hearkened to our answers, but all miserably ignorant. We thence proceeded to the village of K—the farthest off in this parish, and beautifully situated at the foot of a picturesque range of bold and lofty mountains, with a vast and diversified landscape view spread out in front, equally enchanting as magnificent. This village abounds in ecclesiastical antiquities, the principal of which—the oil parish church—presents a curious and handsome specimen of ancient architecture. In the burying ground attached to it are some stones inscribed with ogham characters supposed by some to have been the sacred and mystical characters of the Druids, but by others to have belonged to a period considerably subsequent to the introduction of Christianity into our island. At the head of one of the graves stands a colossal stone cross measuring nine feet above the surface of the ground. Almost every thing that could inspire the worshippers with a sacred awe appears to have been aimed at in the structure and arrangement of the church, especially in the small quantity of light admitted into it, the only original inlets for that element to the body of the building being two small apertures facing each other at opposite sides and each only eight inches wide. In what seems to have been the place cut off for the high altar there is an end window through which, though not much wider than those in the sides, women in a state of pregnancy are constantly to be seen forcing themselves, from a persuasion that if they succeed in doing so they shall not die in their approaching confinement. Just over the entrance door, on the exterior, is to be seen a stone face which, though something defaced, presented as fine and benevolently expressed a countenance as any thing in either ancient or modern sculpture can boast of, but you no sooner enter the building after having dwelt for some time with admiration on the benign aspect thus exhibited to your view, than you are almost driven back again with an instinctive horror by the appearance of two other faces over the door leading to the end apartment, half canine half human, and as hideous and diabolic in expression as can well be imagined.

Within a few yards of the church stand the walls of another edifice, of course ecclesiastical, consisting of two rooms in length, and before unroofed, two in height. This is a totally different style of architecture from the other and evidently of a later date, perhaps a popish Priory erected in the 15th century by the Spaniards, by whom the church also is erroneously supposed by some to have been built. We were shown within the walls, by a farmer of the village, a stone about three feet long which he assured us was once found in its place in the morning after his own father had brought it out the evening before to use it as a sharpening stone. But this was not all, another part of the story being that the sacrilegious act received a visible impress of the Divine displeasure in the punishment of the delinquent by the withering up of his right hand until by a due course of penance he atoned for his impiety. I said that if he would only bring it with me I would be answerable for its remaining in my possession until the following morning, to which he replied that he would not stir it for a thousand pounds.

In the same direction from the church, but a little farther off, is a stone-roofed cell which, with one more still nearer, and another about a mile away in an opposite direction, the villagers denominate "little chapels." As might be expected, the place is not without its "holy well," with two small heaps of stones adjoining, round which the pilgrims take their "rounds." Honesty is not always associated in the minds of Romanists with a fondness for holy wells—"I'm astonished at you, Sheehan, to keep so wicked a dog on this pathway," said the worthy rector of a parish in the Diocese of Cloyne once to a man who lived close to one of those resorts of superstition and vice, and was himself well known and esteemed amongst his neighbours as a Romanist devotee. "Ah," replied Sheehan, "if you knew how much I want his protection, you would not blame me; if I hadn't him here with me the people that are always coming to the holy well would not leave me a sod of my little rick of turf without stealing." Here, however, is to be seen such a standing memorial of the danger of being dishonest as may contribute to keep the pilgrims more honest than those frequenting the parish of my friend were reputed to be; for on the road leading from the well we were shown a small hole in a stone, which we were told was an impression made by the foot of a widow's cow that once stuck there as a thief was trying to take her off—and on another stone, on the opposite side of the road, two similar impressions made by the sticking of the robber's knee and hand into it as he vainly endeavoured to effect his escape when terrified by the wonderful thing he had just seen befall the cow. The story goes on to say that there he stuck until he died. In short it is altogether a locality of wonders and wonderful in its appearance, presenting more the look of a city in ruins than of a mountain village, nor has it added a little to its look of dilapidated antiquity, that some time ago a large number of tenants, who were there ejected, were allowed to take with them the roofs of their houses, leaving nothing behind but the bare walls. No wonder that in such a locality the inhabitants should be superstitious—it would indeed be wonderful if they were not.

After saying much to our guide upon the great point, and to a few others who here came in our way, we returned to the village of C—, through which we had already passed paying only a visit to the house of a Romanist. Here we had two particularly interesting meetings in the houses of two of the converts, our hearers being chiefly composed of Romanists, all attentive, inquisitive, and interested in what they heard—and a third meeting, still larger, outside the door of another convert, where, the longer we staid, the greater number gathered round us. One man argued freely, but was respectful and civil in his entire deportment, as were indeed the whole of them. Nothing seemed to touch them more than my now and again sometimes repeating off, and sometimes reading, portions of our Irish prayers.

The only person we met here apparently bent upon mischief was a woman—the wife of an intelligent man who, with a small share of education, and some knowledge of the Holy Scriptures, professes to be convinced of the falsehood of Romanism, but has not yet had sufficient courage to make an open confession of the truth. He might well say, as I have heard another poor man, somewhat similarly situated, once say—"It's not every one who has a wife that can rule his wife." She candidly confessed to us that had he not sent away his Irish Bible she would have burned it, and he, though the ablest looking man in that whole tract of country, with equal candour confessed that it was the dread of his wife made him send it away. We did not however leave the house without some reason to hope that we were leaving this terrible woman a little softened, for, on being asked by one of us, after a good deal of conversation, if she would now burn a Bible, she replied that she did not know what she might do again, but that certainly she would have done so before she met us, and she even gave us a blessing at our departure. As we must sometimes take them on their own ground and try to turn their superstitious fears to good account, perhaps there was no harm in my asking her if she was not afraid that in the very attempt to burn such a blessed book her hand might drop into the fire after it, and in the Reader telling her that he had once heard of a priest who went mad after burning a Bible. But what seemed to have most effect in making her think more favourably of our books than she had before thought of them, was my assuring her that part of our Prayer-book was composed by the Blessed Virgin. This I showed her by reading for her the MAGNIFICAT out of the Irish Prayer-book, in which I was corroborated by the husband, who satisfied her of the truth of what I said by giving her—as he held before him a Douay Bible which he had purchased in America for four dollars—an Irish translation of it by himself, and almost literally corresponding to that of the Prayer-book. This copy of the Douay, known and respected in the village as "the Priest's Book," he was induced to purchase by the remembrance of what he had learned before he left home, out of an Irish Primer or portion put into his hand by our Irish teacher, and it seems to have had no small share in opening his eyes to see those errors which it is hoped ere long he will neither be ashamed of the neighbours, nor afraid of his wife, openly to disavow. We also made him assist us in showing out of the same volume to the several Romanists who were present, that while their Bible differs from their catechism in its version of the Ten commandments, it bears testimony to the correctness of our catechism version. Out of the same box with the Bible he produced two other books for our inspection, one a collection of Popish tracts which, though written with considerable subtlety, he appeared to value no further than they deserved, and the other a work entitled—"Doctor M'Hale's Letter to the Bishop of Exeter anatomised by the Rev. E. Nangle"—which he very emphatically designated a good book. Many of the Romanists round here are the descendants of Protestants who apostatized to Popery in days when there were no persons to look after them and draw from them the exclamation—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Besides a ruin of several apartments, on the mountain side of this village, there is another between it and the road not generally believed to be ecclesiastical, but fully as remarkable as any of those at K—, and much more unique. It is said to be the ruin of an extensive fortress, and enclosed, within a circular wall, wide enough for a car to drive on, several detached little buildings resembling very much in appearance and structure (but more circular) the stone roofed anchorite cells. It is from the village takes its name C—D—, which in English means "the city of D—," so called from a chieftain, or ruler of some kind, of that name, by whom it is said to have been built and occupied. The probability is that it had more to do with the peaceful pursuits of religion than with the troublesome occupations of warfare, as it answers very much to the account given by our antiquarian LEXWICH of a description of building which prevailed throughout Ireland, as far back as perhaps the 5th century, and in the east called Maudrog or Sheepfold, a name "applied to those monastic buildings wherein the archimandrite presided over his disciples as the shepherd superintended his flock in the fold." He adds that "there are many of these Maudrogs dispersed over this kingdom hitherto unnoticed, a remarkable one of which is Donargus in the greater island of Arran, on the coast of Galway." It is worthy of observation that they are still called sheepfolds in Irish by the country-people, in unison with the oriental name of Maudrog.

M— from whom the parish is named K— M—, or the church of M—, is said to have been a Bishop whose seat it was, probably one of the numerous chorepiscopi or "Rural Bishops," with which our island abounded before it became subject to the domination of Rome. There is certainly something in the whole appearance of the place, which would point it out as a spot that possessed some share of ecclesiastical importance and jurisdiction beyond the ordinary run of parishes, and its connection with the cathedral, as part of the corps of the Chancellors, may be regarded as more or less a corroboration of this supposition. What if the name of the supposed Bishop could be shown to be purely Oriental, and thus afford a presumption that he came from one of the eastern churches—being a composition of two Hebrew words, the latter of which means "an age or generation," and the first differing only in the second vowel from the first part of the name of one of the most remarkable characters mentioned in both the old and new Testaments, and which part imports a King? The institution of this class of bishops Mosheim refers to the first century, when he tells us, they were appointed by the Diocesan bishops to occupy a middle place between themselves and the presbyters, and assist them in the discharge of their episcopal functions. No unimportant admission this, from a Lutheran divine, of the antiquity of an Episcopacy essentially prelatial. Bingham in his Christian antiquities (vol. 1. book 2. 14. and sect 12.) informs us that from "the first blow given to this order by the council of Laodicea in the year 360, their power went on to decay and dwindle by degrees, till at last in the ninth century, when the forged decretals were set on foot, it was pretended that they were not true bishops, and so the order by the popes' tyranny came to be laid aside in the Western church." If, however, it can be shown, as an incontrovertible historical fact, that this order continued to exist for three centuries after in our own country, in the full undisputed enjoyment of its ancient privileges, what can more clearly shew the Irish church to have been independent of Rome during at least the whole of that period, and to have maintained a noble and distinguished position from which so many of our prelates have descended.

The other fair portions of the Western church had long fallen. The truth is that as the great multiplication of Bishops in Ireland, was with many others, as observed by Dean Murray, "a striking proof of the eastern and, consequently, the anti-Romish origin of the Irish church," so the preservation of this distinguishing mark of her orientalism, long after all other parts of the Western church had been reduced to complete subjection by the Roman pontiff, was a still more striking proof of her long continued independence.—It is believed that at one time Ireland could boast of no less than 300 Bishops, and it is stated upon the authority of Bede, a historian of well known attachment to the interests of Rome,—that "in the seventh century they swarmed in Britain," so exclusively in fact "supplying the churches in Scotland and in the north of England that there could not be found three Roman Bishops to consecrate Willred—all being of Irish consecration and natives of Ireland." The consequence of this was, that in the year 670, Theodore, Archbishop of Canterbury—apprehensive lest the authority of the see of Rome should thus come to be regarded with as much contempt in Britain as it was in Ireland—decreed "that they who were consecrated by Irish or British Bishops should be confirmed anew by a Catholic (Roman) one." It was not, however, until after the expiration of a period of near five centuries more that those who thus insulted and disowned our episcopacy in another country, were able to limit or interfere with its authority at home—and that was at a council held at Kells in the county of Meath, in the year 1152 at which—Cardinal Paparo being present as legate of pope Eugenius the Third—it was directed "that on the death of a rural or village bishop, or of bishops who possessed small sees in Ireland, Rural Deans should be appointed by the Diocesan to succeed them, who should superintend the clergy and laity in their respective districts, and that each of their sees should be erected into a rural deanery." A similar effort to reduce the episcopal ranks is said to have been made at another council held in the same county a few years before, but with what extent of success does not appear to have been clearly ascertained; nor do even the enactments at Kells appear to have proved as rapidly successful as their Romish concoctors could desire, for there is evidence to shew, that from the opposition with which they met amongst the great majority of both the bishops and inferior clergy, the changes contemplated by them "were far from being completed in the thirteenth century," notwithstanding the compact entered into, in the intervening period, between Henry the Second and pope Adrian the Fourth, which compact was afterwards confirmed by Adrian's successor Alexander the Third. The great reason by which Rome was nettled, in the progress of her subjugation of the Irish church, to do away with our chorepiscopi and substitute for them that more dependent order of officials called Rural Deans, is well expressed by Ledwich, when he says, that it "rendered the church more manageable by the pope and his legates."

The Garner.

Where shall I begin to wonder at thee, O thou divine and eternal Peace-maker, the Saviour of men, the Anointed of God, Mediator between God and man; in whom there is nothing which doth not exceed not only the conception but the very wonder of angels, who saw thee in thy humiliation with silence, and adore thee in thy glory with perpetual praises and rejoicings. Thou wast for ever of thyself as God, of the Father as Son, the eternal Son of an eternal Father; not later in being, not less in dignity, not other in substance; begotten without diminution of Him that begot thee, while he communicated that wholly to thee which he retained wholly in himself, because both were infinite; without inequality of nature, without division of essence; when being in this estate, thine infinite love and mercy caused thee, O Saviour, to empty thyself of thy glory, that thou mightest put on our shame and misery.—Wherefore not ceasing to be God as thou wert, thou beganst to be what thou wert not—man; to the end that thou mightest be a perfect Mediator between God and man, which wert both in one person—God, that thou mightest satisfy; man, that thou mightest suffer;—since man had sinned and God was offended, thou which wert God and man might satisfy God for man. None but thyself, which art the eternal Word, can express the depth of this mystery, that God should be clothed with flesh, come down to men, and become man, that man might be exalted to the highest heavens, and that our nature might be taken into fellowship of the Deity; that he to whom all powers in heaven bowed, and thought it his honour to be servicable, should come down to be a servant to his slaves, a ransom for his enemies; together with our nature taking up our very infirmities, our shame, our torments, and bearing our sins without sin; that thou, whom the heavens were too strait to contain, shouldst lay thyself in an obscure cot; thou, which wert attended of angels, shouldst be derided of men, rejected of thy own, persecuted by tyrants, tempted with devils, betrayed of thy servant, crucified among thieves, and which was worse than all these in thine own apprehension, for a time forsaken of thy Father; that thou, whom our sins had pierced, shouldst for our sins both sweat drops of blood in the garden, and pour out streams of blood upon the cross.—Bishop Hall.

Believing in Christ, and professing Christianity, puts men into such a safe and advantageous state, that, if they live according to their faith, they shall be saved. If we should say to one who earnestly desired to be saved, "Put yourself under the direction of a proper master, and provide yourself with proper books, this would be the certain way to learning; but this is not all; he must read and write, and get by heart, and do such things as are required of a student; else his master and his books will profit him nothing. When St. Peter required of the Jews, and St. Paul of the jailer, to believe, these were persons who had not as yet received the Gospel; and faith was the only method to bring them to that state of salvation. But if they did not proceed to observe those precepts which belong to believers, they would forfeit and lose their Christian privileges.—Therefore, when Christ speaks to his disciples, and when they address themselves to their converts, they not only remind them that faith is the first Christian accomplishment on which the rest are founded, but they exhort them to obedience, to good works, to live as it becometh the Gospel, and to adorn their holy profession with all manner of virtues, which are no less necessary to salvation than faith itself. If ye keep my commandments, if ye observe my sayings, says our Lord, ye shall abide in my love. Ye are my friends, if ye do whatsoever I command you. If ye know these things, happy are ye if ye do them. Not every one that saith to me, Lord, Lord, or that merely believeth in me, shall enter into the kingdom of heaven, but he that does the will of my Father. St. Peter, in an epistle addressed to all Christian people, says, Giving up all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. Nothing avariteth, says St. Paul to the Corinthians, but the keeping the commandments of God. In Jesus Christ, that is, in the Christian religion, nothing avariteth but a new creature; that is, a new temper of mind and habit of life. Such are the terms of acceptance. Be not deceived, but take heed to comply with them. So shall you have good grounds of peace and comfort in this life; so shall you depart hence in the Lord, and live with him in the future ages of eternity.—Dr. Jordan.

Instruction and prayer are duties which serve as elements, parts, or principles to the rest that follow, in which number the sacraments of the Church are chief. The Church is to us that very mother of our new birth, in whose bowels we are all bred, at whose breasts we receive nourishment. As many, therefore, as are apparently to our judgment, born of God, they have the seed of their regeneration by the ministry of the Church, which useth to that end and purpose not only the word, but the sacraments, both having generative force and virtue. The use of sacraments is but only in this life, yet so that here they concern a far better life than this, and are for that cause accompanied with "grace which worketh salvation." Sacraments are the powerful instruments of God unto eternal life. For as our natural life consisteth in the union of the body with the soul, so our life supernatural in the union of the soul with God.—Sundry the same effects and benefits which grow unto men by the one sacrament, may rightly be attributed unto the other. Baptism, however, doth challenge to itself but the inchoation (commencement) of those graces, the consummation whereof dependeth on mysteries ensuing. We receive Jesus Christ in baptism once as the first beginner; in the eucharist often, as being by continual degrees the finisher of our life. By baptism, therefore, we receive Christ Jesus, and from him that saving grace which is proper unto baptism. By the other sacrament we receive him also, imparting therein himself and that grace which the eucharist properly bestoweth. So that each sacrament having both that which is general or common, and that also which is peculiar to itself, we may hereby gather that the participation of Christ properly belongeth to any one sacrament, is not to be obtained otherwise than by the sacrament whereunto it is proper. Seeing, then, that we admire and honour the holy sacraments not respecting so much the service which we do unto God in receiving them, as the dignity of that sacred and secret gift which we thereby receive from God; seeing that sacraments consist altogether in some such gift or grace supernatural as only God can bestow, how should any but the Church administer those ceremonies as sacraments, which are not thought to be sacraments by any but by the Church?—Hooker.

THE ENDS OF RELIGION AND INFIDELITY. These are the easiest terms that sinners can flatter themselves with; and yet even upon this view, the pleasures of sin will prove a dear bargain. But should the punishments of another life be, what we have but too much reason to fear they will be, what words can then express the folly of sin? Short are your days in this world, and soon they shall expire; and should religion at last prove a mere deceit, we know the worst of it: 'tis an error for which we cannot suffer after death: nor will the infidels there have the pleasure to reproach us with our mistake; they and we, in equal rest, shall sleep the sleep of death. But should our hopes and their fears, prove true; should they be so unhappy as not to die for ever, which miserable hope is the only comfort that infidelity affords; what pains and torments must they then undergo? Could I represent to you the different states of good and bad men: could I give you the prospect which the blessed martyr St. Stephen had, and show you the blessed Jesus at the right hand of God, surrounded with angels, and "the spirits of just men made perfect": could I open your ears to hear the never-ceasing hymns of praise, which the blessed above "sing to him that was, and is, and is to come; and to the Lamb that was slain, but liveth for ever": could I lead you through the unbounded regions of eternal day, and show the mutual and ever-blessing joys of saints who are at rest from their labour, and live for ever in the presence of God! Or could I change the scene, and unbar the iron gates of hell, and carry you, through solid darkness, to "the fire that never goes out," and to "the worm that never dies": could I show you the apostate angels fast bound in eternal chains, or the souls of wicked men overwhelmed with torment and despair: could I open your ears to hear the deep itself groan with the continual cries of misery; cries which can never reach the throne of mercy, but return in sad echoes, and add even to the very horrors of hell! Could I thus set before you the ends of religion and infidelity, you would want no other proof to convince you that nothing can recompense the hazard men run of being forever miserable through unbelief. But, though neither the tongues of men nor of angels can express the joys of heaven, or describe the pains of hell; yet if there be any truth in religion, these things are certain, and near at hand.—Bishop Sherlock.

REJOICE WITH MODERATION. When we do rejoice we should rejoice with trembling; and in the brightest sunshine forget not the cloudy and dark day which may be fast approaching. Nor will this wise forecasting damp with gloom such tempered joy as the Christian will permit himself to feel. It will only restrain its flight into regions whither it is not safe for us now to soar. It will, it is true, rather soften it down to the temperature of serenity and peace, than elevate it to ecstasies and transports. But surely a due balance best becomes a pilgrim on his journey to the grave. The apostle, when he twice repeats his exhortation to rejoice, and to rejoice in the Lord, immediately subjoins, "Let your moderation be known unto all men;" as if, by the latter, to guard against an elevation and full stretch of the mind and spirits which, by the laws of our nature, must soon dissipate themselves in sadness. If then every joy in God should be compressed to the limits of the mortal vessel, which contains it, how much more should all other joys, though sanctified and tending upwards, be restrained within the bounds of a sober and vigilant discretion?—Rev. H. Woodcock.

UNITY. All things preserve themselves by unity, and the nearer the approach to unity, the farther they are from fear of dissolution. This lesson old Siliurus taught his sons by a bundle of rods; whilst they were tied together all their conjoined strength could not so much as bend them; but when the bundle was divided, and every son had his single rod, they did easily snap them asunder. So, said he, You, my sons, are invincible whilst you preserve unity, but if you suffer yourselves to be divided, you are lost. This lesson Menenius Agrippa taught his hearers by the well-known apologue of the belly, and the other members; whilst they did nourish unity, and all acted for the public advantage of the whole body, each member had his share and dividend in this happiness; but when they began to mutiny and divide interests, and to weigh their own particular merits too narrowly, and all to grumble at the belly, as an idle, gluttonous, and unprofitable member, they found by costly experience that their well and ill fare were inseparably interwoven together, and that they wounded that member which they malign'd through their own sides. On the other part, disunion is the ready way to destruction. Si cullidimus, frangimur, if we be beaten one against another, we are both broken in pieces. It was not the power of Rome, but the divisions and subdivisions of the Britons, which rendered them an easy prey to their conquerors. It was not Philip, but the dissensions of Athens, Thebes, and Sparta, that ruined Greece. It was not Scipio, but the factions of Hanno and Hannibal, that destroyed Carthage. Our own eyes have seen a small handful of confederated provinces able to oppose the greatest monarch in Europe, and were so far from sinking under the weight of such a war, which had been able to break a back of steel, that, like palm-trees, they did grow up under the weight, from distressed orders, to high and mighty states; or, like Moses' bush, not only not consumed, but sprouting and blossoming in the midst of the flames. This virtue of unanimity, is that wherewith our riches, our honour, our religion, our laws, our liberties, our King and Country, our fires and altars, and all our hopes do depend.—Achtildrop Broomhall.

THE BIRD. Casting away the feat of being accounted superstitious, cultivate the habit of looking at a Bible with respect and reverence.

Open it with a kind of solemn pleasure; for God is there, in all his greatness, and holiness, and love. Read it with thankfulness; for it is a grant to you under the hand of God, and it is sealed to you by the blood of CHRIST; and the grant comes to you, if you be a humble believer, forgiveness and sanctification, and victory and heaven. It secures to you "all things," for "you are CHRIST'S, and CHRIST is God's." When good old Bishop Latimer was led to the stake, he took the Bible with him. He clung to it with holy affection. It had pointed out to him a SAVIOUR; it had taught him how to live with comfort; it was now to teach him how to die with triumph. There is scarcely a page in the Bible which does not show more of God than all the wonders of creation.—Life of the Rev. R. Hoimann.

Advertisements. J. E. PELL, FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER. Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first class style, and on the most reasonable terms. J. E. P. has, at the present time, some splendid French plates on hand; Window Cornices, Room Borders, and Miniature Frames, of the latest London fashions. Toronto, Sept. 18, 1841. 11-2m

Earthen, China, and Glassware Establishments, No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET. THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and the Printed Earthenware Sets of ditto, the Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULLHOLLAND & Co. Toronto, October 30, 1840. 17-4f

BRITISH SADDLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON. ALEXANDER DIXON respectfully informs the Mill. Lary and the owners of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, and which constitutes a FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 41-1y

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. 47-1

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO. T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Deansing, &c. &c. Also a selection of Superior Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, August 3rd, 1841. 5-ly.

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO And King Street, KINGSTON, (opposite Bryce & Co's.) REDUCED PRICES!! G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Dimmed Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF Velvet, French Chine, Satin, & Marsella Vesting. They having bought for cash, at reduced prices, are able to take of TEN PER CENT OFF of his old residence, where he has fitted up superior accommodation for the carrying on of the above business, by strict attention to the manufacturing of his goods, and by executing orders entrusted to him, with reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him. Feather Beds, Hair and Cotton Mattresses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841. SAMUEL SHAW. 15-4f

REMOVAL. JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. UNPRECEDENTEDLY thankful for the liberal patronage he has received, G. desires to acquaint his friends and the public that he has now removed to No. 10, New City Buildings, corner of Yonge and Temperance Streets, (directly opposite the English Church), where he has fitted up superior accommodation for the carrying on of the above business, by strict attention to the manufacturing of his goods, and by executing orders entrusted to him, with reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him. Feather Beds, Hair and Cotton Mattresses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841. 15-4f

GEORGE SAVAGE & Co. Watch and Clock Makers, Jewellers and Silversmiths. HAVE removed from No. 4, Wellington Buildings, to their Old Stand, WATERLOO BUILDINGS, West end of King Street, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, the Plate Ware, German Silver Ware, Work Boxes, Writing Desks, &c. &c. and which they are determined to sell at unprecedented low prices for Cash. S.C.H. Chronometers repaired and restored to their original accuracy and precision of performance, also Clocks, Watches, Jewellery, &c. Toronto, November 27, 1841. 21-3m

HEBREW AND GERMAN. MR. J. M. HIRSCHFELDER, LATE OF THE UNIVERSITY OF HEIDELBERG. WILL give Private Instructions in the above languages—Applications made to Messrs. J. & B. Dean's Music Saloon, and at Messrs. Rowse's, Booksellers, King Street, will meet with punctual attention. Toronto, July 10, 1841. 1

Mr. Wood, Surgeon Dentist, HAS returned, and continues his office at the same place as before in Chertwell's Buildings, King Street, west, where he may be consulted at any hour of the day. Mr. Wood is well acquainted with all the modern improvements in the art of fastening Artificial Teeth by plates, clasps, spiral springs, atmospheric pressure, double plates, &c. and with the principles which should govern the treatment of Decayed Teeth, irregularities, atfections of the gums, and all operations in Dentistry.—some few of which Mr. W. has had the honour of explaining to a number of Professional Gentlemen and others in this city—to whom, by their kind permission, he is at liberty to refer any stranger who may wish to consult him. For Artificial Teeth, Mr. W. makes use of Stockton's Mineral Teeth, from Philadelphia, which, for strength, and beauty of colour and shape, are preferable to any others; and which are used by many eminent Dentists in London and Paris, and by all respectable Dentists in America. Mr. Wood takes this opportunity to express his gratitude to the distinguished patronage he has received during a residence of five years in this city, and begs to assure his patrons that his residence will be permanent here, and that there is no truth in the report that he was preparing to remove from the city. Toronto, October 27, 1841. 17-4f

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorized to receive premiums for the renewal of policies. ALEX. MURRAY, Toronto, July 1, 1841. 3

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent, No. 5, Chertwell's Buildings, Toronto. 48-4f