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#### THE ROYAL MARTYR.

Unbappy Charles! Oh, might we blot the page, Which tells our Fathers' worse than civil rage Purge off the blood and shame of kindred strife. And the foul traffic for thy barter'd life! Oh! tutor'd early in that erring school Where every art was known, save how to rule: Taught by the frock'd and pedant Monarch's plan, All but the science of Thyself, and Man; Born with affections for a Crown too kind, Free, gentle, courteous, gallant, and refin'd; Hapless in temper, fortune, station, time. And curs'd with goodness which in Thee was crime! mind which chequer'd by distinction nice Made all its private virtue public vice: Alike irresolute for good or ill, In action nerveless, only strong in will; Betray'd, rejected, injur'd, on the throne, Lov'd, mourn'd and envied, in thy fall alone!

For mark, when Royalty's brief tale is told, And the worn robe of Empire waxes old; as maring unward after each new blow. The Martyr leaves his destiny below! Then no unprincely doubts his bosom tear, No thoughts but those a Monarch may declare; No wish was his, which Kings should shrink to frame, No look but such as Majesty became. Mor'd but as some spectator of his woes, He sees the drama hastening to its close; Scorns the brute force which seeks in vain to hide Its bastard growth beneath unmanner'd pride; linshaken hears Sedition's foul deceit. Religion's mockery, and Law's solemn cheat: The cold reproach, the contumely keen, The rude, harsh taunt, and insult of the mean : The low-born gibe, with which the rabble pay Their debt of vengeance when the great decay. Till at the last, secure of death, he views The goal Rebellion's bloody foot pursues: Tis then he throws all worldly state apart,
And binds the Christian's buckler round his heart; Faith, Hope, and Meckness, surer arms supply, And teach the King to fall, the Saint to die E'en when in studied bitterness of hate. His pulace-court receives the mournful state; Heaven has his thanks which, chastening him, has shown How near the scaffold rives to the throne. There sorrowing crowds their Prince's wrongs confess, And rugged lips, unus'd to blessing, bless; Scarce think the dreadful pageant can be true, Nor dare believe what Guilt has dar'd to do. There not the woman tears of passion flow, But all is frozen to one blank of wee; Silence of grief, or hearts which speak in sighs, And sad Astonishment with doubting eyes; Untimely throes, whose midwife is Despair, And Horror, stiffening with uplifted hair. Enough of Earth! now Heaven alone remains. And but one stage of sorrow more detains: Prayers till the space between, and when they cease, His last "Remember!" stamps the pledge of Peace! REV. E. SMEDLEY.

#### 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. The trial of an anointed sovereign for treason, by his subjects, was a thing before unheard of in the annals of the world. Kings have in different ages been slain by the hand of the assassin, or fallen in battle with their subjects but never before was there imagined so presumptuous an infraction of human and divine law, as for subjects to arraign their Sovereign before them, and sit in judgmen on his life. It remained for England,-England, the boasted birth-place of liberty,—to set an example to the world of a crime subversive of the very foundation of social order, the results of which, terrible as they have already been, have, it is to be feared, as yet arrived at but a small part of their full development.

To regard the trial of Charles, however, as a solemn spectacle of a great nation sitting in judgment on their Sovereign, is altogether a false view of the circumstances of the case. The crime was perpetrated by a small knot of republican officers, against the will and in opposition to the feeling of the large body of the nation. Let was man, who had joined in the sin of rebellion, and now found themselves unable to restrain its dreadful issues.

The monstrous project was concocted by a few of the leading rebels assembled at Windsor, at which meeting it is said that Cromwell offered up a long prayer to God that lle would assist in their deliberation. The question was, whether the King should be simply deposed, and kept a prisoner for life, or whether he should be "presently dispatched" by private assassination, or brought to pub lic trial. The latter step was agreed on, as being, on the whole, most advisable. Accordingly, the House of Com-mons, or rather the small body of Cromwell's partisans, about eighty in number, who were still suffered to assemble, passed a vote whereby a high court of justice was appointed for the trial of the King,—a measure which, it is just to say, was rejected by the Lords without a dissentient voice. The high court was formed of one hundred and thirty-five members .- men selected from the House of Commons, the army, or the people generally,—all, more or less, the creatures of Cromwell. The twelve judges of the land refused to sit, declaring unanimously that the whole proceeding was illegal; but law and justice

had long since ceased to govern.

Thus was this excellent Monarch, in the full vigour of manhood, his hair blanched with sorrow, majestic even in his misfortunes, brought to trial for his life before men already determined to condemn him. The demeanour of Charles on this most dreadful occasion was such as to elicit the admiration even of his enemies. When he was first brought before the so-called high court of justice sitting in Westminster Hall, he looked upon them with a stern air, yet without any manifestation of trouble, and took the seat assigned to him in full front of his judges. When the indictment was read, and the King was desired by the President to plead, he at once refused to do so .--Without any alteration of countenance, or hesitation of manner, he desired to know by what authority they presamed by force to bring him before them? and who them power to judge of his actions? He told them that he was their lawful King, and they his subjects, who owed him duty and obedience; and that he would not so much betray himself and his royal dignity as to answer any thing they objected against him, which were to acknowledge their authority; though he believed that every one of themselves, as well as the spectators, did, in their conscience, absolve him from all the material things which

were objected against him. An irrepressible murmur of approval ran through the assembly; and the soldiers and officers were scarcely able to keep order in the court: indeed, several incidents occurred on that memorable day, which showed how harshly the whole proceeding grated on the scelings even of those who had before been enemics to the King.— When the name of Lord Fairfax was called over amongst the list of judges, a loud voice was heard to answer, has more wit than to be here." In fact, Fairfax had refused to take any part in the trial, and used the small power which was left to him to prevent its fatal issue.—
When the impeachment was read, in which it was said that the small power was read, in which it was said that the small power was read to the small power which was left to him to prevent its fatal issue. that the suit was instituted "in behalf of the good people of England," the same voice exclaimed in a still louder tone, "No, nor the hundredth part of them! It is salse! Cromwell is a traitor!" upon which one of the officers bade the soldiers fire into the box whence those presumptwos words were uttered; but it was quickly discerned that it was the general's wife, the Lady Fairfax, who had uttered both those sharp sayings; and she was presently persuaded or forced to leave the place, to prevent any new disorder. But the words which she dared to utter expressed the general sense. The spectators in the galleries gave vent by their murmurs and exclamations to their excited feelings: even the people offered up their prayers for the King's preservation, for the King's preservation, and by their generous tears expressed their returning love for him. But their sympathy came too late. Cromwell's brutal and fanatical

soldiers, armed with partisans and halberts, repressed the the Presbyterian party in England offered him his liberty man, passed the following resolution in relation to The and New Testament, where he says that, "having attended feeling of the multitude; and, being instigated by bribes, and life, if he would accede to their conditions, he per-or urged to madness by their fanatical preachers, cried sisted to the last in his refusal. or urged to madness by their fanatical preachers, cried out "justice! justice!"—a name, alas! how often perverted

to the vilest uses of treason and delusion! 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 proved that they had seen him at the head of his army at Edgehill, Naseby, and other places,-for this was the amount of the charge brought against him, -sentence of death was passed. During the whole of these trying and excuse many things; but it would never sourcast him seenes, his behaviour was such as does honour to his to deprive the Church of God of an order instituted for memory as a King and as a Christian. Firm and fearless, be maintained in each reply the utmost perspicuity of ministers in the Church: he would with more comfort thought and expression;—mild and equable, he rose into cast himself on God's goodness to support him in and thought and expression;—mild and equable, he rose into cast himself on God's goodness to support him in and no passion or over-excitement: his soul, without effort or defend him from all affliction, how great soever, that affectation, maintained a perfect self-possession, and might befall him, than deprive himself of the inward seemed to look down with pity on all the attempts of tranquillity of mind, for any politic consideration that human malice and iniquity; nay, when subjected to the might seem to be a means to restore him."

Thus, with the alternative before him of liberty and soldiers, he calmly submitted to insult without one passionate word or murmur.

On the sad particulars of his execution we will not dwell at large; suffice it to say, that his soul being prepared, not merely by the religious exercises of a few days, but by the devotion of many years spent in self-denial and obedience to God's laws, he met his death with the holy fortitude which became a Christian, but not without having first prayed to God for the forgiveness of his memies, and having addressed to them many words most suitable to the times, and worthy of the remembrance of after ages:—"Now, sirs," said he, "believe it, you will never go right, nor God will never prosper you, until you give God his due, the King his due,—that is, my successor,—and the people their due. I am as much for them as any of you. You must give God his due, by regulating rightly his Church, according to the Scripture, as any of you. which is now out of order: to set you in a way particularly now I cannot; but only this, -a national synod freel called, freely debated among themselves, must settle this, when every opinion is freely heard. For the King," [here he seems to have been interrupted, or overcome by his feelings, and did not express himself fully], "the laws of the land," he said, "will clearly instruct you for that.
.......... For the people, truly I desire their liberty and freedom as much as any body whatsoever; but I must tell you that their liberty and freedom consist in having government,—in having those laws by which their lives and their goods may be most their own. It is not their having a share in the government,—that is nothing appertaining to them." He then declared that he died a Christian, according to the profession of the Church of England; and, after a brief conversation with the excellent Rishon Jaxon. who attended him with pious fidelity during his last hours, he calmly laid his head on the block; and a single stroke of the axe severed it from his body!

At the instant when the blow was given, a dismal universal groan was uttered by the people, as if by one con-sent, such as was never before heard; and, had they not been dispersed by the soldiers, it is likely that their indignation would not then have ended. The same feeling of grief and dismay pervaded the whole city. Many persons closed their houses.—passed the day in fasting and prayer within their secret chambers, in hope to avert the wrath of God for this tremendous crime. Women are said to have fallen into untimely parturition,—others were seized with convulsions, or sunk into such a melancholy as attended them to their graves. A like sensation pervaded the whole land, as soon as the report was spread of this fatal execution. Every one looked on his neighbour with silent astonishment. Scotland itself repudiated, with indignation, all consent or participation in a deed to which she had but too much contributed. Even foreign nations under whatever form of government, exclaimed, with one voice, against the enormous crime, and rejected the example with horror, as a most beingus insult on law and

It may truly be said, that all Europe shuddered at the fearful omen, and that the world itself will probably not outlive the moral consequences of that dreadful deed.

The murder of Charles has been rightly called a mar-A martyr is one who dies for religion's sake; and such was unquestionably the cause of Charles's death. It was a sincere attachment to God's true Apostolic or piscopal Church which brought him to the scaffold. Charles believed the visible Apostolic Church to be, as it is, the institution of God; and no power on earth could move him to desert it. His attachment was no blind party zeal;-that would have sunk beneath the sufferings which he endured ;-but it was a fixed and firm attachment to the cause of God's true religion, shewn forth, not only in his public acts as regarded religion, but in the most virtuous and exemplary life. If the nation had not for its sins been subject to God's just wrath, Charles was a monarch whose benign influence might have brought the Church to a higher state of excellence than has been witnessed before or since. What might have been the condition of England during the two centuries which have since clapsed?—what might it be now, if the plans which he devised for the good of the Church had not been impeded by the violence of sectarianism?-nay, what might have been the present state of the world itself, if the English Church, established on a firm foundation, and continually enlarged, so as to meet the wants of a growing population, had retained the love of her children, and spread her arms into distant regions, making each colony a new branch of God's pure kingdom, instead of itself sinking under the assault of a wild sectarianism, and spreading, as it has done, in every quarter of the globe its pernicious chisms and divisions?

Under the circumstances of unparalleled difficulty in which Charles was placed, it would have been next to inpossible for him not to have committed some errors. We know that there were passages in his life for which he never ceased to ask God's pardon with fasting and prayer until his dying day. It were absurd, however, of persons in the present times to pass judgment on his actions upon mere modern principles. They who would rightly judge of Charles's conduct must place themselves which he lived, before they can be compe tent to decide.

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. It is false to say that he endeavoured to force upon them Episcopacy, because Episcopacy was the law of the land when he came to the throne. But they who thus accuse Charles of intolerance forget that, when the Presbyterians of Scotland, aided by the English rebels, gained the ascendant, they did actually force the Presbyterian form of government on the people of England,—they drove out her ministers—proscribed her liturgy and services. It was rendered penal to use it even in private houses. The truth is, that the right view of toleration was entirely unknown in those times. It was not till later days that the true principle was acknowledged, that, while it is the duty of government to provide instruction in the true form of worship for all the people, yet it is contrary to true to force any one to accept it. It is remarkable that one of the principal causes of complaint made by the Parliament against the King, was his unwillingness to enforce the penal statutes against the papiets: and vet this very Parliament stirred up the people to rebellion by the wild cry of freedom of conscience, and civil and religious liberty

As the troubles of Charles I. commenced from bis attachment to the Church, so it was his resolute mainte-nauce of his principles which eventually brought him to his death. After his imprisonment, when men's minds began to turn in his favour, and there was a general disposition to rise for his rescue, the Scots could not obtain from him, as the price of their assistance, any promise to support Presbytery in England. He consented, indeed, to its establishment in Scotland. Strong political prejudices conspiring with the interests of Sany of the leading men of that nation, who, in troublous times, had seized on the bishops' lands, and were unwilling to restore them, had infused into a great portion of the Scottish people a spirit, which, according to their respective bias would call religious zeal, others a dogged fanaticism.— But the same principle which induced Charles to forbear to enforce on the Scottish people, against their will, that which he in his heart believed to be the true Apostolic form of Church-government, still more obliged him to refuse his concurrence in the unreasonable wish of the Scots, that he should enforce Presbyterianism on the English. - a form of discipline which be believed to be as repugnant to the feelings of the nation itself as it was contrary to Apostolic usage. And so, afterwards, when

"He was well pleased," he said to the commissioners, preserve the Scripture-bishop, he would take away the bishop by law. He confessed that necessity might justify continual use, and for establishing a succession of lawful

restoration to his throne, on the one hand, or continued imprisoment and suffering, and probable death, on the other, he deliberately chose to abide by the dictates of his conscience, and died a MARTYR to God's true religion.
The infidel and the latitudinarian of the present day

will of course join in condemning Charles as a fanatic or a bigot; but the Christian Churchman will revere him as a martyr and a saint. Dark was the day for England which saw the death of

her most holy King. Deep were the sufferings which she thenceforth endured; nor is the stain of guilt yet washed out from her rebellious hands. Much cause have we with fear and trembling "to

implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited on us or our posterity." A Pint A same amounts a district of the control of

## LORD CHANCELLOR KING AND HIS WRITINGS ON CHURCH GOVERNMENT. (From the New York Churchman.)

The recent publication, in Philadelphia, under the paonage, and in pursuance of a vote of the Presbyteria Pastoral Association" of that city, of Sir Peter King's Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, within the first three hundred years after Christ,"—one hundred and twenty-seven years after the last previous edition, seems to render expedient some inquiry into the pretensions of the author, the character of his writings, and their effect upon the age in which he lived. With a view to promote such an inquiry, I wish to lay before your readers some few facts which I have met with in the course of my reading.

Sir Peter King was born at Exeter, England, in 1669. His family were dissenters, and he was educated in the principles of dissent from the Church of England. His father was a grocer, and endeavoured to bring him up to his own business. The employment was, however, disagreeable to the son, who was inclined to studious habits, and in them employed his leisure hours. His principles as a dissenter not allowing his admission to the English Universities, he was advised by his maternal uncle, the celebrated John Locke, to pursue his studies at Leyden; aud, on his return from that university, he entered the Inner Temple. When he came to the bar, his talents and industry soon procured him distinction. His taste leading him to the study of ancient writers, he early turned his attention to ecclesiastical history; and in 1692, when but twenty-two years of age, he published his best known work, that above alluded to. It was a work of some industry, but produced by an immature indement. Its conclusions were drawn rather from terms than facts; and occasionally from the modern ideas attached to these terms, rather than their ancient and proper sense. Dr. Calamy, a dissenting minister, in his Abrilgement of Baxter's History of his Life and Times, (1692.) says of this work-" At this time came out a book of an ecclesiastical nature, written by a young gentlesian, but drawn up with such strict care and exactness, that a man who had apent all his days in conversing with the Fathers and primitive writers of the Christian Church, would have no need to be ashamed of the performance." The dissenting divines of that period, however, have not left such evidence of their acquaintance with Christian antiquities, as to induce us to rate this commendation very high. Dr. Calamy's approbation is easily accounted for, on the ground of the support which such a work as the *Inquiry* was calculated to give to dissent. The leading object of the writer was to show, that, in the primitive Church, a bishop had the charge of only one congregation, or parish, and therefore was not a diocesan, but a parochial bishop—the mere pastor of a single parish. The work, however, though published currently with his uncle Locke's Letters on To-teration, and shortly after the Revolution, which gave to England a Presbyterian king, (a circumstance which had nuch elevated the hopes of the dissenters.) does not seem o have attracted much attention. Indeed, such was the ilence with which it was regarded, at a time when there was abundant excitement concerning its principal topics broughout England, that Scluter remarked, more than wenty years subsequently, that "the less learned, and nore prejudiced adversaries, of the Church of England, nave made their boasts of it, and from its not being answered yet, have proclaimed it an unanswerable vindicaion of their separation from her.'

In 1699, Sir Peter King obtained a seat in parliament, which he continued to hold for many years, and was one of the committee of the House of Commons, for the imeachment and prosecution of Dr. Sacheverell.

In 1702, he published a "History of the Apostles" Creed, with critical observations on its several articles." This work also exhibits proof of industrious research; but such as read this valuable work," says Mosheim, " would do well to consider that its learned author, upon several occasions, has given us conjectures instead of proofs, and also that his conjectures are not always so happy as to ustly command our assent."

But the work which attracted the most notoriety in the

uthor's life-time, was one entitled, The Rights of the Cluistian Church Asserted, published in 1706. Of this work Dr. Calamy says, "there has not been a book published in many years that made more noise. Some were much taken with the manner of this book, and by that tempted to think better of the matter and argument. I pretend not here to act the part of a censor, or an advocate; and could not be either, without several distinctions. Far be it from me to pretend to justify the matter in all points, and much less the manner of treating some divinnstitutions. The warm invectives of this book have kindled much indignation in some against the author or authors." This, let it be remembered in the coining of course who appears to have held the author previously in con-

siderable estimation. In this work Sir Peter advocated the Erastian principle hat the church was simply and exclusively the creature of the state-whatever any community might be pleased to make it-that there was not and could not be any succession either of the Church or its ministry—that religious offices were appropriated to particular men for the ake of order only-that ecclesiastical officers were as much subject to deprivation by the magistrate, as civil officers-that the king was the head of the Church in the fullest sense—that not only an independent power of ex-communication, but even of ordination in the clergy, is nconsistent with the magistrate's right to protect the commonwealth—that the consecration of the elements at the Lord's Supper might be called conjuration, rather than

any thing else, &c., &c. Dr. George Hickes, one of the non-juring bishops, in the Preface to The Christian Pricathood Asserted, published in 1707, mentions some circumstances strongly implying doubts of Sir Peter's belief in Christianity, sarcastically places him in the synagogue of the libertines, and expresses the hope that when Sir Peter should publish again, he would do-what for some reason he had never done-but his name to the work, and thereby show the world that he was neither ashamed nor afraid to own what he had written.

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 trial of Dr. Sacheverell, for his famous High Church Sermons, in 1709, and on the very day after they had or-dered these sermons to be burnt by the common hang-

\* Service for the Thirtieth of January, being the day of the Martyrdom of the bleased King Charles L.

and blasphemous libels, highly reflecting on the Christian "with their expression, that they did not intend to force religion, and tend to promote immorality and atheism, his conscience; yet the manner of their pressing him and to create divisions, schisms, and factions among her looked very like it, after he had so solemnly declared that majesty's subjects; and ordered that the said books be it was against his conscience. That he did concur with this day burnt by the common hangman." Sir Peter them in their distinction of hishops; and if they would King was then a member of the Rouse, had been one of the managers for the impeachment and trial of Sachoverell, had acted in it with much energy, and had received, with the other managers, "the thanks of the house for the faithful management of the trust reposed in them." It is not easy to conceive a more awkward predicament in

which a parliamentary author could be placed.

Mr. William Laic, in the second of those Letters to Bishop Houdley, which have so long been justly celebrated for fine reasoning and beautiful diction, calls the author of the Rights of the Christian Church "a scandalous declaimer against the ordinances of Christ," and says that he "has been treated by the greatest part of the nation as a free-thinking infidel; because he has reproached every particular Church, as such, and denied all obligation to communion; because he had exposed benedictions, absolutions, and excommunications; denied the divine right of the clergy, and ridiculed the pretended sacredness and necessity of their administrations, as mere niceties and trifles; in a word, because he has made all churches, all priests, all sacraments, however administered, equally vaid, and denied any particular method uccessary to salva-

Jones, of Nayland, speaking of this work, says: "In the last century (17th) great dauger arese to society from enthusiastic notions of religion. Of later years, a grand levelling hath been adopted, which tends to confound all right and property among mankind, and strikes at the authority of God himself in Church and state. One of the first books in which this was openly doue, was called The Rights of the Christian Church. It undertook to prove that the Church is the creature of the state, and the state the creature of the people, and that God himself, as the governor of Israel, became such in virtue of a conbetween himself and the people at Horeb.

In 1713, Sir Peter, who had been knighted by Queen Anne, while he held the office of Recorder of Landon, published a second edition of his Inquiry into the Constitation, Discipline, Unity, and Worship of the Primitive Church. When the first edition was published, the author was young and obscure; but in the intervening time, by his writings, and activity in the House of Commons, he had attracted no little distinction. Still the work does not appear to have received much attention from the writers of that period. Schiter says that he was a stranger to it till some considerable time after the second edition appeared, yet finding that men of letters expressed an ear est expectation of an answer, be determined to use his best endeavours to vindicate the truly apostolical consti-tution of the church, and to plead the cause of injured antiquity, and to correct those palpable mistakes, and unfair representations of the venerable fathers of the Church, so obvious in almost every page of those plausible collections. His answer, with the title of An Original Draught of the Primitive Church, is generally admitted to have satisfied Sir Peter himself, of the incompetency of his Inquiry; and he now, from a dissenter, or occasional conformist, became a member of the Church of England.

But Schiter's, though the most effective and best known inswer to the Inquiry, was not the only one. Hishop Smalridge wrote another, which is comprised in the folio edition of his Sermons. An edition of Schater's Original Draught was printed at Columbus, Ohio, a few years since, and probably may yet be found at the bookstores. The modesty, caution, and respectful manner of the author. are in the highest degree commendable. His work is a

very thorough refutation of the Inquiry.

Yet Mr. Wesley, when he undertook to set up a new sect in this country, [United States] failing of other means to effect his purpose, (for he had ascertained by actual application that the English hishops would not ordain ministers to be under his jurisdiction and beyond theirs; and, it is said, made a similar application to a Greek bishop who had visited Landon, to ordain preachers, and even consecrate him to the Episcopal office,) declared in his letter to Dr. Coke, &c., of September 10, 1784, that "Lord King's account of the Primitive Church convinced me, many years ago, that bishops and priests are the same order, and consequently have the right to ordain." Lord Mansfield had, however, on the other hand, told him that "ordination was separation." Following Lord King, he effected the separation, and Dr. Coke tells us that he was afterwards sorry for it. If he had read Sciater's work, he might probably have been spared this sorrow.

When Dr. Coke came to this country to bring about

this separation, while on his passage he read Sir P. King's book, I think, (for it is some years since I rend his jourral, and I quote from memory.) for the first time, and be expresses himself very cautiously in regard to any favourable convictions produced on his mind by Sir Peter's rensoning.

But the truth is, that Sir Peter's Inquiry cannot be so ferred to by either Wesley or Coke for the course which e pursued. Mr. Wesley tells us in his journal, (Jan. 20 1746,) that he had then fust "read over Lord King's Account of the Primitive Church. In spite of the vehement prejudices of my education, I was ready to believe that it was a fair and impartial draught. But if so, it would ful-low, that bishops and presbyters are essentially of one order; and that originally every Christian congregation was a Church independent of all others." Now, if Mr. Wesley was really convinced by the Inquiry, his convictions wer in favour, not of the Episcopal, or even the Presbyterion but of the Congregational mode of Church government, viz., that all Christian congregations were independent of each other, with but one order of the ministry; yet Dr. Coke was already a Presbyter when Mr. Wesley professed to raise him to a higher order; and Dr. Coke himself pro-fessed to ordain Mr. Ashury to three several orders on as many different days! The American Conference of 1784, moreover, declared that they "were satisfied of the validity of Dr. Coke's and Mr. Asbury's Episcopul ordina-The American Methodist Church, as constituted under Mr. Wesley's instructions, is nearly as far as possible removed from the theory of Sir Peter King's Inquiry

and is, literally, in its form, a high-toned Episcopacy.

Dr. Baugs, a distinguished Methodist minister of this country, (in the most singular work, of modern times, which I recollect to have met with, for confused and illogical reasoning, and perversion of facts,) in an attempt to prove, in opposition to the actual policy of his own church, -which makes bishops a distinct order by consecration, from presbyters or elders-that the terros bishops and presbyters, signify the same order, relies for his testimony chiefly on the Inquiry. He says, "that the reader may rely upon every quotation as correct, I will remark, that the author has fully verified all his quotations by inserting the originals in the margin of his book." But if Dr Banus had read Sciater's Draught, as we shall see subsequently that he professes to have done, he would have known that Sciater has proved conclusively, that many of these quotations of Sir Peter, professedly made from the originals, and given as such in the margin, are mutilated in various ways, so as not to be relied on, and are often construed more according to modern ideas and notions, than the practice, sufficiently attested by others, of primitive antiquity. But Dr. Bangs adds in a note, "I am aware that Sciater has attempted a refutation of Lord Chancel-tor King's Account of the Primitive Church; and in a few particulars he may have succeeded; nor am I pledged for all the conclusions which his tordship adduces from the early writers of the Church. The quotations speak for themselves, and every one is at liberty to make his own correct? Till Sciater's proofs to the contrary be set aside, the inferences drawn from them are inadmissible in any argument. Perhaps I am wrong in saying above, that Dr. Bangs professes to have read Schater, yet the manner n which he speaks of Sclater's book implies as much.

In the Lectures on Ecclesiastical History by Dr. Compbell, of the Scottish church, [Kirk] Sir Peter King's Impairy seems to have been used as a basis for the Lecturer's theory. Bishop Shinner, in his Vindication of Primitive Truth and Order, directly charges Dr. Campbell with plagiarism, in copying large portions of the Inquiry. Probably Dr. Campbell supposed himself in possession of a rare copy of a forgotten book, nearly a century having passed since it had been reprinted, and that he might therefore save himself much trouble by absorbing its matter, so important to his cause, in a work whose publication was intended to be postbumous. Dr. Daubeny makes the same the Holy Ghost, in this degree and charge in his Discourses on the Connexion between the Old indeed to enter into Holy Orders.

Rights of the Christian Church, and some other books: to the progress of this controversy, and particularly "Resolved, That the said books are scandalous, seditious, marked the ground on which, from time to time, it has been placed, I can have no difficulty in tracing the road over which the professor has travelled; and there is little doubt in my mind, that Sir Peter King's Inquiry was the one which the professor had before him when he put together that part of his lectures; because the same arrangement of argument and proof, the same mutilation of extract, the same want of appeal to that evidence which the Scriptures are competent to furnish, together with the same turn of expression, are to be met with in the publications of both writers, a circumstance not to be necounted for but on the supposition of one having copied from the other." The editors of the Christian Observer, speaking of Dr. Daubeny's confutation of the main principles of Dr. Campbell's Lectures, say, "We anticipated an easy victory, both from the known ability of Dr. Daubeny in this field of theological controversy, and from the weakness of the arguments with which he had to contend. Without any disposition to withhold from Dr. Campbell the general esteem which he has so justly merited, we find ourselves compelled to agree with Dr. Daubeny in the opinion, that no addition of credit will be derived to Dr. 'amphell's name by the publication of his Lectures."

The Inquiry also appears to have been of much use to Dr. Mitter in his Letters on the Christian Ministry. He even classes Sir Peter King's opinions as the concessions of an Episcopallan! A fact which is no trifling additional proof of the general want of accuracy with which Dr. Miller has been so often charged.

It was not till 1725, twelve years after the publication of the Inquiry, in its second edition, that Sir Peter was appointed Lord Chancellor. It is said that the public expectation was disappointed by his conduct in this office, as a greater number of his decrees were reversed by the House of Lords, than in any previous case. He resigned this office in 1733, and after having suffered much from a paralytic affection, died in the following year. While Lord Chancellor, he preferred Mr. Sclater, the author of the reply to the Inquiry, in the church, thus proving his favourable opinion of Mr. Sclater's work; a work which to one has ever attempted to confute.

While Sir Peter was Lord Chancellor, he was, one day. dining in company with the famous William Whiston, when Sir Peter reproved those who dissented from tho English church, merely because it was not in all respects what they wished it to be, saying that "their userbluess was bindered by their scrapkes." "But, my Lord," said Whiston, "would this principle [i. e. their scruples] be admitted in your court of Chancery?" Sir Peter allowed that it would not. "Then, my Lord," rejoined Whiston, how can you suppose it would be received in the chadcory of housen?

It is worth a passing remark to observe the manner in which the Inquiry is referred to by those writers who wish to use it as authority for their own views. The suthor himself modestly styles his work, an Inquiry into the constitution, discipline, unity, and worship of the primitive church- expresses in his preface, a humble diffidence of his performance; and desires that another sense may be given of his several quotations, if necessary, for the better information of himself and others. But Mr. Wesley and Dr. Bangs constantly call it an Account of the Constitution, Sc. as if the author thought his investigation final, and his opinious conclusive. This change could hardly be accidental, if those writers were familiar with the book, and is, it seems to me, calculated to mislend. So in the latter writer and some others, we find his official title paraded at length, with the view, most probably, of increasing the influence of the work. "Land Chancelor King's Account of the Constitution, &c., of the Primitive church," is a designation which cannot be without its attractions. Yet the book to which attention is thus called, was the work of a young man of twenty-two years, in 1692, and was republished, whether with his smorton is uncertain, in 1713, whereas he did not attain the Chancellorship till 1725, when he had reached the ripe age of fifty-five, and had become a member of that very church, to dispute whose prefensions the work was written! Mr. Peter King was, his book being evidence. Congregationalist, or, as some may think, a Presbyterian, and a dissenter from the Church of England. Chanceltor King was neither a Congregationalist nor a dissenter, but a member of the Church of England. He even reproved those who dissented from that church, because it was not in all respects what they wished, and beleved that their usefulness was hindered by their scruples. Further, if Lord King's name is of sufficient authority

to give currency to the opinious contained in the Inquiry, can its authority be less in sanctioning the opinions of the Rights of the Christian Church? Opinions, which are literally parallel with those inculented in the Independent Whig, and other deistical publications of the same period, which were intended to root Christianity out of Eugland. Sir Peter and his associates, on a certain occasion, which implies, that, at that time, he himself could not have been ontemplating any hulf-way measures to that end; "they plentifully vented their biasphemies upon the Roly Writings," says the Histop, and he furnishes some, almost atrocious, specimens. The admirers of the Inquiry would be among the first indignantly to repudiate and oppose such principles. Let them be enutious, then, that they do not wound religion in the house of its friends.

ON BEING MOVED BY THE HOLY GHOST TO UNDERTAKE THE MINISTRY.

(Frum Bishop Fleetwood).

He that hath seriously, and in good carnest, purposed

in his heart to take upon him the office and ministration of a Deacon, or the order of Pricethood, with full intention

serving God, for the promoting of his glory, and the edifying of his people; and in order to it buth lived, and purposes to live, a godly and a sober life, and to improve n reading and understanding the Ifoly Scriptures, other learned books to fit him more and more for the discharge of his duty, he who brings this disposition along with him, and this preparation and good purpose of advancing in virtue and knowledge, may very honestly and truly say, that he trusts he is inwardly moved by the Holy Chant to take the office he is seeking for upon him, as well because that, in general, every youl and perfect pift cometh from above; and that it is God who worketh in us both to

will and to do, and that without him we can do nothing: and that he it is, who by his special grace preventing us, does put into our minds good desires: as also, in particu-lar, because he is moved to undertake this office, by arguments, authorities and motives, derived from the Holy Scriptures, which are the word of God, and dictates of the Holy Chost: no that he who is moved by them, is certainly moved by the Holy Chost; as he who is moved by what I say, either by word of mouth, or writing, is certainly moved by me. We have indeed no other way (ordinary, mean, and common to us all) of knowing that we are influenced and acted at any time by the Spirit of God, but by finding that what we desire, and what we do, is what we are willed and commanded to desire and do, by the Spirit of God in the Holy Scriptures. The Apostles indeed, and first Christian Ministers, had another sort of call, and were moved by the Holy Ghost, in much another way and manner, to undertake the Ministry, than we, or any since those early days, can pretend to: they had divine impulses, warnings, admonitions, invitations and calls to the ministry, such as they could not resist, and such as they themselves were sure came, and must have come from God; and they were, most of them, able to convince others also of their heavenly mission, by some extraordinary powers and abilities they were endned withal, either of inferences." I must still, however, claim the benefit of languages, or prophecy, or curing sickness or diseases, or the previous question, are the quotations admitted to be such like. But as we are sure that these extraordinary calls and graces of the Holy Spirit were not promised to continue for ever, and sure that in fact they did not con-tinue long, in the Church; so we are sure that this is not the inward call, and movement of the Holy Glost, that the Church enquires after, in the question she puts to such as are candidates for Holy Orders; for that must be something that is promised, and something that is to continue as long as the Church is to continue, and that will be always necessary to its well-being: and that, I think, is only such a general influence of God's Spirit, as shall incline a man's heart to undertake the office of the ministry. and fill him with good purposes and resolutions to execute it faithfully, to the glory of God, and the good of mankind. This is what is necessary, this is what is promised, this is what we may expect: and he that is not thus far called, he that does not find himself inwardly moved by the Holy Ghost, in this degree and measure, is very unfil

## 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. How long is this stigma to remain affixed,and justly affixed,-to our character as Churchmen? How long are not only the poor, but even those who can afford to pay some reasonable sum for a seat, to be debarred from the means of grace,-to be left exposed to the influences of dissent,-or to grow up, or fal into an utter disregard of public worship, of the Hol Sacraments, and of anything like vital Christianity?

It is altogether a painful subject to dwell upon, bu yet it is relieved by a few scattered rays of hope .-Last week a generous individual, A Non-RESIDENT IS TORONTO, proffered his liberal nide. Since then w have been authorized to state that our worthy fellow citizen, Mr. William Atkinson, with whom in forme days it has often been our pleasure to co-operate i defence of the altar and the throne, has voluntaril come forward with an offer of 71, 10s.; and from communication, which appears to-day, it will be see that a zealous son of that down-trodden, yet flourishin branch of Christ's true vine, the Scottish Episcopa Church, has expressed his desire to contribute the sun of 121. 10s. Even then, if only one additional Church be undertaken, the following subscriptions have been called forth by our appeal :-

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,	10	0
• '		

£32 10 0

Will not such a beginning as this awaken a spiri 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 manificence of the Rev. W. M. Herehmer, 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 clapse, without resuming an undertaking which if prosecuted with ordinary vigour, cannot fail of success? The letter of PRESINTER, 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. 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 muniticent 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 my 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. Wordsworth, the late venerable Master of Trinity College. Cambridge, has lately retired from his high and dignifice station; and in the letter announcing his resignation he begged leave to present to his College, along with his portrait, the munificent dountion of 500%, to be added to a fund which that so ciety passesses for the augmentation of its poorer vicarages; an object which he always had most specially at heart, and by which during his incumbency a very extensive improvement has already been effected in that department of the college patron-

age. Combridge Chronicle."
"The late Rev. Dr. Nott, of Winchester, bas left to the Society for Propagating the Gospel in Foreign Parts 1000%, to be expended in building churches in Upper and Lower Canada; to the Benefactor's Fund of All Souls, Oxford, 500/. to the County Hospital, 100%; to the paser in each of his parishes, 50%; to the Dean and Chapter, 300%, to be expended as they shall think must conducive to piety in the ornament or repair of the cathedral church; and, after making several be quests to his relatives and friends, the residue of his property. shich will be very considerable, is given to the Dean and Chapter, and the interest to be divided among the clergymen's w dows 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 manificent donation of 500% from the Rev. J. H. Fisk, in addition to a former subscription of 50% on the first meeting of the committee. The sum of 5% from the Rev. W. J. Cooper, of Falmouth, has also been received.

"The Rev. Dr. Warneford has given 1000% to promote the education of the mor in the discess 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 unmerous relatives, and to some private friends, and each of his servants, has bequeathed 500%. Three per Ceut. Consuls to St. David's College, Lampeter, South Wales; 500l. of the same stock to the Metropolitan Church Building Fund: 25th stock to the Church Missionary Society; 2001, stock to the Prayer Book and Homily Society; 5001, fo the use of a school in West Malling, founded by a Mr. Tresse; and the interest in perpetuity of 250%. Consols to each of the parishes of West Malling and South Minims (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"

" MAGNIFICENT DONATION TO THE UNIVERSITY OF CAMBRIDGE.-The University has just received a magnificent present, which will greatly forward an object of the deepest interest. The Rev. Thomas Halford, M.A., of Jesus College, has invested in the Three per Cent. Reduced Annuities the sum of 2000. to be paid over, with its accumulated interest, as soon as the building of a new wing of the Public Library is contracted for, and the work actually begun. This is indeed a generous donation, and deserves the warmest expression of gratitude .- Cambridge Advertiser."

'Tuz Chunch is the Diocust or Chesten-On the 5th ultimo was laid the first stone of a new Church at Baruton, hamlet of the extensive parish of Great Budworth, in Cheshire, to be built by voluntary contributions, for the benefit of an increasing population, at a considerable distance from any church. The ceremony was performed by the Rev. Richard Greenall, Incumbent of Stretton, assisted by the Rev. Mr. Webber, Vicar of Great Budworth, both of whom addressed the spectators (who were very numerous) with great feeling and earnestness. Mr. Grecuall, without whose munificent aid this

good work could not have been undertaken, has given an endow ment of 2000/., in addition to 500/, towards the building; and this is but one of many instances of his truly Christian liberality. The site was presented by - Eutwistle, Esq , of the Foxholes Laucashire. The situation is 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 :---

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but in all new houses of worship we fervently trust law in the Isle of Man. If private benevolence were not active, many of the poor must starre. . 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..... All other Dissenters' chapels - not one farthing !!!

By a reference to the advertisements, it will be seen hat 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 wn 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 ment was administered, gave to her a just claim to the character 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 lukewaramess and indifferentism 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, re at the same time would strongly advise the distribution of the publications of the Bristol 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 speak from experience; but I have a consolation, if there be 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 uniformity in practice, and I am persuaded it is detrimental to the

to our people, and acted in concert, and by rule, ecclesiastical influence would be far greater than it is. But every clergy man seems to have his own rule; the Rubrics, in many important points, are almost a dead letter, and the consequence people have little regard for the authority of the Church, and think it a matter of no moment whether her rules are observed er not. This is terning, and the Clergy may blame themselves for this state of things. The Bishop has removed every diffi-culty by his Charge, and they ought to seize the favourable nent. 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 be may claim over any Church in the Diocese. May I then scarcely a single practical or useful provision. We 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 of the case, I would humbly suggest that now is the time for 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 well 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 Sclater'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 cotemporary 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 laid 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 want, and relieved distress in many a disconsolate circle, and who, by her landable example, incited many to co-operate with her in offices of charity and beneficence?

"Need I remind you that her regular attendance on the ser vices and exercises of religious duty in this Church, and her stated acts of faith in the Communion office, when the Sacraof a sincere and conscientions Christian? for I am aware that actions develope 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 connexions of an estimable relative, and society of a distin guished person. The ways of Providence are mysterious and above our thoughts, and in no instance more so than in the sudder 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.

and the state of t [Our communications are beginning to increase so smuch upon us, that we deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—En. Cuuncu.]

#### 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 scat-accommodation in St. James', and I cherished 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 and expasing gricvances that a reformation can be expected. Being a subject of the grievance, I can any thing consoling in the matter, that I am not single in this My complaint originated in being, on the Lard's day. what I serve acus in my life, either at home or abroad, before unceremoniously and indiguantly 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 land called Chrisfirm, and that too at the hands of a people professing to be the Land's, when they, as well as yourself, must have known the Golden Rule which the Church enjoins is Brotherly Love and Charity. But where, I would ask, is their Brotherly Love when such selfish acts of exclusiveness take place? where 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 Apastle, speaking by the Spirit, which the people whom be addressed came under, as being partial in themselves, as shewing respect of persons, &c. &c.? I grant, Mr. Editor, that places of norship cannot be built and maintained without much expense, and I also think it is proper that they who contribute

interests of the Church. If we presented an unbroken front towards defraying it should be accommodated accordingly .times. If any, for this very reason, have left the church and gone to Meeting Houses, thus producing Schism in the Church, could attend; letters, however, stating unavoidable cames here there is a reason sufficient of itself, were there no others, here there is a reason sufficient of itself, were there no others, of absence were received, from Mr. Sheriff Jarvis for the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and from the Rev. Messre General Rev. Dr. Phillips, and the Rev. Messre Rev. Dr. Phillips to cause the removal of a system so prejudicial to the welfare of many of God's people.
But I must not trespass further upon your limits; only allow

me, in conclusion, to express a wish that these evils may no longer exist in the Cathedral of St. James, or, if they be allowed to continue, that 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-unoccupied pew. For this purpose, according to my ability, I would cheerfully subscribe 12l. 10s. Further, let me hope that there will be a speedy arrival 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 theGeneral epistle of James, and bear in mind that, in the Church Triumplant above, none will be excluded from a seat that have the happiness to enter.

A Scottish Churchman. Toronto, January 20, 1842.

THE CATHEDRAL CHURCH OF ST. JAMES. To the Editor of The Church. Sir .- I have read with some interest the elaborate reply of

I was well aware that the "Cathedra" of the Bishop erected in St. James' Church, but was, and am still, under the impression that it is there erected not as of right, but only upon

In the neighbouring Diocese of Nova Scotia, the Bishop 'customarily sits" in the Parish Church of Helifax, but, it am correctly informed, he has no sent there as Bishop, nor does he exercise any controll over the fabric, other than that which possesses, as Bishop, any greater controll over the Church at foronto, than over that at Kingston; and whether "the Royal Patent, which has creeted 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 I am right in my view 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 persunded, that it would be acceptable to the great Societies at home, as well as to that large and increasing body of Church-men who are auxious 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 creeted at tirst as would accommodate say 1000 or 1200 persons in free sittings, (those odious pews being done away), and transepts, &c. &c. might be added afterwards.

I am, Sir. Your constant render,

# 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 13thinst. 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 Diocesar Church Society, in furtherance of the objects of the Venerable Societies 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 corruntions 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 brothren to meet each day a very large and attentive audience, many of whom must have travelled everal 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 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'd. Grower Archbold.

Who died on the 14th October, 1840;
Aged 57 years:
Having been 18 years in the Ministry of the Gospel,
During the last 19 years of which he was
Hector of Cornwalt;
And latterly Chaptain to the Lord Bishop of Toronto.
He was formerly an Officer of H.M.'s 68th Reg't—
With prospects of preferment is the Army.
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 whem was no guile:
A faithful and indefatigable Pastor:
A sound and uncompromising Churchman:
Full of the love of Christ;
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.

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 l'astors whom God's providence has placed over it. In this parish, nearly 40 years ago, our present highly revered Diocesan commenced his ministerial labours, and for 9 years disharged the duties of a parish priest, withe xemplary zeal and diligence. Here the warm-hearted and charitable Mountain laboured faithfully for 13 years. Here, for a brief period, the meek and pions Alexander wrought with acceptance; and here, for the space of 10 years, the lamented Archbold, the benevolent Christian, and 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, he congregations planted and watered by these eminent servants of Christ. "Oh pray for the peace of Jerusalem;

they shall prosper that love thee."

The next meeting of the Society is appointed to be held in Kemptville, the first Wednesday in March.

HENRY PATTON Sa'y. E. C. A.

Rectory, Kemptville, Jan. 18, 1842.

towards defraying it should be accommodated accordingly.—
But could not many be sufficiently accommodated. I may say,
But could not many be sufficiently accommodated. I may say,
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Charlon.—Pursuant to the notice given, the following
brethren assembled on the morning of the 5th instant at
Mayerhoffer, Mortimer, Osler, Gibson, Street, Townley,
MEETING OF THE HOME DISTRICT CLERICAL AssoCHATION.—Pursuant to the notice given, the following
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MEETING OF THE HOME D MEETING OF THE HOME DISTRICT CLERICAL ASSO-Rev. Dr. Phillips, and from the Rev. Messrs. Grasen, 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

Corinthians, vi. 17, 18.

Owing to Mr. Mayerhoffer's residence being in Mark. Owing to Mr. Mayernoner's residence being in Mark-ham, the meeting was held, as stated in the notice, at the house of Mr. Valentine Keffer, by whose kindness and by that of the friends of the Church in Vanghan, generally, the Clergy felt highly gratified, especially as it proved the strong attachment of their very hospitable enter-

PORT HOPE.—The Choir and Congregation of St. John's Church have presented Mrs. Geo. C. Ward with a hand Church have presented outs, Geo. C. ward with a hand-some 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

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.

SUNDAY SCHOOL OF TRINITY CHURCH, MONTREAL.

The clergyman of this Church acknowledges, with thanks, the receipt of Five Pounds for the Sunday School, from J. Wood, Esq., of Liverpool, by the hands of the Hon. G.

## 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 Presby-tery 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-intra-Mr. Ellis in that parish. But it seems that the non-intra-sion minority of the Presbytery were determined on pre-venting the majority from settling or inducting Mr. Middleton, and this getting wind, Sheriff Murray, Procu-rator 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 reasons 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 soleum desecration of ordinances," and, though they would attend, "they washed their hands of the sin." 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 cannot be described. George Webster, sheriff-officer, Oldmeldrum, having been rolled against the wall till he came to the side or stone-cheel of 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 his ribs was broken. While all this disorder was at us 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 " Doun the hill wi' them—doun the hill wi hem!" 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 "Have they strucken yet?" "Are they strikin?" "Anso' them has strucken." At last, by one way or other, with great difficulty, the members of Presbytery and Mrs. with great difficulty, the members of Presbytery and Mr. Middleton got to the seat appointed for them; and soon after, Sheriff Marray, accompanied by Mr. Lumsden of Piteaple, 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 luring the whole time that the Presbytery remained in the church. The Sheriff rose repeatedly, and by lifting his hand, and beckening 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 In the meantime, stones, rusty nails, and bits of wood, were thrown from the gallery towards the seat in which the Presbytery stood, and one of the stones struck Mr. Milne, the agent for the presentee, 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 blockaded. while the pulpit itself was occasionally occupied by the riotera. "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." church? When the Minister of Kempay was trying to find his way to the pulpit, there were loud cries of "Keep him out-lland 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 worship. Captain Dalrymple then, in turning towards the gallery where the Sheriff was, stated that the Presbytery, being deforced, now claimed 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 booting 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, pre-ceeded to induct Mr. Middleton, the house at the same time being surrounded by part of the mob, while the others retained possession of the church and churchyard. Mr. Peter took for his text 1st Cor. iii. 6, 7-"I have planted, Apollos 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 abundance. 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 Culcamend's and in the pulpit asked if they were for Cuisamond's psalms, whereupon a voice from the mob said—"Na! we're for Holy Willie's prayer." The bell was tolled at random by some of those who remained outside, and the excitement of the people still continued so great, that they were prepared for going any length of dence. When the service was over in the manse, se of the ministers and their friends left for home, but 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 hole day was shown on an appeal of Mr. Simpson in behalf of Mr. Lessel of Inverary, who said "Won't you 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 w 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 hold of their minds 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 oth had candles lighted, and regaled themselves with whistey

and tobacco. Something of the nature of mock psalmody inhabitant that the water ever rose so high or at so rapid a rate and tobacco. Sometime and a proposal was made to from rains above. In the year 1814 the lower part of the town was going on amongst them, and a proposal was made to from rains above. In the year 1814 the lower part of the town was going on amongs. There appeared to be no in-introduce a pack of cards. There appeared to be no in-introduce a pack of cards. There appeared to be no in-introduce a pack of cards. There appeared to be no in-introduce a pack of cards. There appeared to be no in-"Gaen awa'!" introduce a pace of the part of many to break up. "Guen awa'!" siderably higher than on the present accasion, but that was clination on the part of many to break up. "Guen awa'!" siderably higher than on the present accasion, but that was clination of them. "Na, we're not goen awa' till three o'clock caused by the sudden that of a heavy fall of snow, accompanied said one of them. - and they continued there till midnight. with rain. Since that period the river has never been flooded in the morning! - and they continued there till midnight. with rain. Since that period the river has never been flooded The mob amused themselves during the evening by smoline moralines and profine songs. One of them king, singuish person who visited the scene in the even-

ing, to advise the people to disperse; that he had been told by his minister, a Non-intrusionist, "That the Church was in the wilderness," and that he came to assist to take her est of it. As it got late, the mob became more riotous in the churchyard, and proceeded to demolish the whole glass and many of the sashes of the church windows. A consiand many who were in the church tore up a few of the seats and tossed them about. They afterwards nailed the seats and doors. Another party of the rioters took possion of the house for depositing dead bodies, in the corner of the churchyard, where their chief deliberation appeared to be going on. Even as late as eleven o'clock, a unber of people continued around the manse, and in the churchyard and church, apparently with some ulterior object; but towards midnight very few remained. About half-past twelve, Sheriffs Murray and Lumsden, with the Procurator-Fiscal, Captain Dalrymple, and Captain Anderson, with his constabulary force, all left the manse, at which time no person was to be seen about manse or church. Had these gentlemen not remained until the people had wholly dispersed, there can be little doubt that manse would have been treated as the church was .-Although all hazard of this seemed now at an end, it was deemed prudent to leave two or three officers at the manse for the night. The rioters were not from the parish of Calsamond, we are informed, but were from Marnoch, Mortlach, Kinnethmont, Auchterless, and Forgue. The Marnoch people were, it is said, very numerous. Altogether, the scene was such as no man can describe. bridged by the Church Intelligencer from the Aberdeen

ADDITIONAL PARTICULARS.—About an hour after, Le after the induction of Mr. Middleton at the Manse during which the people crowded the church and churchvard, a barouche left the manse with a couple of ministers. The people insisted that this was a ruse to draw them nd still continued in the belief that they would return to complete the settlement, or that it would go on without them. Shortly afterwards, a solitary horseman was observed slipping round the back of a farm steading, which stands near the manse. Some of the crowd recogwhich stands near the manse. Some of the crowd recognised in him the minister of Premnay, and set up another shout. Mr. Wilson, on gaining a turnip-field, pulled up his horse, pulled off his hat, waved it in the air, and loudly cheered the people in return, on which a chase took place for some distance through the turnip-field, and we believe that, owing to the heavy soil, the horse had some difficulty in heading his pursuers; but, ultimately, this new mode of hunting was closed, after "a brilliant run," by the escape of the clergyman. Mr. Bisset of Bourtie [a minister] made a similar escape, although we are well convinced that, if either gentleman had been caught, nothing very serious would have occurred. After this, several other clergymen departed in a carriage; and, when we left the manse, the presentee was looking on with exceeding calmness, while the crowd filled the church and churchyard, and a guard of constabulary surrounded the minister's manse on the night of his induction .- Aberdeen Bannera Non-intrusion Paper.

#### 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 instant, from Plymouth, whence she sailed December the 10th.

THE YOUNG PRINCE ROYAL .- The warrant creating the infant prince 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. Besides being Prince of Wales, the infant prince is the Duke of Cornwall and Rothsay, and Duke of Saxony.

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. -Standard

THE QUEEN DOWAGER has been given over.

CANTON RANSOM MONEY .- The Lords of the Treasury bare announced that the six millions of dollars obtained from the Chinese by Captain Elliott are a droit 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

Mr. Beaumont Smith, the issuer of the fraudulent Exchequer

Bills, has been sentenced to transportation for life. 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. It was last week announced by the Board of Ordnance that the new jewel office would also be opened to the public yesterday morning; but, being still in an unfinished state, it remained closed. Within the wooden boarding, on the parade White Tower, the ruins of the Armoury, consisting of musketbarrels, locks, bayonets, &c., have been piled up in several places, as have also been many of the trophies taken at Wateroo, and at other military and naval engagements. The whole are enclosed with small wooden railings; but the view to visitors is unobstructed. The purchasers of tickets are also admitted to the centre of the Grand Storehouse (attended by the wanters, in the same way as in the Armouries), whence an excellent view of the whole of the ruins is obtained. Various specimens saved from the ruins, showing the effects of the fire on the different metals, and other substances destroyed by it, are exposed for sale to the visitors at certain fixed prices. An augmentation of the number of day and night constables within the Tower is immediately to take place, in conformity with the suggestion made in the report of the Ordnance Board of Inquiry as to the origin of the late fire. A report that the me-tropolitan police were to supplant the Tower constables is unfounded .- London Times, December 9.

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. At Carshalton, Surrey, and the immediate neighbourhood, the kitchens and cellars of the houses are under water, and yesterday the water on the high road at Tooting Marsh reached up to the horses' bellies. About Putney, Batterses, and Wands worth, whole tracts of land are inundated: and in the neighbourhood of Weybridge, Chertsey, and other more western parts of Surrey, the floods have been equally destructive. So near town as Brook-green, and thence towards Acton, Ealing, Greenford, Perrivale, and on to Uxbridge and the eastern parts

of Buckinghamshire, whole fields are under water.

In consequence of the inundated state of the country, the mails 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. Many baystacks, corn ricks, and even cottages have been washed down, and several flocks of sheep have been swept away. In many parts the lands have the appearance of a large lake, as the bedges or embankments are either washed down or covered with water. Many of the railroads have suffered greatly, particularly in the eastern and western counties, the embankments being washed on to the rails, so as to prevent the usual intercourse. From Oxford the villages on the banks of the Thames are completely inundated. particularly near Maidenbead, Eton, Windsor, Cherteey, Staines, &c. where many of the dwellings are from two feet to three feet The overflow of the Grand Junction Canal, near Watford, in Hertfordshire, has made the country as far as Aylesbury like one extensive lake. In the vicinity of Maldon,

Ware, and Berkhamstead, the country is also overflowed. FLOODS IN SUSSEX.—During the last week considerable damage has been done in the levels and lowlands of Suseex. Many declare that the county has not been visited with so great a floud since the year 1814. The cottagers have been compeiled to take refuge up stairs, the lower part of their houses being under water. At Kirdford the wheat fields are under water. The whole of the pasture land presents one sheet of water, not a vertige of the hedges to be seen. In the neighboarhood of Billingshurst the road was impassable. In the neighbourhood of Lewes, the land has the appearance of a sea, the river Ouse having overflowed the banks. Many of the bouses on the cliff, Leses, have had their cellars filled with water, and much damage has been done to the wharves on each side of the river. At Rotherfield every bridge in the parish has been overflowed, the trees torn up by the roots, and posts

and rails carried away. OVERFLOW OF THE MEDWAY .- For some weeks past the ricer Mcdway 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; but on no occasion has it men to any thing like the height it did in the course of Tuesday last; indeed, it is not within the recollection of the oldest

so much as on Tuesday last. THE NIGER EXPEDITION-PORTSMOUTH, Dec. 6 .- The Horatio transport, Lieutenant Chapman, arrived here on Fralay from St. Helens 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. The accounts they bring bome are up to the 1st of October, and are most deplorable. The mortality and sickness among the officers and men composing the expedition were great in the extreme. Twenty-six had already died, and almost all were ill and unable to do duty. On board the Wilberforce, out of the European portion of the crew of about 50 men, not more than four or five were able to attend to their duty, the others were all laid up and they were nearly as ill off on board the Albert. At the time the Soudan left it, the expedition had reached the confluence of the Niger and Tchadda. about 270 miles up the river, but it was feared that from the lamentable condition in which it was placed by the sickness and the increasing mortality among the othicers and men, it would be compelled to return to Ascension. Among the rictims to the climate previous to the Soudan's leaving her consorts, was Assistant-Surgeon Nightingale, of the Albert: and during her passage on her return from Attah to the mouth of the river, she lost her own surgeon, Mr. W. B. Marshall, and one of her men. When she arrived at the entrance of the river she fell in with Her Majesty's ship Dolphin, and put her sick on board that vessel to be conveyed to Ascension, eight of whom, however, died previous to the Dolphin's reaching that place. Mr. Walter, the clerk of the Soudan, was so ill that he could not be removed on board the Dolphin, and it was not expected he would survive many hours; all prospect of his recoery was prefectly hopeless. Captain Bird Allen, of the Soudan did not come down the river with her, but joined the Albert, being anxious to accompany the expedition to the extent of its searches. The Soudan came down under the command of Lieutenant Fishbourne. All her officers and men were sick

The steamers make very slow progress in ascending the river; one of them are remarkable for their speed. The current of the stream is about three miles and a half, and the average speed of the steamers is six miles, consequently their progress is not more than two miles and a half per hour. The Albert was to proceed up the Niger, and the Wilberforce up the Tchadda. while the Amelia schooner was to remain at Mount Stirling, where the farm is to be established, and where the tent lately used at the Eglinton tournament has already been pitched.-The natives were very friendly; at Ebne, a town containing 8,000 or 9,000 inhabitants, several of the officers went on shore, the natives crowding to see them. At the Queen's palace they were received by her sable majesty, who was squatted at the door surrounded by her ladies, the principal of which were decorated with heavy ivory anklets, weighing from eight to ten sounds each. They seemed much pleased with the visit, and laughed immoderately, and in return for some little trinkets given by the officers, her Majesty presented them with a fowl and some Gooza nurs, the bestowal of which is highly compli-mentary there. The King of Eboe went on board the Wilberorce, accompanied by his son and the interpreter, and others of his suite. A bottle of port wine was placed before him, which he did not pass round to any of his attendants, but drank it all himself, and then gave a broad hint, which, however, was not taken for some grog. The King of Attah was more dignified, and upon the Commissioners waiting upon him he told them he was perfectly aware that they were the subjects of a Sovereign to whom they paid every respect, and he should expect the same respect paid to him. He should not go on board, because he considered he was entitled to as much attention as their own Sovereign. He said they infight have the command of the water, but he had the command of the land. He looked with perfect indifference on the elegant and valuable presents of velvet robe trimmed with gold, but seemed much taken with the spectacles worn by the chaptain, and gladly accepted several pairs that were given him. He, as well as the King of Eboe, entered, most willingly into all the arrangements of the Commissioners, and they both expressed their desire that their subjects should be instructed. He sold them the land at Mount Stirling, where they intend to establish the settlement, which he said was just within the extent of his dominions. The officers belonging to the expedition who came home in the Horatio, are Lieutenant Harston, Mr. Belam, master, and Assistant-Surgeon John Stirling, of the Soudan.

## Canada.

ADDRESS TO THE GOVERNOR GENERAL --- A denutation from the Corporation, consisting of his Worship the Mayor, Aldermen Dixon, King, Gurnett, and Mr. Walton, went down toKingston on Mouday to present the Address to Six CHARLES II. Sherwood, Esq. the Mayor elect, has also gone down. The Address we give from the Heruld :-ADDRESS OF THE CORPORATION.

To His Excellency SIR CHARLES BAGOT, G.C.B. Governor General of British North America, Sc. Sc. Sc.

May it please your Excellency.

"We, the Mayor, Aldermen, and Commonalty of the City of Toronto, in Common Council assembled, beg leave to approach your Excellency with assurances of our heartfelt delight upon your assumption of the government of Canada, and one thank ilman that r Excellency has been anared to reach our shores in safety, after an unusually tempestuous and perilous voyage.

"In common with a vast majority of the inhabitants of Canada, we bailed with satisfaction and pleasure the accession to power of the present ministers of Her Most Gracious Majesty, and we receive in the selection of your Excellency during the present eventful period to administer the government of British North America, an additional pledge on the part of our beloved Sovercigu to Her loyal subjects in this portion of Her dominions, "that Canada shall not be lost or given away." Little fear, we feel satisfied, need be entertained of the permanence and stability of an empire whose councils are directed by a windom which has deputed a De Grey to Ireland, an Ellenborough to India, and a Bagot to the British North American

"Your Excellency's acknowledged reputation for distinguished abilities as a statesman, strict integrity of character, and conservative principles, is a certain guarantee to the loyal and well affected, that the exertions which they have heretofore made (and which they are determined to continue) to main tain inviolate the connexion of this colony with its glorious Parent state, will always receive your Excellency's most favonrable consideration, and that their loyalty to their sovereign, and attachment to the institutions of their country, will at no time be considered by your Excellency an embarrassment is carrying out the policy of your Government. We beg to tender to Your Excellency our hearty co-operation in endeavouring to accomplish any and every object which your Excellency may deem necessary to the fulfilment of the responsible trus which Her Most Gracious Mujesty has committed into you hands, in the full confidence that your Excellency will b guided in the discharge of your arduous and important duties, by a proper regard to the claims of every class in the commu ity, and we sincerely trust with the assistance of the Almight Ruler of events, that your efforts will be crowned with signa and lasting benefits to the people whom you lave been appointed to govern. We cannot conclude this imperfect expression of our feelings without giving utterance to a wish that you Excellency will at no distant period visit Toronto, the capital of Upper Canada before the union of the Provinces, and give opportunity of welcoming the representative of our heloved Sovereign in a manner more congenial to our wishes and feelings, and with a more hearty and British tribute of our respect and esteem, than we are enabled to convey through the medium of an address.

(Signed) GEO. MONRO, Mayor. City of Toronto, Jan. 18, 1842. [Patriot. TORONTO CORPORATION .- J. M. Struchan, Esq., has been elected Alderman for St. Andrew's Word, and W. H. Boulton,

Esq. for St. I'strick's Ward, of Toronto. - Colonist. WESTERN IMPROVEMENTS .- (From the Examiner.)-We are glad to perceive by the following article that the Board of Works are making the necessary preparations for commencing the Western improvements. It will be satisfactory to the inbabitants of the Brock District to learn that in the course of a week or two the survey of the mad between Brantford and London will be commenced, and we have reason to believe that at the same time a line will be determined on for a branch road from Woodstock to Port Burwell. We feel assured from the character of the gentleman to whom this daty will be entrusted, that the lines will be laid out in the most satisfactory manner. We entertain no doubt that government will be prepared with a Bill next session to include the portions of intended macadamized roads which were omitted in the appropriation Bill of lest Serion.

"The Engineering party who are laying out the Plank Road from this Town to Port Stanley, returned on Tuesday evening, after an absence of about ten days. We have been informed by a person who accompanied them, that a new line is selected and so direct as to bring London and St. Thomas wathin about 14 miles of each other, and so level that not a single hill intervenes till they arrive at the hill on which St. Thomas stands. A variety of opinions existed, and all sorts of seports prevailed at St. Thomas as to the way in which the Engineer proposed to surmount that bill-persons living in the East part of the

some said a tunnel was determined on others a chain pier-the Engineer kept his own counsel, merely asserting that he could find a good access to the centre of the village, doing injury to no part of the community, and benefiting the whole. All parties appear to feel great confidence in his skill and integrity. A great deal more difficulty seemed to present itself between Thomas and Port Stanley-but it was asserted by our informant, he had learnt that no hill would intervene even there with a rise greater than one in twenty to twenty-five, the dis tance is between S and 9 miles. It is impussible to convey any adequate idea of the effect which this movement has already produced-several persons who were leaving the neighbourboad for the far West have shandoned their design-and hope and expectation are marked upon every countenance. We sincerely trust that no delay will occur to damp those hopes and expectations-and all will go well -- London En-

#### 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 he annexed statement, compiled from authentic sources

A statement of the amount of exports from the various Ports in the county of Kent, in the Western District, together with the value of the same, shipped on board, for the year ending 1841:---

Port of Chatham.

Wheat ......bushels, 40,718

Provincial Currency

£9,646 11 10

t	Blue Peas do 1,620 219	3	0
	Flour		6
•	Pork do 70 216	3	0
•	Standard Staves	U	0
•	Furs, various kinds	10	6
•	Total value of exports	U	10
•	Chenail Ecurte.		
	Standard Staves	3	ø
ſ	Dusca Mills.		
	Standard Staves	0	0
	Wheat		6
:	Totucco	13	4
•	Pork harrels, 3	13	0
l	Walnut lumber feet, 2,000 6	0	U
:	52 Mile Creck, (Talbot Road).		
•	Wheatbushels, 8,000		
•	Claur Creck, (do.)		
	Wheatbushels, 2,200 3,056	•	U
	Antrim.		
	Wheatbushels, 6,100		
	Porkbarrels, 114 285	0	0
٠	Tobacro		U
•	High Winesbarrels, 25 90	U	U
•	At Messrs. Pardoes & Little's.		
	Porkbarrels, 30 75		0
	Tobacco	10	u
	From various parts of the shore of Lake Erie, within Ke	nt (	b.
	Standard Staves	10	0
. '	Port Sarnia.		
	Standard Staves	10	0
	Wheatbushels, 3,000 400	0	0
	Fish	U	U
	Potash do 5 25	0	0
	Lumber	v	U
	Total value of exports from Kent County £29,591	11	5

From this statement it appears that the exports of the town of Chatham exceed in value the amount of exports from all the

remaining places of shipment in the county.

As a further proof of the increase of trade in this town, I nnex a statement of duties collected, and, when it is considered that in the year 1837 those duties amounted to but 821., any further comment is unnecessary.

Amount of duties on guods imported from the United States to the Port of Chatham, for the year 1841-284L 13s. 1d. Tonnage duties for the support of Light-houses, paid at the Port of Chatham, for the year 1841-25/. Vessels built at the Port of Chatham in the year 1841 :-

The steamboat Kent, 122 tone, 45 horse-power. The schooner Louise, 121 tons.

I remain, Sir, your's respectfully, Collector of Duties.

--- Chatham Journal.

CRIMINAL LAWS .- The Bills introduced by Mr. Black, of Quebec, to amend and consolidate the various Statutes then in force in the Province, relative to Criminal offences and punishments, passed both Houses of Parliament without exciting tention, and now that the time approaches for the Acts to take effect it is necessary that public attention should be called to their provisions. The act relating to Larceny and other offences connected therewith, being Chapter 25 of the Provincial Statutes, deserves particular notice as being the Act which will govern by far the largest number of offences in the l'rovince. It sholishes the distinction hitherto made between Grand and Petty Larceny, and enacts that in every case of Larceny the punishment shall not exceed that of simple Larceny. The punishments provided in the Act are as follows:---Punishment of Death.

1. For robbery, accompanied by stabbing or wounding. 2. Burglariously breaking into a dwelling-house, and assault with intent to murder.

Imprisonment for life, or not less than seven years in Provincial

riary, or in any other prison, not more than 2 years. For robbery and assault. 2. Burglary. Imprisonment in Provincial Penitentiary for not less than seven

years, or in any other prison not over two years.

1. Simple larceny.

Writing or sending threatening letters; acousing a perso

of a crime punishable by death or transportation.

3. Breaking into and stealing in a church. 4. Banker or merchant or broker, converting monics to their

5. Receiving money for helping person to recover atolen goods

Imprisonment in Penitentiary not exceeding 14 nor less than 7 years, or in any other prison not exceeding too years.

1. Robbing chattel money or security from the person.

oney or security from th Stealing in a dwelling-house, with threats. &c.

Breaking into and stealing in a shop. Stealing goods from vessels in port, river, canal, &c.

Stealing goods from vessels.
 Plundering wrecked vessels.
 Stealing horses, cattle and sheep.
 Stealing or embezzling money, &c. by elerks or servants.
 Obtaining money, &c., under false pretences.

9. Receiving stolen property. Imprisonment not exceeding 3 years

1. For assault with intent to rob. 2. Porcibly demanding chattel with intent to steal same. The Statute also imposes fines for example, not over £5. 1. For stealing dog, bird, &c., not constituting petty larceny.

2. Steeling, cutting, shrut, tree, &c.
3. Steeling, or breaking fences, posts, &c..-Montreal

# United States.

CORRESPONDENCE COMMERCIAL ADVERTISER. Cincinnati, Jan. 11, 1842.

Once sgain the sovereign people have taken it into their eads to display their authority over law and law-makers, and, for fire or six hours, have had matters entirely to their liking. Lest my commencement may seem enigmatical, I will explain. Our goodly citizens, being well satisfied with their exploits in the way of rioting, some few months since, deter-mined to try the same freak again. The exciting cause is this: A week or two since, one of the illegal, galvanized banks of thi state, called the "Lebanon Miami Bank," having put into circulation as much of its irresponsible issues as the too-contiding public were willing to receive, determined to suspend one for an indefinite period, and left one of our eity brokers, who was their redeeming agent here, without any lunds to purchase their paper in circulation. As there was a large amount affoat, this caused a great sensation of anger among those who were so unfortunate as to be in possess notes; and the credit of several institutions of a similar character was much shaken by the distrust arising from this explosion A run upon the several agents in this city took place immediately and continued for a day or two, but they managed to weather the storm for this time. Still, however, the public were feverish and excited on the subject of our currency, and the money of the Illinois banks depreciated eight or ten per cent. Matters continued in this state for a few days, and the notes of the Miami Exporting Company, another illegal bank, were discredited by the brokers. The excitement was increased by the action of the butchers, who determined not to receive any of these baseless promises after the 12th of the present

Yesterday it was whispered that the bank just mentioned had made an assignment of its effects, and it was supposed that some demonstration of public feeling would be made. This morning the sun rose fair and bright, and long before the hou for the banking house to open, Main-street was thronged with an anxious multitude, waiting the event. The Bank of Cineinnati-a worthless institution, which, by some means known only to the initiated, was revived from a slamber of ten or twelve years duration, during last winter-put out a notice that in consequence of the failure of the Miami Bank, it would

town asserted that a good spot could be found in that direction also suspend for twenty days. This put the finishing stroke to -whilst those of the West argued that it must come there; the rage of the multitude, and in a few moments a general was commenced on the banking room of the cinnati 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. Flushed with their success, the mob made an assault on the old com, as the Miami Bank is universally nicknamed, and, in a few moments, deeks, broks, notes signed and blank, were scattered about the streets in vast profusion, and the vault and iron chest barst open; but the greater portion of their contents was rescued from the rioters by the police officers.

A tew of the military now made their appearance, in obedience to a summons from the mayor, but they were too few th number to exert any influence, and they were assailed with a shower of missiles of every description, and were finally ordered by the sheriff to fire on the crowd, but as their nieves were only charged with small shot, they did not do much injury, and wer finally withdrawn, after being pretty roughly handled by the mob. During all this time a run 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 ntimately connected with the West Union Hank, which failed last summer. These continued to redeem all their issues with bankable paper until after I o'clock, when the "moveriges," 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. Laugee, a broker, who has been the agent for the Lauisville 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. All these buildings that I have mentioned are in Main street, one or two down above Third, and their appearance, when I saw them, just before dark, was desolate enough. One would think, from the procredings of the mob, that they had been reading Barnaby Rudge, so exactly similar were their actions to those of the London rioters, as described by Box, with this exception, that few or none of them were intoxicated. What effect this day's work may have in reforming our currency remains to be seen, but I am not very sanguine as to any permanent good resulting from it. You may ask where our police was. The answer is ready—we have none. One Sheriff and one chief constable comprise the whole; all our watchmen and constables being 'elected," and of course responsible to nobody but themselves. Our authorities having no means of making the law respected. or any efficient force at their disposal, must, of course, allow the storm to take its course; and if a few petty pilferers are secured a few days' imprisonment is all they have to dread, and in a few weeks the whole affair is forgotten. 'The riots of Soptember have passed from men's minds; and the majesty of the law being thus repeatedly trampled upon, and no atonement being made, will necessarily teach men to consider it but a dead letter, and to commit erime with more audacity than ever.

The prospect is not pleasant for any one who has any regard for the safety of our institutions, and unless some means be found to check this monstrous spirit of anarchy, we shall become a bye-word among nations, and the name of American will be an ineffable stigma instead of an honor. [This is as admirable commentary on the workings of republican institutions. Where the people rule, there never will be freedom of person, safety of life, or protection of property. The elective constables could not, of course, act contrary to the wishes of their constituents, the rioters !--- ED. Cit.]

#### (From the New York Herald, January 18.) TWENTY-TWO DAYS LATER FROM CHINA.

The Swedish brig Albion arrived last night from Canton, whence she sailed September 16th, bringing us full dates up to that date, together with private letters. The news is highly important and exciting, it appears that Sir Henry Portinger had sailed to the north with a strong force; that he had re-taken Chusan without a struggle; and had also captured. Amoy, and pertaken. Chusan without a struggle; and had also captured. Amoy, and put thousands of the Chi-ness to the sword and flatnes. There seems to be us doubt of the truth of this; and the probability is that by this time the lititish have taken l'ckin, and planted their standard on its walls. We here annex the news from our letters and papers, commencing

with our private correspondence :-Canton, Sept. 10.

Canton, Sept. 10.

On the 9th ult., Admiral Parker and Sir II. Pottinger arrived at Marso, superseding Commodore Bremer and Captain Elliot, II. 15. M. Plenipotentiaries in China. On the 22nd, Sir Henry, with the chief part of her Majesty's forces, both noval and military, salied for the east coast of China; and through the Chinese themis leve a day or two since, we reveived intelligence that the forts south of Amoy were attacked on the 27th, said taken, after but very slight resistance on the part of the Chinese. Your's,

Canton, 15th Sept., 1841.

A movement towards Canton has just been made by II. 15. M. forces, by way of punishing the Chinese for some infractions of the trucu agreed upon so a three months since. We bear that the fort on Wangtung, at the Bogue, has been blown up; a small town and many boats, with some lives, destroyed in the vicinity of Canton.

Your's,

The following is an extract from a letter dated

The following is an extract from a letter dated

Marso, Sept. 16, 1841, & P. M.
I have already written to you several letters by this conveyance, which I now confirm, and have now just heard, I hope in time for this vesset of Capt. Niss. The communiding officer has ing issued a provisionation in Chinese, and commenced hostilities by attacking the villages on the banks of the River, near where the obstructions were sunk, and by blowing up and utterly destroying Nong Tung, and the fortresses at Cow Loon. There is a rumor of his intention to surround Cauton, and I should not be made surprised to hear of the city being burnt hefore I get away from here. This news is just at band in a letter from Canton, where the smoke of the burning villages was seen, the

from Canton, where the smoke of the burning villages was seen, the cannons heard, and the people of Canton were fliefing in all directions, whilst the reports were that many people had been killed at the villages.

THE CAPTURE OF AROY BY THE BETTSH.—It is positively stated in letters from Canton that Amoy has been taken with great slaughter by the British forces. Particulars given are but from—it is add that the English first took possession of a small island commanding Amoy, whence they threw shells into the town with tremendous effect—that the first and second military mandarius were killed, thoth with red buttons, and that the town was entered and taken sword in band. It is also said that a garlson of a thousand men was to be left there, with three ships of war. We have no arrivals from the coast to confirm these reports, but one or two schooners may be lourly expected. The rutoor of Amoy having been taken gains strength, several Chinese affirming that they have positive accounts that the town was attacked and taken after considerable resistance on the 7th of last month. and taken after considerable resistance on the 27th of last month.

Although vessels from the coast are hourly expected, none had arrived up to the late hour last night to confirm this news.—Canton Press.

From the Toronto General Advertiser.

TORONTO PRICES CURRENT.

# For the Week ending January 26th, 1842.

WESTERN CLERICAL SOUTETY .. Reverend Brothren,—You are hereby notified that the next meeting of this Society will be held (D. V.) at the Reviety of Guelph, on Wednesday and Thursday, the 16th and 17th of February next. WILLIAM MCMURHAY.

Dundas, January 10, 1842.

HEAGARA DISTRICT CLERICAL ASSOCIATION

The Clergy of the Ningara District are hereby informed that the next Meeting of the Association will be held (D. V.) on Weinceday, February 2nd, at the residence of the Rev. A F. Atkinson, A. B., Rector of 8c. Catharine's. The attendance of all the Brethren, at an early hour, is particularly requested, as business of a highly important nature will be brought before them.

T. B. FULLER, Sec. N. D. C. A. Niagara P. Ils, January 1, 1842.

## POSTPONEMENT OF COBOURG BAZAAR. THE Public are respectfully informed, that the Bazaar in aid of the funds for the completion of the

PAROCHIAL SCHOOL-HOUSE, AT COBOURG, which was announced to be held in that edifier on the 28th and 29th lost, commencing each day at 10 o'clock, A. M., is unavoidably post-proped until Friday the 18th, and Saturday the 18th of February. Their attention is solicited to the important object of this benevolent undertaking, as well as to the great variety of useful and ornamental articles which will then be exhibited for sale.

Entrance to the Bazzar, 7id. each-no charge for children. Cobourg, January 22nd, 1842. THACTS.

## JUST PUBLISHED: The following are still on sale :-

No. 6-LAST DAYS OF WILLIAM JAMES, & per 100. No. 1—OLD AMEROSE. (2nd Canadian edition), %s. per 103.

" 2—FIRST CATECH! 8M OF THE HOLY CATHOLIC CHURCH. (2nd canadian edition), 2s. 6d. per 109.

" 3—COMPLAINT OF SUNDAY, 5s. per 100.

" 4—THE TWO CAHPENTERS, 6s. per 100.

" 5—THE DANGER OF DISSENT, 7s. 6d. per 100.

H. 4 W. ROWSELL. King Street, Toronto,

PORTRAIT OF THE LORD RISHOP OF TORONTO.

TORONTO.

It is proposed, as some as a sufficient number of Subscribers in chrained, to publish a PORTRAIL OF THE LORD BISHOP OF TORONTO, to be engraved on copper, from a painting recently taken by Mr. Horesta. Massa, of the city. His Lordship is represented in the full robot, as officialing at the Altar, and nearly the whole figure is shown. The style is signette, and the size of the plate will be about 14 by 18 inches. The price to Subscribers will not exceed an excellent blemes, may be seen and Subscriber's names were used at H. & W. ROWSELL'S, Aug. Nevel. Formula. Aing Nevel, Toronto.

UPPER CANADA COLLEGE. A T'n Public Examination, held on Monday and Tuesday, January 10th and 11th, 1842, Courses (Stliney Charles) 4th Form U.C. Cullege, was elected first Exhibitioner, and Wickson (Arthur) 4th Form U.C. College, second Exhibitioner, on the foundation of the Council of King's College. JOHN MICAUL, LL, D

UPPER CANADA COLUEGE.

TIME Second Annual Public Examination of Candidates for the A. Exhibitions, founded by the Coursel of King's College, will com-mence on Thursday, January 5th, 1843. NUMBER OF VACANCIES, 1813. Four-tenable for three years; to two of which (the 3rd and 4th) is attached exemption from College dues for Pottion—to one (the 2rd) in addition to the above, the annual stipend of £10—and to one (the 1x) exemption from College dues for both Board and Totton, with literty to commute the privilege of Boarding for an annual stipend of £20.

SUBJECTS OF EXAMINATION, 1813.

Greek: Valqu's Belectus. Lattu: Extracts from Ordi's Fattl in "Elector or Orodos or Tibullo." Ettor. 1810, pp 63 to 80 o Those are to be considered as text-backs, on which questions in Grammar. Pro-sudy, History, Goography, and Mythology will be founded.— Geome-try: Facilit's Elements, Book I. Algebra: to Simple Equations, (inlusive), and Arithmeti EXTRACT FROM THE REGULATIONS.

"All candidates to be eligible, who shall produce testimonials of ad conduct and qualifications from the Principal or Head Master of

my institution for education in Capada.

2. "The above testimonials to be ledged with the Collector of V. College one month before the first day of V vanination.

3. "The names of the successful capabilates to be published specify-

ing the schools, at which they were educated."

JOHN MCAUL, LL.D. 34-34 Primipal I'. Callege BOAR BINTRECT GRAMMAR MCHOOL.

Till's Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1812. The business of Mrs. Crombie's Seminary will also be resumed on

M. C. CROMBIE, Principal, H. D. G. S. Turonto, 24th December, 1841.

PORT HOPE.

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

MRS. GREENE, having obtained the antistance of a Young Lady perfectly qualified to all the situation of Governess, and made some farther arrangements, can now receive a few more burders. References may be made to the Rev. S. Armour, Cavan; the Rev. J. Shortt, and others, Port Hope.

Quarterly in proporcion. JUST PUBLISHED.

THE ANNUAL DIGEST OF CASES determined in the Court of Queen's Bench, and Practice Court, 1844, by JOHN HILLYARD CAMERON Esquire, Reporter to the Court of Queen's Bench, Price 20. 68.

n, 4 w. rowski.l. King Street, Toronto, and Brock Street, Kingston.

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Toronto, December 31, 1441. DR. PRIMEONE, (Late of Novemarket,)

OPPOSITE LADY CAMPBELL'S. DUKE STREET. Toronto, 7th August, 1841.

Mr. HOPPNER MEYER. Miniature Painter and Draughtsman, LATE STUDENT OF THE British Museum and National Gallery,

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Toronto, January 21, 1842. 29-tf

NEW GOODS. THE LATEST IMPORTATIONS.

ONE of the largest and cheapest stucks of enery description of DRY GOODS ever imported for retail consumption by any establishment in Canada, is now offered for aske at DEYKES at COMPANY'S, Knowron, for so small a rate of profit, that an extensive trade only could remanerate.

Persons from the surrounding Districts, about to make their Winter Purchases, would, on visiting the metropolis, do well to call at this Establishment, and inspect the Stock, which, for Pariety and Cheapmess, will be found unsurpassed by any House in North America.

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December 24, 1841.

76-10in

Ten, Wine, and Spirit Warehouse. No. 197, Kino Bruker, Togonto.

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FIGHE Subscribers having now completed their extensive Winters.

L. Strick of Groceries, Wines, and Spirits, offer for Sale the undermentanced articles, which having been purchased on the most favourable terms in the host European and American Markets, they can condensity recommend to the attention of City and Country Storekeepers 200 hids Porto liter and Cuba Bugars,

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40 chosts Gunpowder, Hyson, Young Hyson, Twahkay, Southong,

400 chosts Gunpowder, Hyson, Young Hyson, Twahkay, Southong,

200 longs and indes Bochu, Java, Laguira, and St. Domingo Coffee,

20 kegs Spanish Grapos,

20 terests Carolina Rice,

120 braces and kegs Plug and Cavendish Tobacco,

20 tierens Carolina file,
120 boxee and kegs Plug and Cavendish Tobacco,
135 bipes and hinis Port, Madeira. Sherry, and Marseilles Wines,
from the most respectable Houses in Oporto, Cadic and
Madeira.
20 pipes and 40 binds safe and coloured Cognac Brandy,
40 binds Spanish Brandy.
20 puncheous Kast and West India Runa,
100 barrels London Porter and Edinburgh Ale,
Also, an extensive and general assortment of articles connected with
bair business.

ALEX. OGILVIE & Co. Toronto, December 8th, 1841. . Berger (1984) - T. Armany (1984) - The company of B18T11.

In Sandwich, on the 18th Instant, Mrs. II. C. Grent, of a daughter. MARRIED.

MARRLED,
On the 18th instant, at Trinity Church, Montreal, by the Rev. Mark Willoughby, the Rev. Frederick Broospe, Maslouary and officiating Chaplain to the Forces at Lajarairie, to Catherine Elizabeth, edicat daughter of Lieut. Col. Napler, Secretary for Indian Affairs. At Wondstock, on the 17th finst, by the Rev. W. Bestridge, B. D., Rector of Woodstock, Mr. John Grassen, second sem of Mr. Wm. transm., Yorkshire, England, to Sarah, third daughter of Mr. Caleb Caister, Zorra.
At Harwood, Township of Toronto, on the 12th instant, by the Rev. C. Dade, Augustus W. Sullivan, Esq., of Annesslew, Trafalgar, to Ellen Sarah, youngest daughter of Col. W. Thompson, of the former place.

place.

On the 13th Jan'y, by the Rev. Thomas Creen, Mr. George P. M. Ball, of Ball's Mills, Louth, to Catharine Ann, daughter of Mr. R. M. Long, Merchant, of Niagara.

At Belleville, on the 11th inst, by the Rev. John Grier, Rector of Belleville, Mr. John Machintonh Getron, to Catherine, daughter of Mr. Charles Bonistiel, of Sidney.

D1 P. D.

Mr. Charles Bonistici, of Bidacy.

If E.D.

In Kingston, on the 27th instant, of fiver, after a short illness, Cecilia, wife of the 1600. J. Kirby, in the 17th year of her age. Mrs. Kirby was the eldest daughter of the late fier. [John] Bethune of (Williamstown) (Hengary, and during her long residence in Kingston iscurred to herself the steadist sistem and affection of all classes of its inhabitants, by shorn her premature decease is very generally and deeply lamented.—Kingston Chronicle.

On the 18th inst., at Queber, Mary Isahel, aged 29, the befored wife of W. S. Sewell, Esquire, Shertiff of that District.

On the 23d inst., at St. Catharine's, after a long and severe Illness, which she hore with Christian fortitude and resignation, Margaret, second daughter of the late Rev. James Clarke.

On the 7th January, at West Lake, Hallowell, District of Prince Edward, at the age of 77, and for upwards of 60 years a resident in the same place, John Kinnon, Esq., the 4dest maghitants in the Gonney—for two successive Partiaments a Member of Assembly—and univarially respected. Mr. Stinson was originally from the former Province of New Hampshire, which teling a longship, he left at the age of 21 years. The funeral was numerously attended.

At Kingston, on the 15th inst., John Watkins Willard, infant son of Charles Willard, Esq.

Lettrans received during the week ending Friday, January 18th:

Bev. A. N. Bethune (2); Rev. G. Mackle; Rev. G. M. Armstrony;
J. White, Esq., P. M., add, suth, and rem. on account of Captain
Moorhouse: Mr. W. Rowsell, add, sub, and tem.; P. M. Paton;
Rev. H. Patton; Rev. E. Deuroche, add, subs.; Rev. J. Relt; Rev.
J. B. Lindsay, [next week]; Rev. A. F. Aktkinson; Rev. R. D.
Cartwright; Lieut. Aytmer; Rev. F. J. Lundy; Col. Burwell, add,
sub. and rem.; Rev. J. Abbott, 212 10s.; Z.

To Consessonderts.—The Church Temporalities Act will appear in due time, and the remarks of a Reverend friend respecting the Hubrics, &c. will not be lost sight of. C. Q. next week.

IRISH COUNTRY CURATE.

(From the Achill Missionary Herald.)

Walked with one of the Renders to spend part of the day amongst a few converts residing in the village of C-, parish of K-r. 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 inoffensively, 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 old 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 unlofted, two in height. This is a totally different style of architecture from the other and evidently of a later date, perhaps a popish Friary 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 sacrilewithering 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

"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 | Sheepfold, a name "applied to those monastic buildthis pathway," said the worthy rector of a parish in the lings wherein the archimandrite presided over his dis-Diocese of Cloyne once to a man who lived close to one of those reserts of superstition and vice, and was himself well known and esteemed amongst his neighbours as a Romish devotee. "Ah," replied Shechan, 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 soil of my little rick of turf with- | cutal name of Mandrog. out stealing." Here, however, is to be seen such a atunding 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 rains 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 the Western church." If, however, it can be shown, whole of them. Nothing seemed to touch them more than my now and again sometimes repeating off, and continued to exist for three centuries after in our own sometimes reading, portions of our Irish prayers.\*

• [ In one of those frightful tunults instigated by the priests at the • [ In one of those frightful tunuits instigated by the priests at the funerals of conterts, and in some of which they had the mole, when the infuriated people were about to throw the officiating Clergyman into the grave and trample on hum, the Clergyman had the presence of mind to confineme the Lord's Frayer in Irish; instantly the whole tunuit ceased, spades and pitchfocks were dropped, the ceremony was allowed to be performed with perfect quiet, and, a few days afterwards, when the Clergyman was walking, a present came up to him almost in tears, and ready to kneel down before him. He had been on the point of striking the Clergyman down with a cleaver, at the very moment when he heard the sound of the Irish,—and now came to ask forgiveness.—Quarterly Review, March, 1841.]

EXTRACT FROM THE JOURNAL OF AN The only person we met here apparently bent upon ny other fair portions of the Western church had long mischief was a woman—the wife of an intelligent man fallen. The truth is that as the great multiplication of who, with a small share of education, and some know- Bishops in Ireland, was with many others, as observed ledge of the Holy Scriptures, professes to be con- by Dean Murray, "a striking proof of the eastern and, say,-"It's not every one who has a wife that can subjection by the Roman pontiff, was a still more rule his wife." She candidly confessed to us that striking proof of her long continued independence .had he not sent away his Irish Bible she would have It is believed that at one time Ireland could boast of burned it, and he, though the ablest looking man in | no less than 300 Bishops, and it is stated upon the that whole tract of country, with equal candour confessed that it was the dread of his wife made him send | ment to the interests of Rome,-that "in the seventh 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 bishops to consecrate Wilfred-all being of Irish conwould 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't in my asking her if she was not afraid that in the very attempt to burn such a blessed mish) one." It was not, however, until after the exbook 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 Prayerbook was composed by the Blessed Virgin. This I showed her by reading for her the MAGNIFICAT out of the death of a rural or village bishop, or of bishops 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 Prayerbook. This copy of the Donay, 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 frish 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 entechism 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, gious act received a visible impress of the Divine dis- | but fully as remarkable as any of those at K---, and pleasure in the punishment of the delinquent by the 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 it 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 still nearer, and another about a mile away in an oppo- | been built and occupied. The probability is that it site direction, the villagers denominate "little chapels." | had more to do with the peaceful pursuits of religion As might be expected, the place is not without its | than with the troublesome occupations of warfare, as | in one person-God, that thou mightest satisfy; man, that it answers very much to the account given by our antiquarian Lapwich of a description of building which prevniled throughout Ireland, as far back as perhaps the 5th century, and in the east called Mandrog or ciples as the shepherd superintended his flock in the fold." He adds that "there are many of these Mandrogs dispersed over this kingdom hitherto unnoticed, a remarkable one of which is Donargus in the greater isle of Arm, 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 ori-

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 Chancellorship, 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 Episcopaev essentially prelatical. 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 uside in as an incontrovertible historical fact, that this order country, in the full undisputed enjoyment of its ancient privileges, what can more clearly show 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 ma-

t [ We think there was a great deal of harm. Dalus an vistus, quis hoste requirat? is a maxim that may hold good in war, but not in hition. Poper, must be opposed by scriptural weapons, and not by quish decelts. We do not at all mean that the Curaire and the Reader practised deceit on this occasion; but it is evident that they worked upon the woman's superstitious tears.—En. Ch.]

authority of Bede, a historian of well known attachcentury 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 Romish secration 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 (Ropiration 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 who possessed small sees in Ireland, Rural Deansshould be appointed by the Diocesans 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

## The Garner.

more manageable by the pope and his legates."

contemplated by them "were far from being completed

in the thirteenth century," notwithstanding the com-

pact entered into, in the intervening period, between

Henry the Second and pope Adrian the Fourth, which

compact was afterwards confirmed by Adrian's suc-

cessor Alexander the Third. The great reason by

which Rome was actuated, in the progress of her sub-

jugation of the Irish church, to do away with our cho-

repiscopi and substitute for them that more dependant

order of officials called Rural Deans, is well expressed

by Ledwich, when he says, that it "rendered the church

GOD THE SON.

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 augels, 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 thou mightest suffer;-that 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 their honour to be serviceable, 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 thieres, 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.

# THE TERMS OF SALVATION.

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 learned. 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 we know these things, happy are we 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 beaven, but he that does the will of my Father. St. Peter, in an epistle addressed to all Christian people, says, Giving all diligence, add to your faith virtue, and to virtue knowledge, and habit of life. Such are the terms of acceptance. Be not de- depend .- Architichop Bramhall. ecised, but take heed to comply with them. So shall you have good grounds of peace and constort in this life; so shall you depart hence in the Lord, and live with him in the future ages of eternity .- Dr. Jortin.

THE SACRAMENTS.

Instruction and prayer are duties which serve as elements, parts, or principles to the rest that follow, in which number the fulness; for it is a grant to you under the hand of Gon, and it parts, or principles to the Church are chief. The Church is to us that is sealed to you by the blood of CHRIST; and the grant secures ledge of the Holy Scriptures, professes to be con- by Dean Murray, "a striking proof of the eastern and, secure winced of the falsehood of Romanism, but has not consequently, the anti-Romi-h origin of the Irish very mother of our new birth, in whose bowels we are all bred, to you, if you be a humble believer, forgiveness and sanctifies. vinced of the falsehood of Romanism, but has not consequently, the anti-Roman origin of the area in the area in the specific services and succision of the preservation of this distinguishing at whose breasts we receive nourishment. As many, therefore, tion, and victory and heaven. It secures to you "all things," of the truth. He might well say, as I have heard mark of her orientalism, long after all other parts of as are apparently to our judgment, born of God, they have the of the truth. He might well say, as I have neard mark of ner orientaism, long after six of the truth. He might well say, as I have neard mark of ner orientaism, long after six of the when good another poor man, somewhat similarly situated, once the Western church had been reduced to complete seed of their regeneration by the ministry of the Church, which old Bishop Latimer was led to the stake, he took the Bible with useth to that end and purpose not only the word, but the sacra- him. He clung to it with holy affection. It had pointed out ments, both having generative force and virtue. The use of to him a SAVIOUR; it had taught him how to live with comfort; 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 haptism 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 which properly belongeth to any one sucrament, 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 you 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 marter 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 nhove "sing to him that was, and is, and is to come; 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-blooming 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 desnair; 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 bazard men run of being for ever miscrable 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 feet. 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 screnity and peace, than elevate it to eestacies 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 com pressed 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. Woodward.

ENITY.

All things preserve themselves by unity, and the nearer the approach to unity, the farther they are from fear of dissolution. This lesson old Sillurus 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 heavers be 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 maligned through their own sides. On the other part, disunion is the ready way to destruction. Si collidinur, 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 prorinees 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 to knowledge temperance, and to temperance patience, and to did grow up under the weight, from distressed orders, to high patience godliness, and to godliness brotherly kindness, and to and mighty states; or, like Moses his bush, not only not brotherly kindness charity. Nothing availeth, says St. Paul consumed, but sprouting and blossoming in the midst of the to the Corinthians, but the keeping the commandments of God. Hames. This virtue of unanimity, is that whereupon our In Jesus Christ, that is, in the Christian religion, nothing riches, our honour, our religion, our laws, our liberties, our availeth but a new creature; that is, a new temper of mind and King and Country, our fires and altars, and all our hopes do

# THE BIRGE.

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

Open it with a kind of solemn pleasure; for GoD is there, in all his greatness, and boliness, and love. Road it with thank. for "you are CHRIST'S, and CHRIST is GOD'S." When good it was now to teach him how to die with trimmph. There is scarcely a page in the Bible which does not show more of Gon than all the wonders of creation .- Life of the Rev. R. Housener.

#### Advertisements.

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prices, for Cash.

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# Mr. Wood, Surgeon Dentist,

IIAS returned, and continues his office at the same place as formerly, in Chewett's Buildings, King Street, west, where he may Limerly, in Chewett's Buildings, King Street, west, where he may be consulted at any hour of the day.

Mr. Wood is well acquainted with all the modern improvements in the method of fastening Artificial Teeth, by pivots, claspiral springs, atmospheric pressure, double plates, &c., and with the principles which should govern the treatment of Decayed Teeth, irregularities, affections of the gums, and all operations in Dentalies, Surgery—some few of which Mr. W. has had the honour of esplaining to a number of Professional Genth men 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.

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Mr. Wood takes this opportunity to express his gratitu'e for the distinguished patronage he has received duri g a residence of six and the strength in the residence.

distinguished patronage he has received duri g a residence of sur-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 tha he was preparing to remove fre Toronto, October 27, 1841. re from the city.

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A PPI-ICATIONS for Insurance by this Company are requested.

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