The Church.

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Doetry.

THE PREACHER.

Full strange to worldly men it seems To hear thy speech of flame; To them thy hopes are idle dreams, Existing but in name.

How should they feel as thou dost feel? Thy hopes how should they share? Earth is the shrine at which they kneel, To which they raise their prayer.

The past to them a lifeless page For ever must remain: The wisdom of each by-gone age, For them is stored in vain.

IV. No glorious hope their life's dull sky Chequers with sunlike ray; Nor vision fair, nor purpose high, Brightens their cloudy day.

Yet faint not thou! but nerve thy heart To bear their senseless sneers, And still thy tidings high impart, E'en to unwilling ears.

VI. What though the great thy labours scorn, And statesmen mock thine aim, Though plumeless crest and banner torn No victory proclaim,-

Again that banner raise on high, Renew the doubtful fight! 'Tis not for thee to faint nor fly-And God will show the right! LORD JOHN MANNERS.

THE DUTIES OF CHURCHMEN. (By the Rev. J. B. Pratt, M.A., of the Scottish Episcopal Church). No. II.

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Question .- But we shall suppose that the peace of the family, to which you belong, depends on your leaving the Church, and attending some other religious communion : would not such a circumstance be a sufficient reason to instead. Justify your attendance at the place which would restore peace to the family?

sanctioned by the word of God; but still I should not consider myself at liberty to leave the communion of the Church, even if my adherence to it should unhappily prove the means of domestic dissension; moreover, the peace of the family, which would thus be cemented by division in the Church, would be unhallowed. It is not agreeable to my principles to be unfaithful to God, in hopes that I shall thereby reap advantage among men, although it is my great desire to cultivate peace with all men, as part of my duty to God. I should certainly blame myself, di I obtrude my religious opinions in a blame myself, did I obtrude my religious opinions in a way calculated to ruffle the temper or wound the prejudi-ces of those among whom I live; but, on the other hand, I should not feel myself at liberty to depart from a posi-tive duty to God, in hopes of being more esteemed among men.

house divided, three against two, and two against three.-(St. Luke xii., 51 and 52: St. Matt. x. 34). This plainly This plainly Proves to me, that He clearly foresaw the divisions con-cerning His holy religion, which would take place among men; even such divisions as we have now been consider-ing, divisions interfering with the peace of families. But his warning to His followers is, "He that loveth father or mother more than Me, is not worthy of Me; and he that

nations of the earth; yet they sharply rebuked error, wheresoever they found it, and unequivocally condemned divisions in the Church wheresoever they perceived them. On these holy examples, I build my practice; and hence must conclude, that the strongest proof of charitable love that I can exhibit, is to warn men of their errors, and to point out to them, as far as I am able, the narrow neth in that I can exhibit, is to warn men of their errors, and to point out to them, as far as I am able, the narrow path in which our Lord trode, and in which his disciples, to the end of time, ought to follow. "Charity rejoiceth in the truth;" and, therefore, would not justify me in leading any one to believe, that error or indifference, in regard to things sacred, is harmless or safe. As a member of Otherit, bely Chernek Low turght to pray for all sorts and things sacred, is harmless or sale. As a member of Christ's holy Church, I am taught to pray for all sorts and conditions of men, "that God would be pleased to make His ways known unto them, His saving health unto all nations;" and "that it would please Him to bring into the way of truth, all such as have erred and are deceived; and "that He would have mercy upon all men." In short, as Christ loved all and died for all, so I, as a member of Christ, consider myself bound to love all, and to do good Christ, consider myself bound to love all, and to do good to all; and this, I am persuaded, I can in no way more effectually accomplish, than by using every lawful and prudent means to bring it about; "that all, who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." I frankly admit that, in my opinion, Christian love, or charity, does not go the length of deceiving any one, by speaking peace, when there is no peace; or of alluring the unwary into danger, by calling evil good, or good evil; or of making when there is no peace; or or alluring the unwary into danger, by calling evil good, or good evil; or of making any one indifferent to things sacred, by the groundless and unscriptural assertion, that it will make no difference at the day of judgment, whether a man has endeavoured, in all respects, to keep the unity of the spirit in the bond of peace; or has an account of conventiones, or interest of peace; or has, on account of convenience, or interest, or prejudice, or some such carnal motive, separated him-self, and thus lent his aid to promote dissension, and and all sorts of bitterness among those who bear the Christian name. Such charity is, in my estimation, no charity at all, but a disgraceful laxity of principle, of which every one, who calls himself a Christian, ought to be heartily ashamed. With such spurious charity I have he hearthy ashance. The bar of the provide the provided of the provided into the narrow path of truth, those who, through ignorance or indifference, or such like cause, are wandering in the bye-paths of error. But to that charity, which our blessed Lord and his apostles recommended, I certainly do lay claim. The principles of the Church of which I an a member, would utterly condemn me, were not such charity mine. These principles, if rightly understood, teach loving kindness to all, as well as reverence for every doctrine, and precept, and ordinance of the gospel. *Question.*—What advantages do the members of the Church enjoy from embraing these principles?

Church enjoy from embracing these principles? Answer.—The advantage of being able to appeal to the whole word of God, as the standard of their belief. They, and they only, who hold these principles, can embrace the truth in its fulness. Others must take only such parts Answer.—The religion of Jesus is certainly the religion of love; and it binds me to do every thing in my power to cultivate peace with all men. I am, therefore, never to make religion a means of dissension through any fault of mine, nor pertinaciously to adhere to any principle not sanctioned by the word of God; but still I should not consider myself at liberty to leave the communion of the Church and the summers. The summers are not repugnant to their own peculiar systems. No greater mistake can well be imagined than their's, who suppose that the distinguishing characteristics of the Catholic and Apostolic Church, are her Episcopal form of government, and her Liturgical mode of worship. "It would not be amiss," says an American writer, (vide New York Churchman, vol. 8, No. 15) "for those who enterof it as are not repugnant to their own peculiar systems. tain such an opinion, again to walk about our Zion, and mark well her balwarks." If there be one thing more than another, by which the Church is distinguished from all sects and communities in the world, it is this; that she embraces the *whole* word of God, revealed in the Old and Now Trestment, as it branches out into a system of she embraces the *whole* word of God, revealed in the Oid and New Testament, as it branches out into a system of theology, and an ecclesiastical history; and duly venerates *every* means of grace which the Gospel unfolds, and de-elares to be profitable to salvation; and fully acknow-ledges the Divine authority in *all things*, by giving the highest honour to God, and shewing the most implicit submission to His will. These are the principal charac-tic the Church: and so neculiarly are they her submission to fits with and so peculiarly are they her own, that no sectarian community can lay claim to them all, but must, in part, be without them. Hence, none but men. Question.—But are you convinced, in your own mind, that this strict line of conduct is really agreeable to the will of God? Answer.—I am so convinced; otherwise I should not Answer.—I am so convinced; otherwise I should not feel so confident concerning the line of conduct I ought to mirsue. Our blessed Lord and Master has expressedly assured me, that He came not to send peace on earth but a sword, on account of religion. "Suppose ye that I am come to give peace on earth? I tell you may; but rather division: for from henceforth there shall be five in one house divided three against two, and two against three. appear to the testimony of eccession and at the same time, patriarchal ages to the present; and, at the same time, entertain the sincerest love and most boundless charity for all for whom Christ died, even for all mankind. The sensible of now much it is their interest to embrace this system; but when he fails in this, he may, and ought to be, sorry for those who follow another course; but he has no cause whatever to entertain towards such any other feeling there there for a Christian towards such any other

has no cause whatever to entertain towards such any other feeling than that of true Christian love and charity. *Question.*—There is another case, respecting which I should be glad to know your opinion : we shall suppose, that the Minister, to whose flock you belong, is a careless Pastor, who gives himself little disturbance, although he sees the wolf coming; or, who is so ill qualified for being a guide to the blind, and a help to the lame, that he leaves them to perish; or, who is so moringipled and here that

can neither give nor withhold the blessing on his labours (1st Cor. iii. 7): he may preach to others, and call them to repentance, and yet be himself a cast-away. (1st Cor. ii. 27.) It is only these who ideding and degrade ix. 27.) It is only those who idolize man and degrade 1X. 27.) It is only those who idolize man and degrade the Redeemer; only those who lack faith in Christ, and suppose that He can convey His blessings through none but what they judge to be proper channels, that can think otherwise. But I would ask such, What are human qua-lifications, in comparison of the Divine blessing? What is the ambasseder in comparison of his commission? the ambassador, in comparison of his commission is the ambassador, in comparison of his commission? What is the steward, in comparison of the master, whose bounty he dispenses? The servant may be unfaithful, but the Lord of the servant is faithful, and will, undoubtedly, perform what he has promised. The servant may be a traitor—a devil (St. John, vi. 70); but He, whose apostle he is, and whose message he bears, can neither lie nor repent, and will be with those whom he has sent, even unto the end of the world. I am thus emphatically taught that the efficacy of the Christian minister's official acts, depends entirely on the commission which he holds from Christ, and not-as the language and practice of multitudes would lead us to suppose—on his own personal cha-racter and qualifications. My duty, therefore, is to obey them that have the rule over me in the Lord; and I no where read, that this duty is to be relaxed on account of the faults of the minister. He could scarcely omit the reading of the ordinary Services, and, at the stated seasons, reading of the ordinary services, and, at the stated seasons, the dispensing of the means of grace; and were he so negligent, his Bishop would in all probability adopt means either to have the abuse corrected, or the unfaithful Pas-tor suspended from his sacred charge. I do not choose my religion by the character of my minister, but by the marks, the indelible marks, of truth which it exhibits; and L are guided much in the same ways in even but to marks, the indefinite marks, of them when he opinion and I am guided much in the same manner, in my opinion concerning my Pastor. I recognize him as such, not be-cause he is good or bad, but because he has the Redeem-er's commission to act in that capacity. Such is the doc-trine of Scripture. Such too is the doctrine of the Church, who, in her 26th Article, thus speaks: "Although in the "visible Church, the evil be ever mixed with the good, and sometimes the evil have chief authority in the mi-'nistration of the word and sacraments; yet, forasmuch 'as they do not the same in their own name, but in "Christ's, and do minister by His commission and autho-"rity, we may use their ministry both in hearing the "Word of God, and in receiving of the Sacraments. Nei-"ther is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts dimi-'nished from such, as by faith and rightly, do receive the Sacraments ministered unto them ; which be effect-"the Sacraments ministered unit them ; which be effect "ual, because of Christ's instituton and promise, though "they be ministered by evil men. Nevertheless, it ap-"pertaineth to the discipline of the Church, that inquiry "be made of evil ministers, and that they be accused by "those that have knowledge of their offences; and, finally, "being found guilty, by just judgment be deposed." Thus if he be in fault, he will have to account for his conduct; but I should certainly be guilty before God, were I on any pretence whatever, to slight the Dvine Laws, or forsake the communion of Christ's Churcl. I should regret the conduct of my Pastor, if unfaithful, but I should have no right to make his errors a plea for abandoning my prin-ciples. If I would enjoy a crown of life, I must be faithful unto death Question .- But will it not be sail, that these principles

lead you to condemn all others? Answer,—If it is so said, the assertion is gratuitous and false. As a member of the Holy Catholic Church, I am taught to believe that Christ "gave himself a ransom for all," (1 Tim. ii. 6.) and that "he is the Saviour of all men, especially of those that believe." (1 Tim. iv. 10.) Hence on account of His marits "who tested death for every on account of His merits, "who tasted death for every man," (Heb. ii. 9,) I believe that every one will receive "according to that which he hath done, whether it be good or bad," (2 Cor. v. 10: Col. iii. 25): for God "will good or bad," (2 Cor. v. 10: Col. iii. 25): for God "will render to every man according to his deeds." *eternal life* to those who do well: *tribulation and anguish* to such as are contentious: to the Jew first, and also to the Gentile; for there is no respect of persons with God." (Rom. ii. 7, &c.) But I also believe, that as one star different from months. another star in glory, so also is the resurrection of the dead; and that, as in the Father's house there are many mansions, (St. John, xiv. 2,) so will the reward, even of those who are admitted into the Father's kingdom, vary in proportion as they know their Lord's will and do it. I, therefore, cannot shut my eyes to the clearly revealed truth, that those who build wood, or hay, or stubble, even on the true foundation of Christian faith, must be losers. (1 Cor. iii, 15.) But to what extent they shall suffer loss I cannot tell, nor do I pretend to conjecture. My princannot tell, nor do 1 pretend to conjecture. By prin-ciples, therefore, lead me to condemn no man; but they certainly lead me to conclude, that they who are careless in seeking the truth, and in embracing it in all its purity and fulness, and in continuing faithful unto death, will have great cause to repent of their folly and indifference in the day of the Lord; whilst the plain declarations of the revealed word, place it beyond mere conjecture, that there may be some who have done many wonderful works

purpose the Son of God was manifested, that he might destroy of which the ancient heretics and schismatics themselves were the works of the devil." (1 John iii. 8.) Sin is a work of the so sensible, that they still were careful to preserve them. It devil: yet until the Lord's second advent sin and iniquity shall was this that set up altar against altar, and made Novatus abound. Death is a work of the devil; but, until the Lord come again, death cannot be swallowed up in victory. Curse is a work of the devil; but until the Lord appear in glory, must sacrificed to idols under the persecution of Decius, and whom those blessed words "There shall be no more curse," remain upon their penitential submission the Church's indulgence had unfulfilled. In a word, the great end for which the Saviour came-namely, to be a perfect Saviour-must remain an object (so Nicephorus Callistus calls them) into his assembly, upon of faith until the glorious appearing of the Lord: until then, pretence of using their mediation, whom his followers compelled therefore, His glory as Saviour will remain incomplete. At as a criminal. From the first advent until now, he has been, by the majority of mankind, dishonoured and blasphemed. His known to antiquity, as not to be heard of 1400 years after love is visible only to the eye of faith, and therefore discerned by the fewest. But God hath declared that he will give him a the Epistles, which we are sure had their proper significations self to death, even the death upon the cross, "at the name of thus much may suffice to have been said concerning schism. Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father :" and "for this joy that was set before him he endured the cross, despising the shame :" but this joy is incomplete, this promised glory imperfect, until "he appear in his own glory, and the glory of his Father :" for then, but not un-

til then, will all men honour the Son as they honour the Father. Whether, then, we consider the glory of Christ, in reference to the restoration of man, to the work of salvation, or as a reward of his sufferings, it is equally imperfect without the doctrine of the second advent : from all which it follows that the doctrine of the second advent is an essential doctrine of the Gospel. If we consider the Gospel in reference to our own salvation, we shall find this doctrine equally essential; for to us it is "that blessed hope," as the Apostle calls it. Great, inconceivably great, are the blessings which we enjoy in this world. Forgiveness of sins, peace with God, sanctification through the Spirit, are blessings which demand in return an unbounded gratitude; so that, had we nothing more to expect, we are bound to consecrate our whole life to the service of God for that which we now enjoy. But it is not to be dissembled, that the enjoyments of the most advanced saint in this life fall far short of that felicity which the word salvation holds out to our faith. His present life, however advanced he may be, is a life of struggle, of sorrow, of chastisement. The warfare with sin, with the world, with the devil, never ceases. The sorrows incidental to mortality are unavoidable, for "many are the afflictions of the righteous." The chastisements of His heavenly Father are sure, and for the present grievous; so that he who came the nearest to the blessed pattern of his Saviour, and enjoyed most of his grace, is forced to declare, "If in this life only we have hope in Christ, we are of all men most miserable." So that a Gospel which contains not that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, would leave even true Christians the most miserable of mankind. But let us introduce the doctrine of the second advent, "that blessed hope," or, as St. Paul elsewhere calls it, "the hope of the Gospel;" let us contemplate "the hope that is laid up for us in heaven;" let us lay hold on "the hope that is set before us;" and then, instead of being of all men most miserable, we shall have cause to cry out with St. Peter, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God unto salvation, ready to be revealed in the

A SCHISMATIC. (From a Charge delivered, in 1728, by Bishop Hough).

last time."

A Schismatic is one, who, having no just exception to the rule of faith and good life in the established Church where he lives, separates from its communion, upon dislike of something in its discipline, or form of worship. The name of Schismatic rom us, take it most heinously when we apply it to them .--

think it absolutely necessary to have them; when he refused to communicate with those unfortunate weak brethren, who had again received. He decoyed three silly obscure Italian Bishops to lay their hands on him, and then, and not till then, he the first advent of the Lord he was despised and rejected of thought he might call his congregation a Church. To set aside men; he lived in a state of the deepest humiliation, and died the first order, [i. e. Bishops] by placing the powers of it virtually in the second, [i. e. Presbyters] is a novel device, so un-Christ, supported only by the promiscuous use of names in reward for his sufferings; and that because he humbled him- and distinct administrations before the second century: and

DR. GRABE. (From Nelson's Life of Bishop Bull).

In the year 1703, Dr. Bull's Latin works, which had been published by himself at several times, and upon different occaons, as hath been already related, were collected together into one volume in folio; and printed by Mr. Richard Smith, bookseller in London. Dr. Bull being now advanced in years, and oppressed with the load of many infirmities, the revising and correcting this impression was voluntarily undertaken by his particular friend, as well as mine, that truly great man, Dr. John Ernest Grabe, who adorned and perfected this new edition with his own many learned Annotations, and introduced it into the world with an admirable Preface, which did great justice to our excellent author, as well as to his learned and judicious writings. And it will appear by a letter of Dr. Bull's, that he had a very grateful sense of this great favour of Dr. Grabe's, though he was not able to requite it.

But who can mention Dr. Grabe without a deep and particular concern for the loss of so great a man, in the very prime of his age, when we expected to reap the fruit of his indefatigable studies, which were chiefly conversant about Christian antiquities; and who by an eminent author, is very aptly compared "to a great and mighty prince, who dying, leaves behind him many plans of noble and curious buildings; foundations of others; others erected above ground; some half, others almost, and others perfectly finished. Such are the remains left us by this great master-builder, as may appear by the catalogue of his Manuscripts." (Dr. Hickes.)

All the learned, who could best judge of his great talents, eadily offer him that incense of praise, which is justly due to his profound erudition; whereby he was qualified to enlighten the dark and obscure parts of Ecclesiastical history, to trace the original frame and state of the Christian Church, and to restore the sacred volumes, the pillars of our faith, to their primitive perfection.

He had so great a zeal for promoting the ancient government and discipline of the Church, among all those who had separated themselves from the corruptions and superstitions of the Church of Rome, that he formed a plan, and made some advances in it, for restoring the Episcopal order and office in the territories of the King of Prussia, his sovereign; and proposed, moreover, to introduce a Liturgy, much after the model of the English Service, into that King's dominions; and recommended likewise the use of the English Liturgy itself, by the means of some of his friends, to a certain neighbouring court. By which means he would have united the two main bodies of Protestants, in a more perfect and Apostolical reformation, than that upon which either of them did yet stand, and would thereby have fortified the common cause of their protestation against the errors of Popery. But yet his learned studies did not so engross his mind, as to prevent his daily attending the hours of public prayer, to which purpose he always chose his lodgings near a church : neither did the applause he received from the greatest men of the age so exalt him, but that he readily condescended to converse with those of the lowest understanding, when he is on all sides disowned, and they who estrange themselves most could be any ways serviceable to them in their spiritual concerns. He was justly esteemed one of the greatest Divines of the age: But they must pardon us if we cannot forbear the use of a word, yet the great modesty of his temper, and the profound humility because they dislike it; for if by a Schismatic we all understand of his mind, made him prefer others before himself. He laid one who unnecessarily separates himself from that body of the chiefest stress upon the constant practice of the virtues of Christians among whom he resides, then he who does the thing the Christian life, and was also a strict observer of all the rules must not take it ill that we give him the name. If Christians of the Apostolical times, and of the Catholic usages of the first are really a visible society, there must be rules and orders to Christians. He bore his last sickness, which deprived the world of so great a treasure, with most exemplary patience and submission to the will of God; and exercised all those acts of devotion, which the best of men are zealously intent upon in their last labours for immortality. He was very severe upon himself, even for those common human frailties, which are apt to cleave to those of the greatest eminence for their sanctity; and, with true compunction, bewailed the neglects and omissions of his duty, which, from the unseasonable resort of company, he sometimes was forced to. And yet he thanked God from the bottom of his heart, that, through the assistance of His grace, he had so far overcome those temptations which he had met with in life, that he never prostituted his conscience for the sake of gain, or defiled his body, which he always had kept pure from the mortal sin of uncleanness. He had constantly every day, and frequently several times in the day, the Office of the Visitation of the Sick, with some proper Collects of his own choosing, used by his bedside, and he commonly desired the imposition of the Priest's hands, when the absolution or blessing was pronounced over him. He received the Communion of our Lord's Body and Blood with great devotion several times during his severe visitation, to fortify him in his passage to eternity; and was at last set at liberty from the ondage of his mortal body, upon the 3rd of November, 1711, in the 46th year of his age. The occasion of his death was a bruise which he got in his side, at the place of his liver, when he made his last journey to Oxford in the stage-coach, in prosecuting the noble work he had in hand; which accident, being neglected at first, upon his return to London became thus fatal. He was buried a few days after, according to his order, in the parish church of St. Pancras, near London, by his much-valued friend, the Reverend Dr. Smalridge, Dean of Carlisle, who hath that justice paid to his merit, that he is the great favourite of all learned and good men throughout the nation. And it must be acknowledged, to the honour of the present Vicar of St. Pancras, the Rev. Mr. Nathaniel Marshal, that he refused those fees which were due for burying in the Chancel, and which are there very considerable, purely out of respect to the great character of the person who was interred. There is one circumstance which related to this excellent man, that must not be omitted, because it tended so much to alleviate the burden of his last sickness; and for which he was very thankful to God, and his generous benefactor. The present Lord High-Treasurer, Earl of Oxford and Mortimer, that great patron of learning and learned men, was in a particular manner a Mæcenas to Dr. Grabe; and during his lifetime encouraged his great work of publishing the Alexandrian copy of the Septuagint, not only by generously contributing to it himself, but by procuring for the Doctor a large proportion of the royal bounty; and when the Doctor in his sickness applied to his Lordship for that part of his annual pension which was due to him, and had been constantly paid him; his Lordship

loveth son or daughter more than Me, is not worthy of

Our blessed Lord gives no sanction to apostacy from the true faith of his holy name, nor from the sacred communion of his holy Church; nay, not even for the sake of the nearest and dearest relations in life; but warns those who would venture on such a step, that they are not worthy of Him. How little soever this may be attended to in the present day by many, who, for the sake of father or mother, husband or wife, would never hesitate to change their creed, and forsake the Church; yet I cannot change the believe that our Lord's words concerning this matter have passed away, or that I should be worthy of him, if I treated his treated his solemn admonitions, and even his heavenly doctrines and sacred institutions, with disrespect. No. no; if I love father or mother, brother or sister; if I value any one, be his relation to me what it may; if value any object in the wide range of creation more that re than the heavenly truths which he has revealed, and the comnion of that Church which is indeed our Lord's body, (Eph. i. 23; iv. 12), I am not worthy of him, and should run the greatest possible risk of being disowned by him at the last day. The general practice of the world has indeed thrown this truth into the shade. Let one look around and observe how little it is regarded ; but neither Is the danger nor the truth less on this account. Although all men should fall away, yet would the word of God stand sure; and with the Divine word I dare not trifle.— If I have a stand with the private of our blossed and and I be not thought worthy of our blessed Lord and wour, it will profit me little if I gain the whole world religion, which should prevail in these latter times in our lot is cast, our Lord also tells me, that many shall be deceived; that the very elect shall be in danger; and it is deceived; that the very elect shall be and it is only those who endure to the end that shall be saved the saved. I know that our Saviour loved me, even to the laying down of his life for my sake; and so I must consider every advice of his as meant for my good. I therefore feel confident, that my conduct is agreeable to the will of God, and the spirit of the Christian religion, if I hold fast the profession of my faith without wavering; but, at the same time, never forgetting that I am bound not mean time, never forgetting that I am bound not purposely to give offence, by the manner in which I the commission of our Lord. It is his ministerial not his maintain to be commission of our Lord. maintain my principles. I am rather to submit quietly to my unhappy fatc, when those principles prove the cause of offence; to pray earnestly to God to turn the hearts of my additional and the strength is the strength is one clothed with that authority, which alone gives va-behave with that meekness which will put to silence those to preach to others, and yet himself be of a reprobate mind, who would condemn my principles; so that I may, like the Lord and Giver of life, finish my course, if not with joy,

to impede the spirit of love and charity, which the Chris-tian ought to feel towards all men, to what seet or deno-

ination soever they may belong? Answer.—I certainly do not think that the highest egard for the truth, can have the least tendency to diminish that love and charity for all men, which the Christian ought to feel. Our blessed Lord, on every casion, shewed the highest regard for the truth, both by revealing what was right, and by reproving what was wrong; and yet he so loved the world, that he laid down his life for all,—for enemies as well as friends. The below is the very other, will be found to involve in some beloved disciple, in his epistles, recommends love for each this sin, like every other, will be found to involve in some other as the very characteristic of a true Christian, and Yet he expressly reminds us of the duty of continuing the minister, as a man, that I have been taught to seek the minister, as a man, that I have been taught to seek and sternly reproves those who, in any respect, depart from these. All the apostles were, without doubt, imbued with the greatest love for their brethren of mankind, and with that most excellent gift of charity; they spent their days, and were willing even to lay down their lives, in order that the truth might be made known to all the

them to perish; or, who is so unprincipled and base, that he attempts, by advice or by example, to diminish their respect for one or more of the marks of the true Church Would you not, in such a case, consider yourself as jus-tified in leaving the fold of such an unfaithful Pastor? Answer.-I should consider it a most grievous misfortune to be under the care of such a Pastor; but still his infidelity would be but a poor excuse for my apostacy. may, perhaps, mean to prove my fidelity by this severe trial. I would, therefore, I trust, pray earnestly to God, to keep me steadfast under such trying circumstances; but I should never once think of forsaking the communion of the Church. I am well aware, that I am but too apt to err, and to stray from the way of truth, even like a lost sheep; and that I have, therefore, great need of a faithful Pastor to watch over my ways, and to bring me home to the fold of Christ, whenever I may wander from its sacred border. But if my Pastor be not thus faithful, this very circumstance would put me more on my guard, and excite me to redoubled diligence, lest I should lose the narrow way, and finally perish. If he, who ought to guide my steps aright, were careless or ignorant, or even positively disposed to mislead me, still there is one circumstance which, I trust, would preserve me in such a season of trial. The portion of the Church to which I belong, has taken care that the whole counsel of God shall be made known to her members, by means of her public services, and thus I am, in some measure, rendered independent of the peculiar conduct of my Pastor. St. Paul tells me, that I am to account of my Christian Minister as a servant of Christ, and steward of the mysteries of God, (1 Cor. iv. 1.); and this he does without reference to the minister's personal character or qualifications, with which I, as a layman, have very little to do. On looking into the ordination service, I find that no one is admitted into the sacred office, until every means within the reach of man have been used, both to ascertain his fitness, and to remind him of the awfully responsible nature of the ministerial office. He is solemnly ordained to be the servant of God, and cautiously entrusted with personal character, with which I, as a layman, have to do. We have no reason to suppose, that the acts of Judas, in his apostolical capacity, were not accompanied by the Divine blessing, and as efficient to the salvation of souls as those of at least with a clear conscience. *Question.*—Do you not think, that these principles tend to in *Question.*—Do you not think, that these principles tend to in *Question.*—Do you not think, that these principles tend to in *Question.*—Do you not think, that these principles tend to in *Question.*—Do you not think, that these principles tend this own personal qualifications, is to put the servant in the his own personal qualifications, is to put the servant in the place of his Lord, to set up man as the idol of veneration, instead of giving the glory to our God and Redeemer.— But God is jealous of his honour, and will doubtless visit upon their own heads, the sins of those who thoughtlessly or impiously do so; and, perhaps, the greatest punish-ment that can be inflicted on such, as thus in a manner put their trust in man, and in their heart go from God, is, that they be given up to the effects of their folly, and led

in the name of Christ, but who, on account of the spirit in which these works were done, will be shut out from the kingdom of heaven. (Jude xix.: Matt. vii. 23.) My principles, as an Episcopalian, therefore, lead me to warn all to strive to enter in at the strait gate, and to work out their salvation with fear and trembling, and to continue steadfastly in the Apostles' doctrine and fellowship, lest, through carelessness, in any of these respects, they be ac-counted workers of iniquity, when they expect to receive the reward of their labours; but if any slight such advice, and follow their own ways, and disregard one or more of the marks* of the Church of Christ, it is not my province either to acquit or to condemn, but to leave them in His hands, who will assuredly administer justice in mercy.

THE FIRST AND SECOND ADVENT. (From "Plain Sermons" by the Rev. A. M Caul, D.D., of Trinity College, Dublin,)

To conceal the first advent, would be to hide the inconceivable condescension of God; for the mystery of the first advent was God clothed in humanity: to omit the second advent, would be to veil the equally inconceivable wonders of redemption; for the mystery of the second advent is man revealed in the glory of the Godhead. At the first advent God appeared as man; at the second, man will appear as God: for it will be "the glorious appearing of the great God, even our Saviour Jesus Christ." That poor portion of mortal clay with which the great God shrouded his glories when he took upon Him flesh and blood, shall be exhibited before all creation in the majesty of Deity; and that poor fallen race, whom Satan would have destroyed, and did actually pull down from their high preeminence, shall be seen not only redeemed, but exalted and inseparably united to the Creator, through Him who is the seed of the woman; who therefore calls us "his brethren," and whom we worship as our Lord and God. This, brethren, is redemption; this is indeed a gospel, good tidings of great joy. Rebellious man not merely forgiven-mortal man not merely but manhood received into everlasting union with God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out !" But without the doctrine of the second advent this mystery is concealed, the display of the Gospel is incomplete, and the Saviour himself robbed of his chief glory. If we preach only the first advent, we do indeed recount many of his glorious achievements; how He redeemed man by the shedding of his blood, and by death overcame him that had the power of sent down the gift of the Holy Ghost. But if we do not preach the second advent, we refuse to put the crown upon the Saviour's head, and exalt the means above the end; for the first advent was only the means, the second advent is the end. The sufferings of Christ were the means, the glory which should follow the end. St. John expressly testifies, " that for this

hold them together; for without these the notion of a society is lost: and we may as well call a loose number of people, who have no relations, dependencies, or engagements among themselves, a commonwealth, or kingdom, as say that Christians are a Church in such a state: for the word Church is a political* term, and denotes the collected body of such as own themselves to be Christ's followers; but to what purpose are they brought together, if every one may walk in his own way? This absurdity is so apparent, that we do not read of in the history of former times, nor have we seen in our own, any separate assemblies, that have not immediately set up a government among themselves, and held their members to it with more rigour, than was ever practised in the Church from which they have departed. This therefore is denied by nobody, that in a society, some must rule, and others obey, in order to which known laws must be established, and they who, without sufficient cause, refuse obedience, are justly charged with making a breach in the body, which when done in the body of Christ, i. e. his Church, is what we call Schism. Here then lies the controversy betwixt the Established Church and other separate assemblies. It is not only asserted by us, but granted on their side, that a corporation must be visible, and that in the nature of it subordination and distinction are implied ; some settled laws must regulate their actions, and that a man rejecting the government under them, dismembers himself from the society. But where (say they who dissent from us) is the power of rule and legislature placed? To which we answer, that we must seek for that in the annals of the Church: it has now subsisted almost 1700 years, and the banner of the cross has never been without its known order and mmortal-corruptible not merely clothed with incorruption, discipline. If we look up to its beginning, we shall find, that the apostles took upon them to settle it under a particular economy, and that not of their own heads, but by direction of their Master; who, when he conversed with them forty days after his resurrection, speaking of the things pertaining to the kingdom of God, did, we may reasonably conclude, furnish them with particular instructions on what foot to settle and establish his kingdom here on earth. For as to his doctrine, it was the business of his life to teach them that; but as his Church took not place till after his resurrection, the proper death, that is, the devil,-how he led captivity captive, and time was then to appoint its form and government. Accordingly we find it was actually done in all parts of the world as the Gospel spread itself. What this was is best known by the characters of it, and THE SUCCESSION IT HAS HAD EVER SINCE. And it is our business, my brethren, to study this point well, and to insist upon it; nor shall we repent our pains. The evidence is so clear from the apostolical Epistles, as they are explained and illustrated by subsequent practice and history, as will keep our establishment unshaken. We there learn, that THREE ORDERS OF MINISTERS IN THE CHURCH WERE ALWAYS LOOKED UPON AS NECESSARY TO ITS CONSTITUTION; * [The word political is here used in its classical sense and evidently means corporate.--ED. CH.] should want any necessary comfort from the things of this this immense country." Sermon, p. 6. world, in such a gloomy season, my Lord sent him a supply of fifty pounds from his own bounty. An action for which his Lordship had the repeated prayers of a dying saint, and for which all learned and good men must praise him, and which will be a comfortable part of that strict account which he must give at the great Tribunal. And I have farther reason to believe, that his Lordship designs to have a CENOTAPHIUM erected in St. Paul's, or St. Peter's at Westminster, to perpetuate the memory of so much piety, and so much learning, which seldom meet together in such great perfection as they did in Dr. Grabe.

THE CHURCH.

TORONTO, SATURDAY, DECEMBER 11, 1841.

We coppy the following announcement from the Hamilton Gazette of the 6th instant :---

"We beg leave to announce to our readers, especially those of them residing in Oakville, Trafalgar, Palermo, Esquesing, Norval, &c., that the Lord Bishop of Toronto intends holding a Confirmation in the Methodist Chapel at Oakville, on Sun

day, the 12th inst. Divine Service to commence at 11 o'clock. "And on Monday morning, the 13th inst, at ten o'clock, his Lordship will meet the inhabitants of Oakville, Township and lorasing will meet the imaginants of Garding the best means of pro-curing a place of worship for the members of the Church of England in that town and neighbourhood.

His Lordship's object, we understand, in going to Oakville, is to endeavour to form a congregation, and make arrangements either for building a Church, or for purchasing a house of worship, which, we believe, the Methodists have erected, but are now willing to dispose of.

The Rev. George Graham avails himself of the opportunity presented by his Lordship's visit, to bring forward as many of the youth of his different congregations as are prepared for confirmation.

The Rev. A. N. BETHUNE, having been appointed Professor of Theology by the Lord Bishop of the Diocese, begs to announce that he will be prepared to commence a Course of Divinity Lectures, at Cobourg, on Monday, the 10th of January next. Candidates for Holy Orders, desiring to avail themselves of this instruction, would find it advantageous to commence with the regular Course at that period, as it is designed that it should be regularly and systematically pursued. The Text-Books required for the First Term of the Course are,-the Holy Scriptures and Greek Testament with Parkhurst's or Schleusner's Lexicon, Grotius De Veritate, Tomline's Elements of Theology, Horne's Introduction to the Scriptures, and Potter on Church Government; but in addition to these it would be desirable that they should be furnished with as many as possible of the Books for the use of Students in Divinity, a list of which was published by authority of the Lord Bishop in The Church of the 4th April 1840. It is requested by the Professor, that Students designing to place themselves under his charge at the period above specified, would be pleased to signify such intention to him as soon as possible, and also to state with what Books they would be enabled to come supplied at that time.

Our brief review of the Rev. W. A. Adamson's Sermon on the Death of Lord Sydenham is perhaps fresh in the recollection of many of our readers.-Having expressed a decided opinion on its merits, we intended to let the matter rest, and purposely forbore to enter into a full exposition of the reasons on which our judgment was founded. A disinelination to deliver our real and unqualified sentiments with respect to the deceased nobleman, and an equally strong dislike to say more, with reference to the Sermon itself, than was absolutely indispensable to the discharge of a sacred duty, were the principles upon which we acted. A writer in the Examiner,-not ourselves mainly to the objectionable character of the editor of that journal, for he, we firmly believe, is too much of a gentleman to approve of the coarse attack made upon us, through his columns, while he human being. was absent from Toronto,-a writer in the Examiner upon us to notice the Sermon again. However, we avail ourselves of this occasion to say to the writer in the Examiner, that in ascribing to us such base and vindictive motives, he has grievously and, we fear. deliberately, violated the truth. We never asked the slightest favour, directly or indirectly, from Lord Sydenham, or any of the gentlemen who composed his administration. We had, and have, in our possession documents which would have rendered our access to the late Governor General an easy matter, and have predisposed him to listen with favourable ear to any an enemy to the Church of England. Thus much to the writer in the Examiner. gracious manner, not usually exhibited towards us by that very respectable journal. Though the language of our contemporary was painful and offensive to us, -though he condescended to make use of a vulgar error, thereby to throw disparagement upon the scriptural and sublime Burial Service of our Church,we let the matter pass, being loth to enter into controversy at all, and especially with a contemporary whom we respect, and with whom we wish to remain on friendly terms. These provocations would never have been alluded to by us, had not the whole subject been unfortunately revived by a letter, signed CANDOUR, which appears in the Montreal Herald, of the 2nd instant. It proceeds, confessedly, from the pen of a Clergyman; and as the writer most thoroughly dissents from our opinion of Mr. Adamson's Sermon,-denies that it is censurable, as we maintained it was, for "extravagant eulogy" on the character of Lord Sydenham,-and, on the contrary, pronounces it "well guarded, and, at the cism was founded. It is an unwelcome task to which we address ourselves, but it is forced upon us. may be fairly stated in the few most forcible words of we readily concede, -but that an intense agony of The gist of our objection to Mr. Adamson's Sermon, our review: it contained an "extravagant and un- tribulation, that a withering despair, that a total prosmerited eulogy" upon the deceased Governor General. tration of hope ever existed anywhere, but in Mr.

value and esteem of the Doctor, and for fear so great a man tic friendship-the other smote to the dust the hopes of they were shed by the widows and orphans whom their "If imagination were tasked to devise an event that

united the extremes of corporeal suffering and national calamity, that combined all the anguish of mortality. with the more tremendous impressions of eternity, imagination itself would faint under the burden of conceiving a portion of that evil which bows us down before God in grief, in terror, and I trust in repentance this day." p. 7.

"The image of a young and wealthy and intellectual English nobleman, bound to existence by so many delightful ties, the honoured of his country, the favoured of his Sovereign, sacrificing health, enjoyment, AND LIFE ITSELF in the service of this our country, requires scarce an additional feature to interest every man for his welfare,-add, that the hearts of thousands are knit to him as the heart of one man, that the hearts of those who differ most widely from his policy, honor his integrity and throb for his safety, that the hopes and

prospects of peace for this vast Province are centered in him, that England, and England's Sovereign, and and, having commenced the subject, we are determined ours, look anxiously to his wisdom to guide us through the ocean of perils by which we are surrounded, and surely our knees would be instantly and eagerly bent in supplication for the preservation of his life." p. 7. "NO EVENT OF GREATER HORROR AND ANGUISH EVER DESOLATED THE ANNALS OF THIS PROVINCE.

no event of similar importance has left its awful track upon the page of its history. But from history we turn tears, and no one can dry them." p. 8.

from calamity should be taken, or given in a collected, Scripture, that we will no longer dwell upon it, but coherent manner-the event-the terrible event is rushing on our souls at every moment, and defeating by the the reverend author has long since detected and force of its recollection, the utility of those lessons its recollection should teach." p. 12.

"His universal benevolence." p. 13.

our, that his death in the service of this country, for nobleman who met with an accident, and, in consechose welfare HE LITERALLY DIED A MARTYR, may be hallowed to its good." p. 13. "He is gone-WHILE HE IS ASCENDING

THE INSPIRATION." p. 13. "This tremendous dispensation." p. 13.

"'Eternity-eternity' seems to be in the very echo

posterity shall deplore-resigned himself without a eulogy." We shall not stop to inquire at any length, urmur to the will of Heaven." p. 14.

These are the passages, which compelled us to pronounce an unfavourable opinion on Mr. Adamson's determined enemy of the Church both in England and Sermon, and we place them before the public, fully on this continent-whether Mr. Adamson knew that and fairly, under the strongest conviction that no per- his Lordship had voted, as a Member of the House of son, of right feeling and sound judgment, can read them without deeply regretting that such language to the Society for the Propagation of the Gospel in was ever delivered from the pulpit,-was ever diseminated through the agency of the Press.

Sydenham's death we have long since expressed ourselves with as much kindliness to his Lordship's me- continuing those exertions in England, which ultimory, as was consistent with our sense of duty and mately set aside his Lordship's Bill for the partition truth; and some of our Montreal contemporaries, of the Clergy Reserves, and led to the more favourable principal supporters and admirers of the deceased no- Act of the Imperial Parliament. Perhaps Mr. Adamleman, declared themselves gratified at the tone of our Obituary notice. We cannot, therefore, be ac- known them, he might have qualified his praises, and cused of wishing to treat the memory of the dead, even delivered a Funeral Sermon less open to the utmost with that latitude of expression to which a public Journalist is fairly entitled. We have purposely abstained, as much as possible, from a full and formal review of the acts of the late Administration. To this course we shall still adhere; and in the few comments which we are about to make, we shall keep back much that we might fairly adduce, and confine

Had an earthquake been felt throughout the whole How gracious, kind, and condescending!-and, farther terrible event," in another place called "tremendous dispensation," " is rushing on our souls at every mo-We were also attacked by the Montreal Gazette, in ment." Really when we reflect upon these exaggereference to the same review, in a dictatorial and un- rated phrases, we wonder at the gentleness and forbearance of our first critique,-at the lamentable injudiciousness, shown by CANDOUR, in dragging us reluctantly to the proof,-at his unguardedly pronouncing these expressions to be "well-weighed", "studiously sparing of praise", and "scrupulously sparing" of commendation. Supposing Lord Sydenham to have been a greater and better man than even his warmest Extract of a letter to a friend in Hamilton, from Kingston, admirers painted him, would such unmeasured eulogy be justifiable? Are the hopes of Canada centered in one man,-buried in the vault at Kingston? Is the British Empire so destitute of statesmen that one, never recognized in England as belonging to the highest rank of public men, should be lamented with such a mingling of "grief," and "terror?" Are our hopes really "smitten to the dust ?" Did an "awful murinur of involuntary grief," (p. 8) at the moment of his Lordship's death, "echo through this vast continent?" Did that numbing, stupifying sorrow, described by Mr. Adamson, really bathe the face of every man with tears, and drive him to his chamber, to weep like Joseph? Assuredly all these exclamations,-these bursts contrary, pronounces it were guarded, and, at the same time throughout, full of faithful warning, gospel truth, solemnly and eloquently expressed,"—we have no alternative left, but to revert to the Sermon, and the feeling of the Province upon the late melancholy adduce the passages on which our unfavourable criti- the feeling of the Province upon the late melancholy occasion. That Lord Sydenham was sincerely lamented by a majority of the people of Canada, we freely admit,-that all commiserated his untimely end,

not only gratified him in what he desired, but to shew his great mightiest bonds-one edge severed the ties of domes- Adamson; "tears were shed for them indeed; but swords had made. But he is mourned by the tears of those, from whose eyes he never drew a tear, but does this mean, but that the laurels of Wolfe, because besmeared with hostile blood, are inglorious,-that Brock, whose death-bed was the battle-ground, should not be lamented, though he was and is lamented to this hour,-that the fame of Nelson must pale its star before the superior brilliancy of Lord Sydenham's reputation -and that time-honoured Wellington, when gathered to the glorious dust of Westminster or St. Paul's, will have no friendly tears shed for him,-because, in the

discharge of his duty, he was God's instrument for making wives widows, and children orphans? In truth, the more we dwell upon the Sermon, the more visibly do its defects, both of matter and manner, rise upon our view. We would that we had exhausted the severity of that criticism, into which we have been driven by the ill-advised interposition of CANDOUR .----

But we have weightier reasons for censure in reserve, to go through with it.

At p. 8, Mr. Adamson abruptly exclaims: "All panegyric is idle and profane." We do not go to such length as this; but to say, with reference to the deceased, "He is gone, WHILE HE IS ASCEND-ING MAY WE CATCH HIS MANTLE, AND FEEL THE INSPIRATION, is, without question, 'idle and profane." In the heat of delivery, language at this moment, with disgust : at such a moment as this, like this might have been excused, but, recorded in print, we seek, like Joseph, a place where we may weep, and it deserves the severest condemnation. It pronounces go to our chambers and weep there. This is a case with bold certainty that the departed has ascended up in which even Man weeps; and no one can chide his to heaven,-it compares him to Elijah, the divinelygifted, the miracle-working servant of God,-and is "It is impossible that the first instructions we take altogether such a fearful and unhappy application of leave it in the hope, that it was an inadvertency which lamented. We might animadvert, besides, upon the impropriety of stating that Lord Sydenham "died a Martyr for the welfare of this country,"-and upon "Let us pray, and let us each individually endea- the infelicity of such an expression, when applied to a quence of such an accident proving fatal to a shattered constitution, unfortunately died. Lord Sydenham did not "die a Martyr" for this country-he did not MAY WE CATCH HIS MANTLE, AND FEEL "sacrifice life itself in the service" of Canada; and the panegyric, based upon such an assumption, is "idle and vain."

We consider that we have now fully justified our first of that blow, which has smitten us to the dust." p. 13. review of this untoward Sermon, and that we have "He whom we deplore-whom perhaps our latest proved it to contain "unmerited and extravagant as to whether Mr. Adamson was aware that Lord Sydenham had constantly shown himself a bitter and Commons, against continuing the Parliamentary grant Foreign Parts, which it had so long enjoyed,-and whether Mr. Adamscn knew that his Lordship had On the melancholy circumstances attending Lord endeavoured, unconstitutionally, in a Speech from the Throne, to deter the Clergy of this Province from

son was a stranger to these facts! Perhaps, had he severity of criticism!

We proceed to say a few words to CANDOUR. The commencement of his letter bears the appearance of courtesy towards us, but comparing it with subsequent expressions, we are forced to consider his courtesy, in the first instance, as merely ironical. He has ventured to insinuate that the severity of our criticism on the Sermon would have been lessened, provided the author Mr. Adamson's language, when applied to almost any had honoured us with the first copy, fresh, and moist from the press. To this he has sneeringly subjoined,

British Empire, toppling down cities, and swallowing on, he sarcastically alludes to the wisdom of the Editor assanced us with onter personances, respecting the review in question, and attributed to us a feeling of up millions of human beings—had the Cholera ra-of The Church. It is with pain that we notice this number of hypocrites and dissemblers in any Christian malignant hate against Lord Sydenham, on the alleged vaged England, carrying off the Sovereign, the Duke anonymous clerical incivility. With scarcely an excepscore of our having received some slight at his Lord- of Wellington, and Sir Robert Peel, --had Canada tion, we have received the most generous support ship's hands. We should never have alluded to this fallen a prey to the Patriot-Bandits, and British do- from the Clergy of the two Dioceses, and not a few of minion been for ever expelled from America,-had them have cheered us in our labours by assurances of system" is almost sure to prevent the expulsion of others. ces, which will presently appear, imperiously called the most astounding and sweeping national calamity approval, which we highly value. With most of them occurred, that, to use Mr. Adamson's words, had ever we enjoy confidential intercourse, either personally, or "desolated the annals" of the world,-though we do by letter; and had CANDOUR forwarded to us his not see how "annals" can be "desolated,"—it would communication, we would readily have inserted it, had immorality in the Church Clergy be constantly referred to, and have been impossible for Mr. Adamson to have pitched he persisted in his wish, after hearing, privately, our sectarian teachers, equally guilty, be passed over in silence? have been impossible for Mr. Adamson to have pitched he persisted in his wish, after hearing, privately, our his language in a higher strain, than that to which he reasons to the contrary. Standing, therefore, in such has carried it, when alluding to the demise of the late a relation to the Clergy at large, we sincerely regret Governor General. It is "an extreme of national that one of their number has attributed the severity calamity"-"imagination itself would faint under the of our criticism to such a low motive, as personal burden of conceiving a portion of that evil which bows pique. Such a charge, from the writer in the Examiner, us down before God in terror,"-"no event of greater was not surprising,-but proceeding from a Clergyhorror and anguish ever desolated the annals of this man, and directed against an individual, who surren-Province, no event of similar importance has left its ders his whole being to the cause of the Church and used them—we never saw his Lordship—we never awful track upon the page of its history; but from the Clergy, it is a matter of astonishment and regret. the result of our conscientious conviction that he was one can dry the tears" shed upon the occasion-"the plete ignorance, and one which, we are sure, will be pronounced by every Clergyman, who knows any thing about the Editor of The Church, as unjust, uncalledfor, and necessary to be retracted by any one advancing the slightest pretensions to CANDOUR.

boldness in saying, without his adducing a shadow of evidence, "We deny the truth of them in toto." It is against we in " (which he could not refute by arguments), by shouting nation to notice the Guardian at all: but his vindictive and the bitter one that drops upon his grave." What slanderous aspersions upon the Church, her Clergy, and her Members, especially in his paper of the 17th of November, which contains as great slanders as ever issued from any press, prevent me from remaining silent any longer. Of the Liturgy he says, "Forms of Prayer," in the Primi-

tive Church, "except the Lord's Prayer, were unknown." To this remark I need only say, that the Editor is either deplorably ignorant of the usages of the Primitive Church, or guilty of wilful misrepresentation. It is well known to every person, who has examined impartially the history of the Church, that the Jews worshipped God by precomposed set forms. That Christ, his Apostles, and the Primitive Christians approved of forms, we have innumerable proofs. That they joined in extempore prayers, is more than what the Guardian and his onfederates can ever prove.

Again he says of the Church, she "teaches the regeneration of infants by baptism." The Editor must have been aware of the falsity of this assertion when he penned it. In the Catechism, the judgment of the Church is stated with the greatest plainness; she clearly declares, that "baptism is an utward and visible sign of an inward and spiritual grace;"that grace is imparted to infants, whereby they are regenerated or born again, and original sin washed away. Thus far, the Church teaches the regeneration of infants by baptism, a doc-trine which is founded on the words of our Lord. Let us now Thus far, the see whether the Founder of Methodism will agree with the Church on a subject which the *Guardian* so freely condemns; in his "Treatise on Baptism" he asks, "What are the benefits we receive by baptism?" Mark the answer,—"The washing away the guilt of original sin by the merits of Christ's death; he better the subject of y baptism, we are made, 'who were the children of wrath,' the hildren of God and heirs of heaven; by the water of baptism, as a means, we are regenerated or born again, whence it is also called by the Apostle, 'the washing of regeneration.' Our Church, therefore," he continues. "ascribes no greater virtue to baptism than Christ himself has done." The same sentients are contained in his volumes of Sermons, to which every Preacher, received on probation, is bound to assent. Now, it clearly follows, that every Methodist Preacher, including the Editor of the *Guardian*, whose views do not coincide with the regoing extracts, is guilty of as much dissimulation, evasion,

and "hypocrisy," as any that ever subscribed to the Articles. But supposing the Church held the views on baptism attri-buted to her in the *Guardian* (which we deny) would they, on the whole, be more destructive to the souls of men, than the unscriptural and, it is to be feared, dangerous custom so much encouraged and practised among Methodists? We mean, that of dragging persons to the "Altar" to be prayed for, without the least sign of penitence, or desire on their part, with the constant cry of "Do you feel peace?" How many, alas! say peace at those times when there is no peace; instances are known of persons answering in the affirmative, that they might be permitted to depart in peace, and this is called conversion, regeneration, or being born again. Let the Editor deny this if

Another passage is, "the Church teaches that Bishops have No Bishop in the Church ever pretended to such power. In the form of the ordering of Priests, the Bishop prays that they may receive the Holy Ghost, after the example of the Apostles, who prayed that the Samaritans might receive the Holy Ghost; and the same form has been continued and retained in the Church on account of the antiquity of the custom, and the universality of the practice. Another assertion, as untrue as the former, is, that she "teaches that her Priests can forgive sins." The Church does no such thing; no Priest pretends to convey actual pardon by any power or authority inherent in him, but simply, as the authorised Ambassador of Christ, he sins." leclares God's willingness to pardon all who come within the declares God's willingness to pardon all who come within the terms proposed, namely, "all them that truly repent and unfeignedly believe his holy gospel." The Church "teaches that all who die go to heaven." How regardless of truth he must be! The Church, in "the Burial Service," neither professes nor believes in the sure and certain hope of a resurrection to endless joy and happiness, to every one committed to the grave; it is not HIS or HER resurrection that is meant, but THE resurrection in general. She publicly acknowledges her belief in the resurrection of all men, "the just and the unjust, at the second coming of our Lord Jesus Christ."

We now come to his malevolent and unprovoked attack upon the Members and Clergy of the Church, and shall presently Montanists. The Editor says, "if the Sacraments" of the Church "be saving, why are the youth of the establishment so ungodly?" May we not also inquire, if the system of Methodism be as perfect and efficient as it professes to be, why are such numbers of the Methodist youth sceptical, infidel, and scoffers of religion? We venture to assert, without fear of successful contradiction, that some of the greatest profligates in the Province may be found in their ranks. He asks, further, "Why are her Members so worldly, so corrupt?" We were not aware before, that they were more worldly or corrupt than other professing Christians; but why, if Methodists be as perfect and oly as they profess, thanking God that they are not as other men, why, I ask, is there so much backbiting amongst them,why so much love of the world, its honours and profits, such conformity to its maxims and customs? Why are they so proverbial for taking advantage of the ignorant? Why so much hyporisy and dissimulation in class meetings? Why so many untruths utters it is how here percent destinates of the solution untruths uttered there by persons destitute of the power of Guardian to find a pr nity not exceeding their number. And as to the boasted discipline of his so-called Church, it is in very many instances but a "dead letter." It is no secret, that many cases of in the passive resistance offered by the seven bishops to here directly and the trial and t mmorality are never brought to trial, and that the "voluntary Of the Church Clergy he says, "in many instances they lead improper, immoral and dissolute lives." That any instance of immorality should be found among the Ambassadors of Christ in any Church, is deeply to be regretted; but why should It, however, ill becomes the Guardian to be casting stones at others, for it is well known that Methodist Preachers have not always led the most proper, moral, and continent lives. It must, however, be a very extreme case that shall induce me to escend into particulars with reference to this branch of the Guardian's calumnies against the Church. Such a course of argument can never be justified except in self-defence, and then the exposure which must necessarily ensue, and which will confirm the atheist in his unbelief, and the profligate in his hatred of religion, will be chargeable solely to him who first used such weapons. I will, however, add this caution to the Guardian, that I am in possession of facts which I hope never to be compelled to make public. JONATHAN.

With a view to render the Libraries accessible to all classes, the following very low rates of subscription have

een determined upon;— (Bye-Law No. 6).—A subscription of 7½d. for three onths, of 1s. 3d. for six months, or of 2s. 6d. for twelve months, (in advance), shall entitle to the use of one volume, to be changed at pleasure, whenever the Library shall be open for such purpose.—Montreal paper.

English Ecclesiastical Intelligence.

The Bishop of Ely, in the presence of a highly respec-ble assemblage, consecrated the new church of St. John, Bury St. Edmunds, on Thursday; it is an elegant structure, capable of accommodating upwards of 800 persons. The Marquis of Bristol and Earl Jermyn, in addition to being donors to the building fund, have endowed it with 100/. annually for ever, and the valuable communion service was the gift of the amiable marchioness and a few other ladies of the neighbourhood. The collection after the sermon in the morning amounted to 2111. 5s., in the afternoon, 771. making a total of 2881. 5s. It may be remarked that 100% of the total amount was collected from the pew occupied by the Marquis of Bristol and family. The Duke of Rutland, who was on a visit to the not marquis, was present at the ceremony. The Rev. Mr. Rashdall is the Incumbent. CHURCH EXTENSION.—The Bishop of Winchester will

onsecrate three churches, recently erected in the neighbourhood of Birmingham, during the present week. are very nearly ready for consecration in the neighbouring toccese of Lichfield and Coventry. The Bishop of Norwich, who is acting for the Bishop

of Salisbury, consecrated the new church at Stanton Gabriel on Friday last, and on Monday, Cheddington new church, and on the following day a new church at Marsh-The right rev. prelate has confirmed nearly 4000 wood. young persons during his tour. A new church is building at Ryde, Isle of Wight, which

is to accommodate 800 persons; 500 of the sitting

GLORIOUS MAJORITY IN FAVOUR OF A CHURCH RATE AT GEDNEY.—In this parish, where, for the last few years, the opponents of the Church have refused a rate with large rities, a vestry meeting was called, and the rate of a majo penny in the pound proposed. The old enemies again The proposed an amendment, but with a different result. The rate was carried by a large majority, A poll was then de-manded, which, during the whole of Thursday and Friday Thenum the 21st and 22d inst., was in favour of the rate. The numbers at the close were—161 for the rate, and 86 against it.

Lincolnshire Chronicle, FALSEHOODS of the Dissenting-Radical Conference The two dissenting delegates who attended the Manchester Conference from Poole, in reporting an account o their Mission, thought right, among other "facts" will with which they respectively crammed their wondering au-diences, to assert that it had been stated at the Conference, that so great was the destitution prevailing in the agricul-tural districts, that in the town of Frome a considerable number of persons, who were once masters of manufac-tories there, had been compelled to apply to the Board of Guardians for relief. As there was a discrepancy in the statements on the subject,—one of the "reverend" wor-thies alleging that fifteen persons were thus circumstan-ced, whilst the other would not be satisfied with less that fifty — inquire may made of the first of the state of th fifty,—inquiry was made of the functionaries at Frome with a view of deciding between the learned and disagreeing doctors; and we earnestly entreat the attention of our readers to the following copy of the answer, shew ing the whole statement to be a gross fabrication, worthy of the ingenious and unprincipled league that concocted it, and of the willing tools who have been sent all over

if, and of the willing tools who have been sent and the kingdom to trumpet forth the forgery:—
"Poor Law Union Office, Frome, Sept. 20th, 1841.
"Frome Union Weekly Meeting, Tuesday.
"Sir,—In answer to yours of the 17th instant, I beg to inform you that I have not had one application from any master manufacturer, nor have we above two weavers in our Union House, and no able-bodied man receives relief out of the building. The works of work is of that building. The weavers are very short of work i but the town of Frome must not be complained of, whilst the adjoining towns are in a worse state

"I am, Sir, yours respectfully, "D. WRIGHT, Relieving Officer."

This is one of the instances of "corn law distress;" and in regard to the thousand and one other exaggerations, the old maxim of "Ex uno disce omnes," may very safely

the old maxim of "*Ex uno disce onnes*," may very safely be adopted.—*Dorset County Chronicle*. THE POPE.—The Pope made his entrance on the 15th into the town of Ancona. The entrance was a triumphal one. The populace took the horses from the earlinge of his holiness, and drew him to the Church of Santo Agos-tino, where he pronounced a benediction on the people. In the evening there were grand fireworks let off, and in one of the halls of the Town-house took place the cere-mony of *hissing the forehead of the Pope's white mule1* His holiness was seated on a throne, bis foot resting on a red holiness was seated on a throne, his foot resting on a red velvet cushion, and the mule was richly caparisoned in the same colour, with a cross of gold over the back.

THE CHURCH, THE FRIEND OF LIBERTY .- It is wor thy of remark, that in the two most critical periods of her history, England is indebted for liberty to the Bishops of the Church. 1. The person who headed the Bishops of extorting Magna Charta from King John, was Stephen Langton, Archbishop of Canterbury. 2. When James IL lending the pulpits of their clergy for the proclamation the monarch's illegal ordinances.-Chamberlain's Help to Knou THE CHURCH.—I am a sincere Churchman, because experience convinces me that an uniformity in the religion of my country is a most desirable thing; because it areasonable and just that those who have had neither house it are nor land, and who are the millions of a country, and per-form all its useful labours, should have a church, a churchyard, a minister of religion, and all religious services performed for them at the expense of those who do pos-sess the houses and land. In a word—in the church and its possessions, I see the patrimony of the working people, who have neither house nor land of their own private property. An established church, a church established on Christian principles, is this—it provides an edifice sufficiently spacious for the assemblies of the people in each parish. It provides a spot for the interment of the dead. It provides a teacher of religion to officiate in the sacred office of the here and the back of the back of the sacred edifice-to go to the houses of the inhabitants-to administer comfort to the distressed-to counsel the wayward -to teach their children their duty towards God, their parents, and their country—and particularly to initiate them in the first principles of religion and morality, and to cause them to become members of Christ's Church. Cobbett. THE RICH PARSONS .- There is a popular error, int to which special which the enemies of the Church fall, reference must here also be made. A Dissenting m ter, or a Dissenting deacon, sees the clergymen parish dress well, keep a comfortable and respectable ta is really copied verbatim and literatim from The Catholic of the 8th instant, a journal advocating the cause of the Romish Charch, and edited by the Very Reverend Vicar General McDonald:— The following Constitution shall be denominated "The Charch Loan Library of Montreal," the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the main object of Church Loan Library of Montreal," the main object of Church Loan Library of Montreal, "the Montreal Church Loan Library of Montreal," the Montreal Church Loan Library of Montreal, "the Montreal Church Loan Library of Montreal Church Loan Library of Montreal," the Montreal Church Loan Library of Montreal Ch gyman has a small private fortune-the lady he married has also £100 or £200 per annum-and and the Church yields him from £100 to £200 more. He enter the Church, not to live by the Church, but rather to assist the Church, and all who belong to it to live upon him; and whilst the Dissenting minister derives from the town or hamlet in which he preaches all his income, and brings nothing to the parish but his sectarianism—the clergyman and his family derive not more than one-fourth of their means of existence from the parish, and yet spend the other three-fourths of their income in a parish from which

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THE LORD LI Earl De Grey to t ration of Dublin,

frinity College, o tion of Sir Robert would be that of anxious wish (say good opinion; an perfect abstinence "partiality in the vour," he adds, " without bias or and to administer rich and to the p as must secure the who are not resol thus profession calculated to cou alienate one port however, his Ex o maintain uni itain and Irela will not encourage O'Connell and h that the governm uch vigour as be Roman Cath be vindicated w an administration and the confider IRISH POLIT lately gave an or show themselve of provocation, kerchief, resolv

commenced ins for her Majest her sex, her co The attempt w tives replied si sufficiently nur Ibid. A "LIBERA BOROUGH.-E decidedly "con estimation of

time, has bee having given the last election dictated, but co of his Lordship W. Cape, Mr. latter being r were threaten election, are to period arrives their yearly te professes to be of political an against mono people, and an Lord is he wh presided, avo of Mr. C. P. lately enjoyed occupying ter (for which ds Lordship or t majority in 1 was all was all gener personificatio people to vote of the Refor world, by his change has c proved the adversaries. period here petty scheme in this city; that this cha these cases] gave a polit given by M steward) w -viz., "H Mrs. Corne ware, in Pe is a zealou mistaken z

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Incredible as it may appear, the following extract is really copied verbatim and literatim from The

lately received

"Say to our respected friend, the Rev. Editor, that I am much pleased with the production.—[The Catholic]—He is still the unwearied champion of the cross. *** The Episco-palians have suddenly contracted their steeple for the want of lucre, covered it with zinc, turned an ill-faur'd thing, like an ill shap'd pumpkin, set it up on the zinc dome, and raised an ugly shapen cross on the top of all, to the great diversion of the waggish Catholics. *** Report says that 50 houses have been built in Kingston this summer. The folks are daft. "Seat of Government" is the cuckoo song from morn to night. What an host of strangers here !- Messipotamians,-Medes, Persians, Elemites, dwellers in Toronto, and strangers from the gulf of St. Lawrence. *** Mr—teaches the ladies the gulf of St. Lawrence. *** Mr——teaches the ladies to pound the piano, and skirls away on Sundays upon that wild-beast organ in the stone-house. J. B. struts about with a queer blue dress and a Zany cap, in the character of a policethe hay (20 dollars per ton) in Canada."

Communication.

THE "CHURCH" AND THE "METHODISTS." To the Editor of The Church.

Canadian Ecclesiastical Intelligence.

CHURCH LOAN LIBRARY AT MONTREAL.

At a Meeting held on the 25th ultimo, at which the Rev. William Thompson was called to the chair, among other Resolutions the following were moved and carried: 1. That it is desirable that an effort be made for the diffusion of Scriptural truth, and that a Loan Library of

which shall be the diffusion of Bible truths. Secondly.—An annual subscription of 5s. currency (in advance) shall entitle to membership, (including privilege of Bye-Law No. 6).

Thirdly .-- The affairs of the Society shall be managed a President, (who shall be a Minister of the Church England), one or more Vice-Presidents, Secretaries, Treasurers, and a General Committee of twelve members, with power to add to their numbers), three of whom shall constitute a quorum; and a paid Librarian shall be engaged to superintend the Library, giving out, and receiving the books, &c.

Fourthly .- The Society shall meet annually, (the day meeting to be determined on by the General Committee, and notice thereof to be given in the several Churches of this city), for the election of office-bearers, &c. The officers of the Society shall be ex-officio members of the

in one or more Churches previously. Sixthly.—No publication shall be issued by this Society

they derive so little. PERSECUTION BY DISSENTERS .- A violent and popt outcry has often been raised against the Church, because at the Restoration in 1660, those of the holders of living who refused to conform were ejected from their benefice But it will be well to see how the case really stands Seven thousand English Clergymen, having refused to take General Committee. Fifthly.—The Constitution may be altered by a majority of two-thirds of the members present at any General Meeting of the Society. A General Meeting may be called upon a requisition of any seven members of the General Committee, addressed to the Secretary; but such meeting of the society is the society of the secretary is the society of the Church of England at that period ought never to the forgotten. At the Restoration it was required that all the society by the society of the socie meeting shall not be valid unless notice thereof be given in one or more Churches previously. Sixthly.—No publication shall be issued by this Society without the sanction of the Committee of Examination— which shall consist of the President, (whose approval shall in all cases be necessary), the Vice-Presidents, and not less than four members appointed by the General Com-withe And these two preface:— "The destroying Angel bore a two-edged weapon, as subtle as it was potent, fine enough to divide the most exquisite ligaments, strong enough to burst the indext and the burst the burst the burst the indext and the burst the and still retained possession of the Church property

From our English Files.

THE LORD LIEUTENANT OF IRELAND.—The replies of Earl De Grey to the addresses of the Lord Mayor and Corpo-ration of Dublin, and of the Provost, Fellows, and Scholars of Traity College, on his appointment, fully support the declara-tion of Sir Robert Peel, that the policy of the Irish government "Wold he that of the traitest immeriality." It is my most "ould be that of the strictest impartiality. "It is my most anxious wish (says his lordship) to merit a continuance of your Bod onic Perfect abstinction of the formation of the formation of the second operation op and to administer justice with a firm and equal hand to the The administer justice with a firm and equal hand to the fich and to the poor." These are noble sentiments, and such as must secure the confidence of all classes of the Irish people who are not resolutely bent on disturbing the public peace.— In thus professing a course of "friendliness and forbearance, calculated to counteract the effects of those who endeavour to discute an evention of the needs from their follow-subjects." alerate one portion of the people from their fellow-subjects," however, his Excellency declares that he will "do his utmost to maintain unimpaired the legislative union between Great Brisis Britain and Ireland;"-a clear and satisfactory proof that he will not encourage the traitorous and disloyal designs of Mr. O'Connell and his dupes. It has, indeed, already been seen that the government of Ireland will now be conducted with as much vigour as impartiality; and that, whether the offender be Roman Catholic or Protestant, the dignity of the law will be vindicated with the firmness which is the characteristic of an administrative an administration conscious of the moral power it possesses, and the confidence which is reposed in it.—St. James's Chron. IRISH POLITICS.—Lord De Grey's appearance at the theatre hely gave an opportunity to the antagonist Irish parties to show themselves. The Radicals, unable to pretend any ground of provocation, such as the display of an orange pocket hand-kerchief, resolved to create a riot as they could not find it, and commenced insulting the Queen's representative by shouting for her Majesty's worst enemy—the worst enemy of her family, her sex, her country, and her Crown—Mr. Daniel O'Connell. The attempt was, however, a complete failure; the Conserva-tives replied eigned. The attempt was however, a complete failure; the Conserva-tives replied simply with their voices, and they were, happily, sufficiently numerous to drown the shout of the traitor party. *Ibid*

A "LIBERAL" TYRANT—EARL FITZWILLIAM IN PETER-BOROIGH.—Earl Fitzwilliam has, during the past week, very decidedly "come out" in a character he has long enjoyed in the estimation of his political opponents, but which, at the same time, has been denied him by his supporters—viz., a tyrant, having given "notice to quit" to four of his tenants, who, at the last election, had the audacity to vote as their principles dictated, but contrary to his Lordship's interest. The victims of his Lordship's liberality are the Rev. Thomas Mills, the Rev. W. Cape, Mr. W. Speechley, and Mr. F. Ellington, the two hatter being respectable tradesmen of this city. These, who were threatened by the Whig agent immediately after the election, are to be followed by many others as soon as the usual A "LIBERAL" TYRANT-EARL FITZWILLIAM IN PETER-"ere threatened by the Whig agent immediately after the election, are to be followed by many others as soon as the usual period arrives for giving notice according to the expiration of their yearly tenancies. Now, Lord Fitzwilliam, it is notorious, professes to be a Liberal of the first magnitude, the champion of political and religious liberty, a very Goliah in all crusades against monopolies or the infringements of the rights of the people, and an advocate for "free trade in corn." This noble Lord is he who but a short time since got up a dinner, and there presided, avouredly to express "his abhorence of the conduct Presided, avowedly to express "his abhorrence of the conduct of Mr. C. P. Berkeley, who, on his accession to some property lately enjoyed by his Lordship, declined accepting the then occupying tenant of a farm, on the ground of mismanagement, (for which damage 300/, was subsequently paid either by his Lordship or the tenant). This is he who, when possessing a majority in Peterborough in 1837 of 76, and in 1835 of 54, was all generosity and nobleness to his political opponents, the personic personification of true constitutional principles in allowing People to vote as they liked, and therein carrying out the spirit of the Reform Act, and who was then held up to an admiring world, by his friends, as a "liberal nobleman!" But, alas! "a change has come o'er the spirit of his dream," and he has most unceremoniously given his friends the lie, and by his own act proved the correctness of the opinion formed of him by his adversaries. Lord Fitzwilliam has been well known for a long period here as having been a party to all the little tricks and petty schemes of Whig political warfare carried on by his agents petty schemes of Whig political warfare carried on by his agents in this city; but he had never yet achieved the unenviable fame that this *chef d'œuvre* has acquired for him. For the first of these cases he offered a moral excuse; for the latter, his agent gave a political one; and the excuse for the present one, as given by Mr. J. Duncey Simpson (the son of Lord Fitzwilliam's steward) will surely satisfy the most critical casuist; it is this, —viz., "His Lordship is only following the example set him by Mrs. Cornes." Mrs. Cornes, be it known, is a dealer in earthen-Mrs. Cornes." Mrs. Cornes, be it known, is a dealer in earthen-ware, in Potest ause cornes." Mrs. Cornes, be it known, is a teater in entries ware, is a zealous partisan of the Conservatives, but who, with a mistaken zeal for the cause she esponses. It is given notice to quit to one of her towarts, on the ground of voting contrary to her wishes, and has thereby immortalized herself as a worthy object of emulation for the head of the illustrious and proud house of Aution. Dearing of served famils geate in Parliahouse of Milton. Deprived of several family seats in Parlia-ment by the Reform Act, fallen to a prosy talker in the House of Peers, his son ("mute inglorious Milton") driven from Northamptonshire and the West Riding of Yorkshire, and the nominee of Lord Fitzwilliam winning his election in Peterborough by only ten votes, (three of which were fictitious), it is easily to be believed that his Lordship should be furious to a degree with a scornful public, and may be allowed all fair and constitutional means for regaining his senatorial influence; but this oppressive course will advance his interest is be doubted, since Englishmen will not be driven, and by such a driver too, but will revolt at this attempt to establish mental a driver too, but will revolt at this attempt to establish mental slavery, and will only see the necessity of waging a more un-dlinching war against the oppressor. Perhaps the most extra-ordinary part of the abovementioned cases of ejectment is in the fact that both Ellington and Speechley voted for Lord Fitz-william's son, and only refused their second vote to the Radical hominee of the house of Milton, Sir R. Heron. A general feeling of indignation must prevail in the minds of all well-disposed persons of either party in politics, at conduct which disposed persons of either party in politics, at conduct which ands a parallel only in Lord Fitzwilliam's religious proceedings in a parallel only in Lord Fitzwilliam's renge a particulars of in Carnew, in the county of Wicklow; for the particulars of which see Sir Michael O'Loghlen's judgment in the Rolls' Court, June 21, 1841, in the case of "Fitzwilliam v. Moore."—The Stand [In this latter case Lord Fitzwilliam tried to rob built, and on the case coming before the Roman Catholic Maximum and the church of England of some ground on which a School was built, and on the case coming before the Roman Catholic Maximum and the case coming before the Roman Catholic Master of the Rolls, that upright Judge decided against Lord Fitzwilliam, and administered to him a severe rebuke for his tyrannical conduct.]

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believes that they have been brought to Eugland by the Oriental steamer, and he is in daily expectation of hearing of their

arrival in London. "If you have had an opportunity of looking over the box of fossils which I forwarded to the geological rooms, a few days ago, his lordship will be obliged to you if you will, at your conenience, favour him with your opinion of them. I remain, Sir, your very obedient servant, "PETER RAMSBOTHAM."

"- Binney, Esq." After the usual business of the society, the meeting broke up THE CENSUS OF 1841 .- POPULATION OF THE BRITISH THE CENSUS OF 1841.—POPULATION OF THE BRITISH EMPIRE.—From the results of the census which has just been concluded, it appears that the population of Great Britain and Ireland in the present year amounts to upwards of 27,000,000 of souls. The return for the three kingdoms, the Channel Islands, and the Isle of Man, is as follows:— [5,901,981]

England	and W	Vales			15,901,981
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Guerns	ey, Jers	ey, anu	bran		ALL REAL PROPERTY AND ADDRESS OF
			Т	'otal	26,856,028

This is exclusive of the army and navy, of merchant seamen afloat, and of all persons travelling abroad, or not under a roof on the night of the 5th of June. Including these classes, the population may be safely taken at 27,000,000, which is an increase of about 2,000,000 since 1831. If to this is added the population of the colonies dependent on this country, it will be found that the subjects of the British Crown are more the population of the colonies dependence of this conners, it will be found that the subjects of the British Crown are more numerous than that of any other civilized monarchy or republic on the face of the globe. After making every allowance for possible exaggeration or uncertainty in the accounts of the Indian or Australian population, we may safely say that her Majesty Queen Victoria is the Sovereign of a hundred millions of subjects—a larger portion of the human race than has ever obeyed any one European Sovereign since the downfall of the Roman Empire. The population of the other great powers of Europe and America at the present time is prety nearly as follows, of whom perhaps 30,000,000 may be of the Russian race, and the rest a mixed multitude of Cossacks, Calmuess, Tartars, and other wandering tribes, or of Poles, Lithuanians, or Caucasian mountaincers, bitterly hostile to the Russians, and either in open insurrection, or only waiting for an oppor-tunity of being so; France, 35,000,000, of whom 33,000,000 are Frenchmen in the proper sense of the term, and about tunity of being so; France, 55,000,000, of whom 35,000,000 are Frenchmen in the proper sense of the term, and about 2,000,000 Algerines or French colonists in the West Indies, Cayenne, Senegal, the Isle of Bourbon, and Pondicherry; Austria, 30,000,000, composed of Germans, Hungarians, Italians, and Illyrians; Prussia, about 14 to 15,000,000 of Germans; and the United States 14,000,000 of freemen, bliefly of the Angle System race, and these millions of freemen, chiefly of the Anglo-Saxon race, and three millions of negroes, chiefly slaves .- Liverpool Times.

DEATH OF DR. FRANCIA, DICTATOR OF PARAGUAY.

Dr. Francia, the author, and up to within the last few weeks the inflexible upholder of the non-intercourse policy of Para-guay, has, by his death, removed the only obstacle to free trade upon the river Parana, and other parts of the rich kingdom of Paraguay. This singular man now rests in the quiet of the grave, having been tottering on its verge for the last three years. Before his time the chiefs of the South American republics, who, under the name of Presidents, had more than the power of kings, succeeded each other with less than the brief sove-reignty of Lord Mayors of London. Francia was the first who had the skill to fix himself steadfastly in power, and to retain it against all other men in the state. Francia's early history is that of a scholar and a gentleman. His father, as alleged by himself, was a Frenchman, but generally believed to be a Por-tuguese, who emigrated first to Brazil, and ultimately settled in Paraguay. Here he married a Creole, by whom he had a pretty large family. Jose Gaspar was his heir, and was born in 1750

He was originally intended for the church, and he received He was originally intended for the church, and he received the rudiments of his education at one of the conventual schools of Assumption. Thence he was removed to the University of Cordova de Tucuman. Having no taste, however, for theology, he turned at college to jurisprudence, and took his degree of Doctor in the Faculty of Law with great eclat. Returning to Assumption, which he afterwards left, he entered his profession, and, as an acute and eloquent lawyer, he soon stood alone. His fearless integrity gained him the respect of all parties. He never would defend an unjust cause, and ever took the part of the poor and the weak against the rich and the strong. His manners, however, were generally, and especially to his counthe poor and the weak against the nen and the strong. His manners, however, were generally, and especially to his coun-trymen, distant and haughty; his studies were incessant, and general society he shunned. He never married; his illicit in-trigues were low; he had no friends; he looked with cold contempt on every one around him, and thus gradually grew into that austerity of habit and inflexibility of character which so

that austerity of habit and innexionity of canacter which so strongly marked his career in after life. Francia was cruel, heartlessly cruel. Many years before he became a public man he quarrelled with his father, though it is believed the latter was in the wrong. They spoke not for years. At length the father was laid on his death-bed, and lating the stronger with his son. He conceived his own it to years. At length the father was had on the death-bed, and desired to be at peace with his son. He conceived his soul to be endangered by remaining at enmity with his first-born. Francia stubbornly refused. From the Paraguayan bar, Francia, by the voice of the Congress, was raised to the Consulship jointly with Yegros, a mere legislative simpleton. During this time he paid particular attention to the military troops of the city. He then rode about in gloomy silence, attended by a few of his Quarteleros, and seldom returned the salutation of those here the solution of the solution of the self. he met. At sunset he came back in the same taciturn way. His progress to final supremacy furnishes an amusing pic-ture of South American simplicity, managed by a dexterous use of means, which is the exact counterpart of Napoleon's memorable scene in the Chamber of "the Five Hundred."— Francia's joint Consulship with Yegros had fulfilled its legal time. A new Congress was now to be called, and Francia summoned not less than a thousand representatives. Not on half of these legislators could read or write, but they could make a Dictator, and he wanted no more. At 9 in the morn ing, on the 3rd of October, 1814, the Congress met. The proposal was made to appoint him to the Dictatorship. This was met by a counter proposal to re-appoint him to the Dictatorship. This was met by a counter proposal to re-appoint him to office, but with the aid of a Congress to help him under the weight of power. Francia by no means relished the amendment; he was fully prepared to undertake all—for the good of his country. He sont a strong hole of the solution of the solution of the solution. He sent a strong body of troops to surround the church as "a guard of honour for Congress." The Doctor's hint was somewhat plain; besides, it was now five hours since they had tasted a morsel, and dinner waited—patriotism was severely tried. The glitter of the bayonet and the pangs of hunger were too strong for the republican stoics of Paraguay. At this moment a partisan of the Doctor stood up :-- "Gentlemen," he exned, "why should we waste our time here? The Carai (Lord) Francia wishes to be absolute; he ought to be absolute; and I say," striking the table with his whole force, "he shall be absolute." Every man rose and saddled his beast and took his way to his own home. Thus become Dictator, Francia grew austere and vehemently proud. The message beforetime had been, as delivered to any one by his body-guard, "Suplice el Senor Consul que se vaya vuestra a casa del Gobierno." (The Consul begs that you will go to the Government-house.) Now that he had become Dictator it was, "Manda el Supremo que pase vuestra a verlo." (The Supreme orders that you go and see him.) Instances of Francia's despotism soon followed. On occasion of the installation of the Junta in Paraguay, which super-seded the authority of Spain, the question was agitated by the first citizens whether the Government of the country should be carried on in the name of Ferdinand VII. Francia, whose mind was made up that it should not, entered the hall of deli-beration at the warmest period of debate. Walking up to the table, and taking his place beside several Government func-tionaries, he calmly laid a pair of loaded pistols before him, and uncertain whether he will be able, in consequence, to preside at the meeting of the Geological Society on the 28th, I return the inclosed report, in order that, in the event of his absence, you may be prepared with another chairman. His lordship has lost the use of his pen hand, or he would have written to you him-self; but he desime no the conservation what if he should recover till the morning. The Dictator came early, and found the wood not picked out. "Senor Excellentissimo," began the man -but Francia stamped his foot and sternly added-"Leave the Republic within four-and-twenty hours"-and in 24 hours Soloaga left wife, children, work, and property, and was on his way to Corrientes, never to return. Another in-stance:—Carisimo was thrown into prison and irons because the gutter in front of his house was a little out of repair as the State: St Francia's treasury. Dr. Francia's usual appearance, by one who personally saw tence of a human race of the description mentioned in the Roly Writ. I cannot express to you, my lord, the joy I felt in seeing them in my hands, and I am sure they will interest you and her ladyship very much. Indeed, I believe they can prove the shoulders. He customarily wore on his should expression of his black eyes very penetrating,

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Canada.

THE ST. LAWRENCE .- The Buffalo Commercial hints that the St. Lawrence would be a convenient hghway to the ocean. This the people of the West are becoming fully aware of.-This the people of the West are becoming fully aware of.— Articles for a steam navigation company have already been drawn up in this city, and a steam ship designed for navigation upon Lake Ontario will be commenced early in the spring.— The trade from this city direct to Canada now amounts to more than 600,000 dollars per annum—and the 2,000,000 barrels of flour that can be manufactured in this city would find a convenient and reliable market through the St. Lawrence.— Reachester Democrat

a convenient and reliable market through the St. Latwrence.— Rochester Democrat. Entosox's PROFELLERS.—We have been much gratified in learning from one of the spirited proprietors of the barges which have been fitted up with this machinery, that they answered their fullest expectation; and the circumstance of one of the barges (herself being heavily loaded) having towed down the rapids of the St. Lawrence, in perfect safety, two other barges also heavily loaded in a very short, meriod to Meetreal, is quite rapids of the St. Lawrence, in perfect sheety, two durit onges also heavily laden in a very short period to Montreal, is quite conclusive of the advantage arising out of the adoption of the scheme. Messrs, Sanderson & Murray are well entitled to the thanks of the scheme music for its sub-scheme and we have thanks of the whole community for its application, and we have no doubt their enterprize will lead to the extensize application of the propeller. Several Schooners are already building, furnished with these engines, which will be ready early in the spring,-and which will produce a most important improvement ation with the Upper Lakes and M in our commu Kingston Chronicle. A CHANGE .- The news of the Battle of the Nile, took five onths and six days to reach York, (now Toronto) whilst unmonths and six days to reach York, (now Toronto) while and der the improved mode of modern communication, the siege of Beyront reached this city in 29 days!—*Montreal Herald.* ECLIPSES IN 1842.—There will be five eclipses next year, —viz., three of the sun and two of the moon. On January -viz., three of the sun and two of the moon. On January the 11th, there will be an annular celipse of the sun, invisible at Greenwich; Jan. 26, a partial eclipse of the moon, visible; July 8, a partial eclipse of the sun, visible, July 22, partial eclipse of the moon, invisible; and Dec. 31, an annular eclipse of the sun, invisible HUNTING MATCH .- The annual match undertaken by the hunting sportsmen of our vicinity, came off towards the close of last month during two beautiful days for woodland excursions, but too late in the season, for multitude of game. The parties numbered 39 on a side, and on the game being told over, parties numbered 39 on a side, and on the game being tool over, the successful party produced 757 head of game, counting 1267, —the other 480 head, counting 765, losing by a majority of 502. Last year the total head brought home, was 1319, counting 2405, — while this year, there were only 1237, count-ing 2032. The winners, and losers, sat down to a solid and substantial supper at Crosby's, enjoyed their jokes, told their tales, and related their numerous exploits, enlivened with many appropriate toasts, and songs, and finally retired at a moderate and early hour. Elijah Somers, - who was the successful Cap-tain on the occasion, it may be here mentioned has now three times carried off the palm of victory in these hunting matches, and may now confidently retire upon his laurels .- Sherbrooke Journal. ANECDOTE OF MACKENZIE, THE REBEL .- In December 1837, or January 1838, Mackenzie was at Sackets Harbour get-ting up a force to surprise Kingston, and was accompanied by Mr. Gibson. whom he called Col. Gibson, and who was with him in December '37, near Toronto. Mackenzie had sent to Balazila on the Ban Opinie to the sent of the sent to Belleville on the Bay Quinty to acquaint some of his rebel friends there that on a certain day they would move with great enterprize to be a total failure. Mr. Gibson said to him they must send to Belleville and let their friends know. Mackenzie got into a violent passion and said that he would not do anything of the kind. Mr. Gibson said that they must do so immediately or that they (their friends) would turn out on the day appointed, fall into the hands of the Tories and get hanged.-Mackenzie said "that was just what he wanted, for that the never would do any good in Canada until a great many Reformers were hanged—that he hoped they would keep their engagement (with Mackenzie and Gibson) and get hanged for the more were hanged the better." Up to this time there had not have a single set of the context of the single hanged for the single hanged more were hanged the better. Op to this there there had in been a single execution. Mr. Gibson then said he had do with him for ever,—so he gave up "Patriot movements" ar turned to his profession, and I believe has been in the employ ment of your State Government as Surveyor on the Genes Valley Canal, where he can be easily found, and if you or an one else want to know any more on the subject I refer you Mr. Gibson himself, to be found as above.—From a Toro Correspondent of the Patriot, signed "A Loyalist." DESTRUCTION OF THE QUEBEC POST OFFICE, BY FIR These curiosities have not yet reached his lordship; but he againg the structure of the tester of the tester of the structure of the dustruction in Paraguay—Euclid's Elements, and the ready structure of the structure of the dustructure of the structure of the dustructure of th

most proud to be known as an algebraist and astronomer. He the most valuable books and papers were in Mr. Stayner's room, up

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Tea, Wine, and Spirit Warehouse. No. 197, KING STREET, TORONTO.

No. 197, KING STREET, TORONTO. THE Subscribers having now completed their extensive WINTER Stock of Groceries, Wines, and Spirits, offer for Sale the under-mentioned articles, which having been purchased on the most favour-table terms in the best European and American Markets, they can con-fidently recommend to the attention of City and Country Storekeepers 20 hids Porto Rico and Cuba Sugar, 30 hids Lon on Refined Sugar, 35 cases New York Befined Sugar, 36 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchong, and Congon Teas. 200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins, 20 kegs Spanish Grapes. 20 terces Carolina Rice. 20 boxes and hegs Plug and Carendish Tobacco. 15 pipes and hids Port, Madeira, Sherry, and Marseilles Wines, from the most respectable Houses in Oporto, Cadiz and Madeira. 20 pipes and 40 hids pale and coloured Cognae Brandy,

Madeira, 20 pipes and 40 hhds pale and coloured Cognae Brandy, 40 hhds Spanish Brandy, 20 puncheons East and West India Rums, 100 barrels London Porter and Edinburgh Ale, Also, an extensive and general assortment of articles connected with als husbess.

Toronto, December 8th, 1841. ALEX. OGILVIE & Co. 23-tf

CITY NOTICE.

CITY NOTICE. THE Lists of Persons entitled to Vote at the next Election of Aldermen and Common Councilmen, to represent the respective Wards in the Court of Common Council, are now hauging in the City Hall; no alteration can be made in the said Lists either of names mis-spelt or omitted or improperly inserted, unless four days notice is given in writing to the Clerk of the Common Councell pre-vious to the application being made to correct the said Lists. CHARLES DALX. 28-3in Clerk's Office, Toronto, Dec. 6, 1841.

A T a Meeting of the Members of the MEDICAL PROFESSION In To-

A ronto, it was— Resolved—That a General Meeting of the Licensed Practitioners of Medicine, Surgery, and Midwifery, in the Western part of Canada, be held at the General Hospital, *Toronto*, on the second Monday in Ja-nuary, 1842, at 12 merid., for the purpose of adopting Peritions to the Legislature, for the protection of the Profession and suppression fem-

iricism. Toronto, December 2, 1841.

BOOKS, &c. FROM ENGLAND.

H. & W. ROWSELL will be happy to produce from England PRINTED BOOKS, ACCOUNT BOOKS, or any article connected with their business, for which orders may be left with them either at Toronto or Kingston. They will be making up their orders, for the early Spring Vessels, during the present month. Dec. 4, 1841. 22

PRIVATE TEITION IN SCIENCE AND THE CLASSICS.

A GENTLEMAN, who has taken the degree of A.B. in Trinity College, Dublin, and (in addition to a University Scholarship) has obtained honours in both Science and Classics, is desirous of giving instruction in either of the above departments,—particularly in the higher branches of Mathematics,—to PRIVATE PUPILS, at his own residence. The Advertiser is permitted to refer to the Rev. Dr. MCAU, Principal of Upper Canada College. For particulars apply, if by letter, post paid, to *The Editor of the Church*. 22-tf

UPPER CANADA COLLEGE.

UPPER CANADA COLLEGE. THE ANNUAL PUBLIC EXAMINATION OF THE PUPILS of this Institution, will be held on TUESDAY, December 14, and the four following days, from 9 o'clock to 12, A.M., and from 1 to 0'clock to 12, A.M., and from 2 to 4, P.M., on Friday and Saturday. The Examination will be succeeded by the Recitations and Distribution of Prizes, on Tuesday 21st, at half-p st 1 o'clock. DOHN MCAUL, LL.D. Principal, Upper Canada College. November 25, 1841. 21

SEMINARY FOR YOUNG LADIES.

SEMANARY FOR Fore Found the public, that having M ISSES SKIRVING respectfully acquaint the public, that having posite, they can now accommodate an additional number of Boarders. TERMS: Board and Washing, per Quarter, ..., £6 15 0 BAY STREET, Toronto, Nov. 16th, 1841. 20-31 NOTICE.

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Kingston, 16th November, 1841. JOHN S. CARTWRIGHT.

NOTICE.

THE Undersigned are prepared to pay CASH for Lands in various THE Undersigned are prepared to pay Cash parts of the Province. Application must be post-paid and the price reasonable, as they are not warranted by their instructions in exceeding a certain sum per acre. STRACHAN & BURNS, a Solicitors, King street. 21-ff

Toronto, Nov. 24th, 1841. GEORGE SAVAGE & Co.

Watch and Clock Makers, Jewellers and Silversmiths,

HIGH this Choir Architector with the multidings, to their Old MAVE removed from No. 4, Wellington Buildings, to their Old S and, WATERLOO BUILDINGS, West end of King Street, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watthes, Clocks, Jewellery, Plated Ware, German Silver Ware, Work Boxes, Writing Desks, ye, ge, and which they are determined to sell at unprecedented low mices, for Casu.

e. &c. and which they are determined and restored to their original sound-rices, for Cash. N.B.—Chronometers repaired and restored to their original sound-tess and precision of performance, also Clocks, Watches, Jewellery, &c. Toronto, November 27, 1841. REMOVAL.

JOSEPH WILSON,

WHIG PURITY OF ELECTION .- Thursday, at the Dorset ^{ocssions}, a true bill of indictment was found by the grand jury against John Samuel Wanley Sawbridge Erle Drax, Esq., M.P., for Wareham, for a misdemeanour connected with the bribery by which he was returned for that borough.

(From the Manchester Chronicle).

MANCHESTER GEOLOGICAL SOCIETY.-GIANT TEETH.-On Thursday last, the third annual general meeting of the abers of this useful association was held in the society's hat the Mosley-street. It was announced in the advertisement that the Right Hon. Lord Francis Egerton, President, would that the Right Hon. Lord Francis Egerton, President, would take the chair, but owing to severe indisposition his lordship was unable to attend. The meeting was numerously attended: amongst the company present we observed several ladies, who seemed to take a warm interest in the proceedings. Dr. Black having have outled to the chair.

Dr. Black having been called to the chair, Mr. E. W. Binney, the Secretary, read the following letter from his lordship. from his lordship:-

"Worsley Hall, Oct. 25, 1841. "Sir,-I regret to have to inform you, that Lord F. Egerton was yesterday seized with another attack of gout, and, as it is uncertain self; but he desires me to assure you, that, if he should recover in time it. e, it is still his intention to attend the meeting.

"His lordship thinks it will interest you to know, that he, some time since, received intelligence from his Syrian correspondent, of the discovery, in that country, of some gigantic teeth teeth, supposed to be human; and in answer to a request to use every exertion to get possession of them, a letter from this Renal.

extraordinary size, and certainly they are human. They are in beautiful order, and no doubt they must prove the once exis-tence of the state of the

Tons. 423,662 444,368 Passengers 28,133 21,918 More this year 17 Less., 20,706 More., 6,215 The last arrival this year was on the 14th; in 1840, on the 4th

The following is a comparative statement of the schooners, &c. that have arrived from the Lower Ports in the years 1840 and 1841:

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Less this year 2	1 727	More 25

10*i*., which he has bestowed on a blind man resident in the County.— *Monitreal Gazette.* Tonowro House or INDUSTRY.—The number of poor relieved by this excellent charity, during the past year, was 639, besides many se-casual poor not entered on the books. Its receipts amounted to 1021*i*. 13s. 114d., and it has a small balance on hand. Of sums con-tributed by religious hodies we only see two instances.—collection in 8*i*. James's Cathedral, 27*i*. Do, in British Wesleyan George Street Chapel, 10*i*. At the public meeting, in support of this charity, held on the 26th ult., it was resolved to petition Parliament for another grant of 350*i*., and the Corporation for a repetition of its donation of 50*i*. The House is well and economically managed, and each indivi-dual relieved, costs only, on an average, about 1*i*, per annum. ANNIVERSARY OF THE REBEL'S NOUT AT GALLOWS HULL.—On the 7th Dec. public dimers were held in Toronto to commenorate this event.

event. PRESEVENTIAN COLLEGE AT KINGSTON.—A royal charter has been rranted, and the Rev. Mr. Liddell, of Lady Glenorchy's Church, Edinburgh, has been appointed Principal.

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TORO	NTO	PRI	CES	Advertiser CUR ber 8th, 18	RE	N	т

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JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, of desires to acquaint his friends and the public that he has now REMOVED INTO HIS NEW BUCK PRENNES, corner of Yange and Tempe-rance Streets, (directly opposite his oid residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by bin.

by him. Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841.

Mr. HOPPNER MEYER,

Miniature Painter and Draughtsman, LATE STUDENT OF THE

British Museum and National Gallery, LONDON.

Office at the Corner of Temperance and Yonge Streets, Toronto,

Mr. Wood, Surgeon Dentist,

Mr. Wood, Surgcon Dechust, HAS returned, and continues his office at the same place as for-merly, 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, clasps, spiral 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 Decutal Surgery—some few of which Mr. W. has had the bonour of ex-plainings to a number of Professional Gentl men and others in this Surgery-

irregularities, affections of the gams, W. has had the honour of explaining to a number of Professional Gentl 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. For Artificial Teeth, Mr. W. makes use of Stocktour's Mineral Teeth, from Philadelphia, which, for strength, and beauty of colour and shape, are preferable to any others, and which are used by many eminent Deutists in London and Paris, and by all respectable Deutists in America.
Mr. Woon takes this opportunity to express his gratiful 'e for the distinguished patronage he has received duri g a residence of six years in this city, and begs to assure his patrons that his residence, will be permanent here, and that there is no truth in the report that he was preparing to remove from the city.
Toronto, October 27, 1841.

FALL AND WINTER GOODS.

THE Subscriber begs to inform his Customers and the Trade generally, that he is now receiving an extensive and well-assorted stock of DRY GOODS, suitable for the season — The goods having been selected with great care, and purchased on the most advantageous terms, in the British Markets, the subscriber confidently recommends them to the attention of the trade—to whom he will sell low for Cash, or on approved credit. ______JOHN ROBERTSON. JOHN ROBERTSON. auge Street, Toronto, October 12, 1841. 17-9

THE COLLECTS

SUNDAYS AND HOLY DAYS THROUGHOUT, THE YEAR, (ITH FORM OF PRAYER FOR MORNING AND EVEN-ING, for the use of Families or Private Persons, taken from took of Common Prayer—Price, 1s. 6d. per dozen—just published for solo here. or sale by

H. & W. ROWSELL, King Street, Toronto, and Brock Street, Kingston.

MARRIED.

vember, 1841

MARRIED. On the 25th November, by the Rev. William Bettridge, B.D., Rector of Woodstock, Mr. William George Walker, Printer and joint Proprietor of the Woodstock Herada, to Margaret Amelia, second daugiter of Captain Daly, East Oxford. At Niagara, on the 25th November, by the Rev. Thomas Creen, Mr. George Thwaites, to Miss Mary Nixon-both of that place. Oct. 12, at St. Peter's Church, Tiveston, England, by the Rev. Dr. Boulton, J. W. H. Fitzmayer, Esq. of the Royal Artillery, son of the Iate Major Fitzmayer, of the same, to Jane Louisa, eldest daughter of the late M.jor Lane, also of the Royal Artillery, of Greenhill, Stafford-shire, and formerly of Stoke Hill Cottage, near Exeter. D IED.

D I E D . At Dunham, in the 75th year of her age, Mrs. M. Baker, widow of the late Captain J. Baker, of Montreal.

LETTERS received during the week ending Friday, December 10th:
 LETTERS received during the week ending Friday, December 10th:
 Speck Rev. C. B. Gribble; Rev. A. N. Bethune; Rev. C. J. Morris, add.
 Rev. C. B. Gribble; Rev. A. N. Bethune; Rev. C. J. Morris, add.
 rev. C. B. Gribble; Rev. A. N. Bethune; Rev. C. J. Morris, add.
 rev. J. Pyke, add. subs.; Rev. J. Reid, add. sub. and rem.;
 20-tf Z.; Lt. Aylmer; Rev. G. M. Armstrong, rem.; H. W. Jackson, Esq.

THE LAST DAYS OF WILLIAM JAMES. (By James Davies, of Devauden).

"Glory to God in the highest, on earth peace, good-will towards men."-I cannot better begin a short but faithful account of a youth, whose life was truly pious, and who, at his death, appeared to be favoured by God in a very extraordinary manner. His name was William, and he was son of Thomas and Alice James, cottagers, in the parish of Kilgwrrwg, in Monmouth-shire. They lived about a mile from Devauden. William's mother instructed him, his brothers and sisters, in spelling and reading, and was careful in keeping them from bad company, and in making them observe the Sabbath. I had no particular acquaintance with William or his parents, but remember seeing him repeatedly come to church by himself when he was about ten years of age; and sometimes he had his little brother with him, who died about two years ago. I was surprised and pleased to see a child so young come alone to the house of God; and, therefore, I often spoke a kind word or two to him, and encouraged him to persevere. His father very seldom came to Kilgwrrwg church; his mother was a dissenter.

He told me in his last illness, that even at that time he has often gone home from church bathed in tears, and that he actually felt the power of religion when he was twelve years old. Let us for a moment make a solemn pause, and admire the gracious dealings of the Almighty with him, and the tender mercies of the Saviour, who, through the operation of the Holy Spirit, was fitting and preparing this dear child for an early death.

About two years ago his religious feelings were greatly deepened, under a sermon preached by some stranger; who the person was who was the honoured instrument of carrying on the work of grace in William James's soul, I do not know, but I believe his name was Williams.

From this time he gave himself up more earnestly to prayer and the duties of religion, as far as the necessary business of a labourer's life would admit of. After he had risen in the morning, and finished his prayer by the bed-side, his father would lose him for an hour or more; and when he came home, the knees of his trousers would be dirtied, or wet, from his kneeling down to prayers where he had been. This was his regular practice, he having been seen by different people apparently earnestly engaged in prayer, sometimes in a wood, at other times under a hedge, or in some private place, where he thought no eye would see him but the eye of God. I have heard from several of my scholars, since his death, that some years ago he was cruelly persecuted by wicked boys, who would laugh at him and call him names, and watch him, and follow him into the wood, and disturb him at his prayers, and mock him wherever he went.

At the harvest time it is the custom of the inhabitants of this part of the country, to go to work in the distant parishes, where the corn is earliest ripe .-They often go out in companies on the Monday, and return home on the Saturday nights: during their absence they sleep in barns, or stables, or wherever they can get shelter. William used to go with them and reap, or rather bind up the sheaves after the reapers, and he was both able and willing to do a hard day's work. At this laborious season, when, poor fellow, he must have found rest very desirable and necessary, he would rise up early before light for devotional purposes; and when the companions with whom he had left home were going to the field they would see him on his knees at prayers. After leaving off their work he would separate himself from them, and they would see no more of him till bed-time.

It is needless to say, that the dear fellow, whose daily walk was with God, was also a diligent observer of the Sabbath, and a regular attendant at public worship, because that was his happiness and delight. According to his father's account he was a most dutiful, humble, harmless, and inoffensive child during his whole life. He caught a violent cold about seven weeks before his death, which turned to an inflammation of the lungs. He had been ill four weeks before I knew any thing of it. Three weeks before his death his father came to me and said, he had a favour to ask me, for his son was dangerously ill, and desired very much to see me. I went directly with his father, and found poor William, who, but a short time before, had been a fine tall robust young fellow as any in the parish, lying in bed reduced almost to skin and bones. Never did I see any one sunk as he was! Poor dear fellow! He shook my hand, and seemed very glad to

best manner vou can."

thing to drink every five minutes.

sufferings he would pray earnestly, "Lord, help me!"

I would sometimes say to him, "My dear fellow, God

will help you; he will never forsake his suffering child:

wait with patience a little while, and he will take you

After this he appeared to be getting better, and his over him and meeting all his wants and wishes with of it.-Bishop Beveridge. tenderness and care. One time he spoke out loud, "I shall die, ay, and go to heaven too, and that is best of all." The last night of his life I sat up with him to about half-past four o'clock in the morning, and such a scene I never witnessed; he was labouring under difficulty of breathing and much weakness, all the while his countenance was quite calm and com-

ove and sweetness in it, and such astonishing dignity, that he seemed to be above his sufferings, above the world and all its concerns.

death, and in the prospect of eternity. To the best | transport us and violently rend us from ourselves and from all of my knowledge and belief he had the full use of his self-enjoyment, yet the more forcible it is, by so much the more reasoning faculties and understanding all the time.-- it will be apt to torment us, while it cannot centre itself in that He was so weak that he could not reach any thing to which it so strongly endeavours to attract to it; and when it his mouth, but with great quickness he put his hands possesseth most, yet it is always hungry and craving; it may one into the other, and raised them above his head, always be filling itself, but, like a leaking vessel, it will be aland said, "Praise God!" It is thankfully to be ways emptying itself again. Whereas the infinite ardour of remembered, that in all his pain, suffering, and much the Divine love, arising from the unbounded perfection of the weakness, the merciful Saviour so carried his tender Divine Being, always rests satisfied within itself, and is wrapt lamb in his bosom, that no doubt ever crossed his up and rests in the same central unity in which it first begins. mind, and through the whole of his sickness, the tempter was never suffered to harass or disturb him. His uncle and I were sitting up with him his last night, and he reached his hand out to his uncle, and most affectionately shook hands with him, and looking earnestly at him, he said, "Uncle, you do not pray always!" "No, Billy," he replied, "I do not." "O uncle, do pray to God." Some time after this he reached his poor trembling hand to me, and in the kindest manner squeezed my hand in his for about four or five minutes, and with his other hand drew me quite close up to him; afterwards he looked to the top of the room with great earnestness three several times, and once more he looked straight before him with the same intent earnestness, and touching my face, he pointed his finger as if for me to look in that direction at what he saw; I did so, but I could see nothing; yet I have no doubt but the glorious messengers sent to him from heaven were then appearing before him, [if not to his bodily sight, yet to the eye of faith] .--There was a wonderful sweetness and dignity in his countenance. His father then came up stairs, and he caught hold of his hand and said, "Father, I shall have a fine journey to heaven this morning, this very

morning!" and that same morning he died a little before seven o'clock. I heard, that after I left him he put one of his feet out of bed, and raising up his arm with great quickness, he said, "Father, there! there is the Lord Jesus Christ! help me to go to him!' Whether the Saviour actually showed himself to his suffering child, as he did to Stephen, I will not presume to say: but God's word teaches us that "He is about our bed, and about our path, and spieth out all our ways;" and that He "will manifest himself unto his people as He doth not unto the world."

Immediately before his death he raised his arm with his usual quickness, and at the same time looked up to the top of the room, and he cried out, (to use his own expressions of delight), "Yonder, they be These were his last words, and then sweetly come!" smiling, he died without a struggle or a groan. His sufferings are ended, the victory is won, and "he is more than conqueror through Him that loved him."

The dear fellow breathed his last on the 19th of October, 1838, and he was seventeen years and three months old. His poor body was buried in Newchurch church-yard; and I hope, when I am dead, that my body will be laid in the same grave beside his body; for, poor fellow, I shall never forget him.

wish to live: I had rather die; for if I should recover, admitted into the Church triumphant. In a word, I must go -Archbishop Leighton. I might fall back to the world." His father and through a solitary wilderness, and conquer many enemies before mother were most kind and attentive to him, watching I come to the land of Canaan, or else I must never be possessed

DIFFERENCE BETWEEN HUMAN AND DIVINE LOVE. The Divine love is never attended with those turbulent passions, perturbulations, or wrestlings within itself, of fear, desire, grief, anger, or any such like, whereby our love is wont to explicate and unfold its affection towards its object. But as the Divine love is perpetually most infinitely ardent and potent, so posed, and very often in smiles. There was so much it is always calm and serene, unchangeable, having no such ebbings and flowings, no such diversity of station and retrogradations as that love hath in us, which ariseth from the weakness

of our understandings, that do not present things to us always Here I am called on to remark, that nothing short in the same Orient lustre and beauty: neither we, nor any of the presence and power of the Lord could have other mundane being (all which are in a perpetual flux) are given him such peace and joy in the near approach of always the same. Besides, though our love may sometimes -Rev. John Smith, [died 1652.]

THE TREES OF RIGHTEOUSNESS.

Doubtless it is a glorious sight to see "the trees of righteousness," as the prophet denominates the established people of God, "planted by the rivers of water, bringing forth their fruit in due season," lifting *p their heads to heaven, in all the strength, and vigour, and beauty, which the dews of the Spirit have imparted, and the rays of the sun of righteousness have cherished, and standing unbroken and uninjured beneath the heaviest gale that blows, defying alike the tempest and the flood. It may be a less glorious, but is it not even a more encouraging sight to the Christian, to mark these same trees, "the planting of the Lord," just as they are struggling into existence, their heads for the first time emerging from the underwood, and their weak and feeble stem drawing up from amidst the shelter that has shielded them, bending beneath every wind that blows, and appearing unable to stand the shock, with which the first strong gale shall visit them? It is a blessed and a soul-encouraging sight to the Christian, because in that small and yielding sapling, he sees the stern unbending oak of centuries yet to come, the father of the forest, upon which all storms, all tempests, shall exert their violence, but in vain .-While others think only of the weakness of the tree, he is thinking of the strength and permanency of the root; he knows that far beneath the surface, and far beyond the sight of man, the root of that frail tree has driven its fibres firm and fast into the living Rock, and let the stem be shaken as it may above, all is secure below; and let the hurricane sweep with resistless force cross the forest, and every other tree fall prostrate beneath it arm, he knows that this may bend, but cannot break, and though it stoop to earth, shall rise again the stronger and the nore secure, imperishable and indestructible, for it shall ador the paradise of God .- Rev. Henry Blunt.

UNTHANKFUL CHRISTIANS.

How many in times of sickness, when God afflicts their body and death is staring them in the face, are ready enough to mak romises of repentance and amendment, if God will only spar them this once! They cry, as the lepers cried before they were healed, "Jesus, Master, have mercy on us! have mercy on us, Almighty God! deliver us this once from the pains of death; and we will lead a new life, and serve thee faithfully for the time to come." Such is their prayer, while the sickness is upon them. Well! it pleases God to hear their prayer: he gives them another trial: he raises them up from their sic restores them to health and strength. What foll they keep in mind the vows which they made du trouble? Do they give themselves up to the servi and throw themselves at the feet of Jesus, or rathe hearts and their sins there, which is the thing spiritus One in a way may be grateful enough to do this. many do nothing of the sort! How often, in such one reason to say, "Ten were cleansed; but whe nine?"-Rev. A. W. Hare.

you have never yet done." About a fortnight before did of his enemies, "it is too strong for me;" and as he said of where there is no novelty of words to help it. Beware that in his death, he said to his mother, "Mother, mother, I the chief of his, "I shall one day fall by the hands of Saul;" fancying continual variety in prayer, there be not more of the have heard music, and I have seen three or four com- so have I too much occasion to say, I shall one day fall by my- flesh than of the spirit, and the head working more than the panies in white." It was in the morning that he self, as being myself the greatest enemy to my own spiritual spirit; for (mistake it not), the spirit of prayer hath not its mentioned this, and she thought he had dreamed it. interest and concerns. How necessary is it then that I should seat in the invention, but in the affection. In this many When she told it me, I shed a great many tears, for I raise and muster up all my force and courage, put on my spiri- deceive themselves, in that they think the work of their spirit was persuaded that my dear friend would not recover. tual armour, and make myself strong in the Lord, and in the of prayer to be mainly in furnishing new supplies of thoughts power of his might? I know I must strive before I can "en- and words; no, it is mainly in exciting the heart anew, at times distressed father and mother were in hopes of his ter in at the strait gate;" I must win the crown before I can of prayer, to break forth itself in ardent desires to God, whatever recovery. When he understood it, he said, "I do not wear it, and be a member of the Church militant, before I be the words be, whether new or old, yea, possibly without words.

MONARCHY.

As anarchy is the worst of misgovernments, so monarchy is the best of governments, the most ancient, the most universal, the most natural, the most noble, the most advantageous form of government. I do not deny the lawfulness of other forms, but I do altogether deny that any other form is so noble, so natural, or so much from God. There is one God in the world, a monarchy; one soul in the body, a monarchy; one sun in the heavens, a monarchy; one master in each family, and one monarch in each society. It was good counsel which Lycurgus gave a mutinous citizen, that would have had him bring a democracy into the State, that he should try it first how he liked it in his own house, and suffer his servants to be his quartermasters .-The silly bees do teach us this much, who know no law but the law of nature, yet they have their king. And that which s much more strange which I have seen by ocular experience. Take their king prisoner in a cane, as it is usual to do, and they will feed him with honey through the nicks and crevices of the cane. So long as you detain him there they will never swarm, nor seek for new habitations themselves. Remove him and his prison to another hive, and they will all flock after him, and travail for him. Put a strange king into his cane or prison, and they will be so far from feeding him, that they will stop up all the holes of the cane with wax, and starve him for an usurper.-How much more are the silly bees observant of the law of nature than degenerated men. In sum, the soul of sovereign power which is infused by God into democracy and aristocracy, is the same that is in monarchy. But the organ is not the same nor so apt to attain the end. Bnt God and nature do always intend that which is best, that is monarchy. And in some cases the existence of kingly government is from God, as well as the essence. But God never instituted any other form than monarchical. He himself vouchsafed to be king of his people, and gave them first Moses as a viceroy; Moses was king in Jeshurun. And afterwards he gave them a radicated succession of kings. No Commonwealth hath the like plea for itself. Archbishop Bramhall.

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The Garner.

UNGODLY CONVERSATION.

There is another sort, though not so shocking, yet more see me. After talking to him a little, I asked him if extensively mischievous : when they, who profess religion, and he rested all his hopes of pardon and salvation on think they are serious in the profession, as surely, if it be a Jesus Christ alone: he said he did, indeed; and truth, it is the most serious one that can be, allow themselves never from that time did I see his faith stagger or fail. | inadvertently in saying what tends to its ruin : when they He was not a boy of much conversation. When I speak with disregard of the appointed methods of supporting it am but delineating a picture of the duties and dar read the Bible to him, which I did frequently, and in the world : when they join in loose harangues against enthu- attach to my own situation. I too have entered in spoke to him on the subjects I had been reading about, siasm and superstition without putting in due cautions to dis- ple of the Lord as a minister as well as a disciple, and and upon the leading doctrines of the Gospel, he tinguish them from the most rational feelings of love, and marks into my hands the awful, yet affectionate, charge of seemed quite to understand and enjoy it, and thanked of respect, to our Maker, Redeemer, and Sanctifier which Chris- flock of Christ as a good shepherd, have consecrated me over and over again with great earnestness for tianity hath enjoined: when they, who by no means intend to the service of my Redeemer at the altar, and given u doing so, and expressed himself in such language of be profane, repeat the profane things that others have said or my strength, and my understanding to the holy affection and gratitude as I should not like to repeat, done, with indulgence and pleasure : when they carry on dis- becoming a spiritual guide to the weak, and a more it would seem so like boasting in me. His views of course, that reflects upon doctrines, which they themselves gious guardian of the wandering. I have entered in the way of salvation appeared to me to be quite clear. inwardly believe; and treat duties with indifference, or even of God's spiritual harvest as a labourer, and labour l I prayed with him in the best manner I could in my contempt, which at the same time they acknowledge, and, it must to the end of my days, and at the peril of my poor way, as often as I thought him able to hear me may be, practise, as duties. This unmeaning compliance with vows I uttered were holy, and cannot be broken; and join with me in it; and he did join in it very fashionable talk, which they might easily avoid, yet not be beyond the power of recall. The faith in which devoutly. Once he said to me, "I wish I could get remarkable-or if they were, it would be to their honour-brings nurtured, therefore, I must teach till I die; els up and kneel with you:" and I said to him, "My dear them by degrees to think slightly of what they have been here on earth be counted a burthen to society, been fellow! God sees the desires of your heart, and he affecting to speak slightly of, till their piety wastes away into for the finger of unbelieving scorn to point at, and will accept them; and you may be sure he will hear an empty form: and it is seldom long before they grow ashamed stone of stumbling, and a rock of offence for the and answer your prayers when you offer them in the of even that. Thus is their "mouth their destruction, and ready to perish out of the way. Such are the mela Poor dear fellow! I took their lips the snare of their souls." At least they lead others sequences which flow from the idleness or evil of such an interest in him, knowing him to be a choice into a wrong way, who are afterwards tempted to go farther; God, in this world and to others; whilst for himsel Christian, that I sat up with him the greatest part of they permit themselves to be suspected; they desert the defence ing out at the same time, in the world to come, an e every night from that time to his death, two nights of religion, when it wants all possible help; and are false to with that wretched company of apostate angels when only excepted. I considered it one of the greatest their own cause. All good men therefore should be very bed to us by Him whose word is truth, as tremi privileges of my whole life to have had an opportunity careful, that their outward appearance do not contradict their they believe, and weeping with the wailings of d inward faith. Doubtless there are seasons, in which pleasantry consciousness of their own everlasting exclusion fi afforded me for showing any marks of kindness to one of Christ's redeemed ones. His illness was such that is proper: but there are subjects, on which it is never proper; sence of God in Glory.-Rev. C. Benson. we had not much conversation. It was often interand religion is one. Abruptly intruding grave maxims into the rupted, and carried on in such short sentences, that I midst of mirth, without any thing to call for them, would be cannot recollect it as I wish to do. He seemed to me disgustful and absurd. But still, whatever difference of full of love to God and confidence in the Redeemer .---manner different occasions may require, as they certainly require During the greater part of the time that I was with a very great one, we should always continue the same in our him, he had a violent fever attending his complaint, gayest hours, that we are in our most serious; and preserve an uniformity of character throughout. Nor can there be any which was so very severe, that his poor flesh seemed to be almost in a broiling state, and he required somecharacter more consistent or amiable, than their's, whom dutiful regard to the greatest and best of beings influences, not only During the severity of the fever, which was worse to be just and good in their behaviour, but sometimes instructive by night than by day, I never heard a murmuring or sometimes entertaining, always innocent, in their conversation. complaining word escape his lips: in his greatest

CHRISTIANITY A WARFARE.

-Archbishop Secker.

wherein no danger can be prevented, no enemy conquered, no stir without them. It may be, it is another but to himself, where pain and sickness can never come." victory obtained, without much courage and resolution. I have of temporary devotion, that arises in a man's heart, At other times he would pray, "Lord, create in me a not only many outward enemies to grapple with, but I have by some moving strain of prayer that is new. Bu clean heart. Lord, give me more faith in the Lord myself, my worst enemy, to encounter and subdue. As for fessions of sin, and requests of pardon, though in Jesus Christ:" and sometimes in his greatest suffer- those enemies which are not so near me, by the assistance of and accustomed terms, carry his heart along with t ings he would clasp his hands together, and raise them God's Spirit, I can make pretty good shift to keep them at sword's ward, it is then more sure that the Spirit of God up, saying, "Let us rejoice." "My dear friend," I point. But this enemy that is gotten within me has so of- him, and the sense of the things themselves, the would say, "in a little time you will rejoice in a manner ten foiled and disarmed me, that I have reason to say, as David blood of Christ, and the favour of God, do move

RESPONSIBILITY OF THE SACRED OFFIC

In describing this awful responsibility of the sacr

NOVELTY IN DEVOTION.

Whereas some may account it much spiritualne what they have heard before, and to desire continu prayer, it seems rather to be want of spiritualness that needful, for that we find not our affections l holy exercise, unless they be awaked and stirred up pressions; whereas the soul that is earnest on the for itself, panting after the grace of God and for t sin, regards not in what terms it be attended, whe old; yea, though it be in those words it hath heard a thousand times, yet still it is new to a spiritual surely the desires that do move in that constant wa evidence of sincerity and true vigour in them, that Christianity is well termed a warfare, for a warfare it is depend upon new notions and words to move them

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