PRESENT ASPECT OF THE CHURCH. [CONTINUED FROM OUR LAST.]

We have spoken of a decided change in the character of the Oxford movement, and the strain of its teaching, as respects the Reformation and the Church of Rome; but we so speak, without intending to imply that all those who are connected with it, in reality in popular opinion, have exhibited such a change. On the contrary, Mr. Perceval, Dr. Hook, Mr. Palmer, Mr. Dodsworth, and many more may be named, with respect to whom no such assertion can be made .-Nay, out of the four persons, who may be considered as the authors of the Tracts, and main guides of the movement, it may, we believe, be said, concerning three, namely, Mr. Keble, Mr. Williams, and Dr. Pusey himself, that, as they have never written with emerity, never save in sorrow, of the evils of the Church of Rome, so they have never found occasion to erase what they may have recorded in the exhibithe disparagement of the blessings their own country has received from God, the excellencies likewise unof Manzoni, that it is alike-

"Vergin di servo encomio E di codardo opprobrio;"

and so far as they are concerned, their tone has, we decided reprobation of abuses in the Roman Church, and in dutiful affection filially accorded to their own. But this, like other schools, is apt to be estimated by its extremes; and we apprehend it must be adnot loyal towards the Church of England.

St. David, whose Charge of 1842 will, in our judgment, long remain a standing witness, of many sided aspect, against religious persecution, in his decided and indeed almost indignant protest against the outrageous tyranny, which prohibits all free discussion of the particulars of the Reformation; and demands of the members of the Church of England an absolute unqualified acceptance of whatever can be shown or surmised to have been the private opinion upon a religious tenet of some one or more of its reformers. It is almost impossible, in the present day, for any man, on whom the mark of Tractarianism has once been set by editorial infallibility, to insinuate a doubt upon any point in the character or creed of any of those engaged on the Protestant side in the great struggle of the sixto mar, the work of purification, without being apprised that he is a schismatic, a heretic, and a hypocrite, at the least; a schismatic, because he conceives himself ceive their adhesion to be a matter of the class of ecclesiastical institutions of the country. άδιάφορα, is thus guilty of introducing divisions; a red, that they are con

read those productions in which the Reformers and our brethren to terrific peril.

the Reformation and its authors, we combine a remon- stand. tinged by petulance or morbid prepossessions; and thority bring charges against the most extended of Rome. primitive authority, as to the grace of sacraments, as agement of idolatrous regard to creatures. If the evil if endured is not cherished, is not danger and much conflict for the precious hope of be clearly such as we have described.

If, then, we are reproached with vindicating to the glorification. rurged by men her children that they should approach that examina- manent institutions, she is and aims to be. But we

pline, they are met by a hundred rubrics in favour of severity and this coldness, we conceive, that the reshows and constitutes what she is. And no one, we vitality at the centre may repel the disease of the Church of England, such as she is in the mass, but Catholic observances, which they find it totally impos- action against Tractarianism, partial as it is, has been sible to digest. Even were they consistent in wearing taken: almost as difficult would it be to deny, that it tations, may, notwithstanding, effectually confine their or vestiges of Catholicity that they find in her, nevertaken: almost as difficult would it be to deny, that it tations, may, notwithstanding, effectually confine their or vestiges of Catholicity that they find in her, nevertaken: almost as difficult would it be to deny, that it the chains they forge for others, we should address in its abettors, been that of a too great leniency and very seriously effects the estimate to be formed by a range. not authors or builders of the Church; they are men fects in that Church, which had been their own mother from this, that they handed down, in better disclosed gotry, however obstinate or malignant, could ever have Proportions, that which had been handed down to raised that great amount of excitement, mistrust, and not terminate upon them, but passes upwards, never sent moment, among sober-minded men, with respect and solidity of our Christian hopes, and the appointed to admit the Roman Communion to have the essence lessons which God has recorded in human story for clude the Eastern Church in the same condemnation), example, we believe, was set in the Remains of the late Mr. Dut to teach current of England. On the contrary we late the feel persuaded, that although considering the attitude lit four hundred years ago—the papal chair itself.

Cranmer! O that those who commend, and justly respect to the theological claims and collisions now which they have given so many laudable examples to firmness with which she has ever contended in behalf

think, can dispute the justice of the exception thus extremities, and, if unable to put an end to its devas- while sincerely respecting and revering the Catholicity

put forth for the world's instruction, that language so have been gently and lightly touched by all those, intention. These who are the Cathelists of rash, crude, and precipitate, so little savouring, we will not say of mercy or charity, but of reverence or discipline, in which Bishop Ridley, for example, is condemned because nothing so good of him was known as to balance the disgrace of being the associate of set to balance the disgrace of being the associate of think and act rationally, modestly, and instly with the suspension of communion between the Eastern that the surface of the catholicity of think and act rationally, modestly, and instly with the suspension of communion between the Eastern that the surface of the catholicity of their abundance in prayer, in all holy observances, and with them permanent effect.

It must indeed be a subject of the most anxious consideration with all such persons as are desirous to the catholicity of their abundance in prayer, in all holy observances, and with them permanent effect.

It must indeed be a subject of the most anxious consideration with all such persons as are desirous to the catholicity of their abundance in prayer, in all holy observances, and with them permanent effect.

It must indeed be a subject of the most anxious consideration with all such persons as are desirous to the church of England in all good works; for their lowly, mortified, self-lier constitution and rites, to her view of the Episcopate of their devotion, say of the constitution and rites, to her view of the Episcopate of their devotion, say of the constitution and rites, to her view of the Church of England in all good works; for their lowly, mortified, self-lier constitution and rites to accept them, or is incapable in all good works; for their lowly, mortified, self-lier abundance in prayer, in all holy observances, and with them permanent effect.

It must indeed be a subject of the most axious consideration with all such persons as are desirous to the Church of England in all good works; for their severe conscientions are the church of the church of the Church of England in all good works; for their severe conscientions are the church commend Archbishop Laud for having made good in one of their aspects the fortifications of the Church, of their aspects the fortifications of the Church of Rome—

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One of the Reformation, and their not less strange that the church of the Church of the Reformation, and their not less strange that the church of the Reformation and the Church of the Reformation and the Church of the one of their aspects the fortifications of the Church, built up amongst us, would in candour and meekness ask themselves, with that earnestness of reflection of the Church, are human instituask themselves, with that earnestness of reflection of which they have given so many laudable examples to which she has ever contended in healf the age, whether they have given so many laudable examples to the age, whether they have not also a heavy debt to Cranmer for other perils averted, and other mischiefs mitigated, which in his age threatened to exhaust the very depth of the Catholic Creeds—to the profound and compression of the Catholic Creeds—to the catholic Creeds—to the profound and compression of the Catholic Creeds—to the profound and compression of the Catholic Creeds—to the catholic nitigated, which in his age threatened to exhaust the very vitality of the Church? Again, Jewel with Mr. That have been attained within her pale; and yet not warranty of Scripture, and of the authority of apostolic of justice and charity in their acts and words converged to the problem. The problem in the teachers are the teachers and the the delivered from a practice so perilous, so void of the delivered from a practice so perilous, so void of the warranty of Scripture, and of the authority of apostolic of justice and charity in their acts and words converged to the problem. The problem in the teachers are the rougated, which in his age threatened to exhaust the rery vitality of the Church? Again, Jewel with Mr. Proude is "an irreverent dissenter." But without at all adopting the invectives of Jewel as they stand, or Suaranteeing the whole of his doctrinal language, we should be specified by that have been attained within her pale; and yet not so to speak, as to incur the risk of aiding to mislead others by these glowing recitals, as it is to be feared we do aid, unless we join with them the most marked specified by that have been attained within her pale; and yet not so to speak, as to incur the risk of aiding to mislead others by these glowing recitals, as it is to be feared we do aid, unless we join with them the most marked specified body and blood of Christ are not really received by that have been attained within her pale; and yet not so to speak, as to incur the risk of aiding to mislead others by these glowing recitals, as it is to be feared we do aid, unless we join with them the most marked specified body and blood of Christ are not really received by that have been attained within her pale; and yet not so to speak, as to incur the risk of aiding to mislead others by these glowing recitals, as it is to be feared we do aid, unless we join with them the most marked specified by the faithful in the holy Eucharist. Not only, for of the Church of England seek occasion to express and the faithful in the holy Scripture, and of the authority of apostolic or primitive precedent. We believe that the Prelates of the faithful in the holy seem that the proposed of the faithful in the holy seems that the proposed of the faithful in the holy seems the faithful in the holy seems that the proposed of the faithful in the holy seems that the proposed of the faithful in the holy seems that the proposed of the faithful in the holy seems that the proposed of the faithful in the holy seems that the proposed of the faithful in the holy seems that the proposed of the faithful in the holy seems that the proposed of the faithful in t Suaranteeing the whole of his doctrinal language, we should be glad to know what dissenter, reverent or land their consumers and you will find that to be the sign of regeneration, and nothing more; but lessify their desire for a more distinct recognition of we do aid, unless we join with them the most marked and definite notice of the frightful evils which deform language, we have apprehend, the prishould be glad to know what dissenter, reverent or as Jewel uniformly did, the doctrine of primitive and Cathalic Cathal

be reserved for, and concentrated upon, our own spi- concerning which to speak slightly, is by implication effort to tamper with this pointed testimony, he pro- of communion with other portions of the Christian secular and conventional notions, or of those which therefore, they not only have no title to respect, but tains; these are, we believe, the instruments, by which open to censures in an ecclesiastical court, we cannot tified, would have them be one for ever.

Reformers the "founders of the Church of England," ings of their love, while they too highly coloured her to apply to them that measure of regard bound it would not involve to apply to them that measure of regard bound it. to apply to them that measure of regard, beyond the rules of ordinary to and conscientious allegiance. It may be, that the rules of ordinary to them that measure of regard, beyond the positive excellencies, and shrunk from the faithful exrules of ordinary reason, which the character of parules or ordinary reason, which rents, properly so called, demands; but to us they are valed their views of actual excellencies and actual deauthorised teaching of Rome includes a mass of the most because she is overrun with administrative abuses, it producing, defections from the Church of England of intermediate methods which, by God's help and bless-

theless recoil from the anti-Romish elements with

whose honour, be it what it may, must arise wholly from this that they headed down in the Gospel—then, we feel persuaded, that no bibe found in the naked letter of the decrees of Trent. within her borders, while her authorities are neutral searching truth of perception, and vigour of determi- for me to know and feel my diseased condition; it is We do not think, for instance, that any controversialist or favourable to the evil, nay, while she herself has, nation which all times, but times of confusion most not enough to wish to be more healthy; it is not them; and, in the retrospect of ages, our vision does alarm, which must be admitted to prevail at the precerning the honour due to saints, the groundwork of a manner of ceremonies, but also in matters of faith," of this Church and nation into harmony with actual physician; I must be watchful to pursue those rules interrupted, through each generation of eighteen centuries to the Possible range which the movement may hereturies to the Solid Character of the Character of the communion with her is to be represented by the charge of idolatry. And yet those who regard the charge of idolatry. And yet those who regard the charge of idolatry. And yet those who regard the charge of idolatry are recommended men, with respect to the possible range which are means (sometimes personal in the po turies, to the Saviour himself; claims communion and brotherhood with all, and finds in the continuity of that succession a nice is the continuity of that succession a nice is the continuity of that succession a nice is the continuity of helpful and finds in the desired even to the possible range which the movement may here. It is the possible range which the movement may here. It is the possible range which the movement may here. It is the possible range which the movement may here. It is the possible range which the movement may here. It is the possible range which the movement may here. It is the possible range which the movement may here. It is the possible range which the movement may here. 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It is the possible range which is the possibl succession a principal assurance of the reasonableness and soliding of her positive errors in matters of belief have not affected within the bounds of possibility, such an event is locator within the bounds of possibility, such an event is locator within the bounds of possibility, such an event is locator within the bounds of possibility, such an event is locator with the principal assurance of the reasonableness and soliding if her toleration of heresy may be at the principal assurance of the reasonableness. ding that at least she cherishes idolatry in her bosom: the foundation, if her toleration of heresy may be ted; we will not allow that there is the minutest which distinguishes will from mere desire. Desire of a Christian Church, is to deny the faith; with whom words and acts which are rank with the savour of it explained upon any grounds of human weakness, or symptom, the faintest or most shadowy indication, of would have the end, but overlooks or shrinks from the Against such attacks as these we plead for and vindicate the gravity, and dignity, the sacred obligation of his street of of historical inquiry; of learning, that is to say, the lessoners as these commonly in--done without the adverse notice, nay, to a great tion of His fold; and none can have the right, as it make a surrender, even these we presume not an abso- outright. It is the foresight and contrivance of a man our instruction, of enlarging and consolidating our may be within the covenant of God's mercies, and not judgments of the covenant of God's mercies of the covenant of God's m adgments by the materials that experience affords. beyond it. But we cannot believe that this is at all a of authority which at the cally serious, to erect a wall of separation between bers, and in its relative influence, but owes that self at last. I may not be able to gain the mastery But, in the very same important interest, we must also plead to be as one.— influence in no degree to its antipathy to the Reformation over myself in the first yearning of my heart for excel
general tone of sentiment among the intelligent mem
like here much as in the case of natural relationship. It is here much as in the case of natural relationship. plead against the tenour of remark, of which the first example and against the tenour of remark, of which the first example and against the tenour of remark, of which the first example a property in the case of natural relationship. It is here much as in the case of natural relationship. It is here much as in the case of natural relationship. It is here much as in the case of natural relationship. It is here much as in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does not a property in the case of natural relationship. It is not because a brother does many things which and would greatly increase its power over the sound seemingly insignificant and remote from my desired late Mr. Froude—set by his editors rather than by demands the assumption, that had he lived he would put forth for the world's instruction, that language so

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ritual mother and our nearer brethren? When we to betray the truth of God, and to expose the souls of ceeds quietly to condemn, as at variance with Scrip- world-with those Protestant communities which, by are the birth of unmixed or of sectarian Protestantism. ture, the proposition as it stands in the Cleed! We losing the essential organization of the visible Church, If the Romish writers of this country really anticipate, their work have recently been criticised, it really For our parts, we believe that the duty of those, do not here stop to observe that it has almost a verbal have broken the channels in which the appointed acts according to the professions in which they frequently seems as if the doctrine of charity were to have no whose place or function calls upon them to guide the correspondence with the very words of Ananias in the of Ecclesiastical communion flow—with the Church indulge, that the national Church will be brought back application in their case; as if the laws of Draco were minds of others, respecting the Roman Church, is not twenty-second chapter of the Acts,* as recited by of Rome, which, though retaining the framework of a to them by the efforts of the Oxford writers within to be applied to all their deeds; as if, acting under adequately met by their dwelling in such manner, on Saint Paul, "Arise, and be baptized, and wash away Church, and the essential spirit that belongs to it, yet her pale, why do they do everything in their power to difficulties nearly or wholly without precedent in the either her good or evil characteristics, as to throw the thy sins, calling on the name of the Lord." We of her own act makes that communion impossible.— render the position of those writers difficult and history of the Church, they were to be expected to other class into the shade; and we would have them assume in this place, that the doctrine of regeneration But God forbid that the responsibility of that recipro- intolerable? If they look to re-union of the whole realise an ideal to which no class of men, under cir- shrink neither from explaining what valuable lessons in baptism is an undoubted article of Catholic belief. cal estrangement in which we stand, or that any por- body, why do they use their utmost, and not always cumstances of the most unmixed advantage, could we are to learn, nor what impressions and awful warn- And, though we do not imagine that Dr. Holloway tion of it, should rest with us? God forbid that, by the most scrupulous exertions, to draw out of that have attained; as if it were a duty to put upon all ings we are to receive from her practice. We are well himself quite knows his own meaning—though we our asperity and rancour, by our narrowness and body those whom they profess to consider most likely proceedings and upon all expressions not the best, but aware, that no words are adequate to supply before- lean to the supposition that he must hold, with howthe worst construction which they can be made to bear; hand, a right rule of conduct in this difficult subjectas if they alone of all those engaged in the struggle matter; and that he who trusts to the dead form of power and blessing in baptism,—we admit it to be a ting up standards of orthodoxy more extended or more upon it is necessarily at an end? Nay rather, where had, while intent upon other great purposes, lost for such a rule will probably find that his censure and his fearful thing, that in a Catholic Church men can be rigd than those which God has commanded to be used it is converted into a force of absolute, of most powertheir country the Episcopate, whereas in fact they praise alike are egotistic and offensive, void of the se- found thus to question a Catholic tenet, a part of the as such, the auspicious day should be averted or post- ful repulsion? If they desire to see our worship made almost alone never relaxed in their efforts, through riousness and the modesty of truth and nature; and one indivisible, indestructible, immortal faith; and poned, in which the children of all Christian Churches more like to theirs, do they know so little of English-God's mercy, their successful efforts to preserve it. that the whole life of his feelings is lost in a barren that if such men are found, they are permitted to take should kneel around a common altar, and receiving men as to dream that that purpose is most likely to be We know, indeed, that the answer made to this eclecticism. A solemn and overpowering sense of such proceedings without a prompt, authoritative and from the same hands the same pledges of salvation, promoted, and jealousy most likely to be allayed, by tion of those evils; and never have exaggerated, to reasoning might be, that the Reformers had laboured duty, and that mixture of profound humility with manly effectual vindication of the Divine truth, and the order should again be one, even as they of old were one, and their setting up the rival, the schismatic altar, in every to destroy or mutilate Catholic institutions, and that, resolution, which such a sense best engenders and sus- of the Church against them. That Dr. Holloway is as He, with whom in all things they seek to be iden- spot where funds can be found to lay one stone upon another, and by their giving out that, in consequence deniably to be found in company with them. Their left of the Divine Grace develops in the conduct of men, even for a moment doubt. That those censures are not left words, that the left of the increase of Puseyism, their separate and hostile of the meaning of the words, that the left of the left pen may claim the praise asserted in those noble verses general merits of so extreme a sentiment we will not amidst the most difficult passages of life, the principles in congregations are continually multiplied and enlarged? discuss with the few, the very few, that hold it; but of unchangeable justice. And that which we seek to to any one. Government, ecclesiastical as well as bie, we explain them as follows:—her whole scheme There are two modes of proceeding in such matters; even to these we would put the question, whether, in recommend, is not a cold and timid mixture of com- civil, in all churches and in all countries, must, we of operations is founded upon her exclusive preten- each adapted to its own view and object, but recipros their own judgment, our Reformers abolished or curtailed any Catholic institution so precious or so vital, to handle the subject with a well balanced compre- villingly repress, and must not, for the correction of Churches not under her jurisdiction. Everywhere, the other by tenders of friendly approximation. believe, been one and harmonious, from first to last, in as that which they restored to its integrity when they hension of the diversity of its bearings, with a hand a offending part, risk the safety of the whole. But therefore, in their territories, she appears as an intrure-established for the laity the use of the cup in the of equal firmness to grasp in it what is pleasing and ten the case comes to this, that we have Priests who der and an aggressor, and the admission of her supreme seeks for the exhaustion and thereby the destruction blessed Eucharist? Nay, had the Reformers done no what is painful; in acknowledging what is good, to do dny the grace of baptism, and who are not called to controll is made by her the first condition of interother service to Christendom than that of stemming it with cheerfulness and joy, under the free impulses acount, because the nerve and vigour of our discipline course. In fact, it is not a question of communion, that there exist the essential elements and conditions the monstrous, the incredible, yet the admitted cor- of Christian love, but in noting defects and dangers to isso miserably relaxed, that it cannot reach to the but of subjection; and for any other Church to of union, and that they are in process of hopeful mitted, that its extreme writers have too frequently ruption of the indulgences; had they effected no other rein in the bad, proud, angry passions of our nature— vidication of truth, even against so gross a wrong; acknowledge the present claims of Rome, is to discovere development; increased activity in the former betrays adopted a strain of language which, in plain terms, is good than that of enabling the better men in the La- to find pain, not pleasure, in the task, yet not to shrink of worse still, that the tone of sentiment in portions herself, her own acts, her own children, dead as well the consciousness that amalgamation is becoming not tin Church to effect the disciplinary reforms of Trent, from that pain. It is only by feeling censure to be of the Church is so corrupted, and enfeebled, or in- as living, her own relation to her Lord. Nor is this more easy, but more difficult, or rather wholly beyond We heartily yield assent to the excellent Bishop of and the great amendment and purification of her insti- painful, that he who delivers it, can neutralize its in- stuction in the signification of terms so faulty, that any mere point of earthly honour, any contest of sim- the range of hope. It is in this attitude that Rome tutions which were consequent upon them, even for these, which are but a small and secondary portion of these, which are but a small and secondary portion of the plant them to the polar these these, which are but a small and secondary portion of the plant them to the polar them to their merits, at least as respects this country, they obligations to truth, which demands of us that we shall a natter of mere individual opinion, but upon a matter ship; we should be called on to make those additions to country. She seeks to attract, almost to kidnap, our would, we think, be entitled to claim far more of con- prize her integrity beyond all things else; and that he cica fidem at the least, should go unscathed; and, as the Catholic and Apostolic Creed, which she has been schoolboys, our women, and whomsoever else she can, sideration and of sympathy than they actually receive can with a safe conscience proceed to note those ex- we apprehend there is no question, that to impeach bold enough, under Pope Pius IV., to attach to it; or even as if she were the ancient Church, rescuing cellences, which might themselves have become to any article of the Nicene Creed is, in the sense of the if she, from charity or policy, should excuse our imme- intended victims as she could from the pollutions of With the protest then against the tyranny of those others very snares and pitfalls, had he not faithfully Ctholic (as of the English) Church, an heretical diate adoption of them, the exemption would be one the Pagan mythology. A few there may be-and we who forbid us to exercise free historical inquiry upon declared the fatal companionship in which they preceding, we are not prepared to deny that in this durante beneplacito alone, and revocable at her will; believe Mr. Ambrose Phillips may be named as one particular, what tends to heresy is endured within the | nor do we see what permanent guarantee for any, even | of them—that endeavour to turn the course of active strance against the injustice of degrading that great It certainly indicates a state of great moral disorder | Church of England, even as we have alleged that what | the smallest, degree of spiritual liberty she could furinquiry by regarding the subject through a medium in the Christian world, when individuals without au- tends to idolatry is endured within the Church of nish, so long as the preposterous claim of infallibility away from the pursuit of that partisan warfare, which continues to be made, as we have seen it recently does so much more to embitter and estrange the mass against the further injustice, we must add, of forget- Christian churches, that she tampers with the attri- There is certainly the difference, we think the broad made in official documents, by the incumbent of the than to enlist individuals; but we must look to the ting that as to the greatest matters in debate, as to butes of God by her toleration and apparent encour- and palpable difference, that, in the former case, the Papal See. We should be willing to brave much rule rather than the exception. It appears to us to teenth century; or to hold up to public view any of to the discipline of the Church, the Reformers them- accusation is false, no words can express its guilt; if schandled and dealt with as to convey to men's minds restoring communion without treason to truth. That as we believe, much more than the hopes of those the misdeeds which accompanied, and of course went selves were indeed immeasurably distant from those it be true, yet still it seems too great a weight for the Roman Catholics who are less Catholic than Roman. who now, while defacing their work, and disobeying private person to carry, a weapon not intended for his Clurch, it is no evil at all: that the formularies of erroneous teaching and abusive practice in the Church were excited by the reaction in favour of that powerful their injunctions, would compensate for this licen- arm to wield. Sad is the necessity which requires the Church are not so constructed as to facilitate and of Bome, we should hold to be no sufficient reason theology, which in the seventeenth century had utterly tiousness by exacting an inordinate and superstitious such things to be said at all, sadder yet, if in such make way for such lamentable doctrine, but are disbound to the communion of the Catholic Church in reverence for their names, and for private surmises or modes; and he that utters them should join with the tiret in their testimony against it; and that the sen-England, and therein differing from those who con- opinions which they did not think fit to embody in the act of utterance every sobering and chastening reflections and piety been raised more than their alarms by the more recognized divines is clear and unfailing, Christians may with more reasonableness and piety been raised more than their alarms by the more recognized divines is clear and unfailing, Christians may with more reasonableness and piety been raised more than their alarms by the more recognized divines is clear and unfailing, Christians may with more reasonableness and piety been raised more than their alarms by the more recognized divines is clear and unfailing, Christians may with more reasonableness and piety been raised more than their alarms by the more recognized divines is clear and unfailing, Christians may with more reasonableness and piety been raised more than their alarms by the more recognized divines is clear and unfailing, Christians may with more reasonableness and piety been raised more than their alarms by the more recognized divines are the contraction of the contrac tion that may prevent it from becoming an act of self from first to last, in the same sense. Upon the hope to impart and receive amendments from one manifestations of Romanising tendencies among a very parallelised case, the charge of compromising the another, when they have placed themselves in the few; but whatever the motive, of the result we carnot the times of ancient intolerance, was thought to re- to be nullified by restraints upon actual investigation; sermons and elsewhere we hear in constant repetition Roman Church, we believe that point by point the schism between them, than while they remain in sepa- so Rome has written on her banners in this battle-field. quire something of a judicial process to establish it, or if we be charged with giving countenance to the the most eulogistic epithets applied, without qualifica- reverse may be too clearly proved. But we are not rate positions. But as to quenching the fire which the alternatives only of internecine war or absolute is now a weapon which any man of his own private hatred and contempt towards the Reformers and their tion, to the Anglican Church in her actual system, it now arguing against Roman controversialists; we are, our martyrs kindled; as to re-admitting the gross and surrender. And they, whose inmost hearts shudder wit is commissioned to hurl; a hypocrite, because he work, of which the seeds at least are visible in some is sometimes not without faintness and sickness of as among our own brethren, in enormous mischiefs which were by them ejected at so at the miseries of religious conflicts—they who would abides in the Church of England, and protests against contemporary writings, our reply is, that the freedom heart, lest our claiming too much for ourselves be the manfully denouncing the evils that brood within that great a cost; as to assimilating the teaching and rather give their hands to be burned than dip their the neglect of her discipline, and the monstrous mis- we claim is meant to be a real freedom, and the re- bar to our obtaining more, and even the prelude to communior, we ought not to chasten our own spirits, practice of the Church of England, as a whole, to that pens in polemic fire—they who, like Falkland, would communior, we ought not to chasten our own spirits, practice of the Church of England, as a whole, to that pens in polemic fire—they who, like Falkland, would communior, we ought not to chasten our own spirits, practice of the Church of England, as a whole, to that pens in polemic fire—they who, like Falkland, would communior, we ought not to chasten our own spirits, practice of the Church of England, as a whole, to that pens in polemic fire—they who, like Falkland, would communior, we ought not to chasten our own spirits, practice of the Church of England, as a whole, to that the reconstruction of her formularies, and makes a profession straints we would impose upon it are only the inward the deterioration or the loss of what we have. We by recollecting that we, too, as a body, are not wholly of the present Church of Rome as a whole, we should fain amidst the din of battle invoke only and incess opposed to the bastard sense, which, not content with its intrusion, strives to eject what he firmly holds to be legitimed by the interval of the custody of the defences of the content with and indignant, were it not that by dwelling on such a catholic, we are printing on such a contingency, we might seem to imply that it is one discharge the most vivid santly the sacred name of peace—they must, we are Catholic faith, because in the body there is an element and indignant, were it not that by dwelling on such a ceive, brace themselves to a sterner mood, and, not in be legitimate. On behalf of freedom, and on behalf whatever their date, are the human applications of its within the bounds of trailing of the contingency, we might seem to imply, that it is one disobedience to love, but rather in fulfilment of its within the bounds of rational probability whereas we of truth, we subscribe the protest against these pre-Posterous impositions: most of all preposterous when But the Church of England has a right to expect from and soul, such as in her authorised documents and per-It may dant patience, energy, and learning should be applied, who censure, with a perfect disregard of their own sution in a frank and loyal, and likewise in a somewhat

the vindication of specific error be true, that there is at this moment a Romanizing out, for the admonition of the perstitious inhibitions, the early saints and fathers of the Church, including the very friends and followers of the Apostles and do not all the Church of Rome, and the Church of Rome, and the great bless- school in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- ings which God has bestowed upon us, not only in the Church of Rome, and the great bless- in the church of Rome, and the great bless- in the church of Rome, and the great bless- in the church of Rome, and the great bless- in the church of Rome, and the great bless- in the church of Rome, and the great bless- in the church of Rome, and the great bless- in the church of Rome, and the great bless- in the great bless- in the great bless- i of the Apostles, and do not even scruple to charge divines of the sixteenth century have been judged, and the main of the Church, but also, though of course in a secondary licity in the Church, but also, though of course in a secondary licity in the Church, but also, though of course in a secondary licity in the Church, but also, though of the church of Rome, but who take her, such schism of which, in this land, she is guilty against the secondary licity in the Church of Rome, but who take her, such schism of which, in this land, she is guilty against the secondary licity in the Church of Rome, but who take her, such schism of which, in this land, she is guilty against the secondary licity in the Church of Rome, but who take her, such schism of which, in this land, she is guilty against the secondary licity against the secondary licity against the secondary licity in the Church of Rome, but who take her, such schism of which, in this land, she is guilty against the secondary licity again them with folly and inadequate knowledge of the Gospel; nay, by men who will not at all hesitate to belie
themselves by 6. It is said, sate is guilty against the cold and loveless temper, with which the results of their labours are regarded by a portion of the Church of England made like her, at the mass, for a standard of imitation, and the habitual tone and more than the chairs of the successors of the system of the chair of the chair of the chairs of the successors of th themselves by finding guilty of partial popery those ford writers, and of their followers, is the saddest and ders must be taken into the account; that the first erroneous teaching within a religious body does not of least so far as might be necessary in order to reagainst her in passion or in pride, and to the repudiavery reformers and to the full extent, when, in discussing the momentous question of disciwhen, in discussing the momentous question of discipline, they are met by a service of the policy of the last ten years. It is to this
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[TO BE CONTINUED.]

CHRISTIAN WATCHFULNESS. (From "Live while you Live," by the Rev. T. Griffith;)

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COBOURG, FRIDAY, JANUARY 5, 1844.

CONTENTS OF THE OUTSIDE. Return to the Church.
The late Rev. T. Whytehead.
English Eccles'l Intelligence.

The NEW YEAR opens upon us with prospects better and brighter both for Church and State, than we had dared to indulge in a few months ago. For this, and every other blessing, which we owe to the beneficent Providence of God, no Christian heart will

When we look to our maternal country, we find, it is true, here and there, clouds bedimming the brightness of her hopeful prospects. - In Scotland, the infatuation of the "Free Church" schism, like all other vance as vigorous as it will prove to be brief; but the gourd of a night as usually withers in a morning, and who can doubt that a worm is at its root already, to results of hasty and heated feeling, may have an adsap and destroy its life-springs? Where division is the sin, division is sure to be the punishment; and even now that infallible recompence of causeless schism, in growing doubts and distractions, is but too apparent.

The state of Ireland, never alas! satisfactory, is at this moment most alarming. Not that the prudential measures, so wisely and skilfully adopted by the Government, are insufficient to secure the triumph of order and law, come what may; but we grieve at the prospect of slaughter and devastation which those portentous signal-fires, blazing at intervals through the land, may, at an unexpected hour, provoke. The conflict, when it comes, -and we now almost fear it will come, -will be sanguinary and desolating, though it cannot be a long protracted one. A peasantry scarcely armed, hemmed in by fortified towns and disciplined troops, -without the means, too, of obtaining provision perhaps for a week's campaign,-must soon yield in the unequal struggle, vauntingly as their millions may be paraded; but it is fearful to contemplate the dreadful results of the briefest conflict, to which the madness or selfishness of their leaders may impel them. Of the final issue, we repeat, we have no fears; and perhaps a better condition of things, as respects both the physical and religious state of the people, may be the result of the struggle. It may hasten the work of purification in the corrupt Church to which so many millions, in that unfortunate country, still cling with a zeal and devotion and generosity worthy of a better cause; and it may render that branch of the Church of Christ which was planted in fair Ireland, and flourished there, centuries before the Pope of Rome attempted to cast his chains about it, settled and established not by law alone amongst that warmhearted people, but rooted and grounded, too, in their convictions and their affections.

apprehended domination of Romanism, in the stealing influence of that ominous principle "Puseyism," are becoming fewer and fainter. The good sense of the nation is triumphing fast over this senseless alarm; and the result, we are convinced, will be,-not the dreaded dominion of Popery, but the firmer settlement of the members of our beloved Church, far and wide, in the principles developed in her Articles and Liturgy; a livelier manifestation, we hope too, of the power of our holy religion, while there is exhibited a more enlightened and conscientious adherence to the form. We do firmly believe that, in a few years,-the principles and spirit of the Church, as embodied in her own Formularies, being fully carried out,-we shall mightier and more impregnable bulwark of Protestant-

ism than ever. In Canada, we are happy to discern, within the bounds of our personal observation, a rapid and almost complete return to the same healthfulness of feeling, and we doubt not that this is but indicative of its ex- of men! istence in every other quarter. The people every where, in this Colony, welcome the ministrations of the Church, and the main cause of grief is, the inadequacy of the supply to the demand. In those spots, too, where the accusation of "Puseyism" was most loud and unblushing, there has the Church reaped the largest harvest,-in a vast increase in the attendance upon the means of grace, -in the doubled and trebled number, in many instances, of the Candidates for Con- PATIENCE." firmation, -in the large accessions to the number of communicants, - and in the more hearty appreciation of her genuine principles in all. This manifests most clearly that, amidst the temporary discomforts by cession,"—both of which productions are valunted as same time, we cannot suppose that the order of the which they have been attended, incalculable benefits have accrued to our holy cause from the discussions which these senseless and often wicked accusations of the Church of England, whatever may be the argu- and were no longer recognized in the Church. On against many of the clergy, have provoked. Enquiry ments or the research advanced on the other side,— the contrary, when we read subsequently of Elders in into, and close examination of, all the tenets of the has imposed upon us a duty, the fulfilment of which the Church of Jerusalem, -without any record what-Church, is what we are most anxious to promote; for will, we apprehend, be more easy to us than agreeable ever of their special appointment there or elsewhere, when honestly prosecuted, the result to her cannot fail to our readers, as involving a discussion with which | -we may reasonably conclude that they belonged to to be triumphant. Ignorance of her real principles, many of them probably are familiar already, and ren- the body originally styled the Seventy. And then in is, we are bold to affirm, the greatest obstruction to dering necessary the repetition of arguments which, in the sixth chapter of the Acts, we have an account of

In contemplating the hopeful prospects of our Colonial Church, most heartily do we congratulate our brethren in New Brunswick upon the almost certainty which now exists, that they will very soon be provided with a resident Bishop. This cheering expectation is fairly augured from the interesting document on our not be demonstrated that this manner of Church at all. The peculiar duty assigned to this last order last page, which has been most kindly transmitted to us by the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, and which we lose no time in publishing.

And if, from the Church, we turn for a moment to the State, we are presented with the cheering fact of our Queen's honoured Representative identifying himself with the loyal enthusiasm of the country, and receiving the assurance, far and wide, -breathed warmly from thousands of brave and devoted hearts,-that they will support him to the last in maintaining the benefits and blessings of British connexion to this the people.

Looking at all these things, at this New Year's commencement, "WE THANK GOD AND TAKE COURAGE."

Our readers will recollect that, a few weeks ago, we copied from a Quebec paper an account of a most interesting and pleasing scene,-in the public thanksgiving offered up in the Cathedral Church of that city on the 15th of November last, by the officers and men of the Right Wing of the 2d Battalion of the 1st or Royal Regiment of Infantry, immediately upon their safe return to Quebec, after extreme danger from shipwreck off Cape Chat, and subsequent severe exposure.

On that interesting occasion, an appropriate and excellent Sermon, from Psalm cxvi. 12, 13, 14, was preached by the Lord Bishop of Montreal; this, at the instance of the gallant individuals thus mercifully preserved, and devoutly thankful for the deliverance, has since been published, and we have been kindly favoured with a copy. We are glad to gratify our readers by publishing the following extract from this excellent and touching discourse:-

"My Brethren of the civil congregation of this Church. -it is a gratifying circumstance that the service for which we are assembled, is held at the spontaneous desire of those gallant and hardy men, here among us, fresh from a scene of suffering and peril, who have not judged it

earthly sovereign are ill-fitted to be soldiers of the Cross. Against such a notion we cannot too earnestly contend, specially on account of its dangerous effect upon the minds of military men themselves. As if expressly to guard against such an error, the New Testament (not to go hack to the mary instances of opinionally such as the content of the cross.

Veniency of having no bishop to be immediately destroyed.

And here must it not strik sion should have prevailed the back to the many instances of eminently pious warriors recorded in the Old) very prominently sets before us examples amply sufficient to contradict it. The soldiers were among the persons who came to seek instruction from John the Baptist. The individual of whom our Saviour Christ avers that he had not found so great faith, and we read in that narrative of a devout soldier among them that waited upon him continually. But, blessed be God, we may appeal in our own day to numerous and anquestionable examples, familiarly known; and, upon this occasion, I cannot forbear to mention, among them, the

ledge. The circumstances of that calamity, far surpassing in its horrors any of those connected with the recent occurrence which has here called us together, and differbe particularly instructive to those who are now acknow edging the mercy of their own deliverance. [A limited number of copies of this tract, being all that the Quebec Repository of the Society for Promoting Christian Know ledge could furnish at the time, were afterwards distributed in the Regiment]. In that deliverance we have all a lively interest upon the principle of sympathy laid down by the Apostle, that if one member suffer, all the members suffer with it, and if one member rejoice, all the members rejoice with it; nor can we fail to recognise an additional claim to our interest in the obligations which we lie under to the Queen's troops, and in a signal manner to this gallant regiment, for protection, by the Divine blessing, in dangers of our own of no very remote occurrence in this Province,—dangers from a misguided portion of our fellow-subjects, whose errors we will cheerfully considered. to an oblivion not to be permitted towards our benefac-tors. The preservation of those who were thus our friends in need (nobly seconded, indeed, by the loyal part of the population) must be matter of gratitude to us. As our

friends, then, my military hearers, I address you: and with the voice of a friend, I charge it upon you to remember to your dying day the mercy and the warning which you have experienced. O, if there are any among you who, in the imminent crisis of your danger, brought to the verge of death and eternity, were untouched by the thought of your salvation, the sense of your dependence upon God, and the need which you had of pardon at His hand; or who, in the hour of your providential deliverance, lifted no vow of praise within your hearts, nor resolution of future devotedness to *Him*; let me conjure you to look back now upon the scene, and ask whether, if the elements, let loose by His pleasure, in their fury had swept you to destruction, you were prepared to go before Him? Prepare to meet thy God, is a summons which we Rome attempted to cast his chains about it, settled and established not by law alone amongst that warm-earted people, but rooted and grounded, too, in their principles on the raffections.

In England, the cries and clamours in regard to the opprehended domination of Romanism, in the stealing such a scene, will you not learn from it the lesson of the fear of God? The common contemplation of the power fear of God? The common contemplation of the power fear of God? fear of God? The common contemplation of the power of God in the control of the wilder elements of nature, serves to read you this lesson: Fear ye not me, saith the Lord, will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it, and though the waves thereof toss themselves, yet can they not pass over it. The same illimitable power is unceasingly at work in every department of creation, and we are absolutely in the hands of that power which rescued the Israelites in broad miraculous display, when the waters of the Red Sea were made to open themselves for their present and the same and the same the for their passage, and were a wall unto them on their right hand and on their left; and which spoke in Christ, rebuk-ing the wind, and saying to the sea, Peace, be still, and the wind ceased and there was a great calm. By that power, bringing you into danger to make you sensible of mercy. you are now alive and safe, and under the shelter, at thi observe her in her proper position of high and godly moment, of the sanctuary itself, paying your vows in the influence; pervading and influencing all ranks and presence of God's people. You have seen the works of the conditions; gathering back many of the wandering and wayward into her fold; and shewing herself a threed; you have seen, at His word, the stormy wind arise which lifteth up the wares thereof; you have experienced the terrors of tempest and of shinwreck, in a bleak season, and upon an almost desolate shore, and you have been brought to a haven, where you would then surely have said that you would thankfully be; mark then the words of the Psalmist which follow, O, that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children

"To this call, indeed, I ought to presume that you have, in a body, responded; yet suffer me to charge upon you, my brethren, the necessity of cultivating an abiding sense of mercy, and manifesting a permanent effect from this dispensation. Let it not be thought that your vows are to evaporate in the first bursts of your grateful excitement, or to leave no trace beyond the solemn public service of this day; but seek to be numbered among those, the only safe and happy class of hearers, who, having heard the word of God, KEEP it, and bring forth FRUIT with

From the inquiry into these principles unwittingly observed and assented to before. But still we feel exercise certain spiritual duties, as well as to attend excited by her adversaries, great already has been the that we must discharge this duty, and in its execution to the more secular affairs of the Church;—so that gain to her cause of Evangelical Truth and Apostolic | we shall be as sparing of words as the importance of | we have, in a very short time after our Lord's ascenthe subject will allow.

If the change alleged to have taken place in the work. polity of the Church, was really made, -of which must have existed for its introduction. There must have been some end of private ambition to gratify, some power or influence or emolument of a high and allupower or influence or emolument of a high and alluring character, to have incited to such a usurpation.— But for any such motive we look in vain in the history noble Colony, by preserving the prerogatives of the of the early Christian Church. How far the Bishops Crown while he guards the liberties and privileges of of the first two or three centuries were animated by the love of supreme power, and uncontrolled pre-emithose in authority in the surrounding Churches, presbyters as well as bishops. Had theirs been a spirit of arrogance or of usurpation, they would hardly have Apostolic Churches, we find that, when the converts evinced such a temper of condescension, -so much distrust of their individual judgments, -and so much anxiety to ascertain the sense of the whole Church of

> to exercise an unjust domination, there was everything the different stages of the ministry can be observed in in the circumstances of those perilous times to induce the Scriptures, invested with this superintending or them to court the lowliness and obscurity of a private station, rather than the dangerous elevation of rank epistles addressed to them by St. Paul very clearly heir to the title: the rest of the family soon mix among and anthority. For we have abundant testimony in shew, that they were persons possessed of supreme ancient ecclesiastical history, that the persecutors of authority in those places respectively; and as they the Christians were uniformly wary enough to be guided | were instructed not only to exhort and rebuke, but to by the common rule of tyrants,—to destroy the chief ordain elders, and directed, too, as to the qualifications pastors of the Church, that the strength of the flock of deacons, we observe that in Ephesus and Crete the might be more effectually crushed and broken. With THREE ORDERS were maintained, which are discernible what fidelity this cruel rule was acted upon, may be both before and after our Lord's ascension. judged from the fact that, in the Church of Jerusalem, Proceeding onwards to the days of St. John, the after the death of Symeon, who held the episcopate last of the Apostles, we find him, in the commenceforty-five years, not less than twelve bishops succeeded ment of his Book of Revelation, addressing warning

after the Apostles' days for purposes of conveniency, always been the custom, were exercising their ordinary -if this feeling and persuasion were any where enter- ministrations under them.

shew at least of legitimate authority in asserting is and the testimony of Ignatius is so direct and strong rivalry to his proper and lawful superior in the Church. As well might we doubt that Novatian would have genuineness. appealed to the presbyterial organization of the Church longer space of time had intervened between the another opportunity. alleged date of the establishment of prelacy and the days of Novatian, than has elapsed from the starting of Wesley's career to the present time. Novatian was just as unlikely to be ignorant of such a fact, if it were a fact, as Mr. Powell would be of the existence of presbyterian government in England a century ago,

if it had then really prevailed. We might, as we have said, rest our argument upon this point,—as involving a conclusion in favour of the John and the acknowledged prevalency of Episcopacy, ratively, our modern constitution makers, menders, and instead of learning wisdom from experience, have become ratively, our modern constitution makers, and determined to the constitution makers and determined to the constitution makers.

It is a fact in our blessed Saviour's history, upon His own practice gave a sanction to the system which afterwards universally prevailed. We have, then, even in our Saviour's days, the three orders for which we contend, -viz. himself the Head, the Twelve, and the Seventy; for it can hardly be necessary that we should Revolution of 1688. adduce proofs, -which it would be so easy to advance, -that the Twelve and the Seventy were different in standing and office, as well as in title. The very fact that Matthias was chosen out of the Seventy to make up the number of the Twelve, -which is a fact as well authenticated as any perhaps that is contained in ancient ecclesiastical history, -would alone be decisive of this point.

After our Lord's ascension into heaven, it will not be denied that the Apostles, properly so called,their number of Twelve being gradually added to,sion, the three orders of Apostles, Elders, (or Pres-We might, with the unprejudiced and the ingenuous, BYTERS, πρεσβυτερους) and DEACONS. As to the pretake our stand upon the point proposed in our obser- eminence of the Apostles, nobody doubts or denies that; vations of last week, -namely, that if Episcopacy was and if the Elders and Deacons were not distinct in undeniably prevalent in the Church within fifty years office and authority, as they were in name, we cannot of the death of the last of the Apostles, and if it can- conceive why the latter should have been appointed government is repugnant to any thing contained in the would undoubtedly have been delegated to the elders,

Further on in the Apostolic history, we find St. Paul people.

By its working it has been proved beyond all rational change, as we have already stated, not a record or a attended by subordinate ministers, as John Mark, hint is furnished in any ancient writer,—some motive (Acts xii. 25) Timotheus, (Acts xvi. 1, 2, 3) Erastus, (Acts xix. 22) and others: these were said to be of lated, who exercised the office of a deacon unto him. be transfused through the rest. In this way the hig Moreover, in the twentieth chapter of the Acts, it is stated that Paul called together the Elders of the nence, may be judged from the fact, that, in any emer- exercised over them a superintending authority and gency of the Church,-touching a new opinion or direction;-so that in St. Paul's travels, we have, as heresy, or any event which required vigour and prompt- well as on previous occasions, a distinct intimation of ness of action,—they uniformly convoked a council of the same three orders, viz. Apostles, Elders, (more properly termed PRESBYTERS) and DEACONS.

At a more advanced stage in the history of the became numerous, and the work of supervision more weighty than the Apostles could any longer personally undertake, they delegated their own peculiar authority, in certain cases, to others. For instance we But if this fact proves that they were not disposed | find Timothy, -whose gradual advancement through episcopal power at Ephesus, and Titus in Crete. The

derogatory to their gallantry or hardihood to be sensible of the mercy of their God. The feeling which has prompted them, upou this occasion, to pay their vows unto

veniency of having no bishop at all, than creating one I will be equally apparent, that it was a single individual who was thus addressed by St. John in each of either a usurpation, or a system adopted some time state the probability that elders and deacons, as had and the interests of the poor restrain the ambition of the

through all these fiery trials, and the faithfulness of of which the opponents of Episcopal government are their adherence to it manifests their conviction that it was a Divine institution and of indispensable obligation.

Again, it is a well known fact that, in the third an Ignatius, or a Polycarp, had never written; or, in their writings, had made not the slightest allusion.

Note their adherence to it manifests their conviction that it would up so many castles of air? What it be so disposed, to accomplish every salutary act of power—to defend, control, or attack, to raise or to defend when necessary. Its deliberative part has the power of subjecting all to its examination, so that it may their adherence to it manifests their conviction that it wont to build up so many castles of air? What entury, Novatian, a presbyter of Rome, set himself up in their writings, had made not the slightest allusion in opposition to his lawful Bishop, and created a schish to the ministry or its distinctive orders? What would in the Church. But did he, in removing himself from it matter, if they spoke of Bishops alone, or Priests the Catholic communion, plead the ancient and Apo- alone, or Deacons alone, as long as they did not distolic rights of the order to which he belonged, and tinctively and positively deny that the Church was favourable opportunity now offered, of declaring tht ruled both before and after them? Our opponents prelacy was an usurpation, and call upon the Churh | would be quite welcome to all the benefit which, under to support him in defending the presbytery? No: such circumstances, could be derived from the alleged but in the sinful prosecution of his scheme of sepan- silence of the writers of this intervening period; but of Italy, by artifice and misrepresentation, to consecrate both Clement and Polycarp do make such allusions him to the Episcopal office, that he might have tie to the ministry as very materially favour our argument,

Our business is now to examine the testimony of n the Apostles' times, had he believed in such in these Fathers, and to shew how far they have been organization, as doubt that Mr. Powell would have mistaken, or misrepresented by Mr. Powell, and how strengthened his argument by affirming that in the partially and erroneously the sentiments of the latter days of Wesley the Church of England was governed have been adopted by his apologist Mr. Richey .by presbyters, if such had been the fact. And yet 10 But this is a discussion which we must postpone to

> OBSERVATIONS ON THE POLICY OF A GENERAL UNION OF ALL THE BRITISH PROVINCES OF NORTH AMERICA.

> > LETTER IX.

Originally published in the Cobourg Star, A.D. 1839.)

THE BRITISH CONSTITUTION. Don Quixote, says Sir Francis Palgrave, with the curate Apostolic origin of the Episcopal regimen, which can- modes of Government, correcting this, condemning that,

reduced to paper, and instantly put into operation. Men are not clay to be moulded as you please in a moment. which it cannot be necessary particularly to dwell, that Changes, to be useful, must take time in their complete appointed two orders of ministers,—tae Twelve tion: the public mind requires a long train of preparation: the public mind requires a long train of preparation: been the work of ages and has been produced as it were policy, by substituting heartless selfis step by step. As different portions or organs were rection, till the whole assumed its complete form at the

In their worst convulsions, the people of England re-

in Magna Charta, the Bill of Rights and Act of Settlement, &c. The true history therefore of the British Constitution is to be sought for in the Annals of the to this, the discoveries of science, by which the labour of Government which give evidence of its gradual develquired many ages to ripen into the fruits they now growing wants and desires of a progressive state of society. These movements towards liberty, in the compleon of the Constitution, were nurtured and directed by eligion, which exerted in all periods of English history, The recent publication of Mr. Richey's pamphlet in defence of Mr. Powell's work on "Apostolic Succession,"—both of which productions are valunted as providing of sound reasoning and learned research by Seventy formally instituted by our Lord himself, was cession,"—both of which productions are vaunted as prodigies of sound reasoning and learned research by those who are determined to be adverse to the claims those who are determined to be adverse to the claims suppressed,—that this body ceased to have existence, and the production in 1688, the power of the House mation to the Revolution in 1688, the power of the House of Commons gradually increased, and then became in some measure stationary: but from recent changes and some that are threatened, there is great danger lest it acquire that are threated, the second and so destroy the balance of the Constitution. The great excellence of this Constitution stands recorded in the history of Europe, and without indulging in the common superlatives that it has made Great Britain the first country in the world, it so trained as to make them wise unto salvation. They is, we are bold to affirm, the greatest obstruction to her advancement which the Church has to lament. dering necessary the repetition of arguments which, in the sixth chapter of the Acts, we have an account of may be considered second to none in liberty, in moral and intellectual elevation, and in all that dignifies and the broken cistern of political acconomy. adorns mankind. A country possessing so many advantages beyond those of most others, and which has without interruption enjoyed a uniform system of Government in the most trifling particular, without the most deliberate and anxious consideration, and a deep conviction that it vill be beneficial. Under a King, Lords, and Commons, will be beneath.

it has prospered infinitely beyond any neighbouring country, for the last hundred and fifty years; and it is but fair believe that if its spirit be retained in full vigour, it will expectation is by no means unreasonable, when it is considered that the British Constitution possesses within into a state of adaptation to the then condition of the

dispute, that different ranks under proper regulation, are highly beneficial to society; for the mixture of respect, orders may be considered the lungs of the political body, breathing a refined and celestial principle, a cating it to the whole frame of Society and Government. Church at Ephesus and Miletus, and exhorted and That among the upper ranks there are many unworthy instructed them in such a manner as to shew that he exceptions, we freely admit: but we speak of the tenden of different ranks in general; and in Great Britain it has been of the greatest value to the well being of the The vulgar declaimer, therefore, who talks against rank and title, may as well declaim against the surface of the earth because it is not a flat level

ferent orders, the British Constitution is certainly the best the world has ever seen. There is no man so obscure, that he may not see men of the highest rank among his posterity, and there is none so high that he may not see his descendents mingling by degrees with all ranks of the community. Among other nations, the exclusive tharacter of the nobility prevented that circulation of rights and feelings which are favourable to the community only when circulated through the whole. In consequence, the nobles became proud, a distinct and privileged race, totally separated from the lower classes, who therefore became in time mean, discontented, or enslaved. Great Britain on the contrary, no one is noble except the the commonality, and are forced to betake themselves to professions and employments to gain a respectable substence, as well as those who belong not to such houses

It is farther to be remarked that in the British Constition the different orders are not to be considered as merchecks regulating the reciprocal motions of one another, out as distinct organs of the political body, each actuated by a different spirit and principle, and communicating to

The monarch loves glory, courts the affections of his people, and forms extensive designs for their peace and appiness. The nobles love dignity, are superior to sor-

the Lord in the presence of his people, is a feeling which martyrdom in eight years, about the middle of the any person carefully reading the first three chapters united with the body of the people, have for their object the Lord in the presence of his people, is a feeling which originated purely with themselves, and appears to have animated all ranks of them alike. And I hope it may be regarded as one among many indications of the falsity of the country were, for more than a year, unregarded as one among many indications of the faisity of a notion found sometimes to prevail among mankind, that bers of that Church were, for more than a year, until the churches, because they are spoken of as responthe profession of arms is inconsistent with the serious and carnest profession of Christianity; that the soldiers of an earnest profession of Christianity; that the soldiers of an earnest profession of Christianity; that the soldiers of an earnest profession of Christianity; that the soldiers of an earnest profession of their charges. indulged in a proper spirit the virtues of each order melt in harmonious union and increase the felicity of the body The Baron looks forward to his family in distant And here must it not strike us, that, if any impres- the seven churches named; so that the presidential, futurity: the Commoner thinks of his infant on his mo sion should have prevailed that the Episcopal regimen was less than an Apostolic and Divine appointment,—
if there was a conviction any where, that prelacy was either a usurpation, or a system adopted some time state the probability that elders and decrease and dec

It has indeed been fashionable of late years to treat the omit its tribute of thankfulness, nor fail, we trust, to record the renewal of its vows to be better devoted henceforward to His cause and service.

Saviour Christ avers that he nad not jound so great jound of the Apostolic history, to sneer than to argue. Distinction is a natural propentation, and were the principles of the needlessness of henceforward to His cause and service.

Saviour Christ avers that he nad not jound so great jound of the Apostolic history, to sneer than to argue. Distinction is a natural propentation, and were the principles of the needlessness of the needlessness of the needlessness of the convert, with immediate reference to whose case as pecial and satisfactorily discern the establishment of the Apostolic history, to sneer than to argue. Distinctions of society with contents, or captain of the Apostolic history, to sneer than to argue. Distinctions of society with contents of the case and service.

Through the whole chain of the Apostolic history, to sneer than to argue. Distinction is a natural propentation, and were the principles of the favourable a moment to state the needlessness of and satisfactorily discern the establishment of the whole chain of the Apostolic history, to sneer than to argue. Distinctions of society with contents of the satisfactorily discern the enterprise of the human constitution, and were the principles of the human constitution and the human constitution ar tained, would they not have availed themselves of so

Through the whole chain of the Apostolic history, distinctions of society with contempt: but it is more easy to sneer than to argue. Distinction is a natural propenadhering to a system of government which served but and satisfactorily discern the establishment of the to increase their calamities; would they not, in this interregnum, as we may call it, at Rome, have seized interregnum, as we may call it, at Rome, have seized in the establishment of the mate length, there would neither be enterprise nor industry, and mankind, instead of advancing in civilization namely by the three orders which are now termed and the arts, and comforts of life, would sink rapidly into the opportunity of declaring that the government of bishops had no divine sanction, and that bishops there
Episcopacy admit, that, about the middle of the beloved acquaity. In distinctions and rank we gladly fore were unnecessary? If presbyters, according to Apostolic usage and injunction, were the lawfully constituted rulers of the Church, would they not,—at a time when they were compelled in the Church at Rome to dispense with the services of a bishop formore than a year,—have embraced the propitious particle and the universal and admitted custom of the church at the propitious of the church at Rome to dispense with the services of a bishop formore than a year,—have embraced the propitious of the church at the c moment find a year,—have embraced the propitions practice and the universal and admitted custom of the moment for dispensing with one for ever? But no, blance to it; and the perusal of the tract could not fail to the yelung to the Episcopal government of the Church about fifty years after, what is to be said of the tract could not fail to the intervening space, upon the alleged uncertainty and give life and the universal and admitted custom of the moment for dispensing with one for ever? But no, the intervening space, upon the alleged uncertainty

energy to the nobler qualities of man.

By the British Constitution the Government is able, if give full influence to the principles of real liberty. executive and deliberative powers are no further separated than is requisite for the attainment of their respective

In great and sudden emergencies, the executive wants assemblies to sanction such additional authority as may have been exerted. But where the executive ought to wait, it must wait, or incur a responsibility which tolic rights of the order to which he belonged, and start a new sect upon that system? Did he seize the governed in the manner in which we contend it was trusting to the good sense and wisdom of the deliberative have been exerted. But where the executive ought to wait, it must wait, or incur a responsibility which it may be unable to meet. The persons who have the privilege of deliberating, whether by inheritance or election, are of deliberating, whether by inheritance or election, are tion, he prevails upon three bishops in a remote pst they are not allowed even this poor advantage, because the best qualified to discern the public interests, and are the best qualified to discern the public interests, and are the most worthy to guard them. And those who act are such as have the full confidence of those who delibears such as have the full confidence of those who delibears. The Chair was taken by the Missionary, the Rev. G. Milne, M.A., who opened the meeting with rate. Errors no doubt occur, but they cannot continue

The boast of the British Constitution is not that it is perfect, but that it contains, beyond all other forms of Government, the powers of renovation, and of adapting itself to new situations and forms of society. Its princi-ples have taken deep root in the hearts, manners and habits of the people; and even from temporary convulsion verging on revolution, it gradually recovers its form and substance. Thus from the late regeneration of the House of Commons, which by many was supposed its death-blow, and the prelude of anarchy or civil war, it is fast recovering, and settling itself down upon those principles of internal peace, security and order by which it has been distinguished since 1688. But here we must stop; for the alterations with which it is now menaced by the factious and turbulent would utterly destroy its vitality: for as we have already said, it is not a paper constitution emanating from the brain of some vain philosopher, but a wise system of Government gradually consolidated, and every part proving its excellence before its Don Quixote, says Sir Francis Palgrave, with the curate and barber fell into a discussion about State affairs and modes of Government, correcting this, condemning that, hacking and hewing the body politic into pieces, and then and dealing with the commonwealth as though they had a space that intervenes between the death of St.

Toba and the acknowledged prevalency of Episconacy.

Toba and the acknowledged prevalency of Episconacy.

let us proceed to the other end of the chain,—to the times of the Apostles, nay, even to the days of our Lord himself, and see if we cannot discern the Episcopal principle in operation then.

It is a fact in our blessed Saviour's history, upon the letter of the days of the action of the chain,—to the days of our times of the Apostles, nay, even to the days of our Lord himself, and see if we cannot discern the Episcopal principle in operation then.

It is a fact in our blessed Saviour's history, upon the letter of the chain,—to the days of our modern constitution makers, menders, and distracting the world.

A Constitution, according to Sir James McIntosh, minent dangers are at this very moment assailing the surface of the vorid.

A Constitution, according to Sir James McIntosh, minent dangers are at this very moment assailing the surface of learning wisdom from experience, have become more desperate and reckless.

It is not, however, to be concealed, that great and instead of learning wisdom from experience, have become more desperate and reckless.

It is not, however, to be concealed, that great and instead of learning wisdom from experience, have become marrers, are performing on a large scale and distracting the world.

A Constitution, according to Sir James McIntosh, minent dangers are at this very moment assailing the surface of the world.

A Constitution, according to Sir James McIntosh, minent dangers are at this very moment assailing the surface of the world.

A Constitution, according to Sir James McIntosh, and Mr. John Whithout the marrers, and principles, be now elected, and that John Hardeley Esq. be Treation, Capt. Simila, and Mr. John Whithout the marrers, are performing on a large scale and distracting in the world.

A Constitution, according to Sir James McIntosh, and Mr. John Whithout the marrers, are performing on a large scale and distracting in the world.

A Constitution, according to Sir James McIntosh, and Mr. John Whithout the marrers, are performing on a large scale and reckless.

It is n and talents, acting rigidly on christian principles, yet a tee, which also shall have power to call meetings at such deviation from such principles will produce the most af- other times as they shall see occasion.

flicting consequences. Apostles and the Seventy disciples,—to act in subordination to himself; so that even Hz established the principle of a diversity of ranks in the Church, and by The nearest danger is lest the governing power should It has political step by step. As different portions or organs were required they seem to come insensibly as it were into population of the country has been increasing in a most onderful manner during the last fifty years, but no adequate provision has been made to meet its wants either spected some leading rights and principles. Thus it was in Magna Charta, the Bill of Rights and Act of Settleone man is rendered equal to that of hundreds, and so di-The seeds were indeed sown early, but they minishes the call for labour. The whole country is threatened to become covered with machinery instead of human ar: for these are comparatively of a recent date and beings, leaving one solitary individual here and there to

direct its movements. These causes again increase inequality, which, however

it becomes a most alarming evil.

The physical and moral condition of the population plan of emigration adopted, and no cost must be spared. The United Provinces of North America would open an inexhaustible field, both on land and water, agriculture and fisheries, to ease the mother country of her burthen. No consideration must deter the government from the ecupations of honest labour procure all the necessaries must drink from the living spring of Religion-not from sures such as these be speedily adopted, no other policy can save the British empire from greater calamities than may rest assured that its Constitution is too precious to be lightly tampered with, and ought not to be allowed even the course of a benevolent Providence, their promoters may rely in full faith upon that Providence for blessing.

[TO BE CONTINUED.] Communications.

UPPER CANADA COLLEGE.

To the Editor of The Church. this has not been done, I, as an old Collegian, w

whose pronunciation of French was declared, by compe- Christ Jesus is the Head. ent judges, to be pure and elegant, and whose varied efforts to sustain the reputation of the College in this department were frequently applauded. Thorner also de serves to be mentioned with great commendation, for the lignified and vigorous manner in which he personated

Shakspeare's character of Henry V. After the Recitations were concluded, the distribution of Prizes commenced, and F. W. Barron Esq., the Principal, acquitted himself in an eloquent and felicitous manner. His remarks addressed to the numerous prize-boys were terse and appropriate, and aptly pointed with clasinteresting portion of his observations was that, in which ed that the Masters and Ex-pupils of the College should unite in a subscription towards procuring a portrait of the Rev. Dr. Harris, the first Principal, to be placed on the right hand side of the Principal's chair, and to correspond with that of the Rev. Dr. McCaul's on the left. To these two worthy predecessors in his office Mr. Barron paid some handsome and merited compliments, and the whole proceedings passed off in the most

> I remain, Mr. Editor, Your obedient servant,

Toronto, 2nd January, 1844.

gratifying manner.

To the Editor of The Church. New Carlisle, District of Gaspé, 14th December, 1843.

formation regarding the Church in this country, I beg leave to transmit the following short notice of the Mission in the Bay of Chaleurs, trusting that although it comes from this Ultime Thyle in the Bay of Chaleurs, trusting that although it comes from this Ultime Thyle in the Bay of Chaleurs, trusting that although it comes from this Ultime Thyle in the Bay of Chaleurs, trusting that although it comes from this Ultime Thyle in the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting the Bay of Chaleurs, trusting that although it comes from the Bay of Chaleurs, trusting the Bay of Chaleurs in the Bay of Chaleurs, trusting that although it comes fellow Churchmen, it will not be unacceptable to your be torn to pieces within itself, if the two Parliament

This Mission lies on the North side of the Bay of Chasionary must have a good deal of travelling. There are two churches, one at New Carlisle, the chief town in the District, which is not quite finished, and is burdened with a considerable debt; the other at Paspébiac, about 3½ miles east from New Carlisle. The congregation of this latter Church consists chiefly of settlers from the Island of Jersey; and though but few in number, by perseverance and the liberal assistance of the Messrs. Robin of Jersey, who have their chief fishing and trading establishment at this place, they have been enabled to finish their church, which is clear of debt, and is a very neat wooden structure with a spire at the west end. In the Spring of 1842, the lady of the Hon. Mr. Justice Thompson presented to this Church a set of elegant crimson velvet hangings, trimmed with gold fringe cord and tassels, for the reading-desk and pulpit, a cloth cover for the communion-table, and a carpet for the chancel. The congregation, last summer, pesides furnishing a new surplice and defraying other expenses, with the help of a small sum collected by Mr. Raulin Robin, while in Jersey last winter, from a few of his friends, have finished a spacious Vestry and painted the pews and inside wood work; the pulpit is of mahogany, and very neat. The wants chiefly felt now are "the sound of the Church-going bell," and a set of Communion Plate, which we hope to be able soon to supply. There is Service in both these Churches every Lord's Davis the forecome and of there are the properties and on the Day in the forenoon and afternoon alternately, and on the principal Fasts and Festivals, except on the second Sunday of every month, when two distant stations are visited. On these occasions the Service is performed in Schoolnouses, and generally to large congregations. The one is at Hopetown, about eight miles east from New Carlisle, and the other ten miles farther, at Port Daniel.— The Communion has been administered five times during this year, and the greatest number of Communicants at one administration was 21; but the weather happened to be very unfavourable on all the occasions, which prevented the attendance of some who are far from the Church. Bartism is administrated on Sundays after the

Church. Baptism is administered on Sundays after the second Lesson, and since the 1st of January to this date, there have been 49 Baptisms, 16 Marriages, 14 Burials. In September last we were favoured with a visit from our much esteemed Bishop; when his Lordship preached in the Church at New Carlisle in the morning, and admi-

prayer. He then explained the nature and objects of the Society, and urged the duty incumbent upon all the members of the Church to come forward and aid in the good works contemplated by it. The following Resolutions

were then unanimously carried:

Moved by the Hon. Mr. Justice Thompson, seconded by Mr. J. Whittom,

1. That this Meeting, deeply impressed with the im-

portance of the objects contemplated by the Church Society of the Diocese of Quebec, established under the auspices of the Lord Bishop of the Diocese, in order more fully to carry out these objects, do form a Parochial As-sociation for the Bay of Chalcurs Mission, in accordance with the Constitution of the Parent Society, and in correspondence with the Branch Association lately formed for

the District of Gaspé.

Moved by Dr. Fitton, seconded by Mr. P. Duval, 2. That the annual payment of a Subscription of any amount, shall qualify for becoming a member of the Parochial Association, and that contributors shall be at liberty to specify the object to which they wish their subscriptions to be applied, provided it be some of those mentioned in the Constitution of the Parent Society.

Moved by Capt. Smith, seconded by Mr. W. Whittom,

3. That the Committee of this Association consist of the Missionary, who shall be Chairman, the Churchwardens for the time being, together with such other gentle men as shall be elected at the annual Meetings: that John Hardeley, William Macdonald, and Martin Sheppard, Esquires, Dr. Fitton, Capt. Smith, and Mr. John Whittom,

Moved by Mr. G. Jeme, seconded by Mr. J. Arthur,
5. That a book be now opened for subscriptions and do

continue to remain satisfied with measures of mere expediency, or persist in modelling the great institutions of the subscriptions shall be payable before the 1st day of

scription-list was then laid on the table, when almost all present came cheerfully forward and subscribed to the amount of £18, chiefly for local purposes. Thanks having been voted to the Chairman, the meeting separated-G. M.

To the Editor of The Church.

Cobourg, January 1st, 1844. Rev. Sir,—As the year 1843 is now passed and gone for ever, I hope we shall never hear any more of the delusive doctrine of *Millerism*. Surely the persons who preached that doctrine, and those who became converts to it, must be alike ashamed and confused. As one of the state o their preachers admitted, when questioned at one of his meetings, that he was under a mistake when he preached beneficial to a certain extent, has its limits, beyond which the doctrine of Methodism a few years before, it is not possible he will be so bold an impostor as to say now he

has not been twice mistaken.

This individual was first a Methodist Preacher, and for some reasons he was expelled from that body, and, indeed, no individual could exclaim in stronger terms against Methodism than he, since he became a convert to Miller ism, has done. Now of what is this a proof? Why, that if the individual in question had never left the Church of England, he would now be comfortable and happy, instead of being in the state of confusion in which he certainly must be at this moment. For my part, my earnest wish is that the overthrow of the Millerite delusion may be the means of opening the eyes of thousands who have left the Church of their ancestors, and who are not now one body, but, alas! rent into many. For just let any observing sions, yes, and subdivisions, the Christian world is at this time divided; and further, get into conversation with the members of those various sects, and it will be evident that they do not wish each other good luck and prosperity, for they are constantly exclaiming against one another, certain proof that there is no genuine piety in such persons; and further, still, Methodists say they separated from the Church of England because she was so cold and ifeless. It is quite plain this is a false accusation; Churchmen, taken either collectively or individually, have much more genuine piety in them than the Metho-dists, although they boast and profess to experience and feel so much of the power of religion. And to what are we to look for a proof of this? Why, I should say, not to their conduct at meeting alone, but to their conduct to their conduct at meeting alone, but to their co from day to day in their families and likewise in their intercourse with mankind in general. Well, it is for those who can do as they profess, but I am of the opinion that Sir,—I was in hopes that some friend of the College would have furnished you, before this time, with an account of the proceedings of the 20th December; but as and I do believe that hundreds of them are sorry that and I do believe that hundreds of them are sorry that the Church and would return to her were ill, with ever they left the Church, and would return to her were it not for the obstructing pride of the human heart.

your permission, supply the deficiency as well as I can.

In the first place, it gives me great satisfaction to tell you that the attendance of visitors to witness the Annual the Church of England, can, by attending to my duty and the Church of England t Distribution of Prizes, and to hear the Recitations, was greater than usual, and that the Hall was crowded to to the Lord, and can possess more of that peace which this werflowing.

The Prize for Elocution was awarded to Sidney Cosens, can who separates from that Church,—the one of which A SUBSCRIBER.

From our English Files.

IRELAND O'CONNELL, AND REPEAL.

(From the London Times.) The progress of the Irish prosecutions has gone, as yet, no further than matters preliminary to the question really at issue, and all the excitement and parade of bustle exhibited by the traversers and their party, down to the latest letters, have just so much needless outlay of passion, and had no effect but

The several motions and exertions of the prisoners' coun -in one or two instances successful, and so far it must be accommon to the prisoners knowledged professionally blameless—could have had no consequence beyond a postponement for some few days of a trial which, let it come when it may, will have for its opposing particle on one side the British. Moreover, the consequence of the professional trials are the professional trials and the professional trials. which, the control of the British Monarchy, with all its profound and complex interests, involving the solid welfare of three great and complex interests, involving the solid welfare of three great and complex interests, involving the solid welfare of the great and the control of the contro nations, and, on the other side, the authors of a series tempts professing for their object (whatever may be the good faith of that profession,) a break-up in the union of that Monfaith of that profession,) a break-up in the union of that Monfaith and the law law.

archy as for forty years past established and guaranteed by law We have never presumed to calculate what positive good was likely to result from the prosecution of those persons accused of being conspirators against the Crown and State of United Kingdom. But all metions to the constant of the constant United Kingdom. But all rational and honest men will agree that to leave the conspiracy which glared before our eyes in the undisturbed exercise of its own wide field of action, covered the whole surface of Ireland, from north to

from this Ultima Thule, in a manner separated from our fellow Churchmen, it will not be unacceptable to your readers. ing in their politics, were to force upon the Royal will two

of Ministers, an English and an Irish, reciprocally adverse each Duke in some cases granted what was required, and in others

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displayers, an English and an Irish, reciprocally adverse each to see a proof that the existence of discontant Legislature of the union is at some a proof that the existence of discontant Legislature of the union is at some a proof that the existence of discontant the existence of discontant the existence of discontant the existence of discontant the existence of the union of the late of a Colomy of the Early that the existence of the union of the late of a Colomy of the Early that the existence of the late of the Colomy of the Early that the existence of the late of the Colomy of the Early that the existence of the Early that the Ea of the most destitute tenant, nor has he reduced a shilling, by what we can hear, of his demands upon the poorest occupant of his own farms. He has not prevailed upon any one priest in Ireland to suspend the rigorous exaction of his heavy and ever-increasing dues from his parishioners. No: he has frightened away resident families from the soil, and then raised an outery against absentees. outery against absentees.—He has frightened away capital—
the fountain of employment—and then exclaims that his poor
countrymen have no work. He has bullied the whole Roman
Catholic body into a systematic and clamourous opposition to
the Conservative Government, and then roared out, "You see,
my friends, the Emancipation Act is a mere dead letter; these
Tories won't give us the slightest share of their patronage."

Now, with regard to the question of absenteeship—look what
encouragement have Gentlemen with English connections, and
with Estates in both.

with Estates in both countries, to settle in an Irish residence; nay, what chance of safety for their very lives have Irish gentlemen, with no English resources, to remain upon their estates in Ireland? Think, for one example among hundreds, at the recent tragedy in Mr. Waller's dining-roon.

It is not many years since we heard it described on good au-

thority, as a feature at that time new in Irish morals, that you might, for half a-crown, secure the assassination of any man in the county of Tipperary—an improvement this in favour of Ireland, over the Brescian and Venetian market, being a nearer approach to absolute free trade—in blood.

We know, it is true, by long experience, that there do exist other motives beside and the experience of the property of the experience of the

other motives besides half-crown corruption, through which human life in Munster has become more exposed to disaster than in any country of Europe. We see every hour that fiend-like vengeance divides with beastly bribery the merit of this eagerness for murder.

The slight attention, too, which is roused by an Irish, and, above all, by a Tipperary butchery, springs from the same fact of its occurring so often; and while this same cause of its grievous frequency lulls in some respects the shock one suffers at each individual crime, it cannot fail in the same degree to aggravate our horror at the general state of a community wherein so little commotion is raised by the existence of atrocity so

There is yet a further attribute of Irish murder, which adds a distinct and curious, as well as frightful, characteristic, to its prevalence throughout that fated land. It is, that no matter when or how any given human life may be destroyed, the native population become partisans of the culprits—aiding, abetting, comforting, and effectually in most cases, for a time, at least, concealing them—partisans—nay, accomplices—accessories after the fact to 19 murders out of 20—ay, and in many instances, accessories before the fact, inasmuch as a "contrived" and deliberate assassination is known for weeks previously to the entire country, and to all its inhabitants save only to the police, the magistrates, the resident gentry, and perhaps their servants—perhaps, we say, for unhappily, the domestic who receives your wages, cats your bread, kneels down by you at nightly prayer, and sleeps under your blankets, will not always admit you to a confidence which might rescue from massacre your life, and that of your unconscious children.

The outrage recently perpetrated upon the house and person of Mr. Waller—his unsuspecting guests—his brave and faithful servant, and the luckless women under his roof—has all the worst features of a regular Irish barbarity. It was treacherous—committed at the unprepared hour of festive and social enjoyment. It was heartless and cruel—being violent, unprovoked, and bloody. It was base and cowardly—being inflicted by armed numbers upon a defenceless few. There was no revolting, no disgusting property of the most excerable crime, not present and consnignor in this comming anti-Sayan slaughter.

Why is it, and whence comes this all but incredible sympathy—this "compact alliance" with a flagitiousness hateful to God and to His creatures—a sympathy with fiends—unnatural trishness? ral to man-but apparently instinctive to a modern Irishman? But, meanwhile, where are the pious pastors of the Roman Catholic people of Ireland? What are they about? Where the Christian preceptors? Where the clerical instructors, whose business it is to teach their flocks to "love mercy," to walk in humbleness before God, and in charity towards their fellow creatures?

What lessons are these of Christian morals and of a religion What lessons are these of Christian morals and of a rengion of love and meakness, which we see thus traced in terror and suffering, and in the tortures inflicted by the congregations of that priesthood, whom we have recommended, and whom we still recommend, as fit, because expedient, objects of a legal provision on the part of this civilized and Protestant Empire! We do not retract a syllable of what we have urged with relation to the Romish Clergy; on the contrary, each added proof that they now appear to leave undischarged a wide portion of their proper duty as teachers of practical Christianity to their lay brethren, fortifies in our minds the argument in favour of a legislative appeal to their better feelings, a class to which England has not yet addressed herself. Hatred of the Saxon, the only moral lesson which the brute-led multitude seem yet to have imbibed from their master agitators, whether in green coats or in black shared of the Sayan is not from a Christian Church of England University by conferring degrees on Discoats or in black—hatred of the Saxon is not from a Christian book—it bespeaks no Christian spirit. It is blasphemy against the word of God. It is an awful profanation of the Gospel. Yet, has it not been wrung in the ears of all true Repealers, by the father of repeal, and by his sacerdotal coadjutors, every time they accomble their realous myrinds on hills or in really time they assemble their zealous myriads, on hills or in valley or within close walls? What means repeal itself but abhor rence of the ruling power of this great civilized monarchy?— What means the claim to cast off British law, but a power to

it be brought home to them as prisoners or not, is the political destruction of Great Britain; nay it is avowed and exulted in society, to furnish their mite towards the object in view. And

Possible enough; for even without the slightest error in their management, a witness may break down, or one juryman of atrong. strong constitution, and a conscience of large calibre, may starve out his more esurient fellows; but a conspiracy to break un the D up the British empire is a fact, if there were neither judge

nor jury in the world. (From the same.)

THE FREE CHURCH OF SCOTLAND.—The corresponding which has appeared in the Scotch papers between the Duke of Sutherland and the Rev. Dr. M'Farlan, illustrates the morbid craving for a grievance which is felt by the leaders of a new party, and the vehemence with which their sentiments are

But, by a moral process of no unusual occurrence among persons violently excited on ecclesiastical matters, the party which complains of persecution is the first to exercise it. Disappoints of persecution is the first to exercise it. Disappoints of persecution is the first to exercise it. Pointed in not obtaining the honours of the martyrdom which they had hoped to merit, these champions of a Free Church and free opinion assail those whose mild opposition has scarcely ex-

Among the persons whose position marked them out as special objects for the invectives of the Free Church democrats,

"There are more things in Here the Duke of Sutherland stands conspicuous. But, with all their willingness to reprobate his Grace for disagreeing with their their opinions, it does not appear that they were able to concoet any charges against him of more active persecution than was involved in refusals to grant certain sites for the use of the Free Cl. was involved in refusals to grant certain sites for the use of the rec Church in his parishes, and for manses to the ousted misters. The sum refusal to grant certain sites for the use of the nisters. The sum retail of the sum of th amounts to this—a simple use of discretionary power, which is

THE UNIVERSITIES AND THE DISSENTERS.

The annual complaint of the exclusiveness of the English

Newport Pagnell College, Bradford College, Cheshunt College,

Lancashire Independent College, &c., are exclusive private establishments of different classes of sectarians. There is, in fact, but one public collegiate establishment in the United Kingdom, Maynooth, and that is surely as exclusive as either of the two English Universities complained of; but no Churchman complains that he is excluded from either the advantages or the honours of an education at Homerton or Maynooth. As regards degrees, the degrees of Oxford and Cambridge confer honour no doubt, but it is because they are the degrees of Oxford and Cambridge; and, as the honour is reflected from the character of the Universities, let that character be lost, as infallibly it would be, were the Universities less exclusive—and the degrees become worthless. But whatever the abstract value of a mere degree, Oxford and Cambridge have no monopoly of the article—all men are admissable to the degrees of the London University, whatever their religious faith, and Scotch and German degrees are in the market at a very low figure. It is true that the legislature has given to Oxford, and Cambridge, and Dublin, representatives in parliament—but, rightly understood, this is no exclusive privilege. ment—but, rightly understood, this is no exclusive privilege.—
The legislature, in pursuit of suitable constituencies, has found in each of these Universities a great number of men eminently qualified to exercise the elective franchise with fidelity and discrimination, and it has imposed upon them what has been so often called "a trust, and not a privilege"—a burthen, not a benefit; but this is no more a favour to the Universities than the enfranchisement of Marylebone was a favour to the lords of the soil—the Duke of Bedford and Lord Portman—and the of the soil—the Duke of Bedford and Lord Portman—and the vour development of Marylebone was a favour to the lords of the soil—the Duke of Bedford and Lord Portman—and the vour development of Marylebone was a favour to the lords of the soil—the Duke of Bedford and Lord Portman—and the vour development of a trust, and not a privilege and to instances in which he banks of your Thames, will ever accompany my heartfelt thankfulness for the confidence which you as further thankfulnes grant in one case no more imposes upon the University an obligation to alter its present regulations, than it imposes upon the two noblemen a necessity of admitting as tenants whoever may think proper to sit down upon the land. Again, the Society of the Inner Temple allows some small advantages of convenience to Masters of Arts of the Universities of Oxford, Cambridge, and Dublin, but with this the Universities surely have nothing to do but to be thankful for the compliment; such a compliment can impose no obligation. In short, the matter comes to this. The Universities have carned a high character, and by that character have collected a vast amount of the rank and intelligence of the country within their pomeria; and this high character have collected a vast amount of the rank and intelligence of the country within their pomeria; and this high character, and by that character have collected a vast amount of the rank and intelligence of the country within their pomeria; and this high character, and the following notice on the subject from the British Whig:

"The steamer, of the 4th instant, has brought the answer of the province, and the happiness of its inhabitants, under the powerful protection of the British Empire.

The Seat of Government has at length been decided with them, and must declare his dissent from that perversion of the Sack of the Seat of Government has at length been decided with them, and must declare his dissent from that perversion of the Sack of the Sack of the Sack of the Sack of Sack and when there was no sauch pre-eminence, he asserted the happiness of its inhabitants, under the powerful protection of the British Empire.

The Seat of Government has at length been decided with them, and must declare his dissent from that perversion of the Sack of the Sack of the Sack of the Sack of Sack and when there was no sauch pre-eminence, he asserted his right to exercise his discretion."

"If indeed by Responsible Government the gentlemen of the late Council is to the sack of the late Council mean grant in one case no more imposes upon the University an obligation to alter its present regulations, than it imposes upon the Relying confidently on the loyalty and good

and by that character have collected a vast amount of the rank and intelligence of the country within their pomeria; and this high character and its legitimate fruits, are the objects of envy worked, and bloody. It was bear ead cowardly—being inflicted by armed numbers upon a defeneeless few. There was no revolting, no disgusting property of the most exercable crime, not present and conspicious in this genuine, anti-Saxon slaughter, perpetrated by the malignity of demons.

And how has it been avenged, and by whom? Not by the neighbours of the unhappy victims; not by the surrounding peasantry—nor did they stir an inch towards the detection of the villans, but negatively shelter them from punishment.

When it is a regular Irish barbarity. It was treacher out and stream of several and subject from the British Whig:

The following notice on the subject from the British Whig:

Association.

The members of the 4th instant, has brought the answer of the Colonial Office to the joint Address of the Legislative course, because after the Christmas Recess, on thing in the fruits. But let Homerton, or Highbury, or May nooth, show as many and as distinguished names upon their books as the genuine, anti-Saxon slaughter, and three can be listed on the triple of the subject from the British Whig:

The steamer, of the 4th instant, has brought the answer of the Colonial Office to the joint Address of the Legislative Council and House of Assembly, and, as a matter of course, that answer is favourable to the pretence of the country within their pomeria; and this defence on the subject from the British Whig:

The steamer, of the 4th instant, has brought the answer of the Legislative Council and House of Assembly, and, as a matter of course, that answer is favourable to the pretence of the colonial Office to the joint Address of the Legislative Council and House of Assembly, and, as a matter of course, the colonial Office to the Joint Address of the Legislative Council and House of Assembly, and, as a matter of course, that the Parso all the sectarian colleges may converge, exhibit such a list of members as Oxford or Cambridge presents, and questionless, the claims of the Loudon University to respect for its degrees will be candidly considered by all. Until this, however, shall be

> The grievances alleged this morning are the cases of two gentlemen Dissenters (one of them a Jew) educated at Cambridge but denied the degrees to which, if they had been Churchmen, they would be entitled. This is questionless a strange grievance. These gentlemen with a host of Dissenting Colleges open to them, with the London University open to their claim of degrees, prefer Cambridge Colleges and Cambridge University, and doubtless the preference was a wise one; but they knew the most university of the contraction of the contract from the first that from Cambridge they could have no degrees, and now it is complained of the Church of England University, that though she allows her colleges to give what no Dissenti college could give—the best possible education—and to give it to persons dissenting from her creed—which certainly no sectarian college would do—the complaint is, that having done so much, and because she has kindly done so much, the Univer-

EDUCATION OF THE PEOPLE-THE NATIONAL SOCIETY. (From the Morning Herald.)

The progress made in its noble "quest" by the National Education Society is very cheering. Already does the sum collected amount to 125,000l.; the subscriptions are increasing what means the claim to cast off British law, but a power to enforce laws which may—nay, which must, in a very brief time, be at open variance with those of Britain?

Call these Dublin prosecutions what you will—whether they end in acquittal or conviction—every one sees without the help of parchment forms or speeches to evidence, or charges from the bench, that the object aimed at by the agitators, whether it be headed, the transfer of the meaning the part of the meaning to the part of the part o at the rate of 400% a day; and, independently of the large adsmall sums, or are without the reach of the machinery of the by the chief agitator himself, and brutally affirmed in a formal address to Her Majesty, that "the people of Ireland know and feel that they have a deep and vital interest in the weakness and adversity of England."

That these prosecutions may fail, is, as we have before said, possible enough. for even without the slightest error in their extend and improve popular education, not only in the manuextend and improve popular education, not only in the manufacturing and mining districts, but in agricultural parishes, in commercial and sea-port towns, and generally throughout the country." How forcibly do the circumstances which have brought about this result call to mind the beautiful observation

Not six months have passed since this vast change has taken place. It is impossible, we conceive, for the most deadened, hardened, dull, sceptical, or obtuse, to mark this mighty moveceeded the bounds of a passive noncompliance, in a tone which the most fierce and active hostility could hardly justify.

Amount assault those whose mild opposition has scattery to the most fierce and active hostility could hardly justify.

Amount assault those whose mild opposition has scattery to the most fierce and active hostility could hardly justify.

nisters. The sum total of the persecution charged upon him amounts to this—a simple use of discretionary power, which is vested in the least gratifying circumstances accompanying it. That this great work should be the labour of the Church of England is the least gratifying circumstances accompanying it. vested in all owners of property, and which would, we think, be best exercised in accordance with the conscientious principles of the work itself, a subject for the most lively gratulation. A national education, founded on a religious basis, would be the work itself, a subject for the most lively gratulation. A national education, founded on a religious basis, would be the work itself, a subject for the most lively gratulation. ples of the possessors. And this use we are surprised should be denied by any who profess to regard scruples of conscience, and clarge of the possessors of and clamour for freedom of opinion.

But the charges—absurdly trivial as they are when compared with the presence of the charges and the charges and the charges are with the presence of the charges are with the presence of the charges are But the charges—absurdly trivial as they are when compared with the parade of declamatory indignation which preceded them far from giving a general refusal to applications for sites, the

Colonial.

most eventful pages of her history, and it is on that genuine spirit, and on their good sense that I rely, in the position that my duty has required me to assume, and from which nothing shall move me as long as I continue to possess the confidence of those who, like the Yeomen of Lennox and Addington, are pirit, and on their good sense that I rely, in the position that no did not hing the position that no did not have me as long as I continue to possess the confidence of those who, like the Yeomen of Lennox and Addington, are featly to give me their cordial co-operation in my honest endeatours to promote the welfare and happiness of Canada, and to which we form a part, and to which we are bound by reciprocal benefits and mutual affection.

Reply to the St. John's and Christieville Address.

Reply to the St. John's and Christieville Address.

Accept, Gentlemen, my hearty thanks for your loyal address;

I defined to the tenor of his instructions, which induced Lord (Falkland to make an appeal to the country, and to be guided by the result in the choice of his Ministry.

Whatever may be the consequences of the resignation of the council of Canada—whether the justice of the council of the enoise of his Ministry.

Whatever may be the consequences of the resignation of the becentive Council of Canada—whether the justice of the council of the devermor General will be equiesced in by all parties, and he be enabled to carry on the footenment with the present Assembly—whether it will be at the council of the Canada—whether the justice of the Canada—whether ready to give me their cordial co-operation in my honest endeavours to premote the welfare and happiness of Canada, and to strengthen our connection with that mighty empire of which we form a part, and to which we are bound by reciprocal bene-

With such support from loyal hearts; with the application of patronage to the reward of the public service; with economy in the public expenditure; and with equal justice to all, of

Governor General is requested to communicate to the Legislature, prior to the prorogation, 'that in accordance with the wishes of her Lyal Canadian subjects, her Majesty is pleased to order the next and all future Sessions of the Provincial Parliament to be helder in the conduction of the Provincial Parliament to be helder in the conduction of the Provincial Parliament to be helder in the conduction of the Provincial Parliament to be helder in the conduction of the Provincial Parliament to be helder in the conduction of the Provincial Parliament to be helder in the conduction of the Provincial Parliament to the helder in the conduction of the Provincial Parliament to the helder in the conduction of the Provincial Parliament to be helder ment to be holden in the city of Montreal."

On the same subject, the Toronto Herald has also the fol-

lowing remarks :-"The question of the Seat of Government has at last been settled, we trust finally, by her Majesty's selection of Montreal.
This fact we are enabled to communicate upon undoubted authority direct from Kingston, despatches to that effect having been received, per Hibernia, by his Excellency the Governor General. After the strong opposition made to Montreal by the Upper Canadian members, when this subject was under direction in the Assembly, this approximant must of course discussion in the Assembly, this announcement must of course be most unpalatable, and not only to them but, we believe, to the great majority of the people of Upper Canada. But knowing, as we well know, the firm loyalty of that majority, and their dutiful allegiance to her Majesty's prerogative, we are at

RESPONSIBLE GOVERNMENT.—We continue our Extracts of the letters of the correspondent of the Montreal Courier, subscribing himself "Justitia":—

The reason assigned by the late Ministry for their resigning. The late Ministry declared that they had resigned because The late aunistry declared that they had resigned because the Governor, in making appointments without consulting them, had violated a principle of Responsible Government.—

Aware, however, that the assertion, without demonstration, would be inefficient, they endeavoured to explain it by stating that, as they were supposed to make all appointments, they thus were held responsible for certain acts which were not their own. This reasoning is invalid; for, such appointments, if of their own partisans, could create no difficulty,—and if of persons not their partisans, would not be imputed to them. Beside the Governor's Constitutional right to appoint to extra-ministerial Offices, a very little reflection will convince of the expediency of his so doing. When one party occupies all offi-ces, to the total exclusion of the other, a fierce hostility is engendered, which, amongst a population so heterogeneous as ours may produce very undesirable consequences; but when some of the excluded party is introduced into the minor offices, it has a tendency to diminish that fierceness,—gives to a Ministry an air of liberality,—and shews that the Governor's paternal care extends to all classes. The peculiar character and principles of those now excluded, enforce this argument of expediency they being of that class which Her Majesty has publicly and formally thanked,—no very valid reason, one would think, for their exclusion. Our excellent Governor has remarked this Manufactured of the finest quality of Satin Damask, and with exclusion,-surveyed it with a sigh,-contemplated it with sympathy,—and endeavoured to mitigate it by appointments in which he may be deemed impliedly thus to address the excluded: "I know your value and I feel for your situation; I cannot do much for you now, but I do all I can; if you are as loyal as you profess, and as I believe you to be, you will un-murmuringly submit to circumstances which are necessary for the repose of the Empire, and to exempt Old England from

MR. ISAAC BUCHANAN.-This gentleman, who describes himself as a Moderate Reformer, has published a letter strongly denouncing the conduct of Mr. Baldwin and the late Executive Council. We regret our confined limits prevent us from presenting Mr. Buchanan's letter to our readers.

> NOVA SCOTIA. (From the Halifax Times.)

RESIGNATION OF THE EXECUTIVE COUNCIL OF CANADA DISSOLUTION OF THE ASSEMBLY OF NOVA SCOTIA.—The dissolution of our Assembly, and the resignation of the Execu-tive Council in Canada, spring from the same cause, and are events which have grown out of the features which Responsi-bility. It of the truth spoken by the same wondrous creation of the poet whose language we quoted above—

"There are more things in Heaven and earth—
Than are dreamt of in your PHILOSOPHY."

After witnessing what has taken place, we cannot entertain a suspicion of the certain accomplishment of the glorious end contemplated. To doubt were invited. as the best guarantee for the preservation of the rights of the people against the encroachments of a party Council—the other, the self-styled Great Liberal Party, seeks, after the practice in the United States, to govern through a party, the heads of which should have the whole public patronage at their disposal, for the purpose of rewarding their adherents, and gaining over or corrupting a majority in the Assembly, to carry all their measures. gaining over or corrupting a majority in the Assembly, to carry all their measures.

It need not, we are sure, be impressed upon the people of Nova Scotia, that the British Constitution recognises no party—that the divisions in Great Britain into distinct political parties prove sometimes more prejudicial than otherwise to the interests of the Company, on Monday the Fifth day of February next, at 12 o'clock, noon, for the purpose of electing Directors to serve during the year next ensuing that day.

By order.

that the support or opposition to them should turn upon their own merits or demerits. It must, we are sure, be as well un-derstood, that there is a vast difference between the government

your approbation of the conduct which I have pursued.

Adopting the Resolutions of the House of Assembly of the das September, 1841, as my guide, and bent on carrying on the Government on the principles of responsibility which have hen practically established in this Province, as far as may be possible consistently with our inviolable relations as a colony possible consistently with our inviolable relations as a colony by a possible consistently with our inviolable relations as a colony by a possible consistently with our inviolable relations as a colony by a possible consistently with our inviolable relations as a colony by a possible consistently with our inviolable relations as a colony by a possible consistently with our inviolable relations as a colony. The second of the constant of the constant of the constant of the public and the control of the constant of t injustice by the Conservatives, were the principal reasons ined to the tenor of his instructions, which induced Lor

—Accept, Gentlemen, my hearty thanks for your loyal address; for your favourable opinion of my views and proceedings; and for your cordial assurance of support to her Majesty's Government.

Well as a secret form lord by the support of the entire British hat His Excellency will have the support of the entire British hat His Excellency will have the support of the entire British of patronage to the reward of the public service; with economy in the public service; and with equal justice to all, of every race, creed, class, and degree, f. will not cease to hope, however inconpetent my own humble efforts may be to produce so great a result, that the blessing of the Almighty will grant to this favoured land prosperity, harmony and happiness.

REPLY TO THE ADDRESS FROM THE TOWN OF LONDON.

Accept, Gentlemen, my cordial thanks for the assurances worthy of British bearts; and of your support in my endeavours to uphold British principles and British supremagn in this Province, by making my administration of the Government shall cases of its inhabitants, without exception or distinction; a course from which no opposition, founded on artful misrepresses on the banks of your Thames, will ever accounter the opening of the Session, that all controversy upon the subject may be finally set at rest. Such a declaration as a classes of its inhabitants, without exception or distinction; a course from which no opposition, founded on artful misrepresses the prosperity of your London, and for happiness on the banks of your Thames, will ever accounter the pany, my heartfelt thankfulness for the confidence which you repose in my honest intentions.

REPLY TO THE ADDRESS OF THE TOWNSHIPS OF TAX as a furnishing strong proofs of the great consideration which he had evinced towards the Council in the distribution of the Patronage of the Crown.

He had a this aspent the domination of a party, not of a press, which we doubt don't is intention. In several counties the dentity, 1, Thomson, M. A., Richardson, J. B. R., Small, J., Thomson, W.—It Porn is—Acceptable, M. A., Richardson, J. B. R., Small, J., Thomson, W.—It Porn is—Crombie, E. M. A.—2nd Forn:—Whether the Government that it will be done at the opening of the Session, that all controversy upon the question, and the rights of the ground the rights of the prospective of the Crown and the rights of the ground the rights of the country. All Form:—Crombie, E. M. A.

HY. PATTON, Secretary. Rectory, Kemptville, Dec. 4, 1843.

Unper Canada College. THE CHRISTMAS VACATION will terminate on January 8th, 1844. JAMES DUFFY.

Toronto, Dec. 29, 1843.

MATHEMATICS, &c.

PERSON who is qualified to teach the MATHEMATICS LAND SURVEYING, and MECHANICAL DRAWING, is desirous of having a few Pupils on moderate terms. He can have satisfactory references to his last employers.—Apply to Thos. Champion, Esq. 144, King Street, Toronto. 1st January, 1844. 338-tf

338-2

PORT HOPE SEMINARY,

CONDUCTED BY HRS. AND MISS RYLEY, WILL RE-OPEN on Monday, January 15th, instant, References are kindly permitted to the following gentlemen:—Rev. J. Shortt, Port Hope; J. T. Williams, Esq., gentlemen: Rev. J. Shortd, Fort Hope; J. T. Williams, Esq., M.P.P., Port Hope; D. Smart, Esq., Port Hope; C. Hughes, Esq., Port Hope; Edw. Hill, Esq., Port Hope; G. S. Daintry, Esq., Cobourg; Edw. Clark, Esq., Bond Head.

MRS. and MISS RYLEY avail themselves of the present 20th, 1844. opportunity to thank those friends who have patronized their establishment, and hope, by a constant and vigilant attention to the improvement and happiness of their Pupils, to receive a continuance of their support.

Parsonage House, Jan. 2, 1844.

ARTICLES OF

CHURCH DECORATION. THE SUBSCRIBERS have now on sale the following articles of Church Decoration: Double Damask "Fair Linen Cloths for the

Communion Table," Of appropriate pattern, and following sizes: 7 × 10 or 8 × 14 price£2 2 6 \$\frac{1}{4} \times \frac{1}{4} White Linen Communion Cloths,

a more full and elaborate pattern, in following sizes: ₹ × ♀ or ♣ × ♀ price£3 0 0 ₹×12 " 3 15 0 Cloths for the Communion Table, Of suitable pattern, manufactured of Ingrain Woollen Damask

The colour is permanent, and it may be washed by the ordinary process, without injury to the texture: 7 × 10£2 2 6. 7 × 14£2 17 6. A similar article to the above, but made of a mixed material of Pale Yellow Linen Thread and Ingrain Crimson Wool, the ground of the cloth being Crimson, and the pattern Gold

lour. This article will also bear washing without injury

to the texture or colour: 7 × 12£3 15 0. 4 × 14£4 10 0. A cloth exactly similar to the above, except that the materials are Ruby and Gold Silk, instead of Woollen and Thread: ⁷/₄ ⋈ ¹/₂£8 10 0.

Napkins, To cover the Paten and Chalice, made of the finest White Linen Satin Damask. These are quite plain with the exception of a rich emblematic border, composed of alternate Mitre and Croziers, with the sacred Monogram and Eastern Cross:

24 inches, 7s. 27 inches, 7s. 6d. 12 yard, 10s. 6d. Rich Cloths for the Communion Table, of Velvet and Gold embroidery, can be procured from England to order, at prices varying from £20 to £60 cy., according to size, pattern, &c. H. & W. ROWSELL, 163, King Street.

Toronto, January 4, 1844. COBOURG HARBOUR COMPANY.

By order. W. H. KITTSON, Secretary. Harbour Company's Office, Cobourg, 1st January, 1844.

BRITISH AMERICA

Gram., Exercises, Phædrus:—) Warren, J. Thomson, W. (ferè æquales.) Small, G., Harper, W.—2nd Form:—(L. Gram., Exercises, Valpy's Delectus:—) Crombie, M. M. A., Boss, D. P., Richardson, E., Bell, W.—1st Form:—(L. Gram., Exercises, V. Delectus:—) McMahon, H. D., Kidd, W., Kidd, H.—Prep. Form:—(L. Gram., Accidence of:—)

M. A., Small, G. E., Ross, D., Harper, W .- 2nd Form :-Richardson, E., Crombie, M. M. A., Beard, G., Kidd, W.— 1st Form:—McMahon, H. D., Kidd, H., Webb, J. H., Bell,

VI. ENGLISH GRAM.—4th Form :—(Parsing and Construc-VI. ENGLISH GRAM.—4th Form:—(Parsing and Construction:—) Crombie, E. M. A., Richardson, J. B. R., Small, J., Thomson, W.—1st Form:—1st Div.:—(Rec. of, Queson:—) Crombie, M. M. A., McMahon, H. D., Kidd, W.—2nd Div.:—Richardson, E., Kidd, H., Beard, G.

IX. Reading—Orthography & Orthogry.—4th Form: SINGING AND THE PIANO FORTE.

—Crombie, E. M. A., Richardson, J. B. R., Small, J. War-

J., Richardson, E., Harper, H., Small, G. E.—2nd Form:—
Beard, G., Ross, D., Crombie, M. M. A., Bell, W.
XII.—Scripture—Ques. on.—4th Form:—Crombie, E.
M. A., Richardson, J. B. R., Small, J., Warren, J.
XII. Recitations—English and Latin.—4th Form:—
Crombie, E. M. A., Small, J., Richardson, J. B. R.—3rd
Form:—(Eng. Prose and Poetry—Dialogue:—)Warren, J.
Thomson, W., Crombie, M. M. A., Small, G. E.—2nd
Form:—Camper, W. McMahon, H. D., Boss, D. P.:

Form :- Cooper, W., McMahon, H. D., Ross, D., Richard-Son, E. XIV. CONDUCT.—All the pupils of the School stand enrolled

for general good conduct during the year.
M. C. CROMBIE, Principal, T. G. S.

N. B .- The Christmas Vacation will terminate on the 7th of January, 1844.

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December 1, 1843.

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Toronto, Oct. 7, 1843.

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Ladies attended at their residence, Cobourg, November 21, 1843. DR. PHIMROSE.

DR. HAMILTON.

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Rector or other Incumbent of any Church or Living, are now ready, and may be had by application to the Secretary of the Lay Committee of the Church Society of the Diocese of

WESTERN CANADA

CHURCH OF ENGLAND DIOCESAN PRESS. THE Subscribers to this Association are requested to pay into the hands of the undersigned, or of Messrs. H. & W. Rowsell, Toronto, or (where more convenient) of the Editor of The Church, an Instalment of Five per cent., or Five Shillings

H. J. GRASETT,

Toronto, 12th Dec., 1843. BIRTHS. In this town, on Sunday, the 30th Dec., Mrs. W. C. Trim-

Secretary and Treasurer

At Brantford, on Thursday the 28th instant, by the Rev. J. C. Usber, Samuel Sowden, Surgeon, to Elizabeth, eldest daughter of Mr. Simpson, farmer, both of Paris.

Letters received during the week ending Thursday, Jan. 4: et.
335
Lord Bishop of Montreal; Rev. G. Milne, rem.; Lord Bishop of Toronto; H. C. Barwick, Esq., add. sub.; P. M. Simcoe; Rev. T. Creen; Rev. Ernest Hawkins; Rev. J. C. Usher, rem.;

Toronto, Dec. 12, 1843.

-Prep. Form :- Foster, J., Cooper, W. E., O'Higgins,

Toronto, Dec. 29th, 1843.

EDUCATION.

December 1, 1843.

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mber of may be Fulling and Clothing Works, Merchant's Shop, Potashery, Warehouses, Cooper's Shops, and a number of Dwelling-houses.
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Brockville, 10th Nov. 1843.

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Toronto, at the Society's House, 144, King Street, Toronto. December 12, 1843.

per share, upon the amount of their respective shares, on or before the 10th of January next. By order of the Managing Committee,

lett, of a daughter. On the 22nd inst., at Bonshaw, Yonge Street, the lady of the Hon. Æmilius Irving, of a daughter. MARRIED.

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June 8, 1843.

Toronto.

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June 8, 1843.

(From the Standard.)

Coward College (London,)
Western College (Exeter,)
Rotherham College, Highbury College

Hackney College, Spring Hall College,

possible, it is premature to attack the elder Universities to bring them down, as it were, to the London level, instead of raising the London establishment to their proud elevation.

Meanwhile the direction that complaint has taken, holds out

which Shakspeare puts into the mouth of the meditative Dane :-"There is a Providence which shapes our ends, Rough hew them how we will!" A partial, though great good, was sought to be effected through the medium of the legislative council of the nation The prejudices or the bigotry of party defeated the attempt-This apparently untoward result was deplored, as certain to secure the continuance for years of that fearful state of society in the expressed. The Free Church people started with a precocious cupidity of martyrdom. They believed themselves to be persecuted, they desired to be persecuted more; their day-dreams were of the persecuted more; their day-dreams were of the persecuted more; the extrawere of persecution, oppression, and humiliation: in the extravagance of their propensities for suffering they forgot the lapse
of ages and the temper of the times; they lived over the past
in imagination until they could think of nothing else but tor-They regarded themselves as suffering Cameronians,—the members of the government and the legislature as a set of Gallies and Louisedales. ed public sympathy, but there is every probability that the blessings of a Church of England education will, before many

tion. A national education, founded on a religious basis, would

After a while, Charles Lever was so far recovered as to leave his sick room, and mix with the good and hospitable family under whose roof the providence of God had brought him. He joined in their family prayers, and conversed often with his worthy host on religious subjects. Franklin was a true member of the Church of Christi; at the same time he was a real Bible Christian. If he had not been the one, he would not have been the other. He was one who walked calmly onward under the guidance of the Church. He loved her sacraments and ordinances, and reverenced her ministers; while he drew continually fresh streams of grace from the fountain-head, and daily read the holy Scriptures, as the standard of and daily read the holy Scriptures, as the standard of of any country endowed or established a Church, it tion was postponed till 1842, when the Ode was perlife and doctrine. And it was the harmony and identity between the teaching of the one and the other, which gave him a sure confidence that he was walking to be the signal of all its members to desert any location was far away earning his confessor's crown in another hemistree away earning his confessor's cro in the right path.

his illness. John was an altered man; his spirit was subdued, and his pride and obstinacy of heart were be left destitute. You may think otherwise, and the invitation of the high-minded Bishop of New cially to every true-hearted member of the Church, for and almost hopeless condition of his only son, whom, not with standing their differences he will leved with the state is the true Church, and vessel—illness ensued he was obliged to tarry he.

But what I contend for is, that the Church, which, voyage, when already near Sydney, he broke a blood-property of the true Church, and vessel—illness ensued he was obliged to tarry he. broken by his misfortunes. The imminent danger notwithstanding their differences, he still loved with a if not joined with the state, is the true Church, and vessel-illness ensued-he was obliged to tarry befather's fondness; the disgrace which might have that to which we should be joined, does not cease to hind at Sydney; at last he sailed again and reached befallen him; the dreadful thought that, but for God's be the true Church by being joined to the state. New Zealand, where for a few months he lingered, mercy, he might have suffered on the gallows with the There is nothing in its altered condition, even though till, in the beginning of the present year, his pure life rest of his companions, (and if such an event had hap- we may individually object to the arrangement, which ended. In the spring of 1842, after he had left his pened, John Lever had just that sort of sensitive spirit that he would never have held up his head again,) -all these things weighed upon his mind; and sober in great danger. reflection forced upon him the conviction, that he himself had been the principal cause of his son's dis- evidence of the necessity of keeping to the Church and most honourably; but those who knew him merely grace and misfortunes; that the way in which he had is this—that God's ordained ministers alone can show as the successful candidate for University honours, Donations and Subscriptions will be received by any member trained his youth had, as a natural result, led to all the that they have received any commission to administer the and the poet, knew but little of the man. In him sad consequences which had followed. He called to holy sacraments. We are taught that the sacraments were truly fulfilled the beatitudes; for he was med mind how he had taken a pride in his son's cleverness, are "generally necessary to salvation"; we are sure and merciful, and poor in spirit, and pure of hear, rather than his obedience; how he had taught him to that priests, who are lawfully ordained by the bishop, and a peacemaker, and withal stern and resolute cavil, rather than submit; and encouraged in him a can administer them to us; but we have no reason to doing whatsoever he thought right. As a friend and proud, rebellious, self-willed spirit. He remembered believe that any other person can; nay, rather, there a companion he was most delightful—gentle and well his son's declaration: "If you choose to leave the is great reason to doubt it. See, then, the position quiet, ignorant of puritanic pride and morosenes, church, why may not I choose to leave the chapel?" in which the Dissenter places himself and his children. learned and modest. His conversation flowed on n The words recurred again and again to his mind, and There is no certainty whether they have ever been a mild and melodious stream, enlightened with an he became conscious that his own example had been baptized, or have ever partaken of the body and ever playful and poetical imagination, and hallowed mainly instrumental in bringing about the unhappy blood of Christ. If they have joined in any such by a deep and unobtrusive piety. After a residence series of events which had befallen his family.

stead of reminding him of his former obstinacy, he led serious does the matter appear. him on in his present train of reflection. Lever was very indignant against the Socialists, who had first occurred to me, especially of late. I left the Church Whytehead. Here he resided more than a year, deseduced his son from his religion. Franklin pointed from very wrong motives; partly, if I remember right, voting himself to the duties of his office with such asout to him that not a single Churchman at Laxington because I did not like the preacher; but principally, siduity, that this, combined with the relaxing climate, had joined the Socialists, at least not one who had as I now perceive, because I was wilful, and liked to did his health (never robust) serious harm. This, regularly attended the ordinances of the Church.

"But," said Lever, still retaining his habit of argu- go back to it. ing, though exercising it very differently from his for-

he must obey God rather than man. If the Church with you next Sunday to church, Franklin. bids him bow down to images, or worship saints, he must not obey, because God's law plainly forbids it. lin; "and I am most happy to shake it as a fellowus, and much prayer for God's assistance would have give to another?" been needed. Happily God directed the bishops and "Say on," said Lever. "I know I have been the corruption of popery, so that our forefathers had | ticularly from you." a straight path to pursue. The reformers of the | Franklin .- You talk of going back to the Church, the ancient Apostolic Church for their guide, and that, in the ancient Church, the return of one who brought our doctrine and discipline into conformity had separated himself from her communion was not corruption, but retaining whatsoever was agreeable to generally some public penance and humiliation?-

no particular fault to find with her discipline.

eighteen hundred years." to say against the form of discipline used in the ask Mr. Morton's permission to partake of the holy Church. I have always thought that the Church was communion the next time it is administered." at liberty to have bishops and priests, if she pleased.

Franklin.—Certainly I do; it admits of satisfactory proof—as Mr. Morton has often shown us, from the wife, having obtained a formal permission from Mr. Holy Church. the same as that which was established by the Apostles were again received into communion with the Church. in the Churches which they founded. It agrees entirely with what we find in Scripture, and is further confirmed by the universal consent of history; therefore I consider that we are not at liberty to change it. Besides, the ministers of the Church alone can show that they have received any authority to administer

heard our preacher speak of it; therefore cannot con- This makes it still more incumbent on those who are acting:tradict you, if I wished. But I was going to observe knew and who loved "that high-souled young priest

to do with the Church of England; and I cannot call distant lands, when they might have sat down in ease to mind any other text which alludes to the subject.

Franklin.—Do you not think that prophecy clearly.

Thomas Whytchead was born at Beverley, in Franklin.—Do you not think that prophecy clearly

J. Lever .- Certainly that passage seems to apply

ceremony, it may have been a mere mock-sacrament; of several years at S. John's College, loved and che-Humbled by these reflections, he was no longer too not only ineffectual for the conveyance of grace to the ished by all who knew him, he yearned after a sterner proud to consult with his old friend, but anxiously soul, but highly offensive to God. Therefore, though life, and more responsible duties, than a college fdsought his advice. Franklin well remembered the time a Dissenter differs so slightly, or though he does not lowship without college office afforded, not deeming when he had warned him of the danger of his course, differ at all, in doctrine from the Church, yet in that a sufficient fulfilment of his ordination vow. A and had prophesied that the day would come when he leaving the communion of the Church, there is reason friend having taken the College living of Freshwater, would discover his error; but he was too wise to taunt to fear lest he may be cutting himself off from the in the Isle of Wight, he accompanied him thither, as his fallen and contrite friend, though at the same time means of grace which God has provided in his holy we have before stated, in the capacity of his curate, too charitable not to speak plainly and openly. In- sacraments. The more one thinks of it, the more deserting the literary ease of a college life, and the

have my own way. This objection against the Church | combined with doubts which began to perplex him as "Look at Mr. Morton's congregation," said he; being joined to the state never occurred to me till it to how far non-residence was consistent with the "there is not a sheep missing from the fold. We was put into my head by others, and I confess I never statutes of his college, determined him to return to know what we have to trust to; we keep to our Church | could see the force of the argument; though, as I had residence, and herein he displayed his disinterested from principle. We believe that God has established chosen to leave the Church, it was necessary to have nobleness of heart; for, doubting how far he had a Stainforth, in ditto, ditto it for our guidance and support, and do not consider some arguments to bring forward, you know; and for right to be a non-resident fellow, he refused to enjoy Hon. & Rev. R. Cust. ourselves at liberty to desert God's institution. When a man who has made up his mind to stick to his point, a the income of such, and devoted the year's fellowship Cheadle a man once takes it into his head that he may choose bad argument will serve as well as a good one. How- to the manufacture of a splendid brass eagle lecern his own religion, what is there to hinder him from ever, I have lately thought over these things, and for S. John's College Chapel, where it stands, and T. H. B. Bund, Esq., choosing one form of error any more than another, seen them in a different light. What you have said may it ever stand, a memorial of a loved brother and according as his ignorance or fancy may lead him? confirms me in my resolution, and if I was wrong in a bright ornament of that noble and religious house, He may be a Dissenter to-day, a Socialist to-morrow." leaving the Church, it is clearly right that I should the holy confessor taking his rest beyond the sea.

mer practice, "what if the Church bids us do what is eagerly; "let us make up our minds at once. And had best be related in his own words, contained in a mer practice, "what if the Church bids us do what is contrary to God's law, or teaches us what is contrary to God's law, or teaches us what is contrary to God's law, or teaches us what is contrary to God's law, or teaches us what is contrary to God's word?"

"My dear —: I have scarcely five minutes to bors see that we are not ashamed to do what is right?"

"My dear —: Well as I have as good as usade up my write a few lines to you, but I should not like to leave.

"The contrary to God's law, or teaches us what is contrary to God's law, or teaches us what i "In that case, which happily is not our's, a Christ- J. Lever. — Well, as I have as good as made up my ian is placed in a very different position. Of course mind, it may as well be done at once. So I'll go

"Give me your hand, Lever," said Joseph Frank-But this is not a case with which we in this country | churchman again. Only will you allow me," said he, are at present much concerned. If we had lived three still keeping hold of his hand, "will you allow me to hundred years ago, it would have been a great trial to add a few words of advice, such as one Christian should

pastors of his Church in this country to purge away wrong, and am not too proud now to take advice, par-

English Church took the Bible for their standard, and and right glad am I to hear it. But do you know with them; not destroying, but restoring; removing accomplished without earnest seeking of pardon, and Scripture, and the practice of the primitive Church." Such customs are not kept up in these days-at least J. Lever .- I admit that the doctrines of the Church | not in our own Church -- the more's the pity. Still, of England are according to holy Scripture, and I have I think, my good friend, that a return to the Church, after so long a separation from her communion, should "Fault!" said Franklin, interrupting him; "is it not be looked upon as the mere walking into a pew body, walking through the gay giddy world as one only that you do not find fault? That is scarcely a in the parish-church instead of the meeting-house. suitable expression, my good friend, to use with regard Though no public penance is required, yet you will God helping me, to do the same, and then we are one to a system which has been handed down from the do well to kneel before God, and seek His forgiveness though sixteen thousand miles of sea roll between us. Apostles, and has existed by God's providence for with tears and humiliation."

"I will, I will, Joseph," said Lever, with more J. Lever.—Well, I only mean that I have nothing emotion than he had yet shown. And I will send and lask Mr. Morton's permission to partake of the holy

"Which I am sure he will willingly grant you," You, on the contrary, believe them to be of divine in- said Franklin; and I think it will be a very proper way of showing your repentance."

pulpit—that the external discipline of our Church is Morton, accompanied their friend to the altar, and so

THE LATE REV. T. WHYTEHEAD.

(From the English Chnrchman.)

The Church has recently sustained a loss which the sacraments, which are generally necessary for few are aware of, and which still fewer can apprecisalvation.

J. Lever.—Well, I dare say that you are right, I are the noblest minds often those who have made the least display on the giddy scene of human fame, heard our preacher speak of it; therefore cappet contains the promote the endowment of a Bishoprie in the Province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extracts from the Second Report of the Archimeter than the province of New Brunswick, earnestly request attention to the following extr that what we Dissenters object to, is the establishment of the Church. We find no precept in the Bible that the Church should be established by law.

Franklin.—Do you find any precept that forbids it?

I have a We have a feet that find solve the church of S. Cuthbert and S. Boniface has an acknowledged; and as a proof of the interest excited in the church of S. Cuthbert and S. Boniface has an acknowledged; and as a proof of the interest excited in the church of S. Cuthbert and S. Boniface has an acknowledged; and as a proof of the interest excited in the church of S. Cuthbert and S. Boniface has an acknowledged; and as a proof of the interest excited in the church of S. Cuthbert and S. Boniface has an acknowledged; and as a proof of the precious in the precious forms and acknowledged; and as a proof of the precious forms and acknowledged; and as a proof of the precious forms and acknowledged; and as a proof of the precious forms are the find to be stablished by law. J. Lever.—Why, no, I cannot say that we do. on the say the say that we do. on the say the say the say that we do. Our Saviour said to Pilate, "My kingdom is not of legion of confessors, humble and pure and holy and this world;" but I do not see that that has anything self-denying men, that bore the cross to rough and sed his opinion in favour of such a measure, while the

Franklin.—Do you not think that prophecy clearly points to the maintenance of the Church by human laws, which is the same thing as an establishment, where it declares that kings shall be its nursing-fathers, and their queens its nursing-mothers? [Isaiah xlix.23.]

J. Lever.—Certainly that passage seems to apply Thomas Whytehead was born at Beverley, in by gaining, in the following spring, the first Bell shop, as soon as a clear revenue of 1000l. a-year has very much to the existing state of the Church in Eng-land, though not so clearly as to make it imperative.

| Scholarship (two scholarships annually given, from a loen permanently secured. "A capital sum, therefore, of 30,000%, will be required." land, though not so clearly as to make it imperative.

Franklin.—Surely it is imperative on every king

scholarship (two scholarships and and grant of the contributions, which had only commenced in New year, after an examination in both classical and mature of the contributions, which had only commenced in New year, after an examination in both classical and mature of the existing state of the children of the contributions of the contributions, which had only commenced in New year, after an examination in both classical and mature of the children of th or ruler, as it is on every other individual Christian, to use all his power and influence for the extension of God's kingdom upon earth. How can it be right for kings and governors to withhold their influence in the promotion of Christ's true religion, when every the Christian is called an to do his attract at examination in oth classical and match to the date of our last despatches, to 2150/, but a much larger sum was expected; and the Bitansian in oth classical and match to use all his power and influence for the extension of the Hulsean prize, for the best English essay on a given theological subject, a most honourable achievant of the Church, recommending a collection in aid of the endowment fund, in every Parish and Mission of his diocese.

The University of the Church, was a pastoral letter 'to the Clergy and Lay Members of the Church, recommending a collection in aid of the endowment fund, in every Parish and Mission of his diocese.

"Having taken these matters into our serious consideration of the charge of the Church, recommending a collection in aid of the endowment fund, in every Parish and Mission of his diocese.

"Having taken the date of our last despatches, to 2150/, but a much larger sum was expected; and the Bitans of Nova Scotia has addressed a pastoral letter 'to the Clergy and Lay Members of the Church, recommending a collection in aid of the endowment fund, in every Parish and Mission of his Eps and David Parish Parish and Mission of his Eps and David Parish Parish and Mission of his Eps and David Parish Paris other Christian is called on to do his utmost in the say was the Resemblance between Moses and our eratson, and looking to the great urgency and importance sacred cause? And what blame can possibly attach itself to the Church in using all lawful means in her power, and employing the aid of men in their public the Death of his Royal Highness the Duke of Glouas well as in their private capacity for the furtherance cester. He was successful in the same competition lected within the Province, it will only remain for the

would rather place the argument is this: I conceive In January 1837, he took his degree of B. A. acquir- New Brunswick, will make a new effort to provide the RETURN TO THE CHURCH.

(From "Charles Lever" by Rev. W. Gresley.)

After a while, Charles Lever was so far recovered

would rather place the argument is this: I conceive it clearly enjoined in Scripture that all Christians dwelling in the same place should hold, or at least be willing to hold, communion with each other; should his year, having been second in the first class of the willing to hold, communion with each other; should his year, having been second in the first class of the We propose, first of all to recommend to Her Majesought to be the signal of all its members to desert formed in the Senate House while its author was far beneficial and conducive to the spread of divine truth his degree of M.A. and in the following year resigned should prove unavailing for want of a brotherly cooper-Old John Lever often came to visit his son during through the land, and the providing the ordinances his curacy, and returned to residence—but for a few ation at home. deem that the Church is not so free and independent. Zealand, to sail with him as his chaplain. On the such liberal assistance as may at once remove the makes it right or lawful for us to separate ourselves | native land, appeared a beautiful volume of poems, from it; and therefore, by so doing, we place ourselves | the legacy to England and England's Church of her noble son

What has always appeared to me the strongest Such to the outward world appeared Whytehead, prospect of those objects of collegiate and university

As we stated, he had returned to residence, when Hon. Mr. Justice Cole "Oh do, dearest husband!" exclaimed Mrs. Lever, the whole current of his existence was changed—how, N.

England without your hearing from myself the change that has come over my plans and prospects. In two, or at the most three weeks, I expect to sail from Eng- Mrs. call was such as I could not hesitate to obey, that of Mrs. W. P. Wood, ditto 5 0 0 a Christian Bishop going forth on a most noble mis-Lord — had written to — (as the Bishop told Diocese of Winchester: me) to empower him to offer me the living which official circular, that there is now wanting only £4000 to Selwyn by his appointment had vacated: and it seems remarkable how God has knit us for these many years remarkable how God has knit us for these many years together, taking as we did almost exactly the same degree, fellows of the same college, tutors to the same low-countrymen in that land. Those who are willing to pupil, presented with the same living, and now going join in this effort, are requested to put down their name. degree, fellows of the same college, tutors to the same forth on the same mission, or rather, to the same far corner of the earth. We shall seem in New Zealand as in some far chantry of a vast cathedral, while you in England are worshiping in the choir, but all the while the game might result of the Charach Cathelia is while the same mighty roof of the Church Catholic is over our heads as over yours. My dear , we may never see each other more in this world; see Rev. J. Banister. W. Rev. E.C. Woollcombe, that you be abiding a living member of the mystical In great haste. &c.

in the primitive days, as far as may be."

The rest our readers know. We shall never again, till the great doomsday, see him in the flesh; but his spirit liveth, and though his life has been short, and his good deeds therefore few, yet piety and zeal like The next Sunday, accordingly, John Lever and his his will not fail in bearing abundant harvest to God's

English Ecclesiastical Intelligence,

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOR-

EIGN PARTS. Nov. 21, 1843.

BISHOPRIC OF NEW BRUNSWICK .- The committee

"The important Colony of New Brunswick, equal in

of the truth? However, the ground on which I the following year with a poem on the Empire of the Sea; on that occasion he likewise carried off the Brown Medal for the best Greek and Latin Epigrams.

The was successful in the same competition the following year with a poem on the Empire of the Sea; on that occasion he likewise carried off the Brown Medal for the best Greek and Latin Epigrams.

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The was successful in the same competition the following year with a poem on the Empire of the Sea; on that occasion he likewise carried off the Brown Medal for the best Greek and Latin Epigrams.

Toronto, February 23, 1843.

The committee, therefore, confidently appeal to all who

HARRY CHESTER. J. T. COLERIDGE. CHARLES LESLIE COURTENAY. ALEXANDER HALL HALL. JOHN LONSDALE. John Arthur Moore. Stafford H. Northcote. WALTER B. RIDDELL. HENRY TRITTON. W. P. WOOD.

V. KNOX CHILD, Hon. Secretary. 79, Pall Mall, June 28, 1843.

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ry, Good Friday, 1843 Rev. V. K. Child	5	0	

The Committee have much pleasure in giving publi sion, and asking me to go with him and help him. city to the following Proposal, which originated in the

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Worldham	0	10	0		5	0	0	ı
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D. Durell	11	0	0	C. T. Richardson, (from				ı
ong Sutton, by Rev. T.				Friends)	5	0	0	ı
Vincent	1	0	0	G Morris 7				ı
asham, by Rev F. Ellis	2	0	0	D. Haynes, W. M. Cos-				ı
Holybourne, by Rev	-		-	W. M. Cos- ser Titchfied parish				ı
Smith	0	10	0	parish	5	0	0	ł
ord Bolton	5	0		Miss Field, Glastonbury	5	0	0	ı
	10	0	0	Mrs. Hawkins, ditto	5	0	0	
Vorthing, Hants	5	0			9	0	0	
Basingstoke ditto	10	0	0	Rev. Lord John Thynne,	-	0	0	
	10	U	U		5	·	U	
Rev. J. Blatch, Basing-	-	0	0	Hon. and Rev. G. Ne-		0	0	
stoke	5	0	U	ville Greville, ditto	5	0	0	ł
Rev. W. Workham, Es-		10		Rev. J. P. McGhie, Ports-		0		
trop	0	10	6		5	0	0	
Rev. T. Yard, Red Hill				T. Yard, Fsq., Ryde	5	0	0	
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Humbledon	5	0	0	Rev. James Losh, ditto	1	5	0	
Rev. M. W. Mayow	5	0	0	Rev. Thos. Brock, ditto	1	5	0	
Rev. W. Morris	5	0	0	Rev. R. H. Lancaster,				
A. Shaw, Esq	5	0	0	Warnford	2	2	0	
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berforce	5	0	0	Rev. W. Harrison, Privet	2	0	0	
Rev. G. R. Mountain	5	0	0	Misses Tatton, Knuts-	-			ă
Col. Mountain	5	0	0	ford, Cheshire	1	0	0	
Geo. Hakerwell	5	0	0		1	0	0	A
Rev. T V. Fosbery	4	0	0		1		0	
riends	16	0		Miss Sophia Haygarth Rev. C.G. Boyle, Buriton	1	0	0	
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ely and generally dialasea. dvertisements from the City of Toronto, may be left in the hands he Agent of this Journal, Тномая Снамиров, Esq., 144, King St. will be forwarded by him free from the charge of postage to the

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T. BILTON,

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