### Poetry.

THE THREE SONS.

have a son, a little son, a boy just five years old, With eyes of thoughtful earnestness, and mind of gentle mould. They tell me that unusual grace in all his ways appears,—
That my child is grave and wise of heart beyond his childish

I cannot say how this may be; I know his face is fair, And yet his sweetest comeliness is his sweet and serious air;
1 know his heart is kind and fond; 1 know he loveth me, But loveth yet his mother more, with grateful fervency. But that which others most admire is the thought which fills

The food for grave, inquiring speech he every where doth find. Strange questions doth he ask of me, when we together walk; the scarcely thinks as children think, or talks as children talk. Nor cares he much for childish sports, doats not on bat or ball, looks on manhood's ways and works, and aptly mimics all.

He kneels at his dear mother's knee; she teaches him to pray, And strange and sweet and solemn then are the words which he will say.
Oh! should my gentle child be spared to manhood's years like

A holier and a wiser man I trust that he will be;
And when I look into his eyes, and stroke his thoughtful brow, I dare not think what I should feel, were I to lose him now.

I have a son, a second son, a simple child of three;
I'll not declare how bright and fair his little features be,—
How silver sweet those tones of his, when he prattles on my knee. I do not think his light blue eye is like his brother's keen,

Nor his brow so full of childish thought as his has ever been; But his little heart's a fountain pure of kind and tender feeling, And his every look's a gleam of light, rich depths of love reveal-When he walks with me, the country folk, who pass us in the

Will shout for joy, and bless my boy, he looks so mild and sweet. A playfellow is he to all, and yet, with cheerful tone, will sing his little song of love, when left to sport alone.

His presence is like sunshine sent, to gladden home and hearth, to gladden home and hearth, presence is like sent, to gladden ho comfort us in all our griefs and sweeten all our mirth. Should he grow up to riper years, God grant his heart may

As sweet a home for heavenly grace as now for earthly love! And if beside his grave the tears our aching eyes must dim, God comfort us for all the love that we shall lose in him!

l have a son, a third sweet son; his age I cannot tell; For they reckon not by years and months where he is gone to

To us, for fourteen anxious months, his infant smiles were given, and then he hade farewell to earth, and went to have in heaven. I cannot tell what form his is, what looks he weareth now, The thoughts that fill his sinless soul, the bliss which he doth

numbered with the secret things which God will not reveal. But I know (for God hath told me this) that he is now at rest, ere other blessed infants be, on their Saviour's loving breast; know his spirit feels no more this weary load of flesh, But his sleep is blessed with endless dreams of joy for ever fresh. know the angels fold him close beneath their glittering wings, And soothe him with a song that breathes of heaven's divinest

I know that we shall meet our babe (his mother dear and I) Where God for aye shall wipe away all tears from every eye.
What'er befalls his brethren twain, his bliss can never cease;
Their lot may be Their lot may here be grief and fear, but his is certain peace. It may be that the tempter's wiles their souls from bliss may sever:

But, if our own poor faith fail not, he must be ours for ever.

When we think of what our darling is, and what we still must be:

When we muse on that world's perfect bliss, and this world's Misery; When we groan beneath this load of sin, and feel this grief and

0! we'd rather lose our other two than have him here again.
REV. J. MOULTRIE.

ON THE ROMISH WORSHIP OF THE BLESSED VIRGIN. (From the Irish Ecclesiastical Journal.)

The tendency of the teaching of Romanists to sub-Christ? (1 John, iv. 3, and 2 John, 7.) And is it Affair, pp. 142—3. Possible to conceive any thing more likely to prepare than a system, which, with daring impiety and proneness, has transformed the fundamental doctrine of was to the primitive disciples of our Redeemer) a liing and tangible witness of the truth of His human

VX.

En.

French Edition, and enlarged with a Chapter for ever.

been quoted in the foregoing papers:

amiable Virgin to an officious friend who goes to glean ment of my torments in purgatory—the divine Jusannable virgin to an omeloas field and of St. Thomas particularly, that the blessed Virgin in the field, for the benefit of the proprietor; who gathers up carefully the grain the reapers have left, and I should suffer in duration. A few masses would now has obtained for several who died in the state of morting the several who died in the s leaving it on the earth, for the nourishment of the promise not to forget you in heaven.' ters, who are the labourers whom God sends to gather this request, and some days after, the soul of Mary Odoard, who lived in the ninth century, relates, that with derision, and said, that every Jew ought to read the New in his harvest, abandon the care and conduct of sin- again appeared, shining like the sun, and testifying ners, whom they consider incorrigible: sometimes her gratitude. 'Paradise is opened at length to me,' mire of their vices, until they become a prey to the pp. 47-48. With thoughts about this world of ours, and thoughts about devil, whom Jesus Christ compares to the fowls of the

"Mary alone, the mother of grace and mercy, rejects not the sinner, when they implore her commiseration, even in the inflated a special devotion, obtained, that the state of flat displayed as ratio, where I had opportunity and lessure to give lessons in the state of flat displayed as ratio, where I had opportunity and lessure to give lessons in the state of flat displayed as ratio, where I had opportunity and lessure to give lessons in the state of flat displayed as ratio, where I had opportunity and lessure to give lessons in the state of flat displayed as ratio, where I had opportunity and lessure to give lessons in the state of flat displayed as ratio, where I had opportunity and lessure to give lessons in the state of flat displayed as ratio, where I had opportunity and lessure to give lessons in the state of flat displayed as ratio. ing hand to them, as soon as they invoke her assistance. She becomes their mediatrix before the Sove- is described as entering into Paradise reign Judge; she calms, she appeases the wrath of the Most High; she inspires them with all that can contribute to their perfect reconciliation; and like a last century was once called about minight, to admimysterious dove, of which the one that returned to the nister the last sacraments to a young nobleman, who ark, bearing an olive branch, was a figure, she informs had just been seized with apoplexy. Vhen he arrived, them that the deluge of the wrath of God is at an end, he found the house all in confusion, the wife distracted, and that they may go and offer Him the sacrifice of a and the physicians vainly employing all the resources contrite and humble heart.—Think well on it."—Mans of their art, on an invalid, with no moe than the sem-

mly Affair, pp. 137-8. merciful than Christ, and saves those whom the master the priest went to offer a votive mass of the Holy Virof the family thought nothing about, and whom He would gin, for the sick person, in the next clapel; and glory have left to perishin their sins. But it may be doubted, for ever be to God and his blessed Mother, it was whether even this blasphemy is so mischievous, as the scarcely finished, when a servant came to tell him that notion which it is really intended to convey; namely, that there is no degree of wickedness which can prove prise of this good priest was greatly increased, when destructive to the sinner, provided only he shall re- on revisiting the gentleman, who hal been too well tain,—with or without any definite motive,—the prac- known by his scandals and debaucheris, he found him tice of some external and perfunctory homage to the Blessed Virgin. At times, no doubt, the Romish imploring pardon of God, more by tears than words, cautions and explanations. But such cautions and these dispositions he made his confession, and received Mary, I have hoped in you, and shall never be conexplanations are too evidently controversial; designed the last sacraments. The confessor, edfied and amazed not so much to guard their own flocks from error, as at such a change, when all was over, asked the dying to protect themselves against the indignant remon- person if he had any idea of the cause of such a mirastrances of Protestants.

of the Holy Scripture and the Christian Church, con- divine Mercy itself, moved by your prayers, and persider the practical effects of such teaching as the fol-

it." - Man's only Affair, p. 136.

was impious, and so lost to every sentiment of religion, day.' 'I promised her most readily,' said the invalid, that on a certain day, he had the blasphemous assu- 'and never failed to keep my word amid all my derance to fire his pistol against heaven, at a time when baucheries; nay, I confess, that for the last ten years Vert the fundamental doctrines of Catholic Christianity the lightning had just fallen on his bed. Travelling it is the only act of religion I have performed.' selected from their works of popular devotion. In time they were taking informations on the subject of the contessor now saw clearly, that the contestor now clearly the contestor now truth, the more one examines these writings, the more

| A | Color | C painfully must it be forced on his mind, that the real this famous procedure was conducting, and in which a in his powerful benefactress. He did not leave him this famous procedure was conducting, and in which a habitual object of their love and their adoration is, not wast concourse of people had assembled. What was until his death—he received his last sighs, which were vast concourse of people had assembled. their Creator, but a creature. To call Rome Anti- his astonishment, when, on a sudden, he heard his poured forth in the same penitential spirit."—Glories chief, indeed, may be to abuse the language of prophecy: but, on the other hand, is it not a question and was not known in the city. This nun revealed deserving the most serious consideration of every perpublicly all the most secret disorders of this impious

Liguori is neither more nor less than this, that let a
publicly all the most secret disorders of this impious who communicates with Rome,—whether the diwretch. There are then devils, he cried! There man live to his last hour in never so hardened a resistant rect and inevitable tendency of her devotions be not, in effect and inevitable tendency of her devotions be not, in effect. in effect, to prepare men's minds for the reception of with this thought, he yielded to the grace that pressed the ministers of Christ, if he have, during the career of with this thought, he yielded to the grace that pressed the ministers of Christ, if he have, during the career of the ministers o Antichrist, to prepare men's minds for the reception of with this thought, he yielded to the grace that pressed the limits of Christ, if the limit Permit His Church to be assailed by that portentous rigours of his penance. Being asked one day to whom tion and external homage—such as are more worthy thial? For, if we ask what is to be the distinguishing to the felt himself indebted for this so great a grace? He which every one of these Ecclesiastics was bound by characteristic of Antichrist,—do not the Holy Scripture.

Tor, if we ask what is to be the distinguishing the left himself indebted for this so great a state. The reasonable being, his salvation is secure, ture. tures teach us—that it will be the denial of the doctine of the incarnation of our Lord and Saviour Jesus Mother [of] Sinners. Think well on it."—Man's only great favour with Booz, that he permitted her to col-

the mass of mankind for the renunciation of this great sinner to bid defiance to the justice of the Almighty, pointed her to gather up the blades which resist or sinner to bid defiance to the justice of the Almighty, Istery of our redemption, as a fable and a falsehood, one need not wonder at the advice with which the

"Sinners, whoever ye be, never despair of the power the faith once delivered to the saints, into an idolaand demoralizing mythology? The existence of reciting every day the above short prayer of St. Ber-it is left to Mary alone to save them by her of the Blessed Virgin was designed to be (as it really nard, your salvation perhaps depends upon it.—Think

"We read," says St. Alphonsus Liguori, in The hature. Rome—or rather that evil being, by whose Glories of Mary, "in the life of Sister Catherine of flames."—Glories of Mary, p. 95. State devices Rome has fallen far indeed from that faith which once was "spoken of throughout the whole was situate, there dwelt a woman, named Mary, who world"—has poisoned the very fountain of faith and from her infancy, led a very irregular life; she was little, that continued the same vicious Piety; has made good men and devout men to fear to not corrected by time, but continued the same vicious dwell l, even in their secret meditations, on her whom "all course, until disgusted with her wickedness, they drove Renerations' should have rejoiced to call "blessed;" her from the city, and confined her in a cave in the and has so mixed up the venerable and honoured name suburbs. There is a frightful disease, which of the mother of our Lord, with appalling fictions and implicit. This death was regarded impieties, that it is easy to see, how few and precipiare the steps from its present fanaticism and se- as a just punishment from the hands of God, and uncularity, to an open renunciation of the Christian name. To proceed with some further extracts from the poor corpse was interred in some high way or common, Proceed with some further extracts from the poor corpse was interest. Sister Catherine, who was of the field. Sister Catherine, who was like a beast of the field. Sister Catherine, who was of the field. of their most popular little volumes has the following in the pious custom of praying for all whom she in the pious custom of praying for all whom she Man's Only Affair, or Reflections on the Four learned departed this life, thought not of recommendlast Things to be Remembered, translated from the ing this old sinner to God, supposing her to be lost

Devotion to the Blessed Virgin, with several death, that Sister Catherine being one day in prayer, death, that Sister Catherine being one day in prayer, death, that Sister Catherine being one day in prayer, appeared to be and said Ond edition. Dublin, printed and published by a soul from purgatory appeared to her, and said: Catholic Book Society, 5, Essex-bridge, Parlia- 'Sister Catherine, how unfortunate am I not; you hat, and begged her to obtain that he might not die tht-street, 1833."—This book has the following pray for every one, but you never pray for me.' 'Who in mortal sin. He said, that at one time in a quarrel, probation on the back of the title-page: "Appro- are you?" said the religious. 'I am,' replied the soul, he was in danger of being slain, but when he cried on: I have attentively read the reflections on the 'that poor Mary that died in the cave.' 'What!' French, and find them conformable to the original you are saved? 'I am indeed,' replied the soul, ported without knowing how, to a place of security.' deation. The happy effects heretofore produced 'through the charity of the blessed Virgin Mary. In -1b. pp. 160, 161. This little work in the French language, have inmy last moments, abandoned by all, and seeing myself
But, suppose the life of this man had not been
my last moments, abandoned by all, and seeing myself
But, suppose the life of this man had not been me to recommend most earnestly the present loaded with sins, I addressed this prayer to the Mo-saved: suppose he had been cut off in the midst of me to recommend most earnestly the present loaded with sins, I addressed this prayer to the most saved. Suppose he had been saved. Suppose he had been saved. Saved. Suppose he had been saved. Saved. Suppose he had been saved. Saved.

"The sentiment of St. Bonaventure respecting the the grace of true contrition, by means of which, I es- Rome, in the year 1830, has enrolled him amongst charity of Mary is admirable. He compares this caped hell. She moreover procured me the abridge- the saints:

Another story of this sort is told by Liguori.

"One of the most distinguished peachers of the blance of life. This was the state of hings during the In a word, according to this doctrine, Mary is more night; when day appeared, the churches being opened, his master had now the use of his facuties. The surpenetrated with the liveliest sorrow and compunction, ele of the divine mercy in his favour. 'Alas! Father,' Let any person acquainted with the real doctrines he replied, 'what other cause could there be but this, haps by those of my deceased mother.

"This good woman was a model of piety to the "St. German, Archbishop of Constantinople, was court, and to the city. I was her only son—after beused to say, that as respiration is a sure mark that a ing married but a few years, her husband died, and unperson is not yet dead, however low he may be reduced fortunately for me, she survived him but a few months. by sickness; so, the invocation of Mary, is a certain When on her death bed, she caused me to be brought proof that a sinner still lives in the remembrance of to her, and spoke nearly in the following words: 'I sacred character of Christian—you are exposed to great The reader will observe that the invocation of Mary dangers, my child, to what jeopardy perhaps will not is not here treated as an indication of some remains your best possessions expose you? I die alas too soon of spiritual feeling and vitality. It is merely a sort of for you! but may the will of God be accomplished! I claim which the sinner is retaining on the Divine leave you under the protection of the Holy Virgin, and later it must lead to a renunciation of the name and mercy, however profligate his life may be. The fol- entreat her to shew herself your Mother. If you, my lowing extract from the same work puts this beyond child, wish to give your affectionate parent some mark of attachment and recollection, promise me the only "M. de Querioglet, counsellor to the parliament of thing I am going to ask of you—it will cost you little: Britany, about the middle of the seventeenth century, it is to recite the Rosary of the Blessed Virgin every

"The confessor now saw clearly, that the conversion

"As Ruth, the daughter-in-law of Noemi, found so lect the sheaves which fell from his reapers, thus Mary If such be the encouragement given to the hardened has found such grace before the Lord, that he has apescape the evangelical scythe of the preachers, and missionaries, who labour to fill his granaries. There are some souls so rebellious, that it is impossible to convert them by any efforts on the part of God's mipowerful intercession. But woe to the sheaves which yould escape the hands of this amiable gleaner, they shall in time be gathered up and cast into the eternal

"It is related of a man in the kingdom of Valentia. that having committed great crimes, and fearing the pursuit of justice, he determined to become a Mahonetan, and was going to embark for Barbary, when chance conducted him into a church, while Father Lopez, of the S. J. was preaching on the divine mercy. The impression made on the guilty man was so great, that he was converted and made his confession to Fathe effects of divine mercy. The penitent replied, that he practised no other devotion, save that of praying to the Blessed Virgin, every day, never to abandon

"The same father one time heard in hospital the confession of an invalid, who had not confessed for the Devotion to the Blessed Virgin, with several "It happened about four years after this woman's fifty-five years. During all this time he practised no devotion whatsoever, except that whenever passing before the image of the Blessed Virgin, he took off his out, O! I am a dead man, and I shall be damned,

passage is of a similar character to some which have hope, come to my assistance. This little supplication as secure as if he had repented. Let St. Alphonsus are satisfied with a false peace, without a wish or an effort to tion was not made in vain. Mary obtained for me himself deliver that doctrine for which the court of be awakened from its dangers.

"It is the opinion even of many theologians, and which the master of the family thought nothing about, release me, cause them to be offered for me, and I tal sin, the suspension of their sentence, and their return to life that they might do penance. Some authors the first who acquainted me with the exertions which are making "Sister Catherine lost no time in complying with relate many examples of the like; among others, in England for the conversion of the Jews, but treated them their guardian-angels forsake them, as it were, as be-said she, 'I am now going there to celebrate the mer-hell, and the place therein prepared for him, but that understand English, I procured a German Bible. I was greatly ing past cure; God himself turns away his face from past cure; God himself turns away his face from cies of my God, and be assured, Sister Catherine, I the Mother of God had obtained his resurrection, that struck with the first of St. Matthew, and had no idea that ing past cure; God minsen turns and for dea, and mad no idea that those impious beings, leaving them to wallow in the shall not forget to pray for you."—Glories of Mary, he might expiate his sins. Surius relates a similar Christians knew anything of our patriarchs. I was still more If such monstrous falsehoods be not the most direct that in his time the Emperor Sigismond, in crossing which he taught; but having gone no further than merely to encouragement to vice and profligac, it is not easy to the Alps with his army, met in his way the skeleton admire them, it produced no particular effect upon my mind, imagine what can be. The story would have been of a man, whence a voice issued, which demanded though it considerably lessened my prejudices. By the providangerous to morality, were it even petended that the confession. It was a soldier, he said, who had been dence of God I was led from thence to another place (Norwich), unhappy woman had called on her Redeemer. But slain in the state of mortal sin, and that Mary, for as rabbi, where I had opportunity and leisure to give lessons in mercy, is ascribed to her:—and yet in a few days she his soul might sojourn in his remains until he could of the English language. This afforded me the means of access tion, it ceased to give signs of its presence.

ment to sinners to persevere in their crimes; this would be as great extravagance as that of a man, who from mere levity would cast himself from a precipice, under pretence that the blessed Virgin could preserve him unhurt; but rather to excite our confidence in the Mother of God, since as they seem to show that she can save even those who died in mortal sin, with how much more certainty can those count on her intercession, who during life are sincerely converted. Yes,' as St. Anselm says, 'he for whom Mary prays even once, will be exempt from eternal evils; and again, who will dare tell me, I shall not find my judge favourable, if the Mother of Mercy advocates my cause?' 'My soul,' says the blessed Erric Suzon, 'is in the hands of Mary, so if the Judge wishes to condemn me, the sentence must pass through this clement Queen, and she well knows how to prevent its execution.' We have the same hope as this great saint, writers endeavour to qualify this frightful doctrine by and offering his life for the expiation of his sins. In and shall not cease to say with St. Bonaventure, 'O founded." -Glories of Mary, pp. 170-172.

Can any person be silly enough not to perceive the monstrous absurdity of endeavouring to neutralize the obvious tendency of such prodigious falsehoods as these, by saying, "We do not cite these examples as an encouragement to sinners to persevere in their crimes?" Very possibly not. But sinners are too easily encouraged to persevere in their crimes. And with whatever flimsy evasions of this kind the emissaries of Rome may blind themselves to the wickedness and impiety of their doctrines, their teaching must prove the immediate and instrumental cause of the everlasting destruction of multitudes, whether of those God, and that his salvation is not desperate, however leave you my son, an illustrious name, and riches in who are deluded by such falsehoods, or of those who hardened and obstinate he may seem.—Think well on abundance; but I entreat you to preier to both, the are driven by such teachers to turn their back in disgust, and abandon Christianity altogether, as part and parcel of a settled scheme to impose on the credulity of mankind.

The end of such teaching is inevitable. Sooner or form of Christianity. And if it be thus that the last afflictions of the Church are to be brought about, what are the plagues reserved for those who are, as far as in them lies, turning the Gospel of Jesus Christ into a code of wickedness? And will any reasonable person be persuaded to believe, that the sacred Congregation of Rites who pronounced that there was nothing in the writings of this melancholy fanatic "deserving of censure" -or Pius VII. who confirmed this sentence-or In fact, the doctrine inculcated by St. Alphonsus them, most probably, men of profound learning and take up a new and heavy cross in my future life. extensive acquaintance with antiquity—did really for All these considerations so tended to increase my distress of semper, quod ubique, quod ab omnibus creditum est." which every one of these Ecclesiastics was bound by all the solemnity of an oath-"juxta unanimem consensum patrum." Whatever may have been their to err; and they that are led of them are destroyed." time and for eternity.

[The following is a copy of the Appendix to the Sermon, preached by the Rev. Mr. Hatchard, at the baptism of the present Bishop in Jerusalem, at Plymouth, June 22, 1825. Sponsors, the Rev. B. Golding, Captain Thicknesse, and Mrs. Hatchard:—]

In compliance with the wishes of those to whom I am greatly indebted, I am induced to give a brief account of the circumstances which led me to the final decision of embracing the Christian religion.

I was born in a town in Prussia in the year 1799, educated ENGLISH DIVINES OF THE LAST CENTURY since the seventh year of my age, principally in the Talmud, and in the strictest principles of Judaism. From my sixteenth to my twentieth year, I held the office of a teacher of the ther Lopez. The good father was so struck with the Talmud and the German language among my brethren in suddenness of the change, that he asked him if he had Germany, at which period a situation of a similar nature offered not retained some pious practice, which drew on him itself to me in England, where it was required that I should be capable of performing the duty of a shocket, (an office, as is known to my Jewish brethren, only given to persons peculiarly qualified, and who must go through the strictest examination by the high-priest), this, however, I soon acquired, and came

Not to enter into useless details, I need only mention, that until that time I had not the slightest knowledge of Christianity, nor did I even know of the existence of the New Testament.\*

Strong impressions of prejudice against the very name of Christ, was all the knowledge I possessed of him, and in blindness and ignorance I never felt curious to inquire the reason of that prejudice. I looked upon all other sects besides Jews, as and inconsiderately admitted. For, upon a careful examinathe Gentile idolaters mentioned by Moses and the Prophets, Things to be Remembered, translated from said Catherine with amazement, is it possible that Mother of sinners help me! he found himself transtheir practices. But blessed be the Lord God of Abraham, Isaac, and Jacob, who has dealt thus mercifully with me, a worm, who am not worthy of the least of his mercies, in raising

\* Here it must be stated that at all the Jewish colleges on the continent, the New Testament is never introduced or mentioned.

Bishop of Gortyna, May 14, 1807." The following have pity on me! Hope of the universe, my only version of Christianity, his salvation would have been me from a death-like sleep in which so many still remain, who

In the year 1820 I came to London, and having found myself disappointed of the situation above alluded to, I was recommended by the kindness of the high priest in London to a private family in the country, as tutor to their children.

My employer was a man of strict integrity, and strongly attached to the principles and ceremonies of Judaism. He was bury him, and told all at his funeral that he had seen This roused my curiosity, and not being able then to read and confess his sins; immediately after receiving absoluto many pious Christians, and of becoming more acquinted with their religion. I was in an especial manner led to read the "We do not cite these examples as an encourage- New Testament, and found many of the references there given to the Old Testament prophecies incontrovertibly fulfilled.

This produced great uneasiness of mind; but instead of turning my face to the Lord God in prayer and supplication to direct, and lead me in the right way, I endeavoured to shrink and turn away from the Divine light which had thus begun to

About this period, the situation at Plymouth most providentially offered itself, and I was led to accept it, partly from its having been represented to me as more advantageous, but chiefly from the desire I felt to become reconciled to my former views, and regain my peace of mind, with a full determination to have no intercourse with Christians; and during my first three months at Plymouth I strictly adhered to this resolution ;- Satan so far aided the wishes of my wicked heart as to lull me again into a delusive peace.

The Lord, in his love toward me, would not suffer me thus to proceed in the path of destruction; he raised me up a spiritual preceptor, in a friend (the Rev. Mr. Golding) who was desirous of taking lessons in Hebrew; and when we began to read for our lessons parts of the Old Testament, subjects of iscussion often presented themselves, and feelings to which I had for some time past been a stranger again rose in my mind, and I began more seriously (and I trust not without earnest prayer to God for his guidance) to inquire into the truth, by ore carefully comparing the Old and New Testament; and after much mental conflict, came almost to the conviction that Jesus was the Messiah, whom I had been taught to expect in a different form from that in which he is really represented in the Old Testament.

Still I could not see everything so clearly as to be enabled to give up all for him; I had not strength enough to avow my feelings publicly, though I did not hide them from several of my brethren, especially from one with whom I had more frequent intercourse; to him my sentiments were well known, and it pleased the Lord to raise him up, after having been acquainted with it for several months, to inform the elders of the congregation; they could do no otherwise than take the matter into serious consideration, and, I am sure not without very painful feelings to them, made known the circumstances to the Rev. S. Herschel, Chief Rabbi, who has the power of deciding these matters. He requested my suspension until he heard again from the congregation, in order finally to decide. This was one of the most painful periods of my life; Satan stirred up every possible means to present fears and doubts to me.

Those who are acquainted with human nature, and with the influence of early education, will easily be able to judge in what a painful situation I was then placed. By following the dictates of my conscience I had nothing else to expect than to lose Leo XII. who sanctioned the publication of his works all that was valuable to me in this world, a comfortable and or, in fine, Pius VIII. and the whole Court of Rome, science: in short, many painful ideas presented themselves to who published the decree of his canonization;—that me, the giving up all (to which I was evidently called), the this vast body of dignified ecclesiastics—some of prejudices of early impressions, and the prospect of having to

a single instant believe, that such wicked nonsense as mind, that if there could have been found at that time any motest resemblance to that Catholic Faith—"quod have gladly used them. † However, this was not the Lord's will. A week after I was finally suspended, and had evidently Is there in such mischievous blasphemies any, the least pointed out to me the way in which I was to go: I began to regularly attended the ministry of a dear friend (the Rev. Mr. -Golding, then officiating at Stonehouse Chapel), to whose spiritual instruction I am greatly indebted. Having also been aim or motive, it is impossible to rise from the perusal | brought into immediate connexion with many Christian friends, of such a book, so sanctioned, without exclaiming with my mind became more and more established, which led me the Prophet, "The leaders of this people cause them finally to embrace the Christian faith as my future hope for

To my Jewish friends, whose kindness toward me I shall ever remember, I beg to take this opportunity of returning my BISHOP ALEXANDER'S OWN ACCOUNT OF HIS conversion to Christianity.

Sincere thanks; and though I am sensible of being an outcast from them, yet I trust I shall never be unmindful of them. from them, yet I trust I shall never be unmindful of them before a throne of grace in my feeble prayers, "that the Lord may bless and keep them, that the Lord may cause his face to shine upon them, and be gracious unto them, that the Lord may lift up the light of his countenance, and give them peace," even "the peace of God, which passeth all understanding."-

VINDICATED FROM MISREPRESENTATION. (From Bishop Van Mildert's Life of Dr. Waterland.)

It has, of late years, been made a subject of censure, that our principal Divines in the middle and earlier part of the last century, had, in a great degree, departed from doctrinal and evangelical preaching, and had done little more for the edification of their flocks than deliver dry and jejune dissertations on moral topics, grounded rather upon heathen ethics or abstract philosophy, than upon Christian principles: and it has answered the purpose of a certain active and zealous party in the Church, to arrogate to itself the merit, not only of having been the first to introduce a more spiritual and evangelical mode of preaching to the people, but also of giving a higher and better tone than heretofore to the great body of the Clergy at large, in their popular discourses. It would not, perhaps, be difficult to shew, that these assumptions have been somewhat hastily advanced, tion of the very many volumes of sermons published during the above-mentioned period, by the parochial Clergy, as well as by

† In proof of this I must state, that so great was the struggle, and so earnest the entreaties of my friends at that time, that I was even induced to appeal personally, and also by letter, to the leader of the congregation, to say that I should be happy to retrace my steps, if any means could be found to remove the difficulties by which I was encompassed.

Christian faith; how many of them are expository and illustrative of Scripture-history, of prophecy, of miracles, of parables, of doctrines, of every thing which comes within the province of a diligent Divine and faithful Pastor, intent upon enlightening his flock on all matters necessary to salvation, and desirous to build them up in the true faith and knowledge of the Gospel, as well as to render them practically virtuous and holy. Nor does it appear that the Clergy of that period were, in general; less assiduous in inculcating moral duties upon purely Christian principles. Few instances, comparatively speaking, will be found of practical discourses deficient in this great requisite: and if some writers were wont to fail in this respect, or were prone to indulge in the pride of human reasoning, to the neglect of the more authoritative mode of teaching which Scripture would have supplied, there were not wanting, on the other hand, a far greater number who stedfastly counteracted this propensity; and supplied better arguments and persuasives to Christian duty from the oracles of sacred truth.

# THE CHURCH.

TORONTO, SATURDAY, JANUARY 22, 1842.

On Sunday last, the 16th inst., the Lord Bishop of Toronto held an Ordination in the Cathedral Church of this City, when Mr. James Jones was admitted to place which has been lying destitute for a considerable Nonconformist have virtually stigmatized the Church time, but in which two excellent brick Churches were of England as Antichrist!

some years ago erected. Mr. Jones was formerly a Minister of the Methodist connexion in England; but he left that body long ago, different from what it is in England, and exhibits none and has published a little work, entitled, Dissent Invalidated and the Church Defended, of which Dr. word of the preceding quotations, and evince a settled Copleston, the learned and pious Bishop of Llandaff, hate that grows in intensity, as the Church increases has expressed a very favourable opinion. Mr. Jones, in her purity and efficiency, and, therefore, renders the we are further informed, came furnished with several gratification of that hate the more hopeless. But and offences contrary to the doctrine which ye have recommendations of a high order from Clergymen in

England. Although sound ecclesiastical principles are gradually extending their salutary influence, and materially adding to the unity and vigour of the Church, we regret to perceive, in recent instances, a religious liberalism on the part of some Churchmen, most estimable as individuals, which we cannot but consider as contradictory to the spirit and letter of the Bible, and detrimental to the best and permanent interests of Christianity. The persons to whom we allude may have been actuated by the purest and kindliest motives; they may have deemed it an act of brotherly love to promote the efforts of religious societies unconnected with the Church; and may have considered that, by so doing, they were disarming hostility against their own Zion, and preparing the way for a return of large bedies of nonconformists to the pale of the Church of England. We feel it however our solemn, though somewhat painful, duty, to lift up the voice of warning; and to express our decided and strong opinion that the Church in this Province is never in so great danger, as when shaking hands and fraternizing with Dissent. We grant that it is a duty in the Church to present an aspect of love and meekness even to hostile denominations, and to omit no opportunity of winning men over to that one Catholic and apostolic fold, which the Great Shepherd has appointed for the safe keeping of his sheep. But this must not be accompanied by a single surrender of a single article or tittle of belief professed and insisted upon by the Church. Charity, and the interchange of kindly offices are much to be desired: but truth, and an adherence to first principles, have far higher claims upon the human mind: and indeed that is not charity, human fear and a preference of man to God, which surrenders consistency and conviction for the sake of a hollow and transitory peace. Besides, by acting in this manner, we gain nothing, and lose much. Dissent, though it may exhibit the hands of Esau, will always retain the voice of Jacob. It will never cease its attempts to rob the Church of her heavenly birthright. The more pure she becomes, the more inveterate against her grows Dissent. It is not reform, but revolution and destruction that are sought after. If violence fails, other measures will be resorted to; and should it be seen that the Church rises the more triumphantly in her holiness and her might, the mere she is assailed,—should it be seen that the uncompromising, yet temperate, assertion of her divine conpromising, yet temperate, and wide the seeds of thought, tains the following HINTS FOR A SECOND REBELLION! and extends her dominion over the minds of her former bitter antagonists, -forthwith a different mode of warfare will be adopted: the frown of hatred will be succeeded by the bland smile of deceptive amity; and the hand just raised to strike a blow will be proffered with a show of sudden friendship: the too frank and unsuspicious nature of our laity will be appealed to: and that which violence and abuse could not extort from them, the tones of assumed gentleness and love will not fail to obtain. Against secret wiles, as well as open assaults, it is our especial duty to warn every member of the Church. To do this the more effectually we shall proceed to show, from the language of Dissent itself, that however in this Province it may for a moment suspend its hostility against the Church, it is both in England and this country, inveterately opposed to our communion; and that the more efficient our Clergy become, the more they are stigmatized as disguised Papists, or sensual formalists. High Church and Low Church are involved in one swoop of condemnation; Church zeal is branded as bigotry; and Church missionary efforts are regarded as the machinations of a reviving and more spiritualized

Having made these statements, we are prepared to justify them by the most convincing and abundant evidence. As our first witness we will call the London Eclectic Review, the leading periodical of the English Dissenters; which, in a late number, when treating of the "Homilies and doctrines of the Church following extract is taken from the first number: of England," thus characterizes the system of religion

which they inculcate: "Ten thousand immortal beings, who know not the way to heaven, are encouraged by this ungodly system, to act as Clergymen; and thus incur the guilt of poisoning the streams of religious instruction at their source. As the inevitable consequence, formality, under the name of piety, overspreads the land; and the evangelical elergy, who should come forth in the power and spirit of Elijah, are toiling to reconcile their schis atical position with their allegiance to an ecclesiastical system which contracts their views and withers their energy. Millions of our countrymen, including especially the higher ranks, are beguiled and betrayed by the delusions which are thus by authority palmed upon them as scriptural verities; and the a language in daily use throughout Great Britain, Ireland, and North America, and familiar to the learned of all

their source. The evangelical clergy fall under the the Wesleyan has thus expressed himself: lash, and millions, including the best educated of our countrymen, are pronounced as spiritually beguiled and betrayed. Can this startling instance of sectarian audacity be paralleled by any Dissenting publication of the present period? We reply, Yes. It can not only be paralleled, but it is far exceeded by a paragraph which has lately appeared in the London Nonconformist, a popular newspaper among the Dissenters. The Church of England is thus maligned by the journal in

"An admitted evil-an evil of frightful magnitude-an evil affecting not the honour only, but the very vitality of Christian truth—the Church of England; an evil, which converts a living, beauteous, gentle, life-giving reality, into a dead, offensive, peace destroying form; which commits a system of means, appointed destroying form; which commits a system of means, appointed to work out spiritual renovation, to the management and super-intendence of men, the greater part of whom bitterly repudiate the very ends those means were designed to subserve; AN EVIL, WHICH, IN ALL HIGH SENSES, INTELLECTUAL, MORAL, AND SPIRITUAL, WORKS LIKE A PESTILENCE, SPREADING ABROAD OVER THE WHOLE LAND ABOMINATION AND DESOLATION, NOT MERELY EXISTS IN OUR COUNTRY, BUT FLOURISHES, EXTENDS ITSELF, AND IS TAKING HOLD UPON OUR COLONIAL DEPENDENCIES."

Here, as in the former instance, the entire system of the Church is condemned without reservation, and compared to a pestilence spreading abroad over the whole empire, including the colonies, a spiritual the Holy Order of Deacon. Mr. Jones brought letters abomination and desolation! It must be borne in mind, that both these fell and utterly false invectives continued illness, we deeply lament to state, prevented are levelled, not against a particular party in the such thing as a priesthood,—for the office of the continued illness, we deeply lament to state, prevented his Lordship from going through the fatigue of an ordinistry must then be open to every man; and we do in the late Roman Catholic Bishop of London, from the Methodist prevented which the Martyrs died, and its Homilies which they not think that our contemporary is prepared to go this which the Martyrs died, and its Homilies which they nation. The reverend gentleman is to be appointed which the Martyrs died, and its Homilies which they to the Mission of Stanbridge in Missisquoi Bay, a wrote. The doom includes all. The Eclectic and length.

> Perhaps, at this point of our argument, we may be met by the remark, that Dissent in Canada is very of that bitterness and rancour which envenom every Dissent is the same in Canada as in England, and we learned; and avoid them; for they that are such serve will substantiate this assertion by incontrovertible not our Lord Jesus Christ, and by good words and and recent proofs, from an editorial article in the fair speeches, deseive the hearts of the simple."-Toronto Christian Guardian, of the 17th November,

"We deny the primitive model of her [the Church of Engand's] services. There is nothing like them to be discovered in the history of the earliest centuries of the Church of Christ. The modern pomposity of Church ministers in the performance of public services was unexhibited then. Forms of prayer, except the Lord's prayer, were unknown. \* \* \* It [the Prayer Book] teaches the regeneration of infants by baptism—that Bishops have power to confer the Holy Ghost—that her priests can forgive sins—that all who die go to beaven. oriests can forgive sins—that all who die go to heaven. [There is a parallel passage to this in Lesslie's Almanac.—ED. CH.] We could point out objections to the Articles, Apocryphal lessons, and other matters. These are among the reasons why

"If the sacraments administered by Church-ministers be aving, why are the youth of the Establishment so ungodly?— Why are her members, many of them so worldly,—so corrupt?

Is there a Protestant Church to be found MORE CARNAL AND We venture the assertion, there is not. If A SPI-RITUAL RELIGION, IF A STRICT MORALITY ARE REQUIRED MANKIND MUST TURN DISSENTERS. We challenge the Church to show a proportional number of holy and useful members in her community with any given number which might be named of dissenters."

"We deny the spirituality of her [the Church of England's] MANKIND MUST TURN DISSENTERS. \*

ministry. This is a prolific topic; and we can only epitomize:— The Sovereign is the head of the Church,—the Legislature regn lates it,—the appointment of Bishops is by secular and political men,—there is a perversion of Church property to support men,—there is a perversion of Church property to support Deans, Prebendaries, Canons, &c.—carelessness in observing the qualifications of the Clergy,—non-residence, tithes, and that monstrous sin of patronage, &c. &c. Many of the Clergy are mere moralists. Many are immoral. Christendom cannot present a Church in which there are so many Sabbath-breakers, inebriates, triflers, card-players, fox-hunters, and patrons of balls and theatres. We speak of the Clergy, as well as their people; and let what we say be refuted if it can. The cry of pure Church is deceptive and disgusting to informed persons. many parishes the Clergy detest true religion."

is Scripture in her forms, and piety in her members, she is of Enough, however, has been said of HER SECULARITY, IGNORANCE, PRIDE, WORLDLINESS, AND IMMORALITY; and more might be said of the Popery that is spreading in her, to lead us to disallow her falsely reported remarkable usefulness."

The editor of the Guardian, not content with this a few threads, has even gone the length, in his paper of the 22nd December, of saying that, in the scandalous Almanac published "by Messrs Lesslie Brothers, in the way of our Clergy and the Church. there is much useful information." We care not whether the Almanac, sent as a specimen to the Guardian, contained the appendix, mainly consisting of a foul and blasphemous libel on the Church of England, or not: the body of the publication itself, conunder the respective dates:-

"21. January, Louis XVI. guillotined. 1793. 30. January. Charles I. beheaded. 1648.

20. April. Battle of Lexington. 1775.
3. June. Charles I. carried off to Newmarket. 1647.

12. June. Colonial Advocate Office destroyed. 1826. 17. June. Battle of Bunker Hill. 1775.

22. June. Edward III. murdered. 26. June. England allows sympathisers to invade Spain.

4. July. Independence of the U. S. declared. 1776.

9. August. Louis Philippe elected King of the French. 24. November. Manchester massacre. 1819."

These significant records in the body of the Almaac, and its libellous appendix, may certainly furnish "much useful information," -useful, however, if we may so misapply the word, in its tendency to subvert every political and religious institution of the empire, -to enkindle the flames of a second rebellion, -and to make men familiar with the election or guillotining

of crowned heads. Having thus made known how the Christian Guardian, published under the direction of the Wesleyan Methodist' Society "in Canada," regards the Church of England, we will show that the same hostility is manifested by another body of Dissenters, and by a denomination whom we do not wish to include under that term. The Baptists, have recently altered their a Canadian Wesleyan Methodist female deputation monthly periodical into a paper called the Register, will not hesitate to apply in the most pushing and published once a fortnight at Montreal, and the

"Oxford prelacy, aided and abetted by the ample funds of the Propagation Society, is now unhappily turning the Church Missionaries into bitter opponents and even persecutors of other communities. The friends of evangelical truth and religious liberty have much cause to dread the ascendancy of this disguised Popery. \* \* \* With the exception of the Rev. M. Willoughby of this city [ Montreal ], and a small number of assistants, WE FEAR THAT THE MASS OF THE CLERGY IN CA-NADA ARE WEDDED TO PUSEVISM."

Thus, according to the Register, the mass of the Canadian Clergy are wedded to Popery,-for that is the meaning attached to the nickname of Puseyism.

dealing a blow at the Church of England, though, at latter has positively refused. The Homilies and destrines of the Church are called

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The Homilies and destrines of the Church are called and repeatedly set forth in the pleased and repeated and repeatedly set forth in the pleased and repeatedly set forth in the pleased and repeated and repeate

"It more closely resembles Paganism and Popery than the Gospel of Christ. It is one of the most absurd, most palpable, and most fatal forms of corrupted and perverted Christia that has ever gained footing among mankind. Let none that understand true religion call such a scheme trivial. It is immensely injurious; and it is opposed to the doctrines and spirit of the Church of England [this we most pointedly deny, and have proved the contrary—ED. CH.] as well as to Scripture and to fact, [this is equally incorrect.—ED. CH.] It is true that some advocates of 'Succession' do not go so far as others, but their path is downbill: and if they have not reached the but their path is downfull: and if they have not reached the bottom, many have; while the fatal tendency and effects of error bid us both beware ourselves and faithfully warn others. Not with aversion but with pity, should we regard the holders of such pernicious and deadly errors; while the errors themselves we should regard with unqualified abhorrence."

We would rether not have made this allusion to the

We would rather not have made this allusion to the Wesleyan, for we here repeat our often-expressed wish to have no controversy with the organ of so loyal and respectable a body as the British Methodists in connexion with the English Conference. But we cannot sit still while the Church of England is assailed, and not protest agains that habit of invidious remark in which the Wesleyanhas shown a disposition to indulge. The "Succession' is turned into a bugbear to frighten the ignorant. The editor of the Wesleyan, we presume, maintain the validity of Presbyterian ordination; and, if o, upholds the doctrine of "a succession,"-whether rightly or not is not now the question,—just as much as the Church of England.— If there is no such thing as a succession, there is no

To the preceding observations we append the following practica remarks:-

To support Desent is to act in opposition to the lainest injunctions of Scripture .- "I beseech you, brethren, by the same of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among yau; but that ye be perfectly joined together in the sane mind, and in the same judgment." -1 Cor. i. 10. "Mark them which cause divisions Rom. xvi. 17, 18. Scripture abounds with warnings of this kind, and our Litany has concentrated the force of them all in that excellent petition, wherein we are taught to pray for deliverance "from all false doctrine, heresy, AND SCHISM."

To support Disent is to injure the Church. The wants of our own Communion are innumerable and pressing. The spiritual desitution of Toronto itself is lamentable in the extreme. The country parishes are crying out aloud for resident pastors. It is with difficulty that our people can build Churches, or when built that they can furnish them with the decent appliances of public worship. A grievous want of Bibles, Testaments, and Prayer-Books, is too generally felt. Our ill-paid clergy require assistance in furnishing their Sunday Schools with the necessary books, in establishing Lending Libraries, and in obtaining tracts to diffuse a knowledge of sound religion, and to dispel the various heresics and extravagant opinions which infest almost every quarter of the Province. Means are needed, to counteract the poison of infidel and disloyal publications; in short, were Churchmen a hundred fold more liberal to their own Church than they are at present, a thousand wants would still remain unsupplied, and there would only be fresh calls for still further exertions. To support Dissent, then, is to deprive the Church of, we may say, its daily bread.

To support Dissent, will not be the means to conciliate or lessen Dissent. Here and there a pious or intelligent Dissenter will rise superior to the prejudices of education, and, on examining the claims of the Church, will forego his animosity, and soften in his feelings and opinions towards her: but there are few among them, we fear, who, like the Rev. Egerton Ryerson, will found ready to acknowledge her excellence, and to bear testimony to the scriptural character of her Articles and her Homilies. The more active and exemplary our Clergy are, they more they meet with opposition : and while we acknowledge with pleasure a few instances long tissue of abuse, of which we have only picked out of kindly feeling on the part of Dissenters and their religious teachers, we constantly hear of a far greater number of instances where they throw every obstacle

To support Dissent is to mislead the uneducated Churchman. When a man of plain understanding sees a person whom he respects for station and intelligence supporting Dissent, attending its meetings, and contributing to its funds,—what is the natural inference? why, that Dissent and the Church are nearly the same, divided merely by a nominal difference. To be accessory to the propagation of so serious and common an error as this,—is what every true Churchman must shrink from, and pronounce, if he can assent to the language of the Liturgy, to be most indefensible.

The sum of the whole is this: the Church wants all that the Churchman can spare, and he does wrong when he contributes to Dissent.

We learn, from numerous quarters, that the Church people of this city have been annoyed, during the past week, by a female deputation, soliciting funds on behalf of the Canadian Wesleyan Methodist body.-The deputation have, most unbecomingly, obtruded themselves into lawyers' offices, shops, and private dwellings, and have urged their suit with an importunity which, while it has extorted unwilling contributions, has created a sensation of general annoyance and disgust. We say, without hesitation, that this mode of raising funds is a disgrace to any religious society. In the Canadian Methodist body it is perhaps more strikingly indecorous and inconsistent than it would be in any other, for its organ, the Christian Guardian, has denounced the youth and members of our communion as "ungodly," "carnal," "sinful," and "inebriates," and yet to persons, so stigmatized, thodist, we apprehend, will acknowledge the validity obtrusive manner for pecuniary contributions. St. which he derived all the spiritual power that he exer-Paul instructs the young women to be "keepers at cised. But what does the priestly commission, with home." \_ Titus ii. 5.

We trust that Church-people will begin to open their eyes to the danger of exercising a false liberality. and the Discipline of Christ, as the Lord bath com-They may rest assured that they are doing more harm manded, and this Church and realm hath received the than good, by diverting a single farthing from their same according to the commandments of God." own Church. The liberality, too, is all on one side, -for we have heard of instances where charitable societies among the Dissenters in this city, after refused to relieve any but those belonging to their own in the street. If he assumed to ordain, as a clergysect;—and, also, where, when a member of the Church has offered to subscribe if the Dissenter, on some rity for exercising such a power; if he did not ordain Wesleyan, of this city, which loses no opportunity of future occasion, would reciprocate the bounty, the as a clergyman, he was nothing, as regards the act of

clergy who subscribe to them are calumniated as men constant and undeviating practice,—a doctrine, we are between the two extremes of Popish and Protestant who know not the way to heaven, and charged with the prepared to prove beyond contradiction, maintained Dissent. We have since gleaned a few particulars a proportion of them relate to the most essential articles of the had taken of his perversion to Romanism. The fol- Orders in the Church. the London Argus:

"I think it right to inform you that the Rev. R. Sibthorp, "I think it right to inform you that the Rev. R. Sibthorp, in early life, either actually did, or fully prepared himself to, enter the Romish Church; and so persuaded was the late Dr. Tomline [then Bishop of Lincoln] of the unsoundness of his religious views, and the fluctuating character of his mind, that he rigidly and constantly refused him admission into his dione rigidity and constantly relused him admission into his diocese. It is true Mr. Sibthorp performed the duties of the ministry in the parish church of Tattershall, in the county of Lincoln, but Tattershall is a *Peculiar*, over which the Diocesan

"Thus, Sir, you will perceive that the secession of the Rev. "Thus, Sir, you will perceive that the secession of the Kev. Gentleman is no new thing—the result of new opinions or new views of ecclesiastical polity, but merely the revival of slumbering tendencies and long-forgotten attachments, which some peculiar circumstances—perhaps the absurdities of that ultra protestant system of which he was once a shining light—have peringellal interview."

A correspondent of The Newcastle Journal writes thus sourdly upon the alleged influence of High Church principles in misleading Mr. Sibthorp:

"To the insinuation that the tendency of High Church prin ciples is towards Rome, I need only reply, that no class of di-vines in the English Church have been so able in argument, and so indefatigable and successful in exertion, against the corrup-tions of Rome, as Laud, and Bull, and Hammond, and Cosins and such like men, who, if they lived in our day, would be called and such like men, who, if they lived in our day, would be called High Churchmen, and by the ignorant and the malicious be stigmatized as Puseyites. And if their doctrines naturally lead to Popery, how shall we account for the numerous and miscrable defections of men holding directly contrary opinious? What misled the Hon. and Rev. Mr. Spencer, an enthusiastic low Churchmen? What they have a side the Rev. Dr. Browster. low Churchman? What turned aside the Rev. Dr. Bramston and the daughter of an eminent and respected living member of the Wesleyan Society? To what must we ascribe the fact that the Romanists count in Edinburgh, on the annual accession of a bundred converts from the ranks of Presbyterianism and Proa hundred converts from the rains of Test of the test of the service of the service of the prevalence or the absence of High Church principles? Or to look to the other extreme, is it owing to the High Church principles, that so many are daily descending from one stage of Protestant dissent to another, till they are at last received into the yawning and fatal gulf of Socinian Infidelity? For the falling away of these ast named unhappy persons, High Church principles were never held responsible; and the outery raised about the secession of Mr. Sibthorp to Popery, shows that his case is extraordinary, f not solitary. In regard to this gentleman, there is quite enough in his former history to account for this defection, without adopting the Standard's unlikely explanation. We shall not judge uncharitally of him, if we prepayance him to be a required. ritably of him, if we pronounce him to be a man of most amiable feelings, but, at the same time, of very unstalle judgment. If report speaks true, it is not the first time be has joined the Roman Communion, from which after the lapse of twenty-four hours he again seceded; and his early religious education and experience were not of a kind to correct this infirmity of mind. In former times he was thoroughly imbued with low Church principles, for which he was for a long time the zealous and opular advocate. Now, these principles (as is well known) sparage Church authority, and in its room, substitute individual authority. They make private judgment the standard of doctrine, and private feeling the criterion of practice. The interpretation of Scripture which concurs with a man's own ideas s the truth; the impulse of a man's own feelings is the voice of

We learn, moreover, through a private channel, that Mr. Sibthorp used to officiate, some years ago, in a parish church near Oxford, and that immense crowds went to hear him preach. His manner in the reading-desk is described to us as having been very peculiar. He repeated the whole service from memory, with his eyes upturned, never looking into the book; and his sermons were extemporaneous. So universally was Mr. Sibthorp's approximation to Dissent acknowledged, until a short time previous to his late unhappy defection, that the editor of the Christian Guardian, of this city, so recently as the 17th of November last, classed him with several elergymen of a peculiar school of theology, and designated them "THE GLORY OF THE NATIONAL CHURCH." It may thus be almost literally said in the case of Mr. Sibthorp, that what Dissent has lost has been added to the Church of

The letter of the Rev. Egerton Ryerson, and our editorial comments by which it was accompanied, have been copied from The Church of the 1st instant into e Christian Guardian of the 12th instant.

Mr. Ryerson, as was very natural and fair, has added some remarks of his own on our editorial observations; but as he appears to us to have left the force of our arguments completely unimpaired, we do not think it necessary to prolong the discussion by referring to bility, be only met with a shrug or a smile, and received them in full. On one or two points, however, we have quietus with a cool and distrustful "impossible." a few words to say.

Mr. Ryerson states that Bishop Stillingfleet changed his opinions and adopted, after his elevation to the Episcopal Bench, higher and more exclusive views of Episcopacy." This is a totally, though no doubt unintentionally, erroneous assertion. Stillingfleet adopted his "higher views" several years before he was made a Bishop. But, as we before observed, Mr. Ryerson is chargeable, on the lowest ground maintained by Stillingfleet, with the offence of separation.

Mr. Ryerson, we are happy to find, makes some very strong admissions in favour of Episcopacy. He says that "the editor of The Church has undoubtedly strong ground in favour of Episcopal Government (which is virtually the government of the Wesleyan Methodist Church) arising from its universality, its reasonableness, its efficiency, its importance in promoting church-union, without attempting to maintain its exclusiveness and essentiality, in its diocesan modification and succession to the very existence of the Church of Christ." We do not see how any one can admit the UNIVERSALITY of Episcopal government, without admitting its divine origin and perpetual obligation.

In another place Mr. Ryerson contends, that "the Wesleyan Methodist Church in Canada existed before the Church of England here, and therefore could not have separated from it." To this we reply that we do not consider that there ever has been, or ever can be, a Methodist Church in Canada. Mr. Ryerson will admit, that Mr. Wesley was the founder of this reputed Methodist Church. But from what source did he derive his authority to found it? Every Meand consider that ordination as the authority from Simply "to minister the Doctrines and Sacraments, power of ordination is given, and consequently Mr. Wesley, in ordaining ministers, or appointing bishops, if he ever did the latter, had no more warrant than the first layman with whom one may chance to meet man of the Church of England, he can show no autho-

But supposing that the Methodists preceded the We adverted last week to the case of the Rev. Church in this Province, which we here neither admit self-opinion, but in charity, and kindness, and go

Preachers before the Universities, the Inns of Court, and other an ungodly system, and the thousands of the national Liturgy of the Church,—a doctrine recognized by her a consistent Churchman, but had always oscillated themselves to the Church several years ago. Mr. Ryerson himself has stated in print that the late revered Bishop Stewart, before reaching the Episcopate, had endeavoured to prevail upon him to receive Holy

Out of personal courtesy to Mr. Ryerson, we would willingly have inserted the whole of his remarks, but our want of room prevents us from fulfilling this wish: we are happy, however, to add that the tone of them is moderate, and that his kindly allusions to ourselves are such as to divest the controversy of the slightest unpleasant feeling.

The letter of A Non-resident in Toronto, on the subject of Church-extension in this City, is a strong and sufficient proof that if an undertaking to build one or more Churches be commenced, the neces sary means will not be long sought in vain. Our correspondent, it will be perceived, offers 101., if one, 25%, if two,—and 50%, if three additional Churches be begun,—perhaps he would allow the one near the Toll-gate, recently erected, to be considered as one of the three. We trust that this example of munificence will have its effect upon others.

We hope to return to this matter next week, and we very much regret that we cannot find room for some earnest and excellent editorial remarks on the subject, which have recently appeared in the Par triot, The time for building-operations is not very far distant, and the intervening period would not be more than sufficient for raising subscriptions and maturing plans. Why do not the Building Committee of St. George's Church request their Chairman to hold a meeting, and then proceed with the undertaking in some shape or other?

We think it right to warn every loyal man, and every lover of Christianity, against purchasing any Almanat published by the Messrs. Lesslie. They have different titles for the same scandalous publication, calling it sometimes The People's Almanac, and sometimes The Mechanics' Almanac.

# Communications.

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

#### CHURCH EXTENSION IN TORONTO. To the Editor of The Church.

My dear Sir,—I was much gratified by reading the animated and foreible articles, both in *The Church* and *The Patriol* on the importance of Church extension in Toronto. I ampersuaded you only need to take measures commensurate with the acknowledged destitution which at present colors in order to suaded you only need to take measures commensurate and acknowledged destitution which at present exists, in order to enlist the sympathies of the public, and to secure their municipal cent and most ample aid. Propose only one extra Church, and you will erect it with difficulty; determine on two, and you will extend the control of the accomplish the greater object with comparative ease, indeed in Toronto, but by the willing aid which will be indeed in Toronto, but by the willing aid which in so indeed in Toronto, but by the willing aid which will for in from other quarters. For many an individual, both in secontribute, who, should the minor object be presented to be would think that the people of Toronto would be able in some way or other to help themselves. I had occasion, some time since, to appeal to my friends in England, on behalf of canadian parochial object, which I could not well have accomplished without extra aid. But the difficulty in procuring his aid was much greater than I had anticipated. And why? kind collectors told me that the sum I solicited was far to kind collectors told me that the sum I solicited was small; that it did not amount to "a case;" that had it be four or ten times as mach, many would have felt it their dw to aid me; but that as it was, they told them that they had doubt but that, with a little extra exertion, I should be myself to attain my object. And, in this point of view, lalmost inclined to think that, should a third additional appear desirable, either in Toronto or its suburbs, and a siciently urgent case could be made appear, the necessary in might be raised, with nearly the came, if not greater ease, should merely two be contemplated. Indeed, the noble heart-stirring exertions which have been made in Bethnales Birmingham, Wolverhampton, and numerous other polar districts in England, should teach us that we have only to adequate plans, and make suitable appeals, in order (with adequate plans, and make suitable appeals, in order (wish blessing) to secure the desired result. Yes; only state be real friend of the Church in England, that three additionable churches are actually needed in or contiguous to Toronto he will say, "Is such the melancholy fact? then I will say in the melancholy fact? then I will say in the melancholy fact? p them: it is utterly out of their own power:

But I am forgetting the more immediate of operation; and I shall be happy to give erection of one additional Church, should only one be del on; but shall have greater pleasure in adding 15t to this should the greater pleasure in adding 15t to this should the greater of

mould the erection of two be projected.

My allusion to a third additional Church will, in all properties. however, be taken up and, at once, acted on, (for osal of the committee the further sum of 25L or 50k for the hree. otherwise pledge myself), I would most gladly place a

Believe me, my dear Sir, A Non-RESIDENT IN TORON Your's very sincerely,

January 16th, 1842. CONTROVERSY AND THE CHURCH. To the Editor of The Church.

"We do not pretend that our Liturgy, any more that "Church itself, is infallible; but we have seen, heard, "which approaches so near to perfection. It is so! "trived, that the wisest may exercise at once their "devotion; and yet so plain that the most ignorant understanding; so full, that nothing is omitted which "public; so particular, that it comprises most things "private. Its doctrine is pure and primitive; and its "few and innocent, that most of the Christian worl "them; its method is exact and natural; its language "perspicuous; most of the words and phrases being "Holy Scripture, and the rest being the expressions best ages."—Dr. Comber—Compan. to the Temple, "Rroutenae, Jan'."

Frontenac, Jan'y 7th, Sir,-If it behoves us to look impartially into controversies, opinions, and confessions of faith, it less true, that our researches in this course of study us, that ecclesiastical history has rarely been written lightened spirit, or religious controversy conducted wi We shall, indeed, too often find, in both the o other, perverse ingenuity, bigotry, and uncharitab stituted for learning, candour and truth, and especies rity, which is not only the bond of Christian lov greatest of all Christian virtues. It is remarked disputes, that both parties are commonly in the wroll equally certain, that both may be, in a certain deg and it will generally be found, that individuals, se tions, who, in times of political or religious disco the most opposite parts, and acted with the most hostility to each other, may yet have been equally that demoralizing principle of universal doubt, the modern philosophy, which, in these days of utilitaria sumes the name of liberality, and is, in its consequ less noxious and dangerous to society, than the fier Catholic or sectarian bigotry. It carries with it trary, consolation, as well as humiliation; for, in us how much virtue has existed in combination opinion and conduct, it proves also, that more rewill be found in the human character, than the world These ideas have arisen in my mind from a perusal ral has given it credit for.

the letter of the Rev. Egerton Ryerson, which appears No last paper, and your remarks thereupon, and which I not too sanguine in hailing as the comme in the discussion of religious principles and When men of opposite principles, she colony. to lay aside the weapons of malevolence and "sheathe the sword," and hold out the olive bra without, of course, sacrificing principle to expedithose overtures in the spirit with which they are the good and learned Bishop Hopkins, of Vermont, "In the cause of the Divine Gospel—in the ser Church of God—in the defence of its primitive truth and order, to strive with all men-not in the terness, nor in the bigotry of intolerance, not

to bestow upon must and will men without in of error which i and, as you hav to enkindle zeal Whatever ob polity, may ex Christian worl spect to Mr. R the difference i

part of his le undation of doctrines," an eve in the de is founded. I he admits the of the Churc blishment an and should e not now pau brought to a Reserves," ] its scabbard an object so

Paley, but Church of religion of her liturg communic shall not scriptural separation shining o are deligh comfort t as a stor the Chu a little s learning and cru

to a nat she had upon ou to sust treated corrup Hook

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to bestow upon them." Controversy thus conducted, and it must and will proceed, will enlighten the understandings of men without inflaming their passions, will dissipate the mists of error which now obscure the fair shrine of Christian truth, and, as you have justly observed, will "tend to remove abuses, to enkindle zeal, and to check an indiscriminate religious liberalism."

Whatever objections against the Church of England, and he polity, may exist in the minds of the numerous sects of the Christian world, it is at least pleasing to learn, that with respect to Mr. Ryerson, and the party he is supposed to represent, the difference is not one of doctrine, but of form—that his "objection." jections have no reference to the prosperity of the Church of England, as a Church, but simply and solely to its exclusive establishment and endowment in Upper Canada, especially and indeed entirely, in reference to the Clergy Reserves." In one part of his letter, he expressly declares his belief, that "the foundation of the Church of Christ is not laid in forms, but in dectrings "and up he also extend to the church of christ is not laid in forms, but in interest which is manifested by this portion of the flock in the study of the sacred Scriptures.

During the last year, the Parish Church, (a neat substantial stone building, with a handsome spire, erected at a considerable expense, by means provided almost solely within the parish), has been completed, and, with the burial-ground adjoining, consecrated by the Lord Bishop of the Diocese. The exertions of the congregation in its completion have been exceedingly creditable; for in that short space of time, a handsome Reading-desk and Pulpit, of black walnut, in shape an irregular octagon, have been doctrines," and as he also states that he always professed to believe in the doctrines of our Church, as contained in her Arti-cles and Homilies, on which, in truth, the whole of her doctrine is founded, I think we may logically and fairly conclude, that he admits the superstructure to be built upon the foundations of the Church of Christ. Why he should object to the establishment and endowment of such a Church in Upper Canada, and should even have "drawn the sword" to prevent it, I shall not now pause to inquire, but when the question of dissent is brought to a point so parrow as to rest "entirely on the Clergy brought to a point so narrow as to rest "entirely on the Clergy Reserves," I may be permitted to express my regret, that the sword he has now sheathed, should ever have been drawn from its scabbard to disturb the peace of the Church, and to effect an object so utterly at variance with the spirit of Christianity,
in object so purely temporal as to have nothing of religion in tion, nothing of that charity which, we are scripturally instructed, "seeketh not her own."

Pulpit with suitable coverings, cushions, carpeting, &c. of the best description; and have also raised the sum of With regard to forms, Mr. Ryerson may fix his faith, if he thinks it wise so to do, on the opinions of the latitudinarian Paley, but if he admits the soundness of the Articles of the Church of England and the Parameters. 36% towards the purchase of a set of Communion Plate, which is expected from England in the spring. And, in Paley, but if he admits the soundness of the Articles of the Church of England, which, Bishop Burgess says, contain the religion of the first century, and had its beginning from Christ, through the teaching of St. Paul,—if he can occasionally use her liturgical form of worship,—that liturgy which, in the opinion of the learned and impartial Grotius, no member of her communion, "comes so near the primitive pattern, that none of the reformed Churches can compare with it,"—I certainly shall not despair of seeing him cast aside those minor and unscriptural reasons of difference, on which alone he grounds his separation, or of his becoming, at no distant period, a bright and shining ornament of that Church, which those within her pale which is expected from England in the spring. And, in addition to all these Christian offerings to the service of Almighty God, the congregation have liberally contributed Almighty God, the congregation have liberally contributed to the salary of the Incumbent.

The handsome books with which the Church is furnished for the performance of Divine Service, were, as noticed on a former occasion, the gift of the Venerable Society for Promoting Christian Knowledge.

For all these things "we thank God, and take courage." shining ornament of that Church, which those within her pale are delighted to believe, "has been a strength to the poor,—a comfort to the needy in his distress,—a refuge from the storm,—a shadow from the heat, when the blast of the terrible ones is "At the opening of those doors (in College-green), what a sight it must be to behold the once chosen and manly representatives of the people sneaking into the agitator's presence, and with the relies of a smile still flickering upon their lips, presenting the faded remains of their courtly graces to the scornful gaze of a bloody ruffian, who, whilst he is receiving their homage, is marking them with his eyes as victims for his long pampered, murdering, and outlaw supporters."

Burke's description of the European Powers seeking an interview with Carnot; humbly adapted to present times. as a storm." Whether he does so or not, the controversy, discussion, or inquiry, call it what we may, must continue, for the Church is as a beleaguered city, surrounded by virulent enemies and false friends, and her fate, in this particular, is not a little singular. By a memorable exertion of her courage and learning she delivered herself from the corruptions of the papacy, and proved the necessity of her emancipation from its arrogant and cruel usurpation, and her patience and fortitude were rewarded with that legal settlement which justified her claims to a national independence. This called forth, as might have been expected, the bitterest hostility of Rome, from whom she had departed, and to this day we are viewed by Roman Catholics in our own country with the same odium which fell upon our ancestors. With these consequences arising from the assertion of our independence on a foreign church, we have had to sustain the accusations brought against us at home, and are treated by our sectaries, as if we were still immersed in the corruptions of the papacy. "The English Romanists," as Dr. Hook observes, "have left the Church of England, to which Hook observes, have left the Content of the Bishops bad reformed too much, had become too Protestant; just as Protestant dissenters left us, because they thought we had not reformed enough. The one party left us because they wanted no reform, the other, because, instead of a reformation, they wished a religious revolution: the Reformers of the Church of England carefully preserved a middle path." They observed, indeed, great moderation and wisdom in this matter, and with-drew not from the primitive ground of the Catholic faith, but from the innovations of modern corruption. They rejected only such doctrines as were not to be found in the revealed will of such doetrines as were not to be found in the revealed will of God, and such discipline as was not regularly derived from the authority of the Apostles,—retaining in the ritual of the Church only the most decorous usages of worship, and whatever was venerable in ecclesiastical antiquity. On this principle therefore it is, that we wholly disclaim human authority as the foundation of the fairh and worship of the Church of England. These rest altogether and the Divine will declared in the Scrip-These rest altogether on the Divine will, declared in the Scripures, -nor do we accept the support of human authority, unless as subsidiary to revelation, and in concurrence with it. On this firm basis was our Reformation planted, and it is the ignorance, or the scorn of this truth, which has led so many to conclude, that the public maintenance of a religious establishment is incompatible with the "love of Christ."

The question has been repeatedly asked, "If she were, even for a season, overthrown, what is there that could supply her

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To the page of history alone, we must look for an answer to this inquiry, and we shall there most surely find, that the mournful event of her fall in the dark period of the Civil War of Charles the First, left a void in the organization of society, which could only be filled up by her

The entering wedge of dissent in this frightful catastrophe was, a real or pretended desire for a purer form of worship than had been established. But other sects and parties soon broke off under various names, and these did not, as the Puritans, desire that dissent should supersede the establishment, and rise upon its ruins. Their wish was, that there should be no estabshment at all,—that every one should be left free to choose or himself. This wild and reckless experiment was tried in 1642, when the Martyr Charles unhappily consented to exclude the Bishops from the House of Lords. The hedge which separated the Church from the waste was then pulled down, and the boar out of the wood, and the wild beast from the field were permitted to devour her. Then commenced the wailings of Baxter and the Nonconformists, who had raised a spirit of fanaticism so insatiable, that it could not be appeased, so lawless, that it could not be controlled: then was drawn up the selfish and feeble protest of the London Ministers, to the Divines assembled at Westminster, denouncing in no measured terms assembled at Westminster, denoteining in interest with "Great Diana of the Independents," and the "much endeavoured toleration." But it was all in vain. They had sowed the wind, and reaped the whirlwind. Four years after the Bishops were ejected, the nation was flooded with bands of raving fanatics and SECTS, COMPRISING, as Edwards, in his "Gangræna," informs us, one HUNDRED AND SEVENTY-SIX DISTINCT CHURCHES. "The religious creed of the kingdom shifted with every wind of doctrine, and the very charities, and

and blasphemous doctrines that were let loose." History, which, we are told, is philosophy teaching by examples, has taught me these things, and every one knows, that what has happened may happen again. The passions of men remain the same, and, progressive as we are, we have often to go through the same lessons as the ages before us. It is for this reason that, with you, "I cling to the Bible and the Prayer Book," and agree with Mr. Ryerson in opinion, that the destruction of the Church of England would be a "calamity," not only as regards this country, but the religion of the civilized world. For myself I am persuaded, that sad and fearful would be the day for us, and our posterity, if the establishment should be again overthrown, and the religious principles and feelings of men again leasanged. The destablishment should be again to be again to be again to be again to be a second of the civil same again leasanged. The destablishment again leasanged of the destablishment again leasanged. men again loosened. The destruction of the monarchy must follow. A new "Age of Reason," of civil and religious anarchy, as we have seen, in modern times, in a foreign nation, wor ensue, the happiest termination of which would be, that which would bring us the nearest to our present state, and the intermediate misery would be the bitter price which folly pays for repentance. Reason and experience, then, have both taught us, that our Church and Constitution must, of necessity, stand or fall together, and that all those, of whatever sect or denomination, who aim at the destruction of the one, are labouring also at the subversion of the other. It, therefore, becomes the imperative duty of all Protestants, lovers of the English Constitution, whether conformists or not, to give their utmost aid in its support, since with it, that Constitution and liberty must sink. The Marian persecution, the usurpation of the Rump, the tyranny of Cromwell, and the popish designs of James, have, for our instruction, manifestly evinced this long since, therefore the tyrange of the support of the su fore, they who aim only at liberty of conscience, which is now

decencies of life, were wrecked in the hurricane of the intolerant

secure, can have no interest to serve in attempting to subvert that fabric under which they are sheltered, as by "the shadow of a great rock in a weary land." For the sake of brevity, I conclude for the present with assuring you, that I am your sincere friend and well-wisher,

# Canadian Ecclesiastical Intelligence.

RECTORY OF ST. CATHAEINE'S. NOTITIA PAROCHIALIS

regularly performed in St. George's Church on Sundays, on the principal Holy-tays, and on Wednesdays during Lent. The Sacrament of Baptism is administered on the second Sunday in each month, in presence of the congresect of the Solution: the Holy Communion five times during the past gation: the Holy Communion five times during the past

There were, from November, 1840, to December, Baptisms, (including one adult),...... 52 Marriages, ..... Burials, ..... The total number of communicants may rated at between 90 and 100, (including about 15 from the adjoining township of Louth), and the greatest number at any 

of black walnut, in shape an irregular octagon, have been erected at the cost of between 50\(\text{d}\) and 60\(\text{d}\); the Altar has been raised another step, and furnished with a very neat table and chair; the Robing-room has been suitably fitted

up; a Bell, provided at an expense of nearly 50%, and various other things done which were necessary to the comfort and convenience of the Church. Nor have the

ladies of the congregation been inactive. They have expended about 25t. in furnishing the Altar, Desk, and

From our English Files.

THOUGHTS UPON REPEAL,-NO. II.

"Fallere credentem non est operosa puellam "Gloriat simplicitas digna favore fuit."

This cry of blood, or rather denial of blood marks, i

not the words of the late Mr. Drummond, as read and con-

Would you call this freedom?

his chivalry? But he is now merely a destructive agent.— When repeal shall be carried, how well, Oh, how well he can

gratify his hatred of property and rank! When the dog writes M. P. he will not cower so low, but bark and snarl, and look

up at his old masters. It will be a brave time then with the

Exchange ambassador; a very sorry time for his old opponents, the landed proprietors. They will weep, poor fellows, and think with thinking Ned Burke—"I hope we shall have spirit

enough to keep us from the command of those who would in-

state of society in Ireland has undergone an internal revolution.

From the lowest depths beings were invoked whose naked and

eprous skin before enjoyed the pleasing darkness of obscurity.

Since the parliament sat in College green, the whole

flies from the ruin he has created.

Fairfield, Nov. 11, 1841.

stopped him upon many of his ways—it has ever been a foe to real liberty. See how it has encircled the North with sleepless watchers, who have kept unagitated the only prosperous part watchers, who have kept unagitated the only prosperous part of Ireland. I have met with many enthusiasts who urged that religion would have nothing to fear from Mr. O'Connell. They never observed that the religion of Cromwell and O'Connell (great is the distance betwixt their abilities) is the same.—"They made religion harmonize with their ambition." The freedom-courting, simple-spoken Protestant faith, I fear, would never agree with Mr. O'Connell's stage-trickery. He owes it a debt of revenge; and the Mail calls Mr. O'Connell "The unforgiving one." The Protestant Church would be forgiven the day Mr. O'Connell would address (I use his own happy word) the Speaker in College-green; but the followers of Luther would form a sad procession of tearful emigrants upon of children on the books above 100; and the usual attendance about 70. A Bible class, composed of the Sunday School Teachers and some other members of the congregation attends at the Jacobson's residence of the Sunday School Teachers and some other members of the Congregation attends at the Jacobson's residence of the Jacobson's reside Luther would form a sad procession of tearful emigrants upon that day, and the ancient [not Roman] Catholic sisles would ring with the notes of thanksgiving.

THOMAS O'BRIEN. gation, attends at the Incumbent's residence on Friday evenings, and it is very pleasing to observe the increasing interest which is manifested by this portion of the flock

THOUGHTS UPON REPEAL .- NO. III. Fairfield, November 25, 1841. There is no topic which the Repealers urge with greater equency and pretended indignation than this—"the rooted rejudice England entertains towards Ireland." Upon a basis so false they sow bitter dissensions throughout the land, and drive for themselves a profitable trade. What care they for the anarchy, the bloodshed, the bitter woes arising out of this great falsehood? By it they are clothed, by it they are fed, by it falsehood? By it they are clothed, by it they are fed, by it they do not sleep upon the flags: if they do not establish this living lie, Ireland will learn to despise and hate themselves. It is not astonishing, then, that in the continued clamour kept up is not astonishing, then, that in the continued clamour kept up by those painted and ruined actors, not only the distant voice of history should be silenced, but the facts and signs of the present hour should be blotted out and secretly removed from the popular view. From the earliest ages down to the present time Ireland has been the dupe of knaves and political mountebanks. I am borne out in this fact by no bigoted or factious writer; a gentleman and a priest of that faith which I, in common with the great body of the people of Ireland, profess, thus describes the Irish in the momentous reign of James I.:—"Instead of obeying their own hereditary leaders they found themselves at liberty to follow every interested demagogue who was able to inflame their passions and goad them to acts of violence." The same powerful reasons which thus disunited the English and Irish of James the I.'s reign, have acted up to this very hour, with similar effect. Surely, surely we are not to wonder, who see that historical description hourly verified at this period; we are not to wonder, that between England and Ireland little sympathy should hitherto manifest itself. For my part, I would as soon expect kindred feeling between a rational man and a howling maniac.—great thinkers and great talkers—great and a howling maniac, —great thinkers and great talkers —great and a howling maniac,—great thinkers and great talkers—great actors and empty vapourers—lovers of order and lovers of disorder—the upholders of fixed principles, the enthusiastic supporters of the doctrines of every hour. In bodies so constituted, and notions so moulded, how could sympathy exist? The prejudices of England, I assert (depite the empty clamour of hired patriots,) only extended against the vices of Ireland, not against the vices. against her virtues. Our genius, our wit, our humour, our oratory, our courage, have all in turn been appreciated by the oratory, our courage, have all in turn been appreciated by the sister country. England hates our restlessness, our love of disorder, our wild credulity in religious and political matters. Is it not natural—is it not just? England has grown to her present greatness upon the basis of solid and fixed principles; the transient glitter of the French impire was never here: the jarring elements which mixed themselves up in the old Roman world never stole into her system. In England all things progress in civilization, order, and bftiness. How, then, could England love a land from position recessarily hers, but in every quality which endears and sanctifies union so essentially opposite? How could she love a land ever deluged with blood, or with the worse rebellion of words, the ignoble falsehood of im-If anything could add to the contempt which all good and upright men entertain towards the present agitation, it is the fact, that the agitators dread the return of peace; the patriots tremble at a calm, and the pacificators sigh for a profitable sedition. No sailors ever dreaded calm upon the high seas more than the agitators dread this peace. The becalmed agitators! The stranded patriots! To do Mr. O'Connell justice, he endeavours to avoid the ridicule of such an exhibition: he has fitted up the ship long borne upon the bitterest waters, and with the worse rebellion of words, the ignoble falsehood of impotent and sneaking sedition? This any thinking man can see that the very prejudices against Ireland which the ruffian courage of the patriot creates he uses as an argument to clothe and feed him. They who live upon the public calamity, and are borne upons its were more than the ruffian courage. gone upon a grievance cruise. Although 68 winters have descended upon him, he climbs with his burly form to the topmost spar, and lures every breath to impel that cursed vessel.

The waters of Lethe shall never strike its sides! Few of its dark lands are unknown to me. I do not think the French revolutionists ever were a worse class of men than some Irish up, as it were, upon the plenteous tears of a suffering and disup, as it were, upon the plenteous tears of a suffering and distracted country, must ever look with peculiar dread and professional horror at any thing tending to union or brotherly love. Cicero's principle of government, which England now seems willing to adopt, and whose wisdom is everlasting, takes the bread out of the mouths of the Irisa patriots. We are not then to wonder that terror and dismay have entered their camps. The wild alarm of union amongst all classes (like a night fire) agitators I have met: certain I am, that the sans culotte race did not hate property, order, the rules and decorums of civilized life, more heartily than our agitators. Yet these men have swayed the public mind in Ireland for many a day— The wild alarm of union amongst all classes (like a night fire) calls forth all their energies—all their latent resources. The God knows, if injured simplicity and ruined public virtue win its rewards, Ireland should be a favoured land. Many of the vices of the French revolutionists sprang out of the abased the vices of the French revolutionists sprang out of the abused luxuries of a refined life. Many of the French revolutionists were accomplished ruffians; a pretty good evidence of having been once accomplished gentlemen. What a rude primitive ruffian is the paid Irish revolutionist! But it may be urged the Irish agitators are free from blood; nor have they disorganized society to that frightful extent the French agitators. This err of blood, or rather denial of blood.

Exchange, the press, the once sacred pulpit, are all, all enlisted in the cause. The mild voice of English rule, the sage counsels of the great Conservative press, are all to be drowned and be forgotten in the wild senseless cry of seven centuries of wrong; but I think the actors have overdone their parts. Despite all their exertions, if I am to believe the public press, Ireland, upon the 17th, exhibited herself willing for peace. Upon that day every sorrow was suppressed, every tear wiped away, every wrong forgiven. Ireland took her place in civilization, and carried too far. Pilate was guilty of the Redeemer's blood, showed herself willing to cultivate that peace which alone fos-ters all the arts which adorn public and sanctify private life. As the shopman looked from his doors he might calculate the question of repeal as well as the most gifted statesman. All the although he washed his hands. I ask any rational man, would strued at the Corn Exchange, answer as a motto for the wildest gang who ever got drunk with the blood of the murdered Louis?
"Property has its duties as well as its rights." A true and a wealth which blocked up the public ways opposite to his ware-house was opposed to it; the ragged rabble who rushed on after the carriage of the Right Hon, the Lord Mayor were all Renoble sentiment this undoubtedly is, but when the duties of property are dilated upon by men who never possessed its right, the wisdom and virtue of the sentiment are departed. The

as well as its rights," says the blood-standed murderer of Walsh. The men who act as agents now in disseminating these doctrines, finally subversive of all property, under the treasonfostering care of a domestic legislature, would become our rulers. Poor country! How afraid you would be then to own your--most heartily grieved, or I know not nature. What were the shouts of his mob to him, although they were the rich elf—how the then polished boot of the once shoeless der were the shouts of his mon to hin, although they were the rich and only rewards of 40 years of public life? A stranger in his own land (for property and public virtue were assembled there,) he had to pass the idol of his ambition in College-green, and would wound and press you, and force out your tears! You would have all the distractions and bickerings which attended the sinking Roman world, without any of its imperishable soon to stand in the light of superior intelligence—to stand soon to stand in the light of superior intelligence—to stand where the mob could no longer follow, and where vulgar ambition and little-mindedness would be put to the blush; where the model of truth and carnestness. The French agitator and the Irish one take two different courses in swerving and disjointing the dearest ties of society.

The Frenchman does it in the open day, and with all the ruththe democratic spirit, wanting the gold of truth and earn would quail like the detected toad in paradise, touched by the wand of truth and knowledge. Mr. O'Connell, upon the 17th, was ashamed of his doctrines and all they lead to. The bitter memory of golden opportunities abused, of power debased, great multic trust, dishuppoured, pressed upon the page. Will those less ferocity attendant upon ill-directed enthusiasm. The Irish ges receity attendant upon in an agitator is paid for it—he does it by stealth—and, coward-like, agitator is paid for it—he has created. The late elections in Ireland would sufficiently illustrate this principle; at the public expense the ruiners of the public peace went amongst the people. Old Jack Falstaff's strayed tavern bill would not be a richer morsel to laugh at than the bill of an itinerant patriot, as served

memory of golden opportunities abused, of power debased, great public trust dishonoured, pressed upon the man. Will those shouts reward him for passing through that long line of wealth and intelligence unnoticed? Is that the Liberator, and is this his country? If the past had nothing pleasing for the mind of the great enemy of property, neither had the future.—

There was a funeral bell sounding to his ears, and a readyupon the committee at the Exchange; but the matter is too serious a one to laugh at. The grog-charging patriot has severed the dearest and best ties of society. The old rusty links which used to bind the hall and the cottage together are snapt by his cold stranger hand. The dear ties which converted the whole demesne into one hearth, the extensive villages into one family, made monument arisen to his eyes! "Hie jacet Societas Abrogare Legem, constituta "Anno Dom. 1830, "Obiit die Septemdecimo Novembris, A.D. 1841." the paid disturber has outraged. Is not this man a French revo-lutionist, in the worst sense? Is he not an outlaw, without

The requiescat in pace was left to Mr. O'Connell himself, it having ever been his privilege to speak the funeral oration, account for the untimely end, and offer up prayers for his deference. funct association. In a vision so sad something humorous still mingled itself. The mouth of the mob Demosthenes played with a smile, as in the same sad prospective he saw his "dear Ray" selling out the rebellion stocks, the Yankee speculation all down in a heap, and the Exchange Bank closing like all the New York ones!! Since the days Horace gave us leave to joke and tell the truth, never was greater truth writcrease a tyrannous power by the vulgar taunts of a low-bred insolence." The contumelies of tyranny are the worst part thus treating the subject. I have before said, that Cicero's thus treating the subject. thus treating the subject. I have before said, that Cicero's principle of good government is coming into fashion. What does the Roman say upon the point? "The great end of a good citizen (says Cicero) is to bind all classes together, and not abuse or scatter a single powertending to the general good."
All this the Roman puts into a small space, and I doubt if all that has been written upon good government is not included in it; its truth and wisdom, after the lapse of many a long day, They are all bound apprentices to patriotism, which is no art, or cannot be learned, but is the overflowing and exuberant down in power amongst us? Are passing evils to form and union answer this! If there was no objection for repealing the union, but this one, it would be sufficient—the transfer ware. the Irish people, upon the 17th, bowed before its wisdom and comprehensive virtue. Ireland looked like England upon that wealth and her loyalty uninjured by long suffering. The 17th showed the Unionists and Repealers more strongly than the has undergone since the days of Grattan, or Bushe, or any of showed the Unionists and repeated after strongly than the language of "Junius" could depict them. It was an appeal to those worthies; the rabble were nothing then, they are all now.

The dregs of society interfered not then, they are the local The dregs of society interfered not then, they are the local senators now. O'Connell brought elements into play which would frighten the nerves of the spotless Grattan, as well as to decide the question. Oh! it was a brave day, and many like to other like spotless of the murdered Walsh has more tersons than all the glittering and unused arms of the spotless of the many we live to see. it may we live to see. Ireland not a natural, like to other nations, not ever, ever, to live upon bitter fruits. Thus nations nations, not ever, ever, to live upon order fruits. Thus nations undergo revolutions; and each in turn by the divine will is raised up to power and glory. The Temple of Concord in Rome has passed away, the night wind playing where its stately rors than all the glittering and unused arms of volunteers.-That single instance gives you the emblematic arms of the We should look to men in the political world as well as measures. Let us see beforehand the kind of men we are likely to have as rulers here, if Ireland gets her own Parliament. Why nrst stone was laid upon the 1713. The sounds of the hammer announcing the rising work affright the priests of sedition and should not her spiritual power be as well represented as her temporal? If Ireland gets her Parliament, she must get her Church. You have no Scotch or English majority to place in College-green. If the Parliament ever sits in College-green, it will be placed there by the hands of the priesthood—who have a chareful property of the price of the

stopped him upon many of his ways-it has ever been a foe to partments, &c., and assumed the high and important functions of Governor-General of British North America. Notice having been previously given that His Excellency would hold a Levee at two o'clock, the road to Alwington House was literally covered with vehicles of all descriptions, containing people of various ranks, hastening to pay their respects in person to the Representative of their Sovereign. The Levee was numerously attended, and His Excellency looked remarkably well.—Kingston Chronicle.

After the Levee on Wednesday, His Worship the Mayor, accompanied by a deputation of the inhabitants, waited upon His Excellency with an Address from the Inhabitants of Kingston. The following is the Address with His Excellency's

To His Excellency Sir Charles Bagot, G. C. B. Governor General of British North America, &c. &c. &c.

May it please Your Excellency, We, the Inhabitants of the town of Kingston, beg leave to congratulate Your Excellency on your appointment to the high and important office of Governor General of British North

America, and your safe arrival amongst us.

Feelingly alive to the arduous duties to the discharge of which it has pleased our most gracious Sovereign to call you, we would cordially assure Your Excellency of our earnest desire to aid Your Excellency in all measures tending to the establishment of British Institutions, and the permanency of

We need not acquaint Your Excellency of our anxiety re pecting our future welfare and government. We rely with confident hope on the acknowledged talents and experience of Your Excellency for the development of the great natural resources and establishment of the permanent prosperity of this portion of Her Majesty's Empire.

REPLY. Mr. Mayor and Gentlemen,

I receive with much pleasure your congratulations in my arrival to assume the high office committed to me by Her Ma-

I thank you for your promises of support, and I assure you I thank you for your promises of support, and I assure you that in the discharge of my duties as Governor General of British North America, it will be my endeavour to pursue the course which will be most conducive to the welfare of all Her Majesty's subjects, and to the permanency of the connection between this portion of Her Majesty's Dominions and the

Mother Country .- Kingston Chronicle. REMOVAL OF THE SEAT OF GOVERNMENT !—"Some silly stories are in circulation respecting the removal of the Seat of Government, originating, we have every reason to believe, with individuals desirous on purchasing property in this city. The Torontowegians have caugh the rumor, and some of them are rejoicing in the delightful anticipation of restored greatness.

of restored greatness.

"These fears and hopes of an immediate change, we are happy to have
"These fears and hopes of an immediate change, we are happy to have
it in our power to remove, as we are enabled to state, on the highest
it in our power to remove, as we are enabled to state, on the highest
it in our power to remove, as we are enabled to state, on the highest
it in our power to remove the Governor General has already deauthority, that His Excellency the Governor House, by the addition of
cided upon the enlargement of Government House, by the addition of
another wing."

We are enabled from information of our own to confirm the above statement of our contemporary, the News. We are also enabled to state, positively, what is of more importance, that Sir enabled to state, positively, what is of more importance, that Sir Charles Bagot was directed to assume the government of Canada at Kingston, and that he has no instructions whatever either to remove the Seat of Government from where it is now placed, or to request the intervention of the Legislature upon the subject, as has been lately rumoured about. It is, however, very much to be desired, for the sake of all parties, that the question should be not followed by the proposed of the intervention. to be desired, for the sake of all parties, that the question should be put finally to rest, by an official announcement of the intention of the Government. With reference to the power of the Executive as to the choice of the Seat of Government, we annex the 30th section of the Act uniting Upper and Lower Canada, to which our attention has been kindly directed by a friend, and which seems to have been lost sight of during the recent ru-

MOURS.

XXX. And be it enacted, that it shall be lawful for the Gover of the Province of Canada for the time being, to fix such place or pli within any part of the Province of Canada, and such times for hole the first and every other Session of the Legislative Council and Assebly of the said Province as he may think fit, such times and place be afterwards changed or varied as the Governor may judge, advissed and most consistent with general convenience and the public welf and most consistent with general convenience and the public welf giving sufficient notice thereof; and also to prorogue the said Legitive Council and Assembly from time to time, and dissolve the same proclamation or otherwise, whenever he shall deem it expedient.

PARLIAMENT.—By the Official Gazette, we observe that PARLIAMENT.—By the Official Gazette, we observe that the

PARLIAMENT.—By the Omeial Gazette, we observe that the Provincial Parliament is called to meet on the 22d February next—but not for the despatch of public business. It is generally supposed, however, that the Legislature will be actually convened in March next—Ib.

Personal appearance of the Governor-General.—Sir Cherles, who were into the record of last September, in a still.

Personal appearance of the Governor-General.—Sir Charles, who was sixty years old last September, is a striking specimen of "the fine old English gentleman," of about middle stature, with a pleasing and rather handsome countenance, and noble forehead, which (if there be any truth in phrenology) is an index of no ordinary intellectual faculties.—His hair is gray, and he is somewhat bald. He is, on the whole, a fine looking man, and well calculated to grace, by his presence, the Colonial Court of his Sovereign.—Montreal Gazette.

French Canadian Loyarty.—On the evening of the 6th

FRENCH CANADIAN LOYALTY.—On the evening of the 6th FRENCH CANADIAN LOYALTY.—On the evening of the 6th instant, a soldier of the 71st regiment, named Augus Cameron, one of the best behaved men in the battalion, having three stripes [marks of good conduct] for good behaviour, was brutally assaulted, and nearly murdered by two Canadians at St. Phillippe. It appears that he had leave of absence to bring in the New Year with some friends at a distance from St. John's, and was returning on foot to his barracks when a countryman who was along in a sleigh, proceeding in the same direction in the wisdom and virtue of the sentiment are departed. The was a phorism becomes a revolutionary motto! The Tipperary peasant in the fastness of the winter's night reads but one half the sentence over the murdered body of his master. Under such circumstances, how can unhappy Ireland expect commerce to flourish in a country where the rights of property are unknown, and its duties preached but by houseless incendiaries, whose mouths would pollute the Gospel? "Property has its duties as well as its rights," says the blood stained murderer of Walsh. The men who act as agents now in disseminating these doctrines, finally subversive of all property, under the treasonruin, did he merely play with his toys, and glory in the brute thought that he rode before them all? No; the man was left him for dead. The names of the villains are known, and port of the fact reaching the head quarters of the 71st regimen Major Dennie sent three companies, under the command of Captain Austen, to be billeted on the inhabitants of St. Phillippe for a short time, one of the best modes of punishing those who encourage such diabolical outrages, and of inducing those who know where the perpetrators are, to deliver them up.

FIRE. -A fire broke out about eleven o'clock, on Thursday Montreal Herald. night, in a house belonging to Mr. Bruneau, and occupied by the Rev. Mr. Broome, situated half a mile from Laprairie, on the St. Johns road. The Police and a party of the 70th Regiment, with two engines, were speedily on the ground; but the wind being strong, and the fire having gained much head, it was evident that nothing could save the house, and, in consequence, the attention of the troops was directed to cutting off any communication with the extensive out-buildings, which was done, and they happily were saved. The house, which was completely destroyed, we understand, was insured at the Mutual office. Much credit is due to the Military and Police for their activity and zeal on the occasion. - Montreal Gazette, Saturday, 15th January.

TORONTO MARKETS.—The following are the only alterations since our last:—Beef, & 100lb, 12s. 6d. @ 17s. 6d.; Hay, & ton, 65s. @ 80s.; Straw & ton, 45s. @ 50s.

WESTERN CLERICAL SOCIETY .. Reverend Brethren,—You're hereby notified that the next meeting of this Society will be held (D. V.) at the Rectory of Guelph, on Wednesday and Thursday, the 9th and 10th of February next.

WILLIAM McMURRAY, Dundas, January 10, 1842.

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

T. B. FULLER, Sec. N. D. C. A.

Niagara Falls, January 1, 1842. TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

Brethern,—I beg to remind you that, "if the Lord will," the next Meeting of our Association will take place at the Rectory, Cavan, on Wednesday and Thursday, the 26th and 27th instant.

I also desire to inform you, that a copy of the Resolutions adopted by the Committee appointed at the recent visitation, to deliberate on the formation of a Diocesan Church Society, has been forwarded to the formation of a Diocesan Church Society, has been forwarded to the by the Secretary, with a request from the Lord Bishop that they be submitted to the Midland Clerical Association, for their opinion of the proposed scheme. A full attendance of the Members is therefore very desirable. SALTERN GIVINS, Secretary

Mohawk Parsonage, 3rd January, 1842

# COBOURG BAZAAR.

THE Public are respectfully informed, that the Bazaar in aid of the funds for the completion of the

PAROCHIAL SCHOOL-HOUSE, AT COBOURG, will be held in that edifice on FRIDAY, the 28th, and on SATURDAY, the 29th January, instant,—commencing on each day at 10 o'clock, A.M. Their attention is solicited to the important object of this benevolent undertaking, as well as to the great variety of useful and ornamental articles which will then be exhibited for sale.

Entrance to the Bazaar, 7ad. each—no charge for children. Cobourg, January 10th, 1842.

PORTRAIT OF THE LORD BISHOP OF TORONTO.

To the proposed, as soom as a sufficient number of Subscribers is obtained, to publish a PORTRAIT OF THE LORD BISHOP OF TORONTO, to be engraved on copper, from a painting recently taken by Mr. Hoppner Meyer, of this city. His Lordship is represented in his full robes, as officiating at the Atter, and nearly the whole figure is shewn. The style is vignette, and the size of the plate will be about 14 by 18 inches. The price to Subscribers will not exceed 20s. for Proofs, and 10s. for Prints. The Portrait, which is considered an excellent likeness, may be seen and Subscriber's names received at H. & W. ROWSELL'S.

UPPER CANADA COLLEGE.

A T a Public Examination, held on Monday and Tuesday, January 10th and 11th, 1842, Cosks (Sidney Charles) 4th Form U. C. College, was elected first Exhibitioner, and Wickson (Arthur) 4th Form U. C. College second Exhibitioner, on the foundation of the Council of King's College.

UPPER CANADA COLLEGE. THE Second Annual Public Examination of the Candidates for the Exhibitions, founded by the Council of King's College, will commence ou Thursday, January 4th, 1843.

JOHN M'CAUL, LL.D. Principal U. C. College

NUMBER OF VACANCIES, 1843. NUMBER OF VACANCIES, 1945.

Four—tenable for three years; to two of which (the 3rd and 4th) is attached exemption from College dues for Tuition—to one (the 2nd) in addition to the above, the annual stipend of £10—and to one (the 1st) exemption from College dues for both Board and Tuition, with the privilege of Boarding for an annual stipend of \$20.

SUBJECTS OF EXAMINATION, 1843. Greek: Valpy's Delectus.

Greek: Valpy's Delectus.

Latin: Extracts from Ovid's Fasti in Electa ex Ovidio et Tibullo," Eton, 1840, pp. 63 to 80.—These are to be considered as text-books, on which questions in Grammar, Prosody, History, Geography, and Mythology will be founded.—Geometry: Euclid's Elements, Book I. Algebra: to Simple Equations, (inclusive), and Arithmetic.

EXTRACT FROM THE REGULATIONS.

1. "All candidates to be eligible, who shall produce testimonials of good conduct and qualifications from the Principal or Head Master of any institution for education in Canada.

2. "The above testimonials to be loaged with the Collector of U. C. College one month before the first day of Examination.

3. "The names of the successful candidates to be published specifyaing the schools, at which they were educated."

ing the schools, at which they were educated."

OHN MCGUL, LL.D.

Principal U. C. College.

29-21 HOME DISTRICT GRAMMAR SCHOOL.

THIS Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842.

The business of Mrs. Crombie's Seminary will also be resumed ou

M. C. CROMBIE, Principal, H. D. G. S. 25-tf

Toronto, 24th December, 1841. PORT HOPE.

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

BOOKS, &c. FROM ENGLAND. H & W. ROWSELL will be happy to procure from England
PRINTED BOOKS, ACCOUNT BOOKS, or any article
connected with their business, for which orders may be left with them
either at Toronto or Kingston. They will be making up their orders,
for the early Spring Vessels, during the present mouth.

22
Dec. 4, 1841.

JUST PUBLISHED, THE ANNUAL DIGEST OF CASES determined in the Court of Queen's Bench, and Practice Court, 1841, by JOHN HILLYARD CAMERON Esquire, Reporter to the Court of Queen's Bench. Price 2s. 6d. H. & W. ROWSELL. King Street, Toronto, and Brock Street, Kingston.

A. V. BROWN, M.D.

SURGEON DENTIST,

KING STREET,

ONE DOOR EAST COMMERCIAL BANK.

Toronto, December 31, 1841. Toronto, December 31, 1841 WANTED.

A STUDENT in the profession of DENTAL SURGERY, by
A. V. BROWN, M.D. Toronto, December 31, 1841. Mr. HOPPNER WEYER, Miniature Painter and Draughtsman,

LATE STUDENT OF THE British Museum and National Gallery, LONDON.

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

BRITISH AMERICA NOTICE is hereby given, that a Dividend of Eight per cent per annum, on the Capital Stock paid in, for the half year ending on the 31st instant, was this day declared, and that the same will be payable on and after Monday, the 16th day of January next.

The Transfer Book will accordingly be closed from the 1st to the 8th day of January inclusive.

By order of the Board,

T. W. BIRCHALL,

Managing Director.

British America Assurance Office, Toronto, 27th December, 1841. NEW GOODS.
THE LATEST IMPORTATIONS.

ONE of the largest and cheapest stocks of every description of DRY GOODS ever imported for retail consumption by any establishment in Canada, is now offered for sale at DEYKES & COMPANY'S, Kincsyön, for so small a rate of profit, that an extensive trade only any consumption.

tensive trade only could remunerate.

Persons from the surrounding Districts, about to make their Winter.

Purchases, would, on visiting the metropolis, do well to call at this.

Establishment, and inspect the Stock, which, for Vargiety and Cheapniess, will be found unsurpassed by any House in North America.

Termis:—CASH ONLY, and NO SECOND PRICE.

December 24, 1841.

Tea, Wine, and Spirit Warehouse.
No. 197, King Street, Toronto.

The Subscribers having now completed their extensive Winter Stock of Groceries, Wines, and Spirits, offer for Sale the undermentioned articles, which having been purchased on the most favour-

Trock of Groceries, Wines, and Spirits, offer for Sale the under-nentioned articles, which having been purchased on the most favour-tible terms in the best European and American Markets, they can con-idently recommend to the attention of City and Country Storekeepers: 200 hhds Porto Rico and Cuba Sugars, 30 hhds London Refined Sugar, 85 cases New York Refined Sugar, 25 hhds and 70 bbls London Crushed Sugar, 400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchong,

25 hhds and 70 bbls London Crushed Sugar,
400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchong,
400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchong,
200 bags and bales Mocha, Java, Laguira, and St. Domingo Coffee,
200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins,
20 kegs Spanish Grapes,
20 tierces Carolina Rice,
120 boxes and kegs Plug and Cavendish Tobacco,
120 boxes and kegs Plug and Cavendish Tobacco,
185 pipes and hhds Port, Madeira, Sherry, and Marseilles Wines,
from the most respectable Houses in Oporto, Cadiz and
Madeira,
20 pipes and 40 hhds pale and coloured Cognac Brandy,
40 hhds Spanish Brandy,
20 puncheons East and West India Rums,
100 barrels London Porter and Edinburgh Ale,
Also, an extensive and general assortment of articles connected with
their business.

ALEX. OGILVIE § Co.

ALEX. OGILVIE & Co. Toronto, December 8th. 1841. GEORGE SAVAGE & Co.

Watch and Clock Makers, Jewellers and Silversmiths, HAVE removed from No. 4, Wellington Buildings, to their Old Stand, WATERLOO BUILDINGS, West end of King Street, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, Plated Ware, German Silver Ware, Work Boxes, Writing Desks, &c. &c. and which they are determined to sell at unprecedented low prices, for Cash.

prices, for Cash.

N.B.—Chronometers repaired and restored to their original sound-ness and precision of performance, also Clocks, Watches, Jewellery, &c. Toronto, November 27, 1841.

BIRTHS At the Briars, Glanford, U. C. on the 19th ult., Mrs. J. S. Weten-

all, of a son.
At Stamford, on the 5th inst., Mrs. B. Ottley, of a daughter.

MARRIED.

On the 17th inst. in St Peter's Church, Cobourg, by the Rev. A. N. Bethuue, Lewis Moffatt Esq., eldest son of the Hon. George Moffatt, of Montreal, to Caroline, second daughter of Colonel Covert, of New Lodge, near Cobourg.

At Kingston, on the 4th inst., by the Venerable Archdeacon Stuart, Mr. George Moysten, to Miss Margaret Lindsay, both of Kingston. In the Township of Hope, on the 11th inst., Mr. John Spalding, of Peterboro', to Margaret, second daughter of Mr. J. W. Cleghorn, of the Township of Hope.

At West Williamsburgh, on the 12th instant, Arthur W. Hilliard; son of Mr. Christopher Hilliard, aged two years and ten months.

At Amherstburgh, on the 23d ult., (a few hours after the funeral of her son Henry W.) Anne, reliet of the late Dr. Robert Richardson, aged 60 years; and within one hour of her decease, Catherine Grace, her daughter, aged 21 years.

LETTERS received during the week ending Friday, January 21st:-Letters received unring the week enting rinday, January 21st:—
Lord Bishop of Montreal, (2); A. Davidson, Esq., add. sub.; Rev.
G. R. F. Grout, rem.; Rev. R. J. Macgeorge; Rev. W. M. Shaw;
P. M. Stanstead; Rev R. Flood, add sub.; Major Townsend; Rev.
W. McMurray, add. subs.; Serjt. Smith, K. D. G., rem in full Vol. 5;
A. C. G. Trew, add. sub. and rem.; Rev. C. C. Brough, add. sub.;
Rev. J. G. Geddes; Rev. J. Shortt; Messrs. R. & G. S. Wood; Mr.
W. Rowsell, rem.; Rev. A. N. Bethune, (2), rem.

Remittances on account of Diocesan Press:—Rev. G. R. F. Grout and B. Clark, Esq.; Rev. T. Fidler.

THE BISHOP OF NEW ZEALAND.

On Sunday, the 17th of October, the Rev. George Augustus Selwyn, D. D., of St. John's College, Cambridge, was consecrated Bishop of New Zealand, in the Chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Bishops of London, Lincoln, and Barbados.

The Bishop of Barbados preached on the occasion.

In November last a very numerous meeting of the inhabitants of Windsor and the gentry and clergy of the neighbourhood was held at the Town-hall, for the purpose of a splendid service of communion plate, purchased by subscription, being presented to the Right Rev. Dr. Selwyn, the Bishop of New Zealand.

The hall was completely filled, and amongst those present were the Bishop of New Zealand, the Hon. H. Ashley, M. P., the Rev. Dr. Hawtrey, Mr. W. Meyrick, the ley, M. P., the Rev. Dr. Hawtrey, Mr. W. Meyrick, the Rev. Mr. Coleridge, Dr. Fergusson, the Rev. Isaac Gosset, Captain Bulkeley, Dr. Stanford, Mr. E. Jesse, the Rev. Mr. Moore, Mr. W. Holderness, Mr. W. Jennings, Mr. R. Blunt, the Rev. T. Gosset, the Rev. Mr. Chapman, Mr. W. Fowler, &c.

The plate bears the following inscription:—"Presented to the Rev. Extra in Cod Greece Appropriate forces."

to the Right Rev. Father in God George Augustus, first Bishop of New Zealand, by the inhabitants of the borough of New Windsor, Berkshire, England, as a mark of their nigh esteem, regard, and gratitude, A. D. 1841. John

Mr. J. Banister, the late mayor, rose and expressed the high gratification he experienced at the great honour which devolved upon him, as chairman of the committee for carrying out the wishes of the inhabitants, who had subscribed to purchase a communion service, to be presented to their late curate, the Bishop of New Zealand.

Mr. Banister then read the following address, to which were attached between 700 and 800 signatures :-

"To the Right Rev. Father in God, GEORGE AUGUSTUS SELWYN, D. D., Bishop of New Zealand.

"The inhabitants of the parish and borough of New Windsor respectfully desire to accompany the presenta-tion to you, as the first Bishop of New Zealand, of the vessels destined for the service of the altar in the first cathedral of that English colony, with a brief expression of their gratitude for the mestimable benefits you have conferred upon them during the too short period in which you have performed the duties of the curacy of New Wind-

"This testimonial can very imperfectly express either the amount of our obligations, or the deep anxiety we feel not to be held as regarding them as the ordinary result of the relations in which we have been mutually placed. That your piety, your love, your benevolence, extending to all amongst whom your duties called you, are the proper attributes of the Christian minister, and the best ornaments of the English church, we acknowledge with a due consciousness of the blessings which belong to our councillation. try and our times. But you have added to these demands upon our affectionate remembrance personal qualities which are rarely exercised with such advantages. You which are rarely exercised with such advantages. We had no claims upon your extraordinary exertions. You devoted yourself to the task, not only of our spiritual improvement, but of benefitting our condition in every particular that came within the sphere of your duty. You found our parochial church encumbered with debt. You contributed the whole emoluments of your curacy for two years towards the discharge of a just demand, and your example was sufficient to raise an amount to pay a very Earge obligation, without litigation, and without placing annecessary burdens upon the poorer parishioners. Your whole course amongst us has been one of disinterestedness and self-sacrifice. Bitter would be our reproach if you had quitted us without some attempt on our part to say how we appreciate these qualities, rarer than talents or learning, but associated with them, constituting that char-acter whose immediate effects may be best traced in the welfare of a parish, but which extends its influence, directly or indirectly, over the whole human race.
"The contrast between the duties which are presented

to you in the future, and those of the past, is most remarkable. You quit the office of curate in a place over which for centuries the standard of the monarchy of England has waved, to become the bishop of the last-founded of Eng-and's colonies. But the power of European industry is now planted amongst the natives of those distant islands, and the church sends forth her ministers to direct and sanctify the material knowledge of civilized life, to blend these poor tribes with those who have settled amongst them, and to raise up a mighty nation in a distant ocean. May we not, without an improper pride, anticipate that when churches rise up in every valley in New Zealand, when churches rise up in every valley in New Zealand, and congregations from many a scattered parish crowd round some future bishop, they may gather in their first cathedral, and pointing to the humble offering of the good wishes of some who had known their first spiritual head in their fatherland, connect our small tribute with your name, and learn that the same Christian virtues which in their fatherland, connect our small tribute with your name, and learn that the same Christian virtues which have commanded the respect of the few may become the means of happiness, temporal and eternal, to powerful communities whose host blessing will be that they have the happiness results. He is now busile companies. nities whose best blessing will be that they have received through you, and such as you, the language, the arts, and the religion of England? In conclusion, may we not, without presumption, add our carnest prayers, that when your holy mission shall have been in part fulfilled, you may be restored to the church in England, and exercise in your native land those apostolic functions which you now go forth in the spirit of obedience and self-sacri-

At the conclusion of the reading of the address the Bishop of New Zealand rose, evidently much affected, and addressed the meeting. "I am come here to-day," said the Right Rev. Dr. Selwyn, "quite unprepared with any lengthened and laboured offering of thanks for this mark of your kindness and attention, trusting God will enab me to express to you, at this moment, all that my heart would dictate. Should I, however, be unable to express to you what I feel in my heart upon this occasion, for your great kindness towards me, those friends who are present to whom I am personally known will know that if I am now prevented from giving utterance to my sentiments as I could wish, it is to be attributed to the depth of the feelings which I now experience. The occurrences of the last few days have been to me full of import, and I find great difficulty in responding to the marks of respect I have lately met with. I feel that my tongue is almost tied when I attempt to offer you my thanks. ing which you have this day made to me shall be dedicated, with all holiness, to the service of God in a foreign land. I wish most distinctly to state, that this is that description of offering which goes nearest to my heart. It is an offering of that kind which can only be made by a Christian people to a Christian minister. I therefore accept it with the greatest Christian thankfulness. It reminds me that when this earth is swallowed up we shall again meet and sit down together at the supper of the Lamb. I pray you to accept from me my heartfelt thank-fulness for the many thousand acts of kindness with which I have been blessed during my intercourse with you. I ask, as a closing favour, to bestow upon you, for the last time, that blessing which I can now give more offici-

The bishop then pronounced the benediction, and the meeting shortly afterwards broke up.

MISSION OF THE AMERICAN CHURCH AT CONSTANTINOPLE.

(Extract of a Letter addressed by the Rev. J. J. Robertson

D.D. to the Right Rev. H. U. Onderdonk Bishop of Penn-

"It must have been extremely gratifying to you to asth must have been extremely grantlying to you to ascertain that your tract on Episcopacy had been useful in bringing over a valuable addition to our body of clergy, and also that it was so highly prized by our interesting friend Mr. Rassam, of Mosoul. The copy I had given him during the summer of 1839, while he was confined here for some weeks on a held of cickness when I here for some weeks on a bed of sickness, when I was daily with him, conversing on the subject of the restora-tion of the Oriental Churches to unity and purity, and uniting with him in prayer, that God would graciously the day when the breaches of Zion should all b repaired, and she should no longer be a mockery to her enemies. At the same time, at his urgent request, I presented him with "The Primitive Church compared with the Protestant Episcopal Church of the United States" by my kind friend Bishop Hopkins. I parted with the book re-luctantly, as I valued it highly, and it was the gift of the

author sent by himself with some others of his publications.

States knew how much good they might effect by sending of the increase of accommodation in existing churchesus copies of useful theological works, written or edited by themselves, or such as they could conveniently spare from their own shelves, we should be far better supplied with instruments to work with. In the earlier years of our Mission we received a considerable number of volumes, but chiefly of a light character, such as religious story books and the like. As I prefer that my children should acquire their religious knowledge and have their religious I have already given away to passing friends or persons studying English. We see no reason hitherto to regret the course we have pursued. Our three oldest daughters have been led, through their own convictions of duty and desire for the privilege, with, we trust, duly enlightened minds and Christian affections, to come to the altar of their Saviour, and assume to themselves their baptismal vow. The first communion of the two younger was on Sunday last, when I administered the Holy Eucharist, in

Sunday last, when I administered the Holy Eucharist, in our private oratory, at the same time to the Syrian Metropolitan of Malabar, (the same who formerly communed with Bishop Heber), and to a Bishop, Priest, and Deacon of another branch of the Syrian Church, (commonly called Nestorian), together with a pious Bulgarian, member of the Greek Church, and brother Southgate and wife, as well as my wife and oldest daughter. It was to me the most interesting and deeply affecting event that has most interesting and deeply affecting event that has occurred during my residence in the Levant. It was the harbinger, I humbly trust, of a brighter day for the Church of Christ. Grant us a share in your present Church of Christ. Grant us a share in your prayers, Right Rev. Sir, that all things may continue to advance according to this good beginning; that my children may continue to grow in the nurture and admonition of the Lord, leading after them the younger members of the family,—and that we may gain more and more the confidence, good-will and brotherly affection of the Ecclesiastics of the Oriental Churches, until the day shall come, when the heads of the various Episcopal Communions, in General Council assembled, shall settle the terms upon which unity may again be restored to the long dissevered members of the body of Christ. I am wandering from the terms which is the terms that the terms upon the control of the body of the investigate of body, both my theme, which is that of the importance of books, both large and solid works, and also more popular treatises on the history, polity, doctrines and discipline of the Church, both for our own special use, and also as gifts to others, both for our own special use, and also as gifts to others, who may desire or be willing to receive information regarding our institutions. The number of persons who understand English in these regions is far greater than is generally imagined. Among the Greeks it is the case with multitudes, and an acquaintance with it is greatly on the increase throughout the East. Let it not be forgotten that of all others English may be properly called the baptised tongue, from the abundance of excellent spiritual books in it, and the comparatively small number of those of a pernicious tendency. Happy will be the day when its prevalence shall be such as in a great measure to supersede the French, (now so almost universal), that great vehicle of infidelity and immorality. Go into the two or three chief bookshops here, and you will find a large portion of the volumes French romances, often of the most dangerous description. With the gradual extension of education in the East, a fondness for reading is also continually on the increase. Religious books transalso continually on the increase. Religious books translated often become objects of suspicion and meet with opposition, but almost any one may safely possess and peruse a volume of English. In regard to such works as those of Bishop Hopkins, some of your own, Dr. Chapman's sermons, (which I have lent out with good effect,) and similar works, we wish them chiefly for the more intelligence along a good of the control of the more intelligence along a good of the control of the more intelligence. telligent clergy, and a few of the inquiring and influential laity. Single sermons, such as that of Dr. Jarvis' at tial laity. Single sermons, such as that of Dr. Jarvis' at the triennial meeting, are often very useful. The only copy I have been able to procure is all soiled and worn with frequent lending. We must despise no lawful means of removing prejudices, diffusing correct information, and conciliating good feeling. A dozen of copies of your tract on Episcopacy, with the replies, rejoinders, &c. were given me at the Protestant Episcopal Press, New York, when I was last in the United States. I soon distributed when I was last in the United States. I soon distributed them all, and, on my tour early this year, I discovered more than one case where they had produced a very favourable disposition towards our church and her institutions. Three copies I forwarded by a distinguished German Professor, one of my most attached friends, to three of the leading Theological Professors in different German Universities. As there is now a tendency on the part of many in Germany, particularly in Prussia, (where the King especially favours the idea,) to draw nearer the Church of England, by obtaining Apostolic Episcopacy, may we not hope that your little treatise will contribute to this desirable result? The reading of it. I know, has helped to incline two or three German ministers living abroad to go to England for ordination. I should be glad of fifty copies of the separate Tract, of a few of the Tracts with the replies, of three or four of the last edition of your work on Regeneration, and of several of each of your charges. Perhaps some of your Tract societies, by your recommendation, might supply them.

the happiest results. He is now busily employed in pre-paring his journal to lay before the Committee. While the field of usefulness is opening upon us more and more, it is our hope and prayer that the church at home may be constantly more and more inclined to act in its unity to sustain us in the very important and responsible station we occupy. We are not here as representatives of any portion of the church, considered locally, or as to shades of opinion, separate from the rest, but to carry out the instructions we receive from the whole body. allow myself to doubt that the more the enterprise in which we are engaged is investigated, the more it will approve itself to all the members of our Communion. Iam aware that some at present think that our work is not sufficiently direct and decisive, and that others think that it is not in accordance with Catholic principles. Let the one class weigh more and more maturely the fact that we are not on heathen ground, but among churches as apostolically constituted, (however, at present, lamentably overgrown with superstition and abuses,) as our own; and the other, that claim no right to exercise offices properly ecclesiastical among the members of these churches without the con sent of their particular heads,—and they will meet, I think. in the sentiment that we are doing a good work and in the right way. The process may be somewhat slow, but it is the more sure. By caution in the outset we shall be less likely to commit error or to have to retrace our steps, and, when God's due time shall arrive, we shall be able to proceed with more vigour and fewer embarrassments, than if we had at once attempted much with little experience. Every day is furnishing new encouragements. Let the churches be frequent and fervent in prayer for us. Let them remember that each returning Lord's day they pray that God would "illuminate all Bishops, Priests and Deacons with true knowledge and understanding of his word," not those of our own Communion alone, but those Christ's holy Catholic Church throughout the world. Let us all pray earnestly for the peace and prosperity of Recommending myself particularly, Right Reverend and dear Sir, to your prayers, as one who has especial need, and begging to be remembered to my brethren of the clergy in your neighbourhood, I remain very sin-cerely and affectionately, your servant in Christ.

J. J. Robertson." Pera, 14th September, 1841.

# English Ecclesiastical Intelligence.

CHURCH EXTENSION .- DIOCESE OF RIPON .- Within e last four years and a half 40 new churches and chapels have been completed in this diocese, a large number of them having received aid from the Ripon Diocesan Church Building Association; seven churches have been wholly rebuilt, and 17 are in different stages of progress towards completion, making a total of 64 new places of worship, besides 30 school-rooms licensed within that time for the like purpose. The committee of the association recently published their second annual report. The following the passived during the passived durin The committee of the association have lowing statement of the funds received during the past

Donations ......1453 0 11 Interest, &c. ..... 338 11 5

Total......4268 17 8

The committee present the following summary of their But I could not withstand Mr. Rassam's urgency, who was quite enamored with the volume, which he read repeatedly with great delight. I remember coming in one peatedly with great delight. I remember coming in one is a sum than 14,320% towards carrying out its several decay. peatedly with great dengin. I remember coming in one day when he was too weak to leave his bed, when he held it up to me, saying, Oh! it is a sweet book, a sweet book!

Works in this spirit, he said, would be well calculated to conciliate, enlighten, and benefit the clergy of the churches in Mesopotamia. Indeed if our friends in the United

a sum than 14,320t. towards carrying out its several designs, exclusive of 1000t. transmitted to the incorporated signs, exclusive of 1000t transmitted to the incorporated signs, exclusive of 1000t. transmitted to the incorporated signs, exclusive of 1000t in the following manner:—4960t, in aid of the erew: but being for its signs, exclusive of 1000t transmitted to the incorporated signs, exclusive of 1000t in the following manner:—4960t, in aid of the erew: but of the erew: but of the erew: but of the signs, exclusive of 1000t in the following manner:—4960t, in aid of the erew: but of the erew: but of the erew: but of the erew: but of the signs, exclusive of 1000t. Transmitted to the incorporated signs, exclusive of 1000t in the following manner:—4960t, in aid of the erection of new churches, whereby 9523 sittings have been obtained, 5212 of which have been appropriated to the use of the poor; 930t, in aid of the erection of new churches, whereby 9523 sittings have been obtained, 5212 of which have been appropriated to the use of the poor; 930t, in aid of the erew: but of the add and pray alond for the benefit of the erew: but of the day of the "Guide" of the "Guide"

by this expenditure 1051 additional sittings have been obtained, 985 of them being free; 500l. towards the purchase of buildings to be converted into churches, by which 1082 sittings, 456 of which are free, have been obtained. The expenditure by individuals engaged in these several works has not been less than 35,000l. additional. The society has also made grants to the amount of 6150l, in aid of the endowments of 30 churches in localities where acquire their religious knowledge and have their religious and of the chicowinents of 50 characters of the chicago and have their religious and of the chicago and the chicago and the chicago and of the c souls, whilst the average annual incomes of each church did not amount to 34%. It has also granted in aid of the erection of parsonage-houses 1780%, which have cost at

LONDON AND BIRMINGHAM RAILWAY.—We learn with pleasure that the directors of the London and Birmingham Railway have established at their great central works at Wolverton a day-school for boys and one for girls, together with an infant school, in addition to a reading-room and library for their artificers and servants. They have and norary to their artineers and servants. They have also provided the means of religious instruction. The Rev. G. Weight, M.A., F.R.A.S., has been appointed chaplain to the Wolverton station, and a chapel, built by the company, has been licensed by the Lord Bishop of Lincoln, which will be opened for Divine service on Sunday next. We cannot but commend this conduct, and hold it up as an example to other religious companies and all, to the religious duties of the population gathered together in great works in Wales and other districts, it is probable that Chartism and political troubles would have been unknown among them. We understand that donabeen unknown among them. We understand that donations of useful books to the Wolverton library would be very thankfully received .- Standard.

CHURCH EXTENSION.—On Sunday, the 21st instant, two sermons were preached at Farnborough Church, near Bagshot, by the Right Rev. the Bishop of New Zealand, and the Hon. and Rev. Charles Harris, when collections were made in aid of the new church proposed to be built for the adjoining hamlets of Cove and South Hawley, containing about 800 inhabitants, at a distance of not less than four miles from the parish church, and, with the exception of a few farmers, consisting entirely of labourexception of a few farmers, consisting entirely of labouring people. On the following day a meeting was held for the same purpose, when the promise of donations of 50l. from the Lord Bishop of Winchester, 50l. from J. Norris, Esq., 26l. 5s. from B. Roupel, Esq., 20l. from Henry Dambleton, Esq., jogether with many other sums, amounting together to 235l., were announced by the Chairman, or subscribed in the room. The farmers at the same time volunteered their aid, by the gratuitous use of their teams; and many of the labourers gave in their names their teams; and many of the labourers gave in their names as ready to give a certain number of days' personal service; and upon witnessing the inxiety of the inhabitants, and knowing their poverty, it was resolved that an appeal be made to the public, to assist in raising a fund to build and endow a church in the hamlet of Cove and Hawley, in the parish of Yateley.

MARRIAGE OF A ROZAN CATHOLIC PRIEST.—The Breton of Nantes states that at Porille, near that place, the banns of marriage have been published between a young woman and a Roman Catholic clergyman, who was reguwoman and a Roman Catholic clergyman, who was regularly ordained priest some years ago, but has since left the Roman Catholic Church for the sect of the Abbé Chatel. "It remains to be seen," observes this paper, "whether, according to the laws of France, a priest can abandon the ecclesiastical condition, and marry. The Court of Cassation has twice decided in the negative."

MARTYRDOM OF TEMPLARS BY SALADIN, AFTER THEIR DEFEAT AT THE BATTLE OF TIBERIAS (1187).—On the Christian Sabbath, at the hour of sunset, the appointed time of prayer, the Moslems were drawn up in battle array under their respective leaders. The Mamlook emirs stood in two ranks clothed in yellow, and, at the sound of the holy trumpet, all the captive knights of the Temple and of the Hospital were led on to the eminence above Tiberias, in full view of the beautiful lake of Gennesareth, whose bold and mountainous shores had been the scene of so many of their Saviour's miracles. There, as the last rays of the sun were fading away from the mountain tops, they were called upon to deny him who had been crucified, to choose God for their Lord, Islam for their faith,

delivering them to the Cardinals, Archbishops, Bishops, Princes, &c. who were to bear them in procession. He had on his silver mitre; and much resembled a muddled old woman. He is a bloated-looking person, with a very disagreeable physiognomy; and when mounted on his canopied litter, in his white mitre, with lappets like those of a night-cap, his eyes shut, and his face drawn into a peculiar grimace, which might be either laughing or crying, the effect was so purely ludicrous, that nothing but considerations for the sanctity of the place enabled me to keep my countenance. Nevertheless, my passion for the summary of the third or fourth anniversary of the pagenificent costumes and gorgeous colours was completely keep my countenance. magnificent costumes and gorgeous colours was completely satiated. Never did my eye behold, or even my imagination picture, anything approaching the costliness, beauty, and splendour, emblazoned upon the ceremonial robes of the higher ecclesiastics. Cloth of gold and cloth of silver, their splendid tissue interwoven with silk of Tyrian purple, scarlet, violet, light blue, crimson, and yellowdamasks, and velvets, embroidered with golden branchwork, brocades so massive, that their wearers seem to b sheathed as in a panoply-floated down the nave of St. Peter's, in a blaze of pomp to which the rainbow is a faint simile. And where the sun, streaming down upon the gorgeous gloom of the cathedral, kindles this chaos of colours into living light, the dazzling display absolutely bewilders one. But there ends (at least, it did with me) the effect produced by this

" Heavy lightness, serious vanity." Not one thrill of devotional awe, not the least impulse of veneration, not the slightest effect upon the heart, is even for a moment produced by all the glittering ostentation. It is the sense of seeing only that is gratified to satiety; and I for one, who had been led to imagine that my soul was to be stormed through my senses, was surprised to discover myself more than once in a state of yawning Indeed I had now witnessed the Roman ceremonial in all its forms; and confess myself at a loss to conceive what people can mean by styling it so very imposing. If my travels had produced no other good effect, they have at least succeeded in stripping this overweening hierarchy of all that prestige with which my imagination had enrobed her revolting superstitions. I am now riveted in my veneration and love for our own beautiful and stately church, walking, as she does, majestically in her white and comely attire, equally removed from the figpery over-dressing of Rome on the other.—Fragments of Italy, by the Rev. J. H. White, M.A. University College, Oxford.

DISSENTERS' FORM OF PRAYER .- "A Guide to Family Devotion" was published some time ago "by the Rev. Alexander Fletcher, of Finsbury Chapel, London," a Dissenting preacher, of, I believe, considerable notoriety. The merits of this performance have been oft-times sub The merits of this performance have been oft-times submitted to my notice, by advertisement, and I now see it held forth, for the thousand (th) and first time in the last number of the Athenæum. "Neatly bound in cloth, gilt," it may be had for the low price of "£1 6s." On "Royal paper, cloth gilt," it rises to "£2." It is "embellished with a portrait of the author, and fifteen engravings." This "Guide," which has now reached its 24th thousand, professes to be "recommended" by a number of "distinguished ministers," Dissenters I presume. As the names of these "distinguished ministers" have in all probability. of these "distinguished ministers" have in all probability not yet reached the ears of your readers, I will not record them—they are ten in number. But in addition to these more modest individuals, we have in the advertisement above referred to, recommendations from eleven other "distinguished ministers," setting forth the merits of these forms of prayer. Among these I find the names of the "Rev." shall I say, John Harris, "Author of Mammon;" of John Angel James, the Apostle of Birmingham; of J. Pye Smith; of Dr. Raffles, of Liverpool; and of that strong and fervent admirer of the Church which "has damned more souls than it has saved," the "Rev." S. Binney, Weighhouse, who professes to regard this "Guide" as a "good substitute" for his own effusions when he is called to leave the domestic circle. Let me enquire of followed his chimmetes and the samen were obliged to betake themselves to the rigging, where they lashed themselves for protection. The cabin-boy hastened to his chest before he went aloft, and took from thence his Prayer Book; he then

PRAYER-BOOK AND HOMILY SOCIETY

On the 25th of October, a public meeting was held in the Council Chamber, Chichester, to promote the object and interest of the above Society,—the Lord Bishop of Chichester in the chair.
Prayers taken from the Liturgy having been offered up, the Lord Bishop of Chichester opened the business of the meeting, by expressing his warm approbation of the object of the Prayer Book and Homily Society, which, he stated, was to circulate the Book of Common Prayer, in a company of the Book plete form, also the Homilies, and other works of the Church set forth by authority, both at home and abroad. That its labours had been very useful at home, especially amongst seamen, they would hear in detail from the gen-tleman who attended from the Parent Society in London for that purpose. His lordship further remarked that the Society had rendered great service by translating the whole, or parts of the Prayer Book into several languages, for near in foreign partials, and stated that whole, or parts of the Frayer Book into several fanguages, for use in foreign nations; and stated that he considered the Society as one specially worthy of support. His lordship then called upon the Rev. S. Barbut to move, and the Rev. H. Nussey to second, the first resolution, and then upon Mr. Seaward, the Visiting Secretary of the Society, who expressed his gratifulde to the Lord Richard Society, who expressed his gratitude to the Lord Bishop in the chair, for giving him an opportunity of stating to the respectable assembly before him the necessity for the origin of the Society, its progress at home, its great use-fulness abroad in aiding the labours of missionaries, by translating and printing the whole, or portions, of the Prayer Book and Homilies in foreign languages, and particularly by its own missionary work among seamen, by means of visitors to the ships in the various sea-ports of our country. He deeply regretted the state of the Church of England at the latter end of the last and at the beginning of the present century, when the Prayer Book and Homily Society was formed. At that period the Prayer Book most generally circulated did not contain the Thirty-nine Articles of Religion; and the book of the same size issued at that time by the printer to King George the Third, was put forth in a mutilated form. The Homilies which had been set forth by authority for the instruction of the result of this patient, were then almost entirely of the people of this nation, were then almost entirely unknown, were considered by many of the Clergy to be bsolete and unfit for distribution, and were not in the catalogue of books of the venerable Society for Promoting Christian Knowledge. Neither did they appear in that catalogue till after the Prayer Book and Homily Society had circulated between 200,000 and 300,000 copies in single sermons, in the form of tracts, which fact might be proved by a reference to the report of the Society for the year 1815. Mr. Seaward stated that the Prayer Book nd Homily Society printed the Thirty-nine Articles of and Homily Society printed the Thirty-line Articles of Religion, for seven years, to add them to the nonparell Prayer Book issued from its Depository; the Universities after that period agreed to issue all their Prayer Books perfect in that respect. The Society's attention was next called to the services for the Consecration of Bishops, and the Ordination of Priests and Deacons; these services represent the privated in the form of a tract and were also were first printed in the form of a tract, and were also afterwards added to all the Prayer Books circulated by the Society. By this effort of the Society, public attention was called to the very solemn and, in some sense, awful formularies connected with ordination and consec and this work it continued until the Syndies of the Cambridge University press, about two years and a half ago, resolved, that all Prayer Books henceforth should be issued from their press in an entirely complete state, having all the offices, the Thirty-nine Articles of Religion, and the Ordination Services in them. This excellent resolution was afterwards adopted by the delegates at the Oxford University; so that now no Society, or bookseller, can circulate the Prayer Books from the Universities, but in a complete form. It might appear to some persons that after the Society had thus far accomplished its design, in bringing the formularies into circulation in a perfect state, and in prompting the Society for Promoting Christian Knowledge to place the Homilies in its catalogue, and to print them, that it had done its work. Not so: the present day needed the labours of the Prayer Book and Homily Society. It was well remarked by his lordship, in opening the business of this meeting, that our Reformers had provided for us in the Church of England formularies of sound doctrine; and I would remark (con-

they were called upon to deny him who had been crucified, to choose God for their Lord, Islam for their faith, Mecca for their temple, the Moslems for their brethren, and Mahomet for their prophet. To a man they refused, and were all decapitated in the presence of Saladin by the devout zealots of his army, and the doctors and expounders of the law.

The Holy Week at Rome.—Well, the Holy Week, with all its elaborate pomp and ceremonies, is begun, with all its elaborate pomp and ceremonies, is begun, its Holiness in the act of blessing the palm branches, and delivering them to the Cardinals, Archbishops, Bishops, Princes, &c., who were to bear them in procession. He had on his gilver mitre, and much resembled a muddled Society in London, Dr. Corrie, who was then the Archdeacon of Calcutta, but afterwards the Bishop of Madras, introduced to the attention of the Society the importance of translating the Liturgy of the Church of England into of translating the Liturgy of the Church of England into foreign languages, and especially into the languages of the East, for the use of Missionaries and of Chaplains to the Hon. East India Company; at the same time stating that one of the first questions put by the Heathen, on enquiring into the nature of the Christian religion, is, "How do you worship?" and that it was impossible to give a better and more direct answer, than by putting into their hands the form of prayer used by our Church, in their vernacular tongue. Dr. Corrie also stated as his in their vernacular tongue. Dr. Corrie also stated as his opinion, that as the Prayer Book and Homily Society was happily constituted with the view of circulating only the authorised works of the Church, it became its special duty, and it was best calculated to turn its attention to the translation of the Liturgy. At that anniversary, the Society undertook the important work thus piously recommended to its attention; and it is impeded in its progress only from the want of funds. It has translated and printed the Prayer Book, in whole or in part, in eleven languages; it has assisted in translating and printing the same book in Malayalim; it has reprinted two editions of the morning and evening prayers, translated by Dr. Pocock into Arabic; it has likewise circulated the Prayer Book in other languages, printed by Mr. Bagster. It has also translated and printed, and put into circulation, sundry editions of one or more of the most useful Homilies, and Articles of Religion, in twenty-seven languages. Here Mr. Seaward entered into detail, showing the gre advantage which Missionaries, not in communion with the Church of England, found in the use of sundry translations of the Liturgy which had been furnished to them by this Society, speaking especially of the Society, speaking especially of the versions in Chinese, Malay, Indo-Portuguese, and Spanish. He then proceeded to give in detail a statement of the very interesting and useful labours of the Society amongst seamen, noticing the plan which had been adopted by the Society, in visiting the ships by means of appointed agents in sundry sea-ports; that the agents called the attention of commanders of vessels and sailors to the duty of prayer, and provided them with Prayer Books at reduced prices, to aid them in the performance of that duty; and gave to the com-manders of every ship visited, one or more copies of a book of select Homilies, for the instruction of the crew. Several very striking instances of the importance and usefulness of this department of the Society's labours were then mentioned, both of the manner by which the Society's agents had overcome the prejudices of some seamen against the Book of Common Prayer, and of the negligence of others; of the need of a form of prayer on board ship in other cases, and of its great use in affording consolation in times of affliction and in heavy storms at We can only briefly notice one case of the many introduced by Mr. Seaward, which was that of a Sunday School boy, who had been taught the sound principles of faith and truth, and who was supplied by one of the Society's agents with a Prayer Book before he went to sea.

afterwards a breaker swept the deck, which lifted him off and buried him. The sailor who communicated the mournful intelligence to the bereaved parent, said that he related the tale to him for his consolation, and that he might also communicate it to the Society which took pains to furnish sailors with the Prayer Book, that I might be encouraged in its good work. Mr. Seaward then made a short appeal, and concluded by thanking the audience and his lordship for their very kind and patient

The Lord Bishop then concluded the meeting by again most kindly and strongly recommending the Society to the support of the public and of the persons present, saying—You and I cannot go on board the ships, and visit the sailors, and promote true religion amongst them; but we can help this excellent Society, which engages agents to do this interesting work, of which Mr. Seaward has given us so satisfactory an account.—His Lordship then pronounced a blessing and dismissed the assembly. A liberal collection was made at the doors.—Church In-

#### Advertisements.

### Mr. Wood, Surgeon Dentist,

Mr. Wood, Surgeon Dentist,

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

Mr. Wood is well acquainted with all the modern improvements in the method of fastening Artificial Teeth, by pivots, class, spiral springs, atmospheric pressure, double plates, &c.; and with the principles which should govern the treatment of Decayed Teeth, irregularities, affections of the gums, and all operations in Dental Surgery—some few of which Mr. W. has had the honour of explaining to a number of Professional Gentle men and others in this city—to whom, by their kind permission, he is at liberty to refer any stranger who may wish to consult him.

For Artificial Teeth, Mr. W. makes use of Stockton's Mineral Teeth, from Philadelphia, which, for strength, and beauty of colour and shape, are preferable to any others; and which are used by many eminent Dentists in London and Paris, and by all respectable Dentists in America.

Mr. Wood takes this opportunity to express his gratitue for the distinguished patronage he has received duri g a residence of six years in this city, and begs to assure his patrons that his residence will be permanent here, and that there is no truth in the report that he was preparing to remove from the city.

Toronto, October 27, 1841.

#### DR. PRIMROSE, (Late of Newmarket.)

OPPOSITE LADY CAMPBELL'S, DUKE STREET.

Toronto, 7th August, 1841.

#### HEBREW AND GERMAN. MR. J. M. HIRSCHFELDER,

LATE OF THE UNIVERSITY OF HEIDELBERG, WILL give Private Instructions in the above languages.

Applications made at Messrs. J. & J. Mead's Music Saloon, and at Messrs. Rowsell's, Booksellers, King Street, will meet with Toronto, July 10, 1841.

# REMOVAL.

#### JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER.

SINCERELY thankful for the liberal patronage he has received, desires to acquaint his friends and the public that he has now Removed into this New Brick Premises, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business and hopes, by strict attention to the manufacturing of his goodspunctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him.

between the season of the season of the season of the season of the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness of the season of the sea

#### TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late Harrys Vheffparn, and recently by Champion, Brothers & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Ordersent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order. SAMUEL SHAW.

Toronto, October 6, 1841.

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO And King Street, Kingston, (opposite Bryce & Co's.)

# REDUCED PRICES!!

6 T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT O

Velvet, French Chine, Satin, & Marsella Vesting. They having bought for eash, at reduced prices, are able to take off TEN PER CENT of their usual charges.

By Clergymen's and Barristers' ROBES, made in the neatest style.

Toronto, July 14, 1841.

#### THOMAS J. PRESTON. WOOLLEN DRAPER AND TAILOR, No. 2, Wellington Buildings, King-Street,

TORONTO. T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres,

Doeskins, &c. &c.

Also—a selection of Supergrow Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate Toronto, August 3rd, 1841.

J. E. PELL, FROM LONDON, ENGLAND,

CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER. Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms.

J. E. P. has, at the present time, some splendid thick French plates on hand; Window Cornices, Room Bordering, and Miniature Frames, of the latest London Earliers.

Toronto, Sept. 18, 1841. BRITISH SADDLERY WARE HOUSE,

WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON.

A LEXANDER DIXON respectfully informs the Milia superior assortment of Saddlery, Harness, Whips, &c. imported direct from the best Houses in Great Britain, and which constitutes.

FIRST-RATE ENGLISH ESTABLISHMENT.

N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 51-17 OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange.

N.B.—Sleighs of every description built to order. Earthen, China, and Glassware Establishment,

NEARLY OPPOSITE THE ENGLISH CHURCH; KING STREET.

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets: Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call.

JOHN MULHOLLAND & Co. 17-15

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PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS,

No. 8, Chewett's Buildings, Toronto.

THE PHENIX FIRE ASSURANCE COM-PANY OF LONDON.

A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies. ALEX. MURRAY. Toronto, July 1, 1841.

# The Church

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TERMS :- Fifteen Shillings, Currency; or Thirteen Shillings and ix-pence, Sterling, per annum.
AGENTS—The Clergy in Canada, and Samuel Rowsell, Esq'r, the same time was rolling mountains high, when shortly 31, Che

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