

# The Church.

COBOURG, CANADA, FRIDAY, MARCH 1, 1844.

[WHOLE NUMBER, CCCXLVI.]

## Poetry.

TO ENGLAND.  
WRITTEN IN INDIA.

My fatherland! my fatherland! I pine to hear once more  
The dashing of the ocean-spray against thy rocky shore;  
To feel the fresh and cooling breeze bring health upon its wings,  
And press the emerald turf again where many a daisy springs.

My fatherland! my fatherland! how often in my dreams  
The scenes I love in yonder return—thy wooded hills, thy  
streams,  
The chalky cliffs that tower rise above the sandy shore,  
The beacon light to warn the ship whose furrows breakers roar.

My fatherland! my fatherland! ah! how can I forget  
The places where, a merry band, so often we have met;  
When shouts of laughter told of hearts unconscious of a care,  
And free from all the sorrow that their after-years must bear.

My fatherland! my fatherland! where are those children now,  
With eyes of light, and shining hair that wad'd o'er each fair  
brow?  
Where are the little feet that once so lightly bounded on  
Unwearied, all the leveling day, that eye too soon was gone?

My fatherland! my fatherland! there's one that bright had  
An exile pining to behold once more thy sea-girt land;  
With yearning heart, and saddened brow, and drooping, wasted  
form.

That long hath bowed beneath the weight of many a pining  
sorrow.

My fatherland! my fatherland! another of that group  
Hath left thy shore to harken to the Indian's wild wail—  
Hark! pierced the star's gloom, and heard the thundering  
travails,  
And watch'd the star's calm light shine down between the  
pine-trees tall.

My fatherland! my fatherland! another laughing boy,  
With bright blue eyes, and dauntless heart, all fall of tameness  
joy,  
Hath made the sea his home, and dares the ocean's wildest rage,  
And happiest feels when wind and waves their wildest conflict  
wage.

My fatherland! my fatherland! all, all dispersed are they,  
And ne'er perchance may see the home where pass'd their  
childhood days.

But unforgotten happy home through each vicissitude,  
So deeply are their hearts with pleasant memories imbued.

My fatherland! my fatherland! oh! should they ever meet,  
Once more upon thy verdant plains, and hold communion sweet,  
Though sadly chang'd each form and face, and chill'd each  
time-worn heart.

From such deep happiness as this they ne'er again could part.

My fatherland! my fatherland! my thoughts are all of thee,  
And of the fondly lov'd one whom I never more may see;  
I cannot feel I have a home within this torrid clime,  
Despite the palm-trees' waving grace, and fragrant blossom'd  
line.

My fatherland! my fatherland! there's not a priceless gem  
That sparkles in an Eastern monarch's glittering diadem,  
Would tempt me to forego the hope that I may press once more  
Thy mossy turf, and shady lanes, and ocean-girded shore.

Dublin University Magazine. A. A. L.

## ASK FOR THE OLD PATHS: A SERMON,

PREACHED AT THE OPENING OF THE NEW CHURCH  
OF ST. JAMES, AT DUNDAS, IN UPPER CANADA,  
ON SUNDAY, DECEMBER 31ST, 1843,  
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Stand ye in the ways, and see, and ask for the old paths,  
where is your good way, and walk therein, and ye shall find rest  
for your souls.—Jer. vi. 16.

The occasion which now brings us together is one  
which, in a scattered country like this, is not likely to  
have happened many times in the lifetime of any individual.  
To most of those here present, I apprehend,  
this will be one of the great periods by which our  
lives are marked, and to which we look back, and  
recount other and smaller events. It was a great  
matter to raise the first temporary House of God in  
the midst of the forest; it is more still to provide the  
handsome and durable edifice, in which the thriving  
and increasing town may hope for the rest of the life  
of the present inhabitants to worship the God of their  
fathers. Not that I would limit the Church people  
of this place to this house of divine worship in its  
present dimensions. God grant that they may so  
prosper and increase, that these walls may be soon far  
more than to contain them. God grant that they may so  
adorn their profession by devotion, and purity, and  
integrity, and brotherly-kindness, and charity, that  
others may see their light, and be gathered into the  
communion of the Apostolic Church, of which it has  
pleas'd God to make us members. Then may we  
find that one place is not sufficient for the increasing  
numbers of our thronging worshippers, and other  
temples may arise to heighten the native beauties of  
this lovely valley.

It is not this an unimportant day to me; for it  
is the first occasion upon which I have been called, in  
this new country, to assist in the opening of a new  
house for the worship of God; and when I regard the  
edifice itself, recalling in so many points the churches  
of our parent country, when I look round on this  
assembly, and perceive features such as I have left  
behind in our native land,—when I see the same  
classes of persons around me, to whom I have been  
accustomed to minister in the country parishes in which  
I which my lot has all my life hitherto been cast,—I  
cannot avoid feeling the renewal of many past pleasures,  
nor the persuasion, that in this assembly I meet  
those who are desirous of handing down to their  
posterity the habits and institutions which they have  
received from that noble country from which most of  
us derive our origin.

But I am anticipating. Whilst we look forward in  
hope to what is future, let us look down on what we  
at present possess. Whilst we hope that others may  
be brought into the Church, let us learn to value  
highly the privileges we enjoy as Churchmen. Whilst  
we joyfully celebrate the opening of this new edifice  
in the communion of the Church, let us look deeper  
and more at length into the solid grounds we have for  
a joyful celebration of this event.

I. And first, this edifice is one in which we are  
united in divine worship with the Church of our  
fathers. We here worship by the same form of  
words, with the same outward ceremonies, by the  
ministry of the same priesthood, under the government  
of the same bishops, by which our fathers worshipped.  
Nor is this a light thing. For why has  
God caused us to exist in successive generations?—  
why has He made the preceding generation the author  
of existence, the protector and the instructor of the  
succeeding?—for what reason has He commanded the  
child to honour his parent, and implanted in his soul  
regard and reverence for him?—if it be not intended  
that truth should be handed down from father to son,  
—that the son should believe because his divinely  
appointed instructor believes,—that thus a holy pre-  
judice should be fostered in the young mind, and ideas  
should be planted which may grow with our growth  
and strengthen with our strength, and which it shall  
require almost a total change of our very selves to  
eradicate.

God forbid that the time should ever  
come that the parent shall not think it his duty to  
train up his child in the principles he himself believes!  
But some one perhaps will reply in his mind, will  
you not, in this way, set aside all the distinctions of  
truth and error? Will you not require a child to be  
a Jew, a Turk, a Heathen, a Roman, a Presbyterian, a  
Churchman, and only solely because of the accident  
of his father's being of that persuasion?

Not so, my friend. The accident (as you denomi-  
nate it) of his birth, is not an accident, but a providen-  
tial divine providence; specially ordained by  
infinite Wisdom, to prevent the necessity of men's  
being constrained perpetually to search out truth for  
themselves,—by transmitting to succeeding genera-

tions the truths to which their fathers have attained.  
These various forms of religion, although in their dis-  
tinctive peculiarities they may be forms of error, are  
yet in many other respects forms of truth. It may  
happen, as in the case of a heathen parent, that the  
quantity of truth which he is able to transmit is but  
small, and that it is overlaid, and in a manner over-  
whelmed with error. It may happen that the same  
agency, and the same authority which transmits the  
truth may equally transmit the error. But I can never  
believe that God has left error and truth in their own  
nature undistinguishable, so that as persons grow up  
to the power of judging for themselves, they shall  
have no means of separating the one from the other.  
It is not my intention to teach that men should not  
seek to go beyond what their parents have taught them.  
On the contrary, I equally believe that it is the order  
of providence, that each generation should improve  
upon the preceding,—should add to the stock of  
knowledge and truth,—should dissipate further the  
mists of ignorance and error,—and by that means  
hand on the deposit to their successors enlarged and  
of a better and higher quality. But I must believe  
that every child ought, in the first instance, to receive  
a parent's instruction as sacred, as divine; until it  
pleas'd God (if he has been instructed in error) to  
open the eyes of his understanding to discern the  
error. And then, as all truth is God's truth,—as the  
parent is but God's instrument,—as the Lord of all  
has a perfect right to use other instruments if he  
pleases, to correct the imperfect working of the first,  
—and as every soul of man is bound to receive and  
act upon God's truth, in whatever way presented to  
his mind, so soon as he is persuaded that it is truth,  
—then it may become a man's duty to go counter  
even to the instruction and authority of his parent, to  
quit the system which he has been brought up, to  
change his religion,—if he is once persuaded that he  
has found error in his own religion and truth in another.

But, until that is the case, the religion of our fore-  
fathers ought to be in the eyes of all of us sacred, may  
divine; and it should always be a most cogent argu-  
ment to us that a thing is good, and to be honoured  
and held fast by us, if we know that we have inherited  
it from our progenitors. And that, we are well as-  
sured, is the case with the Church, in whose commu-  
nion this edifice calls us to worship. Here we can  
feel that we are united with our distant friends in the  
old honoured country from which we have come out,  
—and with those again who are no longer in this  
world, with the generations past, whose mortal remains  
repose with their fathers in the holy ground of our old  
church-yards, and whose spirits rest with the blessed  
in Abraham's bosom, in the presence of their adorable  
Saviour.

II. But it is not only with the Church of our fathers  
that we are called on to worship in this edifice,—it is  
with the Church of the Apostles.

When the Apostles made converts to the Christian  
faith, they did not go upon the selfish and haughty  
principle that a man's religion concerned no one but  
himself. They joined men together in one holy So-  
ciety, which they called the Church. And in order  
that this Society might be preserved so long as the  
world should last, they introduced into it principles of  
order and discipline, and the means of a perpetual  
succession, till time should be no more. Moreover,  
as this Society was to have within it a heavenly life,  
disseminated throughout it, and communicated to all  
its members in that proportion in which they should  
desire it, they devised means and channels by which  
this heavenly life should be conveyed, and in which it  
might be for ever sought and found.

Still further, as spiritual life depends upon the  
knowledge of the truth and faith therein, they made  
it their business to transmit to succeeding generations  
forms and documents in which that truth was embodied  
and recorded.

I. I have said that the Apostles introduced into  
the Church principles of order and discipline. This  
they did partly by establishing distinctions of order  
and function in the Church, so that some should min-  
ister and others receive; that some should teach and  
others learn; that some should govern, and others  
render obedience. They established, in short, a clergy  
and a laity. And that self-same distinction does the  
Church possess to which we belong.

There was not only the distinction of clergy and  
laity, but there was also an order and distinction  
amongst the clergy themselves. One order of them  
(as may be seen in the Epistles to Timothy and Titus),  
was probationary, and intended as a step to the full  
exercise of ministerial functions; another was placed  
above the ordinary ministers of the Church, in a place  
of authority and government. And so it is in our  
Church. We have our order of deaconship, which is  
in a manner an imperfect degree, and but a step to  
full orders; and again, a clergyman in full orders may  
be raised above his brethren and constituted a bishop.

2. But I said that the Apostles ordained the means  
of a perpetual succession in the Church, till time shall  
be no more. Of that succession there are two branches,  
one that of the ordinary members, the other that of  
the ministers. In order to keep up a perpetual supply  
of members, the sacrament of Baptism was ordained,  
by which men were initiated into the Church,—and  
the ordinance of Confirmation, by which persons were  
admitted to a fullness of privilege and grace. In order  
to keep up the succession in the ministry, there was  
the rite of Ordination; and that rite was left in the  
hands of the Apostles, and afterwards of the Bishops  
of the Church, whose special office it was to see that  
a due supply be kept up of persons qualified to serve  
God in the ministry of His Church.

The same rules and ordinances have we. Our  
Baptism is the same as that of the Apostles; our  
Confirmation resembles theirs; and our Ordination  
serves to the same ends as theirs, and is administered,  
as in their times, by the Chief Pastors of the Church.  
Not only that, but every Bishop and every Clergyman  
of the Church of England has it in his power to trace  
up the succession of Bishops through whom he received  
his authority, beginning with the Bishop who laid his  
hands upon him, and going upwards from Bishop to  
Bishop to the very hands of St. Peter and St. Paul.

3. But the Church was not a mere external system  
of persons and ordinances; it has spiritual functions,  
and those functions require an inward life emanating  
from God himself, and spread throughout the whole  
mystical corporation which the Church in fact is.  
And for this the Apostles provided in the word and  
sacraments. For the preaching of the word of the  
Gospel was not merely for the conversion of the un-  
believers; but still more for the building up of the  
believer on his most holy faith. And not only the  
word, but the sacraments of the gospel have the same  
end. To the one pertains the imparting of the first  
germs of spiritual life, by the removal of guilt, by  
incorporation with Christ, by the gift of the Holy  
Spirit;—to the other, the nourishing and sustaining  
that life by the continual communication to the be-  
liever of the flesh and blood of his Redeemer offered  
and poured out for him on the Cross. Both these  
are in their operation hidden and sacred, and to human  
apprehension unintelligible, and therefore in the  
Greek language are called *mysteria*. By this word  
and these sacraments the spiritual life of the Church  
was to be sustained; and to mark most distinctly that  
they are indebted to divine appointment for all their  
efficacy,—that they are but channels from the One  
Foundation of all grace—believers were required to  
seek for them from the hands of men bearing the  
divine commission from the Apostles and Bishops of  
the Church.

Now precisely thus it is with us in the Church of  
England. We hear the preaching of the word of  
God; whether by the reading of the written word, or  
by the absolutions, and exhortations of the Church, or  
by the catechising of the young, or by public discourses.  
We have the administration of baptism and the  
Lord's Supper, in which we are taught to look for spir-  
itual life and sustenance. And with us it is equally  
necessary, if we wish to obtain these, to have recourse  
to men bearing the divine authority committed to  
them by the hands of the bishops. Thus no baptism  
is recognized in the formularies of the Church, ex-  
cepting that administered by "a lawful minister,"  
and no person is supposed to have assuredly received  
the holy communion for all its saving purposes, ex-  
cepting those who have come for it to the hands of a  
priest of the Church lawfully ordained and in commu-  
nion with his lawful bishop. What measure of grace  
it may please God to attach to imperfect ordinances,  
received by simple and sincere minds in ignorance  
and with a true desire to do what he has appointed,—  
we do not presume to decide; but the Church does  
not recognize such imperfect ordinances, because  
she has received no authority so to do from the great  
Institutor of them.

4. But besides these points of authority most man-  
ifestly apostolical, and of importance more decidedly  
vital, there are other things in the Church of Christ,  
which are not without their authority or their impor-  
tance. One of these is the use of Liturgies,—another  
is the observance of holy days and holy seasons; and  
we might instance others still.

And first with regard to the use of a Liturgy, a  
pre-composed form of prayer and praise in public wor-  
ship. There can be but little doubt that in the first  
infant institutions of the Church, prayer from the  
very nature of the case must have been free and ex-  
temporaneous. And for that reason, no doubt, it  
pleas'd God to inscribe individual members of the  
Church with the faculty of prayer in the public assem-  
blies. But that which was fitted for the first incipient  
unsettled state of the Church was not necessarily  
settled in it in its more established and settled con-  
dition. And indeed our Blessed Lord himself had  
sanctioned the idea of forms of joint prayer, by giving  
such a prayer to his disciples. Accordingly we find  
that every Christian Church under the Sun, has had  
forms of public prayer, the first beginnings of which  
lie in the obscurity of the remotest antiquity. Now  
supposing we had only that one fact, that all ancient  
churches have forms of prayer, the beginning of which  
no one can trace,—we might naturally conclude that  
the idea of forms of prayer was given to all churches  
in their very beginnings, by some one joint authority,  
which they all recognized and respected: and what  
authority can that be, but that of the apostles? But  
we can go further than this. There are certain forms  
of words, which are to be found in almost all ancient  
liturgies and which we find alluded to by very early  
writers as in use in their own time; such for instance  
as the *Gloria Patri*—the words in the Communion  
Service, "Lift up your hearts," "we lift them up unto  
the Lord,"—the hymn to the Trinity in the latter  
portion of the Communion Service. All these are  
expressly mentioned by very early writers as existing  
in the Liturgies of their day.

Still further, it is a very remarkable fact that all the  
ancient forms of the Communion Service now in the  
world, agree in certain main features. They all con-  
tain the Lord's Prayer; they all have a prayer of  
consecration; they all have a prayer for the whole  
Church, and all estates of men in it; they all repeat  
the words which our Lord used in instituting the  
Lord's Supper in the same expressions, and those ex-  
pressions somewhat different from those we have in  
the New Testament; they all contain the Creed, and  
the "Gloria be to God on High," and the hymn,  
"Therefore with Angels and Archangels"; and they  
all agree in making an oblation to God of the elements  
which are to represent and convey to the believing  
soul the flesh and blood of his Lord.

Now to every reflecting mind it surely must appear  
absolutely incredible that forms of prayer in many dif-  
ferent languages and different countries,—in Churches  
even at variance with each other,—should have such  
a minute and particular agreement with each other  
in certain specified particulars,—if those particulars did  
not emanate from one authority, which they all jointly  
acknowledged and looked up to. And where shall we  
find such an authority but in the Apostles? Surely  
then, if we knew no more, we must be drawn irresist-  
ibly to the conclusion, that some form of Service for  
the Holy Communion, containing these points in which  
all agree, was sanctioned by the Apostles themselves.

But there is one remarkable fact still behind. All  
these different forms of Service for the Lord's Supper  
can be traced to four originals, containing the same  
features, but differing in arrangement; and each of  
these originals bears the name of an apostle or evan-  
gelist; one being called St. Peter's, another appear-  
ing to originate with St. John, a third attributed to  
St. James, and the fourth to St. Mark. It is very  
true, that in the form in which they are now found,  
they have undergone great alterations from their origi-  
nal state; but the fact that there are four distinct  
forms, and that these are ascribed by history to apos-  
tolic men,—coupled with the consideration of their  
unity in general plan, and their dissemination through-  
out the Christian world,—makes a chain of evidence  
to prove them apostolical, such as we seldom see.

Now the Church of England is thus apostolical in  
her prayers, in having set forms of public devotion,  
and in comprising in her Communion Service all the  
leading points contained in those which seem to have  
come from the hands of the Apostles.

Much the same may be said for the observance of  
holy-days and seasons. We find such observance pre-  
vailing in every ancient Christian Church in the world.  
We trace the matter up in history, and we discover  
that the same custom prevailed when the whole Cath-  
olic Church was one and undivided. We find that  
certain seasons, such as Good Friday, and Easter, and  
Whitsunday, and the Nativity of our Lord, are univer-  
sally observed now, and have been so as far back  
as history reaches. But we can go further than this.  
We can prove that St. John, St. Philip, and St. Peter,  
did actually observe Good Friday and Easter Day, and  
that they appointed the observance of those days to  
the Churches they founded. Shall we then hesi-  
tate to believe that the observance of such days, and  
some of the leading days themselves, were authorized  
by apostolical authority?

And here again, therefore, we find the Church of  
England walking in the steps of the first founders of  
the Church, and observing the ordinances and tradi-  
tions which they delivered, "either by word or by their  
epistle."

5. But order and discipline, and succession, and  
means of grace, and holy ordinances, would be of  
comparatively little service, if the minds of those who  
received them were not instructed in the truth.—  
Spiritual life itself cannot be adequately supported in  
the soul of the Christian, after he becomes capable of  
knowledge, without faith; and faith, to be availing for  
that end, must be belief in the truth. It is only the  
truth which can make man spiritually free. If the  
Church's belief be erroneous, all the external system  
of the Church must tend to support error. Nay, even  
divine grace itself, conveyed through the Sacraments,  
must be dimmed of its lustre; nay, occasionally per-  
haps the sincerity and Christian courage which has  
been fostered by the means of grace, may be engaged  
in the maintenance of error.

In order, therefore, that truth might be taught and  
preserved in the Church, the Apostles appear, in their  
own day, and in their own customary practice, to have  
adopted forms of words, embodying the chief points  
of Christian truth, round which all other truth might  
be gathered, and from which all other revealed truth  
might be developed and branch forth. Such forms  
are the Creeds of the Primitive Church; which,  
although differing from each other in order and ar-  
rangement, yet contain some main features strictly  
similar, and many phrases and expressions exactly alike.

But these forms were too brief to contain or dis-  
tinctly imply the whole of the teaching of the Apostles,  
both doctrinal and practical; and, if left to be inter-  
preted only by the traditions of their preaching, which  
might be handed down in the Churches in which they  
had ministered, might have been liable to great cor-  
ruption. It pleas'd therefore the Holy Spirit so to  
guide the minds of the Apostles, that they should be  
able to commit to writing all their essential doc-  
trines and precepts. At first sight, indeed, looking at  
the apparently casual and accidental origin of most of  
the Apostolical writings, we should hardly expect that  
they should contain the whole of what the Apostles  
taught. But we have the testimony of the early  
Church,—from which we derive our knowledge what are  
and what are not the inspired writings,—that it is so;  
that we have in the New Testament all the essential  
parts of the Apostles' teaching; and that being the  
case, we have no need to seek further, excepting that  
we may understand more perfectly this undoubted  
word. We have a standard, by which to correct any  
leviations from evangelical truth; we have a means  
of developing the whole of the Apostles' doctrine.

And just in this light does the Church of England  
receive the doctrine of the Apostles. She employs  
forms of profession of faith in the Nicene Creed and  
that called "the Apostles," the main features of  
which may be traced up to the times succeeding the  
generation who had seen the Lord.

Not only that, but she reverences the Scripture  
most unfeignedly, and builds all her instruction upon it.  
She appeals to it unreservedly, to confirm and establish  
her own doctrine. She appoints to be read in her  
daily public service a portion of it, manifold more ex-  
tended than those read in any other Christian Church  
under the sun. All her Services are tinged with  
Scriptural language and sentiment in a most remark-  
able degree. And to place the matter beyond all  
doubt, she declares explicitly in one of her Articles,  
that "Holy Scripture containeth all things necessary to  
 salvation, so that whatsoever is not read therein nor may  
 be proved thereby shall not be required of any one as  
 necessary to salvation." And if there are things taught  
 all commended in our Church, for which we have not  
 direct warrant in Holy Writ, they will be found to be  
 either such as are requisite in order to carry out the  
 precepts of the Apostles, or such as we learn from his-  
 tory to have been the completer development of their  
 words, exhibited in the very age in which they taught.

This then is the special glory and safeguard of the  
Church of England, that she not only communicates  
 to her children the faith which the Apostles taught,  
 but also adopts those methods of preserving and au-  
 thenticating the truth which they instituted.

II. I trust I have now sufficiently shown that the  
Church in whose communion this sacred place enables  
 us to worship, is not only the Church of our fathers,  
 —but what is of immeasurably higher importance—  
 the Church of the Apostles. It now only remains for  
 me to press briefly upon you some practical consid-  
 erations arising out of the whole subject.

1. And first, need I exhort you to abide steadfastly  
 by the Church? I feel that the presence of many of  
 you on this occasion, the warm interest you have shown  
 in the solemnities of the day, and the hearty share you  
 have taken in the worship of God according to the  
 usages of the Church of England, prove that it is your  
 wish to abide by it. And surely there is much in  
 what we now witness to cheer us greatly. Many of  
 you can look back to the time when the few adherents  
 of the Church in this neighbourhood scarcely durst  
 show themselves,—scarcely durst assemble to own her  
 worship, for fear of worldly loss or injury. And now  
 what do we behold? Here are assembled persons of  
 all classes, who have contributed, according to their  
 means, to erect this handsome and substantial edifice,  
 and are now met together before God, to own and re-  
 joice in the work of their hands. Surely this is great  
 encouragement to us to go forward, and to hope that  
 the body of the people may increasingly be gathered  
 home to our Zion.

2. But it will be a small step to make a profession  
 of adherence to the Church, unless we carry our ad-  
 herence out into all its consequences. If we do not, we  
 may point out the right way to others, but we ourselves  
 shall not reap the benefit of walking in it. It behoves  
 us then to do something more than frequent the as-  
 semblies of the Church, we must take our full share  
 in her worship. A heathen might, as an inquirer, or  
 even from curiosity or other questionable motive, be  
 present in our assemblies. It behoves a Christian and  
 a Churchman to confess his principles before men, by  
 uniting with voice and gesture in the worship of God  
 as conducted amongst us, and by following all the rules  
 and regulations which are laid down for that purpose.  
 Nor are the outward ceremonies of our Church with-  
 out their value. They carry us back to the home of  
 our fathers. They form another and another link  
 of the chain by which we are connected with that  
 great nation from which we are sprung, and with the  
 Church which is the glory of that nation. In many cases  
 they unite us with the whole company of the faithful  
 from the beginning to the present time.

3. But words, and gestures, and ceremonies, are  
 but instruments and means of something higher.—  
 They are the way in which the external and inferior  
 portion of our nature is called upon to pay homage to  
 its Lord. Religion, to be effectual to its external  
 purposes, must be inward. Worship must be inward  
 and spiritual. Whilst, therefore, we draw near to  
 God with our mouths, let us be careful that our hearts  
 likewise humble themselves before Him; whilst our  
 bodies testify our reverence for Him, let our souls also  
 bow down before Him in lowly adoration.

Nor ought we to rest in prayer and praise. There  
 is one ordinance, the highest set of both prayer and  
 praise,—that in which we unite to partake of the  
 body and blood of our crucified Redeemer,—to be  
 hereby united to Him and to each other. If we have  
 not courage to proceed to this, as we cannot be perfect  
 Christians, we cannot be true Churchmen. That  
 specially and beyond all others is the ordinance in  
 which we keep up our union with the Church, nor will  
 the utmost exactness in all other points, nor the  
 greatest zeal for the externals of the Church, make  
 amends for our deficiency in this.

4. We must bear in mind, furthermore, that religion  
 is not a thing merely for the assemblies of God's  
 people. It is a thing to be carried out in our daily  
 conduct; and if we do not thus carry it out, a loud  
 and public profession of attachment to the Church,  
 and an appearance of zeal in her public worship, will  
 rather discredit than support her. Religious worship  
 is a duty in itself; but it is also a means to an end,  
 and that end is a pure and upright life. Indeed, if a  
 person does from his heart take his share in the joint  
 service of the Church, if he does worship God in spirit  
 and in truth in the assemblies of His children, he can-  
 not fail to carry his devotion further, and worship and  
 serve Him by every action of his life. Be it then our  
 constant care that we may have this evidence of our  
 sincerity, both as Christians and as Churchmen.

5. There is one more point which I desire to urge  
 upon you, my brethren, and then I have done.

If we really value the Church of England for its  
 own sake and for our own souls' sake, can we fail of  
 wishing to transmit its benefits to our children? As  
 we have received it from our forefathers, how can we  
 show our gratitude so well as by handing it down to our  
 posterity? As God has been pleased to ordain that this  
 truth should be preserved in the world by natural  
 descent, shall we not fail in our duty to Him if we do  
 not our part in delivering on that which we have re-  
 ceived? Nay, will not our offspring themselves have  
 just cause to rise up in judgment against us, if we  
 have had it in our power to convey to them so great  
 a blessing, and have neglected it? In short, how is  
 it possible that one who really values the Church of  
 England, should not desire to perpetuate her minis-  
 trations to the remotest posterity? Indeed this very  
 edifice, so durable in its material, is I trust a pledge  
 that such is the wish and intention of all who have  
 contributed to raise it. Let us then be careful and  
 earnest in the performance of its duty. Let us train  
 up our children in the principles and doctrines of the  
 Church. Let us habituate them to her worship. Let us,  
 as they become gradually fitted for her higher  
 ordinances, prepare them and lead them on to a partici-  
 pation of them. And let us not neglect her minor  
 habits and traditional usages. They are all parts  
 of one great whole. They all breathe one spirit of hu-  
 mility and reverence and charity. None of them can  
 be neglected with impunity.

And now, may He, without whose blessing all our  
 doings are valueless and unavailing, grant that the  
 employments of this day may bind all present in one  
 holy bond, so that after being united in acts of worship  
 to one common Lord here below,—we may be united  
 again at his right hand, and fall down together, with  
 all the company of heaven, in adoration before his  
 throne throughout eternity.

## BISHOP OF BERRAW.

(From Ainsworth's Tour.)

At the village of Hayis we found Ishiyah, bishop  
 of Berraw, with his attendants, waiting for us; al-  
 though an old man, he had walked from his residence  
 at Duri, a distance of nine miles, to meet us. This  
 first specimen of a chief dignitary of the Chaldean  
 Church was highly favourable. I had expected a  
 bishop with a dagger and sword,—perhaps, as it was  
 time of war, with a coat of mail; but, instead of that,  
 we saw an aged man, of spare habit, with much repose  
 and dignity in his manners, and a very benevolent  
 and intelligent aspect, his hair and beard nearly silvery  
 white, his forehead ample and unclouded, and his  
 countenance, from never eating meat, uncommonly  
 clear and fair. Welcoming us in the most urbane  
 manner, he held his hand to be kissed, a custom com-  
 mon in this country, and accompanied the ceremony by  
 expressions of civility and regard. Dr. Grant describes  
 the same bishop as a most patriarchal personage.

The bishop wished to walk back, but we offered  
 him the use of a horse. I was not fatigued, and pre-  
 ferred walking; but he had never been accustomed  
 to ride, and it was with some difficulty that we got  
 him to mount a loaded mule, where he could sit safe  
 between the bags. We then started, Kasha Mandu,  
 and a poorly-dressed man carrying a hooked stick,  
 walking ceremoniously before.

The happy moral influence of Christianity could  
 not be more plainly manifested than in the change of  
 manners immediately observable in the country we  
 had now entered into, and which presented itself with  
 the more force from its contrast with the sullen feroc-  
 ity of the Mohammedans. The kind, cordial man-  
 ners of the people, and the great respect paid to their  
 clergy, were among the first fruits of that influence  
 which showed themselves. Nothing could be more  
 gratifying to us, after a prolonged residence among  
 the proud Mohammedans and servile Christians, than  
 to observe on this, our little procession, the peasants  
 running from the villages even a mile distant, and  
 flocking to kiss the hand of the benevolent white-  
 haired dignitary. This was done with the head bare,  
 a practice unknown among the Christians of Turkey  
 in Asia; and so great was the anxiety to perform this  
 act of kindly reverence, that little children were held  
 up in the arms of their fathers to partake of it.  
 Kasha Mandu also came in for his share of congratula-  
 tions and welcomes. Every where the same  
 pleasing testimonies of respect, mingled with love,  
 were exhibited.

We spent the evening with the bishop. We were  
 in a grove of luxuriant growth and variegated foliage;  
 golden orioles sang from the shades, and pigeons  
 cooed from the rocks above; the men sat round and  
 patted us on the back with the familiarity of old ac-  
 quaintance, and the women crowded to enter into the  
 passing conversation. The bishop was much pleased  
 when the proposition was made to him to open schools,  
 and to effect some improvement in the education of  
 the people; he looked upon all such assistance with  
 sincere gratitude. "Indeed," he said, "we are wor-  
 thy of the pity of those who can afford it, and I hope  
 we shall also prove ourselves worthy of the friendly  
 assistance of those who can bestow it upon us." A  
 tear gathered in his eye as he talked of the years of  
 oppression, and neglect, and oblivion, which had  
 passed away, and as a new picture presented itself to  
 his mind, of his peasants reading the gospel, of chil-  
 dren hurrying to school, and of priests rising in the  
 scale of humanity. He also asked many questions  
 concerning the doctrine and government of the Church  
 of England. Among the most interesting of these,  
 were his inquiries as to whether the priests of England  
 had the consecrated bread into the mouths of the  
 people, or communicate them with bread only. Upon  
 it being explained to him that our forms were here  
 similar, he was much pleased. He said he had thought  
 that there was no church in the world which commu-  
 nicated as the old churches did.

He asked concerning the penance of fasting. Dal-  
 yud, our Chaldean interpreter, was instructed to say  
 that fasting is enjoined in our liturgies on many occa-  
 sions, and is almost generally practised on certain  
 holy festivals; is observed by some on other occasions  
 also, but disregarded by others. The bishop said,  
 "We attach importance to the act of fasting, because  
 (quoting the leading argument) our Lord said to the  
 Jews, concerning his disciples, 'As long as the bride-  
 groom is on the earth they do not fast, but when he  
 has ascended they will fast.'"

We, on our parts, made direct inquiries regard-  
 ing the sacraments of the Chaldean church. The bishop  
 answered, "Two sacraments only are mentioned in  
 our liturgies, baptism and the eucharist, and so the  
 fathers of our church taught us; but the rest (and he  
 enumerated more than the papists do, evidently con-  
 sidering the word sacrament in its original light, 'holy  
 thing or mystery,') and applying it to consecration of  
 churches, &c.) are only holy ordinances or forms of  
 the church." He remarked that no layman can enter  
 into the holy place (in their churches); for, if an  
 intrusion took place, the bishop or priest must con-  
 secrate it again.

The aged dignitary expressed at length his feelings  
 of deep regret at the corruption and apostasy which  
 had found their way into this church—a church  
 which he enthusiastically said had stood from the  
 earliest times of Christianity, amid all kinds of dif-  
 ficulties, reverses, and persecutions. Often had they  
 seen their brethren sold as slaves, their churches pil-  
 laged, and their books destroyed. "Yet," he con-  
 tinued, "thank God, we are still as we were, only  
 it is a great pity there should be apostates among us."

## THE ANABAPTISTS.

(From Dugdale's "Short View of the late troubles in  
England, A.D., 1651.")

As to the usual practices of the men of this sect  
(Schismatics), there is nothing more clear, than that  
religion, may the reformation thereof to its purity,  
hath been the thing they have first cried up; and  
that meekness, sanctity, and the power of godliness,  
are the cloaks in which they have first showed them-  
selves, by which plausible devices they have captivated  
thousands. But it is no less evident, that having by  
this means got power into their hands; destruction of  
civil government, rapine, spoil, and the greatest mis-  
chiefs imaginable, have been the woeful effects of these  
their specious pretences. I deduce our late troubles  
in England and other his Majesty's realms, from the  
principles of those persons, who, about 160 years  
before, under the same hypocritical pretences, did  
grievously infect Germany. If the reflections on what  
is past are sometimes severe, let it be imputed to the  
just indignation conceived against those



HOUSE OF COMMONS, FEBRUARY 1, 1844.

The Speaker took the chair at a quarter of four, and after some routine business...

Lord J. Russell gave notice for 13th February, for a Committee of the whole House on Irish Affairs.

Mr. O'Connell's speech on that occasion was, "go home quietly, and tell your friends what was said, and when we want them again, to be ready."

Lord Clive moved the Address, which was seconded by Mr. Cardwell, and noticed with approval Her Majesty's determination to use every endeavour to improve the state of Ireland.

Mr. Shafton Crawford, deputed the discontent prevailing in the minds of the people, who were the weight of the national burdens, and said it was the duty of the House to enquire into the grievances of the people, and, therefore, he moved an amendment to the Address to that effect.

Mr. Warrington approved Mr. Crawford's plan, and begged to see the amendment.

Lord John Russell would obtain from the Irish that had been pursued. He attributed the improvement in the country to the two last good harvests.

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ruinous effects on the working classes, induced by a system of competition and cheap production, of which he gave several instances in his own trade, contending that the higher prices would give more employment and better wages, and that the working men in this country, where the rate of living was higher than in any other country, were the worst off.

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June. The vote was taken after a long and stormy debate in the course of which Mr. Williams Wynne's celebrated defence of the House of Commons was delivered.

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To Parents and Guardians. A MEMBER of the Royal College of Surgeons of England, has vacancies in certain practices in Upper Canada, will have, in the Spring, a vacancy for a STUDENT, of good Character, Education. Apply (if by letter, post-paid) to G. GOLDSTONE, Esq., Surgeon, Canada West, February, 1844.

THE NEW YORK ALBION. THE Proprietor of the New York Albion has lately made an arrangement with some of the most celebrated and popular writers in Great Britain and Ireland whereby he is authorized by them to publish their new tales in the Albion, and circulate them in the British Province.

St. George's Chapel, Windsor.—A private rehearsal of sacred music, the composition of the Prince Consort, took place in the Queen's private chapel, before Her Majesty and the Royal Highness Prince Albert, on Friday last, under the superintendence of Dr. Eyre. (Who presided at the organ), private rehearsal of the choir and chorists of St. George's Chapel were also present to take part in the performance.

THE ROYAL YACHT.—The Victoria and Albert, Royal yacht, lying at Portsmouth, is to be fitted with tubular boilers, and the engines are to be re-built and re-arranged, they occupy considerably less space, Messrs. Maudslayi are to supply the Royal yacht with these boilers, and are to have £2500 for fitting them.

Colonial. THE GOVERNOR GENERAL.—We notice that our benevolent Governor has become the Patron of the St. George's Society of Toronto. We regret we are unable, from the length of our English extracts, to publish as has been requested, the correspondence between His Excellency's Secretary, Mr. H. G. Rowse, and the Secretary of the St. George's Society, Mr. Rowse, on the subject.

UNIVERSITY OF KING'S COLLEGE. JUST PUBLISHED, BY H. & W. ROWSELL, KING STREET, TORONTO. (PRICE FIVE SHILLINGS.) PROCEEDINGS At the Ceremony of laying the Foundation Stone, April 23, 1842.

AND at the opening of the University, June 8, 1843, CONTAINING the Addresses delivered by the Hon. and Right Reverend the Lord Bishop of Toronto, President of the University; the Rev. John McCall, LL.D. Vice-President; the Hon. Mr. Chief Justice Robinson; and the Hon. Mr. Justice Hagerman.

ENGLISH EDITIONS OF THE REVIEWS AND MAGAZINES, At reduced Prices, FOR CIRCULATION IN THE COLONIES. THE following numbers of the following Periodicals have just arrived, and the subscribers are authorized to receive subscriptions for the regular supply of them, in Toronto, free of postage, and within about a month of the date of their publication, on delivery of the first number.

London Quarterly Review..... 22s. 6d. annum. Foreign Quarterly Review..... 22s. 6d. " Edinburgh Review..... 22s. 6d. " Blackwood's Magazine..... 27s. 6d. " Bentley's Magazine..... 30s. " Dublin University Magazine..... 30s. " United Service Journal..... 36s. " New Monthly Magazine and Humourist..... 36s. " H. & W. ROWSELL, 163, King Street, Toronto. February 21, 1844. 345

FORWARDING, &c. 1844. THE SUBSCRIBERS, beg leave to inform their friends and the public generally, that they will be fully prepared, on the opening of the Navigation, with efficient means to carry on their usual business.

FORWARDS, Warehousemen, AND SHIPPING AGENTS. Routes of Transport between Kingston and Montreal, via the Rideau Canal upwards, and River St. Lawrence downwards. Their Line of Steam-boats, Ericsson Propellers, (first introduced into Canada by them) Schooners, and Barges, equal to any in the country, will enable them to forward Merchandise, Passengers, and Cattle, on the Canal, Lakes and River, at low rates, and with as much expedition, as any other House in the Trade.

FORMS OF TITLE DEEDS, FOR THE CONVEYANCE OF LANDS, UNDER AUTHORITY OF THE CHURCH TEMPORALITIES ACT, 1838. 1. To the Bishop, upon Trust, with Bar of Dower. 2. Do. do. do. without Bar of Dower. 3. To any Rector, or other Incumbent, with Bar of Dower. 4. Do. do. do. do. without Bar of Dower.

CHURCH, ACADEMY, AND STEAM-BOAT BELLS. OF any size, from 20 lbs. to 10 tons weight, supplied by the Subscriber, and WARRANTED. THOMAS D. HARRIS, HARRIS, 4, St. James's Buildings, Toronto, Feb. 9th, 1844. 345-1/2

HARE & CO.'S PATENT FLOOR CLOTH. THE Subscriber, Agent for HARE & Co., Bristol, England, will take orders for any size without charge, to be completed by Spring ships. A great variety of patterns on hand. THOMAS D. HARRIS, HARRIS, 4, St. James's Buildings, Toronto, Feb. 6th, 1844. 345-1/2

WANTED. FOR A DISTRICT GRAMMAR SCHOOL, about forty miles from Kingston, a CLASSICAL AND MATHEMATICAL ASSISTANT. Applications, (post-paid), stating qualifications and terms, addressed A. B., office of this paper, Colborne, will be attended to for one month. February 23, 1844. 345-4

The Spottiswoode Society. MESSRS. H. & W. ROWSELL will receive the Names of Subscribers in Western Canada to THE SPOTTISWOODE SOCIETY. The terms are the same as those of THE PARKER SOCIETY, viz. One Pound Sterling, or Twenty-five Shillings Currency, annually, payable at the time of subscribing. Toronto, Feb. 16, 1844. 345-4

REMITTANCE OF MONEY. By Settlers and others, to their Friends. THE CANADA COMPANY, WITH a view to afford every facility for promoting settlement in Canada, will remit any sum of money, in either low small bills, or in any part of England, Ireland, Scotland, Germany, or Europe, to the Commissioners, who, at the option of the Settlers or other parties, either grant Bills of Exchange upon the Company in London, payable at Three Days Sight, which are really cashed in any part of the United Kingdom, or, the Commissioners will place a quarter, into the hands of the parties for whom they are intended.

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FOR SALE, A VERY VALUABLE FARM, OF TWO HUNDRED AND TWENTY-FIVE ACRES, ABOUT SIXTY ACRES CLEARED, WITHIN A MILE OF FORT HOPE, ON THE LAKE SHORE. A NEVER-FAILING CREEK OF WATER abounding with TROUT, runs through the land. There is also on the premises, a FRAME HOUSE, BARN, STABLES, and other out-buildings; an excellent GARDEN, well stocked with Fruit Trees, and an extensive ORCHARD. So desirable a Farm is seldom to be met with. For further particulars, and terms of payment, apply, if by letter, post-paid, to the Proprietor, ROBERT F. COLEMAN, Belleville, February 19, 1844. 345-1/2

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THE DUEL.

(From the Boston Witness and Advocate.)

The ensuing narrative is extracted from the "Young Lady's Friend," and the writer of it is Mr. Stephens, the editor of Zion's Herald, which is ample proof of its authenticity.

One of the company was despatched on my horse to communicate the dreadful news to the family.—The dead young man was cleansed from his blood, and borne immediately to his carriage. I accompanied it. It stopped before a small but elegant house. The driver ran to the door and rapped. An elderly lady opened it with frantic agitation, at the instant when we were lifting the ghastly remains from the carriage.

My fears were confirmed, and I could scarcely doubt that another scene of blood was about to be enacted in those quiet solitudes. What was my duty in this case? I knew too well the tenacity of those fictitious and absurd sentiments of honor which prevailed in that section of the country, and which give to the duel a character of exalted chivalry, to suppose that my interference could be successful, yet I thought it was my duty to rebuke the sin if I could not prevent it; and in the name of the Lord I would do it.

The second carriage had arrived, and was fastened to a tree. I rode up, attached my horse near it, and throwing the driver a piece of silver, requested him to guard him. While treading my way into the forest, my thoughts were intensely agitated to know how to present myself most successfully. The occasion admitted of no delay. I hastened on, and soon emerged into an oval space surrounded on all sides by dense woods. At the opposite extremity stood the principals, their boots drawn over their pantaloons, their coats, vests, and hats off, handkerchiefs tied over their heads, and lightly beating their waists. A friend and a surgeon were about midway between them, arranging the dreadful conflict.

I advanced immediately to the second, and declared at once my character and object. "Gentlemen," said I, "excuse my intrusion. I am a minister of the gospel. I know not the merits of this quarrel, but both my heart and my office require me to bring about a reconciliation between the parties, if possible."

"Sir," replied one of them, "the utmost has been done to effect it, without success, and this is no place to make further attempts."

"Under any circumstances, in any place, gentlemen," I replied, "it is appropriate to prevent murder; and such, in the sight of God, is the deed you are aiding. It must not be, gentlemen. In the name of the law which prohibits it—in the name of your friends, the principals—in the name of God who looks down upon you in this solitary place, I beseech you to prevent it at once; at least wash your own hands from the blood of these men. Retire from the field, and refuse to assist in their mutual murder."

My emphatic remonstrance had a momentary effect. They seemed not indisposed to come to terms if I could get the concurrence of the principals.

I passed immediately to the oldest of them. His countenance became more repulsive as I approached him. It was deeply pitted with the small pox, and there was upon it the most cold-blooded leer I ever saw on a human face. He had given the challenge. I besought him by every consideration of humanity and morality to recall it. I referred to the youth and inexperience of the second—the fearful consequences of his soul, if he should fall, and the withering remorse which must ever follow him if he should kill the young man. He evidently thirsted for the blood of his antagonist, but observing that his friend and the surgeon seconded my reasoning, he replied with undissimulated reluctance that he gave the challenge for sufficient reasons, and that if those reasons were removed, he might recall it, but not otherwise.

I passed to the other. I admonished him of the sin he was about to perpetrate. I referred to his probable domestic relations, and the allusion touched his heart. He suddenly wiped a tear from his eye. "Yes, sir," said he, "there are hearts which would break if they knew I was here." I referred to my conversation with the second and the other principal, and remarked that nothing was now necessary to effect a reconciliation, but a retraction of the language which had offended his antagonist. "Sir," replied he, planting his foot firmly on the ground, and assuming a look which would have been sublime in a better cause, "sir, I have uttered nothing but the truth respecting that man, and though I sink into the grave, I will not sanction his villainous character by a retraction."

I reasoned with increased vehemence, but no appeal to his judgment or his heart could shake his desperate firmness, and I left him with tears, which I have no doubt he would have shared under other circumstances. What could I do further? I appealed again to the first principal, but he spurned me with a cool smile. I flew to the second, and entreated them on any terms to adjust the matter, and save the shedding of blood. But they had already measured the ground, and were ready to place the principals. "Gentlemen," said I, "the blood of this dreadful deed is upon your souls. I have acquitted myself of it." I then proceeded from the area toward my horse.

What were my emotions as I turned away in despair! What thought I, amidst the duel proceed? Is there no expedient to prevent it? In a few minutes one or both of these men may be in eternity, accused forever with blood-guiltiness! Can I not pluck them as brands from the burning? My spirit was in a tumult of anxiety; in a moment, and just as the principals were taking their positions, I was again on the ground.—Standing on the line between them, I exclaimed, "In the name of God I adjure you to stop this murderous work. It is not just, it cannot proceed." "Knock him down," cried the elder duelist, with a fearful imprecation. "Sir," exclaimed the younger, "I appreciate your motives, but I demand of you to interfere no more with our arrangements." The second seized me by the arms, and compelled me to retire. But I warned them at every step. Never before did I feel so deeply the value and hazard of the human soul.—My remarks were without effect, except on one of the friends of the younger principal. "This is a horrible place," said he, "I cannot endure it," and he turned with me from the scene.

"Now, then, for it," cried one of the seconds as they returned. "Take your place!" Shudderingly I hastened my way to escape the result.

"One—two"—and the next sound was lost in the explosion of the pistols! "O God!" shrieked a voice of agony, I turned round. The younger principal, with his hand on his face, shrieked again, quivered, and fell to the ground. I rushed to him. With one hand he clung to the earth, the fingers penetrating the sod, while with the other he grasped his left jaw, which was shattered with a horrid wound. I turned with faintness from the sight. The charge had passed through the left side of the mouth, crossing the teeth, severing the jugular, and passing out at the back part of the head, laying open entirely one side of the face and neck. In this ghastly wound, amid

blood and shattered teeth, had he fixed his grasp with a tenacity which could not be removed. Bleeding profusely, and convulsive with agony, he lay for several minutes, the most frightful spectacle I had ever witnessed. The countenances of the spectators expressed a conscious relief when it was announced by the surgeon that death had ended the scene. Meanwhile the murderer and his party had left the ground.

One of the company was despatched on my horse to communicate the dreadful news to the family.—The dead young man was cleansed from his blood, and borne immediately to his carriage. I accompanied it. It stopped before a small but elegant house. The driver ran to the door and rapped. An elderly lady opened it with frantic agitation, at the instant when we were lifting the ghastly remains from the carriage. She gazed for a moment, as if thunder-struck, and fell fainting in the doorway. A servant removed her into the parlor, and as we passed with the corpse into a rear room, I observed her extended on a sofa, as pale as her hapless son.

We placed the corpse on a table, with the stiffened hand still grasping the wound, when a young lady, neatly attired in white, and with a face delicately beautiful, rushed frantic into the room, and threw her arms round it, weeping with uncontrollable emotion, and exclaiming with an agony of feeling, "My brother! my dear, dear brother! Can it be—O, can it be!" The attendants tore her away. I shall never forget the look of utter wretchedness she wore as they led her away, her eyes dissolving in tears, and her bosom stained with her brother's blood.

The unfortunate young man was of New England origin. He had settled in the town of N., where his business had prospered so well, that he had invited his mother and sister to reside with him. His home, endeared by gentleness and love, and every temporal comfort, was a scene of unalloyed happiness, but in an evil hour he yielded to a local and absurd prejudice, a sentiment of honor falsely so called, which his education should have taught him to despise. He was less excusable than his malicious murderer, for he had more light and better sentiments.—This one step ruined him and his happy family. He was interred the next day, with the regrets of the whole community.

His poor mother never left the house till she was carried to her grave, to be laid by the side of her son. She died after a delirious fever of two weeks' duration, throughout which she ceased not to implore the attendants, with tears, to preserve her hapless son from the hands of assassins, who, she imagined, kept him concealed for their murderous purpose. His sister still lives, but poor and broken-hearted. Her beauty and energies have been wasted by sorrow, and she is dependent on others for her daily bread. I have heard some uncertain reports of his antagonist, the most probable of which is, that he died three years after, of the yellow fever, at New Orleans, raging with the horrors of remorse. Such was the local estimation of this bloody deed, that scarcely an effort was made to bring him to justice. Alas, for the influence of fashionable opinion! It can silence by its dictates the laws of man and of God, and exalt murder to the glory of chivalry.

When we consider how many hearts of mothers, sisters, and wives have been made to bleed by this cruel and deadly custom, shall we not invoke the influence of woman to abolish it? It rests upon an incidental state of public opinion, a fictitious sentiment of honor. Whose influence is more effectual in correcting or promoting such sentiments than woman's? Human laws have failed to correct it, but her influence can do it. Let her, then, disdain the duelist as stained with blood. Let her repel him from her society, as one who has wrongly escaped the gallows. Let her exert all the benign influence of her virtues and her charms to bring into disgrace the murderous sentiment which tolerates him, and it cannot be long before the distinction between the duelist and the assassin will cease.

English Ecclesiastical Intelligence.

ANSWER OF THE CHANCELLOR, THE VICE-CHANCELLOR, AND THE HEADS OF HOUSES TO THE LAY ADDRESS AGAINST THE TRINITY CANON.

To the Right Honourable Lord Ashley and other Lay Members of the United Church of England and Ireland.

We have received, and have had for some time under our consideration, the letter addressed to us by your lordship and other gentlemen, in our character as the responsible governors of the University of Oxford, on the subject of several degrees conferred by means of various publications sent forth within the last few years, by several distinguished members of the University, the tendency of which, it has given you to observe, has been to excite dissatisfaction with the principles of our Reformed Church, as embodied in the Book of Common Prayer, and especially in the Thirty-nine Articles of Religion.

After stating the opinion of your lordship, and of the gentlemen who with your lordship have signed this letter, of the great national evils which will be the result of any deviation from the Protestant character of the Church of England, and the alarm which you have observed symptoms of such deviation, which have appeared in the opinions avowed by some whose station in the University gives them extensive influence over the younger portion of the academic body.

As academical body, and the gentlemen who with your lordship have signed this letter, call upon us, the authorities of the University, to take such steps as are open to us for protecting the youth committed to our superintending care from the dangerous influence referred to, and for securing to the future of the Church of England, in strict accordance with the Protestant Church of England and the constitution of these realms.

It is undoubtedly true, that within the last few years certain tracts or pamphlets have been published by several distinguished members of the University, containing opinions and sentiments considered by many not to be conformable to, or consistent with, the doctrines of the Reformed Protestant Church of England, as embodied in the Book of Common Prayer, and in the articles of religion, and the Thirty-nine Articles. The opinions and doctrines contained in these tracts or pamphlets, have been considered, discussed, and replied to in other publications, and those discussions have, at different times, attracted more or less of the public attention.

Against the prevalence, however, of erroneous opinions among its members generally, the University possesses a safeguard in the statute enacted more than two centuries ago, which provides that every candidate for matriculation should subscribe the Thirty-nine Articles; and every degree should be conferred on the student who subscribes the nine Articles, and, in addition thereto, the Three Articles in the Thirty-sixth Canon.

The authorities of the University have not lost sight of their duty in enforcing a strict compliance with this statute, and have every year shown themselves indifferent to the improvement of religious instruction within the University. For when Her Majesty was enabled, by recent acts of the legislature, to provide for the foundation, maintenance, and regulation of additional Professorships of Divinity, the authorities of the University, with the assistance of Convocation, adopted every measure for which they were competent, to carry into execution the views of government and of parliament. And they trust, that by perseverance in a course of moderation and watchfulness, they will be enabled, under the Divine blessing, to maintain up to the point committed to their care in the pure principles of the Reformed Church of England.

WELLINGTON, Chancellor, P. WINTER, Vice-Chancellor, On behalf of the Heads of Houses.

THE NEW PRINCIPAL OF KING'S COLLEGE.—The headship of a great academical institution has so often proved to be a stepping-stone to the episcopal bench, that our readers will feel some curiosity respecting Dr. Jeff, the successor of the Bishop of Lichfield in the office of Principal of King's College, London. The Rev. Richard William Jeff, D.D., is the second son of the late Sir James Jeff, who, in the year 1814, was Mayor of Gloucester, and who was knighted on presenting an address to the Throne after the establishment of peace. He was distantly related to the Duke of Devonshire, and married the daughter of Mr. Kidman, of Wheatthorpe. Of his marriage Dr. Jeff is the second son; he has just completed his forty-fifth year, having been born on the 25th of January, 1798. The most important office which he has filled was that of preceptor to his Royal Highness the Crown Prince of Hanover, which was entrusted to Dr. Jeff's care at the age of seven. The Prince, although educated by an English divine, and even nursed by an English nurse, resided during the early part of his life on the continent, and Dr. Jeff, therefore, left England to undertake the onerous duty of a Prince's education. Even if he had failed in

imparting all the benefits of a learned education to his Royal Highness, there would not be wanting many obvious reasons to explain the occurrence; but an opposite result having ensued, it could not be otherwise than justly proud to learn that the young Prince, who was not only exerted in vain. On the 17th of July, 1830, Dr. Jeff was married to Emily, Countess Slippinback of Prussia, who is also Countess Skothen of Sweden and Baroness of Linxola and Salingen; her ladyship was for a year and a half in the same way. Dr. Jeff was appointed Canon of Christ Church, Oxford, and he has now succeeded Dr. Lonsdale, as one of the best Principals which it was ever the good fortune of King's College to possess. On the appointment of Dr. Jeff, as Preceptor to the Crown Prince, he was borne to his high qualifications, one of which we here extract:—"Of Dr. Jeff's learning and accomplishments it might be thought flattery were to state that we have heard; suffice it to say that his reputation at Oxford, his manners as a gentleman, his piety as a divine, and his industry as a writer of every point of view, have the warmest testimony of the most competent and the most eminent authorities to which it is possible to refer." Dr. Jeff is younger brother of Mr. George Jeff, the Treasurer and Secretary of the Church Building Society, and of the late Captain to Captain Jeff, who assumed the name of Sharp, by Royal license, on marrying the daughter and heiress of the late Major Sharp, of Kincarrow, Perthshire.

CHURCH BUILDING SOCIETY.—On Wednesday last a quarterly meeting of the Committee of the Worcester Diocesan Church Building Society was held in the Guildhall, the Lord Bishop of the Diocese in the chair, when several grants were made for the building, enlarging, and repairing of churches in the diocese of Worcester, and other business was transacted: 150*l.* was granted to the Worcester Diocesan Church Building Society, for the purpose of erecting a new church in the parish of St. Andrew, near Kidderminster. Mr. Eginton produced the plan of the church, the erection of which was estimated at 750*l.*, besides 100*l.* for the purchase of the site, and the cost of the building. The next application was for a grant of money towards the erection of a new church at Trimley, near Kidderminster. Mr. Eginton produced the plan of the church, the erection of which was estimated at 750*l.*, besides 100*l.* for the purchase of the site, and the cost of the building. The next application was for a grant of money towards the erection of a new church at Trimley, near Kidderminster. Mr. Eginton produced the plan of the church, the erection of which was estimated at 750*l.*, besides 100*l.* for the purchase of the site, and the cost of the building.

THE QUEEN DOWAGER.—We are exceedingly gratified in recording the evidence of her grace, in the form of a liberal donation of 25*l.* towards the erection of a new parsonage at Thurgoland, near Barnsley.

THE LORD BISHOP OF EXETER is instituting inquiries in Cornwall, with the view of ascertaining the state of education and of religion in that extensive mining district. With respect to parishes not adequately supplied with clergy, his lordship stated his intention of proceeding on the act of last session, "the Church Endowment Act," the object of which (says the Bishop) "is to provide the services of a clergyman in every parish in which the population of not less than 2000 inhabitants is ascertained, or in any parish, or out of contiguous parishes. An endowment will, in the outset, be provided under the act by the Ecclesiastical Commissioners, to the amount of 100*l.* per annum, and which will be increased by the commissioners to at least 150*l.* per annum. The right of nomination will be alternate—first in the Crown, next in the Bishop. But this right may be obtained by other parties, in preference to the patron of the parish, by contributing towards the building of a church, or towards the further augmentation of the endowment, in such proportion as shall be deemed fair to entitle them to it; and I may venture to add, that there is a sincere disposition to regard all such claims liberally."

A letter from the Rev. Dr. Hook, of Leeds, to his parishioners, contains the most important scheme relative to the ecclesiastical superintendence of the great town of Leeds—a scheme which involves the sacrifice on the part of Dr. Hook of half his income, and the whole of the patronage of the parishes of Leeds, and of the whole of Leeds is at present one parish and one vicarage. There are however 21 district churches or chapels of ease to the parish church, the ministers to which are appointed by the Vicar of the parish. Dr. Hook announces that he has been in communication with the government, and the Ecclesiastical Commissioners on the subject of making all these districts separate parishes, and the clergy of them independent Vicars, responsible only to the same ecclesiastical authorities as the Vicar of the Mother Church, and receiving all fees and tithes, and the right of their new benefices. A bill will be brought into parliament in the ensuing session to effect this important arrangement. The patronage of the new parishes is proposed to be vested in the Bishop of the diocese and the ecclesiastical commissioners. Dr. Hook, in consequence of his residence in the city, is unable to visit his present residence, and to go with his family to a smaller one near the parish church, which was lately rebuilt with great magnificence by the liberal contributions of the parishioners. It is a grand object in this new plan to free the vicar from the duties of a parson, and to leave them open to the occupation of the poor, while the galleries alone are to contain pews for those who desire to have exclusive seats.—Morning Paper.

The Marquis of Westminster has contributed the sum of 500*l.* to the National Society for the Education of the Children of the Poor in the principles of the Church of England.

WELSH SERVICE IN ST. PAUL'S CHURCH, LIVERPOOL.—We rejoice to learn that our fellow-countrymen in the vicinity of the above church evince their regard for the service of the Church of England, by their subscription to the Thirty-nine Articles, and every three weeks on the Sunday after the reading of the Service at nine o'clock, it is proclaimed, commenced at too early an hour for many to be present; and probably there is some justice in this complaint at this time of the year. The cause of this inconvenience, it seems, cannot be removed unless a separate church be found for the Welsh in the north-west of Liverpool. But it is to be hoped that the efforts which have been made by the various denominations of Dissenters to erect suitable and handsome places of worship will rouse Churchmen to effect this desirable object.—Yr Ameran, a Welsh Newspaper published at Liverpool.

BISHOPRIC OF NEW BRUNSWICK.—The Bishopric of New Brunswick will be the next established by the Colonial Fund. The colony is equal in extent to one-half of England, and is rapidly increasing in population. Sir William Colebrooke has officially expressed his conviction in favour of the formation of it, and the leading persons of the colony are exerting themselves to raise a fund towards the endowment. The special committee, to whom was entrusted the duty of soliciting subscriptions on the same behalf in this country, have estimated the necessary income at 1200*l.* annually, and they were prepared to recommend to Her Majesty's government the appointment of a Bishop as soon as a clear revenue of 1000*l.* had been permanently secured. A capital of 30,000*l.* will therefore be required. The sum of 20,000*l.* from the Colonial Fund will be appropriated to the purpose.—St. James Chronicle.

THE CHURCH AND THE WESLEYANS. (To the Editor of the St. James's Chronicle.)

Sir,—In the Ecclesiastical Gazette for this month, page 161, at the bottom of the first column, is quoted the following sentence:—"The sect which I belong has found it necessary to separate itself from the Church, and to give up the name of the true breed." Rev. D. Chapman, Wesleyan Chronicle, July 7, 1843. Can you, or any of your readers, inform me what is the authority, among the Wesleyans, of the Rev. D. Chapman and the Wesleyan Chronicle, and whether or not they acquiesce in the

above representation of them as a "sect" crying "havoc," and as "dogs of war of the true breed"? Not only do they repudiate such horrid trash, contrary to all religious feeling, but to all humanity and decency, and to down the Rev. D. Chapman, as a foul slanderer and profane blasphemer of their body, let them not complain if the "cry" is raised against them, "beware of dogs," or if we say of them, "without are dogs," since most nearly right such a spirit can have a place within the Heavenly City. For the Church I have little or no fear. Though she fall, she shall arise again, more strong and boulesant than before; though her adversaries may indignantly themselves against her and seem for a time to triumph, it shall be only like the temporary triumph of the wicked over her Lord, to their own confusion and destruction. But I shall be truly grieved if compelled to think (as I must do in case this sentence is allowed) that if all the classes, or acts which have separated themselves from her, not one can keep itself from degenerating into a blind despotism and malignity, much less preserve enough of a right spirit to be re-united and made joyful with her, under happier circumstances, in her glorious days to come.

Hoping to hear that the Wesleyans have put away from them that which which person as one who has shamefully misrepresented them, I subscribe myself, Sir, AN OLD SUBSCRIBER, P. A. Jan. 12, 1844.

SOCIETY FOR PROPAGATING THE GOSPEL.—From the quarterly report of the Society for the Propagation of the Gospel in Foreign Parts, we learn that in parts of Newfoundland there is a great want of clergymen in full orders, persons having become Romanists from being deprived of the means of grace in their own church—3*l.* 6*s.* 6*d.* was granted to the Society for the purpose of procuring from Canada a number of much more cheering nature; the particulars supplied by the Bishop, are very interesting. Nor is that from Guiana of a desponding quality. The East Indian missionaries meet with some discouragements, but, on the whole, the results of their labours are encouraging. In Australia, we learn, from a letter of the Bishop, that owing to a scarcity of money in that colony, many of the churches which had been commenced are almost at a standstill. In New Zealand, the indefatigable Bishop has opened another mission in the neighbourhood of the Bay of Islands, and the disposition of the Devonshire emigrants; and, in a cheerful one, of the progress of St. John's College, Waimate. The report from this interesting station is, taken altogether, one that affords us very great pleasure. In England, we do not know that we can cite a more apposite anecdote than the following, which we take from the British Magazine:—

"ZEAL FOR THE COLONIAL CHURCH.—Sir Lionel Jenkins, in his last will, proved in 1835, provided for the additional endowment of the University of Oxford, and the charges in Jesus College, Oxford, on condition that the said two Fellows respectively, and their respective successors for ever, may be under an indissoluble obligation, to take upon them holy orders of priesthood, and afterwards that they go out to sea in any ship, or to any other part of the world, to be summoned by the Lord High Admiral of England; and in case there be no use of their service at sea, to be called by the Lord Bishop of London to go into any of His Majesty's plantations, there to take upon them the cure of souls, and exercise their ministerial functions." It is scarcely probable, that after a lapse of a century and a-half from the date of this foundation, Her Majesty will be advised to demand the services of Sir Lionel's fellows as Naval Chaplains; but as there is not a single one of them now living, it is not probable that the College are not wanted, it might, perhaps, be still worth while to inquire whether this noble endowment might not yet be reclaimed for its original purpose?

THE HULSEAN PRIZE.—CAMBRIDGE, Jan. 5.—This prize (100*l.*) has just been awarded to Charles John Elliott, B.A., St. John's. The subject of the prize was "The origin and progress of the Church of England, and its influence from the earliest times to the present day." The subject for 1844, just announced, is as follows:—"The lawfulness and obligation of oaths in a Christian community, and the influence which they have had upon society at different periods."

INDIAN ECCLESIASTICAL NEWS.—Bengal: The Rev. W. H. Meiklejohn, Junior Minister of St. Andrew's Church, having returned to the Presidency on the 10th October, the unexpired portion of the leave granted to him on the 19th June last is cancelled. The Governor General has appointed to the Presidency of the Rev. Mr. Norgate to the Agr. division of the Presidency of Fort William; Rev. E. K. Maddock, M.A., to be additional Chaplain of Meerut; the Rev. E. White, returned from furlough, is re-appointed Chaplain at Singapore; the Rev. G. Manning, who has been at present attached to the Rev. Mr. Norgate to the Agr. division of the Presidency of Fort William; the Rev. W. J. Whitting is appointed Chaplain of Umballa; the Rev. R. M. Malby to be Chaplain of Sakkar; Madras: The Rev. H. Cotterill reported his return to the Presidency on the 28th of October, and that he has resumed his duties as Chaplain of Vepery.—Bombay: The Rev. C. Lang, A.M., to be Chaplain of Hydrabad.

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MR. HOPPER MEYER, ARTIST, HAS REMOVED TO 140, KING STREET, TORONTO, June 24, 1842. 315-4f

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A. V. BROWN, M.D., SURGEON DENTIST, No. 6, BAY STREET. Toronto, December 31, 1841. 26-4f

MR. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET. Toronto, February 9, 1842. 31-4f

DR. HAMILTON, (LATE OF QUEENSTON.) Bay Street, between Newgate & King Streets. TORONTO. 326-6m

DR. HODDER, (LATE OF NIAGARA.) York Street, Two Doors North of King Street, Dr. Hodder may be consulted at his residence from Eight until Eleven, A.M. 326-6m

DE. FRIMROSE, (LATE OF NEWMARKET.) OPPOSITE LADY CAMPBELL'S, DUKE STREET. Toronto, 7th August, 1841. 7-4f

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-4f

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF RIDOUT, BROTHERS & Co December 1, 1842. 282-1f

J. HOLMAN, MERCHANT TAILOR, KING STREET. (Opposite Mr. J. Vance Boswell's Store.) Cobourg, January 18th, 1844. 340-3m

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET. 229-4f

RIDOUT & PHILIPS, WHOLESALE AND RETAIL GROCERS, DEALERS IN WINES AND LIQUORS, Opposite the City Hall. Toronto, February 2, 1843. 291-4f

SMITH & MACDONELL, WHOLESALE AND RETAIL DEALERS IN FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Row, Toronto. May 25, 1843. 307-4f

SANFORD & LYNES, WHOLESALE AND RETAIL GROCERS, CORNER KING AND YONGE STREETS, TORONTO. BEG to announce to the Public that they have Leased those premises occupied by Messrs. ROSS & Co., and have laid in a well-selected and choice Stock of TEAS, WINES & SPIRITS, with a general assortment of articles in the line, which they offer low or as approved. Toronto, February 23, 1843. 34-4f

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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 Bronzes, Cloths, Cassimers, &c. &c. Also a selection of Superior Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. C. Passos, Clergymen's, and Queen's Counsel's GOWNS, BARRISTERS, ROBES, &c. made on the shortest notice and in superior style. Toronto, August 3rd, 1841. 267-4f

T. BILTON, MERCHANT TAILOR, KING STREET, KINGSTON. HAS the pleasure of informing his customers and the Public in general, that his stock of Fall and Winter Goods has now come to hand, consisting of the best West of England Cloths, in Black, Blue, Green, and Grey, Albert and Mass Overtures. His stock of VESTINGS consists of the best articles in Velvet, Satin, Valencias, Marcellis and London Quiltings, and various other articles suitable to the season. In fact his present stock comprises almost every article to be met with in the best London Houses.

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JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF BART & MARCH.) RESPECTFULLY returns thanks for the kind support he has received since in partnership, and desires to acquire his friends and the public that he has removed to the house lately occupied by Mr. Poirer, in the building lately occupied by Mr. Poirer, where he intends carrying on the above business, and trusts, by strict attention and liberal terms, to still merit a continuance of public patronage. Toronto, 25th May, 1842. 47-4f

WILLIAM STENNETT, MANUFACTURING SILVER-SMITH, Jeweller and Watchmaker, STORE STREET, KINGSTON, AND KING STREET, TORONTO. DEALER in Silver and Plated Ware, Gold and Silver Watches, Clocks, Gold and Gift Jewellery, Fine Cutlery, &c. Britannia Metal, Plate and Jewellery, carefully repaired; Engraving and Dye-drawing executed. The highest cash price paid for old Gold and Silver. July, 1842. 262-4f

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