

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBOURG, UPPER CANADA, SATURDAY, APRIL 25, 1840.

[NUMBER XLIII.]

VOLUME III.]

Poetry.

THE BRIDE.

Ah, Bride! in robes of snowy fold,
Thou standest deck'd, thy partner's pride,
And on thy brow
'Wreath'd' flowers glow.
So stood thy Prototype of old,
The Everlasting at her side;
In sunny robes of holiness
'Mid her attendant virgins soar'd,
While round her, prodigal to bless,
The Spirit all his fragrance pour'd,
And heaven and earth by nations came
With offerings, and adored her name.

Ah, Bride! reluctant, weeping sore,
Thou quittest scenes of by-gone mirth;
Yea, give lament,
Full scope and vent:
So wept thy Prototype of yore,
And had farewell to joys of earth:
When the celestial bridegroom bare
Her steps away, and home, and sire,
And love, and ease, and worldly care,
And pomp, and pride, and vain desire,
All the forsook, content to cling
Around the everlasting King.

Ah, Bride! and thou must weep again,
In bitter travail, faint, and mourn;
Nor thou alone
Those pangs hast known:
So cried thy Prototype in pain,
When her blest progeny was born.
Sword, chains, and torture, fire, and stake,
To her last need a bed supplied;
Stripe, wound, and bruise, and torturing ache,
Stood ministers her couch beside:
Down on the dust's vile pallet strown
She lay, and breath'd a feeble moan.

Ah, Bride! and smiles shall come at last,
A mother's joy past pangs replace;
And blest shall be
Thy well-earn'd' glee:
So smil'd thy Prototype and cast
Fond looks of gladness on her race.
O'er a vast multitude she smil'd,
That endless stretch'd till sight grew faint,
In each assembled face a child
She saw, and every child a saint:
Look'd from her golden throne, while grew
Her raptures on the long review.

Ah, Bride! in faith thus smile and weep,
Holy thy grief be, pure thy joy:
So shall heaven ope
His starry cope,
And angels bend, and number keep
Of every smile, and every sigh.
O image of the eternal spouse,
Type of all pure, holiest, best,
Up to the glorious picture raise,
Each slumbering motion of thy breast,
And with thy beauteous spirit prove
Thy heavenly bridegroom's deathless love.

The Rectory of Valehead.

ADVANTAGES OF AN ESTABLISHED CHURCH.

From a Sermon by the Rev. Henry Blunt.

Of the blessings and advantages of a Church Establishment, every individual, whether Churchman, or Dissenter, or Infidel, is, however he may deny it, or however he may in truth be ignorant of it, most unquestionably a partaker. Wherever a Church is built, and an active and godly minister is appointed, every rank and class in the adjoining society, and every individual in that society, whether he enter the church, or whether he do not, is in some degree improved and benefited. To those who become partakers of its ordinances, the benefits are sufficiently obvious. The higher classes, who, amidst the refinements of luxury, or the allurements of intellectual pride, might not be willing to go far out of their way, to hear the self-denying doctrines of the Gospel, are met by them at their very doors; and are told the truth, the plain and life-giving truth, from God's word, with an authority, which nothing but the official character of a duly appointed minister of God, and we might also add, of a parochial minister, necessarily independent both of their smile, and of their frown, can competently insure. In what is termed the "voluntary system," the minister must be exposed to an interference from his congregation, from which the parochial minister alone is free. The importance of this, in securing an unfettered administration of the word of God, is too obvious to require a single observation. Again, the poorer and less informed classes, are brought under the teaching, and hallowing, and comforting influences of the Divine precepts and promises, both in public ministrations, and private visiting, with a frequency, I may almost say, a constancy, with which no other institution can supply them; and let me add, at free cost, which, except in a national Church, is, and must be, unknown. We speak it in no disparagement to other religious bodies, for we love and revere every order of Christians, who "love the Lord Jesus Christ in sincerity;" but we state it merely as a fact, which the very constitution of their order requires, that even the poor, who attend their places of worship, are expected (we do not say compelled, but expected) to contribute, and, as is well known, do, in the aggregate, contribute largely to the maintenance of their ministers. Now what is the case in the Establishment? there, and there alone, can it be said, that "the poor have the Gospel preached to them," "without money and without price." Look at the ten thousand parish churches scattered over the face of the country, and we refer to the country, because, however the "voluntary system" of dissent may thrive in the large and wealthy towns, it has, even to the present hour, been literally unable to obtain the smallest footing in many of our remote villages, from the absolute incapacity of their poor inhabitants to contribute any thing to its support—we say then, look at the numerous parish churches scattered over the face of the country, scarcely a village, from among whose trees you do not behold that beautiful and heart-cheering sight, the village spire. See these churches, as many of you, no doubt, have rejoiced to see them, filled on the Lord's day with agricultural labourers of the poorest description; who have been trained in the Sunday school, instructed privately, as well as publicly, and prepared carefully by their resident minister, for Confirmation and for the Sacrament of the Lord's Supper; and who, during their whole lives, remain under his plain and affectionate instruction, seated on the same benches on which their fathers and their grandfathers have sat, and heard the word of life; and yet, with the exception of the trifling fees for the occasional offices of the church, which occur but rarely in the life of any individual, not one farthing have the occupants of those benches, from generation to generation, ever contributed, or been expected to contribute, towards the maintenance of the church, or the support of the minister. What but a National Establishment, could ever have the power, how-

ever it might possess the will, to make such an abundant provision upon such easy terms?

We have said that those without, as well as those within the pale, are benefited by our Church Establishment. Observe only the effect of a single church thus planted in the midst of a moral, and a spiritual wilderness, and surely you will not doubt it. Take, for instance, any of those churches which have been lately built at the sole charge of the nation, and which, although situated in the midst of a dense and ignorant population, would seldom, we may confidently assert, have been erected, had they waited for the expression of their necessity, from those who stood the most in need of them. For, as has been unanswerably demonstrated,* religious instruction is the great exception to that general rule, which regulates the supply by the demand. In other cases, it may be true; in religion, it is unquestionably false; there is no demand until long after the supply has been brought: there is no feeling of our need, until that feeling has been originated by the blessing of God upon those very means by which it is afterwards to be supplied. Take then, we say, for instance, any one of the churches lately built by Government, and look only at the effect produced upon those who never enter it, upon "them that are without." Do they derive nothing from its charities, nothing from its influence, nothing of increased security, to their properties and their persons, from a more scripturally enlightened, and therefore a better conducted population growing up around them?—Nothing of improvement among their dependents, from the spread of that moral influence, or that intellectual cultivation which thrives under its widely-spreading branches? Surely, taking it, and I have intentionally so taken it, upon the lowest grounds, that the merest worldly could desire, it is impossible not to concede the fact, that every parish church, in every church which insures the Sunday and the week-day ministrations of an appointed minister, to an appointed people, is a blessing, a peculiar blessing, both to those who are brought into immediate contact with its ordinances, and to those who dwell in its vicinity. In conclusion, we would only add, that if our Church Establishment be thus, as we believe it is, a blessing to all, whether they are indifferent to it, or dissent from it, or are opposed to it, of how much greater blessing is it, under God, to those who are "the lively members" of its blessed institutions, who partake of its scriptural services, and who profit by its imperfect, but scriptural and faithful ministrations.

Brethren, if you really love the great and glorified Head of the Church, you will love the Church which he has purchased with his blood; and as one of the purest and most efficient branches of it, you will love, and venerate, and unceasingly pray for the Established Church of your native country. You will draw the closer to her in this, which, if dark clouds foretell the tempest, may soon be her hour of need. You will uphold her religious institutions, you will maintain her union with the state, you will stand by her most scriptural characteristics, her apostolical episcopacy, and her episcopally ordained ministry—you will support her best, her honest, her spiritual interests. You will love her too well to cling to her abuses, which it is the mark of a true affection to be the first to deplore, and as far as in you lies, the first to remedy. You will therefore, stand as far aloof from those who would rush in, with bold and desperate foot, "where angels fear to tread." You will love her, not as a mere political engine, but as the handmaid of the Lord, because she has for centuries honoured Him, whom it is the dearest desire of your heart to honour; finally, you will love her, because within her walls you have first learnt "the way to Zion"; because, from her pulpits, you have found guidance, and instruction, and encouragement, and peace. She has been your spiritual parent, nurse, and counsellor; and you will, in return, be her faithful children, her uncompromising supporters, her enlightened, and prayerful, and steady friends. You will say of her, the Church of God, as David said of old of the city of God, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee," in thy trouble to help thee, in thy dangers to assist thee, in thy difficulties to pray for thee, "let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem above my chief joy." And you will, if you are the true and consistent members of such a Church, pass from the worship of her courts below, to that blessed place, of which the Apostle declared, "I saw no temple there, for God Almighty, and the Lamb, are the temple of it; and the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

* By Dr. Chalmers.

THE CARAITE JEWS.

In looking abroad over the Judaism of the world, besides several smaller sects into which it is divided, we observe that there are three classes which comprise the great mass of the Jews; and therefore to these three divisions, with a view to the discovery of their intellectual, moral, and religious state and character, we shall now direct our attention.*

With the exception of a sect called the Caraites, Rabbinism, to a greater or less extent, prevails among all the rest of the Jews. When we speak of Rabbinism and its adherents, we mean Pharisaism and the successors of the Pharisees. A blind or a more enlightened respect for the traditions of the Talmud is the distinguishing feature of Rabbinism, while the Caraites have always refused to place any confidence in tradition, and profess to draw their doctrines from the pure fountain of the Mosaic writings. Hence arises the three-fold division into Caraites, Rabbinical, and Reformed Jews; the first denying the authority of tradition altogether—the second placing it on a level with the word of God—and the third class applying to it unceremoniously the pruning-knife of rationalism, and cutting away the absurdities with which it every where abounds.

We shall, in the first place, refer to the state and character of the smallest division, named Caraites. They have received this appellation, which means Textualists,

* By far the greatest concentration of Jews exists in the Russian dominions: their number in that country have been variously estimated, but according to the latest calculations, they amount to one million seven hundred thousand, being about one fourth of the Jewish population of the whole world. In France there are about one hundred and fifteen thousand Jews, in Britain, nearly thirty thousand, whereof two thirds are resident in London, and in the Holy Land, upwards of forty thousand. They abound in Turkey; but it is to the development of their character in Germany and Poland, called their northern hive, that we are principally to look, as these are the countries which exercise the greatest influence over the present Judaism throughout the nations of the world.

or Scripturists, or Readers; or, as they very beautifully call themselves, "children of the Bible," because they remain in a state of secession from the chief body of the Jewish nation, on the ground of their great attachment to the Scriptures.

The number of this sect over all the world is not believed to exceed that of the Rabbinical Jews in London alone. Their places of residence are the Crimea, Lithuania, and Persia, Damascus, Constantinople, and Cairo; and, according to the missionary Wolff, there exists a small establishment of them in Jerusalem itself.

To speak of the habit of a Jew, to assign any portion of the earth as a locality to him, who, in virtue of the decree of Heaven, ranks as a wanderer among the nations, is to use language not at once intelligible. Yet true it is, while all the rest of the Jews have been driven hither and thither, and have found rest only in the grave, that the Caraites appear to have long enjoyed their humble settlements; one party of them has reposed some hundreds of years on a margin of a beautiful lake in Lithuania; for many centuries has another nestled in felt security on the mountain-rock of the Crimea; while a third is said to have inhabited the desert of Hit, near the site of Babylon, from the time of Cyrus. The picturesque fortress of the Caraites in the Crimea, called the Jews' Castle, has been beautifully described by the celebrated traveller, Dr. Clarke, who tells us, that, in a sepulchral grove on the mountain-side, there stands a tomb-stone, bearing a Hebrew inscription, the date of which reaches back more than six hundred years.

In the history of this people, there is something evidently peculiar with reference to the judgments of God. Might not their circumstances in some measure be accounted for by the following fact? During the reign of the empress Catharine, a communication was made to the Russian government, in which the Caraites declared that their ancestors had taken part in the crucifixion of Christ; and, according to the testimony of Dr. Clarke, they uniformly give out that their forefathers stepped aside from the main body of the Jewish people in the very earliest periods of their history. This is corroborated by Wolff. On his discovery of the original stock of Caraites, they told him that their ancestors had indeed shared in the Babylonian captivity, but that, alarmed at the influx of new doctrines amongst their brethren, they gave themselves up to a closer and more constant perusal of the Scriptures alone; that they did not return to the Holy Land along with the rest of the Jews, when the term of their bondage had expired, but had remained ever since that time on the spot where he found them. "By the rivers of Babylon they sat down, yea, they wept when they remembered Zion."—Ps. cxxxvii.

Now, considering that the Caraites are not a proverb and a by-word among the nations where they dwell, but on the contrary, that they are every where respected by their Gentile neighbours, and appear to be an industrious, honest, and hospitable race, is it inconceivable that they are not descendants of those who called down vengeance on their own heads, and on the heads of their posterity, when they cried aloud to Pilate, "His blood be on us and on our children?" Would not the foregoing remarkable feature in their history seem rather to have excluded them from the company of such as are lying under the infliction of the last curse, while, nevertheless, they live confessedly in a state of banishment from the beloved land of Israel?

With respect to the morality of this singular people, Wolff says, that they are distinguished, on the admission of the Arabs themselves, for such veracity as raises them far above any thing like Arab rivalry. From all the inquiries that have yet been made, according to a certain Christian writer, there rests not a stain on the name of Caraites from its appearance in the calendar of crime. They are vilified on all hands by their brethren of the Jewish faith, being regarded by them in the light of heretics; but it is easy, from the calumnious language of the one, to demonstrate the superior morality of the other. The head and front of their offending, according to the Rabbinical Jews, appears to be, that they adhered with scrupulous pertinacity to the written law, and decline to subscribe to the authority of the Talmud,* both in its explanations and additions.

In opposition to the Rabbies, who teach that a wife may be dismissed at the will of her husband, and that a fairer rival, or even a fault in her household economy, is a legitimate ground for putting asunder those whom God has joined together, the Caraites maintain that a divorce can be justified by adultery alone. Moreover, their teachers are chargeable with delivering discourses on morality every Sabbath, whereas the Rabbies do not descend to such employment except twice a year, and then only according to the fashion of the Talmud.

Their religious creed consists in this:—they believe that all things are created with the exception of the Creator himself; that there exists no similitude of the uncreated One, but that He stands alone, and cannot be compared or likened to any other object; that Moses, their master, was sent by Him; that through the instrumentality of His servant Moses He communicated His law; that the faithful are bound to become acquainted with the divine law, and its interpretation; that the blessed God moved and guided the other prophets by the spirit of inspiration; that He will restore the children of men to life at the day of judgment; that He will judge every man according to the deeds done in the body, whether they have been good or evil; that He has not cast off His people in captivity, even while under His chastisements. They agree with the other Jews in denying the advent of the Messiah; and professing to believe that it has been delayed, they discountenance all calculations respecting the time of his appearance.

Wolff, in one of his journals, gives the following translation of a beautiful and deeply affecting hymn, which is chanted responsively by the Caraites (or, as they denominate their Rabbi, "the wise man,") and people now at Jerusalem.

"On account of the palace which is laid waste,
We sit down alone and weep;
On account of the temple which is destroyed,
We sit down alone and weep;
On account of the walls which are pulled down,
We sit down alone and weep;
On account of our majesty which is gone,
We sit down alone and weep."

* The Jewish Talmud is a fair specimen of what the Romish traditions would have been if put down in words, and also what the Scriptures would have been if written by human wisdom. They would have been so voluminous and expensive, as to have been beyond the reach of the poor, (the Babylonian Talmud, extending to 12 or 13 folio volumes) and to be learned, that a life-time would have been necessary to read, not to speak of understanding them. It is not difficult to see, however, how well such learned inventions, in which the people must trust to the priest or the rabbi, just serve the purposes of ecclesiastical power and usurpation.

On account of our great men who have been cast down,
We sit down alone and weep;
On account of the precious stones which are burned,
We sit down alone and weep;
On account of the priests who have stumbled,
We sit down alone and weep;
We beseech Thee, have mercy upon Zion—
Gather the children of Jerusalem—
Make haste, Redeemer of Zion—
Speak to the heart of Jerusalem—
May beauty and majesty surround Zion,
And turn with thy mercy to Jerusalem—
Remember the shame of Zion—
Make new again the ruins of Jerusalem—
May the royal government shine again over Zion—
Comfort those who mourn at Jerusalem—
May joy and gladness be found upon Zion—
A Branch shall spring forth at Jerusalem."

The settlements of the Caraites, few in number, and inconsiderable in extent, appear to have been preserved in a state of separation from the rest of the Jews, that the world might behold a specimen of what the Israelite was in the palmy days of his nation, and of what he may be again when he shall have emerged from the corrupting and debasing influence of superstition. In this comparatively pure remnant of the Hebrews, God has proved that he never leaves himself without a witness; and especially in the conduct of this people in every age, and in every country in which they have flourished, we are taught how uniformly excellent must have been, and still is, the morality produced by the Mosaic law, where its purity is maintained, and its authority revered.

In reflecting on the history of this singular and deeply interesting race, and in contrasting them with the vast wilderness of Judaism, that heart is indeed a cold one which does not warm with affection towards them; but while our admiration is called forth by the aspect of outward order and morality which their small communities present, it is impossible to forget that all the external decency and propriety which they behold is not the result of the belief of the Messiahship of Jesus, nor of dependence on the Spirit of grace and holiness. How natural, therefore, should it be to every soul, panting after the glory of its Redeemer, to breathe out a prayer to God, that He would be pleased to take off the veil from the hearts of those pure Hebrews,—that, as He has cast their lot in the midst of the natural desert, He would render them a well of living waters in the spiritual wilderness of Judaism,—the shadow of a great rock in a weary land." [Communicated.]

LIVES OF THE FATHERS.

No. VI.
TATIAN.*

To turn from the martyr Justin to his gifted pupil Tatian, is indeed a sorrowful change: we meet with a violent interruption to that natural feeling of delight with which we follow out the master in the pupil, and fondly expect to see his chief excellencies still in being under another form. We have been familiarly attached to his doctrine, and trace it with all the lively interest that we would a known and favourite stream into a new unexamined district. The water is still the same, but its appearance is infinitely varied by a new scenery, by the turns which it takes from its original direction, and by the accession of other streams. Amidst our gratification, we suddenly turn a bend of the mountains, and our stream becomes the dark sluggish drain of a foggy, interminable fen. It is seldom, in such a case, that we revert in memory with any pleasure to the original stream. Great is the disappointment. We might have hoped to have our understanding and our feelings pleasingly engaged. We might have traced the opinions of the master, here running out into consequences which he had not followed up, here modified, or exemplified, by the different mind of the pupil, and every where varied by a different power of expression. And we might have lunged with delighted feelings over many a characteristic trait or interesting anecdote of the master, recorded with affectionate mention by the pupil, who is evidently yearning with the remembrance of sweet communion long passed away for ever. How instructive and affecting is the perusal of those works of Plato and Xenophon, in which we are referred to the instruction of their master Socrates! But all this lovely connexion is cut asunder in the case of Justin and Tatian, by the lapse of the latter into opinions which his master regarded with abhorrence, and contradicted by his writings. It is true that his only surviving work was written before this fatal diversion from his master's opinions took place, and contains the mention of his instructor. But the consciousness of the ensuing change makes us view every sentence with the suspicion of latent disagreement from the opinions which he had received; and the mention of his master, instead of giving pleasure, creates pain, by suggesting how all his care and toil was spent in vain.

Tatian was born on the extreme eastern verge of the Roman empire, in the province of Mesopotamia. Thus the banks of the Euphrates, which had already nursed up one false prophet in Babylon, were now destined to produce another. It was a barbarous province; but, covered as it was with the wrecks of the civilization of the Assyrian empire, might have fostered in Tatian his natural eagerness of information. Babylon and Nineveh might be contemplated on the spot, amid the melancholy grandeur of their ruins; and he would be continually reminded to ancient writers, for the history of the monuments by which he was surrounded. Like his master Justin, he was placed in a very peculiar neighbourhood. The country was the earliest seat of mankind, and was now filled with large and flourishing settlements of Jews. These would present themselves, with their striking peculiarities, wherever he went. But otherwise he remained as ignorant of them as his master had done, in similar circumstances, before him. Immediately around him was heard the Greek tongue, the universal language of civilization in the East. He was not long content with the sounds only of this beautiful tongue, but applied himself, with unwearied diligence, to its substantial treasures of a brilliant and extensive literature. He carefully perused its poets, historians, orators, and philosophers. To the latter he devoted so much attention, as to enrol himself among their number: of what sect he became the follower has not been recorded.

But such studies, together, perhaps, with the eminence which he acquired from them, made him impatient of the obscurity of his native province. They had both moved his ambition, and had excited his eager curiosity to visit scenes which continually haunted his imagination. The gloomy fens, shapeless ruins, and unrefined people, by which he was surrounded, were in complete contrast with the native country of the writers with whom he had been so assiduously conversing. The humble and imperfect garb, too, with which the religion of the Greeks, which was his own and that of his fathers, was clad, would make him long to see it, in all its gorgeous dress of games, festivals, and mysteries, upon spots associated with exquisite description, romantic legend, or glorious historical circumstance; and under temples consecrated by the sacredness of the spot, the skill of the architect, and the fame of the founder. Under such a call, perhaps, which the

* Abridged from the Rev. R. W. Evans and the Church of England Magazine.

event proved, to have come from God, Tatian quitted the country of Abraham.

Manifest indeed, and unsearchable, are the ways in which God effects his gracious calls upon the heart of man. As the chemist, in the triumph of his art, makes fire burst forth from water, so the all-knowing Framer of man's mind brings forth in it a result quite contrary to the beginning, and startles us with admiration of the exercise of his power. We may, when recovered from our surprise, analyse the result, and find that no new element is concerned, that the sudden change is produced by regular causes, which we can trace step by step, up to the first burst; but is it less God's work on that account? Did the man himself dispose his own mind in that peculiar arrangement which has brought about the result? or did other men work cunningly upon it with a view continually directed to that end? or did chance shuffle the heap of ideas into the lucky position? No man, who can duly estimate the blessedness of the result, will ascribe it to any other than the Author of all goodness. Tatian set out on his pilgrimage with views which should confirm his attachment to the superstition which he had followed from his cradle, and he found and embraced the faith of the Gospel. We may conceive the delight with which this curious scholar trod the soil of Greece, and realised the visions in which he had so long indulged. He came upon the scenes which had been immortalised in written monuments, and upon the holy ground of his religion.

Every where, as he went on, he busily inquired into the rites and legends of heathenism, and paid his devotions at celebrated festivals and shrines. But how continually are the visions of the imagination disappointed by the reality! One after another, the visions of this contemplative scholar broke up before the rude and mortifying reality. His admiration of Greek philosophy had prepared him for seeing in its teachers very different men from the disputations and sordid tribe, who, with all their profession of having enough within themselves, received from the emperor pensions of six hundred pieces of gold for no other service than cherishing a lone heretick, who, placed there, he found not only different customs and laws, but even different notions prevalent on vital points of morality. Every where was the filth of wickedness in manifold forms. But his expectations, thus disappointed in every quarter, brought him into a train of deep and practical reflection. He discovered the entire absence of truth. If he now recurred to the writings which had created such visions, they appeared in quite a different light. The weaknesses and vices of the ancient philosophers; their dissensions in doctrine, accompanied with bitter personal hatred; the vain endeavour of the allegorists to patch up the revolting absurdities of heathen mythology; these, with many other glaring inconsistencies, forced themselves upon him. In this sorrowful state of mind, he looked about and around, and sought after all that was of good report, if perchance, he might find the truth. And, seeking it, he found it; he happened to meet with the holy Scriptures; and their character, so totally opposed to that of the writings with which he was now thoroughly disgusted after long conversation, impressed him at once in their favour. He was taken with the absence of all the boastful trickery of style,—with the simple, unpretending, unstudied delivery of their sentiments by the writers,—with the plain, intelligible account which they gave of the universe,—with the foreknowledge of the future manifested within,—with the wonderful excellence of the precepts,—with the assertion of the monarchy of God. He cheerfully submitted himself to this divine instruction, and found at once a deliverance from the thralldom of error in which he had hitherto been wandering. All was liberty, all was light, all was order, where, throughout his past life, had been the abject slavery of superstition, and where darkness, perplexity, and confusion, had balked every attempt at knowledge, both human and divine.

Still, God had not yet worked out the fund of the gracious help which he intended for him. He further introduced him to a master who should finish what had been so happily begun, and Justin Martyr was the chosen instrument of his purpose. Once thus brought together, these friends had very much more in common than generally serves to cement the union of friendship. Both had been ardent students in Greek literature; both had enrolled themselves on the list of philosophers; both had earnestly sought the truth, and had conceived a disgust at the vanity of their former pursuits. And their similarity of circumstances soon placed both in a similarity of peril. The accession to the Christian cause of another philosopher in Tatian increased the perplexity and indignation which the conversion of Justin had raised among their late brethren of the beard and cloak, who, grown insolent with the high prosperity which they were so undeservedly enjoying under the bigoted Marcs, were in no humour to put up with such an affront. They were successful in their attempts upon the life of Justin. Tatian doubtless was the companion of the last hours of his master. How precious would have been his record of them: what a gap would it have filled up in our broken conceptions of such a scene!

The heresies for which Tatian became notorious did not commence until after the death of his master Justin Martyr. Some, indeed, have imagined that they could see in his earliest works the seeds and symptoms of his future errors. "But nothing is more easy than to detect suspicious or erroneous expressions in the text of an author whose opinions we have already prejudged. . . . Nothing can be more distinct than his assertion of some points of orthodoxy, which he afterwards renounced. For instance, he asserts that we know God from his works, and comprehend the invisible exercise of his power through the visible: he assigns the creation of matter itself, as well as of the world, to the Word: he maintains the resurrection of the body: declares that God was incarnate, and that he suffered: and ascribes evil to the operation of demons. Such assertions could not have been made by one who had the slightest taint of Gnosticism. Still, however, this work will assist us in unravelling the process of his change of opinions. We infer from it, that he had a remarkably curious and inquisitive spirit; and that was a disposition exceedingly prone to run into the vagaries of heresy, which indeed originated from it. The bounds set to the revelation of Jesus Christ are too limited for so prying a mind. The Gospel did not solve the grand problem of the reason of the existence of evil. Further, we can discover that Tatian wanted that good sense and sound judgment which should have told him at once not to expect the solution of such a question; and would have made him acknowledge that human nature is quite inadequate to the reception of a revelation on the point, still less could work it out by its own faculties."

It was in such an unsubmitive state of mind as this, and when, probably, he was puffed up by the celebrity of his eloquence and his powers as a teacher, that he had the presumption to come forth as the head of a sect, to which he gave the name of *Encratites*, or *Continents*. They held that marriage was unlawful; (this notion Tatian had adopted from the heretic Marcion;) and that it was necessary to abstain from animal food and wine,—an idea which was carried so far, that they used water instead of wine at the Lord's supper; a peculiarity which gained for them, in addition to the former general title, the name of *Hydroparastates*, or *water-exhibitors*. He denied the salvation of Adam, misinterpreting those words in 1 Cor. xv. 22, "in Adam all die;" he denied the inspiration of some of St. Paul's epistles; he denied that Christ had really suffered. He adopted from Valentinus the notion of *Æons*, "intermediate between the supreme God and the Demurgus, differing, however, so far as to make the lat-

ter aware of the existence of the former; so as to pronounce at the creation the words 'Let there be light,' in the sense of a prayer, and not of a commandment. With his predecessors, also, he considered the Jewish law as proceeding from the Lord being, and therefore discarded the Old Testament. Like Marston, also, he held that there are two Gods. To such a conclusion we have followed this learned and once faithful man. He presents a signal example of what the world has too often seen realised in the scholar, namely, the effect of the vanity of a curious mind operating upon a feeble judgment. To such a mind, extent of information only extends the range of the sources of error, at the very same time that it inflames its vanity and stimulates its rashness. From the absence of the rule of a discriminating power, the vast quantity of accumulated detail, instead of being duly distributed, and marshalled, as it were, under proper heads, gathers tumultuously, like an undisciplined crowd, round the leading principle of error, and strengthens it with numbers. How and when Tadian died has not been recorded; whether he ever repented of his errors is now known only to Him who has power to forgive the penitent. In his unwarmed industry, he left a large body of writings behind him, of which, fortunately perhaps for his fame, there now survives only his celebrated treatise (the oration against the Gentiles). It is impossible to read this without great interest. Not only is it filled with much curious detail of early Christian opinion and practice, and of heathen antiquity, expressed in a style which is copious and select in choice of words; but it affords us with a respectful pity as we bear in mind the fate of the gifted writer. Our meditation ends in sorrowful reflection; we acknowledge with a sigh the frailty of our nature, and inquire of ourselves whether we may not have within us similar elements of spiritual ruin. He challenges us to a keen and unsparring self-examination; for he exhibits no gross palpable cause, which those that run may read, for his falling off. He did not embrace heresy from an impure mind, like Marcus and Carpostratus; nor from the epithet of wounded pride, like Valentinus and Marcion; but rather from infirmity than corruption of heart, and from defect of judgment as much as from indulgence in a wrong feeling. The process of tracing his declension from the truth affects the thinker much in the same way as the description of a disease does the man who feels, as he hears, some of its symptoms within himself, and experiences fear where he had never feared before. He himself is now maintaining the truth. But has he never experienced the reluctance of abandoning for its more original conception of his mind, or some novel combination of ideas, which have afforded him, as his former, infinite delight? Has he never felt, further, the struggle of vanity which prompted him to publish these proofs of his talent to the world, in despite of his consciousness of the mischief which they may cause to the truth in the mind of the reader? What privilege of exemption from error has he which Tadian had not, or which still greater than he, Solomon, had not? He must try his conscience bare before God, not only as to whether his imagination be clean or unclean, but whether his opinions be true or untrue; remembering that the truth is with every man as a sacred deposit, of which he will have to render a strict account on the last day before Him that is the very truth."

THE CHURCH.

COBOURG, SATURDAY, APRIL 25, 1840.

We alluded a short time ago—without "indignation" however, but calmly and, as we believe, justly—to some disparaging remarks upon the Hon. Chief Justice Robinson in consequence of his long protracted stay in England, and because, as it was asserted, he employed a portion of his leisure time, while there, in calling the attention of the British people to the resources and the advantages of the mother country of the North American Colonies, and of the British Legislature to the best means of calling forth and developing the one, and of extending and perpetuating the other. The work recently published by this gentleman in London,—from the introductory portion of which we made a few extracts last week,—will, to any individual who gives it a careful perusal, afford the fullest evidence that his efforts for the benefit of his native country and for the unity of the empire have been most praiseworthy and efficient, and that they could not fail to have had a very salutary influence upon the discussions relating to the Canadas, in the Imperial Parliament, which probably before this have been brought to a conclusion. Some very judicious remarks are made upon the peculiar locality of the Canadian Provinces; and while, from their position, their importance to Great Britain is demonstrated, it is rendered equally clear that their own interest and welfare will be best consulted by inviolably maintaining their present connexion with the mother country. He adduces a few arguments, in confirmation of an opinion which cannot fail to be generally entertained by all who have considered the subject, to show that the Canadas cannot possibly subsist as an independent state, even if they should succeed in severing the tie which now binds them to Great Britain. They would only, in this case, exchange one domination—if such it can be called—for another: if their present condition of dependence is felt to be oppressive, there could only, in the event of a separation from Great Britain, ensue a change of masters, with all the inconveniences and disadvantages uniformly attendant upon such a change,—a transition, if the discontented will persist in attributing harsh names to our mild and well-poised form of government, from the yoke of monarchy to the despotism of democracy! In the work in question, this consideration is thus forcibly advanced:—

"Putting again out of view all feelings of loyalty, and all obligation of duty, the event of Canada being a sovereign and independent power is surely not one which the world can ever be destined to see. With a foreign nation already numbering four millions of people, interposing between her and the Atlantic coast, with but one outlet to the ocean, closed for more than five months of the year, Canada could never become a naval power, and could never protect her commerce against the weakest maritime nation in Europe. Her inhabitants must see, and indeed all British Canadians do now see, and well understand, that nothing can coincide more happily than their feelings, their interests, and their duty, under the present arrangement. They require precisely that protection which the naval superiority of Britain enables her to give, and, in return for it, they, and the other North American colonies, can contribute ineluctably to maintain that naval superiority by their timber, their harbours, their fisheries, and their trade, which even now supplies employment to nearly two thousand British ships.

"The people of all these colonies know full well that, if their independence were granted to them, they could not maintain it, and that the only alternatives are their belonging to Britain, or belonging to her greatest commercial rival. They have shown on more than one occasion, as unequivocally as deeds can speak, on which side their preference lies, and that they do not waver in their allegiance. This country has not the feeling of attachment to create. It is there; it has taken strong root, and has a generous growth; she has only to cultivate and to shelter it."

But that these are feelings which should be reciprocated by the Mother Country, arguments sufficiently weighty are advanced,—and the inference is thus given:—

"The conclusions which I desire the above observations to lead to are that the British possessions on the continent of North America are precisely those which the circumstances of Great Britain require; that they are placed exactly where it is most desirable they should be; that if their extent had been greater it would have been a disadvantage rather than a benefit; that they are large enough to maintain a population sufficient, with the aid of Great Britain to defend them; that they are not so situated as to admit of their combining to throw off the dominion of the mother-country; that they could not rationally hope to exist as an independent nation, and have therefore no other alternative before them but to become members of the American confederacy, or to continue what they are—the favoured colonies of Great Britain, protected by her fleets and armies, participating freely in her trade, aided by her capital, and confirmed, by her example and her power, in the possession of a constitution and laws better calculated than those of any other country to secure the best interests and promote the happiness of the human race.

"They have shown constantly and unequivocally (not speaking at this moment of the peculiar case of the French population

of Lower Canada) that they infinitely prefer the latter alternative. It remains for the mother-country to consider whether she desires as earnestly, on her part, that the connection shall continue, and whether and by what means she can ensure its duration.

"These feelings sprang from a pure source; they do not seem to have been always understood by public men in this country, but they still exist in all their strength; and if they do not continue to animate the population which inherits them, they will not be theirs. Those who have hitherto obeyed their duty to God, to their Sovereign, and to their country; but they have not seldom had the mortification to find that their open and steady support of principles and institutions which they knew to be justly entitled to their obedience and respect has been placed to a less creditable account. By some it has been ascribed to the influence (it would indeed be an excellent influence) of an imaginary 'family compact,' or to what they have called 'Orangeism;' by others to an innate subservience to power, for sordid purposes; to anything, in short, but the existence of that principle which is plainly and solely enjoyed by the Christian religion, and of that feeling the most manly and honourable in our nature, which teaches us to stand by the right, through good report and evil report, and to cling the closer to it in just and good, in proportion as we see it to be unjust and evil."

Several of these gallant officers who have for many years past represented their Sovereign in these provinces, are now in England; they are well known to be men of unblemished character; and they have it in their power to appropriate the conduct of that class of the Queen's subjects to which I have referred, upon surer grounds than the relation of nameless witnesses; for they have resided among them, and know them. I am confident they will agree with me when I say that, whatever other qualifications may have been possessed by the promulgators of such opinions as I have adverted to, they had not those qualities of the mind and heart which entitle them to sit in judgment upon the public principles of such men as I have spoken of, however humble may have been their station."

In recapitulating the advantages of these Provinces to the Mother Country, that of their affording a receptacle for its superabundant population is naturally introduced. The local experience of Mr. Robinson enables him to speak with accuracy upon this point, and to state what is the species of settlers likely to be most benefited by an emigration to these Provinces. The following remarks have doubtless been produced by the frequent observation of a painful fact; and we hope that they may have the effect, in some degree, of removing a delusion from which so many melancholy consequences have often followed:—

"Among the crowded population of these kingdoms there must always be many who become reduced from a state of comfort to destitution by their imprudence or misfortune. When persons of this description, in the hope of bettering their condition, emigrate with large families to a new country, at a period of life when their energies are impaired, and with habits wholly unsuited to their new position, they have nothing to expect but increased discomfort. To succeed as emigrants, they require either money or prudence, or a sound constitution and industrious habits. By throwing themselves upon a new country without resources, and without plan, they only aggravate their misfortunes; they separate themselves from the sympathies and assistance of friends and relatives, and they either remain in the province to be pressed down lower by their difficulties, or they return to England disappointed and disgusted, imputing to some fault in the country that want of success which they had none of the requisites for ensuring. It is a painful delusion for persons to look for want of government patronage for affording them the means of support in their newly adopted country. Undoubtedly some have by these means been rescued from difficulty; but such a resource must necessarily be limited. If they had all the qualifications requisite for filling public offices, and if their misfortunes were allowed to overrule all the claims of others, still the field would soon be wholly occupied by such of them as had arrived first; and those who might follow must be doomed to disappointment.

"There is another class of emigrants whose adventure is frequently unpropitious. I mean young gentlemen well educated, and of good families, who, having discovered an unfortunate proneness to idleness and dissipation, are encouraged by their friends to remove to Upper Canada, in the hope that, leaving behind them some of the temptations to vice, they may suddenly take up new habits, and become useful to themselves, instead of being a burthen and discredit to their friends. In general this experiment in domestic policy signally fails. Withdrawn from the observation of parents and friends, they are delivered from a most powerful check upon the impulse of vicious propensities; and in a society less crowded than that of Europe their misconduct is more conspicuous, and more certain to be attended by a ruinous loss of reputation. At that period of life the mind requires something to create interest and excitement; and when a young man of liberal education is placed in a remote wilderness, with nothing around him to invite to the pursuits of literature and science, and no rational amusements within his reach, there is great danger that even the well-disposed will yield to the temptations, or rather I should say, to the disarrangements, of their position. To the authority and heedless it is certain ruin.

"Those who should emigrate to Canada are the able-bodied labourer, the industrious and sober mechanic, and any persons of whatever class, who, deriving from some source a moderate income, upon which in this country they could barely subsist, may enjoy in Upper Canada, upon the same income, a greater abundance of the comforts of life, and may with prudence and economy be at the same time gradually forming a property which, in case of their death, will secure their families against absolute destitution. Those possessed of considerable capital, or combining the qualifications of youth, activity, and discretion, may make the experiment lead, in their case, to much greater results. Such persons may, without much inconvenience, go and judge for themselves. That they will soon do so, in large numbers, and will find their account in it, I have no doubt; and when the inestimable advantage of steam navigation has greatly swelled, as it must do, the number of this class of emigrants, then the country will have arrived at that state when much that has hitherto occasioned disappointment and failure will no longer apply.

"The diffusion throughout the province of well educated and respectable families, and the more general introduction of those habits and objects which give refinement and interest to life, will banish the dull weariness which drives too many to vicious indulgences, as a mere resource for occupying time. There will then be found, throughout all parts of Upper Canada, those attractions, and consequently that contentment, which, from the accidental assemblage of many such families as I speak of, are now to be found in detached portions of the province, such as Cobourg, Woodstock, &c."

And here we may perhaps, with some good effect, interpose a word of remonstrance against the folly, as we cannot but deem it, of respectable families from the Mother Country,—from the mere fascination, in many instances, of becoming the proprietors of a large tract of land—burying themselves in the forest, far away from the endearments of society and from the ordinary comforts of civilized life. They are incapable of struggling with these privations, and therefore they should not be encountered without a paramount necessity: where they are, pecuniary sacrifices, the loss of health and spirits, and often a general moral deterioration, are amongst the calamities which ensue. An excuse for encountering this species of unmitigated exile may fairly be pleaded, when from altered circumstances a removal from home became necessary, and in cases where the means are not possessed of purchasing a cultivated farm in a well settled neighbourhood, and where the more remote property to be cultivated is perhaps a free grant of land; but in many cases we have known this self-banishment to be endured when no such necessity has existed, and which has been almost universally followed by misfortune and disgust. We conceive it the bounden duty of those whose circumstances do not impose upon them the necessity of removing into the wilderness, to fix upon some spot where they will enjoy, in some degree at least, the benefit of social intercourse to which they have been accustomed, and have access to those advantages of education for their children and of spiritual privileges to themselves, from which, without imperative need, it is all but sinful to debar themselves.

These remarks introduce us to a subject upon which the peculiar object of Mr. Robinson in writing this book did not allow him perhaps to dwell at any length, but to which he forcibly alludes in a few categories for the special consideration of those who are entrusted with the guardianship of our political and religious welfare, and which it would be well faithfully and conscientiously to weigh before hastening to a decision in which neither law nor justice nor common honesty are permitted to have their old-fashioned but now almost exploded influence:—

"In regard to religious interests. This is, in truth, the most pressing subject of all; not merely because religion is the only

secure basis on which civil authority can rest, but for reasons of a higher and more sacred character, and, indeed, looking to political interests merely, it is of more consequence than can be readily understood by any one who has not resided in Upper Canada, that it should, as soon as possible, be finally settled upon what footing religion is to rest in that colony.—1st. In regard to its connection with the civil authority; and 2dly, in regard to the support intended to be given to its ministers.

"These questions seem likely to force themselves irresistibly on the attention of parliament at no distant day. I have not offered to the Government any opinion of my own upon the conflicting pretensions which have been set up, nor have I any intention of discussing them here. Whenever Parliament shall find it necessary to dispose of them, the following questions, I think, will present themselves for decision, some of which, it will seem, apply to our colonial possessions generally.

"1st. Is it, or is it not true, that the established church of England and Ireland is, by the constitution, the established national church in all the dominions of the Crown, except Scotland? 2dly, Or has the church of Scotland, under the terms of the Act of Union, a strict right to be regarded in the British colonies, acquired before or since the Union, as an established church, or does she stand there upon the same ground and no other, legally speaking, as the several Protestant denominations dissenting from the Church of England? 3dly, If the Church of Scotland has no right to be regarded as a church established in the colonies, will it, or will it not, be just and proper, notwithstanding that, in consideration of her being the Protestant church established in one portion of the United Kingdoms, she should be placed, in regard to the support of her ministers, and perhaps also in other respects, upon any, and what, footing more favourable than that of the various Protestant dissenting sects? 4thly, If it be thought neither reasonable nor expedient that there should be two Protestant churches in the colonies, recognized and endowed by the State, and two only, shall it follow as a consequence, that the distinction shall be confined to the Church of England alone; or shall any, and which, or all other Protestant denominations, be recognised and endowed? 5thly, If it be determined that other Protestant denominations besides the churches of England and of Scotland shall be recognized and endowed, or assisted by the State, shall the Roman Catholics be wholly unnoticed and excluded? 6thly, If it should be determined not to exclude them, and then only, what effect shall that resolution have upon the course to be taken in respect to the various Protestant dissenting sects? 7thly, What disposition shall be made of the particular provision created by the British statute 31 Geo. III. ch. 31, for the support of a Protestant clergy in Canada? Shall Parliament declare and confirm the original intention of that statute, or shall its enactments be altered? 8thly, Upon some of these questions the early English statutes, and various enactments of modern date, with the public official acts of the Government, and the proceedings of colonial legislatures, will throw much light. I will only add, that nothing, in my opinion, is of more pressing importance to the civil and religious interests of the British American colonies, as well as to their peace, and even to their safety, than that these questions should be speedily, and, if possible, finally settled; and as settled with the general satisfaction of the inhabitants as is consistent with the principles of Christian duty, and the religious obligations of the State."

The dedicatory letter to Lord John Russell, a portion of which we published last week, contains some pungent remarks upon the manner in which opinions have been formed by travellers and commissioners of the resources of this Province, and how unfair and unfaithful a representation of its true condition is by this means promulgated to the world. That these are statements which ought not, in scarcely a single instance, to have a feather's weight with those who are desirous of embarking their fortunes in the Canadas, Chief Justice Robinson very fully demonstrates. The following extracts shew, at the same time how hasty and fallacious the judgment generally proved to be, which draws a comparison between the United States and Canada, to the disadvantage of the latter:—

"With respect to Upper Canada; it is marvellous that any contrast should have been drawn, as in some cases it has been, between her and other countries, with the idea of leading to conclusions to her discredit on the score of public enterprise! There have been not a few who have evidently gone out to America, determined beforehand to admire all the practical working of a system, which they had long been extravagantly applauding in theory. They sometimes extend their excursions in order to visit the Falls of Niagara; and they see as much of our country, as they can get of a rapidly growing prosperity. They go to the mercantile ports of Upper Canada, and see, perhaps, from the window of their inn, the decayed barn or stable, which the owner in the next year, will probably replace with a new one. Without travelling into the interior of the province, and enabling themselves to judge of those parts which are the seats of active industry, they at once employ themselves in drawing gloomy comparisons, as they hint at the proofs afforded of the insufficiency of British institutions to enable the people of the New World to keep up with her neighbours in the march of improvement. They think of Buffalo, as if it were a picture of all America, and they take it for granted that the scene under their window is a perfect sample of the whole of Canada. They forget the position of Buffalo in the western world, situated as it were between two great inverted funnels, through the narrow centre of which every thing passes from the expanse of the Atlantic States, to the greater expanse of the 'far west' in thirty years outgrown many a goodly town in England, which flourished before America was discovered; and which is stranger still, they forget, in all their comparisons, that the newly-settled portions of the United States are all parts of one great continent, containing fourteen millions of people under one government, who can without the delays or dangers of an Atlantic voyage, rush in wherever they can see an opening; in other words, that their main reservoir of men and money lies beside them; and as the other hand they might, we should suppose, remember that Canada receives its extraneous accessions of people and of capital from a reservoir beyond the ocean.

"Up to the time of constructing the Erie canal, (which was indeed a noble effort, there was nothing apparently so superhuman in the public enterprises of the American states as need have made one blush that he was the subject of a monarchy. From that time, indeed, the progress of such a development of the organs of public improvement upon the national cranium, as has scarcely utterly to have bewildered all those theoretical politicians who look only upon the surface of a country's soil for the signs of national greatness.

"We know how important an aid was given to the cause by the creation of unnumbered banks, each manufacturing, to a vast extent, what passed for wealth; though it had not been created by the tedious process of labour; and we know, too, that the wisest persons in that country trembled for the unsubstantial nature of the fabric which they saw rising before them. But we also know, that all the amount of confidence and credit which the continent of America could collect within it, was wholly inadequate to produce the magnificent results that followed. The people of that country, therefore, extended their views further, and they resolved, (judiciously enough if they could have stopped at any point,) to trade upon the stock of adulterating in England, (imprudent) as they saw rapidly accumulating in England, (imprudent) chiefly by travellers, male and female, noble and simple, who came home and reported that they had visited a country where everything that was touched by a republican turned into gold.

"But what seemed rather a mystery is now unveiled, and no where is the delusion more unsparringly and convincingly exposed than by the intelligent and right minded portion of the Americans themselves, who have seen and known the means, and feel the end.

"Nothing can justly deprive the people of the United States of the credit of being a remarkably energetic, active, and enterprising race; each man in his sphere gives striking proofs of these qualities; but the simple truth is, that they had not attained the secret of creating real wealth, by wishing for it, or by talking about it, or by voting in its favour. Running to the front in the race of public improvement, they have been forced to pause.—Banks, canals, and rail-roads of America, at this moment, can say with accuracy that 'in that republican country no great industrial enterprises ever experienced a check.' During this cessation from bustle, people on both sides of the Atlantic have had leisure to look around them and enquire. The public improvements are there; that cannot be denied; but, upon sober reflection and comparison, it appears that a plain statement of facts will amount to this—that Irishmen have dug in America an astonishing number of canals, and made a prodigious extent of rail-roads, which Englishmen have paid for; and when these material ingredients in a public work are allowed for, namely, the labour of the men, and the charge of the cost of labour, the ingenuity of that remains seems pretty much confined to the mere expedients of the contrivance, and to a vast extent in borrowing, and they apprehend it may be so the astutely exercised. Still there is not occasion, I believe, for all the alarm which may be felt in England as to the ultimate result. That the loans will sooner or later be paid can scarcely be doubted. Some of the States will certainly strain every nerve to fulfil their engagements with integrity, and it will be difficult indeed for others to avoid following their example.—

But it would be well, perhaps, to wait for some diminution of the balance before entering largely upon a new score.

"In the mean time, the lesson that has been learnt may prove worth the purchase, if it convinces the great mass of British subjects that, under every form of government, wealth must consist of the gradual accumulation of labour. That whatever has not that foundation may look like wealth, but is not wealth; and that the longer the difference is unobserved the more disastrous must be the effect of the delusion. Paper may indeed represent gold and silver, so long as it may be agreed that it shall do so; and, during that period, it may pay equally well the wages of labour; but the increase of paper-money is not to be taken for the permanent increase of wealth. The growth of wealth in a country must depend on the increased productions of labour for which remuneration has been found in the resources of that country, or in the demand of other countries. For all beyond there must be a day of reckoning; and an apparent capital in a country which has not had this legitimate source, must either be wrongfully retained there, or it will sooner or later return to that quarter where its true owner resides.

"It seems that the great part of the money which has been expended upon the American railroads and canals was not the fruit of past labour in the United States, but was the accumulated earnings of a greater quantity of patient and enduring industry in England than was ever before applied within the same space of time or surface. So far as the United States is concerned, the enterprise which is to produce it will have been exhibited when the English stockholders are paid, and not before.

"If a country, however governed, desires to grow rich, she must expect to do so by the patient labour of her people."

We stated briefly in our last, that the Lord Bishop of Toronto held his first general Ordination on Sunday the 12th inst., in the Cathedral Church of that City. We have since learned that the following gentlemen were admitted respectively to the orders of Deacon and Priests:—

DEACONS.

Mr. Michael Boomer, A.B. of Trinity College, Dublin, recently arrived from Ireland. Mr. Boomer is destined for the mission of Galt, Preston, and Berlin in the District of Gore, under the protection of the Society for the Propagation of the Gospel in Foreign Parts.

Mr. Arthur Mortimer, Theological Student, who has been acting for some time as Catechist at Richmond Hill. Mr. Mortimer is to take temporary charge of the Rectory of Warwick in the London District.

Mr. Adam Townley, Theological Student, and formerly a minister in the Wesleyan Methodist connexion; who is appointed to the curacy of Thornehill in the Home District.

Mr. William Henry Norris, Theological Student, late second Master of the endowed School of St. Michael's, Highgate, London. The destination of this gentleman is not yet determined.

PRIESTS.

The Rev. William McMuray, Minister of Ancaster and Dundas in the Gore District.

The Rev. John Gibson, Missionary at Georgina, in the Home District.

The Rev. Thos. Smith Kennedy, Missionary at Clarke and Darlington in the Newcastle District.

The Rev. George Charles Street, Travelling Missionary in the Newcastle District.

The Rev. T. S. Kennedy is upon the Missionary Establishment of the Society for the Propagation of the Gospel in Foreign Parts; the Rev. G. C. Street is supported conjointly by that venerable Society and the private contributions of the inhabitants of the District in which he ministers; the Rev. J. Gibson fills one of the "Stewart Missions."

The Ordination Sermon was preached by his Lordship the Bishop, from Coloss. i. 18. "And he is the head of the body, the Church." His Lordship was assisted in the ceremony by his Examining Chaplain, the Rev. H. J. Grasset, the Rev. C. Matthews, and the Rev. H. Scadding.

We are happy to learn that no less than thirteen Theological Students are now preparing for Holy Orders in Upper Canada, and that a second Ordination will probably be held in the course of the ensuing summer.

We had the gratification, on Monday last, of attending a public meeting at Grafton, convened for the purpose of taking steps for the erection of a church, in connection with the Church of England, in that village.—The proceedings were marked by a laudable zeal and unanimity for the furtherance of the object of the meeting. The immediate erection of a church was decided upon as expedient; a Building Committee was appointed; and a subscription opened on the spot. The amount contributed at the close of the meeting was nearly £200,—a sum which, it is hoped, will be nearly doubled by contributions from other residents in the township, and the numerous well-wishers to this undertaking in the neighbouring parishes. Grafton has hitherto constituted part of the parochial charge of the Incumbent of Cobourg, who has furnished them with Sunday services once a fortnight; but after the erection of a Church, it is hoped that a resident clergyman will be appointed, who would extend his ministrations to the more remote parts of the township, as well as to neighbouring places at present unsupplied either with church or minister.

We are happy to add to the above indication of a growing anxiety for the ministrations of our communion, that a meeting was lately held at Aylmer, in the Ottawa District, for the purpose of building a church at that place, and that £275 was subscribed towards the accomplishment of that desirable object. The chairman of the meeting, C. Symmes Esq. generously contributed a town-plot for its site, and two acres of land for a burying-ground. The subscription list, we understand, is receiving fresh accessions of names, and the church is to be commenced forthwith.

We have been kindly favoured with a copy of the manual of FAMILY PRAYERS which appears advertised in to-day's impression; and although we have not been able as yet to give them a very attentive examination, our impression of their soundness and spirituality is very favourable. The compilation of a suitable form of Family Prayers, specially for the members of the Church, has for some time been a subject of anxious discussion with, we believe, all the Clerical Societies in this Province; and it is probable that something will soon be decisively undertaken for the supply of a want so sensibly and widely felt. We are happy to think that Mr. Thompson's little work, above referred to, will be found highly serviceable to the Christian household; and its responsive portions, wheresoever adopted, cannot but add to the interest and edification of the worshipping family circle. We know, too, that its author is a very estimable labourer in the vineyard of our common Lord; and although not of our own communion, we gladly embrace the present occasion to bear testimony to the gratifying and improving hours we have been permitted to spend in his society.

Our friend, the Rev. Evan M. Johnson, Rector of St. John's Church, Brooklyn, New York, has obligingly transmitted to us another of his well-timed and sensible Discourses on the subject of Missionary enterprise in the Church of which he is so sound and zealous a Minister. The views of Mr. Johnson on this important subject are, we conceive, very much misapprehended, if it be thought that he is unfavourable to Missionary effort on the most vigorous and extensive scale; his object, as we gather from his published opinions, is not to diminish or debar that effort, but to give it such a direction as will produce the earliest and most efficacious results.—We are justified in this conclusion from the very title of the Sermon transmitted to us,—"Missionary Failures

the reason for Renovated Exertions;" to provide, however, against the failures which are complained of, by a judicious application of exertions and resources, is as much a Christian duty as that of contributing, in the abstract, to the alleviation of spiritual darkness and destitution. If a given sum be raised, say £10,000 per annum, for the forwarding of Missionary efforts, and that amount and more can be fully and effectually employed in our own land, for the reclaiming of a moral waste which every Christian must be pained to contemplate, it would seem an act of religious chivalry, if we may use the term, rather than of sober duty, to appropriate a large portion of those funds to the attempt to convert the idolators of China and Japan! We shall not, however, attempt to discuss the merits of this question at length, just now; but we promise to return to Mr. Johnson's Sermon at no distant period.

The disastrous FIRE which occurred at Kingston on the night of the 17th inst. is a subject of general conversation and of deep and universal regret. We refer our readers for particulars to an extract from the *Chronicle & Gazette* under our Colonial head. Our worthy contemporary of the *Chronicle*, we regret to hear, is a severe sufferer by this fearful conflagration; and to him and to all others upon whom this calamity has fallen so heavily, our most cordial condolence is speedily open to them, and we hope that a kind Providence may afford open to them a way of recovery from the effects of this bitter trial.

We are requested to state that the Annual Meeting of the Newcastle District Committee of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, will be held in the Grand Jury Room of the Court House, at Cobourg, on Monday the 27th inst. at half-past ten o'clock precisely. Members of the Society, and all others interested in its welfare, are earnestly requested to attend. The Annual Report, to the close of the year 1839, will then be presented.

We have just been favoured with the following notice, and lose no time in presenting it to our clerical readers:—

TO THE REV. THE CLERGY OF THE DIOCESE OF TORONTO:—

My Dear Brethren,—I beg leave to inform you that it is my intention, God willing, to visit in the course of the coming summer the whole of my Diocese, in order to confirm the youth of our congregations, and to consecrate such Churches as may be ready. I propose commencing with the Niagara and Home Districts, which will occupy the latter part of May and the whole of June, July and August will be devoted to that portion of the Diocese which lies East of Toronto, and September and October to the West.

Special notice will be given of the days on which I propose to meet you in your several Parishes.

I am, My Dear Brethren, Your faithful Brother, JOHN TORONTO.

COMMUNICATIONS.

THE CONSECRATION OF CHURCHES.

To the Editor of the Church.

Sir:—As many Churches are being erected in the Diocese, and solemnly set apart from all secular uses for the worship of God, it may be interesting to your readers to peruse an act of Consecration, which all who have witnessed the dedication of a Church must admit to be exceedingly solemn and appropriate.

PREPARATION.

The Church is to be paved, and furnished with a Reading-Desk, Common Prayer and Bible, and a communion table, and with Linen and Vessels for the same.

The Deed of Conveyance for the ground and the endowment, if any, with the evidences thereof, ought to be laid before the Bishop, his Chancellor or Secretary, some time before the day appointed, in order to the preparing of the act or sentence of consecration.

An intimation of the Bishop's intention to consecrate the Church, with the day and hour appointed for it, is to be fixed on the Church door at least three days before.

A chair is to be set for the Bishop on the North side of the communion table, within the rails; and another for his Chancellor or Secretary without the rails, on the same side.

All things are to be prepared for a Communion. The church is to be kept shut and empty till the Bishop comes, and till it be opened for his going in.

THE FORM OF CONSECRATING A CHURCH.

The Bishop is to be received at the West door, or at some other convenient entrance, by some of the principal inhabitants.

At the place where the Bishop is received, a petition is to be delivered to him by some of the persons who receive him, praying that he will consecrate the Church.

The petition is to be read by the Secretary or Registrar. The Bishop and his attendants enter the Church and repair to the vestry, or (if there be no vestry) to some convenient part of the church, and put on their several habits, during which time the parishioners repair to their seats, and the middle aisle is to be kept clear.

As soon as the Church is quiet, the Bishop and his Clergy return to the West door and go up the middle aisle to the communion table, repeating the 24th Psalm, alternately, as they go up.—The Bishop one verse and they another.

The Psalm being ended, the Bishop seated on the North side of the communion table, the deeds of conveyance are presented to his Lordship, who places them on the communion table, and then standing up and turning to the congregation shall say—

Then kneeling down the Bishop shall say the prayer, (No. 1) which being ended, his Lordship shall stand up and turn to the congregation, and say Prayer (No. 2).

Then the Bishop being seated in his chair, his Secretary shall read with an audible voice the Sentence of Consecration, which sentence is signed by his Lordship, who commands the same, together with the Petition and deeds, to be recorded and registered among the Monuments of his Diocese.

The Morning Service is then begun by the officiating minister with Psalms and Lessons proper for the occasion, viz. the 54th, 132nd, and 132nd.

First Lesson, 1 Kings, ch. viii, verse 32 to verse 62.

Second Lesson, Hebrews, ch. x, verse 19 to verse 26.

Immediately after the Collect for the day the Bishop shall say Prayer (No. 3).

Immediately before the prayer of St. Chrysostom the Bishop shall say Prayer (No. 4).

A Psalm may be sung, viz. Psalm xxvi. v. 6, 7, 8, with Gloria Patri.

COMMUNION SERVICE.

The Bishop standing at the North side of the Communion table as before, shall read the Communion Service.

After the Collect for the Queen, he shall say Prayer (No. 5).

Then the Chaplain shall read the Epistle, and the Bishop or any clergyman may appoint the Gospel.

The Epistle, 2 Corinthians, ch. vi, verse 14 to verse 17.

The Gospel, St. John, ch. ii, verse 13 to verse 18.

Then the Bishop shall read the Nicene creed, after which a Psalm may be sung, viz. Psalm 100.

THE SERMON.

The Sermon being ended, if there be no Communion, the prayer for the Church Militant shall be read; if there be a communion, then the doors being shut, the Bishop proceeds in the communion service.

Immediately before the Blessing, the Bishop shall say prayer (No. 6).

When the Service in the Church is finished, let the Bishop and Clergy with the people repair to the ground which is to be consecrated, and proceed round the ground, repeating the 49th or 135th Psalm.

Standing in some convenient place let the Bishop say:—

After which the sentence of Consecration shall be read by the Bishop's Secretary and signed by the Bishop, and a Psalm be sung, viz. 39th Psalm, verse 5, 6, 7, 8.

Which ended, the Bishop said say prayer (No. 7). Then shall the Bishop say prayer (No. 8).

To the Editor of the Church. The exhibition of christian faith in scenes of death and sorrow being, under the divine blessing, profitable to all who bestow their attention upon it, it is desirable to make known any instances in which the efficacy of this divine principle has appeared in a pleasing and striking manner.

Extract No. 1.—"She is numbered among the dead. Her pains and sufferings became much increased up to the —. She continued to lose what little remaining strength she had, and to suffer the most excruciating pain, which at times deprived her of her senses, until the morning of the —, when she calmly, and in the most perfect possession of her faculties, and in the fullest assurance of faith in Christ, and the deepest and most christian resignation to God's holy will, yielded up her spirit into the hands of her merciful Creator.

"It has been a source of real joy, in the midst of such heart-rending anguish on parting with my nearest and dearest friend, to know and be assured that every doubt of her acceptance with God, through the merits of our blessed Redeemer, had been removed some days previous to her death, — and that her happy departed soul only left a world of trouble for a home of rest, and this land of trials for the realms of eternal peace.

Extract No. 2.—"It turns my mourning into joy and thankfulness whenever I reflect upon the bright prospect which was graciously afforded to my dear departed wife, of her acceptance with God, through the mediator of the new covenant, for her case was very marked indeed. There were several female friends present who heard her frequently exclaim 'I'M SAVED, I'M SAVED.— She retained this conviction to the end and with this assurance 'fell asleep.'

To the Editor of the Church. Woodstock, April 13, 1840.

Rev. Sir:—I must again beg your indulgence, while I ask permission to correct through your columns, an error which I find I inadvertently committed in my former communication, regarding the Letters read by the Hon. Mr. De Blaquiere on the clergy reserve question. I there stated my belief that the name of the Rev. Mr. Bettridge, through whose assiduity and zeal they were procured, would have been made public with them, had he not himself expressed a wish to the contrary.

Rev. Sir, I will only say, that I envy neither the feelings nor the judgment of the individual who gave such advice. Although I should never have brought the matter before the public, had not a previous article in "the Church" been calculated to convey misapprehension on the subject, yet I am myself of opinion that it is by no means proper that the chosen instruments of good should remain veiled to the eyes of the world.

Mr. Pakington wished to know whether or not the bill for the settlement of the clergy reserves had met the sanction of the noble Lord the Secretary of State for the Colonies. Lord Russell replied, that on Monday next he should be prepared to give an answer to the question of the hon. member.

Mr. Leader rose for the purpose of inquiring from the noble Lord the Secretary for the Colonies, by whose permission and under what authority the Chief Justice of Canada had remained for a year and a half in England. He wished also to know who performed the duties of Chief Justice in that colony, who received the salary, for what purpose did that learned person reside in England, and was it intended, and when, that he should resume his duties?

From the Episcopal Recorder. A friend in London thus writes of the Rev. H. Blunt, whose valuable works are now of such extensive practical benefit. "Mr. Blunt is again ill, and his friends fear the affection of his lungs more deeply seated than it was. He thinks so himself, and his people fear that he will never be able to resume his duties, and perhaps that he will not long be spared to them. I need not say that his mind is at peace, and entirely resigned to the divine will. His people, too, seem to practice all that he has taught them, and often quote remarks of his expressive of their present feelings and of the views to which he had led them."

From the Toronto Patriot. We are happy to give insertion to the following correspondence, and we hope that the Congregations of other Churches will follow the example, and contribute their mite towards re-building the Church at Chippewa, which, as our readers may remember, was destroyed by incendiary fire:

DEAR SIR,—I beg leave to inform you, that I this day placed to your credit, in the Commercial Bank here, the sum of £27 11s. 2d. currency, being the amount of a collection in the Cathedral Church of St. James, on Sunday the 29th March last, in aid of re-building the Chippewa Church.

DEAR SIR,—I beg leave, on behalf of the Congregation of the Chippewa Church, to acknowledge the receipt of your letter of the 7th instant, advising £27 11s. 2d. currency to your credit in the Commercial Bank, being the amount of a collection on Sunday, 29th March last, in the Cathedral Church, of St. James, at Toronto, in aid of re-building—and to express the sincere thanks of the Congregation for this liberal donation, which I shall communicate to the Building Trustees—and am respectfully your obedient Servant,

CHARLES C. SMALL, Esq., Toronto.

From the Christian Guardian. To the Editor of the Christian Guardian.

Rev. Sir,—In the Guardian of March 25th, I observe you have introduced an "extract" from a letter written by me to the Book Steward, in reference to Mr. Newbury's withdrawal from the Wesleyan Methodist Church. It appears to me, from the connexion in which you have placed the extract, that it may be construed that I, notwithstanding the "deep interest" I have "always evinced in Mr. N's welfare," believed him to be unduly influenced by pecuniary considerations in seeking orders in the Church of England.

Allow me to say that I had no design to convey such an idea. My object in writing the letter in question was to inform the Book Steward of the fact of Mr. N's withdrawal, and to express my opinion that he had the disposition to pay his Book debt at as early a period as possible, and that the obtaining of a somewhat larger salary in the Church of England would enable him to facilitate the payment.

Having expressed to Mr. N, and others, the favourable opinion I have formed of his piety, and ministerial ability, from personal intercourse with him during the period of my official connexion with the London District, and having no reason to attribute to him sordid motives for the step recently taken, I feel it due to myself, as well as to him, to request that no construction unfavourable to him may be put upon a vague expression of mine, in a hastily-written business-letter, the publication of which was never anticipated. "Charity thinketh no evil." I am, Rev. Sir, Yours truly, EPHRAIM EVANS. Brantford, April 10th, 1840.

Civil Intelligence.

PARLIAMENTARY PROCEEDINGS.

In the House of Commons, March 10, the Chancellor of the Exchequer moved for select committees to enquire into the effect produced on the circulation by the banks issuing notes payable on demand—which was agreed to.

Mr. Leader's motion for an address to the Queen to pardon Ford and his two companions was lost, only five voting in its favor. On the 12th Lord Palmerston gave information about China. The reported declaration of war by the Governor General was without foundation. The East India Company would have nothing to do with the measures taken by England, except to afford aid, if required. The Governor General had been instructed, however, to make preparations for war.

Lord Durham was conversant. Captain Pringle, Governor Thomson's private secretary, has arrived in London, from Upper Canada, with drafts of the resignation and clergy reserve bills. In the House of Commons, March 12, many petitions were presented against a war with China, and against paying the British residents at Canton, for the opium destroyed by the Chinese.

Mr. Hume, in presenting a number of petitions, complained of the noise and confusion in the House—so great, he said, that he could scarcely hear himself. Mr. Hume gave notice of a motion to cut off the King of Hanover's allowance of £21,000 per annum. In answer to a question from Sir James Graham, Lord John Russell said, no official account of the engagement between the frigates and the junks had been received—only a private letter from Captain Elliot, which it was not expedient to produce.

Mr. Hume wished to ask the President of the Board of Trade whether there was any objection to lay before the House a copy of any communication made to the Custom House respecting the admission of tea borne from Canton in American craft, and afterwards shipped by British vessels. He believed that such an order had been made; and the vessel which he asked whether there was any objection to lay that paper before the House, that it appeared from one of the despatches of Captain Elliot that he insisted that such tea should not be admitted. (Hear.)

Mr. Labouchere said, he thought it inexpedient to depart from the ordinary practice, that of refraining from making public those confidential communications between the Board of Trade and the other Government Boards. But this he might say, that Her Majesty's Government had not thought it expedient to set on foot any suggestion of Captain Elliot. (Hear, hear.) They did not see any reason why tea brought from the Chinese seas in British bottoms should be prohibited from entering our ports. (Hear.)

Mr. Crawford gave notice, that he should on the 24th, move that the House do take into consideration a petition from parties who had large claims upon the country, founded upon losses which they had sustained in consequence of the seizure of opium in China. Lord John Russell stated that he had received a bill from Upper Canada, relating to the clergy reserves in that colony, and he intimated that on Thursday next he should lay the bill, with other papers, upon the table of the House, and then ask leave to bring in a bill for effecting a re-union between the Provinces of Upper and Lower Canada.

Mr. Pakington wished to know whether or not the bill for the settlement of the clergy reserves had met the sanction of the noble Lord the Secretary of State for the Colonies. Lord Russell replied, that on Monday next he should be prepared to give an answer to the question of the hon. member. Mr. Leader rose for the purpose of inquiring from the noble Lord the Secretary for the Colonies, by whose permission and under what authority the Chief Justice of Canada had remained for a year and a half in England. He wished also to know who performed the duties of Chief Justice in that colony, who received the salary, for what purpose did that learned person reside in England, and was it intended, and when, that he should resume his duties?

Orders have been received at the dockyard of Woolwich for the speedy completion of the Trafalgar, 120 guns, which vessel has been building twelve years. She is to be launched in the course of the ensuing summer. Orders were likewise received for the immediate construction of a large war steam ship, of 900 tons burden. A great sensation was caused at Brighton on the 17th of March, by the eloquence of a Mrs. Heavyside with—no less a person than Dr. Dionysius Lardner, the well known lecturer on steam engines, and getter-up of books on every thing. Mrs. Heavyside is said to be a very elegant woman, about 30 years old, and mother of three children. The guilty pair were traced to Ostend.

It will be seen that the steam ship Liverpool has been purchased for a government mail packet for the Mediterranean. On Monday, Wednesday Evening, March 18.—There has been but a little business doing in the stock markets to-day, and prices remain without alteration. Consols for the account closed at 91½, and for money 90½. Exchange bills 17 to 19. Money continues to be easy in the stock exchange, the rate of interest varying from 4 to 5 per cent on short loans, and in the discount market banker's bills are done at 5 per cent, others according to quality.

MEDITERRANEAN PACKETS.—It is the intention of government, at the earliest possible opportunity, to take the conveyance of the English mails to Alexandria out of the hands of the present French contractors. From £50,000 to £60,000 per annum is now paid for the use of French steamers, which might just as well find its way into the pockets of British contractors. The Liverpool has already been purchased, and two others will be added, of nearly the same tonnage as possible.—United Service Gazette. From the London Mercantile Journal of March 17. The Canton Packet, an American vessel, arrived in the Downs at the close of last week, from Hong Kong, with a cargo of tea, which cannot of course be admitted for consumption in this country; she is said to have come here for orders, and we understand her destination is Amsterdam.

The stock of tea in the port of Liverpool on the 5th March was estimated at 2,521,722 lbs, and at Bristol 3,141,849 lbs. The advices from Canton were to the 15th of December—some ten days later than we have had direct. Matters between the English and Chinese remained pretty much in statu quo. Notwithstanding the special edict issued on the 26th of November, stopping the trade with the "red bristled barbarians" forever, and forbidding the Americans and other foreigners to introduce British merchandise, a brisk trade in this line was still continued, and it was thought very doubtful whether the edict would be enforced.

The Chinese admiral who commanded the junks had died of a wound he had received in the battle with the frigates. News of the British success in Afghanistan had reached Canton, and it is said to have made a great impression on the Chinese. Another commissioner had arrived at Canton, direct from Peking; but it was not known whether he was to supersede or to co-operate with Lin. His name is Ah, and he is an uncle of the Emperor. The Chinese were collecting large bodies of troops, and erecting fortifications on the coast. A powerful expedition was, on 6th in India. The military force was to consist of 10 regiments, 6 from England, 2 from Calcutta and 2 from Madras. The fleet was to be composed of ten vessels—a 74, a 44, three 28s, four 18s and a 10 gun sloop.

The Anglo-Indian government had advertised for 40,000 tons of shipping to convey troops to China. The island of Sapata, an island off the Chinese coast, was to be taken possession of as a rendezvous and depot for coals, stores, &c.

It was reported in London that an actual declaration of war against China had been made by Lord Auckland, but this was somewhat doubtful. In the House of Commons, Lord John Russell, in answer to questions, said that no official intelligence to that effect had been received—that directions had been given to Lord Auckland to make preparations, and he presumed that some order issued by his Lordship, in consequence, had given rise to the report. He spoke, however, only on conjecture.

Sir Robert Peel, assuming that some document tantamount to a declaration of war had been issued, wished to know in whose name, and at whose expense, it would be carried on; and whether any special message from the throne would be brought down, announcing the commencement of hostilities.

Lord Palmerston replied that "any communication" which might take place with the government of China would be in the name of the Queen. Whatever assistance was afforded by the governor-general of India would be assistance lent to England.—He added that it was not at present the intention to bring down any message. Lord Palmerston refused to produce copies of any instructions given to Capt. Elliott since June, 1839. At a state dinner given by the Queen to Queen Adelaide, on the 9th of March, The Duke of Wellington and Earl Howe were among the guests; and at a grand party on the same evening several other Tory peers were present. So it seems the opposition nobility are no longer excluded from the royal hospitalities.

The Privilege Question.—Lord John Russell's bill for the protection of the publication of parliamentary papers, enacts that any proceedings which may be commenced against a defendant on account of the publication of any document published by either House, shall, upon the production of the certificate of the Lord Chancellor, Speaker, or Chief Clerk of the House, stating that such proceeding is taken in respect of a publication by order of the House, be deemed and taken to be finally concluded, put an end to, and determined by the authority of this act. With regard to actions already brought it enacts that all proceedings taken in respect to any alleged trespass, in execution of any warrant granted by the authority of the House of Commons, since the commencement of the present session, shall also be put an end to by the act. "Provided always, and it is hereby expressly declared and enacted, that nothing herein contained shall be deemed or taken, or held or construed, directly or indirectly, by implication or otherwise, to affect the privileges of Parliament in any manner whatsoever."

LIBERATION OF THE SHERIFF.

Upon reading the order of the day for going into committee of Supply. Sir J. Graham brought forward a motion for the liberation of Mr. Sheriff Evans on bail. He had always voted strenuously for the maintenance of the privileges of the House, and had at all times opposed any motion for the liberation of the Sheriff; but he must now confess that, from the length of the imprisonment, and the evidence which had been given relative to the state of health of the Sheriff, he now considered that some enlargement ought to be allowed to that gentleman.—Upon these considerations he had framed the motion which he now brought forward.

Mr. Wakley thought that after the vote com to that evening, the House would be the most paltry and contemptible body of men in the country if they retained any of the parties in custody. After the craven and dastardly acknowledgment of the law being right and the House wrong, all the parties were entitled to their discharge. He should vote, therefore, for the discharge of the Sheriff.

Lord J. Russell thought if the House was of opinion that the Sheriff ought to receive some liberty from the evidence of Dr. Chambers, it would be better to agree that he should now be discharged and return to his confinement again at the end of three weeks. Sir J. Graham withdrew his motion, and substituted one to the effect that upon considering the evidence of the medical men, the Sheriff be discharged for the present, and be directed to attend at the bar on the 6th of April.

After some further discussion, the house divided,—for Sir J. Graham's amendment, 129; for going into committee of supply, 42. On Sir J. Graham's amendment being put from the chair, Mr. Elliott opposed it. The question was again put from the chair. For Sir J. Graham's amendment, 118; against it 31; majority 87. The Sheriff was accordingly discharged to the 6th of April.

LEWES ELECTION.—ANOTHER CONSERVATIVE TRIUMPH.

Preliminaries having been dispatched, W. Mabbott, Esq., of Lewes, nominated Lord Viscount Cantalupo as a fit and proper person to represent the ancient borough of Lewes in parliament. The nomination was seconded by W. Thomson, Esq., and no other candidate having been proposed, his lordship was declared duly elected, and returned thanks in a neat speech, in which he attacked the ministerial policy, and explained his own views on various political topics. The chairing of the member proceeded at two o'clock, when a splendid procession commenced a perambulation of the town. The weather was delightful; the sun shone with warmth of early summer, and the houses (the whole of the windows being enlivened with the countenances of the female Conservatives) presented a very animated appearance.

It will be seen by the speech of Lord Cantalupo on Monday, that many of the Lewes electors, sinking all minor considerations, marked, by the support which they gave his lordship, their detestation of the favour lavished on Popery by the present Government. We hold up this example to the imitation of their brethren elsewhere—and especially to the Dissenters of Brighton. Of course, we address not ourselves to the political dissenters;—for they are past reason and past hope.

PERTSHIRE ELECTION.—CONSERVATIVE TRIUMPH!

Close of the Poll, March 6, (when the Whig candidate withdrew.)

Table with 3 columns: Name, Votes, and Majority. Includes Perth, Bridge of Earn, Blairgowrie, Crieff, Dundkeld, Weem, Doune, and Majority for Drummond (Conservative) 459.

INVERNESS ELECTION.

The polling for this borough commenced on Tuesday morning last; and at the final close in the afternoon, the following was, we believe, the state of the poll in each district:—

Table with 3 columns: Name, Votes, and Majority. Includes Morrison, Whig, Fraser, Conservative, Inverness, Nairn, Forrest, Fortrose, and Total 353, Majority 307.

The command on the Brazil station has been offered to Rear Admiral Sir James Alexander Gordon, K. C. B., and no flag officer will in future be sent to Brazil. How far the Brazil command will extend, or who will have charge of the African coast, we are not aware; but it is believed that Commodore Sullivan's successor will have charge of the Cape. We further understand that a commodore is to be sent into the Pacific, and that another commodore will have charge of the African coast.—Hampshire Telegraph.

Mr. W. Bagge, M. P., for West Norfolk, lately purchased Colonel Say's estate at Crimphan for £39,000; and the hon. gentleman is now the possessor of every foot of ground in the parish.—Lincoln Chronicle.

The spread of Malthusism has seriously affected the revenue in those parts of Ireland where it has been introduced. The Excise collection in Cork district is £23,000 deficient compared with the corresponding quarter of last year; and the Fermoy collection shows a deficiency of £11,000 for the same period.

ANOTHER DISPUTE BETWEEN THE ENGLISH AND FRENCH, AT SENEGAL. The following from Senegal, under date of the 12th Dec., is given by the Outre Mer:—

Lieut. Edward Holland, who does not belong to any order of knighthood. We have no doubt that there is considerable error or exaggeration in the above account.—Galignani of Tuesday.

Lord Brougham at Nice.—Extract of a letter from Nice, 27th ult.—"A most splendid ball and supper was given yesterday, in the theatre of this place, by the British residents, on occasion of the nuptials of Queen Victoria, when the royal arms of England, with its flags, were displayed over the stage; and flags of other nations, with other devices, decorated the roof around. Among the most persons of rank present were Lords Glenelg, Brougham, Vernon and Cones, the Governor and suite; the military authorities, &c. &c. Dancing took place in the pit, the boxes were filled with elegantly-dressed ladies, the banquet was on the stage, and the assembly (calculated at nearly 1000 persons) did not break up before six o'clock in the morning."

RUSSIAN WAR WITH CHINA.—We quote the following from the Oremburg Courier:—"On January 10, there was a third conflict between the Russian and Chinese cavalry, commanded by the Khan in person. The Cossacks of Siberia and the Kirghis fought with a valour worthy the middle ages. The Khan's horsemen were completely routed and pursued to the city of Chiva. Had it been possible for our infantry and artillery to keep up with the cavalry, the town would now have been in possession of our troops. One-half of the Khan's men were either killed or made prisoners, and scarcely one-third got into Chiva. General Perowski will sit down before the capital by Jan. 25, at latest, and it is to be presumed it will surrender at discretion. This important news has been brought to Oremburg by Kalpee couriers, who are posted at regular stations between this town and the army."

BANK OF ENGLAND.

Table with 2 columns: Liabilities and Assets. Includes Quarterly Average of the Weekly Liabilities and Assets, from Dec. 10, 1839, to March 3, 1840, both inclusive; published pursuant to the Act 3 & 4 Will. IV., cap. 98.

By the steamboat GORE, last night, we are in possession of another report on the BOUNDARY QUESTION, from a Committee of Congress on Foreign relations, to whom were referred the several messages and correspondence on the subject lately published. The report is altogether more moderate and satisfactory than the previous angry discussions had led us to expect; and as Maine is reported to have likewise drawn in her horns in the matter, we are happy to hope the horrors of war may yet for a while be avoided.

The following concluding passages of the report show the latest position of the question in the estimation of Congress: "The committee, ever since this embarrassing and exciting question has been first presented for their consideration, have been anxious that the Government of the United States should constantly preserve itself in the right; and hitherto the desire has been fully accomplished. The territorial rights of Maine have been uniformly asserted, and a firm determination to maintain them has been invariably evinced; though this has been done in an amicable spirit. So far as the committee can exercise any influence over the subject, they are resolved that if war should be the result, which they confidently hope may not be the case, this war shall be rendered inevitable, by the conduct of the British Government. They have believed this to be the surest mode of uniting every American heart and every American arm in defence of the just rights of the country."

It is but justice to remark, that the Executive branch of the Government has, from the beginning, been uniformly guided by the same spirit, and has thus far pursued a firm, consistent and prudent course, throughout the whole negotiation with Great Britain. Whilst the committee can perceive no adequate cause, at the present moment, for anticipating hostilities between the two countries, they would not be understood as expressing the opinion that the country should not be prepared to meet any emergency. The question of peace or war may, in a great degree, depend upon the answer of the British Government now speedily expected.

It is right to mention that ten thousand extra copies of the report be printed, which after a discussion, in which Messrs. Wright, Buchanan, Ruggles, Allen, and Olay of Kentucky, participated, was agreed to.—Coburg Star, April 22.

From the Kingston Chronicle & Gazette, April 18th. AWFUL CATASTROPHE!

UPWARDS OF FIFTY HOUSES DESTROYED BY FIRE. At a little past 12 o'clock last night, the alarm of fire was sounded.—The roof of the building on Counter's wharf, occupied by the Ottawa & Rideau Forwarding Company as an Office, was discovered to be in flames, and the wind blowing a gale from the south-west, the destructive element communicated to the adjoining stores, with fearful rapidity—in one of which, belonging to Mr. James Fraser, grocer, was deposited a large quantity of Gunpowder, about 100 kegs, which exploded with such violence as to shake the whole Town, breaking the windows generally throughout the place. The burning timbers of this building were thrown to a great distance, and it is supposed that one of these fell on the 'Chequered Tavern', occupied by Mr. Irons, and in consequence of which, that building as well as the whole of the houses on the north side of the Market Square were destroyed.—These buildings were tenanted by the following persons, viz.—Messrs. Handy, Lane, Tremble, Heckert, Reitter, Webster, Campbell, Cromer, McMillan, (Mrs. Brown), Linton, Johnson, Fraser, McDermid and Felix Campbell; the fire then communicated across Brook street, destroying Mrs. Markland's large brick dwelling house, and the frame house adjoining, occupied by Mr. Mitchell on Front street, together with Mr. Bamford's Steamboat Hotel, McFatridge's stone building, and the whole of the Chronicle & Gazette Establishment, as well as Dr. Baker's premises, Mr. Leahy's Hotel, the wooden building, occupied by Mr. Matheson, Tailor, and Mrs. Warry, confectioner, and Mr. O'Reilly's new brick building, occupied by himself and Mr. Ramage, Watchmaker, all fronting on King street. The progress of the fire was arrested in this direction, but Mr. Hardy's house and Mrs. Macaulay's stone stable on Store street, were destroyed, the fire having reached them from the rear of Mr. Bamford's premises. The Commercial Bank was at one time considered in great danger, and some of the out-houses were destroyed. While the Chronicle Office and Mr. Fraser's shop were burning, the corner shop on the opposite side, occupied by Mr. Sharp, was at one time on fire, but owing to a sudden and providential change in the direction of the wind that block was saved, and indeed but for this circumstance, the greater portion of the Town, would have inevitably been consumed.

The origin of this great calamity is as follows: The American Steamer "Telegraph" was lying on the west side of Counter's wharf, and in consequence of the gale of wind the Captain thought it advisable to raise the steam and put off from the shore. In doing this, however, the sparks from the funnel of the vessel communicated with the roof of the Ottawa Company as already mentioned.

From the high winds and the dry state of the atmosphere the progress of the conflagration was so rapid, that but little opportunity was afforded to save much of the property. The Ottawa Company had 15,000 barrels of flour, whiskey and pork, totally consumed, and Mr. Counter had 1,500 barrels of flour and pork destroyed in the large new store adjoining. In the Ottawa Company's Stores were 50 barrels of goods, valued at from 3 to £4000 belonging to William Wilson, Esquire, which were burnt, and not insured. The Ottawa Company's steamer "Cataqui" as well as the schooner "Nelson" were consumed. The hulls of the vessels, while burning, glided along towards the Cataqui Bridge, which would have been destroyed but for the active exertions of Commodore Sandon and his men.

The store of Mr. Fraser, on the Ottawa wharf, in which the powder was deposited, contained also a large quantity of liquors and groceries belonging to that gentleman, and of the value of from 3 to £4000 which was destroyed, and on which there was no insurance. Mr. Counter's bakery, and several houses about the wharf were destroyed. Mr. Kirkpatrick's large brick house, occupied by Col. Hill, and Mr. Macpherson's residence, and Mrs. Macaulay's dwelling house were saved with great difficulty.

The Fire Companies did their duty upon this disastrous occasion manfully. The worthy Commandant, Col. the Hon. Henry Dundas and his gallant regiment, and Captain Oway and the Royal Artillery performed their part in a manner highly creditable to them. The 4th Battalion of Militia were very active and useful, as well as Captain Jackson's Artillery Company.

ATTEMPTED DESTRUCTION OF BROCK'S MONUMENT.

We learn from the Niagara papers that on the morning of Friday last, a most cowardly and wicked attempt was made to destroy the well known monument of General Brock, on Queenston Heights, by gunpowder. The shock took place about four o'clock, and is said to have been distinctly felt at Niagara, yet strange to say, not a stone of the

column itself was overthrown, though the shaft is rent asunder from top to bottom, to the extent of about three inches. A reward of £250 has been offered for discovery of the perpetrators, but no clue, we believe, has yet been obtained to their identity.

From the Niagara Reporter.

Saturday Morning. We are further informed this morning, that the Monument cannot stand at the breaches are widening. The front door which was very massive, was shivered to fragments and thrown a great distance, the upper one and the whole heavy stairs are broken to pieces, and its lintel displaced, which now rests on the iron balustrade. It is also ascertained that the persons concerned in this act came from Lewiston, the boat in which they crossed (owned by Mr. Hurd) was found at Field's Point below Queenston with a pair of gloves and a part of a coarse canvas bag in it partly torn off as if used to muffle the ears—another piece of cloth of similar texture was found near the Monument, and a long piece of fuses-powder was also discovered in the streets of Lewiston similar to some found on the hill, and it appears that about two weeks ago, two kegs called clover seed, were stored with an inn-keeper of the name of Raymond, at Lewiston, and which remained there only a few days. The person who left the kegs, sent another individual for them, but both were strangers to Mr. R. We trust justice will still overtake them.

CUNARD'S NEW LINE OF STEAMERS.

The Unicorn is to sail on the 25th April for Halifax. She is to be commanded by Captain Walter Douglas. After the first voyage she will ply between Quebec and Pictou. The Britannia will leave for Halifax about the 15th May—and the Acadia, Columbia and Caledonia will follow.

Mr. Alexander Bardon has been appointed teacher of the District School of the District of Victoria.

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

Reverend Brethren,—The next Meeting of the above Association will be held, if it please God, at NAPANE, on Wednesday and Thursday, the 6th and 7th May, at the usual hours. The first sermon will be preached to the Indians, in the Mohawk Church, on the Wednesday morning at 10 o'clock.

A. F. ATKINSON, Secretary M. C. A.

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY & INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravely & Jackson.

These prayers are recommended by various Ministers whose testimonials may be seen prefixed to the book.

CANADIAN SCHOOL BOOKS.

THE Subscribers have recently published new editions of the following popular School Books:— WALKINGHAM'S ARITHMETIC. So great has been the demand for this Book, now in general use in both Provinces, that the Subscribers have been induced, at considerable expense, to stereotype it. The present edition is on good Colonial paper, and the copies are substantially full bound in sheep. Retail price, 2s. 6d.

MURRAY'S LARGE GRAMMAR. "The English Grammar, adapted for the different classes of Learners; with an Appendix, containing Rules and Observations for assisting the more advanced Students to write with perspicuity and accuracy. By Lindley Murray. Stereotyped from the twenty-fourth English edition." Retail price 2s.—strongly half-bound.

Being persuaded that the high price of former editions of this School Book has alone prevented it from getting into more general circulation, the Subscribers have materially reduced the price of the present edition. The edition is on good Colonial paper, Demy 12mo, and the Book extends to about 350 pages.

AN ABRIDGEMENT OF MURRAY'S ENGLISH GRAMMAR; With an Appendix, containing exercises designed for the younger classes of Learners. By Lindley Murray. Half-bound; retail price, 9d.

PINNOCCHIO'S CATECHISM OF GEOGRAPHY. "A Catechism of Geography; being an easy introduction to the knowledge of the World and its inhabitants; the whole of which may be committed to memory at an early age. Fifth edition, 1840. Retail price, 7d."

This edition has been carefully revised; the tables of population, divisions of countries, &c., have been corrected from the latest and best authorities, with an entire new chapter has been added, relating to the British American Possessions; containing questions and answers regarding their number, government, soil, climate, trade, population, names of chief towns, lakes, rivers, &c.

MANSON'S APPROVED SPELLING PRIMER; Or Child's Best Guide; with a variety of Reading Lessons, and Addition, Subtraction, and Multiplication tables. Price 4d. THE CANADIAN PRIMER; Or Reading Made Easy; by Peter Parley, Junior. Price 2d. In addition to the above Books, the Subscribers have constantly on hand a large Stock of all the most approved SCHOOL BOOKS in ordinary use in both Provinces; as also of Plain and Fancy Stationery and Account Books.

A liberal allowance made to Teachers, Booksellers & Merchants. ARMOUR AND RAMSAY. Montreal.

INTEREST CALCULATOR. The Subscribers recently published a new and greatly enlarged Interest Calculator, for ascertaining the interest of any sum from £1 to £10000 from one to three hundred and sixty-five days, and from 1 to 12 months. Retail price, strongly half-bound, 7s. 6d.

ALSO, THE EXCHANGE CALCULATOR. Tables of Exchange on London, showing the value in Halifax Currency of any sum from one shilling to one thousand pounds, sterling, in a progressive series of one quarter per centum from par to fourteen per cent. above par. Price, 2s. 6d. Montreal.

BOOKS AT REDUCED PRICES. The Subscribers, intending to remove their book, STATIONERY, PRINTING and NEWS ESTABLISHMENTS to the extensive premises in St. Paul Street, belonging to the Hon. Mr. Justice Gale, are anxious to reduce their stock of books, prior to May next, and to effect this the more readily, offer their assortment of MISCELLANEOUS WORKS (School Books excepted) at fifteen per cent. below the market prices.

ARMOUR & RAMSAY. BIRTH. At Ashbrook, on the 11th inst., the wife of the Rev. Wm. Bettridge, B. D., Rector of Woodstock, of a daughter.

MARRIED. On the 8th instant, in East Dover, Upper Canada, by the Rev. Thomas Brock Fuller, William Gifford, of Dawn, to Susan, third daughter of Alderman Sir Anthony Perrin, of Cork.

On Wednesday, the 8th instant, by the Rev. S. Seabury, D.D., Mr. J. S. H. Bartlett, son of the Editor of the New York Advertiser, to Mary Augusta, second daughter of the late Isaac Strong, of that city.

DIED. At Montreal, on the 17th inst., of scarlet fever, Cecilia, daughter of the Rev. Doctor Bethune, aged 4 years and 9 months. On the 19th January last, at his father's residence in Dublin, Major Harris, of the 5th Regt. third son of Michael Harris, Esq., of that city, and brother of the Rev. M. Harris, Rector of Perth, Upper Canada.

TO CORRESPONDENTS. J. H. is received and has been written to. So much has already appeared in our Journal relative to the event alluded to in the well-meaning letter of G. R. that we feel it advisable not to publish any thing more on the subject. The suggestion of "A Subscriber" shall not be overlooked. H. L. is unavoidably postponed to our next.

A letter received this week from the Rev. W. J. D. Waddilove, will be published in our next. LETTERS received to Friday, April 24th. Lord Bishop of Toronto; Rev. R. V. Rogers (2); Rev. E. Denoeche (the papers alluded to

Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART IV. OF THE GOVERNMENT OF THE CHURCH OF ENGLAND.

Q. 106. Is not the king the supreme head of the Church? A. Ever since the reign of Henry VIII. the sovereigns of England have been styled 'supreme heads of the church' and 'defenders of the faith'...

[The 37th Article of the Church, explains and limits the power of the King. 'We give not to our Princes the ministering either of God's word or of sacraments.']

Q. 107. How is the Church of England governed? A. By two archbishops, and twenty-four bishops, besides the bishop of Soler and Man. The benefices of the Bishops were converted by William the Conqueror, into temporal baronies, and conferred by all of them except the Bishop of Soler and Man...

Q. 109. What is an episcopal form of Government? A. It is when there is in the Church a superior order of office bearers, the successors of the apostles. Timothy and Titus held the highest office, and were of the first and highest order or degree of rank in the ministry of their respective churches...

Q. 110. Is there nothing to object to in the superiority of the Bishops over the Clergy? A. Those who will not allow the superiority which Bishops possess, yet admit that they may lawfully be some kind of difference amongst ministers. One may be more learned, holier, and wiser, better able to instruct, more apt to rule and guide than another...

Q. 111. But did not our Saviour condemn an equality amongst his disciples, when he said 'ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief as he that doeth serve?'

A. The plain meaning of our Lord appears to be, that whatever excellency any christian minister had over or above others in age, estate, place, power, gifts, or civil honours, should all be used and employed without the least view to the advantage of serving Christ and the good of the church...

Q. 112. What is the extent of a Bishop's charge and authority in the Church of England? A. The Church where the Bishop is set with his College of Presbyters is called a See; the local compass of his authority a diocese. The word Bishop literally means Overseer, any one who is placed in any kind of authority...

Q. 113. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 114. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 115. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 116. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 117. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 118. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 119. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 120. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 121. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 122. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 123. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 124. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 125. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 126. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 127. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 128. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 129. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 130. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 131. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 132. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 133. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 134. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 135. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 136. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 137. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

Q. 138. How is the Bishop's charge and authority in the Church of England? A. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England. The Bishop is set with his College of Presbyters in the Church of England...

each other; so did woody knolls, four or five of a sort, and white chalky caves in the same manner. It looked as though the same pattern had served for the formation of two or three miles of scenery at once.

But I must return from my white square caves, which are not far from Rouen, back to the estuary of the Seine, where, facing Havre, and backing the romantic old town of Honfleur, rises the stately, verdant Côte de Grace. The road leading to the top runs parallel with the water's edge; and being a steep ascent, bordered with trees and brushwood, it affords beautiful dioramic peeps of the broad, noble river, with the full swelling hills opposite; where, in their woody coves, lie Havre de Grace and Harfleur, whose noble church stands among the houses like a giant among pigmies. At the top of the Côte de Grace is an enormous crucifix, perhaps twenty feet or more in height, with a figure upon it the full size of life. This is visible from the waters below, and no doubt forms a chief object of devotion to mariners.

Across the hill top are two or three houses, and among them a high, gable-ended building, with an arched window—this is the chapel of Notre Dame de Grace, from whom the hill takes its name. Close to the door we saw a little shop, where fruit and cakes were sold. But these were not the only articles of trade: wax dolls, sprays and wreaths of artificial flowers, principally made of white or silvered paper, and quantities of candles, of all sizes, were exhibited at the door and window.

To inexperienced Protestant eyes like mine, it appeared a toy and chandlery warehouse; it required a little acquaintance with Popery to know that it was, in reality, a devotion-shop. The cakes and fruit were of course intended as bodily consolations to weary pilgrims; but the dolls were—saints—the flowers were ornaments for their altars, and the candles were offerings for the same.

We had a good opportunity of seeing the use made of these latter; two women and a child had followed us up the hill, and after kneeling awhile on the steps of the huge crucifix at the top, and murmuring there, they entered the shop. One of them purchased a candle, and the dealer in pieties carried it into the chapel, where she lighted it, from a little dark lantern, and then placed it among some others which were burning before the image of the virgin.

The chapel is a small and ugly building, in the form of a capital T; the chancel is represented by the stem of the letter, and at the outer corner of it is perched, upon a bracket, the said virgin image. It is a dirty-faced wax doll, about the size of a child of six years old; on its head is a tawdry silvered-pur crown, while sundry stars of the same material spangle a dirty white petticoat, partly shaded by a dirty white muslin robe. Such a compound of dust and rubbish I have never seen in any toy-shop in England. The candles were stuck upon pegs on a tin ledge in front of the image; there were five, all burning at noon, and the women who had brought the last of these lights were kneeling before it, upon those high-backed wicker chairs which abound in continental churches.

The chapel contained many altars, decked with paper flowers and other trumpery; but before each of them, and from the roof, and in every part of the building, hung little wooden ships, or pictures of ships in stormy seas. To every one of these was appended some such inscription as this—'Voué à N. D. de Grace, par Jean Lebeau, dans un orage, le 10 Janvier, 1828.' Many of them were worn out with age, but others were new and gaudily coloured; and in one corner of the tempestuous scene was usually painted a scarlet and yellow virgin, appearing in the sky. As we were leaving the place, two comely, grey-haired, weather-beaten mariners came up the hill, and entered the chapel. We followed them; each took a chair, and knelt devoutly before the great tawdry doll, crossing himself with much earnestness; they had probably just returned from a voyage. The women were still praying where we had left them.

We much regretted that we had no tracts with us that day; it would have been a good opportunity of giving some to these simple and, no doubt, well meaning though deceived people. We always found the Normans willing to receive those little witnesses of truth; and we generally gave them without any remark on the difference of our religions. As soon as we said they were 'petits livres religieux' they thankfully accepted them.

In one case this useful phrase softened a fit of asperity which was arising in the mind of a poor woman, and influenced her to receive a tract which she was on the point of rejecting.

I had taken the opportunity of my companions being engaged elsewhere, to visit a beautiful but modern church, when we were at Caen. There was some difficulty in finding the house of the sacristan; a needful proceeding, for, unlike most Norman churches, this was a closed one. I knocked at the door of this good woman, in order to make the enquiry; but she, guessing from sundry foreign symptoms, that his church and not himself was in request, pointed to some houses beyond, saying significantly, 'Mais, vous désirez voir l'église, n'est-ce pas?'

On being answered in the affirmative, 'Eh donc!' said she, 'moi, je vous la ferai ouvrir;' and we went through her house into the vestry and other clericalities, where I have never penetrated before nor since, and thence by the priests' door into the church.

'Amusez-vous là,' she said, 'moi, je suis occupée, mais je revendrai toute-suite;' and there she left me, to ramble at pleasure among the gilded altars and flowered images, which my greatest delight would have been utterly to demolish.

In due time, she returned; and as we left the church, she dipped her hand in the holy water, and sprinkled herself, then offered the same benefit to me. I received it, but shook my head and smiled, saying that it would not wash away my sins. She drew back, perhaps in horror at having brought in a heretic so holy an entrance, and said, in her broad Norman dialect, 'Ah! vous n'êtes pas Catholique!'

'Mais oui,' said I, 'Catholique, mais pas Catholique Romaine;' adding that there were many good Catholics who were not of Rome. She was pacified, and resumed her former civility; and thinking this too good an opportunity to be lost, I offered her a tract with her fee. She declined taking the book; I asked if she could read; she said she could, but still refused the tract. No sooner, however, did she hear the magic sound of 'un petit livre religieux,' than she very willingly received it, and promised to read it too. It was 'le bon chemin,' and when I said that it would teach her the right way, she cordially acquiesced; having apparently made up her mind that, although I had acted rather oddly about the holy water, I was a pretty good Christian after all.

Let no traveller, anxious to do good, visit France without a supply of tracts; he will find the people very ready to receive them.

BURIAL AT SEA. On the last day of November, we lost one of our seamen—John Farrell—who died of fever. At 3 P. M. cleared up the decks, and sewed the body in its canvass shroud, together with some stone to make it sink. At 6 P. M. called together the crew, to perform the last sad office of burial. Mr. G. read the solemn service of the Church, and we then committed the body to the deep—

there to remain until reunited to the spirit on that day when the sea shall give up her dead.

Perhaps one of the most solemn and affecting scenes in the world is that of a death and burial at sea. At this time every thing seemed combined to make it so. The green clad Isle of Pines visible in the distance; the vessel gliding noiselessly on the bosom of the unrudded sea; the sun had just gone down, leaving no traces of its late reign, except the golden clouds which gathered in the west, emitting enough light whereby to read the solemn service, and casting on all around a holy calm. An unusual silence seemed to reign, which was broken only by the whistle of a passing bird, and the splash of the water as it received the lifeless body of our shipmate, from the plank on which it was carried to the side. Not the least affecting part of the service was the serious looks of some of the weather-beaten tars.—Colonial Churchman.

The Garner.

THE STANDARD OF RIGHTEOUSNESS.

Though human laws exact only outward compliances, assume not to themselves to judge the heart, because they cannot discern it, nor take cognizance of secret thoughts and purposes, further than they are declared by overt acts: yet God is a spirit, and a discerner of the inmost thoughts and intentions; and his law spiritual too, and given to the spirit; and the righteousness taught in his school is not a carcass, nor outside only, but a living soul, and a spirit of righteousness: and by consequence it stays not in the outward act, (the proper object of human laws and provisions); restrains not only open violence (such as the judgment-seat of man condemns, and the scaffold or the gibbet take notice of); not only smooths and polishes the outward garb, to render that plausible in the eyes of the world; but goes yet further and deeper, even to the heart; cometh the whole inner man too, and labours to approve that to the righteous judge, who sees not as man sees; and, in fine, calls us up to that glorious height of the primitive Christians in Justin Martyr, who obeyed indeed the municipal laws of their country, but outlived them too, and surmounted them far; they contented not themselves with so scant measures, but flew a higher and nobler pitch, aiming at a more refined and perfect righteousness, the worthy effect of God's judgment, and not of man's only; taught in his school alone, and not at our tribunals.—Archbishop Sanfoit.

PLEASURES OF VIRTUOUS AFFECTIONS.

If it be a proof of benevolence in God, that our external organs of taste should have been framed to have a liking for wholesome food—it is no less the proof both of a benevolent and righteous God, so to have framed our mental economy, as that right and wholesome morality should be palatable to the taste of the inner man. Virtue is not only seen to be right—it is felt to be delicious. There is happiness in the very wish to make others happy. There is a heart's ease, or a heart's enjoyment, even in the first purposes of kindness, as well as in its subsequent performances. There is a certain rejoicing sense of clearness in the consistency, the exactitude, of justice and truth. There is a triumphant elevation of spirit in magnanimity and honour. In perfect harmony with this, there is a placid feeling of serenity and blissful contentment in gentleness and humility. There is a noble satisfaction in those virtues, which, at the bidding of discipline, or by the power of self-command, may have been achieved over the propensities of animal nature. There is an elate independence of soul, in the consciousness of having nothing to hide, and nothing to be ashamed of. In a word, by the constitution of our nature, each virtue has its appropriate charm; and virtue, on the whole, is a fund of varied, as well as of perpetual enjoyment, to him who hath imbibed its spirit, and is under the guidance of its principles. He feels all to be health and harmony within; and without, he seems as if to breathe in an atmosphere of beatific transparency—proving how much the nature of man and the nature of virtue are in unison with each other.—Dr. Chalmers.

THE HUMAN BODY.

The human body was not made of the celestial elements, light and air, but of the more gross terrestrial matter, as being designed to receive and communicate notices of terrestrial objects, by organs of a nature similar to them. In this instance, as in another since, God seemeth to have "chosen the base things of the world, to confound things honourable and mighty," when, of the dust of the ground," he composed a frame, superior, in rank and dignity, to the heavens and all their hosts. They whose profession leads them to examine the structure of this astonishing piece of mechanism, these men see the works of the Lord, and his wonders in the formation of the human body. A contemplation of its parts, and their disposition, brought Galen upon his knees, in adoration of the wisdom with which the whole is contrived; and incited him to challenge any one, upon an hundred years' study, to tell how any the least fibre or particle could have been more commodiously placed, either for use or beauty. While the world shall last, genius and diligence will be producing fresh proofs that we are "fearfully and wonderfully made;" that "marvellous are the works;" and, above all, this capital work, of the Almighty; and that the hand which made it, must needs be verily and indeed divine.—Bishop Horne.

THE BOOK OF COMMON PRAYER.

Ours is truly common prayer; for it is written and read in that language which is common to all the congregations in the kingdom, and to every person in each congregation. So that all the land, whatsoever rank or condition they are of, may join together in the use of every thing that is in it, and so, be jointly edified by it; especially, considering that it is not only all in English, but in common and plain English, such as we use in our common discourse with one another; there are no unusual or obsolete words, no hard or uncouth phrases in it; so that every thing is expressed as clearly and plainly as words can do it; so that the meanest person in the congregations, that understands but his mother tongue may be edified by it as well as the greatest scholar.—Bishop Beveridge.

STRANGE DOCTRINES TO BE DRIVEN AWAY.

With one hand we must build up our people in the doctrine of piety, with the other we must resist heretical opposers, who otherwise will demolish as fast as we build. And to quicken us to this part of our study, methinks no consideration can be more forcible than this; to observe, where ministers are defective therein, with what triumph and ostentation deceivers carry souls captive, to the disgrace, not only of the persons, but also of the function of the teachers, yea and of truth itself, which is wounded thus through their sides, and bleeds through their weakness and folly.—Bp. Bull.

WAR.

Give me the money that has been spent in war, and I will purchase every foot of land on the globe. I will clothe every man, woman and child in an attire that kings and queens would be proud of; I will build a school-house upon every valley over the whole habitable earth; I will supply that school-house with a competent teacher; I will build an academy in every town and endow every teacher; I will build a college in every state, and fill it with able professors; I will crown every hill with a Church consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill shall answer the chime on another, around the earth's broad circumference; and the voice of prayer, and the song of praise should ascend like an universal holocaust to Heaven.—Stebbins.

WITHOUT HOPE.

It was the want of the Christian's hope that rendered the life of many an enlightened heathen, before the times of the Gospel, a dreary and desolate wilderness. Their judgment was too enlarged, and their taste too refined, to allow of their participating in the low and senseless gratifications of their fellow mortals. They

looked for enjoyments more worthy of the immortal spirit, but, alas, they could find none. They attempted to dive into futurity, but they could not. Before them all was dark and impenetrable; and around them was nothing that could clear the obscurity from the scene. Thus they lived in uncertainty, and died without hope. Some of them, indeed, when sated with the follies, or harassed with the troubles of life, hesitated not to throw off an existence with which they felt themselves dissatisfied, which, in ignorance of their immortal destination, they did not conceive themselves bound to preserve, after it had become disagreeable to them. Not knowing who it was that placed them at their post of life, they thought themselves justified in abandoning that post whenever it became tiresome or dangerous; and they rushed therefore, into eternity, unbidden and uninvited, little imagining whether their desperation was carrying them.—Rev. Edward Rice.

Advertisements.

PRIVATE TUITION.

AN ENGLISH LADY without family (the wife of a medical practitioner) is anxious to receive into her family two young Ladies, whose studies will be conducted on the most approved system of Private Tuition.—They would be instructed in every branch of a sound English education, based on a strictly religious foundation, together with French, Music, and Latin, if required. Terms are moderate. The most respectable references can be given, and will be required. For further particulars, apply to the Rev. R. D. Cartwright, Kingston. March 11th, 1840. 37-6w

THE JOHNSTOWN DISTRICT SCHOOL. THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville. 18-1f

A YOUNG LADY who has received a liberal education, is desirous of engaging as GOVERNESS in a family of respectability. She will instruct in the usual branches of a polite female education. Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30-1f

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-1f

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-1f

CHINA, EARTHENWARE AND GLASS. THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass. SHUTER & PATERSON. 15-13w

BANK OF BRITISH NORTH AMERICA. THE Court of Directors hereby give notice, that a half yearly dividend of fifteen shillings sterling per Share, will become payable, on the shares registered in the Colonies, on and after the 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take place. By order of the Court. G. DE B. ATTWOOD, Secretary. London, 7th December, 1839. 4w39

TO BE SOLD OR LET IN THE TOWNSHIP OF SEYMOUR, THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840. 27-1f

FOR SALE OR TO LET IN THE TOWNSHIP OF SEYMOUR. A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop. THE BUILDINGS CONSIST OF A GOOD LOG HOUSE, 36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good pigery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath. A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property. For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839. 24-1f

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS.

Than they ever before imported. This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots. The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country, To offer the greatest inducement to small as well as large cash buyers, appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than half over. ISAAC BUCHANAN & CO. N. B.—I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FANCY GOODS. Front Street, Toronto, 16th Feb, 1840. 13w36

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:— Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flushings; Tweeds and Gallashiel's Cloths; Plain and Printed Prints, Gingsams, and Furniture Chintz; Plain and Twilled Molekins, shams, and Furniture Chintz; Blankets, Flannels, Balizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Osnaburghs, Canvas, Brown Holland, Downas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirtings and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stockings; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxonies and Robe D'Orleans and Muelein de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lustrating, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Coloured Silk Velvets; Bobbinets, Quilings, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Coloured Stripes; Book, Jaconett, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars. ROSS & MACLEOD. Toronto, 26th Sept., 1839. 16-1f

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and fashionable assortment of

SADDLERY GOODS.

equal in quality to any in the first Houses in Britain, which he resolved to sell at the lowest cash prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavassons, &c. &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 15-1f

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Bayonet and Bayonet Belts; Sabre Dashes; Cavalry and Infantry Belts and Scabbards; best quality Infantry and Cavalry Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epaullets; Gold and Ivory; Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c. with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. Toronto, Sept. 12th, 1839. 16-1f

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

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