Poetry.

THE CHRISTMAS ROSE.

A tuft of these flowers is growing under the wall of the chapel of University College, upon a mound which still contains a fer grave-stones. Hence the following lines:

Flower of the snowy cup and heart of gold!
So meekly to the ruthless blast unfurling, I love to mark thy coronal unfold
Its pale, pure blossoms, delicately curling.

Few footsteps on thy still, low nest intrude, Few sounds—save moaning winds above it sweeping and, like a nun in cloister solitude, Thou seem'st a lonely vigil to be keeping.

For, save thy simple crown of stainless white, Scarce one of Flora's lovely train is cheering Our wintry garden glades with her soft light;— Thy solitary grace the more endearing.

Within this quiet nook of hallowed earth,
Where, in the chapel's shade, the dead are resting,
Beside their grave thy deep-sunk roots have birth,
With silv'ry gleams their drear, dark bed investing.

And even thus, though other hearts grow cold, And no fond tear to other eyes be springing, Will gentle love, with firm enduring hold, To the dark tomb, in patient faith, be clinging.

How meekly, too, thy head thou dost bow down, Thy chalice 'neath its veil of leaves concealing,—
As though the lowly beauty of thy crown Shrank from the light its loveliness revealing.

And therefore careless eyes glance lightly by, Thy unobtrusive gracefulness unheeding:—O then thou shadowest forth, to Fancy's eye, Humility, from human gaze receding

Nursed on the chilling lap of wintry earth, Rocked by the piercing breezes round thee blowing,
Thou hast no portion in the summer's mirth—
No bright companions near thy lone stem growing.

Pale child of bleakest skies and winds austere, Thy head beneath the tempest's might declining,
Thou, in thy calm endurance, dost appear
Emblem of wo, in patience unrepining.

Flower of the snow-white vest! thy leaves are closed,
The pale, brief daylight o'er thy bells is fading;
This tranquil mound, where thou hast long reposed, Gray evening's dusky mantle is o'ershading.

A poet's benison be on thee, Flower! For the fond fancies 'mid thy chaplet dwelling Have wiled away a dreary winter hour,
With gentle light the gloom around dispelling.
F. M. H.

British Magazine.

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MISSION OF THE AMERICAN CHURCH TO WESTERN AFRICA.—No. I. (From the Philadelphia Episcopal Recorder).

Previous to the departure of the Rev. Mr. Payne on board the Grecian, bound to the coast of Africa, he kindly consented to allow us to publish the manuscript containing the principal statements which he made in his various addresses in relation to our mission columns. Mr. Payne remarks:

the failure of previous attempts to establish a mission sion. It was called by the natives 'Gue-pia Luh,' in Africa, still feeling the weight of her obligations, or the Cunug man's hill, in consequence of its having announced her readiness to send out again Missionaries once been the residence of one of their doctors. to this country, the proposition was regarded as rash by most well-meaning Christians; and even of those

fearful anxiety to its being carried into effect. child-like faith in Christ, which should carry forward to pass through the acclimating fever in a small sized those who would obey the Saviour's command, was room on the Cape, and when this was over, in consehuman life which had attended all previous efforts to Thompson, nearly all his available strength was given evangelize this ill-fated continent; except, perhaps, to going through swamps, selecting and getting togethose made at or near the Cape of Good Hope .-Although one of the earliest fields of modern missions, and various and dissimilar points on its extensive coast to his situation, has ever been a matter of astonishment had been tried, all had proved alike prejudicial and to me since I have learned by experience the nature

"So early as 1795, the Baptist Missionary Society interposition of Him whose servant he was. of England sent out two Missionaries to Sierra Leone, with a view of operating upon the Zimmanee people in that neighbourhood; but in a very short time the ill health of one, and the misconduct of the other, caused both to leave the country. In the following year, 1797, six Missionaries, two from the Scottish, Glasgow, and London Missionary Societies, respectively, were sent to Sierra Leone. The most worthy of these, Mr. Greig, after suffering all but death in establishing himself on the Rio Pongas river, was murdered in his own house, by a travelling Foolah who was enjoying his hospitality. Of the rest, some died, and the others abandoned the country.

"The Glasgow Missionary Society, the only one of these societies which made any further attempt in this country, sent out two other Missionaries the same year; but one became a slave-trader soon after arriving on the coast, and the other returned to Scotland

"In the year 1804, the venerable Church Missionary Society made her first effort for Africa, by sending out two Missionaries; and in the years 1806-9-11-12-16, successive bands of new labourers were sent out to open new stations, and to repair the rapid waste of human life. During this period, the efforts of the Society were directed chiefly to the Gambia, Isles de Los, and the Rio Pongas. On the latter river, at the time of the Rev. E. Bickersteth's visit in 1816, there were three Missionary stations or settlements. But in a short time, on account of native wars, the influence of slave-traders, and the deaths of the Missionaries, they were abandoned; as were also those on the Gambia and the Isles de Los.

Subsequently to this, the efforts of the Church Missionary Society were confined exclusively to Sierra labourers here being constantly increased by the accession of slaves captured from slave ships by British cruisers, and located in the colony. And although it 18 a most delightful consideration, that besides being instrumental in the salvation of hundreds and thousands of Africans now [it is to be hoped, Ed. CH.] in heaven,

ago, only two Europeans were left here, and a few others in the Gambia

"The climate in the neighbourhood of Cape Coast Castle, had proved equally fatal to English Missionaries. Many had gone to this place apparently only to die; and at the time of the Rev. Dr. Savage's visit at the close of last year, he found only one Euro-

pean Missionary and his wife.

"Nor had the Missionary efforts of American Christians in Africa, up to the time of the commencement of our mission, been less disastrous. Between the year 1822, when a colony was planted at Cape Mesurado, to 1836, about twenty-five whites, nearly all who had been sent out, had found an untimely grave

"Cape Palmas, the site of our projected mission, the points before named: but when the temptation to favourable, was duly weighed, in connection with their who had preceded us, which reached America about this time, there was much to excite the fears and apprehensions, which were entertained by the friends of missions in regard to the result of the enterprise.

regard their prayers for the African mission; and to honour and reward, beyond their utmost expectations, the simple faith with which he enabled his servants to risk to obey their Saviour's command! Of the eleven white labourers engaged in the mission, God has honoured only one by a removal to himself, and her place is supplied, numerically at least, by a sweet little four who established the mission have been permitted successively to revisit their country, and two of them to return with recruited health, and more help to the the beginning, even these facts are sufficient to affect they ran off again and again. with the liveliest gratitude, all who desire the salvation

greater cause for thankfulness and encouragement. rence to the circumstances under which the mission at the time I left it, April 13th, 1841." was commenced.

"The Missionaries landed at Cape Palmas on Dec. 25th, 1836, and July 4th, 1837. They found on the high point of land, so called, a small colonist town containing about 100 inhabitants, and within 200 yards of it a native one, the oldest in the Grebo tribe, numbering above 3,000 souls. Other colonists were located on farms, towards the interior, said at this time at Cape Palmas. We are confident we could in no to number about 200. On the then farthest border way more gratify our readers, or serve the cause of of these farms, towards the interior, or as the natives Missions, than by spreading this Address upon our expressed it in the bush, and three miles from the columns. cape, was the heautiful hill selected by the Governor "Six years ago, when the Church, notwithstanding and Mr. Thompson for the site of the Episcopal Mis-

"When Dr. Savage arrived, it was covered with forest trees and thick jungle, Mr. T. having cleared who proposed the measure, many looked forward with only a small space at the foot of it, and erected a thatched house for the few scholars whom he had been "This feeling, though inconsistent with the simple, able to collect. Dr. Savage was consequently obliged w of the immense sacrifice of quence of being deprived of the assistance of Mr. their timber to erect the first mission house. How he lived through all the toil and care and sickness incident of his trials, and I can only attribute it to the merciful

"At the time of our arrival in July, the building was so far advanced as to afford us shelter, by placing curtains between three apartments. But a palace could not have furnished so grateful, so happy a home. We found, I think, ten native boys and three girls on the hill. These we dared not teach regularly, until we had passed through the acclimating fever. therefore divided them into three classes, and each Missionary gave them oral instruction at evening and

other time as we were able. "Meantime regular services were held on the Sabbath for our family and a few colonists who attended: and an opportunity was afforded of becoming acquainted with native character. This we found bad enough .-We were overwhelmed with visitors, all most lavish in the praises of our character, object, &c. &c. His majesty king Freeman or Pe Nymah of Cape Palmas, was peculiarly attentive, avowing his interest in our welfare, and promising his whole influence to further our plans. We soon learned, however, that his whole object was to procure a dash; and this received, his visits were soon at an end. Many presents were also brought to us; but, as we were soon given to understand, with the expectation of getting double their expecting to receive presents: and in failure of doing so the child soon disappeared. Girls it was next to impossible to procure, inasmuch as in addition to the Leone, and its immediate vicinity; the demand for almost universal opposition to a woman's learning book,

> gregations were at first large, and very attentive: but when ascertained that their attention was not to be rewarded by presents, their interest uniformly declined.

have made similar sacrifices: so that of the vast num- keeps off disease, -a third causes a good crop of rice,ber of Missionaries sent out by them, only a few months another brings trading vessels, or whatever virtue the doctor gives them. These doctors were found to be the most revolting and melancholy specimens of human beings; not washing often for three years, having only enough grass around them to cover their nakedness, bedaubed with mud and filth, they seemed to have arrived at the lowest point of human degradation .-And yet these wretched looking objects were the people's oracles. They were thought to have constant intercourse with the devil, and from him to know the necessary remedies for all diseases, the means of keeping off all evil and securing all temporal good. A journey must not be undertaken, a rice farm cut, without consulting one of these devotees of the father of lies: but no answer was ever obtained by the anxious inquirer until he had placed in the hands of the wily doctor a sufficient reward. God (Grisuah), the creawas represented to be much more healthy than any of tor of heaven and earth, was indeed known to them, and believed to possess supreme authority over men the friends of new enterprises, to make statements too and devils: but ordinarily he was not supposed to interfere in the affairs of mortals; therefore, except on information of the death of two of the four Missionaries, extraordinary occasions, his interposition was not invoked. Prayers and offerings are made uniformly to greegrees and the enemy of God and man. The authority of God not being recognised, and nothing known of a judgment to come, lying was universal, "God, however, has been better than all the fears cheating and stealing, without detection, were regarded of his people. He has been pleased mercifully to a virtue, and vices of which it is a shame even to speak every where practised.

"Such were some of the obstacles which the growing knowledge of the Missionaries showed opposed trust their lives in his hands, and in view of all the the spread of the gospel. But hey were such as had been anticipated, in kind at least; and if they were greater in degree and extent than had been expected, still the record of God remained sure that the 'Gospel was the power of God unto salvation to every one boy eighteen months old, the child of Mr. and Mrs. that believeth;' and as 'faith cometh by hearing, Perkins, whom I left at Mount Vaughan. All the and hearing by the word of God,' they commenced at once, as soon as health and circumstances allowed, to 'preach the word' to the few and the many-the attentive and inattentive-to hosts and guests, and in scene of their labours. All, when I left, were enjoying all the villages and towns which they visited. They a reasonable share of health, and were happy and continued too their applications for boys and girls for blessed in their work. Surely then, as I remarked in the schools, and pursued and brought them back when

"But to detail all the cares, labours, difficulties, disappointments and encouragements of the Missionaries, "But the measure of success which God has been would be only to repeat what most of you have already pleased to grant already to this mission, affords still been made acquainted with, through the official Missionary organ of the Church. It will be more inte-This cannot be appreciated properly without a reference resting to you to know the actual state of the mission

(From Bishop Fleetwood.)

Under the sense of their hazardous estate, many good Christians did of old forsake the world, deny themselves a great many lawful pleasures and conveniences of life; betook themselves to solitude and close confinement, gave betook themselves to solitude and close confinement, gave themselves up to assiduous prayer, laborious watchings, and underwent a great many painful austerities, in macerating fasts, and other mortifications. They made to themselves houses of mourning, and dwelt much in them; as well to bewail their past offences, as to secure their innocence and virtue for the future. They did, in a word, intend nereby to make their hearts better, and wise to salvation. And if they placed no merit in these things, but only took them up, as means which they thought useful to the attaining their great end, without imposing them on others, they ought to meet with neither blame nor censure. Every one is presumed to study and to nor censure. Every one is presumed to study and to understand his own temper, constitution and necessities, best; to know where they are feeblest, and in what points they stand confirmed and strong; and therefore much must needs be left for every body to determine for themselves; and therefore they who spend more time, and

necessary for themselves, in order to the same good end.
But lest our fondness and self-love, together with that
listlessness to enter upon any thing we apprehend uneasy,
which most of us bear about us, should hinder or delay
too long our undertaking that most necessary work of
consideration, recollection and repentance, our Church
itself hath set apart and consecrated a time and season
proper for such purpose, and hath repul-activity prescribed proper for such purpose, and hath prudentially prescribed to all her children, meditation, prayer and fasting, as the means and method of attaining that good end, which all of us pretend to aspire after. She hath erected, as i were, this temporary house of mourning, wherein she would oblige us annually to enter, and to do those good works, she fears would not be done without it; the making the heart wiser and better; the calling to mind our past offences; the seriously bewailing and repenting of them; asking of God, with all humility, his pardon and forgiveness; purposing stedfastly to lead a new and better life; to follow the commands of God, and from thenceforth to walk according to his will: these are the resolutions and the works she would have us entertain ourselves withal, this sober season. Our Saviour passed whole nights in prayer, and fatted forty days and forty nights, as Moses and Elias did before him; for wise and useful purposes, no question; which yet it bath not pleased God to acquaint us with, or to ciscover to us. We know he did it for our sake, but not for our example, because it was a supernatural and miraculous performance, and could death and sufferings, that those might be the especial subjects of our meditation. No that we should spend sonal sufferings: but all those sorrows are produced by the mere mechanism of nature, and if they go no farther, are theatrical and useless, though very apt to impose upon ourselves; since 'tis, we find, the easier task by much, to disselve into giales and tark, and laws. almost universal opposition to a woman's learning book, there was the further difficulty that nearly all girls over eight years of age were sold as wives.

"When we visited the villages to preach, the conwe are called to, is a serious an composed frame of mind, with which we are to enter into disquisition, how we have passed the time of our sojouning here; what we were sent into this world to do, andhow we have performed it; to call to mind, what in the het and hurry of our business we have either forgotten or niglected to do, or what we have too inconsiderately done; what we have also done

all-sufficient sacrifice, to reconcile us to the Father, to make atonement and obtain forgiveness, for all the sins we shall repent us truly of, and leave; and, when this world is at an end, to raise our bodies from the dust, as heretofore he did his own, and reunite them to their souls, never to be again divided, but live in everlasting happiness in heaven. These are the subjects that the wisdom of the Church advises us to fix our thoughts upon, at this fended. the Church advises us to fix our thoughts upon, at this particular season, in order to the making the heart wiser. It will be perceived that what we have here written has the Church advises us to fix our thoughts upon, at this particular season, in order to the making the heart wiser and better. And that we might attend more freely to these matters, she advises abstinence, and a prudent retrenchment of all those superfluities, that minister to retrenchment of all those superfluities, that minister to point comes in the objection of the Romanist, that in delivative more than necessity; by which the busy spirits luxury more than necessity; by which the busy spirits are composed and quieted; the loose and scattered thoughts are composed and quieted; the toose and scattered many are recollected and brought home, and such a serious sober frame of mind put on, that we can think with less distraction, remember more exactly, pray with more ferdistraction, remember more exactly, and resolve with more it is undeniable, that before Britain knew any connection it is undeniable, that before Britain knew any connection. as every one may find by their experience

SCHISM.

(From the Rev. W. Staunton's Dictionary of the Church.)

The Church as originally established was unquestionably one body, and only one; and is so described in every part of the New Testament. There was "one Lord, one Faith, of the New Testament. There was "one Botto, one same, one Baptism;"—all were to "speak the same thing," and to be "perfectly joined together, in the same mind, and in the same judgment." I Cor. i. 9, 10. There were, consequently, to be "no divisions" among the brethren,—"no schism" was to be seen in the body; but all were to "have the same care one for another." I Cor. xii. 25. "have the same care one for another." 1 Cor. xii. 25. It seems, however, that in the Church of Corinth, during the Apostle's absence, a disposition the reverse of this was shown; and an attempt made to get up religious denomishown; and an attempt made to get up religious denominations, not exactly resembling those of the present day, for each party sought to rally around an *Apostle* or lawful ecclesiastic, instead of separating altogether from the Church, and erecting a new ministry; and yet, even under these palliating circumstances, the Apostle rebukes them sharply, inquiring,—"Is Christ divided?—was Paul cru-gifed for rear?—or ware re bantized in the name of Paul?" sharply, inquiring,—"Is Christ divided?—was Paul crucified for you?—or were ye baptized in the name of Paul?"
"Why, then," we might suppose him to add, "are ye already daring to rend that sacred body of which ye are members, the health of which is in its unity; and, taking pattern from the sects of heathen philosophers and their opposing schools, are contending that ye are of Paul, or of Apollos, or of Cephas, while but one faithful band adhere to Christ? Truly, ye are yet following those carnal affections from which I trusted that the Spirit of Christ had delivered you. For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another of Apollos; do ye not walk as heathen men rather than Christian converts? What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" After this, the Apostle proceeds, in the latter part of the Epistle, (I Cor.,) to lay down the Constitution of unto you with a rod, or in love, and in the spirit of interes?" After this, the Apostle proceeds, in the latter part of the Epistle, (1 Cor.,) to lay down the Constitution of the Church in terms so strong, and so demonstrative of its oneness or unity, that all apology even for their imperfect schism is destroyed at once, while the Apostle's principles apply a fortiori to future dissensions of a more absolute form.

But this was not the only case in which the Apostle

Solute form.

But this was not the only case in which the Apostle Paul, under the guidance of the Holy Ghost, declared himself on the subjects of unity and schism. The Corinthian Church was not alone in its tendency to insubordination, for the craft and subtilty both of men and of worse beings were to be apprehended and guarded against in every portion of the Church. Schism, like inflammation, is a disease incident to all climates. The Apostles foresaw this, and accordingly threw into their epistles both preventives and antidotes. With them, unity was allessential, not only for the outward peace of the Church, but for its spiritual health; and more than all, it was demanded by the sovereign authority of God himself. In manded by the sovereign authority of God himself. In writing, therefore, to the Romans, Paul says: "I beseech you, brethren, mark them which cause divisions and offences you, brethren, mark them which ye have received; and contrary to the doctrine which ye have received; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple" (xvi. 17, 18). He exhorts the Ephesians to "keep the unity of the spirit, in the half of the spirit, the second of the simple of the spirit, in the half of the spirit, the second of the spirit, the spirit of the spirit, the spirit, the spirit of the spirit, the spirit of the spirit, the spirit of the in the bond of peace. For there is one body (one Church) and one spirit." They were not to be "tossed to and fro, understand his own temper, constitution and necessities, best; to know where they are feeblest, and in what points they stand confirmed and strong; and therefore much must needs be left for every body to determine for themselves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and selves; and therefore they who spend more time, and one spirit." They were not to be "tossed to and fro, and centrical about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie sleight of men, and cunning deagen into twilight, ere half the traveller's and evening deepen into twilight, ere half the traveller's and evening deepen into twilight, ere half the traveller's and confirmed about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie spirally will be satisfied, and then he will desire to return again and again to pace its tesselated pavements, and muse within its long-drawn aisles and sculpture-decked transolves in good order, than others do, are not rashly to accuse those others of neglect or breach of duty; nor should those others as rashly condemn them of needless scruple and superstition: for each may do what they find the mensure of the stature of the fulness of Christ. With precisely the same views, and in much more vehement language, we find St. Peter, St. John, and St. Jude, warning the Christian Churches against the intrusion of earth, but of an unseen and an unknown world, address warning the Christian Churches against the intrusion of the life to come" as we dwell upon the solemn themes so constitutions to the life to come" as we distinct the within its long-drawn aisles and sculpture-decke

Such was the horror with which the Apostles looked upon schism in the Lord's body—the Church. And their inspired pens sufficiently reveal to us the mind of God respecting the same grievous offence. We might here advert, if we had room, to those cases in the Old Testament which illustrate the dealings of the Almighty with ment, which illustrate the dealings of the Almighty with those who wantonly trifled with the unity of his Church. those who wantonly trifled with the unity of his Church. The signal punishment of Korah and his company for this crime, will be recollected by the reader; and the example there given, in the stern indignation of God against spiritual rebellion, is one which has a moral for later times. The present disordered and disunited state of the Christian world, is an anomaly in the history of revelation, over which an impartial reader of the New Testament can do little but weep and tremble. While the names of heresy and schism are east into the shade, the reality of heresy and schism are cast into the shade, the reality of both has afflicted the Church with evils too obstinate and inveterate to be easily removed. Schism is now accounted no crime, but next of kin to a virtue; and the formation of a new religious sect, falsely called a *Church*, is a thing of every the contract of the of every day occurrence, though branded with criminality by the highest inspired authority. We will not ask for the legal power by which this is done, but would solemnly and in the form of Challengian Western Western to try to imitate their Lawgive and Prophet, although they fasted often, as appears in the New Testament, in our Saviour's days, when the practice of it became a preference and shew of great sancity, and a veil of great hypocrisy, covering bad designs. But for the sake of this example of our Lord, the number of forty days was certainly pitched upon; and placed on purpose, at this certainly pitched upon; and placed on purpose, at this season, before his resurrection, to take in the time of his death and sufferings, that these might be the control of the gospel songration for the law of the gospel songration for the gospel songration for the law of the gospel songration for the gospel songration for the law of the gospel songration for the gospel songration for the law of the gospel songratio —the law of the gospel, separation from Christ's Church is denounced as a flagrant crime. When Luther, Calvin, is denounced as a flagrant crime. When Luther, Calvin, and others, sowed the first seeds of the lamentable schisms that time in vain and fruitless sorows, for those wounds now existing, it is matter of fact that their hatred of Rovalue in return. Attempts were now made to increase the school. But on application to parents for their children, most expressed the belief that 'black man no fit to sabba book, he be white man part: greegree be black man part.' Others, more cunning, would be black man part.' Others, more cunning, would necessity our sins had made of such a sacrifice, and learn to abhor ourselves in dust and shes. Our Saviour says to abhor ourselves in dust and shes. Our Saviour says to every one, what heretofore he said to some good tender to every instead of it—instead of these parties uniting themselves with the legally constituted branches of the Church in their vicinity, they assumed an independent attitude, and gave birth to other organizations, which, by the lapse of time, learned to contemn the very Churches in which the purity of the gospel and the rightful ministerial authority had been preserved at the Reformation. The Continental reformers had not the gift of prophecy, nor could they forested whereauto, their measures, might grow. Had it foresee whereunto their measures might grow. Had it been otherwise, we have charity enough to believe, that sooner than proceed, they would have given their bodies to be burned, or prayed that their tongues might cleave to the roof of their mouths. This is not saying too much. Little did those men think that the societies they turned loose upon the world, would in 250 years become the hottake of hereey and the strongholds of Retionalism. Little had under its care in Sierra Leone, 12 stations, 1,117 communicants, 5,714 attendants on public worship, or a depository of calabashes, bee-hives, and rams' of the expenditure of human life, that in 1835, only five during thirty years, remained—nearly all the rest having died.

The Wesleyans, too, though they now number in Sierra Leone, 1,561 scholars, and 1,940 members, and under its care in Sierra Leone, 1,561 scholars, and 1,940 members, a greegee house, and a deliberatemalice, with boldness and deliberatemalice, with boldness and distinct the way for the way for the did the religion of the devils' manual;" that they were paving the way for the did they think that they were paving the way for the did they that the clergy of the Lious of the constraint the clergy of the Lious and presenting of a scarcely disguised infidelity, in their very bibles. Such are the most of the devil, with that they were paving the way for the did they in the constraint the clergy of the Lious and presenting of the constraint the clergy of the

claiming against schism, we are self-condemned, having ourselves committed that crime by departing from comwith the Church of Rome, she had already the Christian religion, with the apostolic ministry in full exercise; and it is contended by many, with no trifling force, that the gospel was first planted there by St. Paul himself. Not to insist on this, the fact is clear that the Church was in existence in England before the mission of Austin, or the time when the Romish power was introduced. This being the case, we inquire whether the mission of Austin and his forty monks, and their interference with the existing ecclesiastical jurisdiction, was not on THEIR part an act of schism—a trespass on the order, discipline, and prerogntives of a Church, to meddle with which they had What if the matter had been reversed, and a British mission had been intruded into the diocese of Rome? This would have been a parallel case; but its condemnation as an act of schism, would have been instant and certain We are willing, nay desirous, to give all credit to the pious motives of Gregory and his missionaries; but when it is considered that Austin invaded an ecclesiastical territory having at least seven lawful Bishops,—that these ritory having at least seven lawful Bishops,—that these Bishops had heretofore been independent, acknowledging no foreign superior,—that they explicitly made known to Austin, that "they owed no other obedience to the Pope of Rome, than they did to every godly Christian," &c., and that "they were under the government of the Bishop of Caer-Leon upon Uske, who was their overseer under God;"—when we learn that this independence had been maintained for 600 years before, and that it was only broken up by force, and long continued contests.—we say, considering these things, the introduction of Romanism considering these things, the introduction of Romanism into England was manifestly a schismatical intrusion, from which the British Church had a legal right to relieve it-self so soon as a fit opportunity offered. By pursuing the history of the English Church, it will be seen that she history of the English Church, it will be seen that she always regarded the power of the popes as an usurpation on her rights, and century after century did she struggle to shake off the manacles which bound her. At the Reformation this was effectually accomplished; and after a bondage of 900 years, the original independence of the Church of England was restored. Where then lay the church of splings 2 On the British Church, or one foreign charge of schism? On the British Church, or on a foreign power which trampled on her jurisdiction, till, by the Providence of God, she was strengthened to expel it, and assert her lawful rights?

YORK MINSTER. (From the New York Churchman.)

I paused with delight before the great western entrance, to examine the elaborate sculpture decorating the porch its multitude of figures, and florid enrichments. mean time the sexton opened a portion of the door-way and invited me to enter. I drew back involuntarily. The grandeur of the interior—the receding line of vast clustered columns—the immense height of the Gothic dome—the mellow light streaming into the nave of the Cathedral through the multiform compartments of the painted windows—all, all, conspired to fill my mind with awe and reverence. It was some moments before I could look calmly around me; all was so visionary, so dream-like. After a time, I could examine leisurely the several portions composing this vast edifice, and admire in detail each aisle, transept, and monument. For with each is connected much of history and tradition, requiring no little examination fully to understand and appreciate. It columns—the immense height of the Gothic dome—the connected much of history and tradition, requiring no little examination fully to understand and appreciate. It is no moment's glance that can fully satisfy the visitor with York Minster. Noon-day shall glide into evening, and evening deepen into twilight, ere half the traveller's curiosity will be satisfied, and then he will desire to return Clergy, as in the Epistles to Timothy and Titus, the pre- themes which will be repeated and dwelt upon until the Clergy, as in the Epistles to Timothy and Thus, the preservation of unity is repeatedly insisted on, it being charged on some who needed the admonition, that they should teach "no other doctrine" than that originally delivered.

Such was the horror with which the Apostles looked upon schism in the Lord's body—the Church. And their incidence of efficiently reveal to us the mind of God.

The all-hallowing spirit of holiness which seems to preserve the proposal of the control of the c

side over, or breathe around and within these venerable Minsters, as the heart offers up its involuntary tribute, imparts likewise a solemn dignity to the edifice, as well as to the mind. The prayer uttered or inexpressed beas to the mind. The prayer uttered or inexpressed beneath the fretted dome, or sumptuous aisle, like the soft
breathings of spiritual music, elevates the thoughts with
rapture, rouses the inert soul, and gently calls upon it to
converse with worlds above—thus wooing it to pious reflections, and holy meditations. It would truly seem profane and sacrilegious to utter any sentiment save that of
devotion in temples so well calculated to inspire the least
susceptible mind with religious contemplations: where no
heart can well beat without a thrill of serious rapture.
We cannot well enter a holy fane like this with irreverent We cannot well enter a holy fane like this with irreverent feelings; if we do, they will quickly depart. This is surely no haunt for turbulent footsteps; its consecrated courts must impress the most giddy and thoughtless with at least one moment's peaceful calm-it must force upon the memory a passage from holy writ, or the very walls will seem to preach it to us—"put off thy shoes from off thy feet; for the place whereon thou standest is holy

THE ROMAN CATHOLIC IRISH PEASANTRY. (From the Quarterly Review.)

The Irish peasantry are a kind, affectionate, grateful race—most anxious to read their Bible, most desirous to obtain instruction, willing to have their minds enlightened, contented to hear their errors pointed out, wonderfully quick in discerning and abandoning them; naturally full, until their minds are poisoned, of confidence in their Protestant landlords and Protestant clergy; convinced of the superiority of Protestants; dissatisfied with the darkness, coldness, and fearfulness of their own creed of Purgatory, and recovery and provers in an unknown tongue, and the and penances, and prayers in an unknown tongue, and the "opus operatum" of unction and confession, without any spiritual communion of the heart; disgusted with the curses of their priest, wearied with his extortions, smarting under his horsewhip and his fist, irritated by his vexations interference between the tenant and the landlord, and ready to cast off the yoke, if they dared to risk certainly their livelihood, perhaps their life. This is the condition of the Irish peasantry at this moment, when left to themselves. But, partly, to use the proverb of the country, "the priest's curse is on them"—partly they have been filled by their priests with the most false alarms and jealousies of Protestants, and the Sassenach, and the typical of Protestants and processing the protection of the protectio Jealousies of Protestants, and the Sassenach, and the tyranny and hatred of Englishmen, against which their native good sense, notwithstanding their experience of the contrary, finds it hard to struggle—and partly from the same mouths they have been taught from their childhood to believe of the Church of England as follows: We are speaking deliberately, and from evidence :- They are

Atheistic or Socinian; that our baptism is worse than invalid—(and therefore, in direct contradiction to the canons of their own Church, they contrive, under certain evasions, to re-baptise a convert to Popery); that our marriages are so many adulteries; that our faith is drawn not from the apostles, but from Luther, and Calvin, and Henry VIII; that our souls can never be saved; and that our very bodies pollute the cemeteries in which they are permitted

This is the explanation of the persecution with which the priests stimulate the peasant to revenge conversion. Address truth to the poor, simple Irishman in the Irish language, which with a most touching and generous affecbelieves is a holy language, and cannot be spoken by evil beings, and his hostility drops in a moment. the work of conversion commence in a parish gently and yet firmly, and the priest* not denounce it, and no persecution breaks out. Let him curse the converts, instantly they are attacked. When his curse is found from experience of the converts in the con rience to have no supernatural efficacy, everything becomes quiet again. The schools, as Mr. Wyse [a Roman Catholic] has said, are emptied by his anathemas; but in a few days the children steal back again "by back gates and lanes." Let them have intercourse with the persons whom they are taught to abhor, and their abhorrence turns into confidence. "Do you remember, sir," said a poor old woman to a clergyman who was attending her on her death-bed, "the first time you came to see me before I became a Protestant? Yes .- Do you know when you came into the room I fell into such a trembling, and was so frightened?—Why?—Sir, I believed you were the devil.—Who had taught you that?—The priest, sir; and when you began to talk good words to me, sir, I thought it so strange that the devil should speak about God."

* A priest in one of the islands denounces an Irish reader, and forbids the people to sell him any food or to speak to him. They comply rigidly—refuse to speak to him—but flock to him to hear the Scriptures read—and sell him nothing, but lay evry night at the door of his capin all the little luxuries they can procure. We mention this as a specimen. What follows is from the Report on National Education—"I never gave but one shout after Mr. Nangle" [the clergyman at Achill], said a poor man, "and I only gave that shout in order that I might not have the priest's curse lying on me; for he prayed in the chapel that the tangue might drop out of any one that did not shout; and as soon as I got the priest's curse removed from me by giving that one shout, I shouted no more."

THE CHURCH.

TORONTO, SATURDAY, MARCH 12, 1842.

The Committee for building the projected Church of St. George in this city, held a meeting on Thursday, at which the LORD BISHOP OF TORONTO, on being requested, consented to preside. Some deliberation ensued, and a determination was arrived at that something should be done immediately. His Lordship, we understand, is fully alive to the grievous spiritual destitution that exists in this city, and, by his personal exertions here, and his strong recommendations to the Societies at home, is prepared to make a vigorous effort worthy of the occasion.

We do indeed sincerely trust that the Church at the Toll Gate will be opened and served without much longer delay. We should also hope that some comprehensive plan will be adopted to embrace three new Churches, including the new one at the Toll Gate. A strong case being made out, would perhaps enable us to collect money in England, and to provide a permanent endowment for the support of at least an additional clergyman in this city. We shall be most happy to have it soon in our power to state something that may satisfy the growing and very reasonable impatience of Churchmen in reference to these matters: and we have no doubt that they will soon be called upon in a public Meeting to support their Diocesan in this important undertaking.

The second Annual Report of The Toronto Church of England Tract Society, which will be found in another column, is an interesting document, and will well repay a perusal from beginning to end. It shows how -and at the same time how feebly the Society has that the Guardian speaks: been supported, compared with the claims which it has upon every sincere and consistent Churchman. It certainly evinces a decided improvement and growth, considering that it is only in the second year of its existence; but to enlarge its sphere of usefulness, and to enable it to make free grants to the clergy and trustworthy persons among the laity, it stands in need of a letter addressed to the editor of the Guardian by Mr. all probability find something congenial to its taste in great increase in its list of subscribers. No Churchand we hope that when subscriptions for the present year are being collected, every Churchman will be applied to, and that no one will refuse to contribute something, because he can only afford a small sum. We should, in this respect, borrow a lesson from the Dissenters, who are fully aware of the value of small sums, and who, by not despising "the day of small things," frequently make up aggregates that one would little expect to see.

We had the pleasure of being present at the Annual Meeting,-if indeed it can be called a pleasure to see scarcely a dozen persons assembled upon such an occasion. We mention this in the hope that the a moment, that other Churches [?] should have their Colleges next Anniversary of the Society will be deferred to a later and more propitious season of the year, and be held in some public place under circumstances more whit behind the best of theirs) endowed out of any fragments of the Clergy lands that they may have left for us; and especalculated to awaken popular interest, and ensure a more general support. The Church does not know by us from that source, to build and furnish Chapels and Parmore general support. The Church does not know how strongly she is rooted in the affections of a great portion of the people of this Province, because she forbears to avail herself of those lawful means for exciting sympathy, which are so successfully resorted to in the mother country. But to return to the Meeting. The Report was read, and we listened to every word of it with attention and satisfaction, particularly to the following sentence:

"The necessity of increasing the efficiency of this department of the Society's operations, [viz. the Loan-distribution of tracts] is becoming every day more apparent; particularly as the pre sent is a time, when corrupt and dangerous principles are being industriously propagated throughout the land by the circula which contain the seeds of Disloyalty and Infidelity; and when Dissent, through the medium of the Press, is endeavouring to prejudice the minds of men against our vene-rated Church by statements as false as they are injurious, in which the Church is described 'as the most carnal and sinful of all Protestant Churches,'—'her Clergy as mere moralists, or wedded to Popery,'—and in which it is unblushingly asserted that 'if a pure religion, a strict morality be required, mankind

We rejoice to perceive from such language, that this Society, having the Bishop at its head, and numbering, among its supporters, some of the most distinguished sons of the Church in this Province, is fully alive to the real and unvarnished sentiments entertained by Dissenters towards our venerable communion.

After the Report had been read, the REV. Dr. McCAUL, the Principal of Upper Canada College, addressed the meeting, in his usually fluent and perspicuous manner, enforcing the duty of adhering to the middle path which the Church had marked out between two dangerous extremes, and of supporting a Society which had for its object the disseminating a knowledge of those distinctive features by which she will be known until the second coming of her blessed Lord. The learned and reverend speaker felicitously designated the Tracts as "silent preachers by the hearth and fireside." Mr. John H. HAGARTY, the Barrister, remarked from his own personal knowledge,on the need that existed for the circulation of Christian and loyal publications, such as this Society distributes; and speaking, as we understood, of the cants will depart penniless from the doors of every township of Whitby,-where the Rev. John Pentland has recently commenced his ministerial labours with

much success,-observed, that our wants, great as they are, were really greater than they appeared to be, for let but a Clergyman be stationed in almost any part of the Province, and immediately, as if by magic, many will be found to be members of the Church, who had been supposed to belong to dissenting denominations. Hence, Mr. Hagarty added, arose the necessity and duty of enabling this Society, by the circulation of its Tracts, to keep alive the spirit of attachment to the Church, in parts not blessed with the residence of a Clergyman. The REV. C. MATHEWS followed with a few encouraging remarks; and the Bishop concluded the Addresses, speaking, as usual, much to the purpose, and pointing out the main difficulty which the Society had to encounter. namely, a want of persons who would undertake the regular distribution of Tracts in this City. The Judges were occupied with legal business, or the meeting would have had the benefit of their attendance.

Too much credit cannot be given to Mr. George ALLAN, once a worthy pupil of Upper Canada College, for the steady and zealous manner in which, as Secretary, he has contributed to the success of this Society. While others have sought amusement at the billiardtable, or on the race-course, he has found satisfaction and peace of mind, in duties which tend to the wellbeing of society, and the salvation of immortal souls. It will be irksome to him to see his name thus introduced; but, as it is necessary to the public good, we of 258 Presbyterian congregations in England," says must take this liberty with him, and at the same time express the hope, that his example may be more generally followed, and that individuals will come forward to assist in the distribution of Tracts. Let not wellmeaning persons be deterred from making an offer of their services by the ridicule of the worldling, or the sneer of the irreligious. He who cheers a poor man's fireside with the light of Gospel truth, or who aids in turning a drunkard or a Sabbath-breaker from the error of his ways, will reap far more pleasure, even in this world, than the winner of a heavy sum at gambling, or the owner of a successful race-horse.

Let us also hope that Churchmen will give their EXCLUSIVE support to this Society; and that they will cease to countenance the Religious Tract Society. which lends circulation to the works of men like Mr. Angell James, than whom the Church has not a more violent or determined enemy. Though the Religious Tract Society circulates none of Mr. James's or any other person's works of a party character, yet by circulating those that are not, it gives a general credit to the general writings of such authors, and thus has a tendency to promote the influence of men who would raze the Church to the ground, did the Almighty, in his displeasure, permit them to gratify their desires. We reiterate our Bishop's emphatic and admirable exhortation: - "OUR DISTINCTION SHOULD BE CHURCH-MEMBERSHIP, AND OUR SOCIETIES SHOULD BE CHURCH-

Methodism is in a strange condition in this Province. The body most commonly known by the name of Episcopal Methodists, and of which the Christian Guardian is the accredited organ, continues to denounce the British Wesleyans. That paper thus speaks of the London Committee, which supports the British Wesleyans, among whom are to be found those -men, whose loyalty, based upon Scriptural principles, cannot be affected by the withdrawal of a Government Grant,-men, whom it would delight innumerable others, besides ourselves, to see ministering them the flocks placed under their care. Of the Colonist; and secondly, - because the Colonist,

"The lavish outlays of the Committee in Upper Canada have helped to bring it into debt. * * * * The offerings of English penury are misapplied; Christian Charity is abused; London Missionaries in this Province pursue their vain work; the honour of WESLEYAN Methodism is degraded."

Another sign of the times, in reference to Methodism, is to be found in the subjoined extract from a ference to the Bishop and the Chief Justice, would in Anson Green, who, we believe, is a Methodist preacher the irreverent mockery of the hand-bill. of long standing in this Province. His remarks, it should be premised, have reference to a conversation which is alleged to have recently taken place between and which the latter has thought it allowable to lay before the public:

College enjoyed, of locking legs with his Lordship the Bishop of Toronto; and if I had, I am quite certain I should never have thanked his Lordship for suggesting that we might have our College endowed out of any portion of the Clergy lands that may be offered to us: for, though I fully agree with the Bishop, that 'we have as much right to a portion of the Clergy lands as the Church of England, yet I can never consent, for richly endowed out of other Provincial funds, and then modestly inform us that we may have the VICTORIA COLLEGE, (not a age-houses in the various circuits and missions. Our College ld be, and must be endowed; and from conversations with different members of government, as well as with some members of the Legislative Council, and a majority of the member of the House of Assembly, I have good reason to believe that we shall soon see our College raised above embarrassment, and placed upon a foundation which (other things being equal) will

Mr. Green's quotation of the Bishop's language, even as represented by Mr. Ryerson, leads to a false impression. The Bishop, in Mr. Ryerson's account, made to say, "as the Clergy Reserve question had been settled by law, we [the Methodists] had as much right to a portion of the Clergy lands as the Church of England." Mr. Green has omitted the words which we have printed in italics, and his omission makes it appear that the Bishop admitted the previous right of the Methodists to a share of the Clergy Reserves, without any reference to the Act of the Imperial Parliament under which they are now entitled to participate in the division.

This, however, is not the point to which we call particular attention. We wish principally to show the inconsistency of the Dissenters, who, having succeeded in depriving King's College of its Church-of-England character, are now striving to procure an endowment from the State for their own exclusive

institutions. We also transfer another paragraph from the Guardian, against which we desire to put Churchmen on their guard:

"We beg to ask the Ministers of our Church whether a sufficient number of MISSIONARY COLLECTORS have been appointed on all the Circuits, and are now actively engaged in their benevolent work in every neighbourhood? They should pass no door, be it Church-of-England, Presbyterian, Congreber, however small. Everything that Bishop Beveional, Baptist, or otherwise.

This unblushing mendicancy, and obtrusive interference with other denominations, proceeds from a writer who has libelled the great body of Churchmen as "Sabbath-breakers, inebriates, ungodly, worldly, corrupt, carnal, sinful,"-and has taxed the Church itself with "secularity, ignorance, pride, worldliness, immorality," and Popery. These shameless mendione who is worthy of the name of Churchman.

Cross, for the subjoined paragraphs; they are extracted Lesslie. We are still in want of 11. from the Edinburgh Witness, a Presbyterian journal, and formed part of a communication, under the signature of "A Presbyterian in England":

"The Presbyterian elergy of England, four or five years ago, the recommendation of the General Assembly, formed themselves into a Synod, assuming the name of 'The Presbyterian Church in England, in connexion with the Church of Scotland. So long as this designation is retained I feel quite satisfied that the Presbyterian cause will make little way in England. In the first place, the name 'Presbyterian' is (for many well known reasons) in thorough disrepute in England; and in addition to this, there is all the repugnance of national feeling and ecclesiastical prejudices to be met by Presbyterians 'in connexion with the Church of Scotland.' Why not adopt at once the name of THE REFORMED CHURCH OF ENGLAND, and take place with the Eglises Réformées of the Coutinent? The very name would command the attention of many who would evolt from any reference to Presbyterians, and especially in connection with the Kirk of Scotland."

"Our brethren of the English Synod seem to have very little of the zeal and spirit of the olden time amongst them. It is a little more than a century since there were in England as nany Presbyterians holding the Standards of our beloved Kirk, as there are people in all Scotland. Now they number only forty or fifty inconsiderable congregations!"

Let Presbyterianism assume what name it may, it will never be popular in England. It was tried two centuries ago, and repudiated by the immense majority of the nation. Its tendency is to Unitarianism. "Out a Dissenting authority, "235 were in the year 1832,

The Colonist of the 9th inst., has copied our editorial article of last week, relative to the infamous hand-bill affixed to the Cathedral, and has thought proper to call attention to it in the following remarks: to prevail; but until we hear that she sailed from

"We have copied from The Church an article respecting 'A Punch Party,' which has given rise during last week, to some conversation. The hand-bill upon which the article in question is founded, although widely circulated here, as we have been informed, was not noticed by any paper in the place, -save The Church. This leads to the suspicion at least, that the farce originated in that quarter, and that the squib was written in order to afford The Church an opportunity of writing the virulent article to which we have referred."

We are quite confident that the "suspicion" of the hand-bill having "originated" with the editor of The Church, is not entertained by a single person of respectability and intelligence, in this city. We need hardly say, that it is a suspicion utterly without foundation. The Colonist must know that it is so; and we call upon him to state the grounds,-not mere vague surmises coined in his own brain,-but fair, tangible grounds for imputing to us conduct which would belie the whole tenour of our humble public career, and for ever disgrace us in the estimation of the Canadian world. We think that the man capable of inventing such a charge, has that within him which would lead him to the perpetration of much worse actions than the fabrication of a scurrilous hand-bill.

We never threw out a suspicion against any one,though not without information that might perchance have justified us in doing so. Neither do we now say that the hand-bill originated with the Colonist, for we do not believe that he would be incautious enough to commit such a blunder. But had we chosen to deal in "suspicion," we might very logically, and in strict excellent men, the Rev. Messrs. Stinson and Richey, accordance with the canons of literary criticism, have thrown out a suggestion that the hand-bill did "originate" with the Colonist,—and that for two reasons; first,—because the coarse language and still coarser vein of thought that runs through the hand-bill, are at the altars of our Church, and bringing along with strongly characteristic of the editorial articles of the much good may be effected by quiet, gradual exertion, Committee and their agents in this Province, it is thus months back, transferred to his columns from the British Whig, the following paragraph, with reference to the Legislative Council:

"Freed from the contaminating influence of Bishop Strachan and Judge Robinson, there is no withering blight cast upon the fair hopes of the people. The Council is impartial, and will do

The mind that could adopt such language with re-

We may also add that were "suspicion" a fair ground for making a serious charge, it would not be unreasonable to ascribe an outrage upon the Bishop reverend language of the Holy Scriptures. the Bishop of Toronto and the Rev. Egerton Ryerson, of Toronto, to an individual who had perpetrated a foul jest upon the personal appearance of the Bishop of Edinburgh, and who, on being palpably convicted "I had not the privilege which the Principal of Victoria of misrepresentation, had never been manly or just enough to repair the wrong.

> We are happy to acknowledge our obligations, this week, to the periodicals of the American Church: and particularly would we call attention to a description of The Great Council of Nice, commenced, in a series of rative we are indebted to a writer in the Church Record, a paper published at Flushing, in the State of to us by his History of the Church in Virginia.

> The Letters of Lucis Comuenus, we apprehend, will be regularly continued, and we shall as regularly transfer them to our coumns. They embrace a period of ecclesiastical history, the most important perhaps since inspiration cased; and though the garb of fiction is assumed, to throw a grace and attractiveness over a subject that many would otherwise fear to encounter, the facts appear to be faithfully stated, and the authorities are very judiciously adduced. Solid instruction and legitimate entertainment are thus very skilfully blended; and if the series be as well sustained throughout as at the commencement, and it be not protracted to too great a length, we have little doubt that it will be read with delight, and be instrumental in confirming the doctrine of the Blessed Trinity, and promoting a spirit of unity, together with its best preservative, adherence to a Scriptural Episco-

The history of the Council of Nice will be gradually unfolded in the Letters; but it may be as well to state at once, for the information of the general reader. that at this Council assembled at Nice, in Bithynia,a Province of Asia, -British Bishops are recorded to have been present, and that the Emperor Constantine most trifling sum they can afford. himself was a native of Britain, the son of St. Helena,

An extract from the Sermons of Bishop Beveridge, headed The Sin of Drunienness, appeared in our columns last week; this is now printed in a separate form, and added to our list of Tracts. It is sold at ber, however small. Everything that Bishop Beveridge wrote is stamped with Scriptural earnestness, and strong practical common sense; and the brief selection from his works, now formed into a tract, is admirably fitted, by its honely language and vehement expostulations, to rouse the drunkard to a sense of his awful situation.

We are indebted to our friend of the Banner of the to the scandalous Almanacs published by Messrs.

We gladly acknowledge the receipt of 15s., for Chippawa Church, from an unknown friend, signing himself "H. C." -of 5s. from the same quarter for our Tracts, -and of 5s. from Kingston for the Toronto Church of England Tract Society, which has been paid over to the Treasurer.

The 17th instant is St. Patrick's Day, and we trust that Englishmen will exhibit a little more warmth of feeling than usual, and join in the procession of the St. Patrick's Society. The REV. DR. M'CAUL, we believe, will preach, in the Cathedral, a Sermon suited to the Anniversary, and one which, there can be little doubt, will breathe sentiments of patriotism, charity, and peace, in language that comes home to the heart.

We understand that, under the name of Lotteries, great frauds are being practised upon the public. American Lotteries are advertised in some of our provincial papers; but we hope few will suffer themselves to be duped by these nefarious swindlingschemes.

We copy the following from the Herald of this city "POST OFFICE, - Notice has been placarded at the Post ice here that the next English mail will be closed as follows: via Halifax direct, Wednesday, 16th inst., at 4 o'clock P. M. via Boston, Tuesday, 22nd inst., at 11 o'clock A. M. Notice has also been given that, until further orders, an advance of 6 per cent.—the current rate of exchange between Canada and the States-will be charged upon the American postage."

The Caledonia, Halifax Steamer, which was to have left England on the 4th February, has not yet arrived at Halifax. Apprehension for her safety is beginning Liverpool on the above day, and has not been heard of since, we think that hope may be reasonably enter-

We have New York papers to the 4th inst.; and there are later dates from England, to the 24th January; but no further intelligence of importance had been brought.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

CHURCHMEN THE NURSING-FATHERS OF DISSENT.

Toronto, March, 1842. Sir,-Is the youthful branch of the Catholic and Apostol Church of England in this Province a wealthy and amply endowed body, supplied with a numerous and goodly array of Priests to minister at her services, and of Altars to receive the prayers of her votaries in every corner of this wide land? That such is the state of the Church must be the certain

impression of one unacquainted with the country generally, and merely favoured with a glance at a few Roman Catholic, Presbyterian, or Methodist subscription lists, on whose broad sheets his eye would discover, foremost in the race of liberal and enlightened generosity, the names of well-known members of the Episcopal communion, with sums set down as their contributions, varying in amount from one hundred to five

teeming with wealth and substance—so much so that her pious children, out of the abundance of their well-filled pockets and generous hearts, could pour their ample contributions into the utstretched hands of what they know to be Dissent and

But, Sir, let us take this bewildered stranger, and lead him a long and toilsome journey through the vast extent of this wild land. Let our path be through tangled forest,—through dreary swamp, and over bridgeless river. Let us shew him the hardy children of the British Isles, the early worshippers by the fair and holy altars of our Father-land, toiling in the recesses of the Simcoe forests, or the dense glades of the Ottawa,—by the lonely Newcastle waters, or the broad shores of Let us hear from those lonely children of the great Huron. the wilderness, that years have elapsed since they have wor-shipped in the Church of their fathers; that "the sound of the Church going hell" has never been borne on the peaceful echoes of the holy Sabbath morn to their rude homes; that their children had never partaken of the blessed ordinance of

Or, passing from a contemplation of the sojourners in the ck-woods, let us take the stranger to our towns and cities.— Let us place him on some commanding eminence, from whence his eye may scan the extended streets and busy wharves of the chief City of Western Canada. Let us shew him her rapidly increasing population of some fifteen thousand souls. palpable natural advantages that give ample promise of a ubling and quadrupling thereof in few, very few Let us unroll the last religious census, and read the pleasing fact, that nearly half of that population belong to the Apostolic Church of Christ. Let us then shew to his astonished underanding, that all this vast congregation must either crowd into letters, on our fourth page. For this interesting nar- the one solitary Cathedral, where a third of their number cannot be accommodated, or be as destitute of public worship as the sojourner by the loneliest river in the wilderness of the cord, a paper published at Flushing, in the State of New York, under the editorial management of the Rev. Dr. Hawks,—a divine, already favourably known his ready contribution into the treasury of the Baptist, or the ox of the Methodist. Let us tell him that while the Church in Canada is depending almost exclusively on voluntary subscription or aid from generous Britain, her own children bound though they be by every sense of love to their God and duty to their neighbour to act differently, are squandering on Dissenters an amount in money that would be of deep and vital benefit to their

benefit to their own impoverished communion.

Give not unto others while your own are perishing with want. quander not your substance on the children of the stranger, while your younglings are famished and shivering by the hearth of your own neglected mansion. Lend not your aid to build up the hostile shrines of the enemy or the stranger, while your own ancient altar is crumbling beneath the pressure of years and poverty. Spend not your substance in daubing the tinsel of maykish liberality over the coarse and brazen features of od, and radiant with the Christian's hope,"—sits fainting, like Hagar in the wilderness, striving to yield from her exhausted om the nourishment that her hungry offspring craves for

So long as a single Church of England mission is needed in Canada; so long as a single congregation cries aloud for aid to build its altar; so long as our Church has to depend on the mificent charity of British Societies for support; -so do I maintain, are Churchmen committing a deep and lasting sin, in diverting from their own Establishment the smallest, the

Churchmen attend at Divine Service on the Sabbath morn, and join, it is to be presumed, with truthful sincerity, in the prayer to their God, to deliver them "FROM ALL FALSE DOCTRINE, HERESY AND SCHISM." The following morning, a sleek deputation waits at their door, requesting their generous aid to erect and endow a Dissenting University, or to send schismatic missionaries throughout the length and breadth of the land: they appeal to the liberality, and broad, enlightened understanding of the individual: talk speciously about the "universal Christian Church that knows no distinction of sects and parties," and the conference ends with the soft-spoken deputation departing plus some five or ten pounds, and the tickled and hoodwinked Churchman minus that moderate sum.

Now could the erring Churchman, when thus bestowing his aid on strangers, see in his mind's eye the awful spiritual destitution of thousands of the sheep of his own fold, -could he glance at the ruined walls of the Church of Chippawa, -at the elancholy spectacle of hundreds of poor and sincere worshippers turned away in despair from the crowded walls of Toronto's single place of worship belonging to the United Church of England and Ireland,—could be hear the cries that are annually, In the course of the past week we have received, from two friends, the sum of 5s. each, in all, 10s., towards defraying the experce of printing an Antidote towards defraying the experce of printing and treiand,—could be leaf the cries that are annually, there are annually, the expression, I am free to contest, was not, the course of the ears of the gloss defraying the experce of printing an Antidote towards defraying the experce of printing and treiand,—could be leaf the cries that are annually, there are the gloss defraying the experce of printing and treiand,—could be leaf the cries that are annually, there are the expression, I am free to contest, was not, the course of the gloss defraying the experce of printing and treiand,—could be leaf the cries that are annually, there are the gloss defraying the experce of printing and treiand,—could be a contest, with increasing force, in the ears of the gloss defraying the experce of printing and treiand,—could be a contest, with increasing force, in the ears of the gloss defraying the experce of printing and treiand,—could be a contest, and the contest are the cries that are annually, the contest are the cries that are annually that are the cries tha

of religious worship,-could he, I would ask, see or hear such sights and sounds without a feeling of remorse at his unhappy

Deem not me, or those of my way of thinking, an unfeeling or bigoted band. We let not such considerations as these interfere with the common charities of life. We ask not the hungry beggar, or the shivering orphan his creed, before relieving him; but when money is sought from voluntary contributors to build up the altars of Dissent, we hold it essentially sinful and wrong-minded to lavish our small means on purposes of such equivocal utility, while every farthing we are able to bestow is so peremptorily required for our poor and struggling

The sums contributed by Churchmen about Toronto to Queen's College, in Kingston, might go far toward taking of the burden of debt now due for the restoration of our Cathedral. The donations to Methodist Missions at the last anniversary from the same source, would materially assist in maintaining a Church of England Missionary for a whole year in some now

The amount expended by Churchmen on purposes of Dissent, luring the last ten years in Toronto alone, would have long

since built up a second or even a third Church.

Oh! it is a shameful perversion of the best gifts of Province. ence—it is a ridiculous and profitless sacrifice of orthodos principle on the specious altar of bastard liberality-its evil is alpable and present, its good (if any) contingent and equivocal My language may be harsh and, in some quarters, disagre-able; but strong words are the echoes of strong feelings; and on a subject of this importance a mineing delicacy would be as sinful as total silence.

SCOTTISH UNIVERSITIES.

Sir,-I have no wish to prolong my controversy with the editor of the Colonist; but there are one or two points in his editorial article of the 9th February which require some notice on my part; and as they involve matters which must interest you say Charabana and a stay involve matters which must interest you say Charabana and a stay involve matters which must interest you say Charabana and a stay in the stay of the s you as a Churchman, and as I perceive that you have copied ny former letter to the Patriot, I venture to offer to you the following remarks.

In regard to Sir Daniel Sandford's subscribing to the West minster Confession of Faith, what I stated on that subject, was not said with the view of exculpating Sir Daniel,—far from it, -but was brought forward for the purpose of showing that the whole transaction was in the highest degree sinful on the part of the Kirk. This I think must be obvious to every person o sound religious principles: Sir Daniel was sought out as a can-didate, and elected to the vacant Greek chair in the University of Glasgow in the full knowledge that he was a member of the Episcopal Church. The glittering prize of Fame, and a substantial living of somewhat near £1000 per annum were placed within his grasp, when all at once it was discovered to him, that the possession of this Fame and this wealth must depend upon his deliberately renouncing the religion which he professed. If this was not the TEMPTING OF A MAN TO SIN, I know not what the tempting of a man to sin is. Had the Kirk come forward, and at once put a stop to Sir Daniel's being brought forward as a Candidate, she would have acted a Christian part; but quietly to allow him to become a candidate,—to permit his election,—and for menths to breathe not a syllable of disapprobation, until the period came when his actual installation about to take place, was a proceeding in the highest degree abhorrent to every principle of the Christian religion. Colonist, I observe, accuses me of a want of taste and good feel ing in detailing this transaction, so little creditable, in his judgment, to the memory of Sir Daniel Sandford. Now every of must see that the subject was forced upon me. If Presbyterians will reserve and continued to the subject was forced upon me. rians will persist and continue to bring forward Sir Daniel Sandford as an instance of an Episcopalian, and the son of a Scottish Bishop, deliberately, and ex animo renouncing his religion, it becomes an act of painful but of imperative necessity, that "the truth and the whole truth" connected with the subject should be stated.

The only other point in the Colonist's remarks which it apnd enlightened generosity, the names of well-known members of the Episcopal communion, with sums set down as their ontributions, varying in amount from one hundred to five ollars.

What could the stranger think but that our Church was seeming with wealth and substance—so much so that her pious bilders, out of the shundarce of their well filled nor kats and the stranger of the Course of the C in his letter to the Town Council, the patrons of the University,) there would have been just ground unquestionably for the interference of the Kirk in the matter. But it was obvious and notorious to every one, as Dugald Stewart remarked, that the real gist of the controversy was,—whether the reputation of the University of Edinburgh could be maintained, if the Parochial ministers of the city (in addition to their cure of souls numbering in some instances 10 and 20,000) were to be permitted to monopolize the whole of its literary and philosophical chairs. The Town Council came to the conclusion that the reputation of the University could not thus be maintained, and their judgment was backed by nearly the unanimous voice of

In point of fact, Scotland has had painful experience of the evils connected with the unchecked and uncontrouled dominancy of the Kirk over some of her Universities. Let any Scotch man, for example, look to the ancient University of St. Andrew's, which, from its comparative ample endowments, sud ment, unless they chose to join some crazy conventicle, where some self-conceited blacksmith, or travelling tinker, fancying himself endowed with a Missionary inspiration, would convenient to be at present one of the most flourishing Colleges in the kingdom, and what is the spectacle which there presents itself to his view? With Foundation Bursaries to the number of between 70 and 80 in the spectacle which there presents itself to his view? common sense, and violate even the semblance of religious decency, by his half-frantic, half-sisinine commentary on the students. And what has been the cause of this melancholy decline? Neither more nor less than the abuses which, since the establishment of Presbyterianism at the Revolution, have been suffered to grow up rank within its pale. During the est. tablishment of Episcopacy in Scotland the archbisl Andrew's was the perpetual resident, Chancellor, and Visitor of the University, and every thing being kept in order under supervision, the University was then in a highly flourishing condition. But on came the revolution, and with it non-real dent noblemen, who cared nothing about the University, were elected its Chancellors and Visitors in the room of the Arch bishops, and, the Professors being allowed to do what they liked, every thing about the University went to wreck and ruin-Indeed to such a pitch had the abuses in St. Andrew's resched, that some years ago the Crown was obliged to appoint a Commission of Enquiry to examine into them. The result of these Enquiries was published in a huge report, and one or two items, out of many, of the abuses which they discovered, I may mention. It was found out, that for a long series of years the Professors had been in the habit of selling degrees to every quack who could afford to pay for them, to the extent of not ss than £800 per annum, which sum they were in the habit of dividing amongst themselves. This most scandalous abuse the Professors been doing since? Looking back apparently with regret and with a longing eye on the profits they were wont to pocket from the sale of Degrees, they have within this year or two past hit upon another expedient for raising the wind. St. Andrew's, it may be observed, from its local position and popu-Andrew's, it may be observed, from its local position and per-lation, never can by any possibility be made a school for medi-cine. The Professors, however, have most ingeniously got over this difficulty.—It happens that in Edinburgh, besides the Medical Professors of the University, there are a number of private Lecturers, many of them no doubt of distinguished re-Dissent, or in wrapping the flimsy veil of useless and scoffed at conciliation over the sharp claws and venomous weapons of dangerous and anti-monarchical schism, while your own blessed Church,—the rampart of the one true faith—the great certificate of these private and irresponsible to the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws and venomous weapons of the conciliation over the sharp claws are conciliated to examine the conciliation over the conciliation over the sharp claws are conciliated to examine the conciliation over the conciliation ove dangerous and anti-monarchical schism, while your own blessed Church,—the rampart of the one true faith,—the guardian spirit of the holy light of Revelation, "red with the martyr's spirit of the holy light of Revelation, "red with the martyr's blood and redicate with the Christian's hone", said faith. msy go to Edinburgh, and, without even crossing the threshold of the University, return with his Doctor's Degree in his pocket Such a scheme as this for raising money is, I venture to affirm, without a parallel in the history of any University in Europe. I shall only allude to another abuse connected with the University of St. Andrew's, which was discovered by the Commis sioners, and it illustrates very strongly the depth of corruption into which it had sunk. In common with the other Universities of Scotland, St. Andrew's possessed the right of receiving a copy of every book that was printed in Great Britain. One would have imagined that an inestimable privilege of this kind would have been highly prized by any Collegiate body. To the astonishment of the Commissioners, however, it was discovered, that so utterly careless and indifferent were the Professors of St. Andrew's to the value of the boon conferred upon them, that they would not even be at the trifling expense (as is done by the Library of the Faculty of Advocates in Edinburch) of a projection of the results of Advocates in Edinburch (as a contract of the Faculty of Edinburch) of a projection of the Faculty of Advocates in Edinburch (as a contract of the Faculty of Edinburch) of a projection of the Faculty of Edinburch (as a contract of the Faculty of Edinburch) of the Faculty of Edinburch (as a contract of the Faculty of Edinburch) of the Faculty of Edinburch (as a contract of the Faculty of Edinburch (as a contract of the Faculty of Edinburch (as a contract of the Edinburch (as burgh,) of appointing an Agent in London to see that a copy of every book as it was published was regularly transmitted to the University. The consequence has been that St. Andrew's, as well as Aberdeen, have, for a small sum of money in com mutation, been deprived of their privileges in this the lasting injury of the literature of Scotland. I might pursue this subject further, but it is one so humiliating and disgusting In subject further, but it is one so indiminating and care to every true-hearted Scotchman, that I turn away from it.

I have only one other observation to make. In my last letter, at its conclusion, I made use of the following expression:

"The ancient and venerable Episcopal Church to which I formerly belonged." This expression the Colonist has, I observe, that here in

thought fit to distort. My meaning simply was, that here in Canada I was no longer a member of the Scottish Episcopal Church. The expression, I am free to confess, was not, ec

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will give a reason of his faith to him: and, secondly, because the party questioned will naturally be led to enquire what is the religion of the Editor of the Colonist, and the conclusion I am afraid will be, that he is as destitute of the principles of true

P. S.—If any one wishes to know the condition of the Universities of St. Andrew's, Aberdeen, and Glasgow, during the establishment of Episcopacy in Scotland, I would refer him to Chambers' Book of Scotland, and his Topographical Dictionary of Scotland, two books which contain a vast mass of the most Valuable. valuable facts connected with the history of Scotland.

ON THE USE OF THE SURPLICE IN CHURCHES. SIR,-In No. 32 of The Church, Feb. 12th, 1842, I observed much pleasure, a letter on the wearing of the Surplice in Pulpit. My pleasure, however, arose, not from an agreeent with the observations in it, but from a hope that that letter may have the effect of causing some one of your corres-

pondents, who thoroughly understands the subject, to inform

your readers, which, the Gown or the Surplice, is the proper

costume of the officiating Minister, when having read the Ser-

vice, he commences his Sermon.

It appears to me, the Surplice, and not the Gown, should be And were there nothing in the Rubrics to make me of nion, some of the remarks of your correspondent would certainly lead me into it. The practice of the Cathedral Churches, in which the Surplice is worn in the Pulpit, in accordance with the Canon, seems to me almost conclusive of this subject. But the second sentence in the letter of your correspondent appears to be still more so. He says "the general departure from the practice of wearing the Surplice in the Pulpit in Parochial Churches has probably arisen from the singular of the surplice Pulpit in Parochial Churches has probably arisen from the singular absence of any express directions with regard to the vestments to be worn in preaching, whilst the most stringent regulations are laid down for the use of the Surplice in the reading of the prajers." He then quotes, from a Rubric in the Prayer Book of 1549, these words: "in the saying or singing of Matins and even-song, baptizing and burying, the Minister in Parish Churches and Chapels annexed to the same, shall use a Surplice." Does not this absence of express directions about the vestment, while preaching, arise from the fact of the Sermon being a portion of the Service, during the reading of which the most stringent regulations are laid down for using the Sur-

the most stringent regulations are laid down for using the Surplice, as we see from the above Rubric?

I admit that perhaps it may be said with truth that the Sermon is not a part of the Matin-Song, but it is a portion of the Communion Service, and during the reading of this, I suppose, all will allow the Surplice is to be worn. According to present Present usage indeed, it may not so plainly appear that the inister has taken to himself authority to depart from the Rubrics, and immediately after the reading of the Nicene Creed, to go out of the Church, and this too, in the midst of the most delightful portion of the worship of God, the singing his praises. And for what does he go out? Only to make a change in his dress. He then preaches the Sermon, pronounces the Blessing, and the congregation disperses. In this manner of conducting this portion of the Service, it is not plain that the Sermon forms a part of the Communion Service. But it must be recollected that for the going out and for the change of dress there is no authority, and the pronouncing the Blessing, and the dispersion of the congregation, immediately after the Sermon, are directly in opposition to the Rubrics. For what dothese say? The Second Rubric after the Nicene Creed says; Then shall follow the Sermon. The Third Rubric says; Then," and this must signify after the Sermon. "the Priest shall return to the Lord's Table and begin the Offertory, &c.," which, by a Rubric at the end of the Communion Service be read every Lord's day, and also the Prayer for the Church Militant. Now I think it is evident from these Rubrics, ordering a portion of the Communion Service to be read after the n, that the Sermon was, and is, to be considered, a portion of that Service, and this opinion being correct, there ceases to be any "singularity in the absence of directions with regard to the vestments to be worn in preaching"; for "the stringent regulations laid down for the use of the Surplice in the reading of the Morning Song" apply to the preaching in an equally stringent.

The quotations made by your correspondent with respect to the Lecturers mentioned in them, seem to prove the propriety of the officiating Minister wearing the Surplice in the Pulpit. "The Bishop is to take care that all lecturers do read divine Service, in their Surplices." This is, when the Lecturer is the officiating Minister as well as the Lecturer. "Where a lecture is set up in a Market town, it may be read by a company of divines, and that they was preach in such seemly habits as be-The quotations made by your correspondent with respect to divines, and that they ever preach in such seemly habits as be-long to their degrees." I think it is evident from the wording of this class.

of this clause that the Lecturer is not the officiating Minister, and he therefore lectures in his Gown.

Your correspondent, in the next clause, founds an argument for wearing the Gown in the Pulpit upon a false premiss. He says "when a man stands at the Altar," or in the Desk, he was the South of the South of South wears the Surplice, for there he is boun fide a Priest of God, and an organ of the Church; but when he ascends the Pulpit, the Church is not responsible for every jot of his sentiments. That is, I presume, he ceases to be an organ of the Church. I should say the very reverse of this is the true state of the case, and that when the Minister is in the Desk, he is the organ of the congregation, offering up prayers for them and in their aame, "in words" to be sure "strictly prescribed to him;" but when he is in the Pulpit, he is the organ of the Church, declaring the doctrines of the Gospel, as the Church holds them, and that the Church is responsible for his sentiments, so that if he utters unsound doctrine the Church will reprimand him.
This being the case, the argument which he draws in favor of

wearing the Gown, from his view of the subject, is incorrect.

The custom of the Universities, if laid down correctly, favors wearing of the Surplice in the Pulpit by the officiating nister, inasmuch as the Preacher mentioned by your corres-Pondent evidently is not the Minister who has read the Serviceconfess my entire ignorance of the customs of the Universities, and would ask, do they depart so far from the Rubrics as to read the Communion Service in the various College Chapels without a Sermon or lecture at the time appointed by the Rubric? If there is a Sermon or lecture at the set time, is not the Surah.

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I should not have troubled you, Sir, with these remarks, did they relate to what I conceived to be an unimportant form or ceremony. But I think it to relate to a matter of some conequence, for is it not important that the Service should be condacted with that simplicity, which would result from a strict observance of the Rubrics? It is an offence to me, the constant that change of position and change of dress, which, if your correspondent is correct, must take place. I have no doubt it was the intention of the Reformers of our Church, that there should be no change of position, nor change of dress; but that the whole Service should be gone through in the Surplice and in the Chancel, (see the fourth Rubric at the commencement of the Communication. of the Communion Service.) Neither is the Rubric directing the Priest to return to the Lord's Table after the Sermon, any argument against this: for this Rubric means that the Priest having gone to the rails or screen to preach, is from thence to return to the Lord's Table; turning to the people and then return to the Lord's Table; turning to the people and then returning to the Lord's Table is commanded more than once in the Communion Service. I would observe that a Bishop makes no change of dress, when he may go through the Service; and does not this seem to afford a proof that the Priest should not; or what can be assigned as the reason why the one does not change his vestments and the other does?

Let us contrast the Service are Lettle, is should be gone

Let us contrast the Service, as I think it should be gone through, with the Service conducted according to the idea of your correspondent, premising that the Prayer Book says "the morning and evening prayer shall be used in the accustomed place of the Church Chapel or Chancel." My idea is, that the Minister should go to the Chancel at his first entrance hato the Church, and continue there till the end of the Service, without any change of dress or place, for neither of which is there there any Rubric. On the other hand, the Minister having put on his Surplice, goes first into the reading desk, reads the Service to the end of the Litany. Then, while the congrega-

*As I perceive the word "Altar" coming into frequent use by the what part of the Church. I should like very much to be informed in what part of the Prayer Book, this name is given to the Communion, or the Lord's Table. Coming events cast their shadow before. I bray God that the use of the word "Altar" may not be the shadow of our coming again to that "blasphemous fab e and dangerous deceit," in Sacrifice of the Mass. [We quite concur with our correspondent hals dread of aught that has a Popish tendency; but that dread must not carry us too far.—into a rejection of those truths, and pure additions. The word Altar occurs in the Offertory, in the Communion Service. "They who wait at the Altar are partakers with the Altar," Cor. ix. 13. It is used by St. Paul, in another place; "we have an Altar whereof they have no right to eat which serve the tabernacle." Altar whereof they have no right to eat which serve the tabernacle." Altar whereof they have no right to eat which serve the tabernacle." Altar whereof they have no right to eat which serve the tabernacle." Altar where it is suited by St. Paul, in another place; "we have an Altar whereof they have no right to eat which serve the tabernacle." Altar was a sallowable as "the sacrifice of praise and thanksieiting." "It would appear that for a period of three hundred years are the sacrifice." "It would appear that for a period of three hundred years are curried. The sallowable as "the sacrifice of praise and thanksieiting." "It would appear that for a period of three hundred years are the sacrifice." "It would appear that for a period of three hundred years are the sacrifice." "It would appear that for a period of three hundred years are curried. The sallowable as "the sacrifice of praise and thanksieiting." "It would appear that for a period of three hundred years are curried." Altar was universally used by the Church, New York. See also Matt. Staunton's Dictionary of the Church, New York. See also Matt. Staunton's Dictionary of the Church, New York. See also Matt.

tion are singing the praises of God, the Minister removes to the Chancel at the risk of disturbing them in the beautiful portion of the Service in which they are engaged, and in which the Minister is not and cannot be a partaker; for, besides his removing from one place in the Church to another, he has perhaps gone out of the Church. He reads the Ante-Communion Service. Then, again, at the risk of again disturbing the congregation while singing, he goes out of the Church,—puts on gregation while singing, he goes out of the Church whose hands they fall, and how much good might be his Gown—comes back again—goes into another situation, the Pulpit. If he obeys the Rubric, he must then again go out, having finished the Sermon, that he may put on the Surplice, having finished the Sermon, that he may put on the Surplice, he must come back again to the Communion Table to finish the Service, thus changing his vestment twice, and his position in the Church three times. Which of these two plans most recommends itself? The first, in which there is no moving from place to place, and the service and in which consequently. place to place, nor change of dress, and in which consequently nothing is done without a Rubric for it? or the second, in which we see the Minister going in and out of Church, without any reason for it, changing his dress equally without any reason—and this too, although there is no Rubric for either the

I have written this, simply with a view to obtain instruction, as I do not know which is the proper vestment for the Pulpit. If then, Sir, you do not think properto insert this in *The Church*, may I request that you will favor your readers with your own

Canadian Ecclesiastical Intelligence.

TORONTO CHURCH OF ENGLAND TRACT SOCIETY. The second Annual Meeting of the Toronto Church of England Tract Society was held in the District School House, on the 26th February, 1842,

His Lordship THE BISHOP in the Chair.

The Meeting was opened with prayer, after which the

following Resolutions were adopted:

1. Moved by the Rev. H. J. Grasett, seconded by the Hon. W. Allan, That the Report now read be adopted and printed under the superintendence of the Committee.

2. Moved by the Rev. Dr. McCaul, seconded by the Rev. H. Scadding, That this Meeting would humbly acknowledge the goodness of Almighty God in the success which has attended the operations of the Society during the past year, and would earnestly call upon their fellow-Churchmen to give their aid in furthering the

objects of this Association.

3. Moved by J. H. Hagarty, Esq., seconded by J. Kent, Esq., That the thanks of this Meeting be given to the Tract Distributors for their services during the past

year.

4. Moved by the Rev. Charles Mathews, seconded by T. W. Birchall, Esq., That the thanks of this Meeting be given to the Office Bearers of the Society for their past services, and that the following gentlemen be reques-

past services, and that the following gentlemen be requested to act for the ensuing year:—

PATRON.—The Lord Bishop of Toronto.
PRESIDENT.—The Rev. H. J. Grasett.
VICE PRESIDENTS.—The Honourables Chief Justice Robinson, Mr. Justice Macaulay, Mr. Justice Jones, Mr. Justice Hagerman, W. Allan, J. S. Macaulay.
COMMITTEE OF MANAGEMENT.—The Rev. H. Scadding,

Messrs. J. H. Cameron, R. C. Horne, L. O'Brien, M.D., W. M. Westmacott, J. T. Wilson, A. Burnside, J. Kent, J. H. Hagarty, W. Atkinson.

TREASURER.—John Mosely, Esq. Secretary.—G. W. Allan. DEPOSITARY .- H. & W. Rowsell, King Street.

REPORT. The Committee of The Toronto Church of England The Committee of The Toronto Church of England Tract Society have now to lay before the public their second Annual Report; and, in so doing, they would thankfully acknowledge the goodness of Almighty God in the success which has attended the labours of the Association to the close of this the second year of its existence. Although the operations of the Society have not been very extensive, the Committee trust that the two great objects for which it was instituted, viz., the distribution of Tracts among the poor, and the establishment of a depot for the sale of such publications to the Clergy and public generally, have been faithfully kept in view; and the means at their command faithfully devoted to the accomplishment of these ends. The loan distributo the accomplishment of these ends. The loan distribu-tion of Tracts has been steadily pursued, although on a scale far from commensurate with the importance of the work, and the urgent need of sound religious instruction

which, among the lower classes particularly, is found to

The necessity of increasing the efficiency of this depart ment of the Society's operations is becoming every day more apparent; more particularly as the present is a time more apparent; more particularly as the present is a time when corrupt and dangerous principles are being industriously propagated throughout the land by the circulation of publications, which contain the seeds of disloyalty and infidelity; and when Dissent, through the medium of the Press, is endeavouring to prejudice the minds of men against our venerated Church, by statements as false as they are injurious in which the Church is described. they are injurious, in which the Church is described "as the most carnal and sinful of all Protestant Churches," "Her Clergy as mere moralists, or wedded to Popery,"— and in which it is unblushingly asserted, "that if a pure religion, a strict morality be required, mankind must turn religion, a strict morality be required, mankind must turn Dissenters." If the enemies of truth and good order are thus actively engaged, surely Churchmen are particularly called upon to use their utmost endeavours, -by the cir culation of publications which set forth the principles of our Apostolic Church in their true and proper light, and which afford an antidote to false doctrine, heresy and schism,—to counteract in some measure the injurious effects which must necessarily follow from the unchecked dissemination of erroneous principles. The vast amoun of good which these little monitors are calculated to proce can scarcely be estimated. In all of them the great truths of our holy religion are inculcated, in connexion with the doctrines and discipline of our beloved Church; in each of them the authorized Minister of God is represented as the wise and judicious adviser and affectionate comforter and friend. They are suited to all occasions, and adapted to every circumstance of life. Are any parents about to bring their children to be presented at the baptismal font,—there are the Tracts on Baptism, and that excellent Tract No. 13, The Parochial Minister's affectionate address to Godfathers and Godmothers, all of them full of sound and edifying instruction. Are any about to renew for themselves the pledges which were given in their name at baptism—there are the suitable Tracts on Confirmation. Or do any purpose to join in that most solemn ordinance of our religion, the Sacrament of the Lord's Supper, how much instruction and benefit may they derive from the many excellent treatises to be met with on that subject among the publications of the Society! Many of the Clergy make a practice of presenting the Tract, entitled The Parochial Minister's Affectionate Address to a newly Married Couple, to those under their charge who enter into that holy estate. For persons afflicted with sickness, how many excellent Tracts are there abounding with comfort and instruction, such as The Churchman on a Sick Bed,—The Churchman's Devotional Exercises in time of Sickness, &c.; and if any have suffered affliction, through the loss of friend or relative, what can be more suitable to minister comfort than such Tracts as The Country Parson's Visit to the House of Mourning, or The Pious Churchman comforted under

the pressure of Affliction? Thus, it will be seen, by a reference to the list of our publications, that for every occasion, whether of joy or sorrow, an appropriate Tract may be found; and your Committee do not think that they can be accused of pre-sumption in saying that, next to the Word of God and our incomparable Prayer-book, the Churchman will and these little pamphlets of the greatest assistance to him,comforting him in adversity,—guiding and directing him in prosperity,—and enabling him to "give an answer to every man that asketh of him a reason of the hope that

The number of distributors has continued, with one or two interruptions, nearly the same as last year. They all unite in bearing gratifying testimony to the eagerness with which these Tracts are read and received, not by Churchmen only, but by persons of almost every other denomination. Of their good effects, in times of siekness and adversity, one of the distributors thus speaks:— Among the many excellent publications of the Society which I have now, for these two years past, been engaged in circulating, none have proved of greater benefit, in case of sickness, than the two tracts, entitled The Churchman on a Sick Bed, and The Churchman's devotional exercises in time of sickness; to which indeed may be added one called A Manual of Instruction for time of sickness.—

In the case of one sick man particularly, his wife assured me that, next to the visits of the Clergyman and the reading of the Scriptures, there was nothing from which her husband seemed to derive more comfort than from having those Tracts read to him, and from the many excellent prayers and meditations which they contained."

them. These brief extracts will suffice to show the value of the Tracts, in what estimation they are held by those into whose hands they fall, and how much good might be effected by a more extensive distribution of them; and the Committee cannot conclude this part of their report without again urging upon their fellow Churchmen the importance of the work in which they are engaged, and entreating their experience and assistance in dissemientreating their co-operation and assistance in dissemi-nating a right understanding of the forms and constitution, an accurate knowledge of the doctrines, and a just esti-mate of the character of our beloved Church-

The Committee now proceed to report the extent to which they have been enabled to effect a sale for the Tracts from their depot in this City. Shortly after the formation of the Society, Mr. Henry Rowsell, in a most kind and liberal manner, undertook the management of the depositary gratuitously; the necessary expenses for shelves, &c. being, of course, defrayed from its funds.— This arrangement still continues, and your Committee feel that the Society is under no small obligations to Mr. Rowsell for his valuable services. An order for 249,600 pages of Tracts was sent to England in June last. These were received in November, and the stock of the Society now consists of 587,295 pages of Tracts, and 2,583 numbers of the Penny Sunday Reader, exclusive of those in use by the distributors; the whole value of the stock now on hand amounting to about 1321. The sale to the public on nand amounting to about 132l. The sale to the public and country Clergy, hitherto not very large, is gradually improving,—orders having been received within the last few months from Quebec, Amherstburgh, Kingston, Hamilton, and one or two other places. The sales, during the past year, amounted to about 32l, 12s, 8½d.

In conclusion, the Committee would again assess their

In conclusion, the Committee would again express their ratitude to the Giver of all good, that the Society has been permitted, in any measure, however small, to be instrumental in spreading a knowledge of he truth among their poorer brethren, and earnestly hop that each re-curring anniversary may find them, through the blessing of the same Almighty Being, extending their labours, and increasing in efficiency and usefulness.

DISTRICT OF SYDENHAM.—At a meeting of the Inhabitants of Hull, held in the Church, the 18th day of February, 1842; Richard Austin, Esq., in the Chair, Geo. J.

Marston, Secretary, at which was present a deputation from the inhabitants of Aylmer, it was resolved,
Proposed by Ruggles Wright, Esq., seonded by B. H. Wright, that the inhabitants of Hull bein anxious to procure the services of a resident Clergynan, appoint R Wright, Richard Austin, A. Vicar, and B. H. Wright Esqrs., a Committee to co-operate with the inhabitants of Aylmer towards the attainment of that object, and that measures be immediately taken to ascertain the amount which could be raised as a salary for sud minister.

It was agreed to by this meeting, that the Committees

of Hull and Aylmer, do meet on the 22c of February, for the purpose of entering into necessary arangements for a Clergyman of the Established Church of England.

Pursuant to the last Resolution, the Committees of Aylmer and Hull met at the appointed time, when every thing necessary was arranged by them, providing amply for a resident Clergyman of the Estallished Church.—

Ottawa Advocate.

Sandwich.—We are happy to learn hat a subscription has been opened at the office of E. Holland, Esq., Post Master, (by whom it was set on foot,) for the purpose of erecting a suitable TABLET in memory of the late worthy and Rev. WILLIAM JOHNSON, for thirreen years Rector of this Parish: and in order that all classes of this commu nity may be enabled to participate is contributing to so laudable an object, the smallest sum will be acceptable The subscription paper has already apon it the names of several of our acquaintances, who have subscribed very liberally; and we trust soon to hear that a sufficient sum has been raised to warrant the immediate execution of the design on a liberal scale. - Western Herald.

Later from England.

From the New York Commercial Advertiser, Feb'y 28. Arrival of the Clyde Steamer.

Yesterday morning a large steamer was reported coming up the bay, and at about half past 9 the British wail steam packet Clyde, from Charleston, anchored off the Battery, touching at ur port on her way to Halifax. She resumes her voyage this

afternoon or to-morrow morning.

The Clyde is commanded by Lieut. Woodruff, R. N., is of 1842 tons burthen, and belongs to the British West India line n packets. Her present voyage commenced at the island nada, and she has touched at St. Croix, St. Thomas, of steam packets.

Turks Island, Nassau, Savannah and Charleston.

She will return here from Halifax, via New York, in about a fortnight. Under the proposed arrangement of this line, we are, it is said, to have a boat touching at this port, each way,

We learn that the U. S. government have decided that there will be no objections to the mail steamers taking passengers from and to the various American ports, as they carry no goods r merchandize on freight

Arrival of the Hibernia.

The packet ship Hibernia, from Liverpool, arrived last evening, having sailed on the 13th of January. The Hibernia brought out 123 steerage passengers, most of whom are farmers and their families, not unprovided with means to establish themselves comfortably in the Western world.

The accounts received from the Nices are Mine continued.

The accounts received from the Niger expedition continued to be of the most melancholy character. The mortality and disease on board the Albert were so great that little hope remained of her attempt to ascend the Niger being persevered in, and the Wilberforce had returned, abandoning the voyage up the Tchadda. She had followed the Soudan to Fernando Po. From that place the Soudan had been sent to follow the Albert, and render assistance in case of need.

Mr. O'Connell had been making a most furious speech even for him, against England under Tory domination. Speaking of

her approaching doom he said:

for him, against England under Tory domination. Speaking of her approaching doom he said:

"The time is fast approaching; turn your eyes to the many convulsions which rend her asunder; mark the meetings which are held for the resuscitation of trade; see her banks failing—see her laborers starving, and murdering each other—see her machinery growing rusty from disuse—see her foundries empty—see her fires blown out—you can hear no sound of the anvil—you cannot catch the cracking sound of the shuttle or the loom—all is desert—all is destitution—all is want. And what a parliament has she selected at such a crisis! I do not deceive myself, when I see her people thronging to her socialist chapels, where doctrines repugnant to civilized humanity are inculcated. I cannot be so blind as to overlook the congregations of her chartists. I cannot but think of her torch and dagger meetings; I cannot but regard these things as ominous. (Hear, hear.)

"When I see her population rapidly diminishing—when I see her people convulsed—when I see them dying of starvation—when I see France regarding her with no very propitions eye—when I see the United States regarding her with no very propitions eye—when I see McLeod's case holding a dangerous aspect—when I see the frontier quest on unsettled—when I see proud England assailed from abroad, and her very howels torn out by internal dissension—when I see all this, do I-deceive myself when I look forward to no distant day, when I reland approaches the own independence?" Cheers. [O'Connell here describes things as he wishes them to be, not as they really are. His wicked tyranny is nearly over, and his maniac raving attests the strength and popularity of Earl de Grey's firm and judicious government of Ireland.—ED. Ch.]

"Mr. Peel whele of Sir Robert Peel, died on the 5th of Janu-

Mr. Peel, uncle of Sir Robert Peel, died on the 5th of January, very suddenly. His fortune is set down at two millions The Bishop of Chichester also died suddenly.

The Bishop of Ossory, lately declared a Lunatic, is also dead.
The English in the East.—A serious disturbance took place at the Italian theatre of Alexandria, on the 23rd Dec., during the representation of Della Lucia di Lammermoor, in consequence of a dispute between some Italians, who were vociferously applauding the prima donna, (Signora Polani), and some Englishmen, who wished to hear the performance. The Italians were severally punished, by the Englishmen's contractions of the second severally punished by the Englishmen's contractions. Italians were severely punished by the Englishmen's fists, and forced to fly. Ladies fainted, and the performance was concluded with the first act, every one having left the theatre.— The Mahometans who were present were much scandalized, and exclaimed, "Those are the Europeans, who have come here to civilize the Turks!" This affair produced an unpleasant result on the morning of the 26th ult. Dr. Grassi, accompa-

nied by M. Ceruti, the Sardinian consul-general, and a M. Clere, were walking on the square, when they were met by a Mr. Brooke, accompanied by some other Englishmen. Brooke, addressing the Doctor in Italian, asked him "If he had called him an ill-behaved person,"—to which the Doctor the face. M. Grassi placed his hand on his sabre, but M. Clere pone was carried. prevented him from using it. Mr. Brooke then snatched the sword from M. Clere, and broke it into pieces. M. Ceruti then Englishman replied that he was ready to give him satisfaction on the spot. The Italians then withdrew, and it was feated

that the Italians might, in their anger, use their daggers against The same distributor says, "I have found the Tract called The Country Parson's Visit to the House of Mourning, prove of great comfort to persons suffering under the loss Charybdis and some vessels at or near Carthagena, not drawn the Loss of the Englishmen.

House adjourned. Mr. Arndt again stepped up to Vineyard, and asked him to-retract, when Vineyard of falsehood. Mr. Arndt then struck at him, when Vineyard of falsehood. Mr. Arndt then struck at him, when Vineyard retreated a pace or two, drew his pistol, and shot him dead.

Dever to question any one on the subject of his religion, for two tion are singing the praises of God, the Minister removes to of friends." All the distributors concur in saying that however from any authentic source, but gathered from passengers of God, the Minister removes to of friends."

letter, because it was not written in Spanish, was treated with contempt, and the bearer with much huuteur. On the officer's return to the Charybdis, and reporting these circumstances to his commander, Lt. DeC. immediately entered the port, and when proceeding to an anchorage, he was fired into by the Commander's recommendately entered into by the when proceeding to an anchorage, he was fired into by the Commodore's vessel—a corvette—and the forestay of the Charbodis shot away. Lt. DeC. then took up a position, and however desperate such a proceeding may have appeared on his part, in so small a vessel, against so apparently overwhelming a force, he did not overrate the bravery of his little band, for after a short fight the corvette surrendered—the Commodore and twenty-five of his men having been killed. A brig and three schooners, that came to the assistance of the corvette surrendered. schooners, that came to the assistance of the corvette, were attacked in turn by the Charybdis: in five minutes after the C. brought her guns to bear on the brig, she was sunk, and the

schooners soon after surrendered!

The Charybdis carries but 3 guns, one long one amidships. and two caronades, and her full complement of officers and men

Whatever offences the Carthagenian government had received from Col. Gregg, (who it appears was shot immediately after Lieutenant DeCourcy's application for his release was made) and the other British subject whom they had imprisoned, and however informal the Consul's proceedings may prove to have been, nothing could justify the contempt of Lieut. DeCourcy's been, nothing could justify the confempt of Lieut. Decoursy's application, and the subsequent insult to the British flag by the Commodore, who, poor man, paid dearly for his temerity. We are told that Lieut. DeCourey intended to remain at Carthagena, with his prizes, till he hears from the admiral on the subject of their capture, &c."—N. Y. Courier and Inquirer.

From the New York Commercial Advertiser, March 1.

The packet ship Hendrik Hudson, Capt. Morgan, arrived this morning from London, via Portsmouth. We are indebted to Captain Morgan for London papers to the 17th of January inclusive. The ship sailed from Portsmouth on the 19th, but the morning being foggy, the boats which should have brought

the papers of the previous day, were not able to board her.

Captain Morgan states that his present passage is the one hundred and sixth that he has made across the Atlantic, and during the whole time he never before experienced such dread-ful weather as that between the 6th and 14th of February. Among the marriages in high life, the London papers

tion one that is shortly to take place between Adolphus, the reigning duke of Nassau, and the princess Maria Sophia Louisa, of Orange. The former was born in 1817, and the latter in The King of Prussia's present to his godson, the Prince of

Wales, according to the on dits in the first circles at Berlin, will be a splendid royal mantle, lined with ermine, decorated with the star of the Order of the Black Eagle, formed of brilliants do other jewels of the first water. Heavy falls of snow are not usual in the neighbourhood of

London; but they had one there on the 13th of January, which lasted six or seven hours. Out of the metropolis the now lay 10 inches deep, and where there were drifts the traveling was much impeded.

The meeting of Parliament was fixed for the 3rd of Februa-

ry. The usual notice to the supporters of the Ministry had been issued, requesting their punctual attendance.

The Times has broken ground on the Creole case—declaring the claim for restitution "the most audaciously untenable" it

possible to imagine.

ROYAL EXCHANGE.—Prince Albert laid the first stone of

the Royal Exchange, with great ceremonies, January 17th, and afterwards dined with the Lord Mayor.

The "Scottish Patriot," the Chartist paper in Glasgow, has sed to exist. Lord Ashburton had not sailed, but was expected to leave in

the course of the month of January.

Canada

DISTRICT COUNCILS.—The Governor-General has appointed the following persons District Clerks:—Ottawa, Donald Mc-Donald, (F.); Johnstown, James Jessup; Bathurst, Robert Moffat; Prince Edward, Thomas Moore; Midland, F. M. Hill; Victoria, Peter O'Reilly; Colborne, John Darcus; Home,

Hill; Victoria, Peter O'Reilly; Colborne, John Darcus; Home, John Elliott; Niagara, E. B. Raymond; Gore, E. C. Thomas; Brock, W. Lapenotiere; Talbot, F. T. Wilkes; London, J. B. Strathy; Western, John Cowan.

COURT OF CHANCERY.—We see by the Canada Gazette that the Governor-General has appointed the Chief Justice, the Vice Chancellor, and Judges Macaulay and Hagerman, "Commissioners to inquire into and regulate the practice of the Court of Chancery."

GORE BANK.—The rumours, hurtful to this Bank, seem without foundation. A Committee of the Toronto Board of Trade, and the Presidents and Cashiers of the Toronto Banks, express their "undiminished confidence in the Gore Bank, and their intention to continue to take its notes." The Hamilton

merchants have also passed resolutions in its favour.

THE COLONIST NEWSPAPER.—The "modest assurance" of the Colonist is almost proverbial; but in daring to hint that The Church originated the indepent and insulting modelies in health put forth against the Bishop and the Church of England, the Colonist has exceeded even its own habitual disregard of truth

and decency .- Toronto Herald. CORONER'S INQUEST .- Mr. Walton, the Coroner, denies the truth of the statements recently made in the Examiner, relative to the Inquest on Alexander Ballantyne, but very properly defers his reply until the trial of the parties implicated shall have taken place.

United States.

MURDER IN THE LEGISLATURE, WISCONSIN.

(From the N. Y. Commercial Advertiser.) [We copy a more detailed account of this affair from the

Southport Telegraph-it is contained in a letter from Madison Southport Telegraph—it is contained in a letter from Mauson of the 11th of February:—]

Our Capitol to-day witnessed a most tragical and heart-rending occurrence. Hon. C. P. Arndt, member of the council from Brown county, was shot on the floor of the Council by J. R. Vineyard, a member of the same body. The shot took immediate effect. Mr. Arndt uttered no sound—struggled none, but expired, within a very few minutes after he was shot. A deep and universal sorrow is felt. How can I picture the agony of his aged father, who was in the room and within a few

igony of his aged father, who was in the room and within a few feet of his son, when the event occurred? No words can tell the agony of soul with which his lamentations were uttered. And he is now plunged in the deepest grief, which no lapse of time can efface. The deceased left at his home, a short time since, a devoted wife and several lovely and promising children; a mother, aged, with the deepest affections centered upon her son; brothers and sisters, who felt all the affection that brothers and sisters could feel. I will state briefly the particulars connected with the matter.

A few days ago the nomination of Enos S. Baker for sheriff of Grant county came before the Council for its action. It was rejected-both of our Racine members voting for the rejection The next day a re-consideration of the vote was moved, and the motion for re-consideration was laid on the table, which left the matter open for action by the Council at any time. To-day it

Vineyard took a deep interest in the matter, as he wanted the appointment for his brother, and his brother would have got it, could Mr. Baker have been got out of the way; therefore when it became evident how the matter was going, he at once got into a passion, and made violent speeches, in which he denounced several members in no measured or courteous language. He finally moved that the nomination be postponed until Tuesday next, as he thought by that time he could prove charges against the moral character of Mr. Baker. Pending that question Mr. Arndt arose and hoped the nomi-

nation would not be postponed, for upon Mr. Vineyard's own testimony, previously given, Mr. Baker was an honest man. Vineyard, in violent language, pronounced the statement a falsehood. Of this Mr. Arndt took no notice, but continued his remarks. He was interrupted by Vineyard, who commenced talking. Mr. Arndt remarked if the gentleman would permit him he would explain; Vineyard was silenced, and Mr. Arndt went on to state that Vineyard had mentioned to him some rumours against the character of Baker, but stated that he himself did not believe them, and requested that nothing should be said about them. Vineyard had endorsed Baker's integrity replied, "It is true, because you disturbed public order in the theatre." Mr. Brooke then struck the Doctor with his fist on A motion was then made to adjourn, and by the voice it was

word from M. Clere, and broke it into pieces. M. Ceruti then leclared that he considered this a personal insult, when another stepped up to Vineyard, and some angry words passed between singlishman replied that he was ready to give him satisfaction. The Speaker called order, as the House had not yet adjourned; the sergeant-at-arms interposed, and the two men The ayes and noes were had, and the went to their seats. House adjourned. Mr. Arndt again stepped up to Vineyard,

Whatever the technicalities of the law may make of this, Whatever the technicalities of the faw may make of this, there is but one opinion here, and that is, that it is a case of wilful, deliberate and cowardly murder. Vineyard deliberately insulted Arndt by charging him with falsehood, whenhe knew in his own conscience that Arndt was felling the truth. Vineyard had his weapon loaded and concealed about his person; and an account of the control of t quick was his action, that it was thought he even had his pistol cocked before he drew it.

The verdict of the coroner's jury was in accordance with facts; "that the deceased came to his death by the discharge of a pistol in the hands of James R. Vineyard."

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY. Incorporated under an Act of the Third Session of the Eleventh Parliament of Upper Canada.

OFFICE, DUKE STREET, CITY OF TORONTO. A SSURANCE against Loss or Damage by Fire is granted by this Company at the usual rates of premium.

T. W. BIRCHALL,

A few Shares of the Stock of this Institution may still be had

THOMAS J. PRESTON. WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET,

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

West of England Broad Cloths, Cassimeres, Boeskins, &c. &c. Also—a selection of Superior Vestinos, all of which he is prepared to make up to order in the most fashionable manner and on moderate

terms.

Rise Cassocks, Clergymen's, and Queen's Counsels' GOWNS
Barristers' ROBES, &c. made on the shortest notice and in superior Style.
Toronto, August 3rd, 1841.

TORONTO AXE FACTORY,

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

Cutlery and Edge Tools of every description manufactured to order.

SAMUEL SHAW.

Toronto, October 6, 1841.

EXTENSIVE STOCK OF DRY GOODS, SELLING OFF.

THE Subscribers being about to discontinue the Retail Branch of their business, will commence this day, 1st March, to sell off their entire stock, comprising a large and varied assortment of STAPLE AND FANCY DRY GOODS, at very reduced prices, for cash only. This will afford an opportunity never yet met with to families wishing to supply themselves with articles of the best description in the above line at an immense saving; and the Trade generally will find that here they can purchase suitable Goods for the country at lower rates than they can be imported. The whole will be found well worthy the attention of the public.

J. L. PERRIN & Co.

J. L. PERRIN & Co.
No. 8, Wellington Buildings, King Street.

NEW STRAW BONNETS. JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations and most modern and approved shapes, comprising as complete an assortment, at as low prices as can be met with in the market, which will be found well worth the attention of town and country trade.

Toronto, March, 1842.

NEW GOODS.
THE LATEST IMPORTATIONS. ONE of the largest and cheapest stocks of every description of DRY GOODS ever imported for retail consumption by any establishment in Canada, is now offered for sale at

DEYKES & COMPANYS, KINGSTON, so small a rate of profit, that an extensive trade only could munerate.

Persons from the surrounding Districts, about to make their Winter stablishment, and inspect the Stock, which, for Variety and Cheapers, will be found unsurpassed by any House in North America.

Terms:—CASH ONLY, and NO SECOND PRICE.

SANFORD & LYNES,

WHOLESALE AND RETAIL GROCERS,

DEG to announce to the Public that they have LEASED thosa. Premises lately occupied by Messrs. ROSS & Co., and have laid in a well selected and choice Stock or Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for cash or approved credit.

Toronto, February 23, 1842.

Earthen, China, and Glassware Establishment,

No. 10, New City Buildings, NEARLY OFFOSITE THE ENGLISH CHURCH,

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

JOHN MULHOLLAND & Co.

Toronto. October 30, 1840.

GOVERNESS. An English Lady will be happy to meet with a situation as Governess in a family. She is fully competent to instruct her Pupils in the usual branches of an English Education, together with French, Music and Singing. Address (post-paid) to L. A., at H. & ROWSELL'S, King-street, Toronto, or Brock-street, Kings

EMPLOYMENT WANTED, BY A YOUNG MARRIED MAN, who writes a good hand, and is willing to make him elf generally useful. He is experienced in farming, and can undertake a situation where such knowledge would

DOCTOR SCOTT, ATE House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, 144, KING STREET, Three doors west of Yonge street.

Toronto, February 25, 1842.

34-3m

MRS. LENTON, LADY'S EXPERIENCED NURSE, DUTCHESS STREET, TORONTO. 34-41

February, 25, 1842. MR. SAXON, Attorney, &c.

179, KING STREET, TORONTO. March 3, 1842.

BIRTHS. At Kingston, on the 28th ultimo, Mrs. John S. Cartwright, of a son. At Vittoria, on the 20th ultimo, the lady of Dr. C. W. Covernton,

of a son.

At London, U. C., on the 2nd February, the lady of F. Cleverly, Ssq., Barrister-at-Law, of a son.

At Belleville, on the 1st instant, the lady of Edmund Murney, Esq., sarrister-at-Law, of a daughter.

At the Manor House, St. Anne de la Pérade, on the 21st ultimo, the lady of William Amherst Hale, Esq., of a daughter.

MARRIED. On the 4th January, at London, by the Rev. B. Cronyn, Mr. Alex. (cDonald, to Mary McKenzie, second daughter of D. McKenzie,

to the 4th January, at London, by the view B. Colonial, to Mary McKenzie, second daughter of D. McKenzie, Township of London.
t Picton, on the 23rd February, 1842, by the Rev. W. Macaulay, William Baker, of the Township of Kingston, and Miss Esther mingham, of the Township of Hallowell, both of the Society of

engs.

ly the Rev. J. Grier, A.M., Rector of Belleville, on the 16th ult.,

Alexander Thompson, of Sidney, to Miss Margaret Macklin, of

Cramahe.

At Richmond, C. W., on the 24th ultimo, by the Rev. J. Flood, James Hubbell, Esq., of Hubbell's Falls, Fitzroy, second son of Elnathan Hubbell, Esq., M.D., to Mary Eliza, second daughter of George Lyon, Esq., of Richmond, late Capt. in H. M.'s 100th Regiment. On the 20th ultimo, in Nisagara, by the Rev. Thomas Creen, Mr. John Powell Smith, of Burford, Brock District, to Miss Sarah Esther Whitney, of Townsend, in the same district. DIED.

In this city, on the 8th instant, Mr. John Laing, Deputy Collector o Customs at this port, aged 31 years. Mr. Laing was of English birth, and was much respected by a wide circle of acquaintances. His remains were interred on the 9th instant in the unintances. His remains were interred on the 9th instant in the drying ground of St. James's Cathedral, and, the deceased having een a zealous officer of St. Andrew's Lodge of Freemasons here, they sere followed to the grave by his brother Masons in full costume, and y a large concourse of respectable persons. The burial service was ead by the Rev. H. J. Grasett, and the choir (of which he had been a active and efficient member), performed a funeral hymn. Mr. aing was also an office-bearer of St. George's Socie y; and in all his stations, public and social, his early death is sincerely regretted.—

Foronto Herald.

Oronto Herald.

At Cobourg, on the 3rd instant, aged 9 years and 9 months, after a ping illness, Amelia, youngest child of Henry Ruttan, Esq., Sheriff of the Newcastle District.

At Cornwall, on the 2nd March, the lady of G. S. Jarvis, Esq.

LETTERS received during the week ending Friday, March 11th:-S. Lightburne, Esq. rem.; Rev. T. B. Fuller, rem.; F. W. Luard, S. Saq. rem.; Rev. J. Shortt, rem., W. S. Bridges, Esq. rem., 12 conths; Rev. C. Jackson, add. sub.; R. Murray, Esq. P. M., add. ub.; Rev. D. E. Blake, rem.; G. tanton, Esq. P. M., rem.; Rev. E. J. Boswell; J. White, Esq. P. M., Z.; E. H. L. rem.; Rev. W. Macaulay; Rev. A. N. Bethune, 2); Rev. R. Flood.

To Correspondents.—Ossoriensis, Catholic, and the Rev. R. Flood, next week; as also the short, but valuable, letter on Infant Baptism. We are much indebted to our various correspondents; but we shall be glad if, in matters that do not possess a general interest, they will study condensation and brevity. Will the sender of the Monkish Rhymes favour us with his name? We can insert nothing that comes anonymously. The propriety of this rule must be obvious to all. Our friends must have patience with us, for we sorely feel the want of room and cannot achieve impossibilities.

P. Valcrius Varro, Sub-Deacon of the same City; with Notes by a Country Parson.*

I have already given you, my beloved Varro, such a description of this elegant city of Nice, as my opportunities of observation have allowed me to furnish. To one whose life has been spent in so distant and rude a province of the empire as Spain, the beauty, wealth and splendor of these cities of the East seem almost like the imagery of some gorgeous dream. I have already sojourned here for the space of seven days, and yet my delight and admiration are as ardent as ever. The scene seems to grow upon me, as if by enchantment. Every day reveals new features of loveliness and grandeur where at first my eye only coldly rested, or was dazzled by the brilliant glare of the prospect. I dare not attempt to convey to you, in writing, my impressions of the city, for they are continually modified and enlarged. I must wait to speak of these, until I see you again. May God so favor our enterprise that our meeting may be a speedy one!

I must say something, however, of my own pleasant lodging on the borders of the lake Ascanius. Imagine a broad, beautiful sheet of water, the shores of which are cultivated with the most laborious industry, directed by the taste for which the inhabitants of these provinces have always been celebrated. The fair face of Nature in a region where Nature has been most lavish of her charms, has been wrought, by the hand of art, into a scene of the most exquisite loveliness. I am now sitting under my columned portico, enjoying, as I write, one of the most brilliant sunsets I ever beheld. Before me lies the lake, with scarcely a ripple upon its broad and glittering bosom, and the long soft lines of purple light that lie upon it in the distance, between the dark shadows of the mountains, seem like glorious avenues, leading away through gloom, to scenes fairer even than this. On either shore is a under contribution.

foolishness with God!"

which has so nobly wrought for the peace of the empire, ther, abundant in the results of her fruitfulness."; and laid broad and deep the foundation of its permanent prosperity, is now occupied with all its vast resources upon the holy enterprise of restoring peace to the Church, rent by the dangerous heresy of Arius. destinies, my Varro, are in store for us, if, with one | yet present with thee in spirit. heart and mind, we cling to "the faith once delivered this Council, I know not who can withstand him.

Athanasius has informed me that there are present in the city the pastors of three churches founded by from the beautiful bay, lying in front of the villa of the Apostles: Macarius, Bishop of Jerusalem; Eustathius, of Antioch, and his own Bishop Alexander, of Alexandria. He tells me also that the most distinguished ministers of God have come from every part of Europe, Asia and Africa. Here are Syrians and Cilicians, Phœnicians, Arabians and inhabitants of Palestine; Egyptians, Thebans, and Lybians, with others arriving from Mesopotamia. A Bishop from Persia is also present. Scythia, Pontus and Galatia, Pamphylia and Cappadocia, Asia and Phrygia have furnished representatives from these most able divines. as relaxations from the toils and cares of state. Yet rotes, and those who dwell at a vast distance beyond prompted by the love of his subjects: and on all such are worthy of our attention, but of whom, as they are Here also are Thracians, Macedonians, Achaians, Epithem. Hosius, our own beloved Bishop, as you know, is with them. The prelate of the imperial city, indeed, is absent on account of his advanced years, but his place is supplied by preshyters. Constantine alone, of all the princes who have ever lived, has woven so brilliant a crown as this, joined together by the bond enemies, and dedicated it to God his Saviour, in bringing together so great a Convention: an image, as it for thirty oarsmen, without interfering with the freewere, of the Apostolic Assembly.§

To-morrow, being the thirteenth of the kalends of July, is appointed for the solemn and public opening of this august assembly. The place of meeting is the central hall of the palace, which, by order of the central hall of the palace, which, by order of the central hall of the palace, which the purpose. Emperor, has been duly set in order for the purpose. This magnificent audience-room is ample enough to accommodate all who may come together, and is truly worthy of the holy use to which it has now been set apart. It is larger in itself than the whole of our

*From the Church Record.
† Athanasius says that the number of Bishops in attendance at the
Council of Nice was three hundred and eighteen.
† The celebrated Athanasius was then a deacon, and was present at
the Council, in attendance on his Bishop.
§ Quoted for substance from Eusebius, Vit. Const. liff. c. 7.

¶ The day for the meeting of the Council was fixed by the Emperor,
13 Kail. Jul. Paulinus and Julian, Coss—answering to 19th June,
395. Tillemont.

Letters of Lucius Comnenus, Acolyth of Corduba, to marble, and the lofty dome and sculptured ceiling are to whose service they are now devoted. The ample supported by three ranges of columns, wrought after decks are covered with the richest Babylonian carpets, the most majestic order of Grecian architecture, the and overhung by canopies of purple silk, adorned with Doric. As I lingered, at noon of day, in this vast chamber, I was lost in admiration at the mighty achievements of laborious man. What strength, what patient labor, what skill have been expended upon this noble work! Here are the marbles of Italy, wrought in, in the most beautiful harmony of shade, with the dark blocks of the Egyptian, and the grey sparkling granite of the East. Here are stones, delicately shaded, brought from every shore, and blended together in the rich and regular mosaic pavement. Here are statues, many of them master-pieces of the Grecian art, so thickly and yet so tastefully disposed about the walls and columns, that when you enter you can scarcely believe that the place is not peopled with a race of ously. With a rapid and graceful motion, the galleys not sin that exposed a guilty Sodom to the fury of heaven? brighter and more glorious beings than those which are now sweeping across the bay of Messala, and lo! What but the most fearful iniquity could have excited that ininhabit the world without. Here are heavy, drooping curtains of the rich silks of Persia, hung in many gorgeous folds around the openings of the dome and balconies, through which the sunlight streams like liquid gold, and which, when blown aside by the cool fresh breezes from the lake, are fragrant with all the spices of Arabia.

But the presence of the messenger warns me to close this epistle. To-morrow, if it please God, my Varro, I will resume my stylus, and I trust that I shall be able to give you a satisfactory history of this august and holy council, and of the proceedings, manners and daily life of those who are here assembled. Till then, farewell!

This letter is sent to you by the hands of the first messenger of the road to Cneius Pamphilius, Vice-Prefect of Spain.

LETTER II. I was obliged, my Varro, to conclude my last epistle in such haste, as prevented me from recalling to your mind a beautiful sentiment of St. Cyprian, of Carthage, over whose animated and fervid epistles to the circular line of marble villas, not one of which but Churches, we have so often lingered with delight in might have excited the admiration and envy of Cicero our pleasant study at Corduba. The passage was in his Tusculum. How graceful is this light Grecian forcibly presented to my mind to-day in my conference architecture! In comparison with these buildings, with the eloquent Athanasius, and the impression it our massive structures seem like frowning giants of the made was deepened by the lovely and brilliant scene north contrasted with the slight beautiful forms of the in the midst of which my letter was indited. Beholdathletæ in the Roman games. There is an air of ele- ing the lingering glories of the sunset, filling earth gance about them altogether wonderful to me, which and sky, I thought of the softening, humanizing light I cannot describe, which cannot be described. To be of that "sun of righteousness" whose morning effulappreciated it must be seen. Imagine around each of gence now seems to pervade the whole earth. As a these edifices a garden adorned with every variety of proof of this, I have already mentioned the presence flowers and precious shrubs, overhung by the dark of Catholic Bishops from every country, united in one green foliage of trees for which we have no name, and faith, and acknowledging one Divine head, as the cenfor which forests of almost every clime have been laid tre of their unity, and the source of their authority. As it was in the days of Cyprian, since whose time But I must not detain you upon these matters of so almost a hundred years have rolled away,* as it was you some idea of the appearance of some of the printrifling importance in comparison with the great object from the beginning, even so do we now behold it. Each cipal personages of the group on the deck of the of my visit to this city. Every day, my dear Varro, Church united under its Bishop, and all united in the imperial barge. witnesses the arrival of a throng of ecclesiastics, from one Catholic and Apostolic body, of which Christ is every portion of the Catholic Church, brought together the head and ruler.† "The Episcopate," says Cypby the call of our most Christian Emperor, whom may rian, "is one, it is a whole, in which each enjoys full whose military salute he has just returned. He bears God preserve! There are now upwards of three hun- possession. The Church is likewise one, though she in every feature the impress of greatness, for his perdred holy Bishops† assembled within the city walls, be spread abroad, and multiplies with the increase of son as well as his mind has been enriched by nature and the number is constantly increasing. These are her progeny: even as the sun has rays many, but one attended by a vast concourse of the inferior clergy of light; and the tree boughs many, yet its strength is in his strongly marked countenance, in which beauty every grade. A considerable number of lay persons one, seated in the deep-lodged root; and as when and majesty are blended, we recognize one worthy to also from various cities and territories, have come to- many streams flow down from one source, though a gether, among whom are some of the best teachers of multiplicity of waters seems to be diffused from the philosophy, and many professors of the dialectic art, bountifulness of the overflowing abundance, unity is who have assembled, according to the licentious mur- preserved in the source itself. Part a ray of the sun murs of profane tongues, to assist the Bishops in their | from its orb, and its unity forbids this division of light: work. As if these venerable fathers needed the assis- break a branch from a tree-once broken, it can bud tance of that "wisdom of the world" which "is no more: cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with Our munificent Emperor has provided most richly the light of the Lord, puts forth her rays through the for the support and accommodation of this large body | whole world, with yet one light, which is spread upon of the clergy during their attendance upon the Coun- all places, while its unity is not infringed. She stretches cil. The stream of bounty which is flowing around forth her branches over the universal earth in the robes of some summer cloud, I think I can trace much of us is worthy of the throne of the Cæsars even in these of plenty, and pours abroad her bountiful and onward its most glorious days. The same grand intellect streams—yet there is one head, one source, one mo-

Such, my Varro, is the glorious sentiment, which the rare beauty of the scene recalled to me this evening beside the waters of the Bithynian Ascanius. I know that thou wilt indulge the luxury of the same the nursing-fathers of the Church? What brilliant friend, who, though absent from thee in the body, is

Two hours have not yet elapsed since the departure to the saints." God hath made bare his holy arm in of the messenger, and I am yet laboring at the pleasant sight of all the nations, and the kingdoms of this toil of these letters. Since then, indeed, I have sufworld have become the kingdoms of our Lord and of fered a most delightful interruption, which has induced his Christ. Would that you could have heard the dis- me to send another epistle so speedily upon the heels course entertained yesternight, on this soul-stirring of the preceding, provided I can finish it by the dim of Alexandria, whose eloquent and fervent words are lamp that swings in the portico. But I cannot sleep even yet sounding in my ears. Truly, it seemed to without first telling you somewhat of the pageant me while listening to him, as if the mind and voice of which is now proceeding upon the lake. Not being Paul were there! How powerful is the divine word aware that this evening had been chosen by the officers on his lips. If he shall be permitted to say aught in of the imperial household for an excursion, you may imagine the surprise and pleasure with which I beheld four noble barges, destined for this service, issuing the patrician Messala. These barges (galleys, in all warfare) he has caused to be transported to this place then, I forbear further remark. by great labor, from his princely establishment at enjoy here the same pleasure to which they have been the son of Constantia. His brow, to an observing his youth, and he affects not these pleasures, except occasions he blends the majesty of the hero Emperor, with the graceful ease of the patrician, and the dignified and benevolent condescensions of the father of

his people. The barges, in their construction and arrangements, are every way worthy of the taste and wealth of Mes- who has just arrived within. Till to-morrow, then, of peace, as a suitable acknowledgment of gratitude sala, of whom, as you recollect, my lord Hosius has my Varro, farewell! to Heaven for the victories vouchsafed him over his often spoken to us. They are constructed for five banks of oars, arranged in the quincunx, allowing space dom of each other, in their operations. The decora-

* Thaseius Cæcilius Cyprianus, born about the year 200. Convert-

cil of Nice he was represented in his absence, by two presbyters. He possessed no pre-eminence or any exclusive privileges. Bossuet has indeed attempted to prove from Gelasius Cyzicenus, that Hosius was one of the legates of the Roman prelate—but the testimony, unsupported by other writers, is of no value.

‡ Cyprian, translated by the Rev. Charles Thornton, in the Library of the Fathers, Oxford, 1839.

§ The Spanish city of Corduba. (now Cordova) was situated in the

f the Fathers, Oxford, 1839.

§ The Spanish city of Corduba, (now Cordova) was situated in the rovince of Bætica, on the Guadalquiver.

∥ The title of Patrician, originally confined to the families who unld date their origin from the foundation of the city, and extended a some others created by Cæsar, Augustus, Claudius, and Vespasian om the Senate, was more largely bestowed by Constantine, and contrad as a personal distinction upon provincial as well as Roman tizens.—Zosimus.

⑤ This was a citic generally assessed to the Pitcher.

This was a title generally accorded to the Bishops of the Catholic Church. Thus a letter of Eusebius of Nicomedia, begins: "To my Lord Paulinus, Eusebius, greeting, in the Lord," etc.

Cathedral at Corduba. The walls are of polished tions are such as to accord with the majesty of him, stained the infant earth with a brother's blood. Who can congems, and supported by slender columns and rings of profligacy, as in the forcible language of the prophet, to "grieve gold. A chair for the Emperor, in appearance and splendor resembling a throne, occupies the hinder deck of the principal vessel; and around this are could have induced him to pour out the vials of his wrath, in placed couches for the imperial household, of the most costly materials and exquisite finish.*

The embarkation took place about an hour ago, and, as I write, I can discern the gleaming cross which surmounts the labarum in the distance, as if returning: and my ear can catch the faint melodies of the flutes, to which the oarsmen keep time-the notes occasionally overpowered by the stirring peal of the trumpet, in despair at the moment of attack, which sharpened those Roto which the rocks and green hills beyond, echo joy-

the purple signal-lights representing a crown support- dignation which rolled in torrents of fire and brimstone through ed by the sword, and surmounted by the cross, are its streets? Was it not sin that caused the anguish of the Son displayed from the upper gallery of the patrician villa. of God, that cast woes and foes around him, and pierced him And now I hear, chanted by many voices, the beautiful little Greek hymn Eis Epilychnia, always sung by Christians in the East, when the lamps are first lighted in the evening.

Mid the balmy close of day:
While the twilight fades away;
Ere the stars with trembling gleam
Cast their image on the stream,
Be our praise to thee address'd
Father, Son, and Spirit blest.

As we watch the evening light
Softly melting into night,
As the kindled lamp-light falls,
Brighly on the chamber walls,
Emblum faint of light divine,
God is heaven, the praise be thine!

HI.
Theein glorious hymns we praise;
Voic∢and heart to thee we raise;
Thouwilt hear our feeble hymn
Mid the songs of Cherubim,
Ever olling round thy throne,
GreatJehovah, Three in one.

IV.
Bountous Lord of heavenly light
Shineapon our mortal night.
Son o God! our soul's life-giver,
From he death of sin deliver
Lyththeliden orbits we sing Us, the children, while we sing, Praise thee, eternal king.

How richly the sounds, mellowed by distance, swell over the blue waters, till the whole earth seems vocal with praise. The far and feeble echoes of the mountains, rendered more distant and more feeble as the barges advance towards me, seem almost like spiritvoices answeringin chorus. And now the signal lights are displayed in rapid succession from every villa on the lake, till its entire surface seems studded with brilliant points.

They are here—the barges sweep gracefully to the shore, and during the few moments of preparation necessary to theirdebarkation, let me endeavor to give

Constantine hasrisen from his seat, and stands gazing upon the band of the chosen fifty on the shore. sway the sceptre of the Cæsars, and destined, as we believe, to advance the glory of the empire to a position of prosperity and greatness, far beyond any which she has hitherto occupied. How graceful his deportment, as he bends to point out some object worthy of notice to the Lady Constantia beside him-her countenance rendered more touchingly beautiful by the fresh sorrows of her widowhood. In that dark melancholy eye, whose glances ever since the death of her husband, have seemed as if beaming through tears. like the subdued light of the sun, irradiating the bosom

His laurels are newly won, indeed, but none the less bright; for the bravery and skill of this youth, in forcing the passage of the Hellespont, so obstinately defended by the fleet of Licinius, have caused his name to be associated with that of the Emperor in the plaudits of his eastern subjects. Evil tongues have vilely insinuated, that the Emperor is envious of the favor which his son has obtained, and on this theme, with one Athanasius, a deacon of the Church light of the closing day, not much relieved by the account forbears to raise him to the rank of Augustus; and indeed, confines him almost a prisoner at the Court, while upon Constantius, his younger brother, has been bestowed, the government of the Gallic provinces. Surely, my Varro, this cannot be. The large and generous mind of the Emperor could never entertain such unworthy sentiments—yet the Cæsar Crispus is not content with his position of ignoble ease, for he longs for the sphere of action to which he says that his talents and prowess entitle him. But I shall doubtbut the name and customary appointments of naval less have occasion to mention him again, and until

At his side, seemingly forgetful of every thing but Nicomedia; so that the Emperor and the Court may the standard which he bears, is the Cæsar Licinius, accustomed on the waters of the Bosphorus and the eye, bears premature marks of care, and his eye is Golden Horn, and on the wide bosom of the Propontis. anxiously thoughtful in its expression. Promising son Constantine as you well know, is a man of war from of an ill-fated sire, may his destiny be happy, and his life free from turmoil and intrigue!

There are many other personages in that group now he is ever ready to mingle in them, when they are descending, amidst peals of music, to the shore, who chiefly ecclesiastics, I shall write to you on some other occasion. The Empress Fausta, is, I understand, confined to the palace by a sudden attack of sickness. which accounts for her absence on this occasion.

I am summoned to the presence of the Bishop,

* The reader may gain some idea of the vessels here alluded to from lutarch, in Marc Anton.
† The labarum or sacred standard of Constantine, of which more

† The labarum or sacred standard of Constantine, of which more hereafter.

‡ The author is aware that the above is a very feeble and a very liberal translation of the little hymn alluded to. Basil says, that it was a custom of the early-Christians to return thanks to the three persons of the Godhead by name, when the lamps were lighted in the evening. The words of the hymn are given at full length, from the Alexandriam MSS, by Usher Diatrib de Symbolis, p. 35. They may be found in Heber's Bampton Lectures [Note 9 to Lecture II.] who adds—"the beauty and devotional spirit of this little hymn, render it well worthy of being better known!" The author thinks that the sense at least has not been perverted in the version, however the beauty of the original may have been marred.

§ Licinius, the rival and the foe of Constantine, who had married Constantia, sister of the Emperor, was subdued and put to death in the previous year, A. D. 325.

The Garner.

imbibed their sinful propensities. The principle on which his scriptural character, lawful establishment, and general excel-

template the character of sin, and not tremble at the thought of giving it currency by example? Behold its contagion, extending even faster than the human race, rising into such awful the Almighty at his heart" that he had created man. What but wickedness the most aggravated and insulting to Jehovah, that devastating flood which swept away "the world of the ungodly." Sin was the parent of mischief to the Jews. It prompted them to those frequent murmurs, those repeated dolatries and rebellions, which incurred the vengeance of God, which he punished with the severest scourges. It was this Toronto, February 5, 1842. that drove them away in painful captivity. It was this that gave dismaying fury to their enemies, which overwhelmed them man swords by which they were levelled to the dust. Was it with the arrows of death? Was it not the burthen of our sins, which in the abundance of his mercy he consented to take, that oppressed his soul? Did not these expose him to the wrath of divine justice, and suspend him in ignominious death upon the cross? In short, do we not see that sin is the parent of all the mischief we witness in the world? What but this spreads the earth with misery? Is it not this that unsheathes the sword of war, that strews the fields with the mangled bodies of our fellow-men, that encrimsons rivers with their blood, that fills the world with widows, and drives unnumbered orphans crying through the land? Is it not sin that robs the mother of comfort, by polluting the mind and destroying the virtue and peace of a child? Is it not sin that dissolves the tie of connubial happiness in the bowl of intemperance? Does not sin enkindle in the human bosom the fires of passion? What but this is it that awakens the tormenting fury of anger, the desire of revenge and blood? What but this lights up the lurid flame of envy? What but this excites the unhallowed propensities of lust? What but this arouses the numerous bickerings, the tales of calumny, the sneers of malevolence, by which the peace of society is perpetually disturbed, by which domestic tranquillity is destroyed, by which the Christian name is polluted; which unfits us for the exercises of religion here, and for the presence of God hereafter? Sin, deep rankling in the human heart, is the moving cause, the main-spring of all our sorrows. All our anguish in misfortune, all our pangs in sickness, all the untoward events of life which embitter our peace, must be ascribed to the sin which holds dominion in our bosoms.-Rev. Dr. Rudd.

THE HOLINESS OF GOD.

What an awful idea of the holiness of God have we in the leath of Jesus! The vengeance of God was centred in the posom of his Son: what an awful consideration this to the sinner, who is committing the worst of all suicides, the suicide of his immortal soul! "Have I," the Lord might say to such, "wreaked the fury of my vengeance on my own Son, and shall you without repentance escape, you who still continue in open rebellion against me?" Salvation and holiness are synonimous. Rev. W. Howels.

RELIANCE UPON PROVIDENCE.

To make our reliance upon Providence both pious and raional, we should, in every great enterprize we take in hand, repare all things, with that care, diligence and activity, as if here were no such thing as Providence for us to depend upon: and again, when we have done all this, we should as wholly and humbly rely upon it, as if we had made no such preparation at all. And this is a rule of practice, which will never fail; or shame any, who shall venture all that they have or are upon it: for as a man, by exerting his utmost force in any action or business, has all that human strength can do for him therein; so in the next place, by quitting his confidence in the same, and placing it only in God, he is sure of all that Omnipotence can do in his behalf .- Dr. South.

THE JESTER.

A common jester, one who is sent for to company to make sport, acts a part much below the character of a man, or a sorrow already endured, much of sorrow yet anticipated. Christian: for jesting, though it may be an innocent di-The glance is a timid, trembling one, as if it dared version, can never be an honest employment; it will not bear not look into the future, and yet dared not return into being made a profession; and, therefore, when men make it on Paste Blacking in Tin Boxes, 33 inches diameter by 1 their business, it must needs be an unlawful calling; and At her side is Crispus, the young and gallant Cæsar, the jester will be exposed to the threatening of the text, to be whom all hearts love, whom all lips praise. At once called into judgment for every "idle word" he speaks. And the friend and pupil of Lactantius, the most eloquent if you again set before you the dignity and character of a Truly the words of prophecy have received their fulfilment, and the "kings of the earth" have become less for thine own sake, than in sympathy with thy himself laughed at. "I said of laughter, it is mad," says the wise king of Israel. This only difference there is, and let the jester have the benefit of it, the madman's folly and extravagance proceed from misfortune, the jester's from choice: and this choice will render him accountable for his extravagancies; and whether he has not the best title to apply the condemnation of the text to himself, you must judge from what has been said. His talent certainly lies in "idle words," and therefore | 32-3 m. he falls under the letter of the text, "that every idle word that men shall speak, they shall give account thereof in the day of judgment." His business is poor and sordid; he serves to no other purpose in the world than, like the fool in the great house, to make sport; and whether in this he sustains the character of a disciple of Christ, let all who have learnt Christ judge.-Bishop Sherlock.

CATECHISING.

If you be seers of Christ's Flock, do as Jacob did, that thriving shepherd, look well to your sheep when they are in conceiving. What colour and tincture you give them in that hint, you shall know them by it for many years after. Never look that that man should profit at a sermon, whom you have never seasoned in the principles of Christianity. A sermon (saith St. Cyril) is a good thing, but not so conditioned as a Catechism. Some lessons, forgotten in the one, are but loose stones in a wall, which may be fastened again upon a second opportunity: but ignorance in those principles is a certain great stone mislaid in the foundation, which hazards the ruin of the whole building. And again says that Father, the erecting of a Christian is like the planting of a tree; if you give it not earth and rooting at the first, you can never repair it with watering and pruning. Catechism, as St. Basil calls it, is the preparing colours, wherein you must dip the people, without the which, for all your sermons, you shall never find them purple in grain, but pale and wan as long as they live: as ill-grounded colours use to do, ever and anon staining, fading, and decaying. I will conclude this point with an observation of that grave divine Jo. Gerson, in a sermon of his which I find also in a little book of Peter de Aliaco, De Reformatione Ecclesiæ: "If ever you will reform this Church of men, you must begin with that Church of children."-Archbishop Williams.

INCONSISTENT CHURCHMEN. It is almost as sad to see persons halting between two opinions,

as to see them choosing at once the wrong one. How often may we hear men praying, in the morning, to be delivered from schism, that is, needless separation from the Church; and see them, in the evening, running into the very mischief from which they be sought deliverance, hastening to a meeting-house, where schism is taught and practised. If they are conscientious Dissenters, why do they come to Church? If conscientious Churchmen, why do they go to a meeting-house? Or, if as some say, it matters not, as far as doctrine is concerned, to which they The very first son of these guilty parents [Adam and Eve] go, what is there on the other side to weigh egainst the antiquity, father acted, instigated Cain to that inhuman deed, which lence of the Church of England?-Rev. W. Pridden.

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A. V. BROWN, M.D. SURGEON DENTIST, KING STREET.

ONE DOOR EAST COMMERCIAL BANK. Toronto, December 31, 1841. WANTED.

STUDENT in the profession of Dental Surgery, by
A. V. BROWN, M.D.
Surgeon Dentist.

Toronto, December 31, 1841. DR. PRIMROSE,

(Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, Toronto, 7th August, 1841. FASHIONABLE TAILORING ESTABLISHMENT,

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And King Street, KINGSTON, (opposite Bryce & Co's.) REDUCED PRICES!!

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

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

By Clergymen's and Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841.

J. E. PELL, FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME

MAKER. Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms.

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

Toronto, Sept. 18, 1841.

REMOVAL. JOSEPH WILSON.

UPHOLSTERER AND CABINET MAKER. CINCERELY thankful for the liberal patronage he has received, desires to acquaint his friends and the public that he has now Removed into his New Brick Premises, corner of Yonge and Trance Streets, (directly opposite his old residence), where he has atted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, and hopes, by strict attention to the manufacturing of his goods and lopes, to still merit the kind support he has heretofore received, and charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledge by him.

by him.

Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the hortest notice. Window and Bed Draperies, and Cornices, of sescriptions, made and fitted up to the latest fashions with neatnest and dispatch.

Toronto, Nov. 1, 1841

BRITISH SADDLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO,
AND STORE STREET, KINGSTON.

LEXANDER DIXON respectfully informs the Mill tary and Gentry of Canada, that he is always supplied of merior assortment of Saddlery, Harness, Whips, imported direct from the best Houses in Great Britain, and

FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the est English Leather, by very superior workmen.

OWEN, MILLER & MILLS, Coach Builders, King Street, Tronto, and Store Street, Kingston. All Carriages built order warranted twelve months. Old Carriages taken in exchange N.B.-Sleighs of every description built to order.

BLACKING, BLACKING, IVORY BLACK, WATER-PROOF PASTE; BLUE & BLACK WRITING INKS, &C. &C.

THE Subscriber begs to return his sincere thanks to the public for their liberal support since his commencement in business, and as a proof of his gratitude he has determined to lower his price for the above article, 20 per cent. The great increase lately experiently at the demand for his **Blacking** having anabled him to enlarge business, he now offers his manufactures to Merchants and Shopkey business, he now offers his rers at the following prices:

Oil Paste Blacking in Tin Boxes, 3 inches diameter by } deep, per gross.

Oil Paste Blacking in penny cakes, in Boxes containing 1½ gross each, at 7s. per gross.

Water Proof Paste, per gross.

Liquid Blacking—quarts, per doz.

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ders by Post, in accordance with the above terms, punctul

Tea, Wine, and Spirit Warehouse.

No. 197, KING STREET, TORONTO.

THE Subscribers having now completed their extensive WINT STOCK of Groceries, Wines, and Spirits, offer for Sale the under mentioned articles, which having been purchased on the most favolable terms in the best European and American Markets, they can officiently recommend to the attention of City and Country Storekeeps 200 hids Porto Rico and Cuba Sugars, 30 hids Longon Refined Sugars,

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

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

HOME DISTRICT GRAMMAR SCHOOL THIS Institution will be re-opened, after the Christmas recommended on Monday, the 3rd of January, 1842.

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

M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841. THE PHENIX FIRE ASSURANCE COM-

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

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LONDON CAPITAL, ONE MILLION, STERLING.

(Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent.

No. 8, Chewett's Buildings, Toronto.

STATUTES OF CANADA. C OPIES of the Statutes passed in the late Session of the Provincial Parliament, for sale by

H. & W. ROWSELL, Toronto,

February 16th, 1842. February 16th, 1842.

IS published for the Managing Committee, by H. & W. ROW. SELL, Toronto, every Saturday.

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