## Cbt Cburth.

Volume V.]
TORONTO, CANADA, SATURDAY, AUGUST 28, 1841.

|  |  |  |  | I answer: in some it does; but this is not its natural Ionsequence. You need not be superstitious; you neednove no wrong idea of God, by going to church. Indeed no wrong idea of God, by |
| :---: | :---: | :---: | :---: | :---: |
| (From The British Magazine.)LINES WRITTEN IN AN OLD CATHEDRALLIBRARY. |  |  |  |  |
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| Over the cloister's eastern aisleStretches fair the reverend pile ; |  |  |  |  |
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| Saints and martyrs half divine; By desk and chain, in seemly row |  |  |  |  |
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| On missal and on gradual; While, through the open casement shewn <br> And to finer distance thrown, |  |  |  |  |
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| Groves and gardens meet the eye |  |  |  |  |
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| Just theard, the fountain's ceaseless flow, Ere it clips the pulace walls, Emblem of Gods's gifts to man. |  |  |  |  |
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| Within-without,-all things combine <br> For day-dreams of the olden time. <br> And before the mental eye Holy forms pass wavering by, |  |  |  |  |
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| Holy forms pass wavering by,- Holy forms that here have trod <br> Their daily path, and walked with God. |  |  |  |  |
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| The church's champion, learning's pride, Martyred father, holiest man, Laud, our England's Cyprian. |  |  |  |  |
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| led by the deep-voiced bell, ing round the holy fane, |  |  |  |  |
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|  | conceiving that sound faith and sincere piety are the es semats ofremit <br>  |  |  |  |
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| $\begin{aligned} & \text { THE MOST REVEREND WILLIAM HOWLEY, D.D. } \\ & \text { ARCHBISHOP OF CANTERBURY. } \\ & \text { (From The CFurch Magazine.) } \end{aligned}$ |  |  |  |  |
|  | $\begin{aligned} & \text { cessarily partakes of human imperfection, affords the best } \\ & \text { security which can be devised by the wisdom of man } \\ & \text { against the vicissitudes of events, the alternations of zeal, } \\ & \text { and the fluetuations of opinion. If the preceding state- } \end{aligned}$ |  |  |  |
|  | ments have any foundation in facts; io boint machina-tions of infidels and sectaries, assisted by the indiscretion |  |  |  |
| This venerable personage is the only son of the Rev. William Howley, D.D. Vicar of Bistoris Sutton and <br>  later vilage on the 12 th of July, in the year 1765 . In- tending him for the holy ofice of the ministry in the <br>  age, to the eeliebrated d choool or winchester, where, under the direction of that acoom गished scholar and poet, the The direction of that accomplished scholar and poet, the Rev. Joseh Warton, D.D., he laid the foundation of those hion |  |  | aple, |  |
|  |  | country, but of every nation wherever the aposititade andders, the primitive goverment, and the emplite purity of the faith, or even the name of the English branch of the Catholic Church of Christ has become known |  | Den ${ }^{\text {doubless the doetrine we preach is sufficient }}$ |
|  | What his Lordshii here foretold of a "promiscuousmultitude of confederated sectaries, filled with" "the spirit |  |  |  |
|  |  |  | dent empyreal brightness and purity of evangelicaltruths. Her religious performances, her holy offices, |  |
|  |  | on the practice of devotion. (From "Letters from a Tutor to his Pupils," by theRev. W. Jones, of Nayland.) |  |  |
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|  |  | Though I take this serious subject, I shall write neither ermon nor a lecture to you. Your own experience wil |  |  |
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|  |  |  | never had such a flourishing time for number of students,civility of conversation, and eminence in all parts oflearning, as when the influence of his power and govern-gent did direct their studies. ment did direct their studies. |  |
|  |  |  |  |  in but the Methodists? Did we ever teach you so?-This is a downright device of the devil, to lead you and |
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|  | bishea Church, which hat then been reeanty incorpo- |  |  | This is a downright device of the devil, to lead you and your family into irreligion. You say, perhaps I can spend an hour or two at home more profitably, in reading the |
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|  | making in that important business. "It would be a fatamistake to imagine," his Lordship proceeded, "that even | it is |  |  |
|  |  |  | My intento is ito exhort hose who are already m |  |
|  |  |  | her Public Worship. This I shall attempt, First, by enquiring into the principal intentions of <br> First, by enquiring into the porshin: and secondly, by answering the objec |  |
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| promoted from the divinity enair of ${ }^{\text {ax- }}$ |  |  | 1. What are the prinicipal intentions of Public Worship? kiod hass ortained it to impress on the minds of man. | This is not an hour for retirement, and private devotion. |
| -T |  |  |  | with the multitude, with the voice of joy and praise, with a multitude who keep holy day,-Psal. xlii. 4. Go thou to the altar of God, unto God, thy exceeding jor,-Psal. xliii 4. |
| the Revererend and was appointed for the conseceration of |  |  |  |  |
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|  | of duty, by all the inducements of charity, are engaged |  |  |  |
|  |  | (e) |  | reward $\begin{aligned} & \text { red } \\ & \text { Inded, breatren, how can we honestly give yon }\end{aligned}$ |
| the consecration of a Christian Bishop to the sacred office. |  | hypocrisy is avoided, then it is to be feared the duty would be practiced in hypocrisy; and what an opinion must h |  |  |
|  |  |  | Gospel: both as the Scriptures are read in the vulgar tongue and as the Common Prayer contains the doctrine |  |
| to thesess the Prinecseses ungustand and Maty prooed |  | be praf his on thorater, who has reason to think, that the fact of prayer in him must be taken for an act ot |  | did not mean to turn any man from the worslip or doctrine |
| lerbury, Dr. Maaners sutton, and his lady, reecived the royal p per |  | pray to God to make him beter, he must then suppose himself to be past grace, and given over to a reprobate | upt minds, who may at any time officiate as ministers, have it not in theipure Word of God By public worship likewise, God intended to impress | you to turn from your sins, to have the true Church of Eng-land Faith, a sure trust and confidence that through themerits of Christ, your sins are forgiven, and you are |
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|  |  | mind, which is a dreadful prospect. Whatever the general reason of it may be, the fact is | By publice worshic plikemise, God intended to impress the minds of men with a reard for the Sabbath, which, the minds of men with a regard for the Sabbath, which were it not for this, would, by the greater part, be totally |  |
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THE CHURCH
TORONTO, SATURDAY, AUGUST 28, 1841 .




 Burial Ground, at the town of So. Cather ine's, and
indacted the Rev. A. F. Alkisson to the Rectory of that place. The Church of St. George, which is a sulstant and



 Directors of the Welland Canal, $-a$ gentleman whose
enterroise, intelligencec, and ligh character, point hin
 the labourers on the Cuana, a majority of whom are
Irish Protestants,, a class of men


 subscription for the purciase of a set of Comimunion
Plate
We mot unfernelly coneratulate Mr. Alkinson




 On Thursdy the 19th, his Lorddhip consecrate
G Geore's Chapel, at the layge and tloursthing vil

 somely fited up by him, is now eonstitued a Chape
of Ease to the Parish Churches of Chipera an
ond

 the inscription, deposited in a cavity of the corner-
stone; together with a few coins of the present reign, and d late number of The Church; all contained in botle hermeticically sealed:-








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stone was completete, real and gid gratifying prooiss of the
 tional subseriptions. This exlibition of good feeling
towards our CCurch is the more precious and worthy
of notice from the e iricumstance, that the Rev. G . M.



 impressions, and combining with his zeala a judicious adap.
lation of conduct to the circumstances of a new conn-
tater
 chaurchesin in the Towship of Louth, of which that
juut commenced at Jordan is one. Mr. Arnstrong, -who seems fully alive to the
utility of the press, and whiose assistance in our tractprititing schemess we are happy to acknowledge, -had
procured several copies of the Hymus and Prayers

poetry, were sung, we are told, in a very pleasing and
appopriate manner. Tpropriate manaer. Mr. Graset returned to Toronto
Thithop and
ont evening of Saturday the 2 st. His L.ordslip,
ho vho preachediat all the places which he visititd,de
 Nieapara District and with the hoppitable audr
fil welcome, which every where awaited limit

 ality wich, on such an oceation, will devolve upoun
the Churchmen of Toronto. The entire numbero of officiating Clergymen in this
Diocese is $\begin{aligned} & \text { ninetyy } \\ & \text { and of of these almost all }\end{aligned}$ are expect.
 their reppective friends, but there must be beveral who
have few or no acquaiutance in the city. Should


 that he was never happier than when extending hos-
pitality to the Clergy. Such a trait of character inleed dhould be common to every Churchman on a
variety of grounds. As ambassadors of God, the
 ing with it, and perhaps establish in some familiest
neglected labit of morning and evening devotion From holding converse with them, we become ac-
quainted with the state of our country parishes, and the dififulties and encouragements which hatend thi
uraral pastor. The commanion of Livino SNuits is is

 and religious matetrs, and besides charyying away with
them echerening recollection of the respect and kind-


 faints under the weight of his labours, but litle of
this salurury and Clhisistian communion can be carriced
 people. In this respect we would willingy yee e the
beautiful patterne exibibeted in the Vicar of Whaeffed




 orrds their teachers, and that they have failed in on on bospitality.
The gratifection derived by us from the iereasaing supporwick, would alone induce us to take a strong
Brusw
interest in in the ecelesiastical affairs of that loyal Pro
 Cnlist our sympathices. Wiust we are enabled to an.






We hank the correspondent who brought the abov
nder our notice, and shall be glad to find his exan
under our notice, and shall be blad to find dis exam
ple more enerarly folowed bo bor Candian firend
Our paper ought to be a record of every ecclesisticielt
Our paper ought to be re record of every ecctesisisitac
oceurrenece in the Provininec:
but if any hing of interes


## Lechsiasicical be antended wace with the best effect in England, and Canad?

When the future historian of this part of God
Church is in quest of material for his sious labour where, but in this journal, will he expect to find al which wille enable him tot trace our progress, and per-
petuate the names of our departed worthices? To the Clesge especially we would commend these obserra-
tions, with the repated expression of our convicion that no department of this journal is of of mo mect value
to the Canadian Clurech, as sata ar regras its welfre ssan Establishment, than that of Canadian Ecclesis.

Our hast number contained an extract from the
Rev.T.J. Ruwselfs Sermons on the Lort's Pracuer This series of discourses, written under the pressure


 his parish, which, although containing 35,000 inhabil
tants, and in a 1 locality such as dissent generally
 ing-house. Mr. Rowsell is brother to our worthy
publishers, and it will be pereieved that they have
announced his ittle work for sale.

## The Montreal Guzecte, with that gentlemanly and



 He proof of true liberality of feeling, and as at it fford So the opportunity e epressing the inpor to pun our We have also obserced, with some satisfaction, thal

 We have ta acknowlegge, with hhanks, the Twenty-fire
Anual Report of the Quichec Diocesain Comitic Anual Report of the Qucbec Dioceasan Cominitc
f the Societ for promoting Clristan Knowledge.

The treatunen of Mr. Gallego, a coloured person


 heir constitutional axiom, all men are born free arn ondictat lew on board a British steamert is
whit more reprechensible than the sumbission

The following is all that we can learn respecting
Mr. Mclood:



 Jomrzal of Commeree, very emphatically expresses the
national feeling, in the remark that the deceison of the
 We have to thank some Members of Parlinment fion
copics of Bills, and other Parlianentary doeunent

## Conadian Cerclesiastital Intelligence.





## Civil Intelligence.














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| Canada, whose services have been discontinued.SALARIES. |  |  |  |  |  |  |
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| Gaster in Chancery.....................Gentleman Usher of the Black RodSergeant at Arms |  |  |  |  |  | W00LLEN DRAPER AN |
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| and eight days after its close, at $£ 45$ |  |  |  |  |  |  |
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|  |  |  |  | Tole |  | MARRIED.At Elmbank, Etobicoke, on the 16th instant, by the Rev,Phillips, D. D. -Thomas Hawkins, Esq., of Whissonset, in |
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$\xlongequal{\text { A Ekercen of oxs of tre wonkixa cimgar }}$ THE REV. JOHN BOLD, A.B.

 them fully of all they would have to suffer for his sake,
for their minds were not prepared for the disocory.
And it is well that the tincere and zealous, but too And it is well that the sincere and zealous, but too
sanguine candidate for the sacred office, ,oes not fore-
see how different may be his portion from what he had see how different may
formerly anticipated:
He is prepared, indeed, to encounter difficulties
he expects to meet with opposition on the part of th he expects to meet with opposition on the part of the
wicked or contentious; he is prepared to be urujustly spoken against, yea, to have even his good spoken evi
of; against railing, and calumny, and persecution, , mise of his Saviour, Blessed are ye when men shal revile you and persecute you, and speak all manner of evil against you, falsely, for my sake. But there is
another thing for which he is frequently not so well another thing for which he is frequently not so well
prepared, and which ie is quite as iikely to encounter, and that is, neglect: with high hopes and expectations,
he enters a a laboure in Gods vineyard; he has
good talents, well cultivated; has literary tastes, and his has entered deeply into the study of Biblical criticism; and he not unfairly hopes to attain, ere long, a station
of extended usefulness. But such a person may, during the whole or greater portion of his life, be called
to take the oversight of some rural parish, where $h$ meets with none capable of estimating his abilities or
affording him pleasant society; where, without the 0 which he has been accustomed, he is preclude from pursuing those studies on which he formerl
hoped to found a well-earned reputation. Should this paper meet the eye of any so situated, and who
feel, perhaps keenly, their secluded state, let them
read the memoirs of that excellent man whose name tands at the head of this article, and let them learn cheerful submission to the will of God, who choose
io every one of us the bounds of our habitations. for every one of us the bounds of our habitations.
The Rev. John Bold was born at Leicester, in 1679 ,
别 and was the descendant of a respectable family, nearly
related to the Wigleys of Scraptoft, of which one branch represented the borough of Leicester in par
liament, and another sat for the city of Worcester. His early progress in learning was so great, that, a,
the age of fifteen, he was matriculated at St. John' College, Cambriage; he was B.A. at the age of nin teen; but being somew, stratene engaged in teaching
he retired to Hinckley, where he
a small endowed school at the "liberal" salary of $£ 10$ per annum.
In May,

Bishop of Lincoln, who was so well James Gardiner, Bishop or fricieoncy in sacred learn-
pleased with Mr. Bold'
ing, that he determined to make him his chaplain; but ing, that he determined to make hinn his chappain, bu
death prevented the good bishop from fulliling his
intention. The curacy to which he was ordained was Stoney Stanton, a secluded village in Leicestershire,
about four or five miles from Hinekley. His stipend was $£ 30$ a year, which was never increased; and his
whole property, on entering the parish, consisted in
"his for being select than extensive." "Here," continues
his biographer, "remote from polished and literary adorn, he never cast any longing, lingering looks be
hind, but girded up the loins of his mind for diligen service in his narrow sphere." It will possibly be a
matter of some interest to know how this good man
contrived to exist on what must even in those days have been a very narrow income.
have been a very narrow income.
On his frrst entrance to his cure, marked out for
himself a plan of living, which he continued to observ himself a plan of living, which he continued to observe
for the space of fifty years. At first he paid $\& 8$ for
board and lodging at a farmer's house ; this was afterboard and lodging at a farmer s house; ttis was after
wards increased to $£ 12$; and ultinately, to $£ 16$ pe $\underset{\text { From }}{\text { annui. }}$
From the remainder of his income he gave away $£ 5$
in charity, and laid by $£ 5$ for his declining years, or in charity, and laid by $£ 5$ for his declining years, or
for more permanent acts of benerolence. This left him $£ 6$ per annum for clothes and other incidental
expenses, and yet he had great regard to personal expenses, and yet he had greal regard eo personal
neatness and propriety. He alwass wore a gown and
bands, and appeared always attired in the same decent but plain manner, into whatever company he went
"His daily fare consisted of water gruel for his break-
" fast; a plate from the farmer's table, with whom he boarded, supplied his dinner; after his ont, lenuury;
pint of ale, of his own brewing, was his onik
he took no tea, and his supper was on milk pottage In the winter, he read and wrote by the farmer's fire-
In After leading this simple life for more than forty years, advancing age began io duties; but his annual
full disharge of his public dul
savings of $£ \Sigma$, which had been put out to interest, enabled him to secure the services of a coadjutor du-
ring the last six years of his life. He divided his little stipend with a clergyman holding a small property in
the parish, making up the edeficiency from his savings,
On Oct. 29th, 1751, at the age of seventy-three, he departed this life for a better; and bequeathed to the
farmer with whom he had lodged $£ 100$, another $£ 100$ to some of his relatives, and $£ 40$, to be placed out at
interest, for the benefit of the poor of his parish, and for an annual se
and discipline.
him as a parish priest. How uncongenial soeve migat at irst have appeared his situation, he had not
held his curacy a twelvemonth before he formed the resolution of remaining there for life as a living sacrifice for the benefit of his flock, and with a view of
making his example and doctrine the more striking and effective, by his permia.
in one and the same place.
(1.) With respect to the public duties of his church,
he commenced the business of the Sunday on the $S$ aturday evening, by pubiicly instructing the children on
the parish in the elements of religion. the parish in the elements of religion. He had tw
full services on Sunday, a service daily during Lent.
and on every Wednesday and Friday and festival and on every edeanesay and thiday and
throughout the year:-
If any were absent from the duty of the churc lowing morning if if they were sick, to administer the
consolation of his prayers; or, otherwise, to admonish consolation of his prayers; or, otherwise, to admonish
them of their duty. This is beyond doubt the mos painful, difificult, and delicate part of the ministeria
office; yet in the divine word it is bound upon the ministry by such sanctions, no less than the loss . their own souls if neglected, and also by the ordinatio
vows of priests in our own Church, that public or pr vate admonition, or both, as circumstances require,
must be given by the ministers of religion if they eithe regard their duty or their own future salvation."
(2.) With regard to his more private and friendl (2.) With regard to his m
intercourse with his flock:-

## et

"His disposition was social, though restrained by a
self-denial necessary to his character. When he went self-denial necessary to his character. When he went
abroad upon hisp pastora visit, he would rarely if ever
accept a courtesy beyond a pipe, and after a a short but abroad upon his pastoral visits, he would rarely if ever
accept a courtesy beyond a pipe, and after a ahort but
civil visit would retire; but as the poor were pleased with his company at the christening of a child, he
would sometimes accept an invitation to partake of
their humble fare in order to augment their pleasures, their humble fare in order to augment their pleasures,
and leave a present in money fully adequate to his and leave a present in money fully adequate to his
entertaiment. And if the respect of any parishioner
sent him anything better than his usual fare for his sent him anything better than his usual fare for his
tathe, he would give tit for the common use of the fa-
mily in which he resided. In this manner he mainmily in which he resided. In this manaer he main-
tained that independency of character apd self-denial which is necessary to the proper discharge of the mi-
nisterial office." (3.) Let us now contemplate the effects of these
diligent and self-denying labours. "'I have often,' siident and self-denying labours. 1 . have often,
san to me, [Mr. Nickolls, his biographer and suceessor, after some interval,] 'at the ringing of again.' And another aged man said, 'Ab, Sir, that
was a fine team I drove when I was young; but, Sir henever the church bell rang at three o' clock on Sato come to Mr. Bold to be catechised, and then wen back again to plough.. From the same account it
appears, that for many years after the decease of this
excellent pastor, the parish was distinguished for
loyalty order, sobriety, and a devout attendance on he public services of the church.
Having thus contemplated the character of this worthy man, what is particularly worthy of note i, hitle knowledge, of little talent, labouring and passing his life among people of his own class, (as has been
and is the case with many very worthy men, especially the northern counties; ; but Mr. Bold was a man
ho might reasonably and naturally have looked for a more prominent sphere of duty.
He was a learned man, a close
was particularly well read in the fathers and the earlier English theologians.
He was an elegant write He was an elegant writer; his style is thought t , He was also gifted with the graces of n impressive, an eloguent preacher, yet was he conis humble parishioners in the ways of ell leadin is humble parishioners in the ways of godliness.
He refused preferment when it was offered to him (as it was by the Wigley family,) but chose to live
and die in the station in which it appeared to him he could best promote the interests of Christ's Church.
He wrote several tracts, which He wrote several tracts, which were (and may be
now) on the list of the Society for Promoting Crris-
ian Knowledge. They are all upon the subject hich was always nearest bis heart, a frequent an evout attendance on the worship of God.
His admirer and biographer, Mr. Nickolls, has en inscription, "Let me die the death of the righteous and let my last end be like his;" and with one more "When I first came to reside here, the good woma attended me, and placed me in his bed, and in a roon
he occupied. After airing the bed she retired, but he occupied. After airing the bed she retired, bu
presently returned with a hassock, which placing by
the bed-side, she said, 'Sir, this is the hassock M Bold used to kneel upon. 1 .essed saint ! thy porerty and humi-
by his knes.
ity are changed to durable riches and glory, thy life ranscends my power of imitation; and yet, propter
amorem, quod te imitari aveo. May divine grace, no considering my unworthiness, but the worthiness
him who was our conmmon Master, make my latte nemory because thou didst so entirely love him; have guarded thy remains from profanation because
they are to be raised in glory; I hope to repose by hee, and when I depart, may it please the divin o smile on me trembling, and assist me to your blessed -British Magazine.
EXECUTION OF MARIE ANTOINETTE, QUEEN
OF FRANCE, IN 1793.
On the 14 tho October, the Queen was brought before
te Revolutionary rribunal. An immense crowd assem

$\begin{array}{ll}\text { at } & \begin{array}{l}\text { Many } \\ \text { the } \\ \text { the }\end{array} \\ \text { to }\end{array}$

## demo When with bowin



 was then had to the testimony of other witnesses; the
monsters Hebert and Simon were examined, and depeosed
that the Dauphin had informed them that he had ben
initited inth into improper practies by his mother ; the


 she was condemned.
At four in the meliev that the soul which has been quickened by living


 | Toronto netober 30, 1840. |
| :--- |
| NEW STATIONERY WAREHOUSE, |
| No. 137, King Street, |

 BNan















 Toronto, July 10,1841 . H. \& W. ROWSELL, KING STREET, TORONTO














we are conversant with scenes and objects, to glorious and too
boundess to bedefititela aprehended now a sense that the
day-spring from on high hath visted us, and that the ligh
which cheers us on our path, will shine more and more unto
wherect day. It is this anticipation of eternity which give
the perfect day. It in this anticipation of eternity which gives
to the pleasures that good men taste their peecliar character;


## in some echool of wisdom, may always collect her thoughts and engage in prayer, reading, and all other pious exercises.- And as those, who dwell in the wilderness, are molested by no

 one, so she, being always within her house, enjopeth a perpetualpence. And should she be obliged to go forth, she hath n cause to be disquieted; for the woman needeth only to go
the Church and to the baths. For the most part she sitteth order his mind, drive away his seleess and troublesome thought departing with the good, which he hath learnt in the bosom or and prudent woman, nand to mould his mind as she pleaseth. Neither friends, nor teachers, nor princes, can have so great
power as the counsel of the wife; for in her counsel is delight

heing herself so much beloved. And I could name to you min | heing herseif so much beloved. And I conld name to you many |
| :--- |
| hardened and wild men, who have thus been softened. She | the keeper of his sayings and his seerete, of his goings out

him, as the head slould be with the body.-St. Clrysostom.
the Apostonicat pysastr.

From one root, even from our Lord's own powerful word, "As
my Father sent me, so sen I you," He has cused to spring a
progeny that is older in lineage and descent, more direct and demonstrable in succession, and incomparably wider in extee of spread,
Wherera rightiluly ordained bishop can be found, there is a
direct descendant of the twelve whom our Lord chose to repree sent himself, the one great apostle of the Father, and to bear
lis name and authoritt throgh every age, to every clime.
Wherever the sun shines on earth, their sway has been extended Wherever the sun shines on earth, their sway has been ettenge
Dy nasties have itien and sunk in darkness, while their long ex tended line has gone on, in unbroken self-perpetuation. Wave
affer wave of barbarisn and devastation has rolled over East and West, and srept away learning, wealth, arts and civiliza
tion, but has broen in poweress ragings upon the rcck of tho Curen's polity. Empires which are even yet the whron, and
der-Ninevel, and Bablon, and the Medo-Perian throno an extent, than this dynasty of the Galiliean fishermen has proved
Even now, in what remotest nook of earth is it not self-prop gated? Australasia, an empire but of yesterday, and Hindostan
with its semingl eternal temples and changeless institutions
equally witness the presence and the triumplis of suceessors o the A postles bearing into the eserert and to the crowded Bazaa
the eame pure form of doctrine and worship that we profess The Andes and the Himalay, old $A$ tlas and Caucasass, the
and the Indus, and the $A$ mazon, have been crosed by bishor quests. Among us, the Episecppacy is now flourishing in a ing breath of that Spirit which erst made, in the Valley
Vision, the dry bones live.-Bp. Whittingham, (of Maryland. Alvertisements.



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Hivinud
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