

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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## Poetry.

### THE LANGUAGE OF FLOWERS.

NO. III.—PRIMROSES.

There is not a leaf that waves upon a tree, or a flower that blossoms under its shade, but speaks the genius of the true Poet of the greatness or the goodness of God;—of his greatness from the enlivened diversity and splendour of all the beauties of external nature, and of his goodness by the nice adaptation of these to the existence and comfort of the countless tribes of animated creatures to whom they furnish shade or support. From all these the Philosopher, by a laborious examination, and complicated reasoning, proves the existence and the attributes of God; but the Poet sees the same truths by intuition. His eye "glances from heaven to earth, from earth to heaven," and wherever that glance falls it kindles as with a divine ray the holiness of nature. In the brightness of that divine ray the septic can neither see nor exist. His province is only to grope in the dark, and, as Burke beautifully says, the whole of his boasted doubtings are "spun from the brains of men of cold hearts and muddy understandings."—The chill of the heart has paralyzed the reason.

G. Withers sung of old to his Muse:—  
Her divine skill taught me this,  
That from every thing I saw  
I could some instruction draw,  
And raise pleasure to the height  
Through the meanest object's sight.  
By the murmur of a spring,  
Or the least breeze's rustling;  
By a daisy whose leaves spread  
Slut when Titan goes to bed;  
Or a shady bush or tree;  
She could more infuse in me  
Than all nature's beauties can  
In some other wiser man.  
To the eye of the common observer the Evening Primrose seems to be nothing more than a pretty flower which blooms at night: the philosopher discovers that its fragrant juices are the delicately prepared food for tribes of insects whose dance is only under the twinkling stars or glancing moon; but to the Poet this little flower breathes a further lesson, and tells of the silence of night as a fitting time when we should unfold to God the blossoms of our soul, and pray for an abundant supply of the spiritual dew of heaven.

THE EVENING PRIMROSE.  
"The sun his latest ray has shed,  
The wild bird to his nest has sped,  
And buds which to the day-beam spread  
Their brightest glow,  
Incline the dew-bespinked head  
In slumber now."  
"Then why art thou lone vigils keeping  
Pale flower, when all beside are sleeping?  
Are not the same soft zephyrs sweeping  
Each slender stem,  
And the same opiate dew-drops steeping  
Both thee and them?"  
"Eve is my noon.—At this still hour,  
When softly sleeps each sister flower,  
Sole watcher of the dusky bowyer  
I joy to be;  
And, conscious, feel the pale moon shower  
Her light on me."  
"Soon as meek evening veils the sky,  
And wildly fresh her breeze flits by,  
And on my heart the dew-drops lie,  
I feel to live;  
And what of mine is fragrant  
I freely give."  
"Say thou, who thus dost question me,  
Wouldst thou from earth's dull cares be free?  
O listen and I'll console thee,  
Wisely to shun  
Tumult, and glare, and vanity  
As I have done."  
"Enter thy closet, shut the door,  
And heavenward let thy spirit soar;  
Then softer dew than bathes the flower  
On thee shall rest,  
And beams which sun nor moon can pour  
Illume thy breast."  
From this let us pass to the common Primrose of the fields and gardens of Britain, and which, with very little trouble, will endure all the extremes of a Canadian climate. To the common passer-by it appears simply as described by Wordsworth in his somewhat hackneyed lines,

A primrose by a river's brim,  
A yellow primrose was to him,  
And it was nothing more.  
But, to the mind of the Poet, few flowers are full of so many and such holy imaginings. It talks to him of God and of the mysterious operations of his wisdom in more languages than the industry of man has yet collated, and with a secretness which belongs to no human voice.  
Thus did Herrick—who was born about 1590—converse with Primroses filled with morning dew,  
Why do ye weep, sweet babes?—can tears  
Speak grief in you,  
Who were but born  
Just as the modest morn  
Teemed her refreshing dew?  
Alas, you have not known that shower  
That moves a flower;  
Nor felt the unkind  
Breath of a blasting wind,  
Nor are ye worn with years;  
Or warped as we  
Who think it strange to see  
Such pretty flowers, like to orphans young,  
Speaking by tears before they have a tongue.  
Speak whimp'ring younglings, and make known  
The reason why  
Ye droop and weep;  
Is it for want of sleep  
Or childish lullaby?  
Or that ye have not seen as yet  
The violet?  
Or brought a kiss  
From that sweetheart to this?  
No, no, this sorrow, shewna  
By your tears shed  
Would have this lecture read:  
"That things of greatest, so of meanest worth,  
Conceived with grief are, and with tears brought forth."  
I have not room for my next conversation with the Primrose, and therefore conclude this paper with a solemn breathing appropriate to the season, the author of which is to me unknown.  
THE SUMMER'S GONE.  
The summer's gone—and every flower  
That waved its beauties to the sun,  
Has bloomed its brief but lovely hour,  
Has shed its fragrance—and is gone.  
The summer's gone—and many a hope  
Has budded with the early spring,  
Has seen its blossoms brightly open  
To wither like a blighted thing!  
The summer's gone—and many an eye,  
That brightly shone, in tears is shrouded—  
And hearts that loved us—withered lie,  
Or worse than this, by coldness clouded.  
The summer's gone—but soon again;  
Shall blish and breathe upon the air,  
The enamoured flower, and paint the green,  
But those I loved shall not be there.

## THE NESTORIANS.\*

[That portion of this interesting people east of the Kurdish mountains, it is well known have resisted the influence of the Romish Church, to which the western branch has yielded. The following interesting information respecting the former, is condensed from the letters of the missionary of the A. B. C. F. Missions, dated Dornah, where a mission has for several years existed. It is the professed object of this mission, to instruct the Nestorians without any change in their church government.—See *Mis. Herald*, Dec.]

A NESTORIAN PRIEST IN AFFLICTION.—"One of the priests, who had resided at the mission as an assistant, stated, after the decease of his wife, 'that often, on waking in the night, he had found that his wife had risen, and retired for prayer; and, on asking her why she had risen, she would reply that thoughts of God came over her with such deep solemnity, that she could not sleep, and felt constrained to rise and pray; and when he interrogated her why she had not awaked him that he might rise and pray with her, she would reply that she often enjoyed prayer most when alone.' With the amount of spiritual knowledge (continues the missionary,) which many of the Nestorians possess, their attachment to the Bible and to the Christian religion, and the serious devotional habits of some of them, I cannot help hoping that there may be here and there a praying Simeon and Anna among this interesting people, even now 'waiting for the consolation of Israel.'—Subsequently, the same priest was visited, when his brother, a pupil of the mission seminary, was near his end. 'The family were weeping by the bedside, and the priest, while wiping the tears from his own eyes, said to them, 'Do not weep, but give glory to God.'—He appeared calm, and, though melted with grief, was still resigned. How is Elias? I inquired. 'Elias has done with this world,' said the priest. Does he know that he is dying? I inquired. 'Yes,' answered the priest, 'he has just been praying, and committing his soul to the Lord.' Elias recognised me. I asked him whether he had hope in Christ, and he answered me in a broken, faltering manner, 'By the strength of God I hope in Christ.' The priest proceeded to state that he had conversed much with him, and that Elias had said that he had no worthiness of his own to recommend him, but trusted simply in Christ, and, confiding in him, he was not afraid to die. The priest's appearance was deeply interesting. He solemnly warned his family, and others who were present, 'to be also ready, and heed the voice of God in the scene before them. There was, in this instance, none of the noisy, frantic grief which is often witnessed at the dying bed in these countries; there was deep sorrow, but also solemnity and stillness. I never felt more grateful for the precious hopes and consolations of the gospel, than while standing by that death bed, and witnessing their soothing, sustaining influence on the afflicted priest.'

FUNERAL.—"A large assembly collected in the church-yard, where the funeral service was read. It was simple, but solemn and impressive. One part in particular, where the Bishop took his stand upon the grave after it was filled, and repeated 'Farewell, my brother, until the resurrection,' was affecting beyond description. After the funeral, on my making some inquiries relative to the funeral service, priest Abraham proposed we should translate it into the spoken language of the people, that the people may be benefitted by hearing it.

"Two of the patriarch's brothers, one of them his designated successor, the same who visited us three years ago, are now with us. They have intimated a wish to enter the service of our mission. Would our means enable us to employ them, they might render us important aid, and might themselves become thus prepared to be efficient missionaries to their countrymen among the mountains.

"Our Nestorian priests have just been in to console with us, (on occasion of repeated afflictions in the mission families.) They deeply feel for us in our bereavement, and it is truly soothing to our feelings to witness their deep sympathy, and yet more to listen to the healing solaces of the holy scriptures, tenderly and pertinently administered to us by Nestorian Christians. I happened to be sitting with a Bible in my hands, when the priests came in, 'From that book draw consolation,' said priest Dunka, and then proceeded to quote from it several precious promises, in his own language.

"Soon after the priests left my room, one of the Nestorian Bishops came in to console with us. Among other things, he remarked, 'true, it was your only son and child, but that, too, was God's only Son with whom the Father parted that he might come into this world and die for us.'

"Mar Gabriel visited us, to tender us his condolence in our bereavement. Deacon Badel, the teacher of our girl's school, accompanied him for the same purpose.—Among other things, in the course of our conversation, I reminded him of the declaration of Christ, that where our treasures are there will our hearts be also; and suggested that the Lord is, perhaps, taking our treasures (our little children) to himself, that he may draw our hearts after them.—'What an interesting, precious thought,' exclaimed the Deacon, 'I will repeat that in our church to our people, that the afflicted among them may be comforted in their bereavements, and benefitted by them.'"

"In a conversation with two priests residing at the mission, 'both appeared deeply solemn. John said he often felt afraid to go to sleep at night, lest he should awake in eternity, and in the world of despair. The priest expressed the hope that he is pardoned through the merits of Christ and washed in his blood; though he added, that in view of his remaining depravity and sins, he hoped with distrust and trembling; but that it was his unceasing prayer, that God would prepare him to live to his glory, and die in peace. The external conduct of this priest is entirely correct, his character extremely amiable, his deportment habitually serious, and his conscience apparently very tender.—His solicitude and efforts for the improvement and salvation of his family and people, are also very interesting. He has recently introduced family worship in his own household, probably a solitary instance of the kind among the Nestorians; and he is indefatigable, though discreet, in his efforts to instruct and reform his people.'

FUNERAL SERVICES.—"The religious services at the grave, on the occasion of interment, are interesting, and not tediously long. To-day the sexton and others were preparing the grave; it was not quite ready when the corpse reached the spot. Priest Dunka translated from the book containing their funeral services, (Oneeda) a

few pages into the vulgar language. The matter was in general excellent, and the language and figures were vivid, and often very striking. Among other figures were the following; I give but a meagre skeleton of those I mention. 'Death is a cup of which all must taste. The Saviour said, if it be possible let this cup pass from me; yet thy will be done. He tasted it, and took from it the poignancy of its bitterness. We must all taste it. And let us too, say, when this bitter cup is presented to us, in the removal of dear friends, thy will, O Lord, be done. Adam, where is he? He tasted this cup. Abel, the righteous, where is he? He tasted this cup.' Thus the enumeration proceeded through the catalogue of patriarchs, prophets, and worthies, in the same simple and primitive style, in which Peter enumerated them on the day of pentecost. Stephen, in his vindication, and Paul, in adducing instances of eminent faith, in his epistle to the Hebrews. They had tasted this cup. So had proud and mighty kings and nobles. 'Where are they?' It was repeatedly interrogated; and the reply as often, 'This grave furnishes the answer.'

"Death was also styled a bridge, over which all must pass, the figure being expanded in the same manner as the above. I was particularly interested to hear it insisted, in this connexion, that we must repent and receive Christ as our Saviour, before crossing this bridge, there being no repentance that will avail us beyond it; and delay to repent being perilous in the extreme, as life is uncertain.

"Finally, 'The earth at the resurrection, for the dead will rise, when Christ shall come in his chariot to judgment, then the earth, the common mother of all flesh, from whose womb all spring, and to whose womb all must return, will present her offspring, the graves opening upon her ample bosom to the Redeemer and Judge, who will select from among them the righteous and take them with him to his kingdom, and send the wicked to their own place, in the world of perdition.'

"Seldom do the people hear these services, or any part of them, in any but an unknown tongue."

The following prayer was prepared by one of the priests, to be used in the Mission Seminary.  
'O Lord God, our Father who art in Heaven, listen to our voice, and accept our prayers and our supplications, and let our petitions come up before thee.—Let thy mercy be upon us, for we are sinners and guilty before thee; but do thou forgive us our sins and pass by our iniquities; for, for us thou didst come to this world and endure crucifixion, and pain, and anguish, and railing, and mocking, and spitting in the face, and death, that thou mightest deliver us from the blindness of sin. O Christ, thou lover of the penitent, have mercy on us. O thou good Physician, heal our wounds and wipe away the filth of our sins; for thou knowest the misery of our nature, that if thy mercy help us not we are lost forever. But come thou to our help. Deliver us from the wicked deceiver, for by day and by night, at all times, every hour, he casts his nets, his snares, and his traps, that he may take us in them. But save thou us from his hands. Have compassion, have mercy on us.'

'O Lord Jesus Christ, do thou send peace into the midst of our bishops, priests, deacons, and scholars, and our young men and little children, that they may be united in love and friendship, and the harmony of peace; for we are all brethren in Christ; that there may not be wrong, deceit, quarrelling, and division in the midst of us; but that thy pleasure may be with us. O, thou Creator of the heights and the depths, have thou mercy upon us. Send thou the Holy Spirit to dwell in our hearts, that he may purify and remove from within us all the stains of our iniquities, and may teach us the words of life, that we may read and learn the instructions of Christ, and find salvation to our souls unto eternal life.'

'O Lord, bless this assembly, small and great, that the knowledge of thy word may increase within us, and bless the people among whom we dwell. O Lord, help those who preach thy word, that they may be blessed and abound in thy love and thy favor to the end. And together we would ascribe glory to the Father, to the Son, and to the Holy Ghost, forever and ever.—Amen.'

"Received a visit from Mar Sleeva, the Bishop of Gavvar, a district in the mountains. He is a sprightly, fine-looking man; but though a bishop, he is unable to read, save that he can chaunt his prayers in the ancient Syriac, without knowing their meaning. I expressed my regret to priest Dunka, that any of their bishops should be found in such a predicament. 'We have worse bishops than Mar Sleeva among the mountains,' said the priest; meaning that there are those who are still more ignorant.

"Priest Dunka gave a history of his own case to illustrate the difficulty of learning to read in the mountain districts. His father was not pleased with his attempting to learn, and told him he must become a shepherd. With such feelings, his father was always offended, if he saw him have his psalter in his hands, and would take it roughly from him, and give his head a box, and tell him to go and look after his flock. In his ardent desire to learn, however, he could not abandon the undertaking; and he conceived the idea of studying by himself as he watched the sheep among the wild Kurdish mountains; and accordingly he used to take his psalter, secretly under his garment day by day, and when fairly out of the view of any one, studied it while keeping the flock, until he had committed the whole of the psalms to memory and learned to spell the words. With such a foundation, he continued to improve all his opportunities to learn until he became educated and was ordained as a priest.

"Mar Sleeva states that there are now but few Nestorians in Gavvar, which is reckoned the finest and most fertile district among the Kurdish mountains. The Nestorians were formerly numerous in that district, but they have been so often plundered and overrun by the Kurds, who seem to be increasing in number and in power, that only a small remnant of the Christians is now left."

At the earnest solicitation of the priests, and with the approbation of three bishops, public worship was on one occasion held in a Nestorian Church in which the missionaries addressed the audience. 'About forty or fifty natives assembled and listened in perfect silence, and with very encouraging attention, to an exposition of a few verses from the fifth of Matthew. The two priests of the city, and deacon Badel took part in the exercise, all adding something in confirmation of what was said. Mark Yousof, (one of the Bishops) also was present, and spoke as follows, 'Until now you have

heard no preaching, and not knowing your duty, you had no sin; but now you hear, and God will require it of you. Will you then say, 'we have not heard?' Will you call to witness that sun and the moon, these walls, and this church, and say, 'we have not heard?'

"The more I become acquainted with the Nestorian Church, the more deeply I am impressed with the idea that it is spiritual death, rather than error in theological belief, which is their calamity. Many human and childish traditions, both written and oral, are indeed prevalent among them; and some of these doctrines of men they have introduced into their forms of worship. In general, however, their liturgy is composed of unexceptionable and excellent matter. The charge of heresy on the subject of Christ's character has been so violently thrown upon them, ever since the days of Nestorius, by the Catholics and other sects of oriental Christians, that suspicion in relation to their orthodoxy on that momentous subject may naturally be felt also in Protestant Christendom. I am satisfied, however, that the Nestorians are sound in the faith on this point. I was reminded particularly on this subject, this morning, in glancing at their religious creed, which they always repeat at the close of their worship. It is what they recognize as the Nicene creed, and accords very nearly with that venerable document as it has been handed down to us. As the churches in America may be interested to know just the form and matter of this creed of the Nestorians, I send you below a literal translation of it, as it occurs in their liturgy in the ancient Syriac, and is always repeated by them at the close of their religious exercises, which is at least twice every day. I send the translation of it with the caption prefixed, in the precise form in which it occurs in the Nestorian liturgy, viz:—

NESTORIAN CREED.—"The Creed which was composed by three hundred and eighteen Holy Fathers, who were assembled at Nice, a City of Bythina, in the time of King Constantine the Pious. The occasion of their assembling was on account of Arius, the infidel accused.

"We believe in one God, the Father Almighty, creator of all things which are visible and invisible.

"And in our Lord Jesus Christ, the Son of God, the only begotten, the first born of every creature, who was begotten of his Father before all worlds, and was not created; the true God of the true God; of the same substance with the Father, by whose hands the worlds were made and all things were created: who for us men, and for our salvation, descended from heaven, and was incarnated by the Holy Ghost, and became man, and was conceived and born of the Virgin Mary, and suffered and was crucified, in the days of Pontius Pilate, and died and was buried and rose on the third day, according to the Scriptures, and ascended into heaven and sitteth on the right hand of his Father, and is again to come to judge the living and the dead.

"And we believe in one Holy Spirit, the Spirit of truth, who proceeded from the Father, the Spirit that giveth life.

"And in one holy, apostolic, catholic church.

"We acknowledge one baptism for the remission of sins; and the resurrection of the body, and the life everlasting."

"This creed being regarded by them as the summary of their religious belief, and being so often repeated by the Nestorians, cannot fail, of course, to exert a strong influence on their religious views and feelings; and its correctness is a strong indication that, as above suggested, it is the quickening spirit, and not innovations of doctrines or of forms, that is needed in this fallen church, for its renovation and salvation.

"Received an urgent request from the priests and principal men of Geog-Tapa, that we should translate, or cause to be translated, the Nestorian liturgy, which is now in the ancient Syriac, a dead language, into their vernacular tongue. I recommended to the applicants to confer with their bishop on the subject. This request is particularly interesting, as it indicates a strong hankering, in both ecclesiastics and people, for religious knowledge and light. Priests Dunka and Abraham, in presenting the application, to enforce it, quoted the language of Paul to the Corinthians, 'Yet in the Church I had rather speak five words with my understanding, that by my voice I may teach others also, than ten thousand with an unknown tongue,' &c."

## THE ONE CATHOLIC AND APOSTOLIC CHURCH.

From Grestley's "Portrait of an English Churchman."

"Sing to the LORD—it is not shed in vain,  
The blood of martyrs! from his freshening rain  
High springs the Church, like some fount-shedding palm;  
The nations crowd beneath its branching shadow."

MILMAN.  
"One and the same through all advancing time."

LYRA APOSTOLICA.

The kindness of Mr. Herbert's manner quite won upon the heart of Arthur Ridley, while the instructiveness of his conversation, and the clearness with which he unravelled the thread of controversial argument, at once riveted the attention, and convinced the understanding, of his young friend. There was in Mr. Herbert a sober enthusiasm—a mixture of deep thought with youthful ardour, which attested his firm conviction of the truths which he maintained; while his practical piety—the piety of one who had served God from his youth—was a living voucher of the excellence of his principles. A friendship soon sprang up between them, such as is seldom formed except at school or college; and eventually ripened into an attachment which exercised a powerful influence over their future lives.

While they remained at Oxford, the two friends were much together. Ridley was busy in reading for his degree, and Herbert pursuing with arduous his theological studies. After their morning's study, they usually rode or walked together; sometimes strolling along the banks of the silver Isis, sometimes to the classic ground of Cannon and Godstow. Often, too, would they pass their evenings in each other's society: for Ridley felt the benefit of a friend whose confirmed piety called forth the dormant sparks of his own; and Herbert, besides the charitable wish to aid a Christian brother in his difficulties, was glad of the relaxation which such companionship afforded.

"They talked freely together on high and holy subjects; yet not as mere theological speculations, or as things imaginary and theoretical; but as desiring to learn what God would have them believe and do, and anxious to apply his revelation to the duties of their daily life.

Ridley disclosed to his friend, without reserve, the conflicting feelings which agitated his breast. He confessed to him his forgetfulness of God, and the great difficulty which he found in renewing that confidence which he remembered once to have felt. He confessed to him also his doctrinal doubts. He had read much, he had searched the Scriptures, and he had prayed, and

had felt comforted,—but not satisfied: his earnest desire was to find rest for his troubled spirit, and a sure confidence on which to rely.

"I wish," said Herbert, "that others of your standing felt the same desire for the confirmation of their faith. For surely it is the bounden duty of every rational being, who is competent to form an opinion, to decide what is the will of his Maker, and to act upon it. Instead of which, the too general practice of persons in the present day is to doubt and cavil till the end of life; and, what is stranger still, to feel a sort of stupid acquiescence in this state of doubt, and call it philosophy. A few superficial difficulties occur, and these modern philosophers are too indolent even to endeavour to remove them. They set themselves down in the most irrational notion, that religion is a doubtful thing, and that truth is not attainable. Thus they die in doubt, and only awake to certainty. The same want of principle runs through their whole character. A latitudinarian in religion is good for nothing, he has no fixed principles in any thing; you can never depend on him. In every department of life—in his family, in society, in public, as a politician, as a neighbour—he is inconsistent and wavering. This is the curse of the age—this wavering, unsettled state—and cannot be sufficiently deplored and denounced. My chief advice to every friend of mine would be, first determine what is truth, and then act upon it. To go on doubting till your life's end is a miserable philosophy, and must end in ruin. For myself, I bless God that I have been educated in the principles of His Apostolic Church. I have sought diligently into the truth of these principles, and am firmly convinced that they are from heaven; and now my constant care is to live according to them. My hope and prayer is to live and die in the communion of the Church of Christ."

"I observe," said Ridley, thoughtfully, "that in your conversation you constantly use the word *Church*, coupling it with the epithets *Apostolic*, or *Catholic*; and that it seems to form a cardinal point in your religious creed."

HERBERT.—It does. "I believe in one Catholic and Apostolic Church," that is my creed, and so it is yours. It has formed a part of the creed of every Christian from the beginning, and is publicly confessed by every member of the Church of England. The very fact of its occupying a place amongst the great articles of the Christian faith, and having been preserved through so long a succession of ages, proves that it must be of primary importance.

RIDLEY.—Yet I confess I never had any very distinct notion of what is meant by the expression.

HERBERT.—Too many persons, I fear, are in the same case with yourself. And it is this forgetfulness of one of the most important doctrine which has led to the endless schisms and divisions which vex the church; and which, while it prevails, must for ever prevent re-union. On other points of doctrine many denominations of Christians agree with Churchmen. They believe in God the Father, who made them; God the Son, who redeemed them; and God the Holy Ghost, who sanctified them. But in the doctrine of the church they differ. And it is the right or wrong belief in this one doctrine of the *one Catholic and Apostolic Church*, which makes all the difference in their conduct,—rendering them sound orthodox churchmen or wavering schismatics.—Even amongst professed members of the Church the wrong interpretation, or want of sincere faith in this doctrine, causes a lamentable vacillation in religious matters.

RIDLEY.—The doctrine in question must be of great importance. I should like to hear your explanation of it, for I confess myself to be a sharer in the prevailing ignorance in this matter. The word Church, I have observed, is most loosely applied in the language of the world. In newspaper phraseology, and in the language of Parliament, it is used to represent the aggregate body of the clergy.

HERBERT.—That is a decidedly wrong and mischievous application of it; and the sooner we drop it the better. It breeds a false and pernicious notion that the clergy are a body dissociated in their views and interests from the people; whereas, in truth, they are but the ministers or servants of the Church and of Christ, its head; and their interests and privileges are bound up with those of the whole community of which God has made them ministers.

RIDLEY.—Some of our periodicals—and some which one would least suspect of very spiritual views—have lately changed their phraseology, and speak of the church as the body of true believers in all the world—that is to say, good men of all sects and denominations.

HERBERT.—You said well, that some "not very spiritual persons" had adopted this mode of speaking of the church. It is manifestly a mere political manoeuvre; the object of which is to wrest the appellation of churchmen from the members of the English Church, to whom only, in this country, it rightfully belongs. This insidious attempt makes it the more necessary to spread widely the knowledge of the true doctrine of the Catholic and Apostolic Church in which we profess our belief.

RIDLEY.—I should like to understand the real merits of this question.

HERBERT.—Let us turn to the Bible. The word Church occurs in a good many places in Scripture, in the large majority of which it is applied to a *religious community existing visibly upon earth*, which was liable to persecution (Acts vii. 1, Phil. iii. 6), vexation (Acts xii. 1), extension (Acts ii. 47); which could receive complaints (Matt. xviii. 17), admit (Matt. xxviii. 19, Acts ii. 41), or eject (1 Cor. v. 5, 7, Matt. xviii. 15, 17), members; deliberate (Acts xv.), decide in controversies (Acts xv. 22, 29), send messengers (Acts xv. 22), be edified (1 Cor. xiv. 4, 5, 12), fed (Acts xx. 28), taken care of (1 Tim. iii. 5, 2 Cor. xi. 28), salute (Acts xvii. 22), and be saluted (Ib.); in short, could exercise all the functions of a visible human society. All these functions and accidents are ascribed, in different parts of Scripture, to the Church; sometimes in its united capacity; sometimes as represented by one of its branches. There are a few, but very few exceptions; as, for instance, in the Epistle to the Ephesians, where it is said that Christ gave himself for it, "that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. v. 26, 27).—There evidently the Apostle alludes to some prospective condition of the Church; because it is certain that not even one individual member of the Church upon earth is, on this side the grave, so perfectly sinless; indeed, we daily confess our sinfulness. This perfect holiness, therefore, can be ascribed only to the Church triumphant; as in the Epistle to the Hebrews, where the heavenly Jerusalem is spoken of as "the general assembly and church of the first-born which are written in heaven, . . . the spirits of just men made perfect" (Heb. xii. 22). And it is a glorious picture which the Apostle here presents to the eye of faith. It is an encouraging thought, to dwell on the prospect of the Church triumphant in heaven, purged of all its earthly impurities, glorified, sanctified wholly, and joined in everlasting union with Christ, its head—its members gathered from every region under heaven; gathered, perhaps, from other worlds besides our own. "Who can count the dust of Jacob, or the number of the fourth part of Israel?" Far too vast for the scope of our vision is God's universal Church! It may be likened to the heavenly host, of which we behold some few bright stars shining upon our hemisphere; while many more are hidden from our sight: besides the countless multitudes which shed their

\* From the *Spirit of Missions*.

light on other systems, and roll in their appointed orbits far beyond our mortal ken!

But, manifestly, this perfect and triumphant Church is not that of which the Scriptures generally speak. It cannot be that Church—at least that condition of the Church—which is liable to persecution and vexation; which is to be us "the pillar and ground of truth," which we are hidden to hear, and warned that we despise not nor vex by schism.

The visible Church of Christ upon earth will be best discerned by viewing its origin and history. The formation of the Christian Church, and its progress down to the present time, are plain historical events. Our Lord commissioned his Apostles to preach the Gospel to all mankind, and as many as believed were admitted to His Church by Baptism, and thereby became entitled to all those privileges, upon the right use of which their eventual salvation depended. "By one Spirit [says St. Paul] are we baptized into one body" [1 Cor. xii. 13.]

In order to admit continually new members to the Church, and to minister to them in holy things, the Apostles instituted a threefold order of priesthood, each having its various functions for the edification of the Christian body.

Such was the simple constitution of the Apostolic Church of Christ. It was an organized society of brotherhood, endowed with great and glorious privileges, consisting of duly baptized Christians and duly ordained ministers. Such it has continued from the time of the Apostles to the present; and such, we doubt not, it will continue [for we have God's own promise] even to the end of the world.

Of this associated and visible body we speak when we profess our belief in "one Catholic and Apostolic Church." It is called "one," because it is essentially indivisible; "Catholic or universal," because it embraces, or desires to embrace, the whole world; "Apostolic," because it was founded by the Apostles, retains the Apostolic succession of ministers, and continues in the Apostles' doctrine and fellowship. It is also called in the Apostles' creed "holy;" not on account of its absolute holiness, but because it has received many great and holy privileges, even as Jerusalem was called the "holy city," notwithstanding the sinfulness of many of its inhabitants. In truth, the visible Church upon earth is a net, which incloses all manner of fishes, both good and bad; or a field, in which the wheat and the tares grow together, and are not to be separated till the great day of harvest.

It is one of the fundamental principles in the Gospel, that there must be no schism or division in the body of the Church. No crime is more reprehended in Scripture than the sin of rending the body of the Church. And this, no doubt, is the reason why we find so prominent a place occupied in the ancient creeds by the doctrine of the "one Catholic and Apostolic Church."

TRULY.—The account which you give of the scriptural doctrine is clear and obvious. Does the testimony of the ancient Church confirm this view?

HERBERT.—It does most strictly. For several centuries a perfect unity was preserved in the Church, and all who caused division were excommunicated.

But, it appears to me, that the account given in the Acts of the Apostles is so perfectly clear and convincing, that if I were arguing with one who doubted the doctrine, I should be contented to rest the case solely on Scripture. And with regard to yourself, I would prefer that you should direct your mind to the scriptural account of the formation of the Church; and I have not the least doubt that you will be convinced that the description which I have given you is correct.

## THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 13, 1841.

The European news of the week must be as gratifying to the lovers of peace throughout the world, as it is honourable to Great Britain and creditable to her naval and military sons. A few months ago, it was impossible to contemplate the aspect of affairs in the Old World without apprehension, and almost dismay. In every quarter there appeared a combination against the principle of subordination and order, and the league seemed to be general for the degradation, and if possible, the ruin of England. One of the degenerate few whom, despite the avowal of his traitorous principles, she still owns as a son,—a too-indulgent mother, it is to be feared, towards a faithless and unnatural child,—loudly proclaimed his hope that French and Mahometans combined would be successful in crippling the strength of England, and placing her in that weak and uneasy position which would allow her traitorous children to mock her infirmity and prosecute their revolutionary schemes with impunity. It is almost needless to say that we allude to that great apostle of treason, Mr. Daniel O'Connell, who urges his plans for the dismemberment of the Empire under the customary and convenient plea of "justice to Ireland!"

The usurper of Syria was backed by a revolutionary and reckless cabinet of France, headed by M. Thiers; native princes in India were assuming a bolder and more hostile attitude against the power which held them in wholesome subjection; China, trusting to its millions, was seeking to cripple England in one of the attributes of her strength, her free and universal commerce; and a nation here at our doors, only seemed to wait a fitting opportunity to shew themselves on the arena of conflict and unite in the combination to humble, if not to overturn, the envied might of the mistress of the seas. It was a perilous and a critical moment: the combustible piles, gathered hither and thither in every clime, were ready for ignition; and the torch once applied, fierce and universal would have been the conflagration, and the dove of peace would have taken her flight for many a long and weary year from a harassed and disordered world.

One after another, these angry signs of the times have disappeared, and these anxious forebodings have been quieted. The better genius of France maintained its supremacy, and the advocates of war were banished ignominiously from her councils.—Syria was speedily wrested from the usurper's hands and delivered over to its lawful sovereign. The commotions in India have been subdued, with little difficulty, by British enterprise and valour, and the most potent of its rebellious chieftains has become a voluntary supplicant of the victor's clemency. And to crown all, the vast empire of China, computed to contain three hundred millions of inhabitants, which had violated the rights of men and the rules of civilization in regard to British subjects and British interests, is brought to submission by a few ships of war and a few thousand gallant British soldiers. The emperor of that immense country is compelled to disavow the lawless acts of his servants, to restore to British subjects the usual privileges of trade, and to indemnify our country for the expenses of the war.

These are extraordinary results to fall out in the space of a few months; and posterity will mark with wonder this page in the history of our beloved country. And to what are we to ascribe this speedy and complete success? British Christians, with every grateful acknowledgment to their fellow-countrymen who shared in the toil and peril of achieving these glorious results, are better taught in the rule of faith and duty than to withhold from the Supreme Disposer of events the thankful confession that He alone has given victory to our arms and restored to our country the boon of peace. England for some years has been rousing herself from the spiritual slumber in which, from a variety of adverse influences, the nation had been enshrouded and paralyzed. Since peril has menaced her constitution, and since

the walls of her Zion, especially, have been assailed by ruthless foes, she has awakened manfully to the defensive conflict. Nobly she has risen, in the might of her Christian strength, to the duty of providing for her vast and increasing population the means of worshipping God after the manner of their fathers; and nobly, in the erection of additional churches and in a provision for additional ministers, is she realizing this fairest trait in the character of a Christian people,— "to the poor the Gospel is preached." She is not content that the wealthy of her towns and cities should have the ministrations of the blessed and sanctifying religion of Jesus; but the "beautiful feet" of her messengers of peace are traversing every remote hamlet and every rural spot to plant, and fix to the most distant generations, amongst their humblest inhabitants, the unsearchable riches of Christ. Her prayers and her alms may be said, then, to have come up as a memorial before God; the blessing of the poor destitute has risen, in unison with the supplications of her better-provided children, to the throne of grace; and the answer has been vouchsafed in success to her arms abroad, and a better tranquillity within her own borders.

We have some threatenings of an interruption to this reign of gentle peace on this New Continent; but we apprehend little else beyond the idle gasconading of a rabble multitude,—clamorous and fierce when their adversary is thought to be entangled in a multiplicity of foreign conflicts, but whose tone will be moderated into something more sober and rational, when they see the fleets and armies lately occupied in Syria, India, and China, returning triumphantly home, and as ready to vindicate the honour and the rights of England in the West as in the East. We must, however, be just enough to say that it is the uncontrollable will of the rabble, not the deliberate act of the Executive, which retains a British subject in prison within that land, on pretences the most absurd and unjustifiable; and it is melancholy to think that in this advanced stage of civilization of the world, a people should be found so enfeebled in government, so lost to right feeling, and so poorly grounded in high moral principle, as to exhibit this degraded position in the eyes of Christendom. It is said in the most infallible of records, that when "there was no king in Israel, every man did that which was right in his own eyes;"—an imputation, we should observe, for which there would have been no room had that people consented to be governed by the direct authority of Almighty God; but the jurisdiction of neither the one nor the other is publicly recognized by the government of the United States. While we have there the anarchy of a pure democracy, we have no acknowledgment, in a national religion, of Him who ruleth in the kingdoms of men,—no admission, but too positive a rejection, of the principle, that the State should be built upon the foundation of the Gospel.—We advocate no sudden changes in the body-politic of that people; but we heartily wish success to the advances, so recently manifested, of the more conservative in opposition to the fiercer democratic party; and sincerely do we hope that the late triumph of the better-educated and the better-principled will be followed up by a prompt vindication of whatsoever honour is left to their government, in the discharge of one who is held in unjust bonds, and detained in violation of the law of nations.

The fifteenth session of the MIDLAND CLERICAL ASSOCIATION was held at Darlington, at the residence of the Rev. T. S. Kennedy, on Wednesday and Thursday, the 3d and 4th of February, instant. The business of the Association was properly commenced on the evening of Tuesday the 2d instant, when divine service was held in the Church at Bowmanville, and a valuable sermon on the duty of Propagating the Gospel in destitute places was preached by the Rev. T. Fidler.—The two following days were spent in those exercises which usually form the employment of the assembled brethren on such occasions; and then members who were present did not separate without a general expression of the satisfaction and edification they derived from this mutual converse on subjects calculated to strengthen their hands and comfort their hearts under public difficulties and private trials. Divine Service was performed in the same Church on the evening of Wednesday; when an excellent sermon was preached by the Rev. J. Deacon, from Proverbs vii. 29, on the Twenty-second Article of the Church.

On the evening of Thursday the 4th instant, pursuant to notice, a public meeting was held in the same sacred edifice, for the advocacy of the claims of the Society for Promoting Christian Knowledge, and in order to form a Branch of that excellent Institution on the spot, in immediate connexion with the Newcastle District Committee. The chair was taken by the Rev. C. T. Wade, who very eloquently addressed the numerous and respectable assemblage before him on the object for which they were called together, and spoke with much earnestness and effect of the peculiar claims of this great and flourishing Society to their hearty patronage and support, in preference to any other Association formed for similar purposes.—The same view was assumed and forcibly dwelt upon by other gentlemen present; and every effort was made to impress the audience with the advantage, to members of the Church of England especially, of forming District Branches of a Society distinctly recognized by the Church in preference to a connexion with Associations which are supported by a combination of sects and parties, essentially differing in many of their views of Christian doctrine and discipline, and who must necessarily cause their religious rivalry to bear injuriously even upon such works of benevolent enterprise as the present.

Whatever may be the ostensible advantage of such union for the dissemination of the Holy Scriptures, it is impossible, as Churchmen, to shut our eyes to the fact that it involves a recognition of the harmlessness of schism and dissent, and even the parity of every section of the great Christian family,—however erroneous their standard of ecclesiastical polity confessedly be,—to the Church as constituted by the Apostles, and subsequently maintained in a standing and unalterable Episcopal succession.

There might be some excuse for a participation on the part of Churchmen in such a species of religious union, if it were a thing ascertained to be morally impossible that the Church could circulate the Scriptures, single-handed, in any degree proportionate to the wants of her members at home, or of those in foreign lands who should be converted to Christianity through her instrumentality. We are not aware that this is an impossibility which any one has even attempted to demonstrate; and if any thing like a show of reason could be established in favour of that position, it must derive its main strength from the fact that churchmen are throwing into other and extraneous channels that bounty which ought to be limited to their own communion.—In other words, if the Church should prove to be at all crippled in her means of diffusing the Holy Scriptures to the full extent of the reasonable and natural claims upon her, it must arise from a want of zeal or a want of combination on the part of her own children to carry out that noble end. Very sure we are that such an ef-

fort, evincing both unanimity and zeal, would leave no cause of complaint on this ground against the Church, and prove that she was capable of fulfilling every obligation resting upon her in her missionary capacity. It is, to say the least, unfair to charge the Church with supineness and inefficiency, and at the same moment to transfer to some sectarian association the very means which she is steadily soliciting in order to be enabled to wipe away that reproach.

It is gratifying to us to perceive that so many who, in past times, have carelessly regarded this subject, are becoming more alive to the duty of sustaining the Institutions of the Church, and of withdrawing themselves from such as, by their very constitution, imply the most direct contradiction to the doctrine thus advanced in the preface to our Ordination Service:—"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereto by lawful authority." We are glad to observe that Branches of the Society for Promoting Christian Knowledge are forming in every direction; and that there is so strong a probability that every congregation of the Church of England in this Diocese will, at no remote period, resolve itself into an Association for furthering the excellent objects of that Society.

The following are the Resolutions passed at the public meeting at Darlington on the evening of the 4th instant:—

I. That whereas there has been in existence during the last twelve years a Branch of the Society for Promoting Christian Knowledge, entitled the Newcastle District Committee, the principal depository of which is in the town of Cobourg, it is expedient that the several congregations of the Church of England in this District should co-operate with that Committee in furtherance of the general designs of the said Society.

II. That a Branch Association of the Newcastle District Committee of the Society for Promoting Christian Knowledge, be now established in connexion with the congregations of the Church of England in the townships of Darlington and Clark.

III. That the Darlington and Clark Branch Association of the Society for Promoting Christian Knowledge, be managed by a Committee, composed of the following gentlemen:—Rev. T. S. Kennedy, S. S. Wilmot, Esq., Dr. Cabbitt, H. S. Reid, Esq., W. Warren, Esq., J. Lamb, Esq., Richard Jones, Esq., and J. Beavis, Esq., any three of whom shall form a quorum; and that the Rev. T. S. Kennedy do fill the office of Corresponding Secretary and Treasurer.

IV. That a Depository of the Darlington and Clark Branch of this Society be established in the village of Bowmanville, or elsewhere within the sphere of its operations, at the discretion of the Committee.

V. That the Congregations of the Church of England in the townships of Clark and Darlington be earnestly called upon, by annual donations and collections in Churches, to raise funds for the supply of the Depository now about to be established in the said townships.

VI. That this Meeting cordially unite with the Newcastle District Committee of the Society for Promoting Christian Knowledge, in the expression of their humble and fervent thanks to the Father of Mercies, that He has been graciously pleased to enable them to "continue unto this day," and to have been, as they humbly hope, instruments of benefit to thousands of their fellow Christians in this District.

Before the close of the meeting, a Collection was made towards the advancement of the object specified in the fifth resolution, and the sum of £5 16s. 5d. was contributed. This, it is confidently believed, will be immediately followed up by a general subscription amongst the members of the Church in those townships; and the result, we feel assured, will justify the formation of a respectable Depository of the Books circulated by the Society, as soon as the usual supply can be received from England during the ensuing summer.

On Tuesday last our city witnessed the Proclamation of the Union, an event which has been for a long time anxiously expected, and which will occupy a prominent position in the pages of our Colonial history from its eminent importance, and the great results of which it will be productive. The ceremony was conducted with little display, and attended with none of that popular enthusiasm which so public an occasion would have elicited, had not dark forebodings of evil quenched its impulse. We would gladly have beheld a commencement more auspicious and encouraging, yet we cannot yield to that depression which too many appear to cherish, nor suffer our hopes to be crushed by suspicious fears. The change in our political situation is now effected, and though it may not be, in many respects, a desirable one, yet it lies in our power to soften down many of its repulsive features. Our duty as Christians and Conservatives is simple and plain; we must not resign ourselves to sullen despair, but use every exertion to counteract any evil influence that the present measure may exert, relying upon the King of kings for support, and devoutly soliciting his unerring guidance in the approaching contest. If the Lord of Hosts lead us to the battle, victory over the most formidable efforts of our foes is certain.

One painful circumstance is particularly lamented, the loss of our excellent Lieutenant Governor. His administration, of course, no longer exists, and his departure from Canada is nigh at hand. We need not say that the memory of Sir George Arthur, and the recollection of his mild and successful rule will be cherished by every loyal heart with the fondest solicitude. And well does our estimable Lieutenant Governor merit this tribute of respectful affection! He visited us in the most critical period of our Colonial existence; treason was rampant in the land, and sedition displayed its terrors before him, and strewn his path with snares. His was no enviable duty, and on him devolved no trifling responsibility. But moving undauntedly onward in an unobscured course of resolute integrity, he triumphed over every difficulty, removed every obstacle, and succeeded in extinguishing the flaming torch of discord. Loyalty, by him, was always rewarded, but disaffection shrunk abashed from his presence, and withered before his steps. In short, he is a striking example of the good that may be effected by virtuous principle and Christian piety, combined with untrifling assiduity. When released from the harassing cares of government, he retires to seek in the peaceful serenity of private life that grateful calm which was banished by the storms of his political existence, may he enjoy that pure satisfaction which an approving conscience, and the cheering conviction of having faithfully performed his laborious task, can so joyously impart!

The dinner to which Sir George Arthur had been invited took place on the evening of Wednesday last.—The greatest harmony and good-feeling were manifested, and, we understand, that the occasion was very gratifying indeed. We refer our readers to the proper head for a summary of these interesting items of Colonial intelligence.

Our New Brunswick contemporaries notice the opening of the Legislature of that Province by Sir John Harvey. The character of the Lieutenant Governor's speech is very encouraging, and the addresses of both branches of the Legislature exhibit that confidence in

the head of their administration, and that laudable good-feeling and unanimity which constitute the best defence of national prosperity. With reference to the Boundary question His Excellency remarks:—

"I regret that I have not in my power as yet to communicate to you any definite arrangement of the Boundary Line. Experte explorations have been made on either side, preparatory to the final settlement of that important question; and I see no reason to apprehend that the result can be otherwise than favourable to British interests, as well as to the continuance of that good understanding with the neighbouring States, which it is the true interest, and I am convinced, the sincere desire of both nations cordially to promote."

We regret that we are unable to furnish our readers with the speech of our Lieutenant Governor to the Executive Council, our hopes of procuring a copy having been disappointed.

## COMMUNICATION.

For the Church.

### ON SOME SUPPOSED DISABILITIES OF COLONIAL CLERGYMEN.

The Catholic Church has always deemed it a matter of prime importance, that the limits of her respective dioceses should be religiously respected, and that no clerical person should pass over them without the knowledge and consent of the proper ecclesiastical authorities. After the times of the apostles, bishops, in the discharge of their functions, were required to restrict themselves to their own dioceses, except in certain cases of positive necessity; and in like manner presbyters were not to shift their position without the direction and permission of those who were set over them. As permission was first to be obtained before they could leave their abode, so was the appropriation of the prolate into whose spiritual territory they were about to migrate necessary, before it became lawful for them in any way there to exercise the priestly office. The xvth of that early code of Canons, generally called The Apostolical, gives the following direction:—"A bishop may not leave his own diocese and go over to another, even though he be urged by many, unless there be some reasonable cause which compels him to do this."\* And again the xvth says:—"If any presbyter, deacon, or other clerk, forsake his own diocese and go to another, and there continue, without the consent of his own bishop, he shall not be admitted to officiate in his own diocese as a clerk (especially if after admonition he refuse to return), but only be admitted to communicate as a layman; and if the bishop to whom they repair, will entertain them in the quality of clerymen, he shall be excommunicated as a master of disorder."† And again the xth says:—"No strange bishops, presbyters, or deacons shall be received unless they bring commendatory letters with them; but, without them, they shall only be provided of necessities, and not be admitted to communicate, because many things are surreptitiously obtained."‡ Whenever there was a real propriety or necessity in the case, no serious difficulty presented itself to a clergyman who wished to pass beyond the boundaries of his own allotted sphere. He had but to procure the letters above referred to (*litere systematice sive formatæ*) and he was immediately received every where, and permitted to exercise the sacred offices. All clerks who, after receiving holy orders, chose to wander without respect to the will of a bishop, were prohibited from officiating lawfully in any diocese, or at all communicating with the church. "A presbyter or deacon," said one of the early councils, "that rambles about without the letters of his bishop, shall not be admitted to communion by any other."<sup>§</sup>

We are now prepared to consider the regulations which our holy mother, the Church of England, has laid down for the guidance of her clerical children in the respects alluded to above. The Anglican Church, of all churches perhaps since the time when the Church of Christ was one, and Christians every where thought it their bounden duty to observe all things which their Master had taught touching polity as well as doctrine, rules, or at least exercises no small influence, at this moment, over the most extensive ramifications of herself throughout this globe; and she has deemed it right, as in other respects, so in this, to adhere to primitive practice, which rested doubtless on apostolic injunction, in regard to the observance of the boundaries of dioceses. Her canons have made it necessary that the high officers of the church should be ever privy to the movements of the inferior clergy. "No curate or minister," says the 48th canon, "shall be permitted to serve in any place without examination and admission of the bishop of the diocese or ordinary of the place, having episcopal jurisdiction, in writing under his hand and seal, having respect to the greatness of the cure, and meetness of the party. And the said curates and ministers, if they remove from one diocese to another, shall not be by any means admitted to serve without testimony of the bishop of the diocese or ordinary of the place, as aforesaid, whence they came, in writing, of their honesty, ability, and conformity to the ecclesiastical laws of the Church of England." Again the 37th canon declares:—"None licensed, as is aforesaid, to preach, read lecture, or catechize, or otherwise to reside in any diocese, shall be permitted there to preach, read lecture, catechize, or minister the sacraments, or to execute any other ecclesiastical function, by what authority soever he be thereto admitted, unless he first consent and subscribe to the Three Articles before mentioned, in the presence of the bishop of the diocese, wherein he is to preach," &c. The letter of these laws requires that even to officiate temporarily in a strange diocese, the approbation of the bishop is necessary. Usage, it is true, has relaxed somewhat of the strictness of this regulation as it regards the dioceses of England, Scotland, and Ireland; but it obtains in full force as it regards the clergy of dioceses beyond the seas. Had every private presbyter the power of granting permission indiscriminately to these to discharge the divine offices, experience too sadly proves that many an imposition would be successfully practised. It is right therefore that the privilege should be dispensed, after due investigation, and in a more formal manner than at the hands of a presbyter. And not only are the Canons in full force with respect to clerks from beyond the seas, but laws enacted by the civil power of England expressly define the circumstances under which such extraneous clergy, notwithstanding their relation to the Church of England, can be permitted to officiate. The Act of the 59th Geo. III. c. 60, § 3, declares "that from and after the passing of this Act, no person who shall have been admitted into holy orders by the Bishops of Quebec, Nova Scotia, or Calcutta, or by any other bishop or archbishop than those of England or Ireland, shall be capable of officiating in any Church or Chapel of England or Ireland, without special permission from the Archbishop of the province in which he proposes to officiate."<sup>§</sup>

Partially to lay a restrictive or distinctive yoke upon any class of bishops or presbyters in the same Church would seem to militate against the Catholic character of that Church. Coin that is genuine, an opponent might say, circulates everywhere with full acknowledgment and in the manner, valid bishops and presbyters, notwithstanding their consecration to local churches, have ever been received and honoured by the orthodox as bishops and presbyters of the Church Catholic. Indeed, many members of the Church of Rome have charged it as a reproach on the various American branches of the Anglican Church that their pres-

\* See these Canons in Bingham's Christian Antiquities, vol. ii, p. 180, Straker's ed. 1839; or in "The Voice of the Church," vol. ii, p. 182.

† Bingham, Ch. Antiq. vol. ii, p. 183.

‡ The following remarks from "A Practical Arrangement of Ecclesiastical Law, by F. N. Rogers Esq. Barrister at Law, London, 1840," may here be beneficial:—"But a license is never necessary for a Clergyman rendering occasional assistance, the Canon applying only to Curates, who are engaged to take charge of parishes, either altogether or in part, for a continued time, and who are to be 'examined and admitted by the Diocesan'; a different construction of the Canon would be highly inconvenient to the Clergy, and might not unfrequently occasion parishioners to be deprived altogether of the Church service. Still the 36th and 37th Canons of 1603 show that a clerk cannot perform any Divine Service without permission of the bishop of the Diocese. Therefore, where it appeared that a Clergyman had no license from any bishop, or from either University, and where he did not appear to be a graduate, he was admonished not to do duty again without a license; for his orders of deacon and priest put him in a capacity to be authorized, but do not authorize him. By a Constitution of Archbishop Reynolds, no person shall be permitted to officiate until proof shall first be made of his good life and learning." To this extract from Rogers, may be added the following from Archbishop Wake's Letter to the Bishops of his Province, in the 2nd year of Geo. I. "That you do not by any means admit of any minister, who removes from another diocese, to serve as a Curate in the peculiar jurisdiction from whence he comes, in writing, of his honesty, ability, and conformity to the ecclesiastical laws of the Church of England."

§ See the Act at length in "Hodgson's Instructions to the Clergy," p. lvii. ed. 1838.

byters are not recognized at the fountain-head of their orders. And we believe some misapprehension prevails on this point even among our own people. We have heard of one person who was so far astray as to assert that clerks whose orders were only colonial were laymen in England. These ideas are manifestly most erroneous. No doubt is for a moment thrown upon orders received in the Colonial dependencies of England: those orders are fully and instantly recognized at their source. Many most prudent reasons have notwithstanding induced the State, with the consent of the Church, to lay certain restrictions upon the exercise of the sacred functions within the limits of the parent-land. Not only did general principles, but the circumstances of the case, demand such restrictions. It is a rule derived from Scripture that we are not to wander from our place; that it is our part to do our duty, whether as clergy or laity, within the bounds of the habitation which God has appointed us. And there is, no doubt, a much greater incongruity in individuals seeking to shift themselves from far-distant and ill-stocked dioceses, the well-supplied regions of the home country, than there is in the permutations and interchanges which take place within the closely-lying dioceses of England. Not to speak of the positive necessity which exists that the tide should be flowing the other way; that the circles should be continually evolving from the centre, and not retreating back to it; and it is plain that this is a process which must be going on until the whole world is overspread with Apostolic truth. Moreover the dependencies of England embrace people of various tongues and complexions; and consequently the Church, which earnestly desires to be commensurate with those dependencies, must or will number among its bishops and presbyters, men of various aspects and languages. It is not seemly that these should be transplanted from the circumference to the centre, or allowed to officiate in that office among the brethren of the parent state. However it may be the practice (a practice derived from quarters without the Church) to create sensations by exhibiting persons whose appearance or tongue is strange, it is doubtful whether it be sanctioned by Scripture or primitive usage. Moreover there ever will be instances of laborious men who most adequately and successfully discharge the Ministerial office among humble or remote congregations whose attainments would not at all enable them to officiate usefully to churches of a different character. Religion, we well know, is not to be propagated by man's wisdom: we do however but honour religion when we throw around it and devote to it the highest refinements of the mind. We are not miraculously fitted for our office as the fishermen of Galilee were. We have need of every acquired accomplishment to aid us; and then we come not up to that marvellous fitness which in the Apostolic times was attained without labour. While this is the case, it would not surely be right that the less elaborately-equipped servants of the outskirts of the Church should be, for any light cause, transferred to where, from the prevalence of different habits, higher tastes, and expectations, and various hereditary advantages, a simplicity would most probably fail to command respect.

These and similar considerations have had sufficient weight with the authorities at the head of the Church of England to induce them to lay certain restrictions upon the clergy coming from parts beyond the seas. And no calmly-judging man wishes to see those restrictions removed. On the contrary, our holy mother should be venerated for consenting thus to guard the dignity of the visible kingdom of Christ. By referring again to the Parliamentary enactment above spoken of, (59 Geo. III. c. 60.) we may observe that the Protestant Clergy of these American Colonies stand on the same footing as the Protestant Clergy of the Indian dioceses and the other dependencies of England. No one are absolutely shut out from officiating or even holding cure or livings in the parent country, but all are restricted to certain circumstances under which it becomes lawful for them to do so. And these circumstances are most natural and reasonable. No person whom it would be right to permit to officiate is restrained from doing so.

In accordance with the above cited clause of the 59th of Geo. III. c. 60, application must be made by the colonial clergyman on his arrival in England, to the Primate, when various necessary documents, as letters of orders, testimonials, should be enclosed. In the event of their being satisfactory, a special permission to officiate in England is speedily received in the shape of a document of the following description:—"We, William, by Divine Permission, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, do hereby under and by virtue of an Act of Parliament made and passed in the Fifty-ninth year of the reign of his late Majesty, King George the Third, grant Our special permission to the Reverend ———, Clerk, who has been admitted into Holy Orders by the Right Reverend the Lord Bishop of ———, that he may officiate in any Church or Chapel within our Province of Canterbury, on his obtaining the consent and approbation of the Bishop of the Diocese in which such Church or Chapel may be situated. Given under our hand this ——— day of ———, in the year of our Lord, one thousand, eight hundred, and ———."

(Signed) W. CANTUAR.

On communicating this document, together with the above mentioned papers, to the Bishop of the Diocese into which the Clergyman wishes to enter, a similar permission will be returned. In like manner, a compliance with the requirements of the above Act immediately qualifies one who holds orders as colonial for holding a cure in England. On this there are instances both in England and Ireland. On the latter subject, a special permission to officiate in England is speedily received in the shape of a document of the following description:—"We, William, by Divine Permission, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, do hereby under and by virtue of an Act of Parliament made and passed in the Fifty-ninth year of the reign of his late Majesty, King George the Third, grant Our special permission to the Reverend ———, Clerk, who has been admitted into Holy Orders by the Right Reverend the Lord Bishop of ———, that he may officiate in any Church or Chapel within our Province of Canterbury, on his obtaining the consent and approbation of the Bishop of the Diocese in which such Church or Chapel may be situated. Given under our hand this ——— day of ———, in the year of our Lord, one thousand, eight hundred, and ———."

(Signed) STEPHEN LUSHINGTON.

Doctors' Commons, Nov. 6, 1824.

Dr. L. was also asked: "Does the Statute 59 Geo. III. c. 60, make any difference in your opinion?"—to which query he replied: "That Statute makes no difference in the opinion I have given. Persons so ordained must have the consent of the Archbishop and Bishop of the Diocese, wherein the preferment may be, but such persons are qualified, which was the question put to me."

This Act distinguishes between persons ordained in England "for the colonies," and those ordained in the colonies, but virtually places both on the same footing, as soon as the former have complied with the specified legal requirements. The recent Act of Victoria, which received the royal assent July 23, 1840, does not admit the Episcopal Clergy of the United States and Scotland to the privileges which the Clergy of the colonial branches of the Anglican Church enjoy. It does not qualify them to hold cures or livings in England, but only renders it lawful "for the bishop of any diocese in England or Ireland, if he shall think fit, on the application of any bishop of the Protestant Episcopal Church in Scotland [and, by a subsequent clause, the United States of America], or of any priest of such Church canonically ordained by any bishop thereof, residing and exercising at the time of such ordination episcopal jurisdiction within some district or place in Scotland [or the United States], to grant permission under his hand, and from time to time also under his hand to renew such permission, to any such bishop or priest to perform divine service, and to preach, and administer the sacrament, according to the rites and ceremonies of the United Church of England and Ireland, for any one day, or any two days, and no more, in any church or chapel within the diocese of the said bishop, where the liturgy of the said

\* The term "Clergy" is here used in the sense which the laws of England, up to the year 1840, all along attached to the word. Mr. Rogers in the excellent work on Eccles. Law above referred to, thus speaks: "The word 'Clergy' in its present ordinary acceptance, comprehends all persons in holy orders and in ecclesiastical offices; viz. Archbishops, bishops, deans and chapters, Archdeacons, rural deans, parsons (whether rectors or vicars), and curates, and sometimes, in a large and loose manner, all who were or are members of the clergy, in holy orders."

† There are fees to the Secretaries of the Archbishop and Bishop for these documents.



MIS-SPENT HOURS.\*

Though scarcely a day passes over our heads, without bringing death before our view in some form or other, sparing neither the young nor middle-aged, neither the weak nor the strong; severing the nearest and dearest ties; leaving thousands of weeping—and many perhaps quite desolate—beings, yet, how little serious attention do the young, and I fear I may add many of maturer years, give to the melancholy details, and heart-rending instances, that are so constantly meeting the eye and ear.

Some few years have now elapsed, since buoyant with youth, health, and spirits, I set out accompanied by two beautiful girls, to call for our chaperone, who was to attend us to a ball in Grosvenor square; I forget the reasons that prevented either of our mothers from performing that office, but so it was, and girl-like, we beguiled the drive from Cumberland Place, with anticipating the supposed delights of the expected ball, which was of course, to be gay and more delightful than ever a ball had been before.

It so chanced, owing to different circumstances, that I saw little more of Laura and Eveleen M—, before we left town, and the first tidings I received of them, after we were settled in the country brought the intelligence that Laura was shortly going to be married, and that it was a match most highly approved of by her friends.

Who, "he asked, "does preach up the times?" It was answered, that all the brethren did it. "then," he rejoined, "if all of you preach up the times, you may surely allow one poor brother to preach up Christ Jesus and eternity."—Pearson's Life of Leighton.

ANECDOTE OF THE HON. AND REV. DR. JOHN NORTH.

The doctor had no favourite diversion, or manual exercise, to rest his mind a little, which he had bent on continual thinking. His parents, who were much addicted to music, recommended that to him for a diversion, and particularly the noble organ, as the fullest, and not only a complete solitary concert, but most proper for an ecclesiastic.

\* From the Church of England Magazine.

O, may such warnings be remembered ere it be too late to profit by them!

In one short year Eveleen M— became a wife, another had scarcely passed away, and she was a widow, and the same gravestone covered her husband and infant boy.

Arthur G—was no more, gone to his last home, that bourn from whence no traveller returns. "It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men; and the living will lay it to his heart."

If the young would but reflect on the many changes that daily and hourly occur, changes which are so constantly altering and disarranging the fondest schemes, and destroying the brightest hopes, surely this life would appear in its true light, only to be considered as a passage to another and a better world—not for our precious moments to be frittered away in frivolity and amusement, incapacitating the mind from higher and holier pursuits.

It is doubtless mercifully ordained, that we should not brood too deeply on sorrows over which we have no control, as such feelings, if indulged, would unfit us for the active duties of life; but may our hearts be duly impressed with the one pious thought, which should always be uppermost in the true believer's heart, and which alone can give comfort to the mourner in the earliest stage of suffering when our spirit is bowed low by the pressure of some heavy trial.

ANECDOTE OF ARCHBISHOP LEIGHTON.

Engrossed with the care of his parish, [he was then a Presbyterian Minister,] he seldom mixed in the convocations of the Presbytery, whose practice of deserting on the Covenant from the pulpit he greatly disapproved; and still more their stern determination to force that bittermorsel on conscientious objectors.

ANECDOTE OF THE HON. AND REV. DR. JOHN NORTH.

The doctor had no favourite diversion, or manual exercise, to rest his mind a little, which he had bent on continual thinking. His parents, who were much addicted to music, recommended that to him for a diversion, and particularly the noble organ, as the fullest, and not only a complete solitary concert, but most proper for an ecclesiastic.

BISHOP LAKE.

ARTHUR LAKE, was born in the Parish of St. Michael, in the town of Southampton, bred first in Winchester School, then Fellow of New College. In his own nature he preferred the fruitfulness of the vine and fatness of the olive (painfulness in a private parish) before the government of the Trees, had not immediate Providence, without his suit and seeking, preferred him successively Warden of New College, Prefect of St. Cross near Winchester, Dean of Worcester, Bishop of Bath and Wells.

\* From the Church of England Magazine.

No striker, not given to filthy lucre. He never fouled his fingers with the least touch of Gehazi's reward, freely preferring desert.

One that ruleth well his own house. The rankness of house-keeping brake not out into any riot, and a chapter was constantly read every meal, by one kept for that purpose. Every night (besides cathedral and chapel prayers) he prayed in his own person, with the family in the dining-room.

In a word, his intellectuals had such predominance of his sensuals, or rather grace so ruled in both, that the man in him being subordinate to the Christian, he lived a pattern of piety.

I have read of one Arthur Faunt, a Jesuit, who, entering into orders, renounced the Christian name, because (forsooth) never legendary Saint thereof, and assumed that of Lawrence. This gracious Arthur was not so superstitiously scrupulous, and (if none before) may pass for the first Saint of his name, dying in the fifth month year of his age, A. D. 1602.—Fuller's Worthies.

DEATHS OF SOME PRINCIPAL CHARACTERS IN THE FRENCH REVOLUTION.

The death of Hebert and the anarchists was that of guilty depravity; that of Robespierre and the Decemvirs, of sanguinary fanaticism; that of Danton and his confederates, of stoical infidelity; that of Madame Roland and the Girondists of deluded virtue; that of Louis and his family, of religious forgiveness. The moralist will contrast the different effects of virtue and wickedness in the last moments of life; the Christian will mark with thankfulness the superiority, in the supreme hour, to the sublimest efforts of human virtue which was vouchsafed by the believers in his own faith.—Alison's History of Europe during the French Revolution.

THE FATE OF ITALY.

[1503.] The tents of the hostile armies [of France and Spain] were now pitched in the bosom of the most lovely and cultivated regions on the globe; inhabited by a people, who had carried the various arts of policy and social life to a degree of perfection elsewhere unknown; whose natural resources had been augmented by all the appliances of ingenuity and industry; whose cities were crowded with magnificent and costly works of public utility; into whose ports every wind that blew wafted the rich freights of distant climes; whose thousand hills were covered to their very tops with the golden labours of the husbandman; and whose intellectual development showed itself, not only in a liberal scholarship far outstripping that of their contemporaries, but in works of imagination, and of elegant art more particularly, which rivalled the best days of antiquity.—The period before us, indeed, the commencement of the fifteenth century, was that of their meridian splendour, when Italian genius, breaking through the cloud which had temporarily obscured its early dawn, shone out in full effulgence; for we are now touching on the age of Machiavelli, Ariosto, and Michel Angelo,—the golden age of Leo X.

It is impossible, even at this distance of time, to contemplate without feelings of sadness the fate of such a country, thus suddenly converted into an arena for the bloody exhibitions of the gladiators of Europe; to behold her trodden under foot by the very nations on whom she had freely poured the light of civilization; to see the fierce soldiery of Europe, from the Danube to the Tagus, sweeping like an army of locusts over her fields, defiling her pleasant places, and raising the shout of battle or of brutal triumph under the shadow of those monuments of genius, which have been the delight and despair of succeeding ages.

The fate of Italy inculcates a most important lesson. With all this outward show of prosperity, her political institutions had gradually lost the vital principle which could alone give them stability or real value. The forms of freedom, indeed, in most instances, had sunk under the usurpation of some aspiring chief. Every where patriotism was lost in the most intense selfishness. Moral principle was at as low an ebb in private as in public life. The hands which shed their liberal patronage over genius and learning were too often red with blood. The courtly precincts, which seemed the favourite haunt of the Muses, were too often the Epicurean sty of brutish sensuality; while the head of the church itself, [Pope Alexander Borgia,] whose station, exalted over that of every worldly potentate, should have raised him at least above his grosser vices, was sunk in the foulest corruptions that debase poor human nature.

Had there been an invigorating national feeling, any common principle of coalition between the Italian states; had they, in short, been true to themselves; they possessed abundant resources in their wealth, talent, and superior science, to have shielded their soil from violation. Unfortunately, while the other European states had been augmenting their strength incalculably by the consolidation of their scattered fragments into one whole, those of Italy, in the absence of some great central point round which to rally, had grown more and more confirmed in their original disunion.

The Garner.

THE TREE OF KNOWLEDGE OF GOOD AND EVIL. Since the ascension of Christ, the Heathen world has been converted to the Gospel, and that desert has become the garden of the Lord. But in this garden is there no tree of death? no specious fruit held forth to entice the unwise to perdition? What is the doctrine which, in some parts of Christendom, gives adoration to beings that are not God; or that, which, in others, denies it to him who is so? What is the scheme that asserts the non-necessity of a Divine Revelation, claiming to man the right, and attributing to him the power, of making a religion for himself, and prescribing to his maker the terms of his own acceptance?

materialised, or matter defied? What is that unbounded licentiousness in principles and manners, daily growing more and more into vogue, and shamefully, by some of the new philosophers, defended in form? What is the luxury, the splendour, the extravagance, the dissipation, the abandoned profligacy, and ungundling of the age? Behold the flourishing state of the fatal tree! View the extent of its branches, and the abundance of its fruit, in these latter days! But remember, that still, the end is death; to a nation, excision; to individuals, without repentance and faith, destruction everlasting from the presence of the Lord, and from the glory of his power, when he shall descend into his garden to makequisition, and call offenders to their final account. Be not ye, therefore, deceived and seduced, however the temptation may seem "fair to the sight, and good for food;" however "desirable" it may be represented "to make you wise," Take your direction, through life, from the word of God, and be not prevailed upon to falsify and transgress it. The conflict may be sharp, but it will be soon over; bear up resolutely under it; and, for your consolation and encouragement in the hour of trial, when strongly solicited to taste the tree of death, listen to that strength-conferring voice, which crieth from the eternal throne, in words that will bear a repetition—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."—Bishop Horne.

COMMUNING OF SAINTS.

In your private society, seek unanimously your own and each other's spiritual good; not only agreeing in your affairs and civil converse, but having one heart and mind as Christians to eat and drink together, if you do no more, it is such society as beasts may have: to do these in the excess, to eat and drink intemperately together, is a society worse than that of beasts, and below them. To discourse together of civil business, is to converse as men; but the peculiar converse of Christians in that notion, as born again to immortality, an unfading inheritance above, is to further one another towards that, to put one another in mind of Heaven and Heavenly things. And it is strange that men who profess to be Christians, when they meet, either fill one another's ears with lies and profane speeches, or with vanities and trifles, or, at the best, with the affairs of the earth, and not a word of those things that should most possess the heart, and where the mind should be most set, but are ready to reproach and taunt any such thing in others. What! are you ashamed of Christ and religion? Why do you, if these things are so, then? Is there such a thing, think ye, as the communing of saints? If not, why say you believe it? It is a truth, think it as you will. The public ministry will profit little any where, where a people or some part of them, are not thus one, and do not live together as of one mind, and use diligently all due means of edifying one another in their holy Faith. How much of the primitive Christians' praise and profit is involved in the word. They were together with one accord, with one mind: and so they grew: The Lord added to the church. Acts ii. 1, 44, 47.—Archbishop Tighton.

THE SERVILE SPIRIT IN RELIGION.

This servile spirit in religion is always illiberal and needy in the great and weightier matters of religion, and here weighs out obedience by drachms and scruples. It never finds itself more shrivelled and shrunk up, than when it is to converse with God; like those creatures that are generated of slime and mud, the more the summer sun shines upon them, and the nearer it comes to them, the more is all their vital strength dried up and spent away; their dreadful thoughts of God, like a cold eastern wind, blast all their blossoming affections, and nip them in the bud: these exhaust their native vigour, and make them weak and sluggish in all their motions towards God. Their religion is rather a prison, or a piece of penance to them, than any voluntary and free compliance of their souls with the Divine will; and yet, because they bear the burden and heat of the day, they think, when the evening comes, they ought to be more liberally rewarded; such slavish spirits being even apt inwardly to conceit that Heaven receives some emolument or other by their hard labours, and so becomes indebted to them, because they see no true gain and comfort accruing from them to their own souls: and so, because they do God's work, and not their own, they think they may reasonably expect a fair compensation, as having been profitable to him. And this, I doubt, was the first and vulgar foundation of Merit, though now the world is ashamed to own it.—Rev. John Smith. [b. 1618. d. 1652.]

THE PEACE-MAKER.

"Blessed are the peace-makers, for they shall be called the children of God."—"To see God is a privilege above all others. To be the child of God is something still more happy! What is man? What is God? Yet the immense abyss which separates man from the divinity is crossed, in this application of child of God! For the moment this glorious qualification is bestowed upon us, we are raised to the dignity of God himself,—we acquire a right to the paternal heritage. Such is the recompense that attends us at the end of the combat. But what is this combat? If you are a peace-maker, you will be introduced, by a glorious adoption, into the family of God. What is more sweet than peace? Whatever goods we possess, is it not peace that gives the relish to them all? without that there is no good. But what is a peace-maker? What is peace? The peace-maker is he who gives peace to another. Can we give that which we do not ourselves possess? Peace is love toward our neighbour, founded on charity. By this simple definition we do away with every thing that is in opposition to peace; with hatred, violence, envy, resentment, dissimulation, war, and all the miseries included in her train. Like precious balsams, the perfumes of which exhale themselves into distance, peace dispenses its sweet influences all around. Peace is to the soul what health is to the body; with the one there can be no disease; with the other, none of the violent or disgraceful passions which fill the mind with uneasiness, and the senses with disorder.—St. Gregory of Nyssa.

A GARDEN.

No other sort of abode seems to contribute so much both to the tranquillity of mind and indolence of body. The sweetness of the air, the pleasantness of the smell, the verdure of the plants, the cleanness and lightness of food, the exercise of working or walking, but, above all, the exemption from care and solicitude, seem equally to favour and improve both contemplation and health, the enjoyment of sense and imagination, and thereby the quiet and ease both of body and mind. A garden has been the inclination of kings, and the choice of philosophers; the common favourite of public and private men; the pleasure of the greatest and the care of the meanest; an employment and a possession, for which no man is too high or too low. If we believe the Scriptures we must allow that God Almighty esteemed the life of man in a garden, the happiest he could give him; or else he would not have placed Adam in that of Eden.—Sir William Temple.

Advertisements.

Earthen, China, and Glassware Establishment. No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET. The Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and the Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co. 17-1/2

THOMAS STINSON, GENERAL DEALER IN BRITISH, AMERICAN, AND INDIA GOODS, HAMILTON.

CONSIDERS it his duty not only in justice to himself, but also for the benefit of Town and Country purchasers generally, again to call their attention to his present STOCK OF GOODS in the above line, which far exceeds both in quantity and quality his purchases during any previous year; on which account he has thought it expedient to make it generally known, by thus giving it publicity. The Subscriber has been principally induced to enter into the Trade so early this Fall, on account of the low bargains which were presented him: knowing well that a LARGE STOCK OF GOODS far below the usual prices, cannot fail to attract the notice of the public generally. He does not consider it to be a duty incumbent on him to apologize for thus calling on the public for their patronage, from a sincere consciousness that it will be, in many instances, a saving of at least 20 per cent. to those who may receive their supplies from him. In a previous Advertisement the Subscriber mentioned that he was enabled to sell his Goods TEN PER CENT CHEAPER than if he had imported them himself; but he now confidently asserts that he can sell his present Stock FIFTY PER CENT, less than he could afford, were he necessitated to pay the various charges attending their transportation to the Canada which he avoided, by purchasing Consignments in Montreal below the retail cost. On account of the LARGE SUPPLY at present on hand, the Subscriber is well aware that were his Purchasers this Winter, confined only to Hamilton and its vicinity, the consumption would be limited to exhaust his present Stock, previous to the arrival of his Spring supply; for which reason he would respectfully invite Customers from a distance, to which they will be fully recompensed for any extra they may incur in their journey to his Establishment. The extensive patronage which the Subscriber has heretofore received from the Public he considers a sufficient guarantee that the articles he now offers will be fully appreciated by them; on which account he is emboldened to call on them still for a continuance; as assured that his Old Customers will be still more gratified from an examination of the present prices of his Goods. The Subscriber considers it not only vain, but useless for him to attempt to enumerate within the compass of an Advertisement, the different articles and quality of Goods comprising his Stock. Suffice it to say that almost every article in the above line, suitable for the Season, may be had at his Establishment; and Purchasers may also rely on immediate attention being paid to them, as there are at present an increased number of hands in the Establishment. The Subscriber would merely call attention to a few articles not comprised under the denomination of either DRY GOODS or GROCERIES, viz: a large quantity of the best SPANISH SOLE LEATHER SHOES AND SHOES, PLUSH every size and quality. English and Swedish Iron; Cut and Wrought Nails, of which articles there is a very full supply; all of which will be sold at the same reasonable Rates as his Establishment. The Subscriber still continues a Store in DUNDAS, where an assortment in the above line may be had at the same reduced prices. For the information and guidance of Strangers, the undersigned would particularly point out the situation of the Establishment, as elsewhere some might not conveniently find it out.—It is situated at the West-end of the Brick Block, and next door to Mr. Juson's Hardware Store. THOMAS STINSON. Hamilton, December 7, 1840.

GILTON, Woolen Draper and Tailor, 128, King-street.—Always on hand a large assortment of West of England Cloths, Cassimeres, Tweeds, &c. &c. Cargill's and Burdett's HATS, from the shortest Nov. McIntosh Waterproof Coats made up in the latest style. Naval and Military uniforms. 10-1/2

HAT, CAP, AND FUR MART. CLARKE & BOYD, grateful for past favours, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice Stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept. 1840. 11-1/2

AXES! AXES! AXES!

THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacture of the best STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen. Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-street. Toronto, 10th October, 1840. 15-1/2

A CARD.

J. HEUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened a commodious room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand. For Hair, Scissors, and Razettes, always on hand, or made to order on a short notice. Toronto, September 17, 1840. 12-1/2

BANK OF BRITISH NORTH AMERICA.

THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be payable on the shares registered in the Colonies, on and after the 10th of August next, at the option of the Colonies, and also of the several Branch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. By Order of the Court, G. DE BOSCO ATTWOOD, Secretary. London, June 3, 1840.

D.R. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile. Colbourn, June 19th, 1840. 51-1/2

To be Sold or Let in the Township of Seymour.

Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Colbourn, by letter, post-paid. January 1st, 1840. 27-1/2

TORONTO AXE FACTORY.

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