

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 PAST.
BY PROFESSOR WILSON.

How wild and dim this life appears!
One long, deep, heavy sigh,
When o'er our eyes, half closed in tears,
The images of former years
Are faintly glittering by!
And still forgotten while they go;
As, on the sea-beach, wave on wave
Dissolves at once in snow.
The amber clouds one moment lie,
Then, like a dream, are gone!
Though beautiful the moon-beams play
In the lake's bosom, bright as they,
And the soul intensely loves their stay,
Soon as the radiance melts away,
We scarce believe it shone!
Heaven-sans amid the lamp-strings dwell;
And we wish they ne'er may fade—
They cease,—and the soul is a silent cell,
Where music never plays!
Dream follows dream, through the long night-hours,
Each lovelier than the last;
But ere the breath of morning-flowers,
That gorgeous vision flies past;
And many a sweet angelic cheek,
Whose smiles of love and fondness speak,
Glide by us on this earth;
While in a day we cannot tell
Where shone the face we loved so well,
In sadness, or in mirth!

LIFE OF WILLIAM WILBERFORCE, ESQ.*

The power of Divine grace is peculiarly exemplified, when those on whom the world has smiled are content to disregard its smiles, and to lay their many talents at the foot of the Redeemer's cross. He who has never been caressed and flattered, can know little of the power of those blandishments. He whom the world has frowned on, may resolve in turn to frown upon the world. But it requires, I repeat, a large measure of Divine grace in a rich man not to glory in his riches, in a mighty man not to glory in his strength, to count the honours and pleasures which almost force themselves on his acceptance but dross, and to follow the lowly Saviour. The little skiff that creeps closely by the shore may, without much difficulty, ascend the stream; but the vessel which stands out in the middle of the flood will find very often the current well nigh too strong to stem. Hence it is that the apostle declares, that "not many wise men after the flesh, not many noble are called." Still the effectual power of God can make a way through all these obstacles, and we do accordingly find—and, blessed be his name, increasingly in the present day—some of the high and honourable of the earth ready to leave all, and to tread the narrow path where they meet comparatively few companions. Such a one was WILLIAM WILBERFORCE, of whose most interesting life I propose to gather in this and subsequent papers a few particulars.

This distinguished man was born in Hull, August 24, 1759, of an ancient and respectable family. The original designation was Wilberfoss, from a township about eight miles from York; but this was changed by the grandfather of Mr. Wilberforce into the modern form. The family were in possession of very considerable property, partly inherited, and partly acquired by mercantile pursuits. His frame, from childhood, was feeble, his stature small, and his eyes weak; but his mind was always active, and his temper affectionate. At seven years of age, he was sent to the grammar-school of Hull, of which Joseph Milner was shortly afterwards master. Here he attracted notice by his admirable elocution. It was so "remarkable," said Isaac Milner (afterwards Dean of Carlisle), "that we used to set him upon a table, and make him read aloud, as an example to the other boys." He thus spent two years as a day-scholar; but, on the death of his father in 1768, he was transferred to the care of an uncle, by whom he was placed at a boarding-school of but mean character—such was the standard of education in those days—near London. His aunt was one of the well-known family of Thornton, and was connected with the early Methodists; he was thus brought within a strong religious influence, and an impression seemed to be thence produced upon his mind. But the intelligence of this was not pleasing to his grandfather, who determined on recalling him to Hull. Thither he attended his mother at twelve years old, and was speedily introduced to the gaieties of the place. Here, and at Pocklington grammar-school, where he lived under little restraint, he spent the years till his removal to the university with the reputation of a very fair scholar. His religious impressions had vanished in the society and habits he had, since his return from London, been accustomed to; but it is remarkable, that at fourteen, the first spark of a fire which afterwards burned so brightly was kindled. He addressed a letter from Pocklington to a York paper, in condemnation of the odious traffic, as he called it, in human flesh. It would be interesting to recover this document, and to mark in it the rudiments of the future friend of oppressed Africa.

Wilberforce entered St. John's College, Cambridge, in October 1776. He was now, by the death of his grandfather and uncle, in possession of an independent fortune, under the sole guardianship of his mother. It is not surprising, therefore, that, with his social disposition, and from the many temptations that were thrown into his way, he should have fallen into the loose habits of his associates. He was, indeed, mercifully preserved from actual profligacy, but his time was devoted to pleasure. He was a good enough classic to acquit himself, without reading, passably at the college-examinations, and mathematics he thought he might entirely neglect; but it reads a striking lesson to every young man similarly inclined, to know that Wilberforce, in after-life, deeply deplored his earlier remissness; and though he endeavoured, by subsequent application, to supply his deficiencies, he never could attain the mental regularity and well-trained habits which the wholesome discipline of youthful study can alone impart. Even at this time, however, a vein of deep and conscientious feeling lay beneath his gay thoughtlessness; and he declined subscribing to the Articles, which he was sensible he had not properly examined. Inquiry removed this hesitation; but it was not, on this account, till 1781, that he graduated as B.A.

Prior to his quitting the university, Mr. Wilberforce had formed the design of entering parliament. Instead of being ambitious of mercantile eminence, he aspired to shine in a very different sphere. Accordingly he declined entering on the business which, since his grand-

father's decease, had been carried on in his behalf by his cousin, Mr. Abel Smith; and, content with the ample fortune he inherited, he canvassed his native town, in expectation of a speedy dissolution of parliament. Just after the completion of his twenty-first year the anticipated event took place; and Wilberforce was returned for Hull by a triumphant majority. The expenses, however, of this election were not less than between £8,000 and £9,000.

This success invested his entry on public life with great éclat. He was welcomed by every circle of London society, and was introduced into all the leading clubs. Here the temptations of play surrounded him; but the seasonable winning of a considerable sum from persons who, he felt, could ill afford the loss, inspired him with a disgust for such amusements. Though encircled with perpetual incitements to luxurious gaiety, Mr. Wilberforce attended diligently his duty in the House of Commons. He had renewed his acquaintance with William Pitt, whom he knew slightly at Cambridge, and who was just then commencing his unparalleled career. Their acquaintance soon ripened into intimacy and confidential intercourse during the remarkable political crisis that ensued. Wilberforce had entered parliament as an independent man, and opponent of the American war and Lord North's administration; and his first important speech, in 1782, was in favour of a motion for peace with America.

It enters into the plan of this narrative to describe the political events of those times; but I may observe that Mr. Pitt soon after became Chancellor of the Exchequer, but resigned his post in April 1783. Freed from the trammels of office, he was glad to relieve his attention by a tour. Accordingly, in the autumn of that year, he proceeded, in company with Mr. Wilberforce and Mr. Eliot, to France. At Rheims, the travellers stopped to improve their acquaintance with the language, before they ventured to present themselves on the more public stage of Paris. But unfortunately they had forgotten to take letters of introduction; and the only acquaintance they could form was that of an honest grocer, who frankly acknowledged that he knew none of the gentry of the place, and therefore could not introduce them. Meantime they were reported as suspicious characters to the police; but the archbishop's secretary, finding who they were, carried them to that prelate, by whom they were most hospitably treated. From Rheims they proceeded to Paris, and thence to Fontainebleau to the court, where their adventures furnished considerable amusement. The Queen, particularly, would often inquire of Mr. Pitt how his friend the grocer was.

On their return to England, parliament was just assembling, and speedily followed by Mr. Pitt's accession to power. It was felt important, by his opponents, that the great county of York should declare against him; and accordingly a meeting was convened. Mr. Wilberforce and his friends felt it equally important to attempt to direct its voice in favour of the minister; and therefore, though at present acquainted with few persons out of his own immediate neighbourhood there, he hurried to York. Many had spoken of both parties, and the meeting was wearied when Wilberforce came forward. Boswell (Johnson's biographer) was present, and has graphically described the scene. "I saw," says he, "what seemed a shrimp, mount on the table; but as I listened, he grew and grew, till the shrimp became a whale." His clear voice was distinctly heard through the vast assemblage, and his lively eloquence was enchainingly every heart, when he was interrupted by an expression from Mr. Pitt, authorising him to declare that the king had dissolved the parliament. An electric effect was produced: the address in favour of the ministry was carried, and the congregated freeholders exclaimed, "We'll have this man for our county member." It was a bold attempt for him to canvass that great county; and though he eagerly desired the honour of representing it, he dared not resign his hold of Hull. For that place he was unanimously elected, and for Yorkshire too. The enthusiasm for his success was wonderful; a large sum was subscribed to bear his expenses, not one-fourth of which was spent; and he and another ministerialist were triumphantly returned. The example was set to other counties; and Mr. Pitt's power was firmly established.

At the end of the parliamentary session, after a flying visit to the York races, he set out with his mother and sister, and Isaac Milner, for the south of France. From thence he was summoned, in January 1786, to the House of Commons, to support Mr. Pitt's motion for parliamentary reform. Milner, in this journey, was his only companion. During the session, Mr. Wilberforce was constantly in his place; but in the summer, he and Milner returned to rejoice his relatives at Genoa. This intercourse with Milner was the instrumental means of leading him to the saving knowledge of Divine truth. He had not previously been aware of his companion's religious principles; who, though at that time so far deficient in practical piety as to attend Sunday parties, &c., was not inclined to permit any railing of religion. When Wilberforce, therefore, laughed at it, Milner replied, "I am no match for you in this running fire; but if you really wish to discuss these subjects seriously, I will gladly enter into them with you." On their hastily quitting Nice, in 1785, Wilberforce, having taken up Doddridge's "Rise and Progress," asked his friend its character. "It is one of the best books ever written; let us take it with us, and read it on our journey," was the reply. They read it; and Wilberforce determined, at some future season, to examine the Scriptures to see if the statements of Doddridge were borne out. In their journey the following summer, their conversations became more important. They began, as Milner had proposed, to read the Greek Testament, and seriously to investigate its doctrines. The result must be stated in Mr. Wilberforce's own impressive words:—"It would indicate a strange insensibility to the ways of a gracious Providence, if I were to suffer the circumstance of my having Dr. Milner for my fellow-traveller to pass without observation. Wishing for an intelligent and agreeable companion, I requested my friend Dr. Burgh, of York, to accompany me, a man of whom it is difficult for me to speak with moderation, full as my memory must ever be of marks of a kindness that could scarcely be exceeded, and of a disposition always to forget himself, and to be ready to conform to his friends' wishes. A fund of knowledge of various kinds, great cheerfulness of temper, and liveliness of fancy, rendered him a delightful companion. But he had qualities also of a higher order—an entire conviction of the truth of revelation, a considerable acquaintance with ecclesiastical history, just principles of religion, and as affectionate a

heart as ever warmed a human bosom, with a continual promptitude to engage in every office of benevolence; but the habit of associating with companions, and living, for the most part, in society which, whatever might be the opinion assented to by the understanding, exhibited no traces of spirituality in its ordinary conversation, had induced a habit of abstaining from all religious topics in his common intercourse, and even an appearance of levity, which would have prevented his being known—except by those who were extremely intimate with him, or rather by those who, being themselves also religious, were likely to draw forth his secret thoughts and feelings—to have any more reflection than that average measure for which we are to give people credit whose only visible attention to religion consists in their going to church on a Sunday. A gracious Providence prepared him, I doubt not, by a long illness, for that change which he was to experience much sooner than could have been anticipated, from the uncommon strength of his constitution, and the temperance of his habits; but had he been my fellow-traveller, I should never have benefited by him in the most important of all concerns; indeed, I am persuaded that we neither of us should ever have touched on the subject of religion, except in the most superficial and cursory way. To my surprise, Dr. Burgh declined accepting my proposal; and I next invited Dr. Milner to accompany me, chiefly prompted by his acknowledged talents and acquirements, and by my experience of his cheerfulness, good nature, and powers of social entertainment. It was the more important to me to secure such a fellow-traveller, because we were to have a *litte-à-litte* in my carriage; the ladies of my party travelling with their maids in a coach. It is somewhat curious, that, as I learned accidentally long afterwards, my grandfather had declared that in after-life I should go abroad, with Isaac Milner as my tutor. I am bound to confess that I was not influenced to select Dr. Milner by any idea of his having religion more at heart than the bulk of our Cambridge society; and in fact, though his religious opinions were the same as his brother's, yet they were far from having that influence over his heart and manners which they subsequently possessed; though it is due to him to declare that his conduct was always what I called correct, and free from any taint of vice; and he had a warmth of benevolence which rendered him always ready to every good work. I must go farther; had I known at first what his opinions were, it would have led me against making him the offer; so true is it that a gracious hand leads us in ways that we know not, and blesses us not only without, but even against, our own plans and inclinations. The recollections which I had of what I had heard and seen when I lived under my uncle's roof, had left in my mind a prejudice against their kind of religion as enthusiastic, and carrying matters to excess; and it was with no small surprise found, on conversing with my friend on the subject of religion, that his principles and views were the same with those of the clergymen who were called methodical: this led to renewed discussions; and Milner (never backward in avowing his opinions, or entering into religious conversation) justified his principles by referring to the word of God. This led to our reading the Scriptures together; and by degrees I imbibed his sentiments, though I must confess, with shame, that they long remained merely as opinions assented to by my understanding, but not influencing my heart. At length, however, I began to be impressed with a sense of the weighty truths which were more or less the continual subjects of our conversation. I began to think what folly it was, nay, what madness, to confine month after month, nay, day after day, in a state in which a sudden call out of the world—which, I was conscious, might happen at any moment—would consign me to never-ending misery; while, at the very same time, I was firmly convinced, from assenting to the great truths taught us in the New Testament, that the offers of the Gospel were universal and free—in short, that happiness, eternal happiness, was at my option. As soon as I reflected seriously upon these subjects, the deep guilt and black ingratitude of my past life forced itself upon me in the strongest colours. I condemned myself for having wasted my precious time, and opportunities, and talents; and for several months I continued to feel the deepest convictions of my own sinfulness, rendered only the more intense by the unspeakable mercies of our God and Saviour, declared to us in the offers and promises of the Gospel. These, however, by degrees, produced in me something of a settled peace of conscience. I devoted myself, for whatever might be the term of my future life, to the service of my God and Saviour; and with many infirmities and deficiencies, through his help, I continue until this day."

During Mr. Wilberforce's journey, on his return to England, in the autumn of 1785, a change in his conduct was already visible; and some of his gay associates, whom he met in places he passed through, were surprised to find that he did not choose to travel on Sunday. When he reached home, he had a difficulty in acquainting his friends with the alteration in his views. Mr. Pitt was one of the first, whom he apprised, that though he should, in general, still support him, he could not be so much of a party-man as heretofore. Mr. Pitt received the intelligence most kindly, and assured him that nothing of the kind should affect their friendship. He now formed the acquaintance of Mr. Newton, the well-known rector of St. Mary Woolnoth; and was a frequent attendant on his ministry, and guided by his advice. His intimacy, however, with Mr. Newton, would be expected, fix on him the brand of Methodism; and his mother, it appears, had heard some such rumour. In a letter, therefore, dated Feb. 19, 1786, he says to her, "It is not, believe me, to my own imagination, or to any system formed in my closet, that I look for my principles; it is to the very source to which you refer me, the Scriptures. . . . All that I contend for is, that we should really make this book the criterion of our opinions and actions, and not read it, and then think that we do so of course; but if we do this, we must reckon on not finding ourselves able to comply with all those customs of the world, in which many who call themselves Christians are too apt to indulge, without reflection; . . . we must, of course, therefore, be subject to the charge of excess or singularity. But in what will this singularity consist? Not merely in indifferent things; no, in these our Saviour always conformed, and took occasion to check an unnecessary strictness, into which he saw men were led by overstraining a good principle. In what, then, will these peculiarities appear? Take our great Master's own words: 'Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; and thy neighbour as

thyself.' It would be easy to dilate on this text; and I am afraid that we should find at the close of the discourse, that the picture was very unlike the men of this world. 'But who is my neighbour?' Here, too, our Saviour has instructed us, by the parable which follows. It is evident, we are to consider our peculiar situations; and in these to do all the good we can. Some men are thrown into public; some have their lot in private life. These different states have their corresponding duties; and he whose destination is of the former sort, will do as ill to immure himself in solitude, as he who is only a village Hampden would, were he to lead an army, or address a senate. What I have said will, I hope, be sufficient to remove any apprehensions that I mean to shut myself up, either in my closet in town, or in my hermitage in the country. No, my dear mother, in my circumstances this would merit no better name than desertion; and if I were thus to fly from the post where Providence has placed me, I know not how I could look for the blessing of God upon my retirement; and, without his heavenly assistance, either in the world or in solitude, our own endeavours will be equally ineffectual. When I consider the particulars of my duty, I blush at the review; but my shame is not occasioned by my thinking that I am too studiously diligent in the business of life; on the contrary, I then feel that I am serving God best, when, from proper motives, I am most actively engaged in it. What humbles me, is the sense that I forego so many opportunities of doing good; and it is my constant prayer, that God will enable me to serve him more steadily, and my fellow-creatures more assiduously; and I trust that my prayers will be granted, through the intercession of that Saviour, 'by whom' only 'we have access with confidence into this grace, wherein we stand'; and who has promised, that he will lead on his people from strength to strength, and gradually form them to a more complete resemblance of their divine Original."

Those who read this letter may easily see that it was no enthusiastic temper, but the calm spirit of scriptural piety which now swayed Mr. Wilberforce's mind. I shall add another letter, in a similar tone, addressed to his sister on Easter-day of the same year. He had on Good Friday, after much serious thought, communicated for the first time, and experienced somewhat of the blessing which the sacred feast yields to the faithful participator of Christ. The next day, he visited Mr. Unwin of Stock, the friend of the poet Cowper. "About five o'clock yesterday I put myself into a post-chaise, and in four hours found myself safely lodged with the vicar of Stock. It is more than a month since I slept out of town; and I feel all that Milton attributes to the man who has been

"Long in populous cities pent,
Where houses thick and sewers annoy the air."

I scarce recollect to have spent so pleasant a day as that which is now nearly over. My heart opens involuntarily to Unwin and his wife; I fancy I have been with them every day since we first became acquainted at Nottingham, and expand to them with all the confidence of a twelve years' intimacy. Can my dear sister wonder, that I call on her to participate in the pleasure I am tasting? I know how you sympathise in the happiness of those you love; and I could not therefore forgive myself, if I were to keep my raptures to myself, and not invite you to partake of my enjoyment. The day has been delightful: I was out before six, and made the fields my oratory, the sun shining as bright and as warm as at Midsummer. I think my own devotions become more fervent, when offered in this way, amidst the general chorus with which all nature seems, in such a morning, to be swelling the song of praise and thanksgiving; and, except the time that has been spent at church and at dinner—and neither in the sanctuary, nor at table, I trust, had I a heart unwarmed with gratitude to the Giver of all good things—I have been all day basking in the sun. On any other day I should not have been so happy: a sense that I was neglecting the duties of my situation might have interrupted the course of my enjoyments, and have taken from their totality; for in such a situation as mine, every moment may be made useful to the happiness of my fellow-creatures. But the Sabbath is a season of rest, in which we may be allowed to unbend the mind, and give a complete loose to those emotions of gratitude and admiration, which a contemplation of the works, and a consideration of the goodness of God, cannot fail to excite in a mind of the smallest sensibility. And surely this Sabbath, of all others, is that which calls forth these feelings in a supreme degree; a frame of united love and triumph well becomes it, and holy confidence and unrestrained affection. May every Sabbath be to me and to those I love, a renewal of these feelings, of which the small tastes we have in this life, should make us look forward to that eternal rest, which awaits the people of God; when the whole will be a never-ending enjoyment of those feelings of love, and joy, and admiration, and gratitude, which are, even in the limited degree we here experience them, the true sources of comfort—when these, I say, will dictate perpetual songs of thanksgiving, without fear and without satiety. My eyes are bad; but I could not resist the impulse I felt to call on you, and tell you how happy I have been."

(To be Continued.)

THE WORD OF GOD IS THE BREAD OF LIFE GIVEN FOR ALL MEN.*

JOHN xiv, 26; xv, 26; xvi, 13, 14; Luke xi, 9—14.—The deadly and mischievous consequences of ignorance therein: The pleasures and delights given to us in the Word of God: The Holy Ghost offered to teach every one that humbly asketh and importuneth Him, even to our Saviour Christ hath promised.

What should I say more of the Scriptures, how profitable and comfortable they be in all cases and parts of our life? In adversity, in prosperity, in life, and in death, they are our especial comfort. If we thirst, they are a sword; if we hunger, they are meat; if we are thirsty, they are drink; if we have no dwelling-place, they are a house; if we are naked, they are a garment; if we be in darkness, they be light unto our going.

They are comfortable to kings, to subjects, to old men, to young men, to man and to wife, to father and to child, to master and to servant, to captain and to soldier, to preacher and to people, to the learned, to the unlearned, to the wise and to the simple.

They are comfortable in peace, in war, in business, in joy, in health and sickness, in abundance, in poverty, in the day-time, in the night-season, in the town, in the wilderness, in company, and when alone. For they teach faith, hope, patience, charity, sobriety, humility, righteousness, and all godliness. THEY TEACH US TO LIVE, AND THEY TEACH US TO DIE.

* From "A Treatise on the Holy Scriptures," by Bishop Jewell.

Therefore hath Paul said well: "The whole Scripture is profitable." It is full of great comfort. It maketh the man of God absolute, and perfect unto all good works,—perfect in FAITH, perfect in HOPE, perfect in the LOVE of God, and of his NEIGHBOUR; perfect in his life, and perfect in his death. So great, so large and ample, and heavenly is the profit which we do reap by the Word of God.

The wise man saith, "Where there is no prophecy, the people decay." When the Scriptures are not opened, when there is none that can edify, and exhort, and comfort the people by the Word of God, they must needs perish; for they know not the way in which they should walk. They know not whom to honour, nor upon whose name they should call: they have neither what to believe, nor what to do. "Hell hath enlarged itself, and hath opened his mouth without measure," and they that are wilful and ignorant, and the children of darkness, go down into it. They become enthralled, and captives unto Satan. Their heart is bound up, they understand nothing; their eyes are shut up, they can see nothing; their ears are stopped up, they can hear nothing. They are carried away as a prey into hell, because they have not the knowledge of God.

So doth Christ tell the Sadducees:—"Ye are deceived, because you know not the Scriptures, nor the power of God." Thus he teacheth that error is the child of ignorance. The cause why you are so deceived, is because you know not the Scriptures: you have hated the light, and loved darkness; you have neither known the Father nor me: he that knoweth not the truth of God, knoweth not God. Herein, in this case, there is no plea of ignorance.—Ignorance shall not excuse us. Chrysostom saith, "Thou wilt say, I have not read the Scriptures; this is no excuse, but a sin." Again, he saith, "This is the working of the devil's inspiration, he would not suffer us to see the treasure, but we should get the riches." Therefore he compelleth us, "that it utterly availeth us nothing to hear the laws of God, but that upon the hearing we may see our doing follow."

Carnades, a philosopher, was wont to say of his master and reader, Chryssippus, "If it had not been for Chryssippus, I never had any body. He was my master and teacher: he made me learned: whatsoever I have, I have it of him." How much better may we use the like words of the Scripture, and say: "Unless it were for the WORD OF GOD, our wisdom were nothing, and our knowledge were nothing. Whatsoever we have, we have it by the Word. Without it, our prayer were no prayer; without it our sacraments were no sacraments; our faith were no faith; our conscience were no conscience; our church were no church." Take away the light of the sun, and what remaineth but darkness?—Heaven and earth are darkened. No man can see his way, or discern the things about him. Even so, if the Word of God be taken away, what remaineth but miserable confusion and deadly ignorance?

If we be kept from hearing, reading, and understanding of the Word of God, then will error, superstition, and all wickedness get the upper hand, and fall upon us, and bind us, and pluck out our eyes, and make scorn of us, and bitterly destroy us.

Even so, as with the people of Jerusalem in the siege, fared it with us, and our fathers, after it pleased God to take away His gospel, and to send a famine of hearing the Word of the Lord.—We were driven to eat those things which were loathsome and horrible to behold: we were driven to feed upon our own children, even the fantasies and vanities of our own hearts. There was no substance in them, they could not feed us.

In such case were the Scribes and Pharisees. When they foresaw to be guilty by the Word of God, and took away the key of knowledge, they fed upon their own devices, they neglected the commandments and will of God, and followed their own traditions. Therefore Christ reproved them, "O hypocrites, Esaias prophesied well of you, saying, This people draweth near unto me with their mouth, and honoureth me with their lips, but their heart is far off from me. But in vain they worship me, teaching for doctrines men's precepts."

Therefore if we seek to know the Sacraments of the Church, what they are: if we would be instructed in the Sacrament of Baptism, or in the Sacrament of the body and blood of Christ: if we would learn to know our Creator, and to put the difference between the Creator and a creature: if we desire to know what this present life is, and what is that life which is to come: if we would believe in God, and call upon the name of God, and do worship unto God; if we would be settled in perfect zeal and true knowledge: if we would know which is the true Church of God, it is very needful that we hear the Word of God. There is no other word that teacheth us unto salvation.

Here may you see the light of God's elect children. How they patiently suffered afflictions in their bodies, rather than they would deny the truth of God: they gave their backs to the scourge, their necks to the sword, their bodies to the fire. No tyrant, no menaces, no rack, no torment, no sword, no death could remove them from the love of the gospel which they had received. The more of them were cut down, the more did spring up; the more were killed, the more were left alive. Augustine saith, "They were bound, and shut up, and racked, and burnt, and yet were increased." This is the victory that hath overcome the world.—For the Lord answered St. Paul, "My power is made perfect through weakness." It liveth in death; it is made whole and sound by wounds and stripes; it is increased by those means whereby men destroy it.

We see Esaias beholding the Lord as he sat upon a high throne, and we see Paul taken up into the third heavens. We see the glory of God appear, and hear the voice which came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased, hear him." We see Jesus Christ, the Son of God, born of a virgin, and how he made himself of no reputation; and took on him the form of a servant, and was made like unto man, and was found in shape as a man; that he humbled himself, and became obedient unto death, even the death of the cross. We hear him cry with a loud voice, "My God, my God, why hast thou forsaken me?"

We hear him say, "Father, forgive them, for they know not what they do." And, "Father, into thine hands I commit my spirit."

Here may you see the sun to be darkened; that the moon give no light; the earth to shake, the rocks to cleave asunder, the veil to rend, the graves to open, and Christ rise from the dead, and go up into heaven, and sit at the right hand of his father.

HERE YOU MAY SEE TWELVE FOOL SILLY MEN, WITHOUT SPEAR, WITHOUT SWORD, WITHOUT FORCE, MAKE CONQUEST OF THE WHOLE WORLD. No power could repress them, no might could withstand them. It is reckoned a great matter for a king, or a nation, to yield submission unto another king or nation. It must, therefore, be a matter of greater wonder to see all kings throw down their maces, and all people to yield before so few, so simple, so unarmed, and to acknowledge they had embraced lies and lived in ignorance; and that these twelve are the servants of the Highest; and to see how God hath chosen the foolish things of this world to overthrow the wise; and the weak things of this world to confound the mighty things. SUCH FORCE DID GOD GIVE TO THEIR WORDS. He made them the sons of thunder; they shook the foundations of the world; they threw down whatsoever stood against them.

Here may you see the overthrow of Babylon, which made all nations to drink of the wine of the wrath of her fornication. How she is destroyed with the breath of God's mouth. Here we behold the resurrection of the dead: and four and twenty elders sit before

* From the Church of England Magazine.

God on their seats, and the Ancient of Days sit upon His throne, and the judgment-seat, and the books opened, and all flesh appear before Him; and how some are taken into everlasting life, and some are sent into everlasting death.

What tongue is able to express these pleasures and delights, which are laid open to us in the Word of God? We buy images, and pictures, and maps of men, and of divers things and countries; but what map or picture can show us the like variety and change of things?

"We purchase lands, and have a liking so to do. Here we are taught how we may come to that land which shall stand with us, and in which we shall continue FOR EVER.

To see any one of these it were great pleasure; either the creation of heaven and earth; or the angels and archangels, and blessed spirits; or the battles of the God of Sabaoth; or Amalek dashed in pieces like a potter's vessel; or the walls of Jericho blown down with the sound of a trumpet; or Pharaoh drowned in the sea; or the sea to stand like a wall; or water to come out of a stone; or bread to come from heaven; or the sun to stand still; or to change its course; or an ass to speak and teach his master; or fire to be extreme hot, yet not burning; or lions hungry, yet not eating their meat; or the sea tempestuous, yet not drowning; or blind to see, deaf to hear, dumb to speak, dead to rise; or ignorant men to speak in languages they never learned; or the devil to roar, and confess Christ, or God sitting in his majesty, and Christ at his right hand; or Babylon thrown down, and become a tabernacle of foul spirits, and a den for the devil; or Christ to sit in judgment, and give sentence upon the quick and the dead. To see any of all these wondrous works of God, it were great pleasure. How can it be, then, but that we rejoice and take delight to see so many, so great, so marvellous, so heavenly, and so glorious wonders in one heap all together? How far would we ride, or go, to see the triumph of God, the Lord of lords, and the King of kings; HOW HE HATH MADE THE NAME OF HIS SON TRIUMPH OVER PRINCIPALITIES AND POWERS, AND OVER THE WHOLE WORLD? Here is a Paradise full of delights; no tongue is able to speak them, they are so many; no heart is able to conceive them, they are so great.

Here is a shop, wherein is set out the wisdom, and knowledge, the power, the judgments, and mercies of God. Which way soever we look, we see the works of His hands. His works of creation and preservation of all things; His works of severe justice upon the wicked, and of gracious redemption to the believer. If we desire pleasant music, or excellent harmony, it speaketh unto us the word of the FATHER, and the consent of the SON; the excellent reports of the prophets, apostles, angels, and saints of God, who have been all taught of the Holy Ghost. If we would learn, it is a school; it giveth understanding to the simple. In it there is that may content the heart, the ear, the eye, the taste, and the smelling. It is a savor of life unto life. "Oh taste ye, and see how gracious the Lord is," saith the prophet David. So manifold and marvellous are the pleasures which are given us in the Word of God.

Thus have I performed my promise, and simply and homely opened those four things which I took in hand. I have declared WHAT WEIGHT AND MAJESTY THE WORD BEARETH; WHAT HUGE EARNEST OF PROFIT WE MAY REAP BY IT; HOW NEEDFUL IT IS FOR US TRAVELLING THROUGH THE WILDERNESS OF THIS LIFE; AND WHAT REST AND PLEASURE WE MAY FIND IN IT.

To be continued.

THE CHURCH.

TORONTO, SATURDAY, AUGUST 1, 1840.

Amongst the late works of value and importance to the objects especially of this journal, of which we have been put in possession by the recent arrivals, is a "History of the Church of Ireland," by the Right Reverend the Bishop of Down and Connor, Dr. Mant. To the sincere inquirer after Christian truth, and the genuine advocate of the Protestant cause, this is a welcome addition to our country's literature; because, as the learned Bishop well observes in his preface to the work, an extraordinary ignorance has always prevailed upon the subject of the Church of Ireland, the progress of Popery in that island, ever unhappy since it accepted and wore the chains of that giant falsehood, and even of the full influence of the Reformation since the period when it dawned so auspiciously upon England. It appears that a work so much needed, as a History of the Irish Church, was proposed long since to be undertaken by the distinguished Regius Professor of Divinity in the University of Dublin, Dr. Elrington; but professional engagements and ill-health having caused him to relinquish the task, the important duty has been assumed and faithfully executed by the Bishop of Down and Connor. The residence of this prelate for so many years in Ireland, and the close observation of its religious state, which his official station necessarily afforded, would seem to qualify him in a very eminent degree for the work.

No country perhaps puzzles the philanthropist and the Christian more than Ireland,—how to reconcile the jarring elements of society in a country where several millions of poor ignorant devotees of a ruthless superstition, and the willing tools of its unprincipled supporters, are arrayed against the small but unquenchable band who, in the face of persecution and distress, zealously "contend for the faith as it was once delivered unto the saints." There is a moral strength in a righteous cause, of which Protestantism in Ireland has experienced the full effect; and before it was crippled by the soul-destroying policy of the present administration, it was more than a match,—even physically speaking,—for the millions who were vaunted as its opponents. At present the contest is more severe and the struggle harder to be endured; for though, as a concentrated phalanx, Protestantism in Ireland is not to be broken or destroyed, the hostility of the cabinet with the disabilities for resistance which, one by one, have been the consequence, has laid it more open to that slow but sure process of destruction, the ribbon conspiracies and secret assassinations. From the policy at present pursued, the hope seems to be indulged that Protestants will be fairly wearied out of the struggle,—that the love of peace and an abhorrence of these accumulating outrages, so utterly destructive as well of the temper as of the very form of Christianity, will induce them at last to stipulate for a quiet evacuation of the island.

We need enter into no philosophical or political disquisition upon this subject; yet it may not be superfluous to remark that, for the safety of England and the integrity of the Empire, Ireland must not be abandoned to the despotism of those who hate the Protestant name. If, moreover, that country is to be retained at all; if it is to remain an appendage to the crown of England, and not made to swell the power of some rival potentate, the cry of "Repeal" must be stifled in its birth, and the Protestant ascendancy must be firmly and uncompromisingly upheld.

That there has been since its conquest an appalling mismanagement of this ill-fated country, is a fact not to be denied; nor can we acquit the Church itself since the Reformation, unless within comparatively a late period, of having seriously neglected the interests of Protestantism in Ireland. While this neglect has served to weaken the influence of the truth, it has, of course, given new strength to error. Unhappily, too, it has been the bane of statesmen in the present century to concede to agitation and menace, what justice and duty and the good of the country should have induced them

to withhold. The sheet-anchor of Protestantism was ruthlessly cut away by the rash pilots of the vessel of the state, when Romish Emancipation was granted; and the very power which, by every lawful and Christian means, ought to have been curtailed, was, with a strange infatuation, strengthened and confirmed.

All this is the more deplorable, when we regard the state of the Church in Ireland antecedent to the Romish usurpation. Christianity, according to the most authentic accounts, was very early planted in the island; and perhaps no Church in Christendom was more pure and more flourishing, for many centuries, than the Irish Church. Its independence of the Papal despotism was maintained, too, long after the sister island had submitted to the yoke; but we cannot do better than describe the progress of the Romish usurpation in Bishop Mant's own words:—

"Until about the middle of the twelfth century, the Church of Ireland maintained its character, as an independent national church, without acknowledging any pre-eminence, authority, or jurisdiction, of the See of Rome. The Archbishops of Armagh exercised a spiritual power throughout the country; and erected archbishopricks and bishopricks without consultation or communication with the Roman pontiff. For the supply of vacant bishopricks persons were elected by the clergy, or by the clergy and laity, of the diocese, recommending them to the king; or by the king's nomination or influence, concurring with the good-will of the clergy and people: whereupon the bishop-elect was sent to the archbishop for consecration: to the Archbishops of Armagh for the most part, except in the case of those colonies of Ostmen, from the north of Europe, who inhabited the cities of Dublin, Waterford, and Limerick; and who, esteeming themselves countrymen of the Normans, now in possession of England and of its highest ecclesiastical dignities, sent their bishops to be consecrated by the Archbishop of Canterbury. But in every case, these appointments and consecrations were altogether independent of the Papal See.

"The earliest interference of the Pope on such occasions in Ireland, was in the twelfth century. The pallium, or pall, is an emblem of dignity which the Pope had taken upon himself to confer upon archbishops. But this ensign was never worn by an Irish archbishop until the year 1152."

At this period, it seems, then the Archbishop of Armagh, Malachy O'Morgair, manifestly tainted by some of the Romish heresies and seeking, amongst other innovations, to introduce the celibacy of the clergy, made a journey to Rome, and solicited from the Pope the pall for the metropolitan see of Armagh, as also for the newly-constituted metropolitan church of Cashel. Being courteously received by the pontiff, and appointed his legate in Ireland, he returned to his native country and obtained the consent of several of the bishops and inferior clergy to make a formal solicitation of the pall from the Pope. Some delay was created by the sudden death of Malachy; but this incipient step of Popish usurpation was carried in the year 1152, through the instrumentality of John Paparo, cardinal priest, who was appointed the Pope's legate to Ireland, and received a commission to confer the pall on the four archbishops of Armagh, Dublin, Cashel, and Tuam. This, it is to be observed, was not effected without opposition; for although the greater part of the Irish bishops yielded obedience to the papal mandate, there were several, especially in the dioceses of Armagh and of Down, who refused to sanction the acts of this council.

"A foundation was thus laid," observes Bishop Mant, "for the Bishop of Rome's interference with the vacant Irish sees; but it does not appear to have been extended further than the bestowing of the archiepiscopal pall till the year 1206. In the mean time, King Henry the Second had acquired the dominion of Ireland, in 1172; and soon after the acquisition, namely in 1175, had exercised his prerogative in a council held at Windsor, by giving the bishoprick of Waterford, then vacant, to an Irishman, named Augustin, and sending him to the Archbishop of Cashel for consecration. But in 1202, the lordship of Ireland having, in the mean time, passed to King John, on a vacancy which occurred in the archbishoprick of Armagh, a competition for the succession ensued among Surion Rochford, bishop of Meath; Ralph le Petit, archdeacon of Meath; and Humphrey de Tiekhill, each of them pretending to be the candidate on whom the choice of the electors had fallen. The king decided in favour of Tiekhill, on the 4th of May, 1202. But another candidate, Eugene MacGillivray, was declared archbishop by the Pope. The king, incensed by this usurpation of his authority, sent mandatory letters, on the 22d of May, 1203, to all the suffragan bishops of that province, forbidding them to acknowledge Eugene for their metropolitan; and circulated duplicates among all his faithful subjects of the province, imposing on them the like prohibition."

From this it is manifest that the interposition of the Pope was regarded even then as unlawful; but John was not a sovereign to adhere long to the principles of justice and right, especially where it was his interest to consent to the subversion of either. His covetousness, in this instance, was worked upon, and he subsequently confirmed the nomination of the Pope. The latter, it can easily be believed, was not long content with this prerogative of sanctioning the appointment to the metropolitan see of Armagh; but we must narrate his further encroachments in the words of the right reverend historian:—

"The influence of the Papal See in Ireland was made instrumental to the furtherance of its ambitious projects, in other ways prejudicial to the rights both of the Sovereign and the subject.—In 1220, a chaplain of the Pope was sent over with a demand of the tenths of all the moveables, to support him against the Emperor Frederick: a tax so hard to be discharged, that it was necessary to part from, not only the cadows and aqua vite, but even the chalices and altar-cloths. In 1240, another missionary arrived from Pope Gregory, with a demand, under pain of excommunication and other censures ecclesiastical, of the twentieth part of the whole land, besides donations and private gratuities for the maintenance of the war against the Emperor; whereby he extorted a thousand and five hundred marks or more. In 1270, another messenger was sent, requiring the tithes of all spiritual promotions for three years to come, to carry on the wars of the Pope with the King of Arragon; a demand which was greatly murmured at and gainsaid, yet the nuncios went not empty away."

A long catalogue might here be given of the successive encroachments of the Papal See upon the liberty of the Irish Church, until at last the chains of spiritual slavery were firmly rivetted, and Ireland blindly owned the absolute dominion of Rome. And very appalling was the state of its Church from the period at which this subjugation was admitted, until at the Reformation the power of the fell apostasy was partially broken.—The interval was one of midnight gloom indeed; and deeds of darkness were perpetrated,—frauds, rapacities, and murders,—which it would be frightful to dwell upon in detail. The bright light of the Reformation broke in upon this darkness; but its advance was slow, and to this hour the most of Ireland remains shrouded by the same deep gloom. Anxiously and zealously are the advocates of truth employed to dissipate its horrors,—to rouse this benighted people from the shadow of death,—and render Ireland, what it has never been since the blighting creed of Rome was accepted by its inhabitants, a peaceful, a prosperous, and a happy country. These champions of the truth have difficulties well nigh insuperable to contend with; but the stripping's sling may, with God's blessing, countervail the giant's armour; and, strong in the righteousness of our cause, we must not despond. The usurped dominion of Rome must be resisted; until, like the mists from the pestilential marsh before the sun in his risen strength, the clouds of noxious error shall recede before the increasing blaze of Gospel truth.

In noticing, last week, the conviction of the Swiss valet, Courvoisier, for the murder of Lord William Russell, we were precluded, by want of space, from entering into particulars or offering any accompanying remarks. The prisoner was found guilty on the 20th June of murdering his aged and non-offending master, and was condemned to suffer the penalty of the violated laws on the ensuing 6th of July. His examination, into

the particulars of which we have not space to insert, was conducted with all the caution invariably observed in cases of circumstantial evidence. The criminal was defended by Mr. C. Phillips and Mr. Clarkson,—the former of whom advocated the unhappy man's cause in a speech of great power and energy. After the Jury had given in their verdict, Lord Chief Justice Tindal rose, and, with great agitation and deep emotion, addressed the prisoner in these affecting words:—

"François Benjamin Courvoisier, you have been found guilty by the unanimous verdict of an intelligent, a patient, and an impartial Jury, of the crime of willful murder. That crime has been established against you, not indeed by the testimony of eyewitnesses, but by the no less sufficient certainty of circumstances, all pointing to your guilt, and sufficient to remove any doubt from the minds of the jury and those who heard this trial. It is ordained by God that the murderer shall not go unpunished, and that divine ordination has been fully exemplified and made manifest in the course of the trial, for, although your crime was committed in the dark and lonely time of night, when no eye but that of a watchful Providence could see the deed, it has nevertheless been brought to light in a manner clear and convincing to all. The murderer in itself, with the single exception of one circumstance against you, which subsequently appeared in the course of the trial, was involved in mystery. It was committed in the dark, and planned by you with so much secrecy and cunning, aided by the peculiar facilities of which you took advantage, that you considered yourself secure from the consequences of your crime.—You felt no compunction for your helpless and unconscious victim, who at the time was buried in repose, in the sanctity and security of his own dwelling. You felt no regard for that sacred duty which a servant owes to his master, and that master a kind and indulgent one. You selected the dark hour of night to deprive an innocent and unoffending nobleman, aged and infirm, of his property and life, and thereby destroyed, for a period, the domestic and social comfort of the members of his noble family, who have sustained a shock almost unparalleled, and which has been communicated to the whole community. The motive which induced you to commit this guilty and atrocious act can only be known to God and your own conscience, but it was to be feared that the base love of gain first induced you to break through the law of God and man, and led you to destroy your master, whom you were bound to protect and to defend. It therefore becomes necessary, in order to hold out a warning to others in your situation, that your life should be forfeited, and that the law should take its course. You can hold out no hope of mercy to you in this case, but I implore you to employ the few short days you have to live in prayer and sincere repentance, and an earnest appeal for mercy to that beneficent and Almighty God from whom alone you can expect or hope forgiveness. It now only remains for me to pass upon you the sentence of the law, which is, that you, François Benjamin Courvoisier, be taken from this goal to a place of execution, and that you there be hanged by the neck until you be dead, and that your body be afterwards buried within the precincts of the prison, and may God Almighty have compassion on your sinful soul."

When the learned Judge had concluded, all eyes were directed towards the unhappy prisoner; but no sign of inward emotion was visible on his countenance, nor when he was led back to his gloomy cell did he appear to be shaken by his approaching doom. Finding, however, that his fate was inevitable, he made three successive confessions of his crime,—one to his counsel, and two in the presence of the sheriff. In these there were many contradictions, and many assertions were made that were manifestly untrue. It is melancholy to reflect that an individual on the verge of eternity, and about to appear in the presence of the heart-searching God, should add to the sad record of the crimes registered against him by deliberate and accumulated falsehoods.

To one circumstance in the case of this unhappy man we would request the solemn attention of our readers,—and that is, to his confession, that he was first prompted to the design of robbing and murdering his aged master by witnessing the performance of Jack Sheppard.—This insidious tale owes its origin to Harrison Ainsworth; and although with the usual retortations, no doubt, of blackening the deformities of vice and arraying virtue in more seductive garb, it is usually contrived that the moral shall be reversed,—that virtue shall be shamed into a corner, and the hero of every crime so depicted as to command the sympathy of a short-sighted audience.

We have often spoken with earnestness of the low and degenerate taste of the present age for the "whipped cream literature" which is crested so bountifully and alluringly around; that the novel and the romance, inculcating little else than a morbid sensibility and inducing a relaxation of every moral energy, are taking the place of every sober reality which history records and every stirring truth which the Bible embraces.—The crime of Courvoisier and his impending fate, are a startling illustration of the deleterious influence of these rapid and mischievous publications; and they should urge the Christian philanthropist to fresh exertions in transferring far and wide the principles of the Book of books. Let the drawing-rooms of our Christian families be "swept" from these abortions of literature, and let them be "garnished" with those solid and religious publications which, happily, are supplied in abundant antidote to the mawkish and unwholesome sentimentality of the monthly tale or drama. Let the principles of God's word assert their pre-eminence, and we shall be pained no more by the successful rivalry which has been exerted against it by the periodical concoctions of wretched tales, which mar the purity and destroy the peace of many a household, pander to the taste for romantic and criminal adventure, and, as in the instance before us, goad on to robbery, murder, and the gallows.

To the Sermon published on our first page last week, we inadvertently omitted to annex the name of its writer,—the Rev. A. Elliot, Missionary to the Tuscarora Indians. The fault was our own; but was not detected until too late to be rectified.

We observe a typographical error in the notification last week of the next meeting of the Western Clerical Association. The next meeting is to be held at the residence of the Rev. J. Rothwell, officiating minister in the township of Oxford. We would remind our brethren of the Midland Clerical Association, that the next meeting is to take place at Cobourg, on the 19th and 20th of August.

On Sunday last, a soldier of the 34th Regiment, while bathing in the bay, was seized with the cramp and unfortunately drowned. A report, we understand, has been raised by some designing persons, that the unhappy man was driven to the commission of suicide through the severe discipline of the commanding officer. But that it is wholly without foundation, his death being purely accidental, will be seen from the result of the inquest held on Monday.

At an inquest, held this day, on the body of Douglas McDade, a private in the Grenadier Company of Her Majesty's 34th Regiment, stationed in the Garrison of Toronto, the Jury returned the following verdict, viz:—"That the deceased, Douglas McDade, aged forty years, having, on Sunday afternoon, the 26th day of July, between the hours of five and six o'clock, in the evening, leisurely undressed himself and gone into the Bay near the garrison, for the purpose of bathing, was, while in the water of the said Bay, seized with the cramp, and was accidentally and casually, and by misfortune, drowned."

Geo. WALTON, Coroner.

"City of Toronto, July 27, 1840." The funeral of the ill-fated man was performed on Monday afternoon, and we cannot refrain from expressing the sincere gratification we felt, at witnessing the solemnity and decorum with which the soldiers paid the last tribute to the memory of their departed friend and companion. We thought at the time, when the mournful procession was slowly sweeping past, that it administered a powerful, though silent, rebuke to those who frequently conduct themselves in a manner so unbecoming the momentous occasion that, were it not for the sable habiliments of death that chill the gazer's heart,

and the weeping relatives of the deceased, we should seek in vain for any characteristic to show that the awful circumstance was not viewed as a trivial occurrence, deserving but little manifestation of Christian sorrow and regret.

We request the attention of our readers to the advertisement in this week's impression, relative to the course of lectures which Mr. Buckingham proposes to deliver at the City Hall. Egypt, a country celebrated alike in sacred and profane history, and possessing numerous attractions for the lover of antiquity, will form the subject of his examination. We trust that an enlightened public will evince sufficient taste to appreciate Mr. Buckingham's distinguished reputation as a lecturer, experience as an observing traveller, and eminent literary attainments. It affords us sincere pleasure to present the following testimony from a large body of the Clergy and Professors of Theology, assembled at a public meeting in England, convened for the express purpose of offering an opinion on the merits of the learned gentleman's lectures:—

"We have great confidence in the general correctness of Mr. Buckingham's statements, and high respect for him as a gentleman and an enlightened traveller. He tells his story like an ardent traveller, who always takes pleasant views of things, and who does not allow the fatigues, and hardships and dangers of a journey through the desert to abate one jot of his interest in the ruins of Nineveh or Babylon, or any other scene which he visits. His superior intelligence, the easy and rapid flow of his thought, his perfect command of language, his natural and unostentatious manner, and the ardor with which he pursues his subject, renders him, to us at least, an uncommonly interesting lecturer. We have listened to his delineation of oriental scenery, manners, customs, and character, with high gratification, and sincerely regret that we cannot have the privilege of hearing still more of his testimony respecting the things which he has seen and heard. His lectures are remarkably adapted to illustrate and confirm the truths and declarations of the Bible—and in this respect, we think, must have been highly interesting to every believer in Divine Revelation who heard him."

The Halifax papers announce the arrival of His Excellency the Governor General, in the steamer Unicorn, from Quebec, on Thursday, the 11th instant. Mr. Thomson intended to remain at Halifax about ten days.

GREAT MEETING ON QUEENSTON HEIGHTS, Thursday, July 30, 1840.

This long expected event has at length taken place, and passed away with a brilliancy and success exceeding the warmest anticipations of the most sanguine advocates of this national demonstration. As our paper is just going to press, we can do no more at present than notice briefly the principal circumstances of this most interesting exhibition of popular feeling.

About 12 o'clock, H. M. S. Traveller arrived at Queenston with His Excellency the Lieut. Governor and his staff. He was accompanied by a procession of nine large steamers, crowded with visitors from all parts of the province, from London to the Ottawa. He was received by the Incorporated Militia and a guard of honour of the Dragon Guards.

On the Heights, immediately above the shattered column, the hustings were erected. His Excellency took the chair about 1 o'clock, and opened the business in a feeling and impressive manner.

Resolutions were then proposed, expressive of the veneration cherished by all the inhabitants of the Canadas for the memory of Brock, of indignation at the outrage offered to his remains, and of the readiness and determination of all classes instantly to restore the monument of the country's gratitude and admiration.

Sir Allan MacNab, Mr. Thorburn, Mr. Justice McAulay, Mr. Henry Sherwood, Mr. Merritt, the Chief Justice, the Attorney General, Hon. Messrs. Sullivan and Morris, Colonels Stanton, Kirby, Clarke, Askin, Ruttan, Mr. Justice Hagerman, &c. &c. &c., addressed the meeting, many of them in terms of feeling and impressive eloquence. All the Resolutions were put by the Lieut. Governor, and carried with enthusiasm. After the regular business was finished an address to Her Majesty congratulating her on her recent escape from assassination, was passed with enthusiasm.

The company afterwards adjourned to a dinner prepared for 1000 persons.

Many thousands were on the Heights. All classes and shades of politics were blended in the general mass of loyal Upper Canadians, anxious to do honour to the living memory of their departed leader.

No accident, disturbance, or ill feeling of the slightest nature, occurred to mar the general hilarity and pleasure of the day.

Next week we purpose giving a more detailed account of this unprecedented event in our colonial annals.

COMMUNICATION.

For the Church.

On Tuesday, the 21st July, according to appointment, the Bishop of Toronto attended at St. Mary Magdalene's Church, Picton. The morning prayers were read by the Rector, and the lessons by the Reverend Job Deacon, and an impressive sermon was then preached by the Bishop. His Lordship then confirmed twenty-one persons, and concluded the service by delivering to them a most eloquent and appropriate address.

Two ladies of the congregation then advanced, and presented to His Lordship, at the altar, a subscription list, signed by various inhabitants of the town, guaranteeing, for three years, the annual payment of various sums, amounting in all to Fifty Pounds, towards supporting a Travelling Missionary, to be employed in the District of Prince Edward. His Lordship, evidently affected by the incident, returned a feeling and suitable answer.

His Lordship then received, at the entrance of the Church, the church-wardens and other gentlemen, who presented him with the following address:—

To the Hon. and Right Rev. John, Lord Bishop of Toronto. MAY IT PLEASE YOUR LORDSHIP,—We, the undersigned, members of the congregation of the Church of St. Mary Magdalene, offer to your Lordship our most cordial congratulations on your first visit to our district, since your elevation to the Episcopal Chair.

Our beloved Church, from the first period of its establishment in this colony, has been blessed with the superintendence of Bishops, who, whether considered as to learning, piety, zeal or prudence, may fairly bear comparison with any, who, in any age or country, have adorned the Episcopate.

And recognizing, in your Lordship, one who, for nearly half a century, has been the unflinching disciple of Christ, the careful instructor of youth, the laborious parish priest, the able and untiring advocate of every measure designed to elevate and benefit your fellow creatures, we think that, by Divine Providence, it has been ordered, both wisely and well, that at a time when the labours of the Episcopate are daily accumulating, and the dangers and difficulties of our Church are rising in magnitude, our most gracious Sovereign has been pleased to commit to your care, the spiritual and temporal interests of our Zion.

Amid all our dangers and difficulties, and in the present crisis of anxiety and uncertainty, we rely on the promised blessing of Heaven, we feel a cheering confidence in your Lordship's experience and judgment, and look forward with delightful anticipation to the time, when, unscathed by the tempest which now assails her, our Church shall shine forth, beautiful for holiness, the joy of the whole land. And, while welcoming your Lordship as the first Bishop of Upper Canada, we could have wished to introduce into this Diocese a practice, which, in other climes and other ages, has formed a bond of union between the Bishop and his people. We could have wished, on this occasion, to

present to your Lordship our humble mite, towards providing a fund for the performance of daily service in the Cathedral, at Toronto, and the formation of a Prebendal Establishment in the Province; but we feel that a movement of this kind ought to be made, in the first instance, by a richer and more influential congregation than our own, and we therefore leave the subject with your Lordship.

Wishing your Lordship every blessing, both spiritual and temporal, in your private capacity, and grace and unction from on high, in your public capacity, and praying that you may be spared for many years, to feed and guide the spiritual flock of Christ in this Province, We are, &c. &c.

To this address His Lordship made the following reply:—

MY DEAR BRETHREN,—I thank you sincerely for your cordial address and congratulations, on my elevation to the Episcopal Chair, and present visit to your district.

Knowing, intimately, the eminent men who have gone before me, I feel the more sensibly my own deficiencies, and how far short I come in the comparison; for, as you justly observe, our beloved Church has, from the first period of its establishment in the Canadas, been blessed with the superintendence of Bishops, who, whether considered as to learning, piety, zeal or prudence, bear comparison with any who, in any age or clime, have adorned the Episcopate.

While I return my best acknowledgements for the value which you are kindly disposed to place upon my feeble services, I have to lament that they have not been greater and more successful; all I can say in their favour is, that they were honestly given, and fervently do I pray, that, at a time when the labours of the Episcopate are daily accumulating, and the dangers and difficulties of the Church are rising in magnitude, I may be directed by the Holy Spirit, so to act for her benefit, as to justify our beloved Sovereign in having been pleased to commit to my care, the Spiritual interests of this noble and rapidly increasing Diocese.

Firmly believing that our Zion is the fairest province of the Kingdom of Heaven upon earth, and that she is destined, by Divine Providence, to spread her healing influence over the nations, I join with lively faith in your anticipations, that, notwithstanding our present crisis of intense anxiety, the promised blessing of God will embrace her, and that the delightful period is fast approaching, when, unscathed by the tempest which now assails her, the blessed Church of our fathers will shine forth in the beauty of her holiness, and become the joy of all lands.

You will be pleased to learn, that the kind solicitude which you express for the completion of our Cathedral establishment, so far, at least, as it makes us in ancient days, the Divinity School of the Diocese, has not been overlooked, and, though the times are not propitious, it is our duty to strive for its accomplishment, and should the great question of the Church property be equitably adjusted, we may confidently look forward to this and many other improvements in our religious situation.

Your affectionate wishes and prayers are to me most acceptable. I feel encouraged and strengthened by such manifestations of love from my people, and I pray most earnestly, that the blessing of Almighty God, the Father, the Son, and the Holy Ghost, may rest upon you, and remain with you, for ever. JOHN TORONTO.

Picton, 21st July, 1840.

ECCLIASTICAL INTELLIGENCE.

THE BATH CHURCH OF ENGLAND LAY ASSOCIATION. From the Bath Chronicle.

The following address has been recently forwarded by the Committee of the Bath Church of England Lay Association to the Right Rev. the Lord Bishop of Exeter:—

"My Lord,—The Committee of the Bath Church of England Lay Association desire to convey to your Lordship their deep sense of the important services which you have afforded to the cause of truth.

"Firm and consistent as you have been, through evil as through good report, they know that your Lordship requires no other motive to exertion than your own sense of duty—no other reward than the consciousness of having performed it; but they trust that a declaration of their gratitude for the signal benefits you have obtained for that cause which is so dear to them as Churchmen will not be unwelcome.

"It was your Lordship who first drew the attention of parliament to the fact, that the government system of education for Ireland had become practically an engine for the advancement of Popery.

"The proposal to introduce a scheme of discipline into the Church, at variance with her essential principles, was exposed and defeated by the exertions of your Lordship. We cannot sufficiently express our admiration of the firmness which your Lordship displayed when, from your place in the House of Lords, you declared your fixed determination to exercise, at all events, the powers with which the Great Head of the Church hath invested his chief ministers—powers which, as accountable to him, they dare not surrender, and which it were presumption for any secular authority to invade.

"It was your Lordship, also, who exposed and checked the abominations of Socialism. This dreadful system, which was then spreading in comparative secrecy, and with complete impunity, you have subjected to the restraint of the law, and the bar of public opinion.

"In the dangers which now, or may hereafter, threaten the Church, we rely upon your Lordship as a tried and faithful champion. Especially we feel assured that, as you have already denounced the evils of the latitudinarian system of religious instruction pursued by government in the Colonies, and resisted the attempts lately made to deprive the Church in Canada of three-fourths of her endowments, that sets of every name and character may be established with the plun- der, your Lordship will continue, with your brother prelates strenuously, and we trust, successfully, to uphold the cause of that injured Church, and to protect her in the full enjoyment of all her rights.

"May you be spared yet many years to adorn and defend the Church; and may every blessing which man can hope for from a conscientious discharge of duty attend and reward your labours.

Signed on behalf of the Committee, W. G. DAVY, Major General, President.

Bath, June 12, 1840."

The following is a copy of His Lordship's reply:—

"26, Lower Brook-street, June 16, 1840. "Sir,—I have received the address which the Committee of the Bath Church of England Lay Association has done me the high honour of voting to me, with feelings of profound gratitude, not unmixed with a painful consciousness of the very low degree in which I have merited so eloquent an expression of their approbation and confidence. One result will, I hope, with God's blessing, ensue from it; so long as He shall permit me to continue my humble efforts in defence of a cause which is alike dear to the committee and to me, I shall be cheered and strengthened, by knowing that I have the sympathy and co-operation of that most distinguished body.

"To yourself, permit me to offer my especial thanks for the very gratifying manner in which you have been pleased to communicate the address to me; it will afford me peculiar pleasure, if I shall be enabled to find or make an opportunity of tendering my acknowledgments to you in person.

"I have the honour to be, Sir, "With very sincere respect, "Your obliged and faithful servant, "H. EXETER.

Major General Sir W. G. Davy, C.B., &c."

On Friday last, His Lordship the Bishop of Toronto held a general confirmation in St. Thomas' Church. There were about twenty Candidates for the rite, His Lordship preached in the morning to a numerous congregation, and delivered a short but impressive address to the individuals confirmed. His Lordship was accompanied by the Rev. Robert Cartwright of Kingston, who preached in the afternoon.—Bellville Intelligencer, July 23.

Civil Intelligence.

We are indebted to the following Parliamentary Intelligence, relative to the third reading of the Union Bill in the House of Commons on the 12th ult., and to its introduction into the House of Lords on the 8th, to the Montreal Gazette and Kingston Chronicle; our own files, as we stated before, extending back only as far as the 20th ult., and comprehending the Intelligence between that date and the 29th.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS. FRIDAY, June 12.

CANADA GOVERNMENT BILL.—On the motion of Lord J. RUSSELL, that the Canada Government Bill be read a third time

Mr. HUME said that he opposed the proceedings of Government respecting Canada on former occasions, and in the opinion of the majority of the House of Commons, he was well known to be desirous that the present system of arbitrary rule should be put an end to, and the only hope of doing so was by passing this Bill, he should give it his support on that ground. He, however, complained that the opinion of the people of Canada had never been taken.

Sir G. SINCLAIR, in a low tone, read some remarks from a book which he held in his hand, and which were indistinctly heard in the gallery. It appeared to him that this Union of the Provinces might lead to the separation of both. It was well known, that the Roman Catholics hung together when the interests of their religion were concerned. Some said that they were for a good Government, others for a responsible Government, which no doubt meant a Government in which they should be responsible to themselves and cease to be amenable to the British Parliament or the British Crown. He moved that the Bill be read a third time this day six months.

Mr. SPEAKER having put the question, the gallery was about to be cleared for a division, when

Sir R. PEEL rose and said he wished to have an opportunity of stating, as briefly as he could, the grounds upon which he should give his vote against the proposition which had just been made by the Hon. Baronet, and in favour of the third reading of the Bill. He thought it absolutely necessary for the honor and credit of Parliament, that some definite decision should be made, and that the Bill, which had been passed in deliberation on the subject of Canada, after the commissions which had been instituted, after the inquiries which had been made, unless they were now prepared to take some decisive course, either by their adoption of this Bill, or the suggestion of some alternative—if they merely remitted the question to the Colonies rejecting the Government proposition, but substituting nothing in its stead, his belief was that they would take a course more calculated than any other to undermine the influence of the British authority, and to bring into disrespect the British Legislature. If they did not adopt the Bill of the Noble Lord, what other course should they pursue? For again, he said, that matters had arrived at that crisis, that they could not merely throw upon the Executive Government the responsibility of passing a good measure. They had now arrived at that period of the discussion when the rejection of the measure proposed by Government ought to be accompanied by the suggestion of another. He knew, then, no alternative but this, either to attempt to unite the two Provinces on a fair footing, or to continue the system of arbitrary Government in Lower Canada for an indefinite period, leaving Upper Canada to the present Constitutional Government; or there was a third course, viz.—to divide the two Provinces into three Districts, and appoint in each of the three Districts a popular and representative form of Government. He, however, had not the slightest means of judging what were the feelings of the Canadians as to the proposition which might be the effect of detaching from the Province one great territorial division, and constituting a new Assembly and a new Legislative Council. Whether it would add to the purposes of good Government to multiply these Colonial Assemblies—whether it would lead to peace and tranquillity, was a matter of doubt. If they left Canada in its present state, and continued the Governor and Special Council, for a period should they continue? Did they mean to continue it indefinitely. If they meant ever to restore a representative Government to Lower Canada, did they anticipate a period when it was likely to be restored to a more satisfactory condition than at present? The feelings which naturally sprung up from the dissensions and animosities of the late rebellion appeared to be as much laid as it was possible to expect, and he could not anticipate that if they rejected this measure for the Union of the Provinces, which held out a hope of the eventual restoration of the Representative Government of Lower Canada, that a period would arrive when it was likely to be restored with a greater prospect of ultimate success. The public appeared to be prepared for the Union which was taken place. Was Upper Canada to remain in the expectation that the period might arrive at the end of six or seven years when the proposal of uniting the Provinces would be withdrawn? What condition would Upper Canada be in during that period? The condition would be a Legislature, doomed to death at a period of five or six years, with all its powers almost paralysed. What would they do to Montreal in the meantime? Would they prevent Upper Canada enjoying those advantages which it was intended she should enjoy? Would they deprive her of the facilities of intercourse through the St. Lawrence? The words of the Act passed for the Government of the Colonies, and which was passed immediately upon the open revolt of Lower Canada, implied that the Lower Province should return, as soon as it might be considered safe, to her old Government, under the forms of the Constitution, meaning thereby to her Representative Government, and not to continue to be subject to the arbitrary authority under a Governor and Council. Whilst he agreed in the mode proposed by the Government for the settling of the local disputes, and calming down the animosities too prevalent there, the difference of race and disagreement in points of religious faith, he yet confessed that he looked upon the project with great apprehension. Considering the transactions for the last eight or ten years in that part of the dominions of the British Crown, the disputes and dissensions arising out of the existence of the two races in the Colonies, and the proximity of Canada to the United States, he must have been very sanguine who could have looked to any satisfactory arrangement of this difficult question. He must have observed that he was deeply impressed with the full conviction that the state of our relation to these two Provinces involved considerations of infinitely greater importance to Europe than the state of our relation to all the nations of Europe—(Hear.) In those Colonies there was a large class of the population firmly attached to this country, and towards the continuance of her Protestant connection. It behoved this country, for the sake of those faithful adherents of the British interests and the Crown, to show that they were equally well disposed to encourage and support the connection. It was the duty of this country to take care that in bestowing upon that country a form of Government, it should be in conformity with the wishes of our attached subjects in that part of the world. It appeared that nothing, in the opinion of the best informed persons on the subject, was more likely to achieve what was desired as to the reconciliation of parties and of interests in these Colonies than the Union of the two Provinces. It was therefore that he acquiesced in the proposal, to try what could be effected by the Union of the Provinces. What decided him, he confessed, was the preponderance of evidence in its favor, derived from the local authorities. If the feeling of the Province had been against the Union, he confessed, he should not have hesitated as to the course he was to pursue, but should have opposed the proposition of Her Majesty's Government. In arriving at this conclusion, he had deferred to the opinions of persons upon the spot. He had examined and found that there was preponderating evidence in favour of the Union; whether he looked to the declared opinions of the people of the Colonies, or those of public authorities, or to those of the members of the Government. In the despatch of Sir John Colborne, announcing that he had introduced ten additional Members into the Council, that Sir George gave it as his opinion that the Canadian people, on the whole, were not against an Union; that in Lower Canada the people were divided in opinion, the population of British origin being desirous of an Union, and the population of French origin being desirous of the present mode of Government, and the French Canadians being less averse to it than the Protestants, whilst the preponderance of evidence given by the authorities was decidedly in favour of an Union. Upon the addition of the ten new Members to the Council, it would appear the Council came to two Resolutions. The first was, that the Reunion of the two Provinces under one Legislature was necessary and indispensable for the true interests of the Colonies; the second was that the determination of Her Majesty in Council upon the subject of the Union of the two Colonies, was perfectly in accordance with the opinion of the Special Council of the Lower Province. This was after debate and division, upon which it appeared that of fifteen present, twelve were in favour of the Resolution, and only three against it. In Upper Canada, Sir Francis Head, the Governor, had left the question to be discussed by the Legislative Assembly, which, after discussion, affirmed the proposition for a Union of the Provinces. Whilst the Legislative Council, by a Resolution passed, expressed its gratitude to Her Majesty for the announcement of that measure being before the Government at home, which the Council characterized as essential and indispensable to the welfare of the Colonies. This Resolution was come to upon division, where the numbers were thirteen to two in favour of the Resolution. The same had occurred upon submitting the proposition of the Union to the Legislative Council of Upper Canada, when there were fourteen votes for the Union and only eight against it. The members upon the discussion of this question in the Legislative Assembly of Upper Canada were, forty-four in favour of it and eleven against it. Taking this evidence of public feeling into consideration, he thought it was impossible not to arrive at the conclusion he had, that the preponderance was in favour of the Union. He could not agree in the suggestion of some persons who imagined that the expression of public feeling had been either suppressed, or taken a different complexion from what it would have assumed, in consequence of some juggles on the part of the Governor General, Mr. Thompson; and he should be prepared to admit, that had they so sacrificed their sentiments through some operating cause, they would have been altogether unworthily enjoying the privilege of self-government. To the opinion of Sir John Colborne, he was disposed to attach upon this question, great weight, from the high situation which he had held, and the important services he had been the means of rendering to the state. And he (Sir R. Peel) could not help, after considering the import of that Officer's despatches, inferring that his sentiments were in favour of the Union. If the opinion of Sir George Arthur was, as it was surmised by some, unfavourable to the experiment, and that fact, of the difference in opinion between two men, was, by any means, withheld from the legislature, then he would say that the responsibility of Government, under such circumstances, would be indeed great.—(Loud cheers from the Opposition benches.) He admitted that, upon this occasion, the Government and the Legislature, in attempting to apply a remedy to the condition

of the Colonies, had but a choice of difficulties.—(Hear, hear, from the Ministerial side of the House.) For the three reasons which he had specified, but more particularly in consideration of the expressed opinion of Lord Durham, Lord Seaton, and Sir Francis Head, he was prepared to give his decided support to the measure of the Government. For himself he would, when the Noble Lord brought forward the Bill, have been present in order to take, as he intended, his share in the responsibility of the legislation for the measure for uniting the two Legislatures. It was, however, his duty to observe, that this was such a measure as no one but a member of the Government itself would, with prudence, attempt to alter by any amendment.—(Hear, hear.)—though he hoped that Government would not be slow to take up any suggestions which appeared to be worthy of consideration. He would own that the Noble Lord's argument in favour of the measure, founded upon the majority in the Legislative Assembly of Upper Canada, for the alteration, was a very narrow ground whereon to propose such a measure. In that Assembly, and in that instance, he certainly thought there was scarcely sufficient weight given to the mercantile interest. It had been inadequately represented and he thought that if it could be done without prejudice to territorial interests in the Colonies, a better chance ought to be given to the mercantile interest of expressing a fair share of opinion as to legislative measures affecting the interests of the Colonists.—(Cheers.) As to the Bill, they furnished, certainly, some grave considerations. It was very important that the recommendation of the late Noble Governor should be attended to—namely, that no vote of the Government should be permitted in the United Legislature, except it were, in the first instance, sanctioned by the approval of the Government, or suggested by it. That there should be a regular civil list was indispensable for the proper administration of the affairs of the Colony; it was recommended that the list should consist of two portions—namely, a permanent revenue, applicable to the payment of the official persons, judges, and public servants, amounting to £45,000 a year; and a civil list, the continuance of which was to extend only five years after the demise of the Crown, when it would be again resumable at its pleasure, amounting to £30,000 a year. Before, however, they agreed to guarantee the sums yearly, by giving up for that purpose, the territorial revenues of the Crown, as had been proposed, they were bound to take special care that the double civil list was effectually secured. The noble Lord proposed that after the re-union of the Provinces, the hereditary revenues of the Crown should be formed into a consolidated fund, and the 56th clause of the Bill provided that the expense of collection and of the general management of the fund should be the first charge upon it. This was, no doubt, a most fit provision, but the second charge upon the fund was the annual interest of the public debt, to which both or either were now liable, but any addition that might hereafter be made to that debt by either of the Colonies. It was further provided that the permanent civil list of £45,000 should form the fourth charge, and that the £30,000 contingent civil list should form the fifth charge upon that fund. The Bill provided that the Colonial Legislature should impose, as a charge upon this fund, the interest, not of any present debt, but of any future debt that might hereafter be created; so that, if they should think fit to contract a loan of some millions for the formation of roads, or for the carrying into effect any popular improvement, the interest of that debt would be chargeable, not upon the consolidated fund, but upon the debt, but upon the consolidated fund. Did not the noble Lord, the Secretary for the Colonies, conceive that by this provision they only guaranteed for the maintenance of these two civil lists—the one permanent and the other terminable at the end of five years after the demise of the Crown, was entirely surrendered? Or, upon the other hand, did not the noble Lord consider that it would be placing the Governor in a most invidious position, to require him to refuse his assent to any measure of the Colonial Legislature, in order to ensure the continuance of the civil list? Then, with regard to the resources from which the fund was to be derived, the noble Lord proposed to give up to the Assembly, for Colonial purposes, the Crown and Territorial Revenues of the Colonies. There could be no question as to the justice of that proceeding, if the revenues were derived only from the rents arising from the Crown lands, because, at the termination of the existing arrangement, the Crown would step into the same position in which it was now; but if any part of those revenues was derivable from the sale of Crown lands, it was clear that every annual amount drawn from that source was a sale of capital and a lessening of the productive fund. In what position, then, would the Crown stand at the termination of the engagement now about to be entered into, if it should find that the whole of those funds had been devoted to Colonial purposes? He hoped the noble Lord would reconsider this claim upon the benefit, out of which the civil list was to be provided; and, thirdly, to prevent the Crown being deprived of those resources on which, in future time, it should rely for obtaining a civil list.

Sir R. INGLES rose to state his objections to the measure before the House. His Right Hon. friend (Sir R. Peel) had said there was a choice of difficulties, and had put three alternatives, but had overlooked a fourth which equally applied to this subject, which was to leave the constitution of Upper Canada as they found it, and to give a new Constitution to the Lower Province. His Right Hon. friend had stated that the opinions of all the local authorities and of the various Governors of the Provinces were favourable to the proposition, but his Right Hon. friend had stated that he had overruled himself by throwing upon the Government the responsibility of this measure, if they had kept back or concealed any authorities unfavourable to the measure. All he (Sir R. Ingles) would say upon this point was, that those Governors who were in Canada up to the year 1838 were not favourable to the Union of the Provinces. The opinion of Chief Justice Robinson, and of other persons equally high in authority, was up to very lately, decidedly unfavourable to the Union.—With regard to the opinions of the Legislative Council, it was quite clear, as the present Council held their offices only during the pleasure of the Government for the time being, they could not state their opinions so freely as persons who were differently circumstanced. Believing that the preponderance of British interests in the Colonies was the most important consideration, which would be materially affected by this Bill, and holding that they had no right to legislate, even at the desire of the Colonists, without reference to the influence which that legislation would have on the interests of the Mother Country, and believing that the Union of the two Provinces would tend to the disunion of both from the Mother Country, and considering also that the consequence of that Union would be to raise up, the anti-Protestant party in the Colony, and to degrade the Protestant party there, he could not consent to give his vote in favour of this Bill.—(Hear.)

Mr. E. ERLE had listened to the Hon. Baronet's speech, but just said he would not have deserted his Right Hon. friend and leader, the Member for Tamworth, on this occasion; but whether the Hon. Baronet the Member for Oxford supported this Bill or opposed it, he (Mr. Erle), on behalf of the people of Canada, begged to express his warmest thanks to the Right Hon. Baronet (Sir R. Peel) for the kindly manner in which he had come forward on this occasion to share in the responsibility of the measure then before the House. With the Right Hon. Baronet he felt deeply apprehensive as to the result of this measure; and whatever suggestion might be offered, or whatever settlement might be made, it could not be regarded as free from difficulty and danger; but he agreed with the Right Hon. Baronet, that, in dealing with this subject, it was essential that they should refer to the declared and recorded opinions of the people for whom they were about to legislate. He (Mr. Erle) had entertained great doubts as to the propriety of this Union, especially upon the one point of the extended region which was to be brought under one government, so much so, that, as was known to the House, he had at one time been anxious to suggest, that the two Local Legislatures should continue to govern the Colonies as formerly; and that a central Legislature should be appointed to govern the whole. But although he had entertained considerable apprehensions as to the result of the present measure, although he might be said to be of opinion that they would incur much risk in adopting it, even recommended, as it was, by the highest authorities in the Colony, and by the recorded opinions of men of all parties there, he still should feel himself called upon to support it, and he should do so with a strong hope that it would be successful. He believed that the people of Canada were so heartily tired of the agitation that had now for so long a period prevailed in the Colony, that they were prepared to accept any settlement of the existing differences that would be likely to ensure peace, and enable them to pursue their callings and reap the profits of their industry, and that would enable them to make those improvements which the Colony required. He thought also that the French Canadians would look upon the Bill as a measure that would contribute to their interests; and now that it was decided that Lower Canada was still to be a British Colony, and that British interests were to be paramount in it, he believed the French Canadians would receive the measure as one of peace, and would gladly conform themselves to the English Government, and unite with the British Canadians in doing that which would tend to their mutual benefit. Of those provisions of the Bill which proposed to unite the two Colonies, and to form a Representative Legislature, he entirely approved; but he did not agree with, nor had he heard of any expression of opinion on the part of the people of either Province in favour of the proposition to give to the executive authority in the Provinces the power to create new institutions of a nature now unknown to the Colony, and which would not, so far as he (Mr. Erle) understood, accomplish the object for which they

were intended. He had no objection to a local rural administration, such as had been adopted in other places in the North American Colonies and in the United States. Mr. Thomson, the present Governor of Canada, in one of his despatches, had said that there was no want of such rural local institutions as was now proposed to be constituted in the Upper Province; and he said further, "I transmit to you a report of the present state of the Municipal institutions in this Province, by which it will be seen that it is not proposed to interfere with the present township institutions in the Upper Province, unless it should appear to be absolutely necessary." "In Lower Canada," Mr. Thomson said, "there were no such institutions." Governor Thomson, therefore, gave no reason why those new institutions should be constituted, but he referred to the report of Captain Pringle to justify Parliament in giving this power to the Executive. According to the opinions of the colonists, the institutions which they already had, were sufficient for all the purposes for which these new institutions were to be formed. But he (Mr. Erle) believed that there was an object in view which had not been stated. It had been said that the present Council had not sufficient power to tax wild lands for the purposes of public improvement. But was it seriously proposed to give to the general Legislature in the Colony, and to give to some other body than the general Legislature, the power to tax the Colony ad libitum? He could not conceive a more mischievous proposition, or one that was so likely to create inconvenience and difficulty. It was said that the Legislature could not be trusted to tax the wild lands sufficiently, and that, therefore, it was necessary to confer this power on separate local institutions. He (Mr. E.) would beg to remind the House of the system of jobbing that had taken place in Ireland, in consequence of similar powers to tax having been given to local bodies in that country. The great evil was, that Ministers, instead of consulting the opinions of the colonists themselves, relied in those matters on the authority of persons who, like Captain Pringle, having resided in the Colony for about six weeks, chose to write reports of what they had seen or heard, and to make recommendations to the Government for their adoption. They had no petitions from the people of Canada for these new Institutions. They had only the recommendation of the Governor. At the same time he candidly admitted that he did not know any person who had been sent out to Canada, who, in the same time, had done more to reconcile parties, and to remove the hostility between them, than Mr. Thomson. There was a great deal to be done by a Governor to execute his own purposes, when he knew his purposes were right; but during the short time that Mr. Thomson had been in the country, he had executed his task with more tact and intelligence than almost any other man, never before he wished that he had not followed out another course in many respects. If this paper, drawn up by Captain Pringle, were of the character he (Mr. Erle) spoke of, he thought Mr. Thomson might have laid that report of Captain Pringle before the Legislatures of Upper and Lower Canada, and have said to them, "This is a measure I propose to recommend to the Government at home, will you look to the authorities I propose to submit to you in support of it? If there are anything in which you agree in opinion, pray let me have your ideas?" The object of establishing these Councils was two-fold;—first to raise a penny on the lands of the country, with a view to defray the expenses of doing something towards the settlement of the land, and next to induce the owners to locate themselves on these lands. Captain Pringle stated that the inquiries which he had made, led him to the conclusion that to meet the objections which were opposed to the settlement or sale of wild lands, a tax should be levied of 3d currency (or 2d) an acre. Now, need he (Mr. Erle) tell the House that this would be an actual confiscation of lands in Canada? Therefore, it behoved the House at least to be cautious before they legislated on these recommendations. But he would take Captain Pringle's own authority in another document; he said "that the House of Assembly in Upper Canada had passed a law taxing the wild lands, and that a tax equal to one eighth of a penny had been proposed." And what was the consequence of the proceeding? Why, that parties holding lands found this so onerous, that their lands had been confiscated and sold by the Sheriff to the land-jobbers. Then, as to acquiring these grants of land, there could be no doubt that men who were paupers would go to Canada, and work as laborers, and get a good maintenance for themselves and families, and might obtain grants of land; but if any man so situated supposed that he could do this without the aid of the land jobber, he would find himself mistaken. You must have the land-jobber between the labourer and the farmer. The land-jobber, however he might be abused, must be encouraged. But Mr. Pringle stated that these lands had been sold in execution of the non-payment of the tax, and his complaint was, that the land-jobbers bought the farms at an acre, and then sold them to the labourer at a price which would not be sufficient to pay the tax, and that the labourer, in this way, was actually paying the tax for the land-jobber. 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ALBAN, A TALE OF VERULAM.
CHAPTER II.—A HEATHEN'S DEATH—BED.

Alban found his father much altered for the worse, even since he saw him but a few hours ago. His features were shrunk, his look dejected, and he complained of unpleasant dreams during his sleep. After some conversation upon common topics, the subject of the solemnity of the day led to the discussion of more serious matter. The nature of the Gods, and the relations of mankind towards them, were now debated, and the father, at the conclusion, delivered himself as follows:—

These things, dear Alban, I thought not difficult of solution, or rather was easily satisfied with a solution.—Life was before me, and I cared for little that was beyond its seemingly distant barrier. Earth, with all its enjoyments, appeared to me a long inheritance; therefore I never seriously considered what was external to it. But how is all changed now! How different do things appear when we have practically before us, and are forced to contemplate, what we formerly looked at only speculatively, and for the amusement of our leisure! Now we feel assured that all which we have and can understand is fast going away, and that which we have not and cannot conceive is close at hand to take its place. Solutions which then satisfied me, for I was readily satisfied, will not content me now. All is darkness, doubt, and perplexity.

We have agreed that there is one supreme God, good and just, whom we worship under the personification of his various attributes, and under the persons of his inferior ministers, and the benefactors of our kind. We have agreed too that he has implanted in every bosom the notion of immortality: we shrink from annihilation as from something unnatural to us. These two propositions I receive on the evidence of the universal feeling of mankind. I want no philosopher to supply me with a proof. Nor do I believe he could give me any other. To God alone belongs the seal of complete certainty here. He alone can turn feeling into understanding, and vague consciousness into steady conviction.

But now, my Alban, comes the knot of the difficulty. How are we to join these two propositions? What are we before God when this life is over? You have been among our philosophers. I have taken especial care that you should be. What have you to say upon this? Those sages who have watched night and day in the thoughtful study, how do they surmount this difficulty? Alban hung his head in silence. He had heard much from these men; had diligently studied their various systems; stored himself with a multitude of words and phrases; yet nothing could bring from all his hoard to bear upon the point. He looked helplessly in his father's face.

His father smiled at his perplexity, and said, I knew, Alban, before I asked of you, that you could not inform me. I am too well acquainted with the vaunted pretensions, and lame and impotent execution of the philosophers, to expect any thing from that quarter. Swayed much more by the love of fame than of truth, they put forth their speculations for the world and for living men. They cannot comfort and assure the dying. They may even teach us ways of bearing afflictions, they may even direct us how to shut our eyes upon death, but they can never instruct us how to view it with open eyes, with a clear sight, and with an unperplexed bosom. Let us therefore give up all further enquiries from this oracle.

Suppose then that the vulgar are right, (and they certainly go with our implanted feelings), and that there is a future state of reward and punishment. Indeed it seems to me impossible that there should be no distinction between good and bad in another life; and life to come and judgment to come seem reasonably connected. How do we now stand? We are to stand the scrutiny of a perfect being, and endure his inspection into every word, thought, and deed of a long life. How appalling is the thought! Who can hope for acquittal? He is indeed infinitely good and merciful; but he is also infinitely just. Remember that, Alban.

But, my dear father, cried Alban, yours has been a blameless, and what is more, a useful life, full of good service to man, and of pious offices and donations to the Gods. Why, of all men in the world, should you disturb yourself on such a question? Alban! replied his father, you are young; you have not learned to distrust yourself; you have not begun to read the thoughts and judge the emotions of your own bosom, otherwise you would scarcely have answered so confidently. Has my whole life been a tribute to him who gave it—to him to whom every moment of it is due? Would you be content to release from further debt the Briton who brought you a hundredth part of your rent? How then shall God not only forgive, but reward my omissions of service? And how can I now amend them? I do not suppose that you would hold that Briton discharged of all obligation and debt, who, after many interruptions of payment, began at last, without making up arrears, to pay regularly. Still less would you reward him. Nor even if he repented, would you think that he had done his duty, however you may forgive him.

But repentance, my child, can have no place here.—Repentance is accepted for the sake of mutual convenience and security between infirm man and man; and what place can this have between man and God?—What reason can he have to forgive the penitent? No! I see no solution here; all is darkness and perplexity. Having once fallen into this train of thought, I find all philosophy vain; and nothing can now divert this train. It is one of natural reason and human feeling. Philosophy has endeavoured all along to stifle or corrupt it, never (and it never can) to satisfy it. O! what would I give for a messenger from heaven to tell me God's purpose. But it is vain. He has no where revealed it: had he so done, would he not have done it to our nation, which he has always favoured beyond all upon earth? I verily believe that he would.

How strange it seems to me that thoughts so natural, arguments so simple, should never have occurred to me before. But the world is vanishing away, and its charms, which corrupted the simplicity of my mind, have lost their efficacy at last. My spirit too, detaching itself every moment more and more from the grossness of the flesh, sees more clearly, and feels more acutely. Start not, my child. I tell you that my last hour is fast drawing nigh. But alas! all this extension of sight supplies but objects which perplex and disturb. It is unfair, however, to weary you with the complaints of a dying old man, and I feel exhausted with my long effort. Leave me for a few moments to silence and repose.

The sick man soon fell into a slumber, and Alban, unwilling to leave the room, retired to the casement.—The evening was now far advanced. The sun was setting with more than usual brilliancy, and bathing the distant woods down in a flood of ruddy fire. All was still, save that now and then the bubbling of the river, which ran in front of the house, suddenly became more audible; or the occasional tread of a passenger sounded along the road; or the shouts swelling in the distance from the amphitheatre, reminded him of the contrast of

his feelings on the morning and evening of this one day, and put his youthful thoughts upon the vanity of all human enjoyment. Gladness is but the door to sorrow, and for sorrow earth affords no ease, he said to himself. Hence his mind came to the subject upon which his father had been speaking. And he felt all the force of what he had said.

The influence of Christianity was felt indirectly even by those who had never enquired into its real doctrines. Although they kept far aloof, with their faces turned from the glorious lamp; yet the light diffused around could not but come to their eyes, however weakened by reflection it may be. Hence much more just notions on the nature both of God and of man, were entertained by the reflecting heathen than formerly, even were he among the most bitter enemies of the Gospel. This very light, indeed, rendered many more bitter than they would have been, because it supplied them with a natural religion, the tendency of which, in the corrupt heart of man, is often adverse to the hearty reception of revealed.

Amid the perplexities of this twilight of divine knowledge, Alban's mind was groping its crooked and rugged way, and his eyes were fixed upon the deepening shades as they fell upon the landscape, when suddenly a figure attracted his attention. It was moving slowly before the window along the highway. A large cloak, called a caracal, which came over the head like a cowl, concealed his face entirely from all who passed by him. He seemed to Alban carefully to study this concealment. As soon, however, as he had arrived opposite the window, he at once raised his head, and his cloak falling back in folds upon his shoulders, unveiled the face of a venerable old man. For a few moments he stood gazing steadily upon Alban, and with such an indescribable mixture of supplicating mildness, and authoritative penetration, that the youth was surprised, and moved with exceeding curiosity. He eagerly pursued the figure with his eyes, as, having replaced the cloak, it resumed its way, and soon lost sight of it amid the distant obscurity.

He then returned to look at his father, whom he found still sleeping. Again he sought the window, and the impression of the figure came vividly upon his mind.—His imagination was quite possessed with it, and his perplexity was extreme at the unaccountable look of strong interest which the stranger had put on. After much reflection and ransacking of his memory, he was convinced that he had seen the features before, but when or where was beyond his power of recollection. He thought of various plans of ascertaining the point, and determined, should the apparition return, to pursue and enquire.

Thus hour past after hour, until at length the dawn broke. As soon as it was light, he went again to his father's bed-side. He was still asleep, and seemed to enjoy tranquil slumber. But his face had assumed a more ghastly hue, and his features become more sharp. Alban saw but too clearly the traces of approaching death. He sat on the bed anxiously watching his fast-altering countenance. At last the sleeper awoke, and on seeing his son as soon as he unclosed his eyes, cried, O my dear Alban, art thou still here, my dear boy?—O that I could have thee by me for ever! But it cannot be; we must part—part in a few hours, and part for ever! O what a crowd of misgivings come upon me!

But think not, Alban, that I fear to die. It is not fear, it is perplexity which disturbs me. O thou great Author of our being! shall the aspirations towards perfection, which thou hast implanted in our bosoms, be after all idle as the winds? Must such exalting motives, such exalted notions, lead after all to nothing,—be nothing,—be one with the dust of the earth on which they trample? Can the only decisive mark, by which thou seemest to have distinguished our tribe from all the rest of earth, be, after all, but the creation of our own pride and imagination? O, it cannot be. Thou hast given us too clear witness to the contrary. What wilt thou do with us then? Wilt thou not say?—Hast thou no where said? Shall thy oracles reveal the future of this fleeting life, and be silent upon the awful future of the life to come? O had I to enter upon life, as thou, Alban, art entering, with the train of thought which I now have in my mind, how would I seek the end thereof! I would go to the end of the earth; no philosopher, nor priest, nor oracle should go unconsulted. Nay, I would ask the hateful Christian himself, whether he had any thing wherewith to satisfy me on the subject.

If I rightly know your temper, my son, this train of thought will not pass idly through your bosom; it will set you upon enquiry. I charge you with my dying breath to enquire; let it not slumber, and then start up in your mind to perplex you, when it shall be too late. Enquire, Alban;—enquire diligently and forthwith, Alban; I charge you for your own peace of mind.—“What will the Author of all perfection do with disobedient man, when he shall have transferred him from this world?” Obtain an answer to that. Hoarseness and faintness here interrupted his address.

The sun had now risen, and shot his cheerful rays into the chamber, and dazzled the eyes of the sick man.—O! thou glorious sun, he exclaimed, I see thee for the last time. Alban, move my couch to the window, that I may take a last view of the lovely works of God.—May there be works equally of his love in another world! Will he, who has been so prodigal of them here, continue them to our enjoyment hereafter, when we have been so sparing in our appreciation of such bounty? Have we not declared ourselves incapable of enjoying a world equally happy even with this?

Alban had now moved the couch, and Porthumus looked forth upon the view: the morning was grey and gloomy. In deep shades of dark blue lay the walls of Verulam. But on a beautiful expanse of green swelling down, which lay on the other side of the river, opposite to the gates of the city, a gleam of extraordinary brightness was reposing, setting it apart as it were a region of the blest from the rest of a gloomy world. Moving amid its radiance in their white tunics, like spirits of the blest, were seen the youth of the colony, pursuing in various groups their manly exercises. Sudden fits of the morning breeze would bring their voices to the ear. For a long time the old man looked on with profound interest; and a smile would come across his earnest and yearning countenance. Suddenly he looked up, and said, Alban, bury me in sight of yonder field, and never forget the enquiry with which I have charged you. He had scarcely uttered the words, when his head fell backwards, and Alban received on his bosom a lifeless corpse.

(To be continued.)

GEORGE HERBERT.

In one of his walks from Bemerton to Salisbury (whither he went twice a-week to attend the Cathedral service), Mr. Herbert espied a poor man, with a poorer horse that was fallen under his load; they were both in distress, and needed present help, which he perceiving, put off his canonical coat and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man; and was so like the good Samaritan, that he gave him money to refresh both himself and his horse, and told him, that if he loved himself, he should be merciful to his beast. Thus he left the poor man: and at his coming

to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and clean, came into that company so soiled and discomposed; but he told them the occasion. And when one of the company told him he had disparaged himself by so dirty an employment, his answer was, “The thought of what I have done will prove music to me at midnight; and the omission of it would have made discord in my conscience whensoever I should pass by that place; for if I am bound to pray for all that be in distress, I am sure that I am bound to practise what I pray for; and though I do not wish for the like occasion every day, yet, let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or shewing mercy; and I praise God for this occasion.” In another of his walks, he overtook a gentleman from Salisbury, and in this walk took a fair occasion to talk with him, and begged to be excused if he asked him some account of his faith, and said “I do this the rather, because though you are not of my parish, yet I receive title from you by the hand of your tenants; and, Sir, I am the bolder to do it because I know there are some sermon-hearers that are like those fishes that live in salt water, yet are always fresh.” After which expression Mr. Herbert asked him some needful questions, and having received his answers, gave him such rules for his sincerity, and for a practical piety, in so loving and meek a manner, that the gentleman did so fall in love with him and his discourse, that he would often contrive to meet him in his walks to Salisbury, or to attend him back to Bemerton; and long after mentioned the name of Mr. George Herbert with veneration, and praised God for the occasion of knowing him.—*Penny Sunday Reader.*

The Garner.

FERTILITY OF THE EARTH.
It is worth while to observe what is often overlooked, that to the soil on which we tread God hath made us indebted for the arts which adorn, and the learning which ennobles, just as much as for the food which sustains human life. If God had thrown such barrenness into the earth that it would only yield enough for the support of those who till the earth, every man must have laboured for himself on the overspread face of nature. So that, if you examine with any care, you must discover that the sole reason why this company of men can devote itself to the science of legislation, and that to the study of jurisprudence—why we can have schools and universities, and can set apart individuals, who shall give their whole attention to the instruction of their fellows—why we can have armies to defend our liberties, and navies to prosecute our commerce, and preachers to stand up and point mankind to Jesus of Nazareth—that the sole practical reason of all this is to be found in the fertility of the soil. For, if it were not fertile enough to yield more than he requires for himself, every man must be a husbandman, and no man could follow any other profession. So that, by an arrangement which appears the more wonderful the more it is pondered over, God hath liberally thrown into the soil provision for the various wants—physical, moral, and intellectual,—of the race whose successive generations possess its provinces. And, though you may trace with persevering curiosity the rise and progress of science, and map down the steps of the march of civilization, and show how, in the advances of a nation, the talents and the enterprising have carried on a noble crusade against ignorance and barbarism; we can bring you back to the dust out of which you were made, and bid you find there the elements of all the realities of which your dominion is made, and tie you down to one surprising, though half-forgotten fact, that God invested the ground with the power of ministering to man's necessities, and that the arts by which their corporeal necessities are upheld, and the good laws by which they are governed, and the schools in which their minds are taught, and the churches in which their souls are instructed, may be referred to that fruitfulness—that “God hath of his goodness prepared for the poor.”—*Rev. H. Medill.*

REASONS FOR THE INEQUALITY OF TEMPORAL DISPENSATIONS.
According to the ordinary course of the world, it cannot but lay a: that misfortunes will attend the best of men, and whole societies be involved in general calamities. But then none will presume to say, that it is convenient that the fixed and constant course of the world should be violated to satisfy these particular cases. The preservation of the public order of the world, and general laws of Providence, is a matter of greater concern than the relief of particular irregularities. It is sufficient to manifest both the justice and the wisdom of God, that he hath settled such laws of government in the world, that all men may, if they please, make themselves truly happy: none become truly miserable, but through their own default. We believe indeed that God doth often, even in this world, interpose in an extraordinary manner in behalf of his church, or faithful servants; but the motives and causes of the divine conduct herein may be so various and different, that no certain argument of favour or disfavour can be drawn from them. He may bring misfortunes upon pious men to correct them, to restrain their passions, or afford them opportunity of improving particular virtues and duties. He may confer temporal felicity on wicked men, to oblige them by benefits to repentance, or to serve and promote some wonderful ends in the government of the world or the church, which they little think of, and contribute to it without their knowledge. He may punish the good in this life for their sins of omission, passion, or inadvertency, that so he may reward them in the next, for their more constant and regular course of piety. He may reward bad men in this life, for those few good actions which they do; that so he may leave them without excuse, when he shall punish them in another world for their habitual wickedness and disobedience. He may continue their present condition, whether of riches or poverty, to either; because he, who knoweth the constitutions and hearts of all men, foresees that the one would not be able to continue his innocence, and the other grow much worse, in a different state of life. He may punish, with general calamities, the sins and corruptions of public societies, which cannot be punished, as such, in another life; and then it is not reasonable, that any good men, who share in the society, should require to be exempted by so many private miracles from the universal calamity.—*Rev. Henry Wharton.*

PRAYER.

Prayer of all other duties ought to be a reasonable service; it calls upon him that undertakes it to consider before he resolves, again and again to consider into what presence he is going, what the thing is which he is about to do, what preparedness, and what fitness he finds in himself for it; what the advantages of a right and what the sad consequences of an undue performance of it are likely to be. I have read that it has been reported of a holy person, that he used to bestow a whole hour, at least, in meditation, before he knelt down to that prayer, which perhaps he uttered in three minutes. He that goes about to pray, must know that he goes about one of the grandest and weightiest actions of his whole life, and therefore let him turn his thoughts to all the ingredients and circumstances relating to it; let him meditate, beforehand what a pure and piercing eye he presents himself, such an one as shoots into all the corners and recesses of his heart, like a sunbeam, as ransacks all his most concealed thoughts, views all his little indirect designs, the excuses and wanderings of his spirit, and spies out the first budgings and inclinations of his corruptions; and as it sees them, so it cannot but abhor and detest them, unless their guilt be washed off by repentance, and covered under the imputed righteousness of a Saviour.—*South.*

REASON INFERIOR TO REVELATION.

That Reason itself is the gift of God, it were ungrateful and impious to deny. It is a spark of the Divine Intellect, commu-

nicated to man at his creation, and transmitted to his posterity from generation to generation. We cannot be too thankful for this precious gift, by which we are raised above the brute creatures, and are made capable of receiving all the knowledge that can be imparted to us, whether natural or spiritual. That it is bestowed upon us for our general guidance, and to be our constant defence against error and delusion; and that it ought, therefore, to be diligently cultivated and improved; none can doubt, who possess it and understand its value. But to infer from hence, that human reason is to be the measure and standard of Divine truth, and that it supercedes the necessity of Revelation, is a sophism the most egregious. Can Reason exalt men to the rank of angels, and to an equality with God? Can it penetrate the secrets of the natural, much more of the spiritual world? Can it traverse the Universe? compass Omnipotence? explore Omniscience? calculate Infinity? measure Immensity? grasp Eternity? Can it see things invisible? hear things ineffable? discern the world of spirits? and scan the counsels of the Most High? Yet all this must it be able to perform, before it can, by dint of its own natural powers, attain to such an acquaintance with God and with spiritual truths, as Revelation professes to make known, and which (if Revelation be true) it absolutely believes us to act upon as well as to believe.—*Dp. Van Mildert.*

Advertisements.

BANK OF BRITISH NORTH AMERICA.

THE Court of Directors hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the 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.
(Signed) G. DE BOSCO ATTWOOD,
London, June 3, 1840. Secretary. 2-1f

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

NOTICE is hereby given, that the Annual Court of Proprietors of this Institution, at which the election of Directors for the ensuing year takes place, will be held at the House of Business of the Corporation, Duke Street, city of Toronto, on Monday, the 3rd day of August next.

The Chair will be taken at 12 o'clock at noon precisely.
By order of the Board,
T. W. BIRCHALL,
Managing Director.
British American Assurance Office,
Toronto, 13th July, 1840. } 3w2

PLANS AND SPECIFICATIONS WANTED FOR A CHURCH to be built in Toronto, to accommodate 1000 persons—800 in pews, and 200 free sittings, with school-rooms in the basement—the cost not to exceed £2500. The plans and specifications (for the most approved of which a premium of £10 will be given.) to be sent to F. T. Billings Esq., Court House, Toronto, on or before the 21st instant.

THOMAS CHAMPION,
Secretary. 11f
Toronto, July 7, 1840.

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY AND INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravely & Jackson. These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book. 43—6m

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A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop. THE BUILDINGS CONSIST OF A GOOD LOG HOUSE, 36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises.
ST. JOHN C. KEYSE.
Seymour-West, Oct. 14th, 1839. 24-1f

TO BE SOLD OR LET IN THE TOWNSHIP OF SEYMOUR.

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert El riot, Cobourg, if by letter post-paid. January 1st, 1840. 271f

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HAS just received from London a large assortment of Books and Stationery of every description, to which he respectfully invites attention. Among his new arrivals are the latest published volumes of the Church of England Magazine, Penny and Saturday Magazines, Penny Cyclopaedia, &c.; likewise a great variety of Theological Works, as also Works of General Literature.

Having, as Publisher of the Church newspaper, added a Printing Office to his establishment, and imported a full supply of type &c. from London, he will be enabled to execute orders for every kind of Book and Job Printing in a superior manner.

THE JOHNSTOWN DISTRICT SCHOOL.

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

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile. Cobourg, June 19th, 1840. 161

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Toronto, Sept. 12th, 1839.

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