

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.

TORONTO, UPPER CANADA, SATURDAY, NOVEMBER 7, 1840.

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Poetry.

JACOB BRYANT.

[He was a distinguished scholar of King's College, Cambridge, England, where he was made Master of Arts in 1774. He wrote many learned and critical works, as well as others of a religious character, vindicating the truths of Revelation against the assaults of sceptics, sophists and heretics. After devoting himself for some years to the instruction of the two sons of the Duke of Marlborough, he was enabled to spend the latter part of his life in the quiet meditation and learned ease which he loved, and improved to his own enjoyment and the benefit of his fellow men. He died in 1804 at the age of 89 years, and the manner of his death is worthy of note. It was occasioned by a mortification of his leg, which was produced by striking it violently against a chair in attempting to reach a book from a shelf.]

The following ode was addressed to him in 1774 by Dr. Roberts. If more inquiry were made after such men, and more attention given to their works, we should have less of that taste for the miserable flummery, and pattery, as well as poisonous trash, which is sickening and polluting the world.]

The sophist spins his subtle thread;
On Liberty and Fate,
With heart deprav'd and puzzled head,
Prolongs the dull debate;
Till Virtue, Truth, his Saviour, and his God,
By Metaphysic's mighty lore,
At once lose all their essence, all their power,
Charmed to eternal sleep by that magician's rod.

O shame to prostituted parts!
Was time, was genius given,
To darken by dishonest arts
The clear decrees of Heaven?
Tell me, my Bryant, burns not all thy soul
With indignation's holy zeal?
Tell me, thou Patriot of the Christian weal,
Feel'st not, thyself secure, what dangers wait the whole?

Thou dost. To vindicate the ways
Of God to man, is thine;
And all thy nights, and all thy days
In Truth's neglected mine,
By thee discover'd in these latter times,
Thine hand digs deep for solid ore;
Thy hard-earn'd treasure spreads to many a shore,
And claims its honour due, the praise of distant climes.

Where'er thou com'st, discerning sage,
Detected falsehood flies;
Though sanctified by many an age,
The creed of centuries,
Thy torch is rais'd, and lo! the historic muse
Rears from the dust her mangled head,
Tells the true story of her mighty deed,
And through each people land her wand'ring tribes pursues.

Now stronger glows the blaze of light,
The darkness melts away
Which wrapt Egyptian realms in night,
And long obscur'd their day.

In vain from Ham's wise sons did Greece of old
Aspire to tear iniquity's crown;
In vain she hop'd to gain a sure renown
On tales of dragon's teeth, and fabled fleece of gold.

The arm is o'er. Thou to her source
Dark Error first didst trace:
Thou, marking all her winding course,
Shalt free the human race
From prejudice, imbib'd in earliest youth;
And sweeping all the mists away
Which fiction rais'd to lead thy steps astray,
Firm on her throne shalt fix Historic Truth.

Proceed, my friend; so shalt thou find
In these dark paths thy God;
His words, his word, with steady mind
From stern oppression's rod,
From quibbling words, from lying lips retrieve;
And while thou talk'st of ancient days,
Erect monuments to Jehovah's praise,
Till sceptics cease to doubt, and Infidels believe.

COMMON PRAYER.*

PART I.—ON THE TEMPER OF MIND PROPER FOR THE HOUSE OF PRAYER.

In setting forth the claims of the English Church to the attachment and strict conformity of her members, as well as in recommending the Scriptural character of her ordinances to the candid consideration of those by whom that title is disclaimed, it would be doing less than justice to her admirable Liturgy if we did not make it the subject of a separate examination. It is by this, perhaps, more than by any other characteristic, that the Church of England is generally known and distinguished. It is therefore very important that so marked and peculiar a feature should be seen, from the first, fully and correctly.

I propose to treat the subject *practically*: that is to say, as it involves a question of duty, in reference to existing circumstances and actual wants. I shall, therefore, hope to be excused if I commence with a few words on the feelings and views with which, as I think, the inquiry should be prosecuted.

In the words addressed by the Samaritan woman to our Lord, we have a striking instance of the perplexity occasioned, even in a worldly mind, by opposing systems of worship, each advancing exclusive pretensions, and alleging plausible reasons in their support. "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship." Here is a natural prepossession in favour of a local and hereditary practice, met by the claims of a rival scheme, supported by many evident proofs, and recommended by the most respectable authority. In referring this national controversy to the decision of a Jewish doctor, however surprised by his courtesy and encouraged by his condescension, "a woman of Samaria" could hardly have anticipated an answer favourable to her own views. What could be expected from a Jew, however gentle and amiable in his personal character, but a re-assertion of that uncompromising creed which excluded her countrymen from the covenant of promise, as heretics and schismatics, almost as heathens and as strangers? But he was a prophet with whom she spake, though he came from Jerusalem; and an openness to receive conviction on reasonable grounds, seems to mark her conduct throughout the whole of the transaction. Our Saviour does not resolve her doubts by involving both systems in a common censure, or even by representing them as *similarly* abrogated. "Woman, believe me," thus the mysterious stranger replies, "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—Ye worship ye know not what: we know what we worship: for salvation is of the Jews." As if he had said, salvation does indeed originate with God's ancient people, but it will now go forth into the world in a manner equally unexpected and surprising, through the establishment of a comprehensive dispensation, intended for all mankind. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Meanwhile, that humble, submissive, trustful disposition of mind, which is a main constituent, and an indispensable condition of faith, considered as a Christian grace, is sacrificed at the very outset. If to learn, and to pray, be the first objects for which we visit the house of God, the temper which we take with us, will be far removed from the pride of self-dependence, or the questionings of a jealous doubt.

The time has arrived, when the narrow household of faith, of which Jerusalem is the centre, shall be expanded into a universal church, characterized by a spiritual worship, corresponding to the nature of that Being to whom it is addressed. "God is a spirit, and they that worship him must worship him in spirit and in truth."

Alas! the contest between Gerizim and Jerusalem is still unsettled. On the one hand, we have arbitrary modes of worship, wilfully set up, and resolutely maintained, till at length they have grown into fixed institutions, upheld by a faithful band of hereditary adherents, many of whom evidently content themselves with the Samaritan plea, "We serve God as we have been taught by our fathers. They had doubtless good reasons for what they did, and we, their descendants, do well to walk in their steps." Be it so. We admit your principle; we have no quarrel with your feeling. Only follow up the same reasoning a little further, and we are content to abide the issue. If your fathers had thought as you do, they would never have been the authors of a separating church. They would have continued to worship at Jerusalem.

On the other hand, there are those who contend that the form of worship which they observe, is of divine appointment; that they occupy a peculiar position, and are favoured with exclusive privileges. And if, as all external evidence goes to prove, the temple in which they offer up their prayers be indeed situated on the holy hill of God; if it be the same in which the Lord has declared that he will dwell, and which should be called a "house of prayer" unto all nations, who shall discredit their claim? "Salvation is of the Jews." The means of grace are confided to the visible church. But is it the form of Godliness on which we rely? Is it a mere frame-work of ordinances which we regard with so much reverence, and preserve with so much jealous care? God forbid. We believe that to these externals there is attached a worship of spirit and of truth,—not by man's wisdom, but by the determinate counsel and foreknowledge of God,—of God, the loving Father of our spirits, who in this, his own good way, is seeking the true worshippers from every nation under Heaven, that he may gather them into one. We believe that "the desire of all nations has come, and has filled his latter house with glory."—[Haggai ii. 7.]

Let it not be thought that in thus classing the Dissenter with the worshippers on Mount Gerizim, the churchmen with those who worshipped at Jerusalem, I display an uncharitable or presumptuous spirit. It is not my meaning to set a mark of reprobation on the one, while I fix the seal of divine favour on the other. I would rather set forth the palliating circumstances, amounting almost to a justification, under which the first perseveres in the religion of his fathers,—the faith of his childhood; admitting, to a certain extent, both the soundness of his principle, and the reasonableness, the propriety of his feeling; while I warn the other of the peculiar dangers of his position, bidding him remember that the sign of his profession, though in one sense "outward and visible," is still of the heart, in the spirit and not in the letter only, "whose praise is not of men but of God." Oh! that each might discern in this very parallel, and in the divine words with which it is introduced to our notice, the method and terms of reconciliation! Let the Dissenter admit that though "it is the spirit that quickeneth," it has yet pleased the great Head of the Church to connect his Gospel with a visible ministration, appointed by himself;—let but the churchmen feel that "the letter killeth," and that the true worshippers whom the Father seeketh, are those who "worship in spirit and in truth." Let both confess, that all sectarian distinctions, whether connected with Gerizim or Jerusalem, have been abolished, and that the "true worshippers" are our church; and we may yet "take sweet counsel together, and walk in the house of God as friends." But between the confirmed Dissenter and the decided Churchman, there are found a number of religious inquirers, perhaps a considerable proportion of what is called, strangely, yet not inappropriately, "the religious world," whom it is my more immediate purpose to address.

Multitudes of Christian people, so accounted by their neighbours, and far be it from me to give them a less charitable appellation, to whom the nature of a church in the abstract is unknown, and church communion, in a strict sense, disregarded, are in anxious search for "a place of worship," where they may meet with such an exhibition of doctrine, as may correspond with their notions of scriptural truth, and such a system of devotional exercise, as may fulfil their expectations of spiritual edification. In their own phrase, they are ready to go wherever they can get most good; and although such a mode of speaking rarely indicates a proper temper for inquiry, yet the principle itself must be confessed to be most just and reasonable. They ought to worship in whatever way, and in whatever place, the benefits of public worship can be best assured to them; and of this they must themselves be the judges, at least in the last resort. Let us pray that every one may acquit himself of the heavy responsibility hereby incurred.

That every man may judge for himself in religious matters, nay, that he *must* do so; in particular, that he both *may* and *must* choose for himself a house of prayer, is a position as true in one sense, as it is false and dangerous in another. That he must trust to his own judgment in every controverted question; that he must dictate, upon his own authority, the doctrine which he will receive, or direct after his own experience, the manner in which he will pray, can be maintained by those only who would make the end independent of the means:—who would leave the disciple nothing to learn, and the seeker nothing to find.

To carry out such a scheme in practice, is of course impossible; it is a contradiction in terms: but the attempt is constantly recommended, and frequently made. That the result upon the whole is a total failure; that errors the most extravagant, delusions the most pitiable, have been the general consequence of this self-guidance wherever it has been encouraged, and in proportion as it has obtained, must, I suppose, be evident to every one (whatever success each may attribute to his own inquiries,) from the inconsistency of opinion, and the diversity of practice, on every point of religion, even the most essential, which it has every where produced.

Meanwhile, that humble, submissive, trustful disposition of mind, which is a main constituent, and an indispensable condition of faith, considered as a Christian grace, is sacrificed at the very outset. If to learn, and to pray, be the first objects for which we visit the house of God, the temper which we take with us, will be far removed from the pride of self-dependence, or the questionings of a jealous doubt.

On the other hand, it is not merely the *right*, but the *duty* of every man to render to his God a *reasonable* service, and to walk in the light of his own conscience. To reconcile this position with the preceding, may be thought difficult in speculation, but will never be *felt* so in practice. In fact, nothing is more common in life, than to submit the understanding to authority at the instance of reason itself, and as the most reasonable manner of proceeding. In the pursuit of letters, in the study of arts, and even sciences, in the management of our health, and the disposition of our worldly estate; in short, on all occasions in which peculiar skill or experience is requisite, we either form no opinion of our own, or we postpone it, at least for a time, and to a given extent, to that of others, whom we have reason to believe better informed on the subject than ourselves. We confide in the wisdom of another, rather than in our own, and willingly submit to dictation and control: this, too, not in the expectation of meeting with an infallible director, but as the most prudent course upon the whole, notwithstanding some risk of failure. In the choice of our guide, we are influenced partly by the force of circumstances, partly by our free discretion; but having made our election, we submit ourselves with considerable unreserve, to the rule under which we have placed ourselves, nothing being found so unfavourable to ultimate success, as a suspicious, tentative spirit, for ever passing judgment on the process, instead of waiting patiently for the result.

The position in which we stand to the church, considered as a spiritual mistress, (if indeed we attach that character to any religious body,) is but faintly indicated in the above parallels. Yet the analogy is sufficient to suggest to the sincere inquirer, the frame of mind in which he must join in holy exercises with his fellow-worshippers, in the "House of Prayer," which he has adopted, in order to fulfil his own intentions, and justify his own choice. He must be prepared to receive, not to give direction; and if any part of his object be to discipline an evil and rebellious nature, he must not at once conclude that which is most agreeable, to be in every case most profitable. Having attached himself, on whatever grounds, to a particular religious institution, he must not bring its economy, point by point, to the standard of his immediate experience, but must take it as it were on trust, at least for a while, and till he has given it a fair trial.

With regard to the church, the mutual relation between a child and its parent, furnishes, I am well aware, a far more complete and instructive illustration, both of her office, and of our obligations. It is indeed as a mother, a holy spiritual mother, that the church rears, instructs, and cherishes, the children committed to her care. The entire dependence of the infant nursing, in the first stages of his natural life, the confidence and simplicity of his early feelings, the gradual expansion of his faculties, checked it may be, from time to time, to prevent a too early luxuriance, but never really discouraged, his understanding being progressively brought to bear upon those truths, which were at first received perhaps without examination, certainly without suspicion, first upon one, and then upon another, as it becomes able to cope with them, till at length the wisdom of the affectionate teacher is made manifest to the willing disciple, in all its fulness; he enters into her motives, he is admitted to her counsel, and that instruction which began in faith, is converted into perfect knowledge,—all of these states have their counterpart in the rearing and nurture of our souls. The whole process is, as it were, acted over again in a more excellent manner in our spiritual training, supposing it to be carried on, from first to last, in the maternal bosom of the church. And here it is that the parallel so often fails us. The child does not choose his parents. He finds himself placed by Providence under their care and guidance. His feelings and conduct flow originally from sources placed beyond his control; and it is only by degrees that he becomes *conscious* either of his privileges or his duties. He enjoys the one and practices the other, let us not say blindly, but for awhile without reflection. He is not bid to question what he has no inclination to dispute,—happy indeed if he might arrive at rational conviction, without passing through the pains and the risks of doubt. Is there any thing in this which implies an unworthy bondage of the intellect? Shall we say that the *child* is not treated from the first as a reasonable being, or that this trustful docility, this occasional and temporary submission of the understanding to an authority grounded on love, is not a dictate of reason itself? Would that it were so with every *child of God*! Would that we all grew up together as one family, under the fostering care of one spiritual Mother, sensible of her love, docile to her precepts, and obedient to her commands!

Where however the grown up man, already perhaps conversant with religious subjects, if not matured in religious knowledge, yet enrolled in no society of believers, belonging to no Christian brotherhood, living in no household of faith, is casting about for some one communion, out of so many, in which he may set up his rest,—(a case of extreme frequency in this country.)—we cannot expect to produce, by mere admonition, that teachable reciprocity of mind, which, on the former supposition, is our precious birthright and portion by inheritance.

Yet surely a state of mind, in some degree resembling that of the child, must be attained, if we hope either for edification or comfort from any system of social worship, (for it is to this that our attention is at present directed.) If we be driven to choose for ourselves a house of prayer, (a sad, but how often an inevitable necessity!) when we have once settled in our minds the grounds of our preference, so far as that is possible, while we remain *without*,—then, if we would really know by blessed experience, that we have chosen wisely, we must lay aside our sceptical spirit.—We must enter the congregation "believing all things, hoping all things," or if this be not possible, if such a preparation of feeling, though the condition of all eventual improvement, be unattainable as a preliminary, yet must we assume a submissive attitude, and make the humbled will minister to the pious wish.

The preceding remarks are addressed to those who profess their readiness to join that form of worship from which they can derive most benefit. And though, for my own part, I consider it most unfortunate that any persons arrived at years of discretion should have such a question to decide, yet when this is the case, I am willing that it should be tried upon the principle which they have themselves adopted. I admit that the best devotional system is, that which confers most spiritual advantage, every man being judge in his own case. But if it be inferred from this, that a man is to go here and there, by way of experiment, and form his judgment from his own estimate of the effects produced in his own case,

or even from a comparison of what he sees and hears, with his own preconceived opinions, then I maintain that the end is defeated by the very means which are taken to pursue it; that so distrustful a spirit can never be devout, so indolent a temper can never be instructed.—That which is really submitted to his examination, and which alone, if he be sincere and reasonable, he will, in the first instance, seek to ascertain, is the *authority* of the different schemes. "Where can I put my trust?" is the only question which he needs ask, in the sure belief that in this way he will eventually receive, not only most consolation, but most light.

I say that I am willing to try the question on the ground of personal benefit, as a matter of fact, because all truth is ultimately coincident in whatever direction it may be approached: but with respect to the parties by whom it is proposed, how much better would it be, if every one were to lay aside this continual self-reference, this egotism of piety, if piety it can be called, where self, not God, is the ultimate object, and inquire at once, "What is the will of Heaven? What is the mind of Christ in this matter? Whatever He has appointed, whatever most fully represents His desire, most truly fulfils His purpose, *must* be the best for me."

Following up this thought in reference to the present subject, the Liturgy of the English Church, our first inquiry should be, by what body of believers it is used, and under what circumstances has it obtained? Does it carry with it any *peculiar* sanction, or is it merely a set of forms such as might be adopted by any other society? Who were its authors? Under what authority did they act? Have we any reason for believing that they had "the mind of the spirit?" How did the family of Christ worship in earlier times? When did set forms first begin to be employed by Christians in their assemblies? Can this practice be referred to the primitive times? or is it a mere apostolical origin?

To one really bred in the communion of the church, all these questions have long ago received at least an implicit answer. The Liturgy speaks to him with authority; it has an antecedent claim to his respect, and he regards it with reverential feelings. He does not indeed look upon it as a divine and perfect work. He takes it on the whole as a human composition, but received by him under such circumstances as place it above the range of casual or ordinary criticism. If his opportunities lead him to examine the subject, he finds abundant reason for his prepossession; but he is not willingly disposed to submit its merit, either for approval or condemnation, to his private judgment. Whether it be too legal or too spiritual in its nature, too general or too little exclusive in its application, whether too much or too little attention has been paid to ceremonial worship and outward ritual, whether it bears the mark of unlicensed innovation or of a slavish submission to the precedent, are points which he does not pretend to discuss as a disinterested party. He regards them as already decided, at least to a certain extent; and though he is far from believing improvement impossible, yet he limits this to partial modifications, and considers an entire change as out of the question. In a word, he would be a candid, but he cannot be an indifferent reasoner. Such is the inevitable result of his position; and if the view taken in this discourse be correct, it does not make him a worse, but a far better judge of the matter. It is in this way that all knowledge is really attained; all moral, all religious, all revealed knowledge. It is first believed, then examined, then explicitly known. It would not be difficult to extend the principle yet further, if the discussion belonged to this place. Even in the world of sensible experience, we arrive at knowledge through the gate of faith.

THE FIFTH OF NOVEMBER.*

Diligently to mark, and carefully to treasure up in our minds, the special providences of the Almighty, which to preserve and nourish our faith and hope in him; it furnishes the grounds of our thankfulness and praise; it stirs up our finest feelings and very best affections towards him, holy joy, humble reverence, and hearty love; it supports us under all our sufferings, and affords us comfort in all our sorrows. When adversity presses hard upon a man; when he is stripped of his possessions, and threatened with torture; when enemies persecute, and friends betray or forsake; or when pain and sickness harass him upon his bed, and sleep departs from his eyelids—gracious Lord, what shall become of him, if, at such an hour, a writheless informant there is no help for him in his God; that there is neither Redeemer nor Creator; that the universe is the sport of contending demons, a scene of savage and desolation; and, instead of being "full of the loving-kindness of the Lord," is peopled only with fiends and furies? What sort of a being must the writer be who could give such a representation of things; and what does he deserve at the hands of mankind?—Before guilt of this infernal deed, that of cheating and thieving, of perjury, robbery and murder, melts away and vanishes into nothing.

On the other hand, and by way of contrast, look into the collection of divine hymns, which have been recited in the church, to the unspeakable instruction and consolation of the faithful, from age to age. I mean the book of Psalms. See there how the people of God, whenever any calamity befel them, either as a nation or as individuals, sustained, comforted, and cheered themselves, and each other, by recollecting and meditating upon the works of the Lord, which he had wrought in old times for their fathers Abraham, Isaac, and Jacob, and the children of Israel, his servants; the miracles in Egypt, the wonders in the field of Zoan; the division of the waters at the Red Sea, and again at the River Jordan; the fall of Jericho, the discomfiture of Sisera and Jabin at the river Kishon, and the overthrow of all the idolatrous kingdoms of Canaan. While they were employed in chanting forth the praises of God for special providences formerly vouchsafed them, their minds were comforted, their spirits were raised, their hearts were warmed, their faith was revived and invigorated; it grew strong and mighty; and they no longer supposed it possible, whatever their present sufferings might be, that he who had so often made bare his holy arm in their cause, could "ever leave them or forsake them."

The use which they made of the mercies vouchsafed them in old times, should we make of special providences vouchsafed to us, in the deliverance and preservation of our own church and nation from the various schemes concerted for the destruction of both. Among the first of these may be justly reckoned the deliverance this day commemorates.

The Scriptures relate many events of a strange kind; that is, strange compared with the ordinary course of things, or the natural influences of causes, when the means are disproportionate, unsuitable, nay, seem even contrary to the effect. Such events speak God to be their cause, by his invisible power supplying apparent defects in the means. In the Scripture histories, we are, as it were, admitted beyond the scenes, and informed that the hand of

* From a Sermon by Bishop Horne.

God was more immediately concerned. Thus the stars in their courses fought against Sisera: the Lord thundered upon the Philistines, and discomfited them: he made the host of Syria to hear a noise of chariots, and horses, and a great host: he made the children of Ammon and Moab to destroy one another: he smote in the camp of the Assyrians 185,000 men: under his direction one chased a thousand and two put ten thousand to flight: a stripling, with nothing more than a sling and a pebble, destroys a mighty giant, armed from head to foot: the cunning schemes of worldly and treacherous politicians, such as Abimelech, Ahithophel, and many others, are suddenly baffled and blasted, and the mischief intended falls upon the heads of those who intended it: plots with all possible caution and secrecy, contrived in darkness, are, by improbable means and unaccountable accidents, disclosed and brought to light: "A bird of the air," as the wise man speaks, "telling the matter;" or, "the stones in the wall," as it is in the prophet "crying out treason!" In the book of Esther we read, that the king cannot sleep; to divert him, the chronicle is called for; Mordecai's service is pitched upon, and enquiry made concerning his recompense; honour is decreed him: so the cruel device of Haman to destroy the Jews comes out, and he himself is hanged on the gallows which he had erected for Mordecai.

Thus, in the desperate wickedness of this day, the plot was laid deep and dark, the implements of destruction prepared, and all ready, when the heart of one of the conspirators relents towards a friend, who must have been involved in the common ruin: a letter is sent to warn him: in that letter the nature of the destruction is alluded to: the letter is carried to the king, who conjectures the meaning: a search is made, and the villain seized upon the spot, who declared, that if he had been advanced a few steps farther, he would have set fire to the train, and sacrificed himself, rather than the design should have failed.

Occurrences like these, containing in them somewhat, though not strictly miraculous, yet truly admirable; turning out of the ordinary stream of human affairs, as miracles surmount the course of nature, most reasonably may, most justly should, be ascribed to the special operation of His "most holy, most just, most merciful, and most gracious God." Who breaketh the arm of the wicked, and weakeneth the strength of the mighty; who spurneth the devices of the crafty, so that their hands cannot perform their enterprise; who is known by the judgment that he executeth, when the wicked is snared by the work of his own hand.

To entitle every little trifling thing that happens to us a special providence, would be levity; to father upon the Almighty the mischiefs issuing from our own sin and folly, would be something worse; but to ascribe every grand and beneficial event to his good hand, has ever been reputed wisdom and justice. It was a prevailing opinion even among the Heathens, that whatever did bring great benefit to mankind, was not effected without divine goodness toward men. We know, indeed, that God doth not disregard any thing, but watches over all by his general and ordinary Providence. He thereby "clothes the grass of the field; he provideth for the raven its food, and the young lions seek their meat from him;" without his care "a sparrow does not fall to the ground;" and by him "the hairs of our head are all numbered." But the hand of his more special providence is chiefly employed in managing affairs of moment and consequence to us; such as great conquests and undertakings; revolutions and changes of state; war and peace; victory and good success; the protection of princes, and preservation of his people. When, therefore, any remarkable event, highly conducing to the public good of church and state, doth manifest itself, the accomplishment of it should be attributed to God's own hand. When any pernicious enterprise, levelled against the safety of prince and people, is disappointed and brought to nought, surely it is fit we should profess and say, "The righteous Lord hath hewn the snares of the ungodly in pieces."

And if the preservation of the king and royal family, with the three estates in parliament assembled; if the freeing our country from civil disorder and confusion of the worst kind, from the yoke of usurpation and slavery, from the most grievous extortion and rapine, from bloody persecutions and trials; if the upholding from utter ruin our church, which was so happily settled, and had so long flourished; if the securing our profession of God's holy truth and faith, with a pure worship, and edifying ministration of his Word and Sacraments, with a comely, wholesome, and moderate discipline; if being rescued from impious errors, scandalous practices, and superstitious rites, with merciless violence forced upon us; if a continuance of the most desirable comforts and conveniences of our lives; if all these are benefits, then was the deliverance of this day one of the most beneficial and important that ever was granted by heaven to any nation. And notwithstanding the obscurity or intricacy that may sometimes appear in the course of Providence; notwithstanding any general exceptions that may, by perverse incredulity, be alleged against the conduct of things here below; there are marks very observable, and this event is full of them, whereby, if we consider wisely, with due attention, diligence, and impartiality, we may discern and understand that it was "the Lord's doing, and it was marvellous in our eyes."

For these and all other benefits which have been in old time conferred, and often since preserved and handed down to us of the present generation, let us rejoice and be glad, and give honour to him who hath so conferred and so preserved them.

CORRESPONDENCE BETWEEN HIS MAJESTY KING CHARLES I. AND MR. ALEXANDER HENDERSON.

(Continued from our last.)

For Mr. Alexander Henderson.

HIS MAJESTY'S FOURTH PAPER.

I shall very willingly follow the method you have begun in your third paper; but I do not conceive that my last paper multiplies more controversies than my first gave occasion for, having been so far from augmenting the heads of our dispute, that I have omitted the answering many things in both your papers, expressly to avoid raising of new and needless questions; desiring to have only so many debated as are simply necessary to shew whether or not I may, with a safe conscience, give way to the alteration of Church-government in England; and indeed, I like very well to begin with the settling of the rule by which we are to proceed and determine the present controversy; to which purpose, as I conceive, my third paper shews you an excellent way; for there I offer you a judge between us, or desire you to find out a better, which to my judgment you have not yet done, though you have sought to invalidate mine. For if you understand to have offered the Scripture, though no man shall pay more reverence, nor submit more humbly to it than myself, yet you must find some rule to judge betwixt us, when you and I differ upon the interpretation of the self-same text, or it can never determine our questions; as, for example, I say you misapprehend of 2 Cor. i. 24, to me—let others answer for themselves; for I know not how I make other men to have dominion over my faith, when I make them only serve to approve my reason: nor do I conceive how I

* Such is the language in the rubric in the form of service for this day; whence it must occur to the reader, that the doctrine which makes the *king* one of the three estates in parliament, is an innovation, introduced by republican writers, who diminish the crown to raise the people, and in the end to overturn the government.

* From the "Scriptural Character of the Church," by the Rev. Derwent Coleridge.

THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 7, 1840.

Cor. ii. 5, can be applied to this purpose; for there St. Paul only shews the difference between divine and human eloquence, making no mention of any kind of interpretation throughout the whole chapter, as indeed St. Peter does (2 Pet. i. 20), which I conceive makes for me; for, since that no prophecy of Scripture, is of any private interpretation, first, I infer that Scripture is to be interpreted, for else the apostle would have omitted the word private; secondly, that at least the consent of many learned divines is necessary; and so, a fortiori, that of the Catholic Church ought to be an authentic judge when men differ. And is it a good argument? because (Matt. iv. 4, 10), Scripture is best interpreted by itself, therefore that all other interpretations are unlawful, certainly you cannot think. Thus, having shewed you that we differ about the meaning of the Scripture, and like to do so, certainly there ought to be for this, as well as other things, a rule or a judge between us to determine our differences, or at least to make our probations and arguments relevant; therefore evading, for this time, to answer your six considerations, not, I assure you, for the difficulty of them, but the starting of new questions, I desire you only to shew me a better than what I have offered unto you. Newcastle, July 3, 1846.

For Mr. Alexander Henderson. HIS MAJESTY'S FIFTH PAPER. Until you shall find out a fitter way to decide our difference in opinion concerning interpretation of Scripture, than the consent of the Fathers and the universal practice of the primitive Church, I cannot but pass you my judgment about those six considerations which you offer to invalidate those authorities that I so much reverence.

1. In the first you mention two rules for defining of controversies, and seek a most odd way to confute them, as I think; for you allege that there is more attributed to them than I believe you can prove by the consent of most learned men, there being no question but there are always some flattering fools that can commend nothing but with hyperbolic expressions; and you know that *supposito quolibet, sequitur quilibet*; besides, do you think that, albeit some ignorant fellows should attribute more power to presbyters than is really due unto them, that thereby their just reverence and authority is diminished? So I see no reason why I may not safely maintain that the interpretation of Fathers is a most excellent strengthening to my opinion, though others should attribute the cause and reason of their faith unto it.

2. As there is no question that Scripture is the far best interpreter of itself, so I see nothing in this negatively proven to exclude any other, notwithstanding your positive affirmation.

3. Nor in the next; for I hope you will not be the first to condemn yourself, me, and innumerable others, who yet unblameably have not tied themselves to this rule.

4. If in this you only intend to prove that errors were always breeding in the Church, I shall not deny it; yet that makes little, as I conceive, to your purpose: but if your meaning be, to accuse the universal practice of the Church with error, I must say it is a very bold undertaking, and, (if you cannot justify yourself by clear places in Scripture), much to be blamed; wherein you do not allege that to be universally received which was not, as I dare say, that the controversy about free will was never yet decided either by ecumenical or general council; nor must you presume to call that an error which really the Catholic Church maintained, (as in rites of baptism, forms of prayer, observations of feasts, fasts, &c.), except you can prove it so by the Word of God; and it is not enough to say, that such a thing was not warranted by the apostles; but you must prove, by their doctrine, that such a thing was unlawful, or else the practice of the Church is warrant enough for me to follow and obey that custom, whatsoever it be, and think it good; and shall believe that the Apostles' Creed was made by them (such reverence I bear to the Church's traditions) until other authors be certainly found out.

I was taught that *de posse ad esse* was no good argument; and, indeed, to me it is incredible that any custom of the Catholic Church was erroneous which was not contradicted by orthodox, learned men, in the times of their first practice; as is easily perceived that those defections were (some of them may be justly called rebellions) which you mention.

6. I deny it is impossible, though I confess it difficult, to come to the knowledge of the universal consent and practice of the primitive Church; therefore, I confess a man ought to be careful how to believe things of this nature; wherefore, I conceive this to be only an argument for caution.

My conclusion is, that albeit I never esteemed any authority equal to the Scriptures, yet I do think the unanimous consent of the Fathers, and the universal practice of the primitive Church, to be the best and most authentic interpreters of God's word, and consequently the fittest judges between me and you when we differ, until you shall find me better. For example, I think you for the present the best preacher in Newcastle; yet I believe you may err, and possibly a better preacher may come; but till then I must retain my opinion. Newcastle, July 16, 1846.

THE STUDY OF ECCLESIASTICAL HISTORY.

The history of the Church presents to our view a variety of objects every way adapted to confirm our faith. When we contemplate here the discouraging obstacles, united efforts of kingdoms and empires, and the dreadful calamities which Christianity, in its very infancy, was obliged to encounter, and over which it gained an immortal victory, this will be sufficient to fortify its true and zealous professors against all the threats, cavils, and stratagems of profane and impious men. The great and shining examples also, which display their lustre, more or less, in every period of the Christian history, must have an admirable tendency to inflame our piety, and to excite, even in the coldest and most insensible hearts, the love of God and virtue. Those amazing revolutions and events that distinguished every age of the Church, and often seemed to arise from small beginnings, and causes of little consequence, proclaim, with a solemn and respectable voice, the empire of Providence, and also the inconstancy and vanity of human things. And, among the many advantages that arise from the study of Ecclesiastical History, it is none of the least, that we shall see therein the origin and occasions of those ridiculous rites, absurd opinions, foolish superstitions, and pernicious errors, with which Christianity is yet disgraced in too many parts of the world. This knowledge will naturally lead us to a view of the truth in its beautiful simplicity, will engage us to love it, and render us zealous in its defence; not to mention the pleasure and satisfaction that we must feel in researches and discoveries of such an interesting kind.

They, more especially, who are appointed to instruct the youth in the public universities, and also such as are professionally devoted to the service of the church, will derive from this study the most useful lessons of wisdom and prudence, to direct them in the discharge of their respective offices. On the one hand, the inconsiderate zeal and temerity of others, and the pernicious consequences which they have been attended, will teach circumspection; and in the mistakes into which even men of eminent merit and abilities have fallen, they will often see the things they are obliged to avoid, and the sacrifices it will be prudent to make, in order to maintain peace and concord in the church. On the other hand, illustrious examples and salutary measures will hold forth to them a rule of conduct, a lamp to shew them the paths they must pursue. It may be farther observed, that if we except the arms which Scripture and reason furnish against superstition and error, there is nothing that will enable us to combat them with more efficacy than the view of their deplorable effects, as they are represented to us in the history of the church.—Moshem.

* The originals of the foregoing letters are preserved among the Lambeth MSS, together with a letter from the King to the Bishop of London. Prefixed to them is the following notice in the hand-writing of Abp. Benson.— "The following Letter of K. Ch. I. st from Newcastle Sept 30. 1646 to the B. of London, as also those of K. C. to Mr Henderson & Mr Henderson to his Majesty, are originals, given by K. to A. B. Sheldon, & by him to Ralph Snow, & by Ralph Snow to A. M. Tho: Cantuar." "Dec. 20, 1711."

The GUNPOWDER TREASON, commemorated on the Fifth of November, ought not to pass without some words of remark upon the atrocity of its conception and the mercifulness of its discovery, in a journal professedly devoted to a defence of the Altar and the Throne.— Had that fell conspiracy succeeded, pure religion would have been eclipsed again in our father-land, and our Protestant dynasty have given way to a vassalage to Papal Rome. But it was otherwise ordained in the merciful dispensations of a wise and ever-watchful Providence. "God held his peace," says the excellent Bishop Andrews, "and kept silence; sat still and let it go on, till it came near, even to the very period, to the day of the lot; so near, that we may truly say with King David, 'As the Lord liveth, there was but a step between death and me.' We were upon the point of going to the hill; all was prepared, the train, the match, the fire, wood and all, and we ready to be the sacrifice, and even then and there God provided for our safety; even in that very place, where we should have been the burnt-offering, from heaven he stayed the blow. It was the Lord's doing."

Upon the return of the great body of the English nation, after a noiseless and almost bloodless struggle, to the principles of the pure faith,—such as had been planted in England by Apostolic hands and had never been contaminated until after the introduction of Romish novelties by St. Augustine in the sixth century,—it is natural enough to suppose that the people of England, and especially the sovereigns of England, would be objects of peculiar jealousy and hatred to the disappointed and baffled hierarchy of Rome. We find, accordingly, that as soon as Queen Elizabeth became quietly seated on the throne of England, there was a rapid succession of conspiracies against her crown and life, instigated by Papal bulls and advanced by Jesuits in various disguises,—as if upon the destruction of a "nursing-mother" of the Church, the children, her subjects, would be more easily seduced back again into the impurity of religious belief which they had forsaken. "We have found by experience," says Archbishop Tillotson, "that ever since the Reformation they have continually been pecking at the foundations of our peace and religion; when, God knows, we have been so far from thirsting after their blood, that we had not so much as desire their disquiet, but in order to our own necessary safety, and indeed to theirs,"—a remark fully confirmed by Sir Edward Coke at the trial of the Gunpowder conspirators. "Since the Jesuits set foot in this land, there never passed four years without a most pestilent and pernicious treason, tending to the subversion of the whole state."

A few of these attempts we shall detail. In 1583, one Somerville attempted to take the Queen's life.—The plot was happily discovered, and its author only escaped a public execution by strangling himself in prison. In 1585, an individual named Parry came over from the Continent with a fixed determination to murder the Queen. To this act—horrible to relate—he was instigated by the Pope, who sent him his benediction, with a plenary indulgence for his sins. Having been discovered and condemned, he produced on his trial the Pope's letter, which had been penned by one of the cardinals. In 1586, the life of the Queen was attempted by one Babington. The plot was discovered, and he and several of his accomplices were executed. In 1587, a similar plot was devised by an Englishman of the name of Moody,—supported and encouraged in his diabolical design both by the Pope and the King of Spain.

Here, then, in four years were as many conspiracies against the life of the Queen of England detected and frustrated. Repeatedly baffled in these secret plots, the emissaries of Rome in 1588 planned the memorable expedition, known as the Spanish Armada, in order that by an overwhelming, and as they impudently vaunted it, an invincible force, the power of England might be crushed at once and the nation brought back again under the domination of Rome. That there was more than a political object, begotten by the jealousy and disappointment of Philip of Spain, to serve in this enterprise, the voice of history abundantly proves,—as for example, the solemn proscription of Queen Elizabeth as a heretic, the promise of the kingdom in fee to King Philip by the Pope, the conjunction of a hundred Monks and Jesuits with the officers of the expedition, and the appointment of Cardinal Allen as superintendent of ecclesiastical affairs throughout England. How this formidable conspiracy against the liberties, civil and religious, of England was defeated, is too familiar to the readers of our country's history to need recapitulation.

"In 1603," observes the Rev. T. Lathbury, the author of an interesting little work upon the Gunpowder plot, lately published, "the Queen died in peace. But it will appear that from the year 1570 to 1600, Queen Elizabeth and the Protestant religion were constantly exposed to the machinations of the active partisans of the Roman see, who were encouraged by the Pope himself. Every pontiff pursued the same course. There was a settled purpose at Rome, and indeed throughout the whole Romish confederacy, to dethrone Elizabeth and overturn the Anglican Church; nor is it a libel on the Church of Rome to say, that in all these proceedings, she acted on recognized principles,—principles which had received the solemn sanction of her councils. To root out heresy by any means within their reach, was deemed, or at all events was asserted to be a sacred duty incumbent on all the members of the Church of Rome."

"On the accession of James," continues the same well-informed writer, "there was a calm; but it was deceptive: it was only the calm before the storm; and to the eye of the careful observer, it indicated any thing but prosperity and tranquillity. It was evident to most men of reflection, that the storm was gathering: nay, there were indications of its approach, though no one knew how or where it would burst forth. The rolling of the thunder was, as it were, heard in the distance, though whether it would approach nearer or pass away altogether, was a question which no one could determine."

Experience had proved the utter hopelessness of any project of invasion against a united and gallant people, upon whose struggles for the truth, above all, Providence so manifested smiled; and the Popish enemies of England accordingly plotted in the clove plans of destruction which they could never accomplish openly in the field. King James was not to be deposed, any more than his predecessor, Elizabeth, by foreign armaments; and stratagem, it mattered not how impious or how cruel, must be resorted to for his overthrow. Instigated by Papal bulls and encouraged by Spanish emissaries, thirteen individuals,—Robert Catesby, a person of distinction, at their head, and Guy Fawkes, one of their most daring and reckless agents,—concerted the monstrous project of blowing up the Parliament House with Gunpowder, on the day of the opening of the Session in 1605, when the King, and Peers, and most of the leading Protestant gentlemen of England would be present; while arrangements were fully planned for completing the work of destruction by fire and sword in other parts of the kingdom,—to strike, and if possible, to annihilate, while the nation would be in a panic from the overwhelming effect of this successful treason.

We need not enter into the details of its progress and overthrow. Suffice it to say, in the words of the spirited writer last quoted, "such a combination could not have been defeated by human means, especially as the plot was carried on with the utmost secrecy; but the watchful eye of Divine Providence was fixed on the country, and the designs of its enemies were mercifully frustrated." There were not a few circumstances to daunt the conspirators in the progress of this fearful enterprise, if the fell spirit of bigotry were not insensible of ordinary checks; and not the least of these were the repeated prorogations of Parliament from month to month,—a circumstance which sometimes startled them, as if indicating on the part of the Court a knowledge of their proceedings, and a design to suspend all active interposition till the moment of its maturity: "As if Divine Providence," says the historian Fuller, "had given warning to these traitors in the mean time seriously to consider what they went about, and seasonably to desist from so damnable a design, as suspicious at last it would be ruined, which so long had been retarded. But no taking off their wheels will stop those chariots from drowning, which God hath decreed shall be swallowed in the Red Sea."

It was a circumstance which marked, in a peculiar degree, the hand of Divine Providence, in this whole transaction, that as soon as the celebrated letter to Lord Montague, warning him mysteriously of the approaching danger, was laid before the king, he immediately gave it as his opinion that the expressions, "this Parliament would receive a terrible blow, and yet shall not see who hurts them," referred to a plot of destruction by Gunpowder. Many were incredulous and disposed to treat the matter lightly, but the expressed sentiments of the king, which were concurred in by others of the council, led, after some discussion, to an examination; and in a cellar beneath the Parliament house, and directly under the throne, were found thirty-six barrels of gunpowder, and Guy Fawkes himself in readiness to fire the train!

This catastrophe was thus mercifully averted; but what must be our opinion of the gloomy creed which, upon pretence of bringing glory to God, not only sanctioned, but encouraged and rewarded such appalling conspiracies against every thing merciful in humanity and gentle in the Gospel? It was decided by one of the Popes, Urban II., that it was neither treason nor murder to kill those who were excommunicated by the church. We cannot wonder then, that in obedience to such a doctrine, solemnly promulgated by the highest authority in the Romish church, there should have been found thirteen individuals engaged in a conspiracy so ruthless and appalling as the Gunpowder Plot. This is a melancholy contemplation; but it is more melancholy still to feel that no change has taken place in these avowed principles of the Church of Rome. "Popery," says Bishop Burnet, "cannot change its nature, and cruelty and breach of faith to heretics, are as necessary parts of that religion, as transubstantiation and the Pope's supremacy."

The thunder of another approaching contest with the giants of the Seven Hills, is not indistinctly heard, and Protestant Christendom seems universally alive to the dangers of the coming struggle. It becomes us therefore to watch, and in distrust of human strength to unite prayers with our watching. And while we cling with unwavering constancy to our Protestant principles, based as they are upon the Rock of ages, let us endeavour to secure the continued favour and protection of our God, by shewing that we appreciate our privileges, and that we do them honour by the consistency of a blameless and pious life.

In offering lately some remarks upon the Rubrics of the Church, we took occasion to express a regret,—a regret in which every earnest christian must cordially participate,—that there should be any, sharing ostensibly in the christian's exalted privileges, who would wilfully debar themselves, by a late attendance at the house of God, of any portion of the comforting and edifying service which pertains to it. When a ritual, constructed as that of the Church of England is, of a variety of parts, all dependent in a great degree upon one another, and the symmetry of which is destroyed by the absence or the loss of any single one,—is not joined in, in all its branches, the christian worshipper must necessarily be deprived of something essential to his satisfaction and his comfort. It must, for instance, to those really concerned in the work, be a loss unspeakable not to have joined in the general confession of our sins,—a duty so undeniably essential to the proper performance of public worship; and it must be no less a loss to be deprived of the consolation conveyed in the Absolution. A person, it is true, may have crossed the threshold of the sanctuary and entered into the sacred courts of the Lord's house before this Absolution has actually been pronounced by Christ's ambassador; but if he should not have united in the precious confession of our sin and transgression in the sight of a holy God, he cannot consistently appropriate to himself the terms of pardon which are now communicated. At least the language of this declaration of Absolution presupposes a humble and hearty union in the words of contrition which are breathed in the previous confession, and it can only properly apply to those who feel and who acknowledge a lively sorrow for their sins against God. This, then, goes to prove how culpable they are who, by dilatoriness in attending the services of the sanctuary, deprive themselves of one of the most comforting and important parts of it.

The Absolution is very properly required to be pronounced by the minister standing, because he then speaks with the tone of authority; he addresses the people of the Lord as an ambassador for him; he communicates to them, as it were in Christ's stead, the terms of the pardon and forgiveness of their sins. And while he assumes the posture of authority, they are to continue in the attitude which indicates the deepest humility; accepting the boon of pardon as unworthy sinners,—as willing to be raised from the dust, but as unworthy in themselves, so much as to lift up their eyes unto heaven. They therefore hear, in the temper and the attitude of the lowest humiliation, the message of pardon which God, by the mouth of his accredited minister, conveys; and they accept the consolatory declaration of the remission of sins with the decorum of attentive silence,—only interrupting it, after the message of comfort has been finished, with the fervent response of Amen, or, So be it, Lord.

It is directed that the Absolution shall be pronounced by the Priest alone; from which we are to understand not merely that the people are not to unite in its words, as in the previous confession of sin, but that the individual who is lawfully commissioned to pronounce this declaration of pardon, must have obtained that rank in the ministry which is termed Priest. The inferior order of Deacons are evidently not empowered to employ it; because that special authority is not communicated to them at ordination, while to those admitted to the order of Priests, it is expressly imparted. The employment by a Deacon of this authority would, although perhaps in a less guilty or perilous degree, savour of the presumption of the mere Presbyter who should, without an appearance of such a delegation of power, venture to lay hands upon and ordain others to the ministry. "And if it be asked,"—we quote the words of Shepherd,—

"what course an officiating Deacon should pursue, when he comes to the Absolution, the answer appears plain. After the confession he is to remain kneeling, and to proceed to the Lord's prayer. If, instead of the Absolution, any prayer be admissible, the preference ought evidently to be given to the 'prayer which may be said after any of the forms;' which stands before the prayer for the Parliament. This may with propriety be called a precatory Absolution."

After the conclusion of this declaration of Absolution, the minister of God becomes himself a suppliant, and resumes with the assembled worshippers the lowly attitude of prayer. And the first that is appointed to be used is most appropriately that which Infinite Wisdom hath taught us, the prayer of our blessed Lord; each petition of which the people are earnestly invited to join in with that fervency which a conviction of sin and a consciousness of need should induce. We cannot refrain here from quoting the words of the judicious Hooker,— "Though men should speak with the tongues of angels, yet words so pleasing to the ears of God, as those which the son of God himself hath composed, were not possible for men to frame. He, therefore, which made us to live, hath also taught us to pray, to the end that, speaking unto the Father in his Son's own prescript form, we may be sure that we utter nothing which God will either disallow or deny." Gladly, therefore, should we embrace every opportunity of uniting in the petitions of this incomparable prayer; much less should we be influenced by the objection, which can hardly have its origin in any pious sentiment, that the Lord's Prayer is used with too great frequency in the course of our Public Service. The unreasonableness of this objection we shall endeavour, however, to demonstrate as we proceed with these remarks.

In the continued posture of humility, both minister and people call upon the Lord to open their lips, that, through His divine inspiration and guidance, they may address to Him becoming words of praise. The fountain of the heart can of itself send forth only filthy waters; how becoming, then, to supplicate the purifying influence of God's Holy Spirit, that in the attempted offering of thanksgiving, we may offer that which God will accept! And when the people join with the minister in the declaration, "our mouths shall shew forth thy praise," how marked a condemnation is pronounced upon those who would, at this interesting moment, sit still and mute, and hear the praises of the Lord rehearsed for his mercies in Providence and Grace, as if they had no part or lot in the benefits conferred, and no cause to participate in the expression of that thankfulness.

The help of divine grace being thus invoked before venturing to use the words of praise, all are directed to rise, and standing upon their feet to commence this employment even of the angels of God, by using the ancient and beautiful words of the Doxology,—a short form of praise especially endeared to us by the recollection that it formed part of the pious ejaculations of the venerable Polycarp, when witnessing his last confession at the stake. It is a short but comprehensive office of praise, which occurs very frequently in the course of Divine Service, and is not only remarkable for the fervour of its language, but is valuable as containing an acknowledgment of the adorable Trinity,—the Father who made, the Son who redeemed, and the Holy Ghost who sanctifieth us.

We have already, in a previous number, made some remarks on the death of the late Rev. George Archbold, as a slight testimonial to his worth and excellence. In addition to these, we are glad to avail ourselves of the following obituary notice of this good man and devoted minister, which we have selected from one of our contemporaries:—

"There are terms of panegyric often employed in obituary notices which, in the case of Mr. Archbold, may be very literally taken; and all who remember him, 'high and low, rich and poor, one with another,' will be forward to testify to his single-hearted zeal, his unrelaxing devotedness, his active charity to man, his genuine and deeply-seated love to the Divine Master, whom he served and whose Salvation he proclaimed. A remarkable simplicity of character, and an occasional absence of mind, owing apparently to his being absorbed in things which were not of this world, served only to heighten the good influence which he carried about him wherever he went.

"His principles, as a Christian, founded on strong and settled conviction, were of the highest tone and of the most uncompromising kind—but, far from interfering with his charity, they served only to enhance it. He was formerly in the army, a profession in which he was rising, but which he quitted, solely from the desire to spend and be spent in the service of Christ, and having been ordained by the first Bishop of Quebec, he uniformly enjoyed the special esteem and confidence of that Prelate, and his two successors in the administration of the Diocese."

COMMUNICATION.

TESTIMONIAL TO THE REV. A. N. BETHUNE.

[The Members of the Niagara Clerical Association, in accordance with a resolution passed at a meeting of that body, held on the 1st July, have transmitted—through the Rev. H. J. Grasett—to the Rev. A. N. Bethune, a plated inkstand, as a testimonial of their appreciation of his Editorial labours. The following are the letter of the Rev. H. J. Grasett that accompanied the gift, and the reply of the Reverend gentleman to whom it was presented.]

Toronto, 13th October, 1840.

MY DEAR BETHUNE,—The bearer of this note, Mr. Shaw, will put into your hands a plated inkstand, which I have been requested to present to you in the name and on the behalf of our brethren of the Niagara Clerical Association. The few words inscribed on the article will explain the motive of the donors, which is, to offer you a small but affectionate memento of the high sense they entertain of your very valuable services in conducting that religious periodical which is the organ of our beloved Church in this colony. I need not dwell on the satisfaction which it gives me to act as the agent of my brethren on this occasion, but shall only observe, that I feel truly honoured by executing the commands they have laid upon me. And assuring you, as with all confidence I may, of their prayers as well as my own, for a blessing on your labours in the cause of Christ and his Church,

I remain,
Your's very affectionately,
H. J. GRASSETT.

The Rev. A. N. BETHUNE,
&c. &c.

Cobourg, October 19, 1840.

MY DEAR GRASSETT,—The very handsome and highly valued testimonial from our brethren of the Niagara Clerical Association, was safely placed in my hands on Friday last, together with the kind note from yourself with which it was accompanied.

Much as I esteem this gift for its intrinsic value, I need hardly assure you that I prize it more from the evidence which it conveys to me, that our sincerely respected brethren of the Niagara Clerical Association have regarded with that indulgence which I feel it needs so much, my management of the periodical which has been assigned to my temporary care, and that they appreciate the sincerity of my intentions to render it useful to the Church of Christ in these Provinces.

I shall not deny that the Editorial duties connected with this accredited organ of our Establishment in Upper and Lower Canada, have involved a very high degree of anxiety and toil; and our brethren at large are aware that they have been pursued under the comparative disadvantage of other and even weightier engagements. It is a sincere pleasure to me to feel, and, by the present substantial token of their kindness, to be assured by so many of our fellow labourers, that these acknowledged deficiencies have been overlooked, and that the exertion of such powers in the

maintenance of our journal as I could command, have been accepted as a well-meant, though humble, tribute to the service of our beloved Church in this colony.

I shall be often reminded by this memento of the kindness of our friends of the Niagara Clerical Association, as well as feel encouraged faithfully to prosecute the duty which it is the will of Providence that I should still undertake. And while I thank them most cordially for this pleasing mark of their confidence and esteem, I am bound the more to acknowledge my gratitude for their prayers, to which you have so affectionately added your own. Upon them and upon yourself I heartily repropose the supplication for the blessing of heaven; and I pray that when our course of earthly labour is over, we may be permitted, through the merits of an all-sufficient and only-sufficient Redeemer, to join in the "new song" unto God and the Lamb in heaven.

Believe me to remain,
My dear Grasett,
Ever your's affectionately,
A. N. BETHUNE.

Rev. H. J. GRASSETT,
&c. &c.

ECCLESIASTICAL INTELLIGENCE.

OPENING OF GRINSHILL CHURCH.—On Thursday, this beautiful little church was opened. The attendance of the clergy was numerous. Lord Hill and many of the nobility and gentry of the neighbourhood were present. The Ven. Archdeacon Bather preached the sermon on the occasion, and the collection exceeded 70*l*. The weather was very fine, and the whole proceedings appeared to gratify those present. Mr. Wood, the senior churchwarden, gave some excellent refreshment at his hospitable cottage, to those willing to partake thereof.—*Shropshire Conservative*.

GRAY'S-INN-LANE EPISCOPAL CHAPEL.—We have frequently had occasion to notice, in terms of warm commendation, the almost unparalleled efforts made by the Gray's-inn-lane congregation to relieve their chapel and their ministers from the pecuniary embarrassments which have so long oppressed them. Extraordinary, however, as has been the merit of the whole body, two gentlemen have distinguished themselves even above the rest of the spirited little flock, and they, we are glad to find, have been singled out by their fellow-labourers, and honoured accordingly. On Monday evening a numerous meeting of the congregation was held in the school-room, Amwell-street, Pentonville, B. Clarke, Esq., in the chair, when a Bible, a Prayer-book, and a Hymn-book, handsomely bound, were presented respectively to Robert Proctor, Esq., the Chairman, and to Edward Futvey, Esq., the Hon. Secretary of the Committee of the Chapel Fund, as testimonials of respect for their general characters, and of gratitude for their unwearied exertions in the cause of the chapel. The speeches delivered on the occasion by the chairman of the night, as well as by Messrs. Proctor and Futvey, were in the best style of eloquence—that of the heart; and were affectionately and enthusiastically responded to, in terms of an interesting meeting never gathered together. We are sorry to learn that circumstances still prevent the closing of the subscription in aid of the chapel fund; donations continue to be thankfully received by Mr. Futvey, 25, Myddelton-square, Pentonville.

From the New York Churchman.

It becomes our mournful duty to record the demise of the Rev. PETER WILLIAMS, the late Rector of St. Philip's Church in this City.

The Church of which Mr. Williams was the Pastor had its origin in the maternal care extended by the Church of England, long before the revolution, to her scattered members in this city; several of her clergy and catechists being employed by the Venerable Society for Promoting the Gospel in Foreign Parts, to dispense special instruction to the blacks, as well as to render general assistance to the Rector of Trinity Church. After the revolution, the colored members of the Church were encouraged to assemble by themselves, at an hour not interfering with the stated services of the Church; on which occasions they had (unless a clergyman was present) the services of an Episcopally licensed lay reader. The last of the lay readers, who, however, were generally white men, was Mr. Williams. In time, the number of our colored members increased so much as to render it desirable, and even necessary that they should be furnished with a church of their own. St. Philip's Church was therefore erected and consecrated in July, 1819. Having been destroyed by fire, it was rebuilt, and the new edifice was consecrated in December, 1822.

On the first erection of St. Philip's, Mr. Williams' services, as lay reader, were transferred to that edifice; which was the property of a corporation formed some time before by our colored members, as the Rector, Wardens, and Vestrymen of St. Philip's Church. The congregation also at this time began to assemble at the regular hours of public worship.

Besides his great respectability and usefulness as a lay reader and catechist, and other more general indications of worth and intelligence, Mr. Williams gained much reputation, some thirty years ago, by an oration which he delivered at a public celebration, by our colored citizens, on occasion of the legislative enactments abolishing slavery in this state. The late Judge Brockholst Livingston, and Bishop Benjamin Moore, and other distinguished citizens, are known to have expressed the sentiment, in that oration, that the possession of our common order of talent.

The congregation of St. Philip's gaining strength and stability, and Mr. Williams continuing to enjoy, as he merited, the respect and confidence of the community, he was admitted, after canonical probation, as a candidate to Deacon's Orders, by Bishop Hobart, in St. Philip's Church, on the 20th of October, 1820; and ordained Priest by the same prelate, in the same church, July 10, 1826. His ordination as Deacon having taken place with special reference to his ministerial charge of St. Philip's, he immediately became the minister of that congregation, and in that ministry, it is the less necessary for us to speak, as these points are embraced in the sermon, an extract of which is annexed to the present notice.

At different periods, for several years before his death, Mr. Williams' health was precarious. There was nothing, however, for some time immediately preceding that melancholy event, to give serious alarm. On Saturday night, October 17th, having made his preparation and arrangements for the duties of the following day, he retired to rest in his usual habit. In the course of the night he complained of great uneasiness, and about 3 o'clock on Sunday morning, before there was time to receive medical aid, he expired.

Mr. Williams died in the fifty-fifth year of his age. His funeral took place on Tuesday, October 20, just twenty years after his ordination as deacon; the services being performed in St. Philip's Church. Nearly all the Episcopal clergy of New York and Brooklyn attended, attired for the most part in their robes. The pall was borne by the Rev. Drs. Millnor, Barry, and Wainwright, the Rev. Mr. Verren, (Rector of St. Spirit), the Rev. Professors Wilson and Turner, of the Theological Seminary, M.V. Far, of Colerick College, and the Rev. Mr. Johnson, as Brooklyn. Bishop Ives of the diocese preached a sermon, and was assisted in the funeral service by the Rev. Drs. Lyell, Berrian, and Seabury. The musical accompaniments of the service were conducted in a very solemn and interesting manner, by the organist and choir of the Church. The pulpit and desk were in mourning, and the church was crowded with an immense congregation; and when the procession entered and the coffin was seen by the parishioners present, there was a burst of affectionate lamentation, rendering almost inaudible the reading of the introductory sentences.

The solemnity of the scene was much enhanced by the impressiveness of the discourse, and particularly by the application which the Right Reverend preacher made to the particularities of the occasion. The text was from 1 Cor. 15: 52—"We shall be changed."

ORDINATIONS.—On Tuesday, the 29th ultimo, being the festival of St. Michael, the Lord Bishop of Montreal, assisted by six gentlemen of the Clergy, conferred Priest's Orders upon the Rev. J. Johnston. This gentleman, who has been labouring for about two years, in Deacon's Orders, in the Bay of Chaleurs, District of Gaspé, is now appointed to the charge of Clarendon and the adjoining townships in the Ottawa River. The Ordination was held in the Cathedral Church of this city; and in the same building, on Sunday morning last, the following gentlemen were also admitted to Priest's Orders, after an examination conducted during three preceding days:—
Rev. A. N. Gueront, Missionary at the Rivière du Loup and parts adjacent, District of Three Rivers.
Rev. W. King, Bury, District of St. Francis.
Rev. R. Lonsdell, M. A.—Kingsey, do.
Rev. P. J. Manning, second Travelling Missionary for the District of Montreal.
Rev. J. Torrance, appointed to the Mission of Mascouche, and parts adjacent, District of Montreal.
Rev. W. W. Wait, Missionary at Port Neuf, Bourg Louis, and Jacques Cartier, District of Quebec.

His Lordship was assisted in the Ordination by the Rev. Geo. Mackie, his Chaplain, the Rev. Geo. Cowell, Chaplain to H. M. Forces, the Rev. Messrs. Chaderton, Burrage, and Haensel, Ministers of this city, and the Rev. Mr. Burke, lately arrived from England, whose destination in this Diocese is not yet fixed.

The Ordination Sermon was preached by Mr. Mackie.—Quebec Mercury, Oct. 20.

The congratulatory address of the Minister and Congregation of Amherstburg to the Honorable and Right Reverend Father in God, JOHN, LORD BISHOP OF TORONTO.

We, the undersigned, Minister and Church Wards, on behalf of the congregation of Amherstburg, beg leave to approach your Lordship in the spirit of faithful affection and of unfeigned joy, on your first visit to this part of your Lordship's Diocese since your elevation to the Episcopacy.

Heartily grateful for your Lordship's unwearied exertions, through evil report and through good report, in behalf of that Church which is the mother of us all; and especially for your undertaking the arduous, laborious, and responsible office of the episcopate, when our bitterest adversaries must confess that it was "not for filthy lucre's sake, but of a ready mind," and when your Lordship is called upon to make the greatest personal sacrifices.

To your attention to, and prompt defence of, the spiritual and temporal interests of the Church, to your profound judgment in ecclesiastical affairs, to your extensive knowledge in theology, and to your eminent talents and learning, we think it but justice humbly to offer the respectful tribute of our praise.

In thus expressing the sincere feelings of our hearts, may we be permitted to add our fervent prayer, that you may be guided by the "spirit of wisdom and of revelation in the inner man," faithfully to discharge the high and sacred duties of your eminent station in the Church of God; that the termination of your earthly labours may be distant and peaceful, and that when we shall stand together at the latter day before the Judge of all, we may joyfully witness your receiving from the Great Shepherd and Bishop of Souls that crown of glory which fadeth not away, which is reserved for those who "have laboured and not fainted, but have been faithful unto death."

(Signed) FRED. MACK, Minister. M. ELLIOTT, CHARLES FORTIER, Church Warden.

To which His Lordship was pleased to make the following reply:—To the Reverend Frederick Mack, M. Elliott and Charles Fortier, Esquires, Church Warden, and Congregation of Amherstburg.

DEAR FRIENDS:—Your affectionate address and kind welcome on this my first visit to Amherstburg since my appointment, by Divine permission, to the Episcopal office, are very gratifying to me.

I am, nevertheless, too sensible of my deficiencies not to feel, that a friendly spirit dictates your flattering estimate of my character and conduct, and that I can claim little more than disinterestedness of motive and steadiness of purpose in my endeavours to protect the spiritual and temporal interests of our beloved Church from the dangers with which they have been recently threatened.

In these endeavours it was my duty to persevere, while any dangers existed, but happily they are now removed, and I trust in God, that better prospects are opening before us, and that the extension of our blessed religion, through the pure dispensation of the Church of England, the mother of us all, will at length rapidly proceed, without any further impediment, and fill with joy the few remaining years that may yet stand between me and the grave.

From the prominent station which I have occupied in this province during the greater part of half a century, I have, as was expected, been exposed to many difficulties, trials and sacrifices; but he deserves not the name of a Christian Soldier, who is not prepared to stand firm in his Master's service, through evil report as well as good report, and cheerfully to suffer far greater evils than I have met with in a cause so holy.

The lively interest which you express for my future welfare, and your prayers, that I may be guided by the spirit of wisdom and revelation in the inner man, faithfully to discharge the high and sacred duties of my eminent station in the Church of God, greatly strengthen and encourage me, and most cordially do I join you in praying, that when we shall stand together in the latter day, we may be joyful witnesses of each others' gracious reception by the Great Shepherd of Souls, who promises a crown of life, which fadeth not away, to those who have laboured and fainted not, and been faithful unto death.

JOHN TORONTO. Goderich, 5th October, 1840.

Civil Intelligence.

FURTHER EXTRACTS FROM OUR FILES BY THE ACADIA AND PRESIDENT.

Accounts were received at Lloyd's yesterday morning, by a vessel arrived at St. Helena from Batavia, of the death of the Governor of Java.

MORTALITY OF TROOPS AT DIFFERENT STATIONS.—From a report elaborately compiled by the Statistical Society, it appears the following great discrepancy in some of the principal colonial possessions of this country. Taking the average of strength at 1000, the proportionate rate of mortality of European troops is, at Sierra Leone 483, Jamaica 121, Windward and Leeward Islands 78, Madras Presidency 48, Bermuda 28, Mauritius 27, St. Helena and the Ionian Islands 25, Gibraltar 21, Malta and Canada 16, Nova Scotia and New Brunswick 14, being the same as in the United Kingdom; the Cape district of the Cape of Good Hope 13, and on the eastern frontier but 9. Of native troops the proportion is at Sierra Leone 30, Jamaica 30, Windward and Leeward Islands 40, the Madras Presidency 16, Mauritius 37, and the eastern district of the Cape of Good Hope 10; in each of these latter cases the proportion exceeding that of Europeans. The above relates only to non-commissioned officers and privates, but it is generally supposed that the mortality among officers bears a nearly uniform proportion to that which prevails among the privates of about one-third less.

On the station upon which Major Talbot has reported, exceeding Sierra Leone, the proportion was as 12 to 19 per 1000; but in the East Indies it would be higher, as officers bear not the same opportunities for retiring and returning home.

DUBLIN METROPOLITAN CONSERVATIVE SOCIETY.—REPEAL OF THE UNION.—This society held a meeting last night for the purpose of receiving the report of the committee, who were instructed to draw up an address from that body to the Protestants of Ireland. Mr. Llewellyn Nash, the barrister, moved as an amendment to the report, that it should contain an express denunciation of the repeal agitation. The amendment was rejected by the overwhelming majority, Mr. Nash having reported, saying that the government did not deserve the slightest aid from the betrayed and insulted Protestants of Ireland, and that, in fact, he believed that the Repealers and the government understood each other very well, and that they were not only connived at, but encouraged, by the government.—Irish Correspondent of the Times.

The quantity of sulphur now warehoused in the Tyne is immense, and the demand for it next to nothing. The manufacturers seem determined to dispense, as far as possible, with the Sicilian Majesty's assistance, by obtaining their supplies in future, in the shape of pyrites, from the hills of Wicklow. A considerable quantity has already been received.—Gateshead Observer.

ROYAL NAVAL SCHOOL, CANTERBURY.—The Earl of Yarborough, who is a donor of £400 to this institution, has contributed a further sum of £50 for the purchase of two nomination debentures. His Lordship has bestowed his presentations on the sons of two meritorious officers of the navy, now actively employed; but on these pupils quitting the school, the right of nomination will again revert to his Lordship.

HAMBURG, Sept. 9.—The Bishop of Hildesheim, administrator of the diocese of Osnabruck, died at Hildesheim, on the 6th of this month. He was born on the 1st of April, 1772.

We understand that Dr. Chalmers is a candidate for the chair of Divinity in the University of Glasgow.—Reformer's Gazette.

Our readers and the conservatives of Scotland generally will be gratified to learn, that the important county of Lanark is now secured without the reach of the Liberal interest. The results of the registration assure us that, in the event of another contested election, we have a cool majority of something like 50 votes to calculate upon.—Glasgow Courier.

Col. James Hamilton, the British Vice Consul, died at Anguara, in South America, in the month of July last, after a short illness.

On Tuesday morning much alarm and curiosity were excited in the neighbourhood of the Strand, and hundreds of persons were attracted to the avenue that leads to Hungerford Market and its vicinity, gazing with fear and wonder upon an adventurous sight, who had contrived to mount into the belly of St. Martin's Church, and had lowered himself by means of a single rope, fastened from above, into the very bowels of the building, between the two dial faces of Pall Mall and St. Andrew's, and there remained at a height of at least 150 feet from the ground, upwards of three hours, making sketches with as much composure and apparent unconcern as if he had been using a crayon in his own atelier.

An accident on the London and Birmingham Railway happened on Tuesday last. The up-train left the Aylesbury station at 12 o'clock, and arrived in about a quarter of an hour at the station at King's Langley, a distance of seven miles. Five or six hundred yards nearer London there is a footpath or right of way across the railway leading into the town, on which a hairdresser, named Ginderell, was traversing at the moment the train started from King's Langley, and being alarmed, instead of remaining on the down-line, he ran forwards, attempting to cross the up-line, when, although the driver attempted to check the speed of the engine, he was driven forwards by it several yards, and at last falling, was literally cut to pieces by the wheels of the carriages passing over his body.

On Monday night last, a man entered the yard of Mr. Wright, coachbuilder, of Gough-street, St. Andrew's, Holborn, and got into one of the carriages with new lining, and commenced cutting and ripping it from the vehicle. He was discovered and pursued, when he turned round and fought in a desperate manner, and threatened to stab his pursuer with a knife if he did not let him go. After a desperate struggle he was secured and taken to the station house.

THE ENGLISH CHARACTER; DEFEAT OF ALDERMAN HARMER, THE CANDIDATE FOR THE MAYORALTY OF THE CITY OF LONDON.

From the St. James's Chronicle.

"Englishmen can do any thing, and they are the wonder of the world." Such was the exclamation of Prince Albert on retiring from a review of the horse artillery very shortly after his arrival in this country. It was impossible not to respect and love the young Prince who proved himself acute enough to mark the great distinction of the English race, and frank enough to declare his conviction of it in terms so ingenuous and free from ceremony—he showed himself worthy to be an Englishman and the ancestor of a line of English Kings. That such may be his destiny—that he may be long the happy consort of our Queen and the honoured father of his future successors at a distant day, is the earnest prayer of all true-hearted Englishmen. What he said is quite true. If, as in mechanics, that machine is the most perfect which exercises the most power with the least jarring and noise, and in moral action they are the most efficient agents who waste least of strength and energy in preparation and accompaniments, the English are unparalled among the races of men; ex. gr.—On Saturday last a Dutch ship, the Oost Indien, bound from Batavia to Amsterdam, a vessel of about 800 tons, freighted with a cargo of immense value (said to be worth £150,000), struck upon the Goodwin Sands. The gallant boatmen of Deal, and her Majesty's surveying steamer, "the Boxer," hurried to the relief of the distressed ship, but she was too deeply imbedded in the sand, and too completely waterlogged, to be moved by such inadequate force, and the Dutchmen were too brave and too conscious of the value of their charge, though perhaps a little wanting in promptitude and energy in the first instance, to save their lives by abandoning the vessel.

Things looked very darkly indeed, when the wind was high, the rain fell, and the sea very full of water, when the Duchess of Kent (Captain Jones), a powerful London steamer, arrived in the neighbourhood, on her return voyage to Ramsgate. No sooner had Captain Jones landed his passengers, than without a moment's delay, he started for the Goodwins. In less than two hours he was telling the story, and with far fewer words, he threw a hauler on board the Dutchman, tugged at her with all the force of two seventy-horse engines, and much within an hour he deposited her in the Downs, as safe as a leaky vessel could be anywhere, by showing the tide being too far spent to bring into Ramsgate a ship drawing twenty-six feet of water. The Dutchmen spent the night in pumping a strong syrup of Java sugar and sea water; with Sunday morning's tide, however, the Duchess of Kent was able to raise the Oost Indien again in tow, and at 12 brought her bravely into Ramsgate Harbour: the Dutchmen not employed at the pumps, standing quietly with their pipes in their mouths and their hands in the pockets of their voluminous nether integuments, and the Englishmen well, as they always are when any thing important is to be done. Well, in five minutes after he had resigned his prize to the active and intelligent harbour-master (Captain Martin), still without a word thrown away on either side, Captain Jones was on his way to London, with a full freight of passengers on board (we could not find out that it had not been Sunday). But the adventures of the Duchess of Kent and her humane and gallant commander were not to end here, even for the day. The wind and tide were adverse during the whole passage, and it was eight o'clock, of a dark and drizzling evening, before the vessel arrived at Deptford reach. She was stubbornly struggling upwards against wind and tide at that place, when a Greenwhich steamer, favoured by both, and using her engine power unparingly, shot by at a race-horse speed, and in the same moment a frightful shriek was heard, and the keen eye of the helmsman detected in the water a "skiff cut sheer in two by the stem of the Greenwhich vessel, and two little boys trying to support themselves on the fragments of the disintegrated skiff. "A boat run down," was instantly passed forward to the captain on the paddle-box. He answered, "Stop her!" no more waste of breath or time. In a few seconds, almost simultaneously, the boat of "the Duchess" fell in the water with the captain himself and his mate to man it, and within a minute and a half from the discovery of the accident, the two drowning boys were in the engine-room covered with old jackets, and drying their own clothes before the furnaces. All this we have from the testimony of an eye-witness who has not yet recovered from the enthusiasm of his admiration, but who is incapable of exaggerating in the least of any of our readers would excuse the introduction of these anecdotes on account of their intrinsic interest, and as tributes to a gallant seaman, even if they led to nothing; but like all characteristic anecdotes, they have a moral, and the moral is, that when Englishmen are themselves they are calm, prompt, and determined; and, therefore, as Prince Albert said, "they can do any thing." This calmness, promptitude, and determination, make the national character, and render "Englishmen the wonder of the world." In seasons of high political excitement, but in such seasons only, some of us have deviated from our characteristic qualities; and it is remarkable that as many as have done so have always sought to divest themselves of the names and symbols, as well as of the attributes, of the Englishman; half a century ago they adopted the cropped hair and the English half a century ago they adopted the red coat, and all they who thus renounced their country abundantly proved by their other actions that they were not worthy of it—that they had not the calmness, the promptitude, the determination, or any other of the great and good qualities of Englishmen.

We have now, however, before us, and under our eyes, an example of the manner in which the national qualities come into play, even in political actions. The metropolis is, indeed, filled with bustle and noise—the central streets are crowded with phlegm-bearers, and the walls are covered with affixes; but in the work of the majority of the class who represent the characteristics of Englishmen? Not in the least. It is all the effects of money, all bought service, the equivalent of a lavish expenditure of the cash collected from the purses of thieves, or received as the price of sedition, filth, and blasphemy. A person enriched from these sources entertains the insidious ambition of being elected to preside as his chief magistrate over this great metropolis for the ensuing year.

Here it is that we see the English character. The power of the people is working, but it is working with a readiness, a tranquillity, and a silence, perfectly majestic. The beginning of the movement, as every popular movement must be, is a written declaration, in a few lines, the threatened result in a written declaration. In a few hours the hundred signatures are annexed to that declaration; we are indebted for the disclosure to that "lying spirit" which so often defeats itself. One person signs, not upon a misrepresentation of the objects of the paper, as was falsely asserted—not even inadvertently as regarded his moral conviction, but in momentary forgetfulness of a promise not to oppose the candidate, rashly given. He explains his position, and he is compelled to erase his name. We should like to hear of similar rigour in collecting signatures to other declarations.

Well, the day of election comes, and with it comes all the prepared apparatus of confusion to which we have referred—but all will not do; the steady stream of quiet, but determined Englishmen flows to the hustings, and the interests of religion and decency triumph over money. This is the way in which things are done in England—and in England only, of all the countries upon the face of the earth. Well may Mr. O'Connell and the other enemies of "the Saxon" complain of the depth to which they call prejudice, what we know to be religious feelings, has struck root among us.

Let us subjoin, by way of note, a remark upon Mr. Harmer's inability to hear on Thursday. Affected deafness is the very common stratagem in the school in which this person's earlier years were passed—the Old Bailey.

ALDERMAN HARMER AND THE MAYORALTY.

From the Morning Herald.

A civic chair, though it be the seat of the chief magistrate of the capital city of the British empire, is hardly, we should think, entitled to more respect than the throne of the British monarchy. No—not even though the former should be occupied by a portly, rubeous alderman, and the latter graced by an amiable and lovely young lady—the descendant and representative of the long line of English monarchs, in whose veins flows the blood both of the race of Saxon Kings and their Anglo-Norman successors.

Yet the alderman who claims by right a title to the civic chair of London, has paid a tribute to speak of the throne in the following terms:—"The Queen is badly advised in appealing to the good sense of the people; for if they exercised their good sense, a throne would not exist three months in this country."

Thus, according to Alderman Harmer's weekly journal, a throne in the country exists only because the people do not exercise their good sense. In other words, the existence of a throne is a proof of the popular folly. A lucid interval of only three months on the part of the people would be sufficient to ensure the demolition of the seat and symbol of England's monarchy, while the civic throne of London's Lord Mayor would remain firm as the pedestal of Magog in gilded glory and adamantine security.

Now it is really "too bad" that those who covet civic chairs and gold chains, and who think the dignities, and honours, and "brief authority" connected with these corporate regalia, are things well worthy the ardent and laborious ambition of rational men, should affect to fling such contempt upon the Throne. Things are all part and parcel of the "trappings of a monarchy," and if the many-headed monster of a democratic tyranny were to succeed in tearing the Throne from its solid foundations to-morrow, the lesser dignities and honours of kingly government would soon perish in the grave of the regal power.

Would the great mass of the people be happier and better for that change which Alderman Harmer's journal points to as a proof of the people's good sense, and of course, as the prelude to their happiness? We need not speculate on the answer; it is written in the volumes of history for the instruction of mankind. The "blind glory" of the people—their pretence to lead them to the goal of earthly bliss by ways unknown to their honest, brave, pious, and patriotic forefathers—are either too ignorant to know any thing of history, or cunning enough to keep that most instructive of all (except religious) knowledge out of view.

The experiment of improving the mass of national happiness by the subversion of the Throne, has been already tried in this country. Engaged in that experiment were men of infinitely more talent and political ability than any self-elected leaders of democracy at the present day. According to Alderman Harmer's journal, the good sense of the people prevailed in the struggle with regal power, and the throne ceased to exist. Well, the people were happy of olden times, and the "old almanack" could be led them to the goal of earthly bliss by ways unknown to their honest, brave, pious, and patriotic forefathers—are either too ignorant to know any thing of history, or cunning enough to keep that most instructive of all (except religious) knowledge out of view.

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prevented further proceedings." M. Foy, the matrimonial agent, has published a letter, declaring that, though Baron Garat remained a stranger to the negotiations carried on with him for the marriage of M. Lafargue and Mlle. Marie Capelle, he himself only undertook those negotiations at the request of members of the two names.—French Paper.

NOVA SCOTIA.

From the Halifax Guardian, Oct. 7.

INSTALLATION OF THE GOVERNOR.—On Wednesday last, at 12 o'clock, their Excellencies Lieut. General Sir Colin Campbell, and the Right Honourable Viscount Falkland, proceeded from Government House to the Council Chamber, the Military band playing on each side throughout the intermediate distance. At the gate of the Province Building, their Excellencies were received by a guard of honour of the 8th Regiment, while the hall formed by the entrance of the door of the Council Chamber, was lined by three Dress Companies of the Halifax Militia, under the command of Major Slayter.

His Excellency Sir Colin Campbell having taken his seat on the throne, Lord Falkland was sworn into office with the usual formalities; and Sir Colin having thereupon vacated the throne, his Lordship seated himself thereon, and assumed the government of the Province, when a second salute announced the conclusion of the ceremony.

The concourse of people throughout the line of the procession, as well as within the Council Chamber, and in the avenues to it, was immense. At 2 o'clock the same day, His Excellency held his first Levee at Government House, which was numerously attended.

ADDRESSES TO SIR COLIN CAMPBELL.—On Friday afternoon Addresses were presented to His Excellency Sir Colin Campbell from the Town, together with a piece of Plate, by a Committee consisting of Members of the Executive and Legislative Councils, Magistrates, Merchants, &c., accompanied by his Lordship the Bishop of Nova-Scotia, and Archdeacon Willis; from the Executive Council by a Committee of that body, and from the St. George's and North British Societies by deputations of their office-bearers.

The publication of these Addresses, with the replies of His Excellency, we are reluctantly compelled to defer till next week, but we understand His Excellency evidently felt the gratification he expressed, at the approval of his administration, and the wishes for his own health and happiness, and those of the members of his family, which the Addresses conveyed.

DEPARTURE OF SIR COLIN CAMPBELL.—On Saturday afternoon at 3 o'clock, the Members of the Executive and Legislative Councils, and the Magistry; the St. George's, the North British, and the Highland Societies, with their respective banners and insignia, the North British Society being also preceded by a gigantic Thistle, and the Members of the Highland Society arrayed in the national costume, assembled in token of respect at Government House, to escort His Excellency Sir COLIN CAMPBELL to the Britannia Steamer, on his departure for England.

When the carriage containing Sir COLIN and His Excellency Lord FALKLAND, reached the Street, the horses were taken from it, and, drawn by Members of the North British and Highland Societies, it proceeded to the head of these Societies, and the rear of the St. George's, where it was joined by another carriage in which were Lady Falkland and Mrs. Campbell, and the carriage drawn to the Britannia Wharf, the procession, preceded by a band of the 37th Regiment playing "The Campbells are coming," passing between a double line of the Military, along Hollis and Granville Streets. On arriving at the place of embarkation, the North British and Highland Societies passed through the St. George's, which opened its ranks for that purpose, when Sir Colin with much feeling and animation expressed his deep sense of the respect and esteem thus testified towards him; and as he descended from the carriage was greeted with three hearty cheers from the assembled multitude.

The three Societies, after a parting cheer to Sir Colin, returned to Mason Hall, the Band at their head playing "Auld Synnane," where they separated with the warmest expressions of mutual regard.

At 6 o'clock a salute was fired from the wharf, and about 10 o'clock the Britannia proceeded on her voyage. That Sir Colin and his family may find it safe, an expedition, and a pleasant one, and that health and happiness may henceforth attend them, is our fervent wish, and one which, we are happy to observe, seems to be cordially responded to by all sets and parties.

DEPARTURE OF THE 23d REGIMENT.—The right wing of the 23d Regiment, under the command of Lieut. Colonel Ross, embarked on the same afternoon on board the Unicorn Steamer, and sailed for Quebec. Previous to their departure an address from the Magistrates of the Town was presented to Colonel Ross, expressive of their sense of the high character, discipline, and good conduct of the Regiment, and of regret at its departure; to which the Colonel returned an appropriate reply.

LOWER CANADA.

FIRE.—Between five and six o'clock yesterday, October 26, an alarming fire broke out in Richelet Street, St. John's Suburbs, and from the circumstance of nearly all the buildings adjoining and opposite to that in which the fire commenced being the latter of wood, apprehensions were entertained of a very extensive conflagration. The house in which the fire commenced belonged to Mr. Poitras, and the flames soon communicated to the adjoining house, also owned by Mr. Poitras, and to a third the property of Mr. Gignas. By the most active persevering exertions, in which Mr. Cazeau rendered himself honorably conspicuous, the fire was prevented from extending its ravages beyond the three houses above mentioned. A party of the Military, and the Police, rendered good service on this occasion.—Quebec Mercury.

On Sunday night, or rather Monday morning, the 12th ult., the barn of Mr. Wm. Wheeler, of the Township of Bascelton, was burnt down by some miscreants from the other side of the line. On being awakened he ran out of his house to find that the whole of his hard earned property, save his dwelling house, was irretrievably destroyed, and on sounding a horn to alarm his neighbours, two men were observed running South. The detachment of the Huntingdon frontier company, under the orders of Lieutenant Millar, at present stationed there, were promptly on the spot, but it was too late to afford any assistance. Mr. Millar picked up a piece of paper, in which a match prepared with turpentine, had been wrapped, at a little distance from the barn. The footsteps of the two men were tracked both ways half a mile into the States. Many other respectable inhabitants have been threatened, and considerable alarm is the natural consequence. A detachment of the Huntingdon frontier army, under Lieutenant Waldegrave, is at present on constant duty along the line in that quarter, in order, if possible, to restrain those lawless acts.—Mon. Herald.

UPPER CANADA.

[The following are the Resolutions passed at the Missionary meeting held at St. George's Church, Kingston, on the evening of the 22d October, briefly alluded to in our last:]

- 1st. "That the attention of the Established Church to the spiritual wants of the poor, so generally manifesting itself in our Father Land, is a subject of cordial rejoicing to every member of the Church of England at home or abroad, and calls for the expression of their sense of the high character, discipline, and good conduct of the Regiment, and of regret at its departure; to which the Colonel returned an appropriate reply."
- 2d. "That the interest now taken throughout the Church of England in the spiritual condition of the vast colonial empire of

LAST DAYS OF BISHOP SANDERSON.

[The following account of the last days of Bishop Sanderson, is a picture of the closing scenes of the life of one of the best and ablest of the sons of the Anglican Church, and is drawn by the pen of one who, in embalming the memory of some of her choicest saints and champions, has himself become the object of our grateful and affectionate remembrance. The name of good ISAAC WALTON will not soon be forgotten by the English Churchman.—Voice of the Church.]

Before I give an account of Dr. Sanderson's last sickness, I desire to tell the reader, that he was of a healthful constitution, cheerful and mild, of an even temper, very moderate in his diet, and had had little sickness till some few years before his death; but was then every winter punished with a diarrhoea, which left him not till warm weather returned and removed it; and this distemper did, as he grew older, seize him oftener, and continue longer with him. But though it weakened him, yet it made him rather indisposed than sick, and did no way disable him from studying (indeed too much). In this decay of his strength, but not of his memory or reason, (for this distemper works not upon the understanding), he made his last will, of which I shall give some account for confirmation of what hath been said, and what I think convenient to be known, before I declare his death and burial.

He did in his last will give an account of his faith and persuasion in point of religion and church-government, in these few words:—

"I, Robert Sanderson, doctor of divinity, an unworthy minister of Jesus Christ, and by the providence of God bishop of Lincoln, being by the long continuance of an habitual distemper brought to a great bodily weakness and faintness of spirits, but (by the great mercy of God) without any bodily pain otherwise, or decay of understanding, do make this my will and testament, written all with my own hand, revoking all former wills heretofore made, if any such shall be found. First, I commend my soul into the hand of Almighty God, as of a faithful Creator, which I humbly beseech him mercifully to accept, looking upon it, not as it is in itself, (infinitely polluted with sin), but as it is redeemed and purged with the precious blood of his only Son, and my most sweet Saviour, Jesus Christ; in confidence of whose merits and mediation alone it is, that I cast myself upon the mercy of God for the pardon of my sins, and the hopes of eternal life. And here I do profess, that as I have lived, so I desire, and (by the grace of God) resolve to die in the communion of the Catholic Church of Christ, and a true son of the Church of England; which, as it stands by law established, to be both in doctrine and worship agreeable to the Word of God, and in the most, and most material points of both, conformable to the faith and practice of the godly churches of Christ in the primitive and purer times, I do firmly believe; led so to do, not so much from the force of custom and education (to which the greatest part of mankind owe their particular different persuasions in point of religion), as upon the clear evidence of truth and reason, after a serious and impartial examination of the grounds, as well of popery as puritanism, according to that measure of understanding and those opportunities which God hath afforded me; and herein I am abundantly satisfied, that the schism which the papist on the one hand, and the superstitious which the puritan on the other hand, lay to our charge, are very justly chargeable upon themselves respectively. Wherefore I humbly beseech Almighty God, the Father of mercies, to preserve the Church by his power and providence, in peace, truth, and godliness, evermore to the world's end; which doubtless he will do, if the wickedness and security of a sinful people (and particularly those sins that are so vile, and seem daily to increase among us, of unthankfulness, riot, and sacrilege) do not tempt his patience to the contrary.—

And I also farther humbly beseech him that it would please him to give unto our gracious sovereign, the reverend bishops, and the parliament, timely to consider the great danger that visibly threatens this Church in point of religion, by the late great increase of popery, and in point of revenue by sacrilegious inclosures; and to provide such wholesome and effectual remedies as may prevent the same before it be too late.

And for a further manifestation of his humble thoughts and desires, they may appear to the reader by another part of his will, which follows:—

"As for my corruptible body, I bequeath it to the earth whence it was taken, to be decently buried in the parish church of Buckden, towards the upper end of the chancel, upon the second, or (at the farthest) the third day after my decease; and that with as little noise, pomp, and charge as may be, without the invitation of any person how near soever related unto me, other than the inhabitants of Buckden; without the unnecessary expense of escutcheons, gloves, ribbons, &c., and without any blacks to be hung any where in or about the house or church, other than a pulpit-cloth, a hearse-cloth, and a mourning gown for the preacher; whereof the former (after my body shall be interred) to be given to the preacher of the funeral sermon, and the latter to the curate of the parish for the time being. And my will further is, that the funeral sermon be preached by my own household chaplain, containing some wholesome discourse concerning mortality, the resurrection of the dead, and the last judgment; and that he shall have for his pains £5, upon condition that he speak nothing at all concerning my person, either good or ill, other than I myself shall direct, only signifying to the auditory that it was my express will to have it so. And it is my will, that no costly monument be erected for my memory, but only a fair flat marble stone to be laid over me, with this inscription in legible Roman characters: DEPOSITUM ROBERTI SANDERSON, NUPER LINCOLNIENSIS EPISCOPI, QUI OBIT ANNO DOMINI MDCLXII, ET ETATIS SUÆ SEPTUAGESIMO SEXTO, HIC REQUIESCIT IN SPE BEATÆ RESURRECTIONIS. This manner of burial, although I cannot but foresee it will prove unsatisfactory to sundry my nearest friends and relations, and be apt to be censured by others, as an evidence of my too much parsimony and narrowness of mind, as being altogether unusual, and not according to the mode of these times; yet it is agreeable to the sense of my heart, and I do very much desire my will may be carefully observed herein, hoping it may become exemplary to some or other; at least howsoever testifying at my death (what I have so often and earnestly professed in my lifetime) my utter dislike of the flatteries commonly used in funeral sermons, and of the vast expenses otherwise laid out in funeral solemnities and entertainments, with very little benefit to any, which, if bestowed in pious and charitable works, might rebound to the public or private benefit of many persons."

I am next to tell, that he died on the 29th of January, 1662; and that his body was buried in Buckden the third day after his death; and for the manner, that it was as far from ostentation as he desired it; and all the rest of his will was as punctually performed.—And when I have (to his just praise) told this truth, "That he died far from being rich," I shall return back to visit, and give a further account of him on his last sick-bed.

His last will (of which I have mentioned a part) was made about three weeks before his death, about which time finding his strength decay by reason of his constant infirmity, and a consumptive cough added to it, he retired to his chamber, expressing a desire to enjoy his last thoughts to himself in private, without disturbance or care, especially of what might concern this world.—And that none of his clergy (which are more numerous than any other bishop's) might suffer by his retirement, he did by commission empower his chaplain, Mr. Pullin, with episcopal power, to give institutions to all livings or church-preferments, during this his disability to do it himself. In this time of his retirement he longed for his dissolution; and when some that loved him prayed for his recovery, if he at any time found any amendment, he seemed to be displeased, by saying, "His friends said their prayers backward for him; and that it was not his desire to live a useless life, and by filling up a place keep another out of it, that might do God and his Church service." He would often with much joy and thankfulness mention, "That during his being a house-keeper (which was more than forty years) there had not been one buried out of his family, and that he was now like to be the first." He would also often mention with thankfulness, "That till he was threescore years of age, he had never spent five shillings in law, nor (upon himself) so much in wine; and rejoiced much that he had so lived, as never to cause an hour's sorrow to his good father; and hoped he should die without an enemy."

He, in his retirement, had the Church prayers read in his chamber twice every day; and at nine at night some prayers read to him and a part of his family out of *The Whole Duty of Man*. As he was remarkably punctual and regular in all his studies and actions, so he used himself to be for his meals. And his dinner being appointed to be constantly ready at the ending of prayers, and he expecting and calling for it, was answered, "It would be ready in a quarter of an hour." To which his reply was, "A quarter of an hour! is a quarter of an hour nothing to a man that probably has not many hours to live!" And though he did live many hours after this, yet he lived not many days; for the day after (which was three days before his death) he became so weak and weary of either motion or sitting, that he was content, or forced to keep his bed; in which I desire he may rest, till I have given some account of his behaviour there, and immediately before it.

The day before he took his bed (which was three before his death), he, that he might receive a new assurance for the pardon of his sins past, and be strengthened in his way to the new Jerusalem, took the blessed sacrament of the body and blood of his and our blessed Jesus, from the hands of his Chaplain, Mr. Pullin, accompanied by his wife, children, and a friend, in so awful, humble, and ardent manner, as outward reverence could express. After the praise and thanksgiving for it was ended, he spake to this purpose, "Thou, O God, tookest me out of my mother's womb, and hast been the powerful protector of me to this present moment of my life: Thou hast neither forsaken me now I am become grey-headed, nor suffered me to forsake thee in the last days of temptation, and sacrifice my conscience for the preservation of my liberty or estate. It was by grace that I have stood, when others have fallen, under my trials; and these mercies I now remember with joy and thankfulness; and my hope and desire is, that I may die praising thee."

The frequent repetition of the Psalms of David hath been noted to be a great part of the devotion of the primitive Christians; the Psalms having in them not only prayers and holy instructions, but such commemorations of God's mercies, as may preserve, comfort, and confirm our dependence on the power, and providence, and mercy of our Creator. And this is mentioned in order to telling, that as the holy Psalmist said, that "his eyes should prevent the dawning of the day, and the night watches, by meditating on God's word;" so it was Dr. Sanderson's constant practice every morning to entertain his first waking thoughts with a repetition of those very Psalms that the Church hath appointed to be constantly read in the daily morning service; and having at night laid him in his bed, he as constantly closed his eyes with a repetition of those appointed for the service of the evening, remembering and repeating the very Psalms appointed for every day; and as the month had formerly ended and began again, so did this exercise of his devotion. And if his first waking thoughts were of the world, or what concerned it, he would arraign and condemn himself for it. Thus he began that work on earth, which is now his employment in heaven.

After his taking his bed, and about a day before his death, he desired his Chaplain, Mr. Pullin, to give him absolution; and at his performing that office, he pulled off his cap, that Mr. Pullin might lay his hand upon his bare head. After this desire of his was satisfied, his body seemed to be at more ease, and his mind more cheerful; and he said, "Lord forsake me not now my strength faileth me; but continue thy mercy, and let my mouth be filled with thy praise." He continued the remaining night and day very patient, and thankful for any of the little offices that were performed for his ease and refreshment; and during that time did often say the 103d Psalm to himself, and very often these words, "My heart is fixed, O God; my heart is fixed where true joy is to be found." His thoughts seemed now to be wholly upon death, for which he was so prepared, that the king of terrors could not surprise him "as a thief in the night;" for he had often said, "he was prepared, and longed for it." And as this desire seemed to come from heaven, so it left him not till his soul ascended to that region of blessed spirits, whose employments are to join in concert with him, and sing praise and glory to that God who had brought them to that place, "into which sin and sorrow cannot enter."

His biographer adds: "Thus this pattern of meekness and primitive innocence changed this to a better life.—It is now too late to wish that my life may be like his, for I am in the eighty-fifth year of my age; but I humbly beseech Almighty God, that my death may; and do as earnestly beg of every reader to say, Amen."

"Blessed is the man in whose spirit there is no guile." BISHOP KEN.

In 1691, Ken was deprived of his bishopric; and departed from the Diocese.—We can easily conceive with what prayers of the poor, and how beloved and regretted, Ken bade farewell to the diocese and the flock so dear to him, to the Palace at Wells, the retired gardens, and the silent waters that surrounded them—to the towers, and to the devotional harmonies of his cathedral. Surely it would be no stretch of imagination to conceive, that, on the draw-bridge, as he passed, on leaving

the abode of independence and peace, a crowd of old and young would be assembled, with clasped hands and blessings, to bid him farewell. Mild, complacent, yet dignified, on retiring with a peaceful conscience from opulence and station to independence and poverty, as the morning shone on the turretted chapel, we naturally imagine he might have shed one only tear when looking back on these interesting scenes. Perhaps his eye might have rested on the pale faces of some of the poor old men and women who had partaken their Sunday dinner so often, and heard his discourse, in the ancient hall. He might have remarked, at the same time, some child holding out its little hymn-book; then, and not before, we may conceive,

"Some natural tears he dropp'd, but wiped them soon. The world was all before him, where to seek His place of rest, and Providence his guide."

He retired to the hospitable home of his most benevolent friend, the possessor of Long Leat, his friend from Oxford days, bearing with him an uncorrupted heart—the mournful lute of his Sion; to console the hours of sickness and comparative solitude—the small Greek Testament, of which he have spoken—his shroud, ready to be put on when his days should be numbered—the slender income of twenty pounds a quarter, the residue of all he had upon earth—his favourite but 'sorry' horse, for occasional journeys, without so much as a servant—and, besides his pocket Greek Testament, all his other books. There can be no doubt that he consented to take the annuity granted by Lord Weymouth on express conditions; because it would be more consistent with the feelings of independence, and his great gratitude for all other kindnesses would appear less burdensome. The thought of owing more for kindness than we can ever repay, is not among the least oppressive feelings of a grateful and affectionate heart.—Rev. W. L. Bowles.

DEATH-BED LESSONS. What lesson does a death-bed teach of the vanity and unsatisfactoriness of even the best and brightest, and most truly honorable of earthly distinctions—of every thing, when depended on for happiness, that is not allied to eternity, and commensurate with its duration! In that solemn hour, the measure of value comes to be simply the capacity there is in whatever objects come before the thoughts, to impart peace and hope to the mind, in the prospects that are immediately before it, and are absorbing all its regards. The measure ceases to be taken from the world we are leaving—it is taken from that on which we are entering. Every thing is then felt to be worthless that does not tell, and tell satisfactorily, of good hope for eternity—that does not show to the trembling heart a forgiving God, and a safe and divinely authorized way to heaven. When the soul, lingering on the verge of an everlasting world, and wholly occupied about the views which are before it, it is not earthly science, in the largest measure of it, that ever was embraced by any human mind, that can impart satisfaction and confidence. The mightiest mind, the mind of highest literary polish, and the most scientific acquirements, may then, amidst all its multiplied resources, be at a loss for an answer to its anxious inquiries respecting acceptance with God—at a loss for a solid ground on which to fasten the hopes of the parting spirit.—O! leave not such questions on a subject so infinitely momentous to be investigated and determined on a death-bed. You may then have neither time nor ability granted for such a purpose. There is no folly, and there is no impety greater than that which is involved in such delay. It is leaving the concerns of a never-ending existence to the mercies of an uncertain moment, and it is offering to Him, who has an immediate claim, and a claim every successive moment of your whole lives, on all you are, and all you have; and offering, from a mere feeling of selfish fear, the dregs of your existence, the worthless remnant of your days. "Now is the accepted time—now is the day of salvation."—Dr. Warlow.

DAILY READING OF THE BIBLE. A true Christian—one who desires his soul to thrive and be in health—will no more suffer a day to pass without reading some portion of the Word of God, than a man who desires his body to be strong and healthy, will suffer a day to pass without tasting food. Many think it sufficient if they read the Bible on the Sabbath; but this is a clear proof that their hearts are not right with God—that though they may have something of the form, they have nothing of the power of godliness—in a word, that they have never been born again of the Holy Spirit; for if they had, they would, "as new-born babes, desire the sincere milk of the word, that they might grow thereby;" and such a desire would not allow them to rest satisfied without reading every day some portion of the Word of God. Be assured it is not the ability, it is the inclination alone that is wanting. You can find time for sleep—you can find time for your meals—but, alas! Satan persuades many that they have no time for attending to the concerns of their immortal souls; or, at most, no time except one day in seven, for reading the Bible, the directory to heaven. Permit me to caution such persons of the danger of such gross neglect. Be on your guard against his subtle devices, who, like a roaring lion, goeth about seeking to devour your soul; unless you make this invaluable book your daily study, be assured you will never be wise unto salvation.—Rev. John Vaughan.

THE TESTIMONY OF A PAGAN MAGISTRATE TO THE EXCELLENCY OF CHRISTIANITY. A Chinese mandarin, who had the chief command of the royal troops in Cochinchina, perceiving one day, near the court, a number of men beneath the canga, (an instrument of torture,) said, "Where have they seized on so many thieves at a time?" It was answered, that they were not thieves, but christians, whose religion the king had forbidden under pain of death. "How," replied he, "condemned for being christians! Can their religion be any crime against the government? Do they not pay taxes as well as others? Do they not assist at the public works? Do they not bear arms? Do they not go to battle? Do they not follow our standard from north to south? What more can be required of them? Why should we concern ourselves about their religion, provided they prove good and faithful subjects? It is we, the disciples of Phat and Confucius, and especially we mandarinians, who know no other law than our own wills, nor rule of life but our own conscience, that seize, without scruple, the gardens and fields of the poor; that violate, without shame, the wives of others, and carry off their daughters by force; whereas the christians confine themselves to one wife, without daring to approach the wives or daughters of others. In a word, they are an upright and simple people, who do no injury to any one.

"When I was very young," continued he, "there was a libertine with whom I was acquainted, who became a notorious thief. His family left no means untried to reclaim him from his wicked course of life. He had often been severely whipped, imprisoned, and even threatened with death by the heads of the village, but to no purpose, for nothing could intimidate him. At length, after an absence of many years, I met him by accident, and was astonished beyond measure at the alteration I perceived in him, being now neither a libertine, a gambler, nor a thief. I asked him the reason of so surprising a change. To which he replied, that he had married a christian woman, who by her exhortations and example, had converted him to her religion; he no longer dared to persevere in his wicked course of life, because it was forbidden by that religion. Behold," added the mandarin, "what the magistrates could not effect by the force of their authority, a wife has accomplished by the influence of her religion! Ought a religion, therefore, which has the power of putting a stop to such disorders; ought a religion, which can convert a thief into an honest man; ought such a religion to be proscribed or condemned? I defy," continued he, "yours or mine to do as much."—American Baptist Journal.

THE STEAMBOAT ST. GEORGE. WILL leave this Port, during the remainder of the season—Mondays at 9 o'clock, A. M. for Kingston, Colborne, and Hamilton, and Oswego. She will leave Kingston, at 10 o'clock, A. M. on Wednesday, for Niagara, touching at Oswego, Colborne, Port Hope, Toronto, and Hamilton. Toronto, Sept. 29, 1840. 13-1f

PRINTING INK. SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by HENRY ROWSELL, Stationer and Bookseller, King Street, Toronto, October 10, 1840. 14

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES. EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840. 8-1f

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THE GARNER. FAITH AND WORKS. Works without faith are like a salamander without fire, or a fish without water; in which, though there may seem to be some quick actions of life and symptoms of agility, yet they are indeed but forerunners of their end, and the very presages of death.—Faith, again, without works, is like a bird without wings; who, though she may hop with her companions here upon earth, yet if she live till the world ends, she will never fly to heaven. But when both are joined together, then doth the soul mount up to the hill of eternal rest: these can bravely raise her to her first height, yea, carry her beyond it, taking away both the will that did betray her, and the possibilities that might. The former without the latter is self-ozenage; the last without the former is mere hypocrisy; together, they are the excellency of religion. Faith is the rock, while every good action is as a stone laid; one the foundation, the other the structure. The foundation without the walls is of slender value; the building without a basis cannot stand. They are so inseparable, as their conjunction makes them good. Chiefly will I labour for a sure foundation, saving faith; and equally will I seek for strong walls, good works. For as man judgeth the house by the edifice, more than by the foundation; so, not according to his faith, but according to his works, shall God judge man.—Fellham's Resolves.

THE WORLD. Need I then stop to speak of the force of the world? It diffuses itself, like the waters of a mighty flood, on every side. None but they who are 'born of God' ever really overcome it. It has been the same in all ages and circumstances. If it be impeded and obstructed in one channel, it bursts out in another. It bears down the restraints of education and conscience, and overflows the embankments which law, or morals, or religion, may erect. When it cannot flow in a full torrent, it insinuates itself by a secret course. The young and amiable, whom religion especially addresses, and whose hearts, yet tender, might be thought most susceptible of piety, are hurried along, as well as the aged and infirm, from whose feeble but anxious grasp all earthly objects are escaping. The acute and penetrating, whose minds, pursued by science, might be supposed to be engaged in higher pursuits, and who cannot but detect the miserable folly of a worldly life, mingle in the throng with the uneducated, the frivolous and the gay.—The disappointed still press onward in the train, only to renew their disappointments. The very ministers of the sanctuary are in some instances not altogether free from the infection, and confirm by a low standard of religious feeling and instruction, the errors of the unthinking multitude. Even those, who in the spirit of a proud philosophy, inveh against the trifles of life, submit to the tyranny of them. Erected, in a word, upon the foundation of a corrupt heart, the spirit of the world acts with a force which nothing short of the energy of true and spiritual religion, derived from the almighty grace and boundless love of CHRIST JESUS, can effectually withstand.—Diaplo Wilson.

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AXES! AXES! AXES! THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen. Stockingers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King Street, 15-1f

A CARD. J. HEUGHEBAERT begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened a commodious room, in Church Street, adjoining the Ontario House, for STAYING, HAIR DRESSING, &c. A select assortment of Perfumery, Sticks, Collars, and every other article in his line, will be kept on hand. The business of Mr. Crombie's Seminary will be resumed on the 1st of September, 1840. Toronto, September 17, 1840. 19-1f

CHINA, CUT GLASS, AND EARTHENWARE. THE Subscribers are receiving, direct from the first manufacturers in England, a very extensive assortment of CHINA, CUT GLASS, AND EARTHENWARE. SHUTER & PATERSON, 13-12w

A GENTLEMAN, who has received a Collegiate education, and who has had several years experience in the tuition of youth, is desirous of being employed in some respectable families as Private Tutor, or as Assistant in a Classical School in any part of this Province. Unexceptionable references, from some of the most influential gentlemen of this city, in whose families he has officiated in the above capacity, can be adduced. Address A. B., care of H. Rowcell, this office. Toronto, September 26, 1840. 13-5w

THE HOME DISTRICT SCHOOL. THIS SCHOOL will be re-opened, after the summer recess, on Thursday, the 29th instant. On the re-opening of the School, new classes will be formed in the various English and Commercial branches; in Latin, Greek, Mathematics, &c. A French master is engaged to attend the School. The business of Mrs. Crombie's Seminary will be resumed on the same day. Mrs. C. can accommodate three or four additional in-door pupils. Toronto, August 11, 1840. M. C. CROMBIE, P. H. D. S. 6

JOHNSTONE DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE SUMMER VACATION of this Institution will terminate as follows:— Male Department—Tuesday, August 18th. Female Department—Saturday, August 22d. Apply to the Rev. H. CASWELL, Brockville, August 1, 1840. 41f

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be payable on the shares registered in the Colonies, on and after the 1st 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 Board of Directors. 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, Secretary. 21f

D. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlie, Colborne, June 19th, 1840. 31-1f

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Colborne. If by Public Sale, the day will be advertised. 27-1f

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