

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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Original Poetry.

For the Church.
THE ASHES OF WICLIFF.

"In obedience to the order of the Council of Constance, Richard Fleming, Bishop of Lincoln, Diocesan of Lutterworth, sent his officers (vultures with a quick scent at a dead carcase) to ungrave him. Accordingly to Lutterworth they came.—Summer—Commissary—Official—Chancellor—Proctors—Doctors, and their servants—take what was left out of the grave, and burn them to ashes and cast them into Swift, a neighbouring brook running hard by. Thus this brook has conveyed his ashes into Avon—Avon into Severn—Severn into the narrow seas—then into the main ocean—and thus the ashes of Wicliff are the emblem of his doctrine, which now is dispersed all the world over."—Fuller's Church History.

Where doth our first Reformer sleep—
What comes his high heart cover—
What shrine did the dust of the Mighty keep
When his task on earth was over?
Point out the hallow'd spot
In its holy splendour dress'd,
Where the Pilgrim mused in solemn thought
On his Faith's first Teacher's rest—
Shew us his grave!—'twas his to stand
First of the great Apostle-band,
The Spirit-conqueror, whose might
The earliest streak of Gospel light
On Britain shed abroad—
Who rent thy chain, Imperial Rome—
Who turn'd from death, our island home
To Liberty and God!

They laid his dust in Lutterworth,
A quiet home of common earth;
Amid the flock the Shepherd slept,
Familiar eyes his parting wept,
And years—long years roll'd by,
And greener liv'd his word and name,
And many a thousand blessings came
To gild his memory;
And Vice and Fraud their triumph sung
When death had hush'd his burning tongue,
And Priests of haughty mould,
Girt by dark Rome's imperial power,
Felt chill'd and awed the startling hour
That Wicliff's name was told!
E'en when his bones to dust were turn'd,
Beyond the grave their vengeance burn'd,
His warnings fill'd their guilty ear,
They saw his awful Phantom near,
And sent their mandate forth—
"Go—tear the Accursed from the grave,
Scatter his dust o'er stream and wave,
"Till he lie in place on earth!"

They lay the charnel's secrets bare,
The awful dust unmask,
Priest—Summer—Eriar—are marshall'd there
To bless the godless task;
They tear the relics from the shroud,
High springs the flame's red glow,
Anathema and curse ring loud,
As they tramp on their Mighty Foe:
"You brook will bear him to the deep,
"Far as our deadliest curse can sweep
"Cast out his poisonous clay!"
The scatter'd dust the menials lift,
And down the waves of the dancing Swift
His ashes float away!
And Swift to Avon's broader tide
Its flashing brooklet's stream doth guide—
And Avon sweeps thro' vale and wood
To melt in Severn's kingly flood—
And Severn, calm and free,
Sweeps downward on his lordly wave
The holy freight that Avon gave
Triumphant to the sea!

Where doth our first Reformer sleep—
Ask of the wild waves—where?
Search where the winds of heaven may sweep,
Seek his bright ashes there!
Where'er high Truth's immortal light
Bursts the thick gloom of error's night,
Where Reason wings her eagle flight,
Where breathe Religion's notes,
Where Godlike Freedom's mighty voice
Bids the weak heart of slaves rejoice,
Where human worth a home may claim,
Where Genius soars on earth's plain,
Our first Reformer's glorious name
Like holiest music floats:
The chain's waves of ocean trace,
Follow the rushing river—
Each Altar marks his burial place,
There Wicliff lives for ever!

ZADIG.

Toronto, April, 1841.

THE STORY OF THE NAG'S HEAD CONSECRATION EXAMINED.*

Mr. Ward, after a romantic account of the shifts queen Elizabeth's first bishops were put to, to get themselves consecrated by Dr. Cragh, Archbishop of Armagh, and a great deal more such stuff as this, which has no foundation either in history, or indeed in common sense, proceeds to assert the old ridiculous baffled tale of the Nag's Head consecration. His words are these:

"Parker and his fellows being thus balked of their expectations, and now therefore out of all farther hopes or prospect of ever receiving consecration from the hands of any Catholic bishop, resolved to make the best of a bad market, and to content themselves with what sort of consecration they could have from the Protestant superintendants, who supplied the places of bishops in the days of king Edward VI. Hereupon, Parker applied himself to John Scory, one who had been ordained a priest truly in the Catholic Church, and turning over to Protestantism, had been by king Edward's appointment preferred to a bishopric, but without Episcopal consecration, by any known form. This Scory undertook the office, and consecrated Parker and the rest, not by Catholic form, (for this was contrary to his principle,) nor by king Edward's form, (for this was by the queen designedly left remaining, unlawful, and unrestored, after queen Mary's repeal of it, as is said,) but by a new extemporary form of his own devising." Thus far the legend.

When men have lost all sense of shame, they are then capable of any crime, much greater, if possible, than that

of a misrepresentation; this, I fear, was poor Mr. Ward's case; but, it is a misfortune with him, in common with all others of the same temper, to want a good memory. In the 15th page, Barlow is made principal consecrator, but here, in the 38th, Scory alone undertakes the office; how this can be reconciled, I know not, but I leave it to those who believe transubstantiation, to do it for me.

As to what he saith of Scory's not being consecrated, the reader must consult the first chapter, where he will find the matter of fact plainly proved, that he was, though very much to Mr. Ward's discredit, I own, whom you'll find there to be guilty of a very gross misrepresentation of an act of parliament, in denying that there was any form in being when bishop Scory was supposed to be consecrated.

Another very strange piece of history in this passage is, that Scory consecrated Parker and the rest not by the Catholic form, nor by king Edward's, but by an extemporary form of his own. Here is another instance of that talent, which seems to have been Mr. Ward's master-piece. But there is a fatal instance in the case of bishop Bonner, that sets the advances of the argument in a very wretched, contemptible light; and that is one of Bonner's pleas, to disqualify Horn as the proper minister of the oath of allegiance, which is this: that Horn being consecrated by king Edward's form, which form being abolished by queen Mary, and not being established in terms by the act of the 1st of Elizabeth, which established the Common Prayer; and consequently that Horn was no legal bishop of Winchester, and so no proper administrator of the oaths tendered to him by Horn or his chancellor.

Now this plea doth suppose Horn consecrated by these forms, otherwise the plea had been ridiculous; and according to the Nag's Head legend, Parker, Horn, and Jewel, and several others, were ordained together by Scory, by a new extemporary form of his own devising.

The statute of the eighth of queen Elizabeth, farther shows the manifest untruth of the Romish emissary's assertions, that Scory consecrated Parker, and the rest, at the Nag's Head, by a form of his own devising. The words of the statute are, "That the queen had, by her supreme authority, at divers times from the beginning of her majesty's reign, caused divers and sundry grave and learned men to be elected, made, and consecrated archbishops and bishops, of divers archbishoprics and bishoprics within this realm, and other her majesty's dominions and countries, according to such order and form, and with such ceremonies in and about their consecrations, as were allowed and set forth by the said acts, statutes, and orders annexed to the said book of Common Prayer before mentioned."

Now these words plainly refer to no other orders and ceremonies, but what are annexed to the Common Prayer; and I leave every body to judge what forms of ordination those were which were used from the beginning of that queen's reign. By this you may easily guess what is become of bishop Scory's extemporary form, at the Nag's Head, and even the story of the Nag's Head itself.

As to what Mr. Ward says, of queen Elizabeth's not restoring king Edward's form of ordination, till the eighth year of her reign; this you see is buried in the same grave with bishop Scory's form, and the Nag's Head legend; and he that will not be satisfied with the testimony of the lords and commons of England, in a matter of fact which happened in their own times, but will prefer the empty ridiculous surmises of those who can believe purgatory and transubstantiation, before such evidence; these, I say, must be abandoned, as past conviction; they must be looked upon as given up to the weak passions of their own minds, and no more to be regarded, in what they say, than a man would do the words of them who lodge in the best house in Moorfields.

Mr. Ward further proceeds in the history of the Nag's Head consecration, out of Dr. Champney's book of the vocation of ministers, whose words it seems are these: "At the Nag's Head tavern in Cheapside, by accorded appointment, met all those who were nominated for bishoprics, vacant either by death, as was that of Canterbury only, or by unjust deposition, as were all the rest. Thither came also the old bishop of Landaff, to make them bishops. Which thing being known to Dr. Bonner, bishop of London, then prisoner, he sent to the bishop of Landaff, forbidding him, under pain of excommunication, to exercise any such power within his diocese, as to order those men. Wherewith the old bishop being terrified, and also moved in his own conscience, refused to proceed in this action, alledging chiefly, for reason of his forbearance, his want of sight, as is said before. Which excuse they interpreting to be but an evasion, were much moved against the old man; and whereas hitherto they had used him with all courtesy and respect, they then turned their copy, and reviled him, and called him doating fool, and the like; some of them saying, this old fool thinks we cannot be bishops unless we be greased, to the disgrace as well of him, as to the Catholic manner of consecration. Being, notwithstanding, thus deceived in their expectation, and having no other means to come to their desire, they resolved to use Mr. Scory's help, who having borne the name of bishop in king Edward's time, was thought to have sufficient power to perform that office, especially in such a great necessity; he having cast off, together with his religious habit, (for he had been a religious man,) all scruple of conscience, willingly went about the matter, which he performed in this sort: having the Bible in his hand, and they all kneeling before him, he laid it upon every one of their heads or shoulders, saying 'Take thou authority to preach the word of God sincerely,' and so they rose up bishops."

"This whole relation, (says he) I myself had from the venerable priest, Mr. Thomas Bluet, a grave, learned, and prudent man, who has often assured me, that he had heard it from Mr. Neal, a man of great probity and learning, formerly professor of the Hebrew tongue, in the University of Oxford; and then, when that happened, belonged to the family of bishop Bonner, who sent him to the bishop of Landaff, to prohibit and charge him, under pain of excommunication, not to meddle in that sacrilegious consecration; and he said also, that the bishop ordered him to remain there to see what the matter would at last come to, and what would be its issue: so that he was an eye witness of all that happened in that matter. And of this relation, there are as many witnesses, as there are priests now living, who were prisoners for the faith, together with the said Mr. Bluet, in Wisbich Castle, in which place I also have heard the same from him."

Mr. Ward brings Christopher Sacrobosco, Fitz-Simons, and others, to assert this story; but as they have nothing more than what you find in this account, unless it be

the testimony of old Stow, who Fitz-Simons says, "had diligently examined after all the circumstances of it," (though he durst not give the relation of it in his chronicles,) has testified the same thing; and therefore, for my reader's ease, I shall omit the rest, since all that they say, with respect to this matter, is comprehended in this account of Champney's.

The first thing observable in this account, is the place they choose for their consecration, which we find is the Nag's Head in Cheapside. This appears, at first view, to be so like an old woman's gossiping story, that men of sense must needs reject it. For what need had they to be consecrated at a tavern, when all the churches in England, at that time, were at their command? Besides, if the consecration was to have been clandestine, they would never have chosen so public a place as a tavern for such a purpose; and we may suppose the bishop of Landaff, who was to have been their consecrator, had so much of the good Catholic remaining in him, as not to have been persuaded to perform such a ceremony in such a place.

The next thing is, that bishop Bonner should send his chaplain, Neal, to threaten the bishop of Landaff with excommunication, if he should offer to ordain within his diocese.

If we consider, that Bonner is supposed to be in prison at this juncture, and therefore consequently it is not probable, that a man in his circumstances should keep a chaplain, and that if he did, that the bishop of Landaff should be frightened by the threats of a man, who may reasonably be supposed to be almost in the lowest condition of life; for all men well know that the thunder of excommunication is of little force, when not armed with power, at least when it has for its object a person so complying with the times as the bishop of Landaff is described to be; and supposing all this, yet if we consider that the consecrator, and the persons to be consecrated, were not absolutely confined, either to the Nag's Head, or even to the diocese of London, if we must strain reason so far as to suppose that Bonner, in his then circumstances, had any power in that district, yet was not Lambeth chapel, or any other place not within that jurisdiction, near enough, to avoid any resentments of this nature that could be feared from him?

These are objections strong enough to destroy the credit of this part of the story, yet greater still remain; for by such an obstruction as this both Bonner and Neal ran themselves into the guilt and penalties of a premonition, established by a statute already referred to, in Henry VIII's time, and established and confirmed by queen Elizabeth before the time that this ridiculous story is supposed to be acted. But we do not find that either Bonner or Neal were ever sued upon this statute, which nobody could suppose but that the persons offended would have readily put in execution, if this had been the case; and therefore we may safely conclude this to be one (among many more) of the Roman forgeries.

Another thing to be observed, is the manner of Scory's consecrating them, by laying the Bible on their heads, or shoulders, saying, "Take thou authority to preach the word of God sincerely," and so they rose up bishops.

There is one circumstance in this very remarkable, and it is, that Scory should invent no other form than this, which only gives authority to preach the word of God, which authority they had before, by Popish ordination, as priests; whereas one would think, that he would either have used king Edward's form, which was that he himself was consecrated by; or else, if Scory must make a form of his own, he would have used one more to the purpose of Episcopal ordination than this is.

Another strange thing is, that Mr. Neal, who was the eyewitness of all this, could not distinguish whether the Bible was laid upon the head or shoulder, (for you see the legend leaves that uncertain,) it is wonderful that he should not strictly observe the only ceremony then used, especially since he was commanded by his diocesan and lord to be there, to observe all things that were done, it is a sign that he was but a very careless spectator; and what is still more wonderful is, that Bonner himself, whom we must suppose fully informed of this matter, did not put this odd consecration into his plea, instead of that by king Edward's form; it had been much more to his purpose, if it had been matter of fact, for this would have effectually destroyed Horn's consecration, with respect to the legitimacy of it, being a very disputable point, to urge the illegality of the consecration because he was consecrated by king Edward's forms; especially because it was not founded upon matter of fact, if Horn was consecrated, as aforesaid, by Scory.

I have already observed, that sometimes, when these men are in the humour, they make Barlow the consecrator; but here they make Scory to be the man. What shall a man say to such contradictions?

We are farther told, that this story was handed down by a Popish tradition, by one Bluet, and this Bluet had it from Neal, the eye witness; but you see this eye witness could have no other account of the only ceremony used at this consecration; but what was very uncertain, that it was either this ceremony or that, he could not tell which. A very proper witness indeed, to attest a matter of fact, especially when he was sent thither on purpose, to see and give an account of what was done. Besides, it is strange that he should not inform Bonner of this matter, who was the very person that sent him; if he had, Bonner would never have grounded his plea upon a falsehood, which was, that Horn was consecrated by king Edward's liturgy; whereas if this story be true, bishop Bonner's plea was false, and therefore either this Catholic bishop's veracity before a court of justice, when all this must have been fresh in memory, must be called in question, or else this relation must fall to the ground.

We are farther told, that there are as many witnesses of this relation, as there were priests then living, who were prisoners with Bluet in Wisbich castle. I shall not inquire into their numbers now, but I shall only observe, that all terminates in the credibility of Neal, for he is said to have told it to Bluet, and he to all the rest. But you see what sort of a witness Neal was, who could not inform his own master, who sent him to know what was done; and therefore I rather conclude this to be an invention of about forty years afterwards, and that Neal knew nothing of this matter as I shall prove in the next chapter.

Poor old Stow is brought in by head and shoulders, as another witness to this Nag's Head business. The syllogism runs thus: John Stow taketh no notice of archbishop Parker's consecration. But he does take notice of Cardinal Pool's consecration, therefore archbishop Parker was ordained, as aforesaid, at the Nag's

Head. This, my reader will think is very nicely concluded; but I beg leave to draw up one syllogism myself. John Stow takes no notice of the consecration of any archbishop from Augustine's time down to Cardinal Pool's; but he does take notice of Cardinal Pool's. Therefore, there was never any archbishop in England besides Cardinal Pool.

I appeal to the reader, if my conclusion is not as fairly drawn as his, from John Stow's silence; and I further appeal to the readers of his book, whether I have done him any injustice in the first syllogism, which I have drawn up for him, and whether it contains not the whole of his argument.

Raphael Hollingshed's silence is made another evidence of the Nag's Head consecration. But then his silence proves more than Stow's doth, for he taketh no notice even of Cardinal Pool's consecration, so that if this be a proof, it proves too much, even that we never had any archbishop consecrated.

But the truth is, Stow and Hollingshed, and other civil historians, have little regarded consecrations, and such other particular parts of ecclesiastical history. And when they do say any thing of church affairs, it is only something general, and which has some dependence upon civil transactions; and therefore, he that draws such conclusions from such premises, must have a very strong inclination to defend a cause at a rate.

We are further told out of the author of "The Nullity of the Protestant Clergy of England," that one father Faircloth being showed the public registers by archbishop Abbot, told the archbishop, "that his father was a Protestant and kept a shop in Cheapside, and that he assured him that he was present at Parker's and the first Protestant bishop's consecration at the Nag's Head in Cheapside."

I presume in a hundred years more, we shall have more evidences of the same nature brought against us, for here is a new witness brought. At first Neal was the man, and the only man of that party, as far as I can find, that was present; I suppose we shall have affidavits of the presence of other witnesses, printed upon us ere it be long. The testimonies of Rome are endless, and no doubt of it they are as infallible in these as they are in their other determinations in controversy.

But the true history of this matter is this: Fitzherbert, in a book of his published about the year 1614, desired that some learned men of the Roman Catholic party might have the perusal of our public registers, in order to be satisfied of their being authentic. This request was soon complied with, and some Romish priests then in prison, Faircloth being one, were sent for, and had the full perusal of those records, in the presence of several of our bishops, viz. the bishops of London, Durham, Ely, Bath and Wells, Lincoln, and Rochester. For these are men not to be trusted alone with such things, because they are as great enemies to true records, as they are friends to those that are false, and probably without such caution and care as was then used, they would have defaced them. I say they had a liberty to peruse them as much as they pleased, and owned themselves satisfied of their being authentic, which thing the archbishop desired them to signify by a letter to father Fitzherbert, who was the man that caused this examination. If they afterwards repented of this conviction, that is a case of conscience to be reconciled by some Romish casuist, who will tell you very gravely, without blushing, that to tell a lie, to advance the Catholic religion, *alias* the religion of Rome, is a duty, and no sin.

But as to the business in hand: there was not a word spoken by Faircloth, of his father's being present at the Nag's Head consecration; nor did Champney, who at that time raised some objections against this examination, say a word of any such passage, between Faircloth and the archbishop, which no doubt of it he would have done if there had been any truth in it; for he could say nothing so much to his purpose as this is. This was a story afterwards invented by the author of the "Nullity of the Protestant Clergy," when Mr. Mason was dead, who was acquainted with this affair, and gives us an history of it.

PRESENT POSITION AND POLICY OF THE CHURCH.

From a recent Charge of the Very Rev. Dr. Chandler, Dean of Chester.

I cannot help observing, as among the signs of the times the most encouraging, not only increased exertions among our own body to maintain ourselves as an establishment, but also a manifest demonstration of an improved understanding on the true nature of the Church of Christ. There can be no question that low views respecting the character and constitution of the Church too long prevailed among us. Neither would it be a difficult task to trace at length the causes which so lowered our views. But the fewest words may suffice. After the termination of the tremendous contests respecting Church doctrine and Church discipline, which, mixing themselves up with political questions, had embroiled the nation in civil war, the parties sought repose in quiet and inactivity. Then followed a time occupying the close of the seventeenth, and the greater part of the last century, when the standard of public opinion, and the general principles of men who were invested with authority, and gave the caste and colour to their age, were lamentably debased; and the Church, in close harmony with the State, was low in principle, low in its tone both of doctrine and discipline. One by one she saw, and saw without a struggle, her rights and privileges abridged,—the terms on which she united herself with the State violated,—and herself reduced to be little more than a mere instrument and engine of civil government. If, during this period, a few notes of a higher sound were occasionally uttered, they were lost on ears little accustomed to hear and understand them. The first movement went to revive some of the peculiar and distinguishing doctrines of our holy faith, which had been too much left out of sight, by a system of teaching, which had well nigh substituted ethics for theology, Seneca and Epictetus for Christ in our pulpits. But in matters which concerned the visible constitution of the Church, she still slumbered on, under the benumbing influence of friendly governments, till she began almost to forget herself and her heavenly origin. When this friendship was at length withdrawn from her, she at first felt herself astonished and bewildered. The props on which she had so long leaned being withdrawn, she hardly knew for a while how to use her own limbs. But by degrees she recovered herself. She learned to feel her own strength, and to look to her own resources. She became sensible, that however desirous to act in unison with the State, however gratified for any kindness rendered her by the State, she could boast of an independent origin, and could, as she had before done, exist in a state of independence.

This change of feeling, this mighty movement in the minds of Churchmen, was the natural and spontaneous effect of the altered circumstances in which they were placed. I should be sorry to connect it, even in idea, with any particular publications of the day, because this would mix us up with all the doctrines and opinions therein maintained. On many of those questions we may

entertain sentiments variously modified; and yet there shall remain certain cardinal truths, on which, as Churchmen, we now can hardly differ, although they have arisen, of late, almost as novelties to our consideration. We have learned to look more steadily to the Divine Head of the Church, and to its foundation on a rock from which it shall never be dislodged. We have learned to look more closely to the origin of our own branch of the Catholic Church, and finding that it was founded on primitive usage, before the corruptions of Romanism had taken effect, we assert more boldly its independence and its antiquity, as well as its purity and its consonance with Scripture. We have learned better to value and more firmly maintain the dignity of our orders derived from the bishops, who are themselves descended in an unbroken and uninterrupted succession from the Apostles; and we have learned to insist more strenuously on the virtue and efficacy of the holy sacraments, administered by those to whom the office of imparting them has been duly communicated.

These are grand, fundamental, essential points, common to us with every other true branch of the Holy Catholic Church of Christ; and to any who will insist in resuscitating them in our minds, and fixing them in our attention, we owe our grateful thanks. But together with these more universal truths, there seems also to have been a considerable revival of some others of a more national and local character, and I may say, more immediately and visibly practical in their nature. Among other things, it has been brought more forcibly than heretofore to our recollection, that there are certain rites and ordinances of our Church, which we are bound to keep,—certain rubrics which we are sworn to observe,—certain canons, which if they want the sanction of parliamentary authority to bind the people at large, are obligatory, at least upon the Clergy. Now, if I admit that there is such a thing as virtual legislation, and that regulations, which have long fallen into disuse, and ceased to be enforced by those to whom that authority is committed, may be considered as tacitly abrogated, I must add that this doctrine should be propounded and received with extreme caution, and with serious misgivings as to the dangerous consequences to which it may lead. On the other hand, I am ready, without the slightest hesitation or reservation, to admit that usages, which have long ceased to be practised, should not be revived without a due consideration of the feelings of the people. Still there are many points which no desuetude can justify us in considering as altogether obsolete, and with respect to which there can be no reason why they should not again be brought into practice. I will specify a few; and when I mention, first, a strict adherence to the rubrical directions of our Prayer Book, I mention a point which may be urged without any qualification, without any allowance of caution or delay, where it is not already in use. Let me next remind you that our Church has a Morning and Evening Service, which she requires to be performed in every one of her holy temples; and, although it may be true that this daily repetition of prayer might impose on the clergy a burden little likely to be repaid by the number of persons who would attend, (particularly where there is a cathedral in which the service is duly performed,) I still cannot see why it may not be given once or twice in the intervals between Sunday and Sunday, for the sake of those to whom the choral service is less acceptable; and, at all events, there can be no reason why the ancient usage of observing the days set apart for the commemoration of the Saints and Martyrs should not be maintained, or, if neglected, revived. With respect also to the Sacrament, I am satisfied that the most beneficial results would be visible if the parochial clergy, especially in the smaller parishes; where it may be more conveniently done, would administer baptism in the face of the congregation, after the second Lesson; and as little am I doubtful that the best consequences would ensue if the Sacrament of the Lord's Supper were, if not every Sunday, yet more frequently administered.

I would repeat my conviction, that even with the single view of winning the respect and support of the country, our wisest and surest course is to avoid any thing like a surrender, whether of our principles or of our rights;—a course by no means incompatible with personal courtesy, and gentleness, and charity. But, I must add, if we would act thus firmly, we must also act with united force, and with force regularly applied. Internal divisions and irregular action are the two surest processes to bring any society, sacred or secular, to ruin. On a calm review of the general state of our Church, I must express my hope and belief that some differences of opinion, which have too long prevailed among the Clergy, are now much on the decline. I am sure that they exhibit a greater disposition to conform themselves to the proper laws and regulations of our ecclesiastical system. I would then, as my most deliberate, most solemn, piece of advice, say, Persevere in this course; act with united and concentrated efforts; and that you may be able to proceed thus in concert, act conformably to rule and discipline. It has formerly been remarked, that there never probably was a religious body less in the habit of pursuing a regular and combined plan, than the Clergy of the Church of England. While the Romanists are under the strictest regulations; while the Protestant Dissenters of every denomination have their conferences and meetings, in which they have the opportunity of interchanging their ideas and combining their movements; we have been too apt to set in small platoons, in unsupported divisions; and to this unwise course of proceeding we may look, beyond almost any other cause, as a source of our past weakness. But although, in order to produce combined action, it seems desirable that the Clergy shall hold frequent and confidential intercourse among one another, I would, on the other hand, remark, that such intercourse should be properly ecclesiastical. The practice of particular individuals meeting together, merely because they may be attracted by the sympathy of personal habits and common opinions, seems to be calculated chiefly to rivet them in their prepossessions, to estrange them from the rest of their brethren, and to form them rather into religious partisans, than into Churchmen united by the profession of a common faith in one fellowship and communion. Whereas, if they meet together, according to ecclesiastical principles,—as clergymen, for instance, of the same archdeaconry, of the same rural deanery, of the same city or other congregations of parishes,—then, independently of the general advantages of observing order and rule, they all come together into friendly contact and communication; they learn better to understand and appreciate each other; they find that the differences which may once have seemed to separate them are less serious than was supposed; each may receive and communicate useful suggestions; and all these varying shades of opinion and practice are blended together into harmony, and beauty, and usefulness. And with this view, I cannot but rejoice that our Bishop has revived, in this diocese, the ancient office of the Rural Deans, as being calculated to afford advantages in many ways, but in none more than in bringing the Clergy together, in an authorized manner, to concert measures for their common advantage, in the discharge of the pastoral duties severally committed to their hands.

CHURCH BUILDING.

"Thy kingdom come."

The kingdom of God, for the coming of which we are to pray, is threefold—his kingdom and authority over the souls of all true believers, which we call his spiritual kingdom—his kingdom upon earth, or his church, which we call his visible kingdom, because all men may see it—his heavenly kingdom, which is to come after the resurrection, and which is to last for ever. With each of these three kingdoms we have all a great deal to do; but I purpose, as

* From a work entitled "The Succession of Protestant Bishops asserted; or, the regularity of the ordinations of the Church of England justified."

present, to speak to you specially about God's visible kingdom—the church. For though that kingdom be already come, in some degree, yet many nations are still without the gospel; and even in our own land there are thousands who know next to nothing of God and Christ, and who never set foot in a place of worship. We have, therefore, great reason to pray that God's kingdom may be extended and strengthened, and his blessing bestowed on the labours of all those who are endeavouring to spread the gospel, whether among the heathen, or among the ignorant of our own nation, by preaching and teaching, by building churches, supporting schools, and distributing the word of God. Now, if you really wish to see the day come, when "the knowledge of the Lord shall cover the whole earth," you will do something besides praying, to hasten on that happy day. To say these three words "thy kingdom come," night and morning, is hardly enough for the least among you to give toward bringing about that blessed object. You ought to give more, and for the best of reasons—because you can. I would, therefore, advise all of you who live by your own labour to lay by something—say one penny a month—as an offering to God, to show your sincerity in the good cause; and thus, at the year's end, you will have one shilling to give to one of the many societies established in this land for pious purposes. Let no one say, "what good will one shilling do?" If it could do no other good, it would show your readiness to make a sacrifice for the sake of Christ's kingdom. For, if a poor man lays by one shilling for godly purposes, he must stint himself in something or other before he can afford himself the pleasure of giving alms. This is why the charitable offerings of the poor are so much valued by good men: and with such alms, if given from love to God, and good will to their fellow-men, the Almighty is well pleased. But it is a great mistake, to fancy that the alms of the poor cannot tell; for, though they cannot give much, yet, if all were to give a little, their great numbers would more than make up for the smallness of their gifts. To show you what might be done by the poor in a good cause, let me tell you what is done daily in a bad one. You know it is not generally the rich who are the drinkers of ardent spirits; yet how much do you suppose is, on an average, spent daily throughout the kingdom for ardent spirits? £50,000. Fifty thousand pounds a day for gin! Such is the power of small sums when laid out for evil purposes. Now let us calculate what good purposes might be accomplished with small sums. There are at least a million of persons who might easily give a shilling a-piece every year. A million of shillings is fifty thousand pounds. What might not be done by such a sum if it were employed in building churches or schools, or in whatsoever manner, for the strengthening of Christ's kingdom? Fifty good-sized chapels might be built every year out of these shillings of the poor, and then in a few years there would not be a nook in all England in which God had not a house. From the old and infirm, who live on charity, I would only ask their prayers. From those whom God has blessed with greater plenty, his mercies surely deserve that they should give the more. But whether you are richer or poorer, I would press upon you the duty of setting by something every year for religious purposes, as a token of your thankfulness to your heavenly Father, for having brought you to a knowledge of his will, while so many others are in darkness and in ignorance.—*Hare's Sermons.*

THE CHURCH.

TORONTO, SATURDAY, APRIL 3, 1841.

With the marked and peculiar reference borne, not by ceremonial institutions merely but by historical circumstances and events under the Mosaic Dispensation, to the truth as it is in Jesus, it is impossible that the attentive reader of the Holy Scriptures can fail to be impressed. Such of these as have allusion to the present solemn commemoration of the Church,—THE CRUCIFIXION OF OUR BLESSED LORD,—it would be impossible even to enumerate, without a trespass too great upon the space which we can here allot to that purpose. Upon one, however, as appropriate to the reflections naturally awakened in Christian minds at the present season, we propose to offer some remarks, viz. the Death of the first-born in Egypt.

Nine successive plagues had failed to touch the heart of Pharaoh, and to persuade him to let the people of Israel go; and a tenth, more fearful than all, is in store. God is about to reckon with that cruel king for the blood of the many helpless infants who were doomed, from their birth, to destruction by his sanguinary edict. His eye pitied not, nor spared the anguish of thousands of wretched mothers, bereaved of their tender offspring; and a righteous God spares not him in the day of visitation.

Upon all ranks, upon all conditions falls this dreadful woe: from every house the voice of misery is heard; throughout all the land rises the shriek of lamentation. Suddenly at the midnight hour, in every habitation, is heard the dying groan, and witnessed the convulsed features of the expiring; the avenging angel has smitten the first-born in every family: the alarmed inmates hasten to the relief of their departing offspring. But their aid is unavailing: the smitten victim sinks to rise no more; and, all their efforts hopeless, nought is heard but "lamentation, and weeping, and great mourning."

But to this universal cry of grief an exception is presented in the land of Goshen. No Israelitish child is struck by the hand of the destroyer,—the first-born of the burdened and the persecuted are spared. And here it is instructive for us to observe the means through which, by divine appointment, the avenging angel passed their doors and touched not an inhabitant within. A lamb was sacrificed; and with the blood of this victim the first-born of the Hebrews were ransomed. They were commanded to sprinkle with this the lintels and the side-posts of their houses; and then would the destroyer, discerning this token of the covenant, pass harmless by. By every Hebrew family blood would have been already shed, and God was pleased to accept it as the expiation for their first-born children.

To them, doubtless, this was a mysterious, perhaps an unintelligible transaction; but from the eyes of Christians the veil of mystery has been removed. In the crucifixion of the Lord of life and glory we have an explanation of this wonder,—the unravelling of this mystery. In the "Lamb of God which taketh away the sins of the world," we have the antitype to that paschal lamb whose blood, sprinkled upon the door-posts, saved the first-born of the children of Israel in Egypt from the stroke of the destroying angel.

And well does it become us, at this solemn season, to mark the sufferings of our paschal Lamb, by the sprinkling of whose most precious blood ourselves are saved.—Without home or friends on earth, the subject of reproach and calumny, the object of jealousy, hatred and persecution, grievously did he "bear our griefs and carry our sorrows." After miracles repeated, and prayers reiterated on behalf of his unrelenting brethren in the flesh, during the three years of his unwearied ministry, he comes, for the last time, to spend the Passover in Jerusalem,—prepared to endure all the bitterness of suffering, and the excruciating death which his enemies would then inflict upon him. Preparatory to this most sad and final trial of his life of sorrow, he gathers round him his twelve disciples at the paschal board,—himself the sacrifice typified by that impressive feast. There he forewarns them, in language more explicit and direct than ever before he had ventured to disclose, the approaching consummation of all the agonies and the dreadful bitterness of death which he came into the world expressly to endure. And there at that festive yet melancholy board, he tells of the traitor's purposes, and that in a few hours "his own familiar friend in whom he trusted" would guide a band of murderers to seize

and drag him to a mockery of trial,—thence to undergo an undeserved and unprovoked death. This solemn passover concluded, attended by all his followers, except the wretched traitor whom the Pharisees' bribe allured from his side, he goes to the garden of Gethsemane, where he pours forth his soul in agonizing supplication to his God and Father. He prays that the bitterness of the approaching cup of suffering may pass; but checks the unfinished prayer and thus declares, "Not my will, but thine, O God, be done." But amidst the fierceness of this contention, between the love and mercy of his embassy to earth and the unendurable sufferings which the fulfillment of that embassy must cost him; whilst his drowsy disciples yielded to their slumbers and left him to his sorrows, then, amidst this unparalleled conflict,—the divine and human nature struggling, as it were, for mastery,—so intense was his agony, that he "sweated as it were great drops of blood." But now the traitor comes, with his rude and hostile company; betrayed by the kiss of his former friend and follower, Jesus is seized by the attendant band, borne rudely away, and given up, after scarcely the show of trial, to the mad shout of the populace, "Crucify him, crucify him." And now the scoff and the jeer, the taunt and the blasphemy are heaped wantonly and thoughtlessly upon him. He wears, without a murmur, the insulting robe of royalty; he accepts, without resistance, the proffered sceptre; he wears, without complaint, the crown of thorns; he bears, without a cry, the smartings of the scourge. And thus afflicted, reviled, abused,—his body bleeding from the Roman lashes, his temples torn by the diadem of thorns, himself sustaining the burden of that cross on which he was doomed to die,—he proceeds along, with maddened and insulting thousands in his train; ascends the hill of Calvary; and is nailed, amidst those thousands' jeers and execrations, to the accursed tree. We may form some faint conception of the tortures which he then endured by the cry which they wrung from him, "My God, my God, why hast thou forsaken me?" But those sufferings pass,—the air is darkened,—the earth trembles,—the temple's screen is parted,—the rocks are rent,—the graves are opened, when this last exclamation breaks from the Saviour's dying lips, "Father, into thy hand I commend my spirit." Some time elapses; and when the period arrives at which the sufferers are to be removed from their crosses, the legs of the malefactors who were crucified with him are broken, but Jesus being dead already, "not a bone of him was broken": a Roman soldier, however, thrusts a spear into his side, "and forthwith came there out blood and water."

That was the precious blood by which a perishing world was ransomed; that was it which the blood sprinkled upon the door-posts of the Israelites in Egypt typified; with that blood our habits and our hearts must be sprinkled, if we would escape the anger of God, and if the messenger of his wrath, inflicting not merely a temporal but eternal death, would pass harmless by our doors. "Without shedding of blood, there is no remission of sins": our guilt can be atoned for, our transgressions pardoned, God can be reconciled, hell averted and heaven secured, only by one way,—by JESUS CHRIST AND HIM CRUCIFIED. His is the only sacrifice, his the only Name by which we can be saved. With his blood our hearts must be sprinkled, else will the angel of destruction smite, and death eternal follow.

While we write, the Province will have begun to breathe again from the hurry and bustle of the Election contests, lately brought to a conclusion,—contests which, apart from their political effects, have been attended with too many of those personal, social and moral calamities which we anticipated would be their certain result. These, no doubt it will be contended, are extraneous evils, having no direct connexion with the representative system itself, but growing rather out of the depraved tempers and uncorrected passions of mankind; yet they furnish not a little strength to the argument frequently adduced by us, that it is a system which demands the most careful and vigilant supervision, and the exercise of which should be restricted to a state of society qualified, from religious education and its concomitant of moral integrity, to exercise it aright.

But we need not prosecute the discussion of this point: the contest is now over, and for the quiet and good of the country, we rejoice that it is concluded. And while we lament many cases of individual disappointment,—the displacing of many men of sound constitutional principles, and of unimpeachable personal integrity, and the substitution in their room, in many cases, of individuals of at least uncertain politics, and upon great public grounds of very doubtful qualifications, we are not disposed to regard the complexion of the new Legislature as altogether unpromising. It is very certain that a vast and unlooked-for improvement has taken place in the representation of that part of the Province which was formerly Lower Canada; although we must confess that the many constitutional triumphs which, against all hope, have been there achieved, are, in our judgment, not slightly alloyed by the abrupt, and extraordinary, and as yet unexplained terminations of many of their Election contests. But granting that every thing connected with these is defensible on every high ground of generous British feeling and unrestricted British freedom, it appears almost certain that the constitutional representatives from that portion of the Province added to those of the same political feeling which this Upper division has furnished, will constitute a majority with which His Excellency the Governor General may very tolerably work his way through the Legislative toils and difficulties that are before him. We are, at the same time, very far from regretting that so many prominent members of the Executive will be in the House of Assembly: this will greatly conduce to unity of action, as well as to facilitate business, while it will help more successfully to defeat such measures from the ultra-opposition,—of which in the Parliament just elected there will be a goodly "tail,"—as may tend to the subversion of those fundamental principles and that defined policy according to which the Colonial Government is to be conducted.

In the absence of full returns, it is impossible of course to speak with absolute certainty of the tone and temper of the newly elected House of Assembly; but from what has thus far been made public, we can gather enough to leave us little doubt that Lord Sydenham will not be materially thwarted by them in giving to the new order of things a "fair trial." We cannot, indeed, foresee upon what great question, involving leading principles, any serious difficulty is likely immediately to arise. It is possible, to be sure, that some attempt may be made by certain members from Lower Canada to effect a "Repeal of the Union"; but it will prove a mad and hopeless undertaking, and will not, that we are aware of, meet with one solitary instance of support from this upper portion of the Province. And then there may be a show of opposition, perhaps, a little more formidable, to certain details of the Civil List as regulated in the Union Bill; but this will not, for the present at least, meet with sufficient sympathy to render it a very troublesome question. We venture, however, to predict that it will be a growing subject for cavil,—a theme for "patriots" to exert their strength upon, as fruitful of political agitation perhaps as was, in times not long gone by, even the question of the Clergy Reserves; and we shall not, we fear, be found erroneous

in our apprehension that the first serious collision between the Executive and the Assembly will arise from that source.

It must to every well-constituted mind and every truly loyal heart be a cause for unfeigned regret that in the newly chosen House of Assembly, there will be so few Conservative members, who stand on independent ground,—removed from Executive influence on the one hand, and most heartily and conscientiously repudiating all radical opinions, on the other. In the almost prostration of this body, we see much more to lament on public grounds than from any personal bias or feeling of individual attachment. The absence of what would thus constitute a sound and healthful middle party, the Government itself will soon, we apprehend, have the sincerest cause to lament. And yet we no more wonder at their temporary prostration now, than we shall wonder hereafter at their complete resuscitation to a purer and more healthful political existence. When the Reform Bill in England became a Cabinet measure, and the Elections in 1831 turned upon that question, the mania for the prostration of the "Tories," and the uprooting of the "Boroughmongers," even amongst many of their recent warm adherents, was fierce and wide-spread; and the result of the contest, with all the influence of Conservative wealth and station, scarcely left to the opponents of that measure one-third of the House of Commons. The national fervour upon this topic, however, cooled gradually away; and Sir Robert Peel who could, in 1833, lead scarcely 100 followers to a division, was able, in 1835, to confront his opponents in Parliament with 300 Conservatives at least, and at the present moment he heads a phalanx constituting all but a majority of the House of Commons!

A similar infatuation has prevailed here. For some undefined cause,—for reasons, at least, which the sober-minded and the right-hearted are at a loss to comprehend,—a body of men is to be crushed and trampled under foot, to whom the greatest fault ever imputed, that we can learn, is their fervent and unchangeable loyalty; and upon the ruins of this body is to be raised up a political army who shall battle valiantly under the standard of "Responsible Government," or some such theory, whose precise meaning or exact bearing upon our civil amelioration, none have more difficulty than its own most clamorous advocates in defining!

We say we lament the result of this infatuation as far as the temporary destruction of a sound and constitutional middle party is concerned; but we must defer some further reasons, which we are prepared to advance, for the present change in the political complexion of the House of Assembly, until we shall have a more accurate acquaintance with its real character from the possession of complete returns.

We have already alluded to the very distorted version of the riots which have grown out of the Election in this city, given by some of the journals upon the spot; and we should be glad if, in dealing with this subject, they would take a lesson from the candid, and Christian manner in which it has been discussed by our contemporary of the *Patriot*. We observe that the blame of the whole melancholy transaction is now attempted to be thrown upon the Orangemen of this city; a body of men whom of late it has become very fashionable, even in high quarters, to malign, but on whose behalf, as the thews and sinews of our loyal population,—as the upholders of every thing venerable in the State and sacred in the Church,—it would be ungenerous if a journal professing Protestant should refuse to offer a word of exculpation or defence. Freely then do we say that with all their admitted imperfections as men, it is no fault of their system if Orangemen are found engaged in acts that involve disturbance of the peace. For the edification of many of our readers, we shall quote a few words in elucidation of their principles from a late work by the pious and patriotic Charlotte Elizabeth:

"The Orange Institution took its rise, not from the noble, the wealthy, the powerful, the ambitious of the land, who might calculate on the value of such an instrument in pursuing their own projects; but among the humbler classes, who, finding each his little property, his children and his life, at the mercy of surrounding enemies, the poor blind tools of persecuting Rome, banded in a purely defensive league to uphold the Protestant church and government, and to rally round their menaced firesides, with united purpose of heart, and combined strength of hand. By degrees, as the fatal spirit of Protestant concession fed the inflated hopes, and nerve the destroying hand of Popery, the spreading danger occasioned an extension of the system; and loyal men of all ranks repaired to it, as to a common centre of union. The ancient badge of Nassau, to this day cherished as the national emblem in the kingdom of Holland, was chosen an appropriate remembrance of the Protestant prince who instrumentally delivered us all from the yoke of spiritual and temporal despotism. This society extended itself on all sides; and at this hour, the term Orangeman is synonymous with that of Protestant, throughout the length and breadth of the Romish population. Rebellion could not prosper, dismemberment was hopeless, the integrity of the British Constitution withstood all shocks, and the blame of this was freely, I will not say undeservedly, cast upon the obstinate Orange faction."

We unhesitatingly believe that this is the head and front of their offending, here: their great crime is their loyalty; and they are traduced, and discountenanced, and sought to be put down, mainly because they constitute an irresistible obstacle to the subversion of our happy Constitution in Church and State,—the great breast-work against the tide of republicanism and infidelity. They may be wrong in the outward display of some of their distinctive peculiarities, and many of them may be rash and ill-judged and even violent in their conduct; but the system by which they profess to be actuated,—and we speak disinterestedly, as having no direct connexion whatever with their body,—is a system which, if adhered to conscientiously and consistently, cannot but add many a long year to the reign of British supremacy on this continent, and fright away into congenial privacy and darkness many a traitorous combination for the overthrow of our Church and Queen.

We have ascertained that the *Church*, of the 20th instant, contained an error in the account of the MIDDLESEX ELECTION. Col. Burwell was not a candidate; it was Mr. John Burwell for whom the four votes were polled. We are extremely gratified that we have it in our power to correct this mistake; as we are, thereby, enabled to remove the impression which might have obtained, that the valuable services and estimable principles of Col. Burwell are not appreciated as extensively and generally as they deserve to be. We can assure our readers that this gentleman, had he offered himself as a candidate, would unquestionably have been more successful than either of the conservatives who have experienced defeat. But, we understand, he declined acceding to the request of many; on the ground, that no exertions he could make, would atone for that fatal delusion, which has occasioned division in the conservative constituency of Middlesex, and given to the radical candidate an easy victory.

We understand that information of considerable importance to the welfare of Canada, has just been received from Dr. Rolph.

We learn from our exchange papers and other sources that, since the date of our last publication, the following members have been returned in this Upper division of the Province:—

COUNTY OF GLENGARRRY.—Friday, March 19. At the close of the poll:—	
J. S. McDonald,.....	443
D. McDonald,.....	48
James Grant,.....	125
J. S. McDonald returned.—Majority.....	318
COUNTY OF STORMONT.—Saturday, March 20. At the close of the poll:—	
M'Lean,.....	364
M'Donnell,.....	312
M'Lean returned.—Majority.....	52
COUNTY OF PRESCOTT.—At the close of the poll:—	
D. McDonald,.....	224
J. M'Intosh,.....	206
D. McDonald returned.—Majority.....	18
TOWN OF CORNWALL.—Tuesday, March 23. At the close of the poll:—	
Cheesley,.....	46
M'Donnell,.....	23
Cheesley returned.—Majority.....	23
LEEDS.—We learn that James Morris, Esq., has defeated Mr. Gowen in this county, by a majority of 292.	
COUNTY OF CARLETON.—This election terminated in favour of Mr. James Johnston.	
TOWN OF KINGSTON.—Thursday, March 25. At the close of the poll:—	
Manahan,.....	180
Forsyth,.....	160
Manahan returned.—Majority.....	20
COUNTY OF HASTINGS.—The Hon. Robert Baldwin has been returned in opposition to Mr. Murray. We have not seen the final state of the poll.	
NORTHUMBERLAND—SOUTH RIDING.—G. M. Boswell, Esq., has been elected.	
NORTHUMBERLAND—NORTH RIDING.—Friday, March 19. At the close of the poll:—	
Gilchrist,.....	286
M'Donnell,.....	152
Ferguson,.....	146
Gilchrist returned.—Majority.....	134
DURHAM.—We hear, much to our surprise and regret, that Mr. G. Boulton has been defeated by Mr. J. T. Williams.	
COUNTY OF HALIFAX.—Mr. D. Thompson has been victorious over Mr. Fitch.	
HEURON.—At the close of the poll:—	
Captain Strachan,.....	159
Dr. Dunlop,.....	149
Captain Strachan returned.—Majority, 10	
COUNTY OF OXFORD.—Mr. Hincks.	
TOWN OF LONDON.—Mr. Killaly.	
COUNTY OF ESSEX.—Col. Prince.	
COUNTY OF KENT.—Mr. Harrison.	

Owing to the destruction of several bridges by the late floods the mails, both East and West of this city, have reached us very irregularly, and precluded us from furnishing the particulars we had expected of many of the Elections.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday the 25th of April. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis attested in the ordinary manner. The Examination will commence on Wednesday the 21st April, at 9 o'clock A. M.

Civil Intelligence.

From the *New York Sun*.
ARRIVAL OF THE STEAM SHIP CALEDONIA AT BOSTON.

Twenty-two days later from Europe.
The Caledonia steam ship arrived at her moorings in Boston harbour on Saturday, at half past eleven o'clock, A. M. She sailed from Liverpool on the 4th inst., and consequently she has had a passage of 15 days.

The Caledonia left Halifax half past 11 P. M. Thursday, and ran to Boston, 396 miles, in 35 hours, making the passage from Liverpool to Boston in 15 days.
By the arrival of the Caledonia, we are in possession of all our usual files of London, Liverpool, and Provincial papers, together with the *Magazines* and *Periodicals* Works for March, and letters from our correspondents at London and Paris.
The most startling and awful intelligence which the steamer has brought us, is that of the total loss of the American packet ship Governor Fenner, bound for New York, with 124 souls on board, all of whom perished, with the exception of the captain and mate.

By means of a special Express from London to Liverpool, our attentive agent at the former place forwarded to us the *London Times* of the 4th inst., the day the Caledonia sailed. It announced the arrival of the George Washington, packet ship, from New York, with the news of the third suspension of the United States Bank, and also the proceedings of the populace at Lockport, in reference to the attempt to bail McLeod. All the news in reference to these matters was published at much length, and caused considerable sensation, but sufficient time had not elapsed to learn their full effect upon the market or in the political circles. The British Queen will therefore be looked for with anxiety.
The McLeod affair and the Boundary Question had caused much talk in England, the former, at one time, being the all-engrossing topic.

Parliament has been occupied principally with subjects of little interest to the American reader. The trial of the Earl of Cardigan in the House of Lords is the principal topic of conversation. The trial occupied the whole of Tuesday, the 16th ult. The Court returned an unanimous verdict of "not guilty," the Duke of Cleveland answering "not guilty, legally, upon my honour." The evidence failed to prove the identity of Captain Tucket, as described in the indictment.

A good deal of discussion took place in the House of Commons on the 1st instant, the most important point of which was a declaration by Lord Palmerston, that he saw nothing likely to lead to an interruption of friendly and pacific relations between France and England.

The European intelligence that the Caledonia carries out you will find of little importance; in fact, there has been no political news of consequence during the last two or three weeks.
The excitement here was intense when the news respecting the arrest and imprisonment of McLeod was promulgated, and the funds slightly declined in consequence.

That excitement is now over, and the funds have recovered—the public being under the impression that the next advances from the United States, both as regards the case of McLeod and the boundary question, will place these difficulties between the two governments in a more favourable position.

The Levant mail arrived this morning, bringing advices from Turkey, Egypt, and Syria, but the news is not important. The overland mail from India is anxiously looked for, but it is supposed that it will not arrive in town till the 9th or 10th instant.

The Thames Tunnel is now 1138 feet 8 inches in length, and the excavation of the shaft has been made to the depth of 28 feet, leaving only about 30 feet more to be completed.

It was rumoured in Paris on Thursday afternoon, that the French Cabinet was disposed to offer its mediation to arrange the McLeod dispute with the United States.

The continental news is not of any moment.
Sir James Graham, in the House of Commons, enquired, by what authority and for what services Captain McCormack, of Niagara, received a pension? To which Lord John Russell replied, that he was for services rendered by him to the colonial government, as superior in command in the attack and capture of the steamer *Caroline*.

The christening of the Princess Royal took place on the evening of the 10th ult., with every state and solemnity befitting the occasion.

The report that Charles Keen and Ellen Tree had been privately married, is contradicted in the *Court Journal*.

An extensive failure was announced on Monday, at Liverpool. The liabilities of the house, which was engaged in the dry salting and turpentine distilling business, are variously stated at £70,000 and 80,000. Upwards of £40,000 are owing to different houses in Liverpool.

COLLISION AT SEA—DEADLY LOSS OF LIFE.

From the *Liverpool Albion*.
It is our painful task to have to record one of the most melancholy disasters which, of late years, have taken place in the Channel, and which has been accompanied by the loss of not less than 122 men, women, and children.

The American ship Governor Fenner, Captain Andrews, which sailed hence on Friday, at noon, for New York, came in contact on the following morning at two o'clock, off Holyhead, with the Nottingham steamer, from Dublin, for this port. The ship struck the steamer amidships. So great was the force of the collision that the ship's bows were stove in, and in a few minutes from the time of the vessels coming in contact she sank, the captain and mate being the only persons out of one hundred and twenty-four souls on board who saved their lives. The Nottingham was dreadfully shattered, but having been struck in her strongest part, the collision was not fatal to her.

From Captain Andrews, whom we saw on his landing from the Nottingham yesterday afternoon, we received a verbal account of the disaster; it was, in substance, as follows:—

"We sailed from Liverpool on Friday last at noon with the wind at S. S. W. The crew consisted of 17, and the passengers in the steerage amounted to 106. We had a full cargo of manufactured goods. On Saturday morning at two o'clock, the wind blowing fresh from the S. S. W., and when the ship was under double-reefed topsails, the jib, spanker, and mainsail in, we saw a steamer to windward on the larboard bow. The ship's helm was instantly put hard a-port. The steamer crossed our bow, and we struck her right amidships. From the force of the collision it was evident that either the ship or the steamer would sink, or perhaps both. Instantly I felt that the ship, the bows of which were stove in, was sinking. I cried out to the crew (all the passengers being below) to endeavour to save their lives. They, instead of running forward, through fear, ran aft. My first object was to endeavour to save the crew and passengers; but, so rapid was the sinking of the ship, I found it impossible to do anything to accomplish that object. I and the mate then ran forward, and, finding the ship fast sinking, I tried to jump on to the steamer. Falling in my first attempt, through a momentary faintness, I made a second, and just as the ship was at the water's edge, succeeded in grasping a rope which was hanging over the steamer's side. The mate saved his life by jumping from the fore-yard arm on to the steamer's deck. In one minute the ship sank, with sixteen of her crew and all the passengers, amounting together to one hundred and twenty-two souls. The steamer's boat was instantly lowered for the purpose of making an attempt to save such of the crew and passengers as might be floating, but it unfortunately swamped alongside."

We afterwards heard the account of the catastrophe given by the persons who were on the deck of the Nottingham when the collision occurred. In substance it was as follows:—

"About a quarter past two o'clock on Saturday morning, when about fifteen miles to the westward of Holyhead, the weather calm, but rather thick, one of the men on the watch saw a ship bearing down upon the Nottingham. She had no light at her mast, while the steamer had three. He reported the fact to the second mate, who was then at the wheel. The second mate hailed the ship, and was answered,—He desired her to starboard the helm. This, they thought, was not done. A voice from the ship, which was supposed to have been that of the captain, requested the steamer to starboard her helm, as he could not bring the ship over, she not answering her helm. At this instant the Governor Fenner struck the Nottingham amidships. In less than five minutes she was filled with water and disappeared, becoming quite motionless after the shock, and the people on board of her could not make the least attempt to succour those on board the ship, which sank bow foremost. The cries of the people on the wreck were heart-rending, but they soon ceased, and all was still. The steamer's starboard side was completely stove in; the paddle shaft and wheel were shivered in pieces; the starboard engine was broken, and the funnel carried away. Seventeen cows were killed, seven beasts and seventy-eight sheep were thrown overboard, and eleven died before the vessel reached port. On Saturday evening the wreck of the Nottingham was fallen in with by another steamer, and towed into the Mersey."

The passengers were all below in their berths when the collision between the ship and steamer took place. The shock caused by it would, of course, rouse even those who might then have been asleep. No doubt they would make a rush towards the deck; the interval which elapsed, however, between the shock and the sinking, was so short, scarcely five minutes, that very few, if any, could have succeeded in reaching it. So that, in all probability, they perished in the steerage. The mate had been married only a few days before the ship's sailing, the captain had given his wife a berth with her husband in the cabin. When the fate of the ship became inevitable, he attempted to run aft to rescue her. Time failed him, the instinct of self preservation became strong, he sprang up the shrouds, and reached the steamer, as we have already stated, by jumping from the yard-arm."

The Nottingham, from the damage she received in the collision, was unable to make head, and from the time of the calamity until 4 o'clock in the afternoon, was constantly plying the pumps, she was kept from sinking, when a steamer from Drogheda, here in sight, took her in tow, and she arrived here 24th February. She had on board a large quantity of cattle, and in order to keep her afloat, 200 head were obliged to be thrown into the sea. Had the weather been at all boisterous, the steamer would unquestionably have shared the fate of the Governor Fenner.

Yesterday, at three o'clock, a diplomatic conference took place in reference to the negotiations now in progress with a view to effect an amicable arrangement of the differences that have lately subsisted between the French Government and the other great European powers.—*Morning Post, March 3.*

FRANCE.

Correspondence of the *New York Commercial Advertiser*.
Paris, March 1, 1841.

Our peace ministry has now been installed four months without any abatement of the confidence of the Chambers, as to the question at least of peace and war. Its majorities have remained unimpaired on every occasion. On Friday last, the money bill, granting a million for secret service, was passed by a majority of 90, and the debates on that question clearly evinced a continued determination on the part of the deputies to place the government in a situation to ferret out the dark designs of the anarchists and regicides, and to bring conspirators from their lurking holes.—Constituted as is the present Chamber, the hopes of the revolutionists are at an end.
Count Molé, it is expected, will be at the head of the ministry in case of any change; but whatever be the result, the future cabinet would be conservative, and would carefully avoid all occasion of war if possible.

The Paris fortification bill has not yet passed the Chamber of Peers, and much speculation is afloat as to the possibility of amendment by the suppression of the continuous wall or rampart, which adds prodigiously to the expense.

I remember the time, in 1833, when the people were so furious at the proposal to fortify Paris that the Chambers thought it prudent to comply with the public feeling. Yet the very same people now support the measure. The great outcry on the former occasion was, that the fortresses would have the power of bombarding Paris. Louis Philippe, to get rid of that difficulty, placed them at a distance of four thousand metres. He cannot, therefore, bombard Paris until the practice of gunnery be improved, which, however, there is every reason to believe will be the case; but he can starve the insurgents, for not an ounce of food can find its way into Paris in presence of the forts without his good pleasure—nor will the revolutionists be able to supply themselves with gunpowder or artillery. The revolutionary battle must therefore be fought beyond the reach of these fortresses, or not at all.

The bastilles or detached forts are in active progress. Five hundred labourers have already traced the fortifications at Afort, so as to show that the citadel there to be erected will be on a considerable scale. The ramparts will form a pentagon occupying an area of 1000 square metres, to get rid of that difficulty, place them at a distance of four thousand metres. He cannot, therefore, bombard Paris until the practice of gunnery be improved, which, however, there is every reason to believe will be the case; but he can starve the insurgents, for not an ounce of food can find its way into Paris in presence of the forts without his good pleasure—nor will the revolutionists be able to supply themselves with gunpowder or artillery. The revolutionary battle must therefore be fought beyond the reach of these fortresses, or not at all.

An attempt has been made to renew the annual motion for depriving public functionaries of a seat in the Chamber, but it was immediately scouted.

There is something in the shape of disarming going on *sub rosa*. Marshal Soult proposes to diminish the number of men intended to form the standing army, by sending into the reserve, or in other words, granting unlimited furloughs to 60,000, who have already served five years. The war minister, therefore, curtails 23 millions from his budget. The standing army of 1842 will be only 433,741, and it is expected will be further reduced in the following year to 370,000 actually under arms, with from 120 to 130,000 on furlough or reserve, who will be reemployed in case of need.

One fact is quite incontestible, that the finances of France are at so low an ebb that the minister of that department is at his wit's end to obtain money, and retrenchment is absolutely necessary to enable the government to meet the expenses of the fortifications.

The real secret of this measure is, that Count d'Appony, the Austrian ambassador, had an interview with M. Guizot, and urged that the execution of his repeated promises to disarm. He urged that as the French government was no longer in fear of domestic embarrassment, he was instructed by his sovereign to demand a positive act of disarming, and to represent that if M. Guizot did not comply, Austria would be obliged, together with the Germanic Confederation and Prussia, to form a camp of observation on the Rhine.

In consequence of this colloquy Marshal Soult determined on the reduction of 60,000 men, and promised that as soon as the

Chambers were broken up the effective army of France should not exceed 350,000.

The government has found it impossible to sustain the accusation against the responsible director and editor of La France, for having published the fictitious letters with the King's signature.

The action of the Gazette against the ministerial paper the Messenger, for calumny in asserting that the Gazette published the letters knowing them to be false, will be tried in about a fortnight.

The south of France has been again visited with disastrous inundations from the Rhone. That river has broken down the temporary embankments constructed for the purpose of preventing its overflow, and last week it formed an immense cascade, which took its course over the Alpine basin toward the sea.

The city of Paris has at length succeeded in procuring water from an Artesian well, which has for several years been in progress at Grenelle, at an expense of one hundred and sixty thousand francs.

Yesterday the boring instrument, after having reached the enormous depth of 560 metres, (1837 English feet) reached the water, which immediately sprang up in abundance to the top of the bore.

This operation has resolved a highly interesting geological problem, and proves that a body of water exists under the green chalk strata which form the bed of the environs of Paris.

Mehemet Ali has ere this received the hereditary investiture of the government of Egypt. The Divan, after obtaining the assent of the Turkish fleet to the Admiral Walker, began to demur as to the performance of its part of the contract.

The Emperor of Russia intended to resume his expedition against the Khan of Khiva, which the English envoy did not deny to be the privilege of His Imperial Majesty, but added that England would immediately send a British force to the borders of the Euxine.

The news from Spain is without interest, because of doubtful authority; such as it is, will be found in the London papers, which supply the whole, be it true or not.

The failure of Messrs. Montefiore, Brothers and Co. of London, was announced on the 24th of February. They were largely engaged in the New South Wales trade. It was expected an arrangement would be made by which they would proceed in business.

Sir Astley Cooper died on the 15th of February.

CANADA.

GENERAL ELECTIONS.

CITY OF QUEBEC ELECTED.

From the Quebec Mercury.

FIRST DAY.—Monday, March 22, at nine o'clock, Messrs. Gibb and Black began to assemble the electors at the residence of Mr. Moffatt.

At 10 o'clock the whole body moved off towards the residence of Thomas Gibb, Esquire, in Saint Lewis Street, where James Gibb, Esquire, joined the procession, which then proceeded to the residence of the other candidate, the Hon. Henry Black, near the Place d'Armes.

The procession then proceeded to the hustings in front of the House of Assembly, at which the friends and supporters of Mr. Burnet had already arrived; Mr. Masse's party arrived shortly afterwards, and the hour of ten having arrived, the election commenced.

The following was the state of the Poll at the close:— Black, 92; Gibb, 84; Burnet, 159; Masse, 154.

SECOND DAY.—Messrs. Gibb's supporters were first on the ground this morning, but were soon followed by the opposite party.—The candidates did not address the electors, and the polling commenced at ten o'clock precisely, with a spirit that, every moment, reduced the minority in which the constitutional candidates were placed yesterday.

As the day advanced the majority of Messrs. Burnet and Masse became "fine by degrees and beautifully less," and at 4, P. M. the Poll stood thus:— Black, 275; Gibb, 253; Burnet, 311; Masse, 283.

ELECTION FOR THE CITY OF MONTREAL. From the Montreal Gazette. We have inexpressible satisfaction in being enabled sincerely and cordially to congratulate our fellow citizens of Montreal upon the termination of the election of yesterday, by which the Hon. Mr. Moffatt, and Benjamin Holmes, Esquire, were unanimously elected in the Legislative Assembly of the Province.

take the Union, provided they could have it, as they fancied in the summer of 1839 they were to have it, on terms that would admit of the re-organization of their preponderance in the popular branch of the Legislature—but an equality of representation from the two sections of the Province annihilates this expectation; and, gentlemen, will you by your votes to-day sanction the attempt to unsettle this apportionment of the representation, (No. 40) if you do, what guarantee have you, that it would not be followed by the blighting effects—the melancholy events which mark the late years of our Provincial history? I ask what guarantee you have that such would not be the consequence, when you are frankly told by a prominent member of the majority in the late Assembly, that his political principles are unchanged? Gentlemen, I will not further advert to the period to which I have alluded—desiring as I sincerely am of forgetting the past—of remembering it only as a beacon to warn us of the dangers and difficulties from which we have escaped—I will not dwell upon a picture so full of harrowing and irritating incidents, but turn to contemplate with satisfaction the advantages which may be expected to result from the change which has taken place. I trust that amongst the Members returned to the Assembly under the Act of Union, a staunch body of men will be found, unconnected by office with the Administration, but actuated by a desire to promote the well being of the country, who will, on the one hand, hold in check any factious opposition to the Government, and on the other, stand forward when occasion requires, in defence of the constitution and the liberties of the people.

Secondly, a fair and equitable commutation of seigniorial rights and burdens, and the extinction of the feudal tenure; there may be difficulty in the speedy accomplishment of this desirable object—the rights of property must be respected, and it is not apparent to me, where the means are to be found to remunerate the seigniors in the event of their rights being subjected to the rules of a compulsory settlement; my own view is decidedly in favour of an optional arrangement between the seignior and the censitaire, and which, with the aid of an efficient system of registration, would, in my opinion, greatly remove this incubus on agricultural and commercial enterprise of the country.

Thirdly, a well considered system of emigration, and last, though not least, a more general diffusion of education amongst all sects and classes of the people. To these measures, gentlemen, you cannot doubt that I will give my strenuous support; and if the Legislature will mature and enact these measures, and further the improvements of our internal communications, co-operating with the Government, as I am persuaded the Government will readily co-operate with them—and, above all, if the people will lay aside past feuds, and unite for the advancement of the general welfare, we shall soon witness a happy change in the aspect of the country and the condition of its inhabitants. I trust it is unnecessary for me to repeat the assurance I have already given, of the readiness with which my attention will be afforded to all measures calculated to promote the commercial interests of this Province, and those of this city in particular. In conclusion, as we know not yet how this election may terminate, if there should be a contest, let me entreat, that on our part, it may be conducted in a quiet and peaceable manner.

My hopes that the day would follow, cheered at intervals with marks of the highest approbation.— Gentlemen,—So unerringly a mark of distinction, as that conferred upon me by my fellow-citizens, in connecting my name with that of the honourable gentleman by my side, as one of your proposed Representatives, has induced me to look with more confidence to your support this day, than under any other circumstances I should have had the boldness to aspire to, as I feel sensibly, gentlemen, my inability and my deficiencies, as a Representative of this commercial city. My very luminous speech just delivered by the Hon. Mr. Moffatt—the sound constitutional principles he has so ably and so clearly set before you, and the necessity which exists at this momentous crisis to adopt such a course, as will ensure the victory in the United Legislature, to the friends of order and good government, necessary, concurring, as I do, with that gentleman, on all the grand points, however I may differ with him in some respects, that I should attempt what he has so ably done. Of my political opinions, therefore, it is not necessary that I should say much. That they are of the liberal school, is known, I believe to all I have now the honour of addressing myself, and I feel no small degree of pride in avowing those sentiments, when I look to the relative position in which the British Empire now stands amid nations—governed as it is by a Liberal Ministry, whose measures are directed with unerring energy to advance the interests of the people at home, and to render the name of Great Britain still more respected and more dreaded by her enemies abroad. With the local distinctions of Whig, Tory, or Radical, however, we, in this section of the Empire, have, or should have, nothing to do—here we have but one interest, and should have but one object, the prosperity of the Province. What is desirable, what is beneficial to those of British blood, can not be disadvantageous to those of French extraction—no partial legislation can take place. The Union—the long wished for Union—the Provinces, has, at length, been effected. Let us hope, that with the Union, all differences, all distinctions, may cease—that in despite of opposition, such laws will be enacted as will induce our French Canadian opponents to admit, as many now do, with respect to the Sleigh Ordinance, that good has been forced upon them, in despite of themselves. But, gentlemen, I desire to rear its head again, and to set upon the Union Bill the coverly way by which the French adherents to the old House of Assembly, opposed, as they are to British interests, to British supremacy, hope to attain their favourite object, the establishment of a French Republic on the banks of the St. Lawrence. To defeat that object, our endeavours should be to sustain the Union Act unshaken, untouched, that its provisions be fully tested, and fairly carried out, and to sustain the Union as it is, I hesitate not to pledge my humble abilities, as far as those abilities will serve. To the advancement of measures calculated to spread education among the people, I shall at all times, be prepared to give my strenuous support. If, gentlemen, you confer upon me the honour of this day, I shall, I trust, no longer be such as to reflect credit upon themselves and their constituency, but will prove eminently beneficial to the country at large. Let, then, the loyal and united citizens of Montreal rally to their choice; and congratulate themselves, that if they know their rights and interest—which they think they do—they now know where to find those who will, at all times, be ready to protect and maintain them, undismayed by popular clamour, on the one hand, or undue Government influence on the other.

Shortly before eleven o'clock yesterday forenoon, the numerous and highly respectable Committee appointed to carry into effect the resolutions passed at the general meeting held at Raso's Hotel, on the 10th instant, escorted Messrs. Moffatt and Holmes, from their residence to Tattersall's Yard, in Great St. James' Street, which was soon crowded with an immense number of the loyal electors, ready to exercise the most important right of British subjects, that of electing their Representatives.

At eleven o'clock, John Dyde, Esquire, the Returning Officer, appeared on the hustings, and after the usual Proclamation, read his Commission, and the Queen's writ for the election of two Members to serve in the Legislative Assembly for the city of Montreal. These preliminary forms having been gone through, John Molson, Esquire, came forward, and proposed Messrs. Moffatt and Holmes as fit and proper persons to represent the city in parliament. The motion was seconded by Mr. Tobin; and was received with acclamation by the electors.

Mr. Moffatt then presented himself to the electors, and delivered himself nearly as follows, in a speech which was applauded throughout, and with regard to the merits of which there can be no question whatever.— Gentlemen,—Hearing in the short address which I issued the week before last, explained to you the circumstances under which I came forward to day to solicit the honour of representing you in the Provincial Parliament, I will not now trespass on your time by any further reference to those circumstances. But it may be proper that I should explain to you more at large the reasons which will induce me, if elected, to resist any premature alteration of the Act under which the Legislature will assemble. I uphold the Union, because no other measure has been suggested, no other means in the wisdom of Parliament could be devised, to remedy in these Provinces the evils of the past—to provide in the one a return to Constitutional Government—in the other the means of regulating the extent of its own revenue—and to consolidate the happiness and prosperity of both, on the basis of common interests and mutual advantages. It cannot be said, that the Government or the Parliament has acted with haste or precipitation in this important matter. If, on the one hand, circumstances did not in this Province permit the course which was taken in Upper Canada to obtain the opinion of the people, on this subject—on the other, it must be allowed that the measure underwent frequent and full discussion within the Colony, and that the reasons, for and against it, were embodied in petition which were laid before the authorities from which the Act of Union subsequently emanated. Under these circumstances, would it be wise or expedient in the Legislature, at the instance of the antagonist party, to set about tinkering the Constitution, before—certaining whether or not, it is capable of promoting that improvement in our social and political condition which it is intended to effect. To my mind, the reasons are so cogent, and so in favour of giving the measure as it stands a fair trial, and I therefore again repeat that if I have the honour to be returned to Parliament, I will oppose any attempt rashly to interfere with the Act. Few of the opponents of the measure demand its repeal—the larger number more insidiously assail its provisions—they would be content to

Leslie and Mr. Delisle. After the meeting had been addressed by Mr. Delisle, and by Mr. Currier on behalf of Mr. Leslie, and after a few votes had been polled, an armed body of the Canadians, friends and supporters of Mr. Leslie, took violent possession of the house where the election was held, and prevented the friends of Mr. Delisle from approaching the poll, and otherwise conducted themselves so illegally and riotously, as to compel the Returning Officer to close the poll, and adjourn the proceedings till this morning. The votes for the candidates stood as follows:— Mr. Leslie, 20; Mr. Delisle, 15.

This morning the poll was opened, when it was found that the friends of Mr. Delisle had mustered somewhat more strongly than they had done yesterday. Neither Mr. Leslie nor any of his friends made their appearance. The polling was then commenced on the part of Mr. Delisle, who being put in the majority of votes, and an hour having been permitted to elapse, Mr. Delisle was declared to be duly elected Member for the County of Montreal in the Legislative Assembly of the Province.

That as the election had been closed, Dr. McCulloch and his friends appeared, on their way to town, from the County of Terrebonne; and both successful parties, uniting, entered the city in procession, and paraded the principal streets with their flags and banners, and the usual demonstration of joy on such occasions. We do not remember to have witnessed so dense a cavalcade; and it was evident from its whole character and appearance, that if the permanency and utility of the Union depended upon the spirit which seemed to prevail amongst them, no one need entertain any doubts upon the subject.—Montreal Gazette.

TERREBONNE.—At eleven o'clock Mr. John McKenzie, the Returning Officer, accompanied by Dr. McCulloch and Mr. Hart, his legal adviser, Jno. McAllister, Esq., James Scott, Esq., Drummond Buchanan, Esq., Major Barron, and Mr. Lafontaine, with his friends Messrs. J. G. A. Turgeon and Orville Turgeon, his partner Berthelot, George E. Cartier, Esq., and others of less note, went upon the hustings.

The usual preliminaries having been gone through, James Scott, Esq., proposed by Mr. McCulloch, seconded by John McAllister, Esq., we did not ascertain the names of the proposer and seconder of Mr. Lafontaine.

A moment previous to the nomination of Dr. McCulloch, notwithstanding the fact that only about forty of our party were allowed to be near the hustings, the remainder (about five hundred) being kept at some distance, we discovered that our opponents had concealed weapons, which we at once, and without apprehension of danger, though surrounded by them, took possession of and exhibited to the Returning Officer, to the astonishment of the British people, who though small in numbers, at once exhibited a fearless feeling of indignation. A row was prevented by Dr. McCulloch, who seemed a favorite with the Canadians, though politically opposed to him.

The Returning Officer having required to know which candidate proposed should first address the electors, Mr. Lafontaine, though frequently called upon by Mr. Scott and Mr. Hart, refused. Mr. Lafontaine then proposed, if Dr. McCulloch would allow his party to retire from the settlement in safety and unmolested, that he would at once resign in favour of Dr. McCulloch. The Doctor instantly acceded to a proposition so perfectly in union with his feelings, and arrangements being made, his friends retired at once, and permitted the Canadians to return to their homes in safety, which it is the wish of every English subject in Canada that they may always enjoy.

After some time, the Canadians having been addressed by Mr. Lafontaine, removed away, and Dr. McCulloch, having polled three votes, was proclaimed duly elected as the Representative of the County of Terrebonne; and we are satisfied that the Canadians will always find in him a friend to advocate their real interests in public affairs, as he has always hitherto attended to their wants and comforts in his capacity as a physician, a neighbour, and a friend.

Thus terminated the election for the County of Terrebonne, under the Union Bill, affording another proof that the genuine feeling of the County is in favour of the connection between Canada and Great Britain, and a strong determination that the interests, prosperity, and welfare of this Province, shall never be impeded by faction, nor the impure and selfish motives of well-known agitators and demagogues.—Montreal Herald, Tuesday, March 23.

ST. MAURICE.—In common with our contemporary of the Herald, we have been requested to publish the following particulars of the progress and termination, if so it may be called, of the election for the County of St. Maurice. The speech represented to be made by Mr. Turcotte is worthy of a Candidate, who, on former occasions, flourished at Quebec as a Galloway Hill orator, and one who has never ceased to speak treason, however reluctant he may be to take arms in vindication of his principles. It was by similar speeches, that Mr. Turcotte endeavoured to cajole the electors of Three Rivers into a belief, that the Hon. Member for that town was the cause of the late rebellions, of all the disturbances that have ever taken place in the country, and of the executions consequent on the late rebellion. But the great majority of the electors of Three Rivers were not so easily duped as those of the County of St. Maurice, who have shown, by the choice of such a pitiful and penniless politician as Mr. Turcotte, that they are still deeply stained with the sentiments and principles which involved the Province in its recent difficulties. But, though nominally returned as Member for the County of St. Maurice, Mr. Turcotte will never be permitted to retain his seat in the United Legislature as such. He could not have been elected, or returned, without swearing to his qualification under the provisions of the Union Act; and, whatever reasons may be assigned by the Returning Officer, for returning Mr. Turcotte in the face of that Act, it is clear that his conduct was most unjustifiable and illegal; and that he will eventually be tried for making a false and fraudulent return. No intimation, however, in this case, can ever be admitted as an excuse, on the part of a public officer, for not doing his duty as prescribed by law.—Montreal Gazette.

One of the Candidates, Mr. J. E. Turcotte, drew the following picture of himself in an electrifying speech at the church door:— 1. I belong to the movement party, and I glory in it. 2. I adhere to all the doctrines of the majority of the late House of Assembly. 3. I am for the 92 Resolutions. 4. Rebellion is not only a right, but is sometimes a duty; when successful, it is called Revolution—a glorious event. 5. We have tried twice, and failed, because we did not take proper means; I hope a third attempt will prove more successful. 6. I will make a small war, in English blood. 7. Mr. Galloway's blood is yet upon our brethren in the late rebellions, and their blood is yet upon his hands. 8. We have friends in exile, and others of them were hanged; but they were not guilty of any crime; it was only a crime in the eyes of the law.

At the hustings, on Monday last, he again enlarged upon the criminality of his opponents in adhering to the Crown, at that crisis; he was also recommended by his friend Dr. Malhot, (son to the ex-Legislative Councillor of that name), because, among other things, he, Mr. Turcotte, was determined to preserve the nationalité of the French Canadians; because the English were desirous of destroying their religion, and also of extracting from their veins the last drop of French blood, which they had cherished so much, and because their only hope depended on their retaining it in the English.

Such is the man, such the principles that Colonel Guy proposed. It follows that the class as well as the habits of the respective supporters of the Candidates were essentially different. This fact became apparent on the first day, for the followers of Mr. Turcotte, exasperated by artful and grossly exaggerated tales of English violence at the elections of Three Rivers, Vaudreuil and Rouville, loudly proclaimed their determination to be revenged on the supporters of Colonel Guy, and they began by keeping the poll and by preventing any of their adversaries from approaching.

In the meantime Mr. Turcotte called on Colonel Guy to qualify, when the latter made and delivered to the Returning Officer, a declaration in the terms of the Statute written and signed by him. On his part, Mr. Turcotte resolutely refused to make, write or subscribe any declaration whatever; but he caused the Returning Officer to enter upon his book, that he, "Mr. Turcotte had read upon the poll the declaration prescribed by the 28th clause of the Union Act."

So stands the record, and the question is whether Mr. Turcotte, who notoriously does not possess the requisite property, has complied with the Statute. Its solution may be formally effected as follows:— Reading the form of affirmation is not making an affirmation; reading an oath is not making an oath. Viewing this latter shift in its proper light, Colonel Guy, declining to be intimidated by his principal supporters that they need neither entertain any doubt of the result, nor give themselves any trouble to bring up their voters.

But the supporters of Mr. Turcotte being in a state of great excitement, and threatening to destroy every body and every thing opposed to them, and it being necessary to send to Three Rivers and to Montreal for legal opinions for the guidance of the Returning Officer, it was thought right to allow the polling to proceed. Shortly, however, after it had commenced, the supporters of Mr. Turcotte jumped over and upon the hustings with horrible yells and imprecations, and terrified the more sedate and respectable fathers of families who came to vote on the side of law and order. Mr. Turcotte himself appealed several times to force; he boasted that his men had been prepared and were ready to resort to violence. He gave orders to the Returning Officer as to the course to be pursued, and he frequently used the following significant expressions:—"Do so, or blood will be shed; stand ready, my men." He also repeatedly and in terms seriously threatened the life of the Returning Officer.

Eventually, with great difficulty and only by resorting to a ruse, the poll book was carried off, and the polling ceased, when only eight votes had been taken.

To prevent the effusion of blood, a despatch was then sent to Sorel, with a requisition to the Officer commanding, for detachment of troops, on whose arrival on the ensuing day peace was restored. It was unnecessary for Colonel Guy to produce a single voter, but though many were alarmed and unwilling to repair to the poll, such numbers came that evening, that the latter was within forty-three of his competitor.

The return of his messengers with the legal opinions having been delayed, Colonel Guy appeared again pro forma at the poll on the following morning. But having in the course of that day received the opinion of eminent professional men, confirming his own, that Mr. Turcotte was incapable of being elected, and that he, Colonel Guy himself, was duly elected, he called on the Returning Officer to return him accordingly.

Apprehensive of danger, that officer expressed his intention to return Mr. Turcotte, as having the majority of votes, without reference to his want of the qualification required by law. On being made acquainted with this determination, Colonel Guy withdrew, after he had delivered the following letter to the Returning Officer.— "The tissue of artifices, falsehood, perjury, and violence, observable throughout the whole progress of the election for the County of St. Maurice forbids my acquiescing in your proposed return of J. E. Turcotte, Esq."

I protest, accordingly, against such a return, as being manifestly illegal, as also against your arbitrary and unjustifiable expulsion of all my friends from the poll, and I reserve the right of establishing that I myself have been, and am duly elected and entitled to sit in the Legislative Assembly as Member for the said County. I shall consequently no longer countenance such proceedings by my presence. I have the honour to be, Sir, your most obedient servant, A. GUGY. To Eustache Sicard de Carful, Esq., Returning Officer, Riviere-du-Loup, March 18, 1841.

The House, however composed, may be safely entrusted with the decision of so simple a question, and it is not to be supposed that it will sanction so palpable, so deliberate and daring an evasion of the clear and precise meaning of the Statute. It was the intention of Parliament to exclude mendacious patriots. To this class, and to no prominent in political discussions the evils of the Province are mainly ascribable; and the majority of the House will unquestionably have a common interest, in expelling an intruder unworthy to stake in the country.

In that case Colonel Guy will sit as the Member for the County of St. Maurice. Since our last number was issued the following members have been returned in the Lower division of the Province:— Lotbinière, Noél, Anti-Unionist. Dorchester, C. Taschereau, do. Saguenay, E. Parent, do. St. Maurice, J. E. Turcotte, do. Rimouski, M. Borne, do. Kamouraska, A. Berthelot, do. Missisquoi, Hon. Mr. Jones, Unionist. Yamaska, Barthé, do. Berthier, D. M. Armstrong, Unionist. Quebec (County), J. Neilson, Anti-Unionist. Montreal (County), M. Delisle, Unionist. Montreal (City), Hon. Geo. Moffatt, do. B. Holmes, do. Montmorency, F. A. Quesnel, Anti-Unionist. Leinster, J. M. Raymond, do. Terrebonne, Dr. McCulloch, Unionist. Huntingdon, A. Cuvillier, do. Chambly, J. Yule, do. Sherbrooke (Town), Hon. E. Hale, do.

From the Kingston Chronicle. His Excellency Sir George Arthur, accompanied by Lieutenant Colville, assistant military secretary, arrived in town on Saturday, and took up his quarters at the British American Hotel. His Excellency was received by a guard of honour of the 24th Regiment. In the evening a deputation of the inhabitants waited upon Sir George with an address, which was read by His Worship the Mayor. The address with the answer will be found below.

His Excellency appeared much gratified with his reception in Kingston, and paid some handsome compliments to the inhabitants. He left town for Montreal on Sunday evening. Sir George, we understand, will proceed to Halifax, by the Kennebec Road, en route for England. To His Excellency Sir George Arthur, K. C. H., Lieut. Governor of the Province of Upper Canada, Major General Commanding Her Majesty's Forces therein, &c. &c. &c. We, the inhabitants of the town of Kingston, avail ourselves of this opportunity to offer to your Excellency the expression of our respect for your Excellency's public conduct, and our sincere regard for your private worth.

We cannot permit your Excellency to leave this Province without bearing our cordial testimony to the firmness, wisdom, and impartiality with which your Excellency administered the government of Upper Canada during a period of unexampled difficulty and danger. Your Excellency had scarcely arrived among us when all your vigilance and energies were required to protect the people of the Province against the inroads of marauders, who, actuated by the basest passions, had invaded our borders from a professedly friendly country. This wicked attempt was suppressed by the vigour of your Excellency; and in vindicating the outraged laws of the land, your Excellency was not unmindful to temper justice with mercy; so that, while a few only of the most guilty, were visited with condign punishment, their deluded victims were spared.

We feel that we should be ungrateful, did we forbear publicly to thank your Excellency for the anxiety you have invariably manifested to place the financial condition of Upper Canada fairly and fully before Her Majesty's Government, and the warm interest exhibited by your Excellency for the general prosperity of the Province. That your Excellency would have long been remembered in Upper Canada, under any circumstances, we feel persuaded, but when we connect your administration with the great political change which has taken place by the Union, we cannot fail to remember you as our late Lieutenant Governor, and to recall the anxiety which your Excellency has displayed, to render that event (what we feel persuaded it will ultimately prove) productive of lasting prosperity and happiness. Whether your Excellency retires into private life, or is again called to serve our Most Gracious Sovereign in some other portion of her extensive dominions, we shall revert with satisfaction to the period of your sojourn among us.

Wishing your Excellency, Lady Arthur and family, a speedy and pleasant passage across the great deep, and praying that you may long (in God's good providence) be spared to your family, we bid your Excellency farewell. (Signed,) JAMES SAMPSON, Mayor.

REPLY. Mr. Mayor and Gentlemen,—I receive this mark of flattering attention and kindness on my last visit to your town with the greatest satisfaction, because I have always felt towards the inhabitants of Kingston a most lively interest, and personal strong attachment, assured that, amongst the inhabitants, I might confidently number some of the warmest supporters of my government. In wishing you a cordial farewell, I cannot but express my confident belief that, from the commanding situation and peculiar localities of Kingston, I am about to leave a spot destined to become, perhaps, the most important in British North America; and my earnest desire is, that with that large share of prosperity, which, under the fostering care of government, awaits your town, its inhabitants, full of loyalty and devotion towards Her Majesty, may be blessed with contentment and happiness.

The workmen of the Niagara Harbour and Dock Company, about 250 in number, are now busily engaged in preparing for business the various vessels now in course of being built or repaired in that extensive establishment. The new mail steamer, the City of Toronto, to be commanded by Captain Dick, is so nearly finished that no doubt exists of her being ready by the 10th of April, although the contract does not commence until the 20th of that month. All the vessels to be over a year old, are to be built by the Niagara Dock Company, and they are the Niagara, City of Toronto, and Princess Royal. The last mentioned will be on the stocks in a day or two. Her materials are all ready, but some delay has been experienced in consequence of her timbers having been subject to the Kyanising process, which is believed to possess highly preservative qualities. The Niagara was built here last year, and is a beautiful, speedy, and strong vessel. No expense or labour has been spared on the City of Toronto, and she will be as splendid a specimen of naval architecture as almost any country can exhibit. She is the exact model of the Acadia, one of the Halifax mail steamers, and is ship rigged; her length is 108 feet, beam 24 feet, depth of hold in the clear, 11 feet; she has two powerful engines, of over a hundred horse power; her stanks and masts are of wrought iron, and were imported from Glasgow, which in the manufacture of such articles is unrivalled. Her cabins will be fitted up with splendour, and will possess every possible convenience. Indeed, every thing which skill or cash could accomplish towards rendering the City of Toronto safe, speedy and elegant, has been done; and we heartily wish her enterprising owners the success they merit. We have omitted in the proper place to mention that her figure head is an Indian Chief, with a tomahawk in one hand and

a knife in the other, looking furious enough to frighten an army of "pale faces," and standing six feet three in his moccasins. It was carved in the river Clyde by an eminent artist. The vessels forming the mail line will extend their trips to Niagara. The steamers Cobourg and Gore have been undergoing repairs at the Dock, and are nearly ready for business. The Burlington is expected in a day or two for a like purpose; she has been sold to Messrs. Hooker and Henderson, and is going below. The Dock Company are building a fleet of twelve Barges for one of the new Forwarding Companies. There are now seven on the stocks; two are already launched; and the remainder will be proceeded with immediately. Each of these barges is about eighty feet long, and will contain a vast quantity of goods.—Niagara Chronicle.

From the Patriot. The jury, empanelled to ascertain the circumstances attending the death of the unhappy man who lost his life in the late riot, has at length brought its labours to a conclusion. Much contradictory evidence was offered, and several witnesses stated the main facts in a totally different and irreconcilable light. All idea of characterizing his death as "wild murder," of necessity passed away from the mind of every person, not hopelessly prejudiced by party or sectarian feeling, who heard the evidence adduced. It has been found impossible to connect the inmates of Allan's tavern with the party who first attacked the procession; and it has been proved, by the testimony of men of all parties, that, after the fight in the street, the friends of Messrs. Dunn and Buchanan proceeded to attack the house. We heard one apparently respectable witness swear, that he heard them shout out, after successfully encountering the rioters at the corner of Church street, "Now, let us go and smash Allan's tavern!" or words to that effect; which clearly prove the fact of an assault having been made on that house, and destroy forever the assertion of some prejudiced writers, that "shots were fired at the procession from the Coleraine Tavern."

Of one thing, we can assure our fellow citizens of all religions and parties, that they may rest satisfied that the most scrupulous and exemplary justice will be done on all who may be found guilty; and that no one will be permitted to escape with impunity, who shall show to have outraged the inviolable laws of the land. We only ask, let no man's case be prejudged, and let not our townsmen allow themselves to be so far blinded by party rancour as to imagine that Magistrates will forget their solemn duties—jurors commit deliberate and corrupt perjury—and Judges disgrace a long life of judicial purity, to screen any person he of what creed or politics he pleases, from the certain consequences of a violation of the law, and a breach of the public peace.

We entreat the Press, generally, to dismiss party feeling from their notices of this unhappy subject; and simply devote their enquiries to a search after the really guilty parties, and their remarks to an earnest appeal to all classes of the community to join together, heart and hand, to put down, by a general expression of marked disapprobation, that outrageous party feeling on both sides, the indulgence of which invariably injures the cause it is meant to serve, and too frequently leads to violations of public decorum and public peace.

The Coroner's Jury, who have been sitting since Tuesday last, to enquire as to the death of James Dunn, the unfortunate person who was shot opposite a public house on King-street, in this city, during the time a riot was going on, on Monday, the 22nd instant, and when the procession of Messrs. Dunn and Buchanan, the members elect for the city, was passing along, were, last night, discharged, without returning a verdict—the Coroner first binding them, in a recognition of one hundred pounds each, to appear before the Judges at the next Court of Oyer and Terminer, to be held in this city, in May next.

The Jury were nearly two days considering their verdict; and it being apparent they could not agree in their verdict, the Coroner was obliged to adopt the only alternative open to him. The Jury handed in to the Coroner the following:— Sir,—The Jury empanelled to inquire into the death of James Dunn, who was shot in this city on Monday, the 22nd instant, in a riot, beg leave to express to you their entire satisfaction of the impartial and upright discharge of your duty as Coroner, in eliciting and hearing the evidence on both sides, and under circumstances of unusual public excitement.

We are, Sir, Your obedient Servants, Wm. Proudfoot, Foreman. David M. Patterson, James Charles, Wm. Cawthra, Hiram Piper, Wm. Wakefield, Alex. Badenoch, Wm. M. Westmacott, John Thomson, Wm. E. Boyd, J. M. Strange, Richard Howe, George Walker, To George Walton, Esquire, Coroner.

His Excellency Sir George Arthur, accompanied by Mr. Colville, A.D.C., arrived in town on Wednesday afternoon, and proceeded yesterday morning to Boston, where he will embark for England on board the Royal Mail Packet Caladonia, which sails on the 1st of April.—Mont. Morning Courier, Friday, March 26.

NOTICE. HENRY ROWSELL, STATIONER, BOOKSELLER and PRINTER, King Street, Toronto, begs to announce that he has this day taken his brother, WILLIAM ROWSELL, into partnership, and that the business will henceforth be carried on under the firm of HENRY & WILLIAM ROWSELL. Toronto, April 2, 1841. 39

STEAM BOAT NOTICE. The Steamer GORE will until further notice, leave Toronto for Rochester every Sunday and Wednesday evening, at 9 o'clock, and Rochester for Toronto every Tuesday and Friday morning, calling at Colborne both ways; commencing on Sunday evening the 16th inst. Toronto, 2d April, 1841. 39

ST. GEORGE'S SOCIETY. A QUARTERLY GENERAL MEETING will be held at the Society's Rooms, Wellington Buildings, on Monday next, 5th instant, at 7 o'clock P. M. (By Order,) G. A. BARBER, Secretary. Toronto, April 2nd, 1841. 39-in

Sale of WINES, LIQUORS, DRY GOODS, &c. &c. WITHOUT RESERVE, TO CLOSE CONSIGNMENTS, ON WEDNESDAY, 7TH APRIL, 1841. WILL BE SOLD, by Public Auction, at the Store of the undersigned, (opposite Messrs. Ogilvie & Co.), the undermentioned Wines and Liquors, imported direct from the London Docks, viz:— 1 bhd. Sherry, 10 gr. casks do, 4 bds. Port, 10 gr. casks do, 4 bds. Best English Vinegar, 12 casks Bordeaux do, 16 baskets Champagne, 20 cases Claret, 30 dozen Port, 30 do. Sherry, 24 do. London Stout, Cherry Brand in pints, ALSO:— English Printing Ink, (book and news), in kegs, 34 lbs. each, Green Paint, Spanish Brown, Yellow Ochre, Dugby Herrings, Mustard in Jars, Blacking, Black Lead, &c.; and a variety of Dry Goods, consisting of Broadcloths, Cassimeres, Muslins, Mulin Dresses, Shawls, Handkerchiefs, Braces, and numerous other articles, suitable to the approaching season. The whole stock affording an opportunity to country merchants and others of replenishing their stocks long before the opening of the navigation. Terms.—Under £25 Cash; above that sum three months' credit, on furnishing approved endorsed notes. F. LEWIS, Commission Merchant, 144, King Street. Toronto, 18th March, 1841. 37

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. This school will be re-opened, after the Christmas recess, on Monday the 4th of January, 1841. Miss Gosman's Seminary will also re-open on the 6th, the Wednesday following. M. C. CROMBIE, Principal. Toronto, Dec. 28, 1840. 36-4t

BROCK DISTRICT SCHOOL. WANTED, a TEACHER to the Brock District School. References as to Qualification, &c. to be forwarded to H. C. BARWICK, Woodstock, 16th February, 1841. 47-4t

WESTERN CLERICAL SOCIETY. REYBEND BRETHREN.—I beg leave to remind you that the next meeting of this Society will be held, D. V., on Wednesday and Thursday, the 4th and 5th of May next. (Signed,) WILLIAM MEMMURRAY, Acting Secretary W. C. S. Dundas, March 26, 1841. BIRTH. At Three Rivers, on the 10th ultimo, Mrs. Howe, wife of Thos. W. Howe, Esq., Barrack Master, of a daughter. DIED. On Sunday morning last the infant daughter of T. Helliwell Esq. At Chambly, on the 14th instant, Katherine Eliza, youngest daughter of the Hon. Samuel Hatt, of that place, aged seventeen years.

LETTERS received during the week ending Friday, April 2nd.— Rev. W. McMuray; Rev. H. Patton, ad. sub.; Rev. A. N. Bethune, news; John Kent Esq. (March 2); A. Davidson Esq. The following have been received by the Editor:— Rev. G. M. Armstrong; J. Hore Esq. rem. in full vol. 4; Rev. T. Fidler; Lieut. Aylmer.

CHURCH CALENDAR.

- April 4.—Palm Sunday.
9.—Good Friday.
11.—Easter Sunday.
18.—1st Sunday after Easter.
25.—2nd do. do. do. and St. Mark.

Poetry.

THE DYING SCEPTIC.

Lo! there, in yonder fancy-haunted room,
What muttered curses tremble through the gloom,
When pale, and shivering, and bedewed with fear,
The dying septic felt his hour drew near;

THE DYING CHRISTIAN.

Go, child of darkness! see a Christian die!
No horror pales his lips, or dims his eye;
No bend-shaped phantoms of destruction start
The hope Religion pillows on his heart.

THE CONVERSION OF AN INFIDEL.

[The narrative which follows, is extracted from a work, consisting of authentic accounts of the power of Divine Truth, as exemplified in various cases which have actually occurred both in the army and navy. The work is entitled "The Church in the Army;" published by Waugh and Innes, Edinburgh.]

"I should premise, that ever since I was seventeen years of age I had been an open infidel and deist, having been made so at that early age by an old grey-headed gentleman, who attacked me one night at his house, in Hereford, where I was spending the evening with his son. The old man, thinking I was an artless easy prey, commenced the subject after tea—warily and artfully, lest I should be shocked and frightened away. He tempted me, just as the devil did Eve, by casting suspicious doubts and evil surmises into my mind, till he excited my eager curiosity to hear all he had to say; telling me that it was true wisdom and knowledge, and that I and all Christians were blinded by priestcraft, &c. As I knew nothing of the arguments in proof of the authenticity of the Scriptures, and truth of the Christian religion, he, in the course of a couple of hours, so powerfully tempted me—exciting in me every bad passion, particularly my pride to gain his knowledge, and be wiser than the Christian world at large; and that I might be above all law to God, and sin with impunity—that I stretched forth my hand, and did pluck of the forbidden tree and eat. Instantly the poison began to work and corrupt within me; for I left him late; and, on going home, finding my sisters had gone to bed, I thought I could not rest till morning to attack them as I myself had been attacked; and when I gained opportunity, endeavoured, by rant, boldness, and boasting, to poison them with the same abominations I had now imbibed.

"I continued in this state a proud infidel boaster, till I went to a place called Mohill, in the county of Leitrim, in Ireland, on detachment: having, alas! ere this, corrupted many a young man with the poison of infidelity; for I had learnt all the jargon, cant, sophistry, and impudence of this system of the devil; and to be thought a clever fellow, and to raise a laugh, I used to ridicule Christ and his religion—but I own it was more out of sinful pride and vanity, than from any disrespect in my judgment, or enmity to the character of Christ and his religion. However, I did not, and could not, in any sense, believe his religion or the Bible to be true. I had never read any arguments or books of evidences of the truth of Christianity, nor would I read them; but I had greedily devoured all the infidel writings I could meet with. The fact is, I did not wish to be convinced of the truth of the Bible and the Christian religion. I was an infidel from the love of sin, that I might indulge therein with impunity and liberty, and without fear of evil consequences; and for the same reasons would have been an open professed atheist, but I could not. And I believe in my soul that every infidel and atheist is so solely from the same motives; and I am persuaded that most of this class of men feel as I did, if they would but tell the truth; but they are ashamed to do so: for, although I launched into all the pleasures and sins of the ungodly world, I was miserable; and, like Milton's Satan, carried a hell within me, from which, no more than from myself, could I escape by change of time, or place, or scene. I knew there was a God, omnipotent, omniscient, omnipresent, holy, righteous, and true. I could not but believe, and deeply feel, though I denied it, that there was a judgment-day to come—a heaven, and a hell. These truths I never could shake off, and I was, therefore, at times, when not in the intoxication of pleasure and revelry, miserably wretched. There were some simple arguments which, from their reasonableness and truth, always tormented me; and by means of which I was literally my own tormentor; or, rather my conscience was, which indeed 'makes cowards of us all.' The arguments were these: namely, If Scripture be true, all my disbelief and rejection of it can never make it false; and it never has been proved false: which, after all the opposition, and attacks, and sifting it has met with from every quarter, is a negative and presumptive proof that it is true. I reject it solely from necessity, not from choice of judgment or conscience; for I know its doctrines are grand and good, and most worthy of God; whereas, the scheme I have embraced, but cannot fully believe in, of no future state, and annihilation, is putting myself on a level with the beasts that perish, and is base: now if I were to be happy hereafter, I should naturally wish, like the Christians, to live for ever as a recompense for all the pain, misery, and wretchedness of this world; so that I am forced, through necessity alone, to wish, (for after all, I cannot so believe it as to dispel my fears,) to be annihilated at death. I therefore embrace the infidel doctrines in opposition to the Scriptures, although I know the infidel doctrines to be bad in themselves, and productive of all evil, and the Scripture doctrines good; but I reject the Scriptures, because they assert a future hell. 'Take away the hell, and I will instantly embrace and confess Christianity; for I should like, as would every infidel, if he spoke the truth, to go to heaven and be happy for ever, whatever that happiness may be. Yea, if there should be no happiness, but merely an exemption from misery, I should like it above all things, and embrace Christianity for the sake of it; for any thing is better than an eternal hell; and if there really be such a place of punishment, I know I deserve it: and if this be a truth, that there is an eternal hell, then my disbelief, or rather my trying to disbelieve it—but in vain—and rejecting of it, cannot make it less true; for very true it is, it ever must remain so, which is the very nature of truth.

"But, particularly, the following old and simple argument always upset me at once, because it was short and incontrovertible, and embraced the whole of what I have

here stated: namely, if the Christian religion be false, the Christian will lose nothing by it; but, then, will only be on a footing with the infidel, provided infidelity be true: but, if Christianity be true, the Christian will gain every thing by it, and the infidel lose every thing; and then infidelity will be proved to be false, and an eternal hell proved for infidels. In short, come what will, which ever be true or false, the Christian can lose nothing by embracing his system; whereas, the infidel may lose every thing, if his system prove false: therefore the chances are against the infidel, and it is possible and probable he may be cast into hell for ever.

"This argument used to make me terribly afraid, whenever I would reflect upon the subject; for I clearly saw, that, as it was more than probable, and natural, and rational, there was a hell, it was probable, if I lived and died an infidel, I should be in it for ever. These thoughts would put to flight all my boasting, pleasures, and amusements, and dash down the draught of animal happiness from my lips, or at least so embitter and poison it, that I was often miserable beyond description; but through shame and pride, never told my feelings to any one.

"When I arrived at Mohill, I had the good providence to be introduced to a truly Christian lady; and, after I had enjoyed her acquaintance a short time, I began to perceive and admire her great excellence. She was so benevolent and kind, and shewed such a real interest in my present and eternal welfare and happiness, knowing what were my perverted sentiments, and how wretched I must be, that I soon became intimate enough to unbosom my whole soul to her, with all its misery. And from the time I first knew her, respecting and admiring Christianity, and its excellence, so vividly manifested in her, I ceased to oppose or ridicule the Christian religion. In short, she so won my confidence and high regard, that I told her sincerely all my past history, my infidelity, and all my present wretchedness.

"The first time I thus conversed with her, she said, 'I have a strong presentiment, and feel persuaded, that, ere a year is passed, you will be a true Christian.' I replied, 'I most sincerely hope you may prove a true prophetess; for I would give worlds to be a Christian, as you are'—for I both knew her excellence and virtues, and that she was ever happy; and my own sin and guilt, and that I was ever miserable.

"During my acquaintance with this Christian lady, she used every argument to win me over; and shewed that pity, kindness, and compassion, which the Gospel proves is the only way to this happy end, 'in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' The happy result was, that in a short time I found that I had no doubts left of the truths of the Scriptures, and that I believed them in my conscience, as I did ever before that fatal night the hoary-headed infidel taught me to disbelieve and reject them.

"During three months I had the privilege and happiness of this Christian lady's kind counsel and interest in my spiritual welfare, I gradually became more and more sincerely anxious to become a true Christian, such as I knew she was; and to believe with that holy saving faith, of which she used to speak, and which she proved from Scripture to be the gift and operation of the Holy Spirit on the mind. As yet, however, I could not understand in the slightest degree the real meaning of the nature or power of faith, or of spiritual things generally. All was darkness, mystery, and an enigma to me, both as to understanding these things, or feeling their power on my soul. And this is agreeable to 1 Cor. ii. 14: 'The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' Yet she told me, that if I prayed in truth and sincerity, and read the Scriptures in prayer—if I asked, it would be given me—if I sought, I should find—and she was sure I should do so; and that ere long I should possess this spiritual saving, purifying faith, and be a truly regenerated child of God. This she always affirmed, judging from my sincerity and candour; as I seriously confessed, with sorrow, that I was a sinner, guilty and miserable, and that I longed anxiously to be made a real Christian.

"At this time I had many convictions of sin, and began to pray in private for pardon, which I had entirely left off, since the night I was corrupted by the old sinner, the deist; and I also think my Christian landlord used sometimes to read the Scriptures and pray with me. I now respected the religion of Christ and his real disciples. I loved the Saviour (although I could not call him my Saviour) and his children dearly, however poor and mean in life they might be; and, indeed, had gradually done so from the time my first friend took such an interest in my spiritual welfare and happiness.

"Shortly after this, my detachment was called into head-quarters; immediately upon which I got leave of absence, and went to pay a visit for several months to my relations in my native island, the Isle of Man.

"In the Isle of Man I heard the Gospel preached by an old schoolfellow, the Rev. R. Browne, a minister of a sweet Christian spirit. In his sermons he dwelt much on the universal depravity of mankind, the nature and necessity of regeneration, the blood and merits of Christ, and the mercy of the Father through Him to the chief of sinners, in a very powerful and energetic manner; and, as his discourses were delivered extempore, they came with the more power to my heart. By constantly attending his ministry, having the benefit of his and other Christian people's society, (who used to meet for social prayer and reading the Scriptures,) and by reading good books and tracts, I gradually became influenced, I trust, by the truth as it is in Jesus. As I heard and read the primary fundamental truths on which all real Christians of all denominations agree, I learned to pray earnestly to Jesus Christ, under a sense of guilt, now deeply felt, for pardon and salvation, regeneration and holiness; and I do trust the good work of grace was then begun in my regeneration and conversion of soul to God; for I was sincere and zealous at that time among all my friends and relations, endeavouring to lead them into the truth, so far as I experimentally knew it.

"When I was led to see the true nature and grounds of a sinner's justification before God; that it was not conditional, but unconditional, and through the righteousness of Christ imputed by faith—that is, that the sinner upon believing, is pardoned, accepted, and invested with a title to eternal life, for the sake of the infinite merits of Jesus Christ, (who died, the just for the unjust, to reconcile us to God,) through the mercy and sovereign grace of God the Father:—when I understood and received this blessed truth, I was quite overwhelmed with that joyous grief which ever accompanies true repentance, 'not to be repented of.' I now saw clearly that a repenting, believing sinner, is completely and eternally justified, through faith, without the deeds of the law; even through the righteousness of God, who can be (or appear) just, as well as merciful, while 'the justifier of him which believeth in Jesus; so that to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness.' Now I plainly saw the meaning of, heartily embraced, and rejoiced in, these blessed passages, and multitudes more of the same nature throughout the Word of God. They now appeared as a sunbeam; and I was only amazed at myself in being so sinfully blind and obstinate as not to understand and receive them before; and that I could

have been so long bewitched as to resist or oppose their plain and obvious meaning.

"The immediate effects of this change wrought in me by the Holy Spirit were great. My load of uncertainty, legality, self-righteousness, and unhappiness was removed entirely, and my soul filled with peace and joy. I was brought as into a new world of being; looked upon the Word of God, religion, and all things in the kingdoms of nature and providence, as well as of grace and glory, through a new medium; old things, indeed, in many important senses, had passed away, and all things had become new. And as to love to God in Christ, not only for mercies generally, but these sure, eternally sure mercies, my heart was ready to burst its bounds; and now in deed and in truth I felt powerfully the words of Jesus to Mary, 'Her sins, which are many, are forgiven her; therefore she loveth much.' Full assurance of faith and hope filled my soul, and I felt as already in heaven. Now I could say, with Paul, 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: and do count them but dung, that I may win Christ, and be found in him; not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' Now I felt I had power, through Christ strengthening me, to rush into the midst of the battle against the world, the flesh, and the devil, and to give a helping hand to others. O, truly they say falsely, who affirm these are doctrines tending to laxity of moral and spiritual conduct and life: surely, they who have felt their power, (and they only can give an opinion,) can testify to the very reverse, and assert that they inspire (under the Spirit's teaching) the Christian soldier's heart to begin and continue to fight the good fight of faith unto death. And why? because he has been assured by the Captain of his salvation that he shall gain the victory, and come off 'more than conqueror through Him that loved him.' Of that he is assured by the immutable oath of his God and Saviour when he begins the contest: and, O! surely this will make him fight manfully and courageously, even though he were a coward before, through his doubts and fears, and uncertainty of victory."

THE VILLAGE CHURCH-YARD.

BY META RILEY.

It is interesting to trace, amidst the dark superstitions that shadowed the understandings of the Grecian people, a glimmering of that "true light" which God never suffered to be so totally extinguished as to leave himself without witness upon earth, and to find amongst their funeral emblems evidences of that hope of immortality which sometimes flashed into transient brilliance, and at others faded into gloom. They gleaned imperfectly from the page of nature what we are permitted to read in the book of revelation; but in the metamorphoses of the insect tribes, they traced evidences that life could spring from apparent death, and the butterfly became to them an appropriate emblem of immortality.

The devices by which the Greeks strove to brighten the stern realities of death, and mitigate the sorrow of survivors, blend the elegance of their own tastes with the traditions derived from earlier ages. A butterfly upon the extremity of an extinguished lamp held up to heaven; love leaning upon an inverted torch, the flame thus extinguishing itself; a rose sculptured on a sarcophagus—were true and touching emblems, by which the Grecians pictured death. They called a burying-ground by the soothing appellation *cemeterion*—a sleeping-place; and from this we give the name of cemetery to those auxiliaries of the crowded church-yards which are becoming so general in populous cities. Revelation has more clearly taught us, that the spot where we deposit the mortal remains of man is, in truth, "a sleeping-place;" and that ere long, those slumbering ashes shall be revived, and re-united to the sentient spirit—partake with it of an eternity of happiness, or a perpetuity of woe. Thus, while we retain the name of cemetery, and are debtors to the heathens for a most appropriate appellation, let us entwine with it in our memory the hopes and admonitions of the Gospel of Christ.

The Hebrews bestowed great care upon the burial of the dead, and called the place of sepulture "the house of the living;" either as a memento that the grave is the house appointed to all living, or a proof of their hope in a future resurrection. The German appellation is "God's field;" and here the natural body, the most wonderful of all God's works, is indeed sown, to be raised a yet more wondrous structure—a glorified, a spiritual body, meet for the habitation of the purified and exalted spirit. The name of "church-yard" conveys nothing of all this to the mind; and the scene itself, in a town, offers little except gloomy associations—little which can soothe and elevate the mind. Crowded graves, where the sanctity of the tomb offers no guarantee against unhalloved hands—where remains which had been deposited amidst the tears of surviving friends are, ere long, thrust aside into a still narrower compass, to make room for a fresh occupant—noisy streets, the hurry and bustle of the passers by, all seem to tell of carelessness; and the warning, "Ye too must die," is scarcely heard. Death appears here in its harshest characteristics—the dishonoured form, the forgotten relics, are apparent; but scarcely can we perceive its solemnity, or trace the light of life glimmering through its darkened portals.

A village church-yard presents a very different scene: still and retired, this seems an appropriate sanctuary where those who sleep in Jesus may be laid to rest. It is bound to our affections by associations which, as yet, the cemetery cannot claim; for the dust of former ages sleeps around, and we cross its precincts to enter the house of God where they once offered the same prayers and praises which we now present at the throne of grace. It aims not at effect of appearance, but is natural, solemn, true; it possesses a quiet dignity, and is a scene not for the eye and fancy, but the heart and soul.

Yet the village church-yard has its appropriate emblems, and the poetry of nature conveys to the heart the admonitions of truth; or at least, so I thought, when I lingered last autumn at the gate of a beautiful and secluded country church-yard. The day was one of those we sometimes have in autumn, when nature seems desirous to crowd as much beauty as possible into the small space intervening between the luxuriance of summer and the desolation of winter. The sky was without a cloud, the air soft and balmy, and not a leaf had yet fallen from the trees, which glowed in their gorgeous but evanescent beauty. The church-yard stood apart from the little quiet village, and bordered upon a park, through a portion of which my path had lain: one side opened upon a green field in which a flock of sheep were reposing, the other three sides were surrounded by fine timber trees; and one, a magnificent chestnut, stretched its luxuriant branches far over the hallowed precincts.—The brilliant hues of this tree, its out-spread branches, its innumerable leaves, seemed a fit type of life, its many aims and sunny hopes. Opposite to this, standing in deep shadow, was an old yew-tree. Dark and funeral it looked, as if insensible to the influence of the brilliant sunbeams which lighted up the chestnut like a tree of gold; it was indeed a meet emblem of death, and stood in solemn and frowning contrast to the glowing hues of that autumnal tree, now so beautiful—so soon to fade!

Between these, my gaze rested on the church, whose white walls were bathed in the sunshine, and its bright light, and pinnacles pointing heavenwards, made it a fit symbol of truth—that truth which, preached in its purity, sobers down the gay and delusive tints of life, and brightens the dark hue of death. Not a leaf moved, and the only sound I heard was that of a distant waterfall: this was, indeed appropriate to the scene; for it told of the current of life passing with ceaseless flow into the ocean of eternity.

I visited the spot again in winter: it was also a bright clear day; but there was a change in the scene—not in the emblems of truth or of death. The yew yet remained in shadow; the church still reflected the bright light of heaven; but the chestnut had undergone a sad change: not a leaf remained to tell of its former beauty—life had fled, and its sunny tints had faded.—And now I saw beneath its naked branches a monument, which marked out the tomb of one who had gone to the grave "while it was yet day"—a mother in the prime of life, when the love and affection of her children made life most dear. But her days were numbered; with a Christian's resignation she prayed "God's will be done," and with a mother's love bade farewell to those who made life dear, and closed her eyes in death.

A few weeks passed away, and a funeral train wound slowly along the road to that village church-yard. It was a stormy day, and the hail and rain had beat coldly on their course; but as they reached the precincts of the church-yard, the storm abated and a gleam of sun broke forth. The coffin was borne into the church, and supported while at the foot of the very altar where its tenant had first partaken of the memorials of her Saviour's love; and when the words of consolation had been read, and the assurance given, that "this corruptible" should "put on incorruption," the mourners stood beneath the chestnut-tree. The grey hairs of the clergyman and of the father waved in the cold breeze; the tears of natural affection flowed unrestrained; but when the daughter was laid upon the mother's breast, the wintry sunbeams streamed into the open vault—a type of the consolation the gospel brings to the mourner's heart, an emblem of the hope it gives to brighten the Christian's grave.

The Garner.

THE LORD IS AT HAND.

The Lord is at hand! He is at hand in his mercies; he is at hand in his judgments. We may look upon this solemn intimation either on its bright or on its dark side; or we may look on it on both, and see in both abundant reasons for the cultivation of christian moderation. Let us first consider he is at hand in his mercies. Moderation we have defined to be gentleness, meekness, patience. These are not virtues natural to the human heart. They must be sown there, and cherished there by a higher and holier power than mere human wisdom and firmness; and such power is pledged to us in the intimation, 'The Lord is at hand!' He is at hand in the gracious aid which he affords through his Holy Spirit, to every one who has become a member of his church by baptism, and who seeks for that aid through faith and prayer. He is at hand in his holy word, which he has caused to be written for our learning, and which conveys his will to man, both as to his own promises and his duties, in the language of eternal truth. He is at hand in the teaching of his ministers, to whom he has committed the ministry of reconciliation, and who are ambassadors in his name, praying in Christ's stead, as though God did beseech you by them. He is at hand in his sacraments, the outward and direct channels through which he has pledged himself to be accessible by his people: the one an indispensable means of introduction into his church, and full participation in the privileges of his kingdom; the other equally indispensable as a prescribed mode of reconciliation with him in penitence, and an open token of fellowship with his church on earth, and communion with his church in heaven. In all these respects, and they are all of the most momentous import to our soul's health, 'the Lord is at hand.' He is with his church, through these instruments, in all its trials and troubles; and while constantly interceding for us with the Father in heaven, is still with us in this lower world, guiding and guarding us by his spirit, till we come to his everlasting kingdom.—Rev. R. Parkinson.

THE PROGRESS OF KNOWLEDGE REGULATED BY PROVIDENCE.

'Tis reasonable to suppose, that there is a Providence in the conduct of knowledge, as well as of other affairs on earth; and that it was not designed that all the mysteries of nature and Providence should be plainly and clearly understood throughout all the ages of the world; but that there is an order established for this as for other things, and certain periods and seasons; and what was made known to the ancients only by broken conclusions and traditions, will be known (in the latter ages of the world) in a more perfect way, by principles and theories. The increase of knowledge being that which changeth so much the face of the world, and the state of human affairs, I do not doubt but there is a particular care and superintendency for the conduct of it; by what steps and degrees it should come to light, at what seasons and in what ages; what evidence should be left, either in Scripture, reason, or tradition, for the grounds of it; how clear or obscure, how dispersed or united: all these things were weighed and considered, and such measures taken as best suit the designs of Providence, and the general project and method proposed in the government of the world. And I make no question but the state both of the old world, and of that which is to come, is exhibited to us in Scripture in such a measure and proportion as is fit for the fore-mentioned purpose; not as the articles of our faith, or the precepts of a good life, which he that runs may read; but to the attentive and reflective, to those that are unprejudiced, and to those who are inquisitive, and have their minds open and prepared for the discernment of mysteries of such a nature.—Dr. T. Barne.

THE SIN AGAINST THE HOLY GHOST.

If we not only grieve the Holy Spirit by suppressing his motions, but despitefully affront Him too, and oppose Him, purely for the opposition's sake, this is the highest degree of provocation, and the blackest kind of sin. 'Tis that sin against the Holy Ghost, which our Saviour tells us shall not be forgiven, neither in this world, nor in the world to come. 'Tis a sin that entails certain damnation upon us, from which there is no remedy, no reprieve. 'Tis true, there is no sin but shall be forgiven upon our repentance; but this is a sin of which man never can repent. The malice is so rooted and settled in his heart, that there are not the least remains of goodness for the Holy Spirit to work upon. He has renounced all virtue in the gross, and rebelled against his God beyond all possibility of a reconciliation. Nay, he has resolved not to be reconciled, and bid open defiance to that grace which should lead him to repentance.—Bishop Hickman.

CHRIST'S DEMONSTRATIONS OF HIS DIVINITY.

We may observe of Christ that usually when there appeared in him any evidences of human frailty, lest his servants should thereat be offended and stumble, he was pleased at the same time to give some notable demonstration of his divine power. He was born weak and poor, as other infants, but attended on by a multitude of glorious Angels, proclaiming him to the shepherds, and by a special star, leading the wise men to worship him. He was hungry, and tempted by Satan, as other men, but, by his divine power, he vanquished the enemy, and was ministered unto by Angels. He was deceived in the fig-tree, which he went to for fruit and found none, and so showed the infirmity of our human ignorance, but withal immediately did manifest his divine power in drying it up from the roots. He was crucified, as the Apostle telleth us, in weakness, and yet withal he did even then manifest himself the Lord of Glory, by rending the rocks, opening the graves, darkening the sun, converting the thief and the Centurion, and so triumphing over principalities and powers.—Bishop Reynolds.

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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. Store-keepers, and others in want of the above article, will please to call on him, and he will be happy to oblige them. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street, 15-st Toronto, 10th October, 1840.

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D. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carle. Cobourg, June 15th, 1840. 51-st

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The Church

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