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W. ROW-

TORONTO, CANADA, SATURDAY, MARCH 5, 1842.

THE PORTRAIT OF A GOOD PREACHER.

Mine be the man whose doctrine pure and sound, No tropes distract, no metaphors confound; So plain, the simplest understand and love, So just, the wisest cannot but approve: Who with a keen, but nicely judging art, Steals to the bosom and unlocks the heart; And holds a mirror up where each may see Both what he is, and what he ought to be. Not his the text which language overpowers, Like some old sampler border'd round with flowers; Where holy truths in measur'd periods shine, And Scripture stares to see itself so fine. Not his the saintly leer, the well smooth'd band, And the coy whiteness of a half-shown hand; The lengthen'd tone, the modulated clause, The dull, unmeaning energy of pause. Who never puts his Bible out of joint, To try his skill on some disputed point; Nor starts a doubt, to prove he can unravel, While some his answer catch, but all his cavil. Christ is his stem, and would we win the skies, He shows what branches upon him must rise; No barren faith, uncultur'd into fruit; No sapless virtue, void of strength and root: Vain all that either by itself can do, The Christian moralist must join the two. He, when he chides, affectionate and mild, Like some fond parent o'er a truant child, With mercy tempers every sound of fear, And wins to penitence the slowest ear. Yet far less prompt to chasten than console, Like Hermon's dew, his words refresh the soul; Quench the parch'd lips of him who burns within, And slake the fever of remember'd sin. How must we joy in such a man to find His life a comment with his faith combin'd! Rev. E. Smedler.

EPISCOPACY AND CONGREGATIONALISM. (From the Boston Witness and Advocate.)

Experience has now given to these two systems of polity a very fair trial; and it seems proper that the Christian public should make up and render a verdict upon their respective merits. The trial of the two, side by side, for two or three hundred years, would, one would suppose, make it easy for all to decide which is the better adapted to advance and secure the great ends of Christ's kingdom.
Gospel truth, brought home by the Spirit to the hearts of men, would doubtless be effectual for their conversion, if no visible church existed. For what end, then, was the church established? Doubtless for the preservation, mainly, of that truth. Give to the faith of the gospel no other defences than are found in the hearts of sinful men, and its ultimate loss may be accounted certain. Man is a fallen, sinful creature,—"far gone from original righteousness,"—his whole moral nature defiled by sin. In his natural heart, he has no sympathy with the truth. He loves it not; he struggles to break away from its restraints; and, even in his renewed state, he continually inclines to deceive himself, and to change the truth of God into a lie, or else to let it slip from his embrace, and perish from among men. Hence, to preserve the truth, and keep it in contact with the wicked heart of man, for the purpose of converting and sanctifying it, may be regarded as the great end of all mental and the colonies, by a society in England content in several of the colonies, by a society in England content with the Established Church. When the war of it he Revolution came and sundered the tie which bound these colonies to the mother country, the pastors of these churches, being Englishmen by birth and education, and bound to the parent land by their whole worldly interest, a fallen, sinful creature,—"far gone from original righteousness,"—his whole moral nature defiled by sin. In his natural heart, he has no sympathy with the truth. He loves it not; he struggles to break away from its restraints; and, even in his renewed state, he continually inclines to deceive himself, and to change the truth of God into a lie, or else to let it slip from his embrace, and perish from among men. Hence, to preserve the truth, and keep it in several of the colonies, by a society in England Church. When the war of it he Revolution came and sundered the tie which bound these colonies to the mother country, the pastors of these clounches, being Englishmen by birth and education, and bound to the parent land of men, would doubtless be effectual for their conversion, deceive himself, and to change the truth of God into a lie, or else to let it slip from his embrace, and perish from among men. Hence, to preserve the truth, and keep it in contact with the wicked heart of man, for the purpose of converting and sanctifying it, may be regarded as the great end of all outward ceremonies and organizations. To secure this end, we believe the Episcopal Church much better fitted than the Congregational.

thereby whether he will receive the message brought; the other a criticising judge, determining whether his own fences around the truth? authoritative views are fairly represented.

That from this Congregational sentiment may have Originated, in part, that transcendental heresy which regards the bosoms of all men as the depositories of inspiration, seems not very improbable; for if God's messengers are required to speak the sentiments of the people, what more natural than finally to conclude that the people are in the people of the peo are inspired? But, be this as it may, it is easy to see that would beget, on the one hand, servility to the popular will, and, on the other, an independent regard to the sole

Part of any body of clergy, might easily have been fore-seen, even if the experience of Congregational churches had not already placed them in a strong light before us. It is a well-known fact, that in many, perhaps most, parishes, those minds which, in consequence of talent or wealth, exercise a controlling influence, are unsanctified by the consequence of talent or wealth, exercise a controlling influence, are unsanctified by the consequence of the consequence y the grace of God; and that clergyman who regards imself not as the sole ambassador of God, bringing a message to the people, but rather as one of themselves, commissioned by and speaking for them, and yet escapes contamination by these leading minds, must be blessed with more perfect exemption from human infirmities than falls to the lot of most the contamination of the lot of most the contamination of the lot of most the contamination of the lot of most the lot o falls to the lot of most mortals. God has put a rich treasure into earthen vessels for our benefit; and if we would not break the vessels and lose the treasure, we must ex-Pose them as little as possible to the rude assaults of

A scriptural liturgy we believe to be even a stronger defence of the truth than a divinely-commissioned ministry. The amount of conservative influence exerted by it, when the company of when the church has fallen low in spiritual life, can hardly when the church has fallen low in spiritual life, can hardly be over-rated. Nothing can tend more to the integrity of the truth among a people in a state of religious decay, or, indeed, in any other state, than continued familiarity with it in acts of worship. The following fact and conversation will furnish an illustration:

One of the Episcopal churches in Massachusetts had been for several years paralyzed and the decay of active.

been for several years paralyzed, and the decay of active larming. Some conscientious persons, guided by false less infidelity, but by the intervention of a more conservative and compacted ecclesiastical system. Congregatives of duty, had withdrawn from the church, and minded with surrounding sects. But God, in his providence, one time since, sent to that church one of those discribinating and faithful preachers who are, happily, multilying in our ministry. From Sabbath to Sabbath in the ulpit, and from house to house during the week, this aithful servant of Jesus urged home upon that people the comminent doctrines of grace, the immediate duties of men. In reply to the facts now presented, it is sometimes urged that *** notwithstanding the alleged conservative influence of the liturgy, **** a few of the Episcopal clergy of England [have been carried] into the Romish heresy. We admit and lament the fact; but the argument doctrines of grace, the immediate duties of men. piety among the communicants had become general and alarming. Some conscientious persons, guided by false views of duty, had withdrawn from the church, and mingled with gled with surrounding sects. But God, in his providence, some time since, sent to that church one of those discrininent doctrines of grace, the immediate duties of men, and the inconceivable retributions awaiting the impenitent, with a clearness and force that would have honoured a Martyn or a Payson. The result is, that the church is aroused from its slumbers, the disaffected have returned under the best possible external arrangements of the to its bosom, conversions are beginning to take place,

The word church is here applied to Congregationalism merely ince sake of convenience: of course the writer does not recognize as a body as a Congregational Church. The Congregational communion has no divinely appointed ministry, and consequently cannot be a Church.—ED. Ch.]

saved, and the indications of a general revival of religion are such as should fill with joy the heart of every Christian observer. A gentleman of that town, formerly a member of the Orthodox Congregational communion, but now a constant worshipper at the Episcopal church, told us, a short time since, that he had been in the habit, formerly, of remarking, that, "if a faithful preacher were to enter the pulpit of that church, and thunder the truth in the ears of his hearers, one half of them would flee from his presence. But," said he, "I find that though I never heard the truth declared with greater freedom and boldness, vet none of the church people seem at all offended, and the made total shipwreck of faith. We aver that, and have made total shipwreck of faith. We aver that, and have made total shipwreck of faith. We aver that, and have made total shipwreck of faith. We aver that, and have made total shipwreck of faith. We aver that, the past full in view, this feeble polity, not indicate vidual ministers only, but churches, associations, whole communities, have been swept away by a false philosophy, and have made total shipwreck of faith. We aver that, the past full in view, this feeble system fails, and in all human probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability will fail, to prevent still further deterors and probability wi saved, and the indications of a general revival of religion are such as should fill with joy the heart of every Chrisness, yet none of the church people seem at all offended, and the congregation fast increases. I do not understand it." We replied, in substance, that his perplexity was natural, though we thought we could easily solve his difficulty. "We think you always admitted," said we, "that he has been all the country the true decrease of the ficulty. "We think you always admitted," said we, "that the Episcopal liturgy contains the true doctrines of the Gospel." "O yes," he replied; "I never doubted that." "Then," we continued, "you are to reflect, that, however feebly the light of truth may have shone from the pulpit, yet this people have never been unacquainted with the pure doctrines of the Gospel; for from their childhood they have been in the habit of repeating them in their weekly services. Why, then, should they be frightened when familiar subjects are urged upon them? If this were a Congregational society, having been for years in a cold and lifeless state, and having heard little of the Gospel in the preaching, and of course quite as little in the prayers, of the pastor, we grant that a sudden exhibition of the offensive doctrines of grace in the pulpit addresses would very naturally excite enmity and resis-

brings truth into contact with the mind during the consecrated hours of public devotion.

It now remains for us to inquire whether the history of the two denominations of which we are speaking, sanctions the conclusion to which our argument brings us. A position, which seems quite logically sustained, is often destroyed by a few simple facts. We have no wish that our reasoning should escape the exactest comparison with the results of experience. On the contrary, we are ourselves about to subject it to this rigid test.

At an early period in the history of this country, [U.S.] a considerable number of Episcopal churches were planted in several of the colonies, by a society in England connected with the Established Church. When the war of the Revolution came and sundered the tie which bound these colonies to the mother country, the pastors of these

Take your stand now at this inauspicious period, draw great end of all outward ceremonies and organizations. To secure this end, we believe the Episcopal Church much better fitted than the Congregational.

In the art of dyeing, when colouring matter is to be united to a fabric for which it has no chemical affinity, a third substance is employed which has an affinity for both; and thus things chemically dissimilar are held fast in a perpetual embrace. So, when divine truth and the wicked hearts of men are to be joined together, being dissimilar and repellent, an established and scriptural mode of worship and a divinely appointed ministry are necessary, we believe, to bind these uncongenial things in an indestructible fellowship.

The ministry as existing in the Episcopal Church,—how does this tend to secure and perpetuate gospel truth?

At Kingston, the First Congregational Church has followed close in the footsteps of that at Plymouth. The direction of the apostle to "put off the old man with his deeds," and "put on Christ," this church has long since practically reversed, by putting on the former, and putting off the latter. ting off the latter.
In Duxbury, the Orthodox church has literally joined

the congregation of the dead. The old society is humanitarian, and the Pilgrim faith is extinct.

The old society in Marshfield has long been Unitarian. In Pembroke, the church has gone the way of those already named, and is now silently verging towards Universities.

Of the two original churches in Scituate, we are obliged

to record, that they are deep in the darkness of error, and are so much engaged in extolling man, that they find it not in their hearts to exalt Christ.

In Bridgewater, East Bridgewater, and West Bridgewater, the Pilgrim churches have all apostatized from the truth, and account "the blood of bulls and of goats" as

effectual for taking away sin as the precious blood of

Christ.

The same may be said of the two ancient churches in Hingham, to which a third has been added, since their apostacy, of the same stamp. In this town, as in Duxbury, the faith of the Fathers is extinguished.

To this catalogue we may properly add another in the town of Cohasset, formerly a part of Plymouth county, but now attached to Norfolk.

There may be other cases of defection in the county which have not come to our knowledge; but we have

which have not come to our knowledge; but we have named thirteen churches, in a comparatively small community, that have broken away from the ranks of Orthodoxy, and

no way in which the Old Colony can be saved from hope-

sented. These clergymen did not, and could not, carry their congregations with them. Their churches are still fast anchored on Protestant ground. Individual cases of

* At an early day, two Episcopal churches were planted in the Old Colony; one at Scituate, since removed a short distance to Hanover, and the other at Bridgewater. Both, we are happy to say, though they have suffered much adversity, yet live, and retain the truth unimpaired; and each, we may add, with thankfulness to God, is now blessed with a truly evangelical and primitive pastor.

Brehren of the Orthodox Congregational Church,—in view of the subject thus presented, we affectionately appeal to you, as lovers of Zion's security, for your considerate judgment in the premises. If the ecclesiastical polity under which you fight the battles of the cross has proved so unstable a defence of the truth, what security have you that the tide of false doctrine, which has swept the years the very which churches of your fathers will not also the prayers, of the pastor, we grant that a sudden exhibition of the offensive doctrines of grace in the pulpit addresses would very naturally excite enmity and resistance. It is vastly more difficult to revive a church which has lost God's truth, and substituted its own inventions, than one in which the truth is well known and admitted, but not appreciated."

So far we have endeavoured to show that a divinely appointed ministry is an important guardian of a gospel faith. We have argued that the views entertained in the Episcopal and Congregational churches, respecting the nature and origin of ministerial authority, would contribute much towards the perpetuity or loss of the true gospel. We have also urged that a scriptural liturgy would tend to the integrity of the faith, by the constancy with which it brings truth into contact with the mind during the consecrated hours of public devotion.

To the clergy of our own church penit us to say, you occupy, as appears from the above reasnings and facts, a solemnly important post. You ministe at the altars of a church which, through all the changesn human affairs, has never lost the truth. Let us begif you to cherish and revere that church—to love and phold its institu-tions, laws, and liturgy. Above all, it us urge you to preach the truth as it is in Jesus—presh in faith, in love, and in the power of the Holy Ghost. You have commit-ted to you a high commission, a solemntrust; so live and so preach, that, when called to lay is dwn, you may do it with clean hands—that, when sunmmed to your final account, you may go with the peaceful conviction that the truth has suffered no detriment at your hands, that it has not been dimmed or soiled through your neglect Leave it burning bright upon all your alars, that posterity may see its light and feel its power Dtermine, through God's grace, that, though a pall of erro be spread over the world, a few rays of light shall atleast continue to reach its inhabitants through the Preestant Episcopal

PROTESTANT INGRATIUDE. (From Bishop Bull.)

Let us bless God that we yet breathin a pure air, free from the noisome and pestilent fogs of hose superstitious vanities, where none of those foolerie and impieties [of the Church of Rome] are obtruded of our faith or practice; that we live in a Church, where no other name is invocated but the Name of God the Father, Son, and Holy Ghost; nor divine worship give to any but to the one true God, through Jesus Christ, ae only Mediator. O happy we, if we knew and valued ur own happiness! But alas! alas! many of us do not We despise and trample upon that reformation of rigion, which, by a miracle of God's mercy, was wrouth in this nation in the days of our forefathers, and un to schismatical assemblies, under pretence of seting after a better reformation. We abandon that Chuch, and can hardly low misstry as existing in the Episcopal Church—the misstry as existing in the Episcopal Church—the description of the Episcopal Church—the description of the Episcopal Church—the all search of those who had been spoiled through any indication the whole church sikes of the naturally from proper and the second and or the proper and the second and or the photo of the third and the sentiment which lies at the basis of the wild of the laity. Let a contrast these corresponding summents, as they are held in the two denominations. The second and order to the church selected and order to the church selected and commissioned by them to speak before them says and as easier than the color in the proper in the sentiments as they are held in the two denominations and the phin to deliver his message, and as a second consistent on the proper in the proper in the second and order to the craft of those who had been spoiled the days of our forefathers, and run to sephismatical seasonlikes, and the proper of the extending a seasonlikes. The color is a place more fit and seasonlikes of the natural proper in the fermation of the Bourk synagge where the craft of those who had been spoiled the desired of the corresponding of the proper of them, the sentiment which lies at the best of the craft of those who had been spoiled the proper of them, even in hell, where they will meet with the both of the Routh synagge where the proper of the meeting of the Routh synagge where the proper of the meeting of the Routh synagge where the proper of the court is a greated by the through the proper of the meeting of the Routh synagge where the proper of the Routh synagge where the proper and the proper of the Routh synagge where the proper and the proper of the Routh synagge where the proper and the proper of the Routh synagge where the proper and the proper of the court and season like of the court and sea the Holy Eucharist shall be sacrilegisly taken from us, which is now openly and freely held rith to us all, and that in so excellent a way of admistration, that the whole Christian world beside is not ble at this day to shew the like; but we scorn to tak it, and refuse receive it, unless it be given us by a unhallowed hand in a factious conventicle. If ever the, and the other ill effects of Popery, which I cannot no mention, happen to us, (which God avert!) and I trust will never come to pass; but, I say, if ever these thin should befal us, we should then, when it is too late, early distinguish between light and darkness, and discerthe vast difference between the established religion, whit many now call Popery, and Popery itself. We shoulthen cast back a kind and mournful eye upon our dear other, the Church of England; whose very bowels we no tear and rip up, by our wicked schisms. We should the wish ourselves in the safe arms of her Communion on again, and resolve never more to depart from it. Lus do that now, whilst it is seasonable, which we shall en wish we had done, but cannot do.

THE TIME OF OUR SAVIOUR'S PPEARANCE. (From the Rev. William Clear.)

Among all the evidences of our religio none appears with a greater lustre than the swift and sazing progress of it through the world. And yet whowill venture to say, that the swiftness of its course was nat all promoted by the particular time of its appearan? when many were prepared to expect, and disposed to ceive it; when the whole body of the Jews were cormed in their aversion to idols, and worshippers of thrue God were found of every nation under heaven. hese were circumstances favourable to the cause of pristianity, and rendered the propularities of its the time. rendered the promulgation of it at thatime peculiarly seasonable. And even the difficulties then laboured under must be acknowledged advantages to its evidence in after ages. For we cannot, with confessing its divine original, observe all these difficies surmounted by instruments altogether unequal andisproportionate to so surprising an event.

Nor can it now be said that our relign crept into the world in the darker and more ignoranges of it, since it made its appearance at a time when eluence, learning, and politeness were at their greatesteight, when the united rhetoric of Rome and Athens aspired together to resist its progress. It was then that mean disciples of a crucified Master, unarmed with wer or authority. and destitute of every human advante, could silence the heathen oracles, destroy their toles, baffle their philosophers, triumph over the counseof senates, vanphilosophers, triumph over the counself senates, van-quish the force of legions, and gain up the whole Ro-man Empire. A manifestation therefo of Christianity, in any earlier and more ignorant age, ust have consi-derably weakened the evidence arisi to us from its

Another circumstance favourable toe evidence of the Christian religion, and peculiar to thene of its appear-* A sporadic disease is an endemial disease, nich in a particular season affects but few people.

many are beginning to inquire what they shall do to be church. It is not such isolated instances that we are ance, is, that we can now see the truth of several facts

doctrines to posterity. The language of Greece was then become in a manner universal, and the knowledge of it in many countries esteemed a part of education. By these means Christians in different parts of the world were enabled to transcribe the several writings of the New Testament for their own use, or translate them for the benefit of others. Hence arose, in a short time, such a variety of copies as must effectually secure them from corruption, and render their authority the more unques-

must have suffered in one of the most important branches of it, by an earlier manifestation. The argument from prophecy has been represented to the world as the only grounds and reasons of the Christian religion, the fountain from whence alone it derives all its evidence and certainty. And yet had our Saviour appeared sooner, the weight of this important evidence must in a great measure have been turned against him, and those prophecies, which so punctually describe the time of the Messiah's coming, might then have been urged by the Jews, with all the success their prejudices to his person could have desired. Or had he come before these prophecies were delivered, the predictions concerning him must then have been more general and indeterminate, as well as fewer in number, and the whole argument formed upon this kind of evidence must have lost much of its weight and influence. For the proper force of this argument does not consist in the correspondency of this or that single predictions conserved. single prediction, separately taken, to some particular event, but in the united review of a long series of prophecies, reaching through some thousand years, gradually unfolding a complicated scheme of providence, connected with each other, consistent in themselves, all of them con-centring in the Messiah, and at length receiving their full completion in the person, and character, and religion of Jesus of Nazareth. An earlier manifestation therefore of our Saviour in the flesh, as it might have taken from us several single predictions, so would it likewise have proportionably abated the force and evidence arising from a view and comparison of them all together, through so long a succession of ages, by reducing the series or period of prophecy within a shorter compass.

Or could an earlier discovery of our religion have left this evidence in all its force, yet still a revelation given in any former age would not have carried with it such full conviction of its expediency, because we could not in any former age have had so many flagrant instances of the deficiency of human reason in the concerns of religion.

And after all, had Christianity been discovered much recovery it relies or identification.

sooner, its whole evidence would, in all human appearance, have been sunk and forgotten in a few ages. For though the evidences of the Jewish religion were preserved entire to the coming of our Saviour, yet the preservation of them was wholly owing to the difference there is between the Jewish and the Christian institution. The Jews, by their law, were forbidden to mingle themselves among the heathen, lest they should learn their works: and thus, by being kept a distinct people, they became faithful guardians of the oracles committed to them. Whereas the Christian institution in its very nature is contrived for a more extensive influence, not confined to this or that nation, not the peculiar care of one people alone, but equally the evidences of the Jewish religion were preserved entire tion, not the peculiar care of one people alone, but equally the concern of every creature. And therefore the Gospel, being left thus at large to a world unprepared for the simplicity of its worship, might justly be expected to undergo the fate of other notices men had received concerning the

divine nature and perfections.

These are some of those various reasons that might be assigned in vindication of that time, which infinite wisdom appointed for the coming of our Saviour, whether we consider the circumstances of mankind in former ages, or the to them. But they need not fear being sent thither; they

any common drunkards live out half their days. And if any of them do happen to hold out to the usual age of men, it must be imputed unto God, either to his mercy waiting for repentance, which is very rare, or else to his justice, continuing them longer in this world, to punish them the more severely in the next, which he hath given them sufficient warning of, by making this sin itself in some measure its own punishment; and so beginning to punish them for it so soon as ever they have committed it, as they always experience, and sometimes have confessed, being forced to do so by the pains and diseases their bodies are afterwards tormented with. And it would be well for them if it went no farther; but drunkenness disorders the soul as much as it doth the body, or rather disordering the body, it disorders the soul too. For the soul whilst it is united to the body making use of the animal spirits that are in it as its instruments whereby it performs its several operations; when they are out of tune, the soul can do nothing as it ought, no more than an artificer can work without tools, or such as are not fit for his purpose. But excessive drinking causeth such fumes and vapours in the stomach, which flying up into the brain where the animal spirits chiefly reside, put them all out of order, either scattering them out of their places, or overpowering them so as to make them stupid and inactive, no way fit | collect from the streets of London all your great artificers and for the soul to make use of. Hence, some by drinking to mechanics, painters and sculptors, architects and engineers; excess are deprived of all sense and reason, as if they had no and he will surpass them all. He is performing at this moment souls at all, but were mere stocks, fit for nothing but to be cast every one of their operations, with a dexterity, and accuracy, into the fire and burnt, as they will be ere long. And though and perfection, which baffles even the conception of the highest it doth not go so far, but they have still something like reason intellects. He is building himself a house, in which his soul is left them, yet it serves them to very little purpose. They to reside; a house, not fixed to one spot, but capable of moving cannot think a wise thought, understand nothing clearly, nor about to any place, and adapting itself to every climate. He judge of any thing aright. Their imaginations are disturbed, not only fits together the masonry of his bones, but he makes their consciences stupified, and their passions all in a hurry, all the masonry itself; a hard, solid, but light, concrete of artificial irregular and extravagant, so that at present they are in a kind stone. He spins cordage, to thatch his head. He weaves a of delirium or phrensy, not knowing what they say, or what most delicate tissue for his skin, at once impervious to wet from they do, or what is done to them; as the wise man excellently without, and pervious to it from within: no manufacturer has describes it, where forewarning men of drunkenness, he saith yet been able to solve this necessary problem. He constructs by that. Thou shalt be as he that lieth down in the midst of the a telescope to see with; an ear-trumpet to hear with; a carriage sea, or as he that lieth upon the top of a mast. They have to ride on; a pantechnicon of mechanical instruments in the stricken me, shalt thou say, and I was not sick; they have beaten hand; a self-repairing mill in his teeth; a most curious system me, and I felt it not: when shall I awake? I will seek it yet of water-works, pipes, pumps, fountains, and drains, by which again, Prov. xxiii. 34, 35. And although this delirium con- he distributes the blood to every part of his mansion, on the tinues in its height only while the liquor is working in their most correct principles of hydraulics. He will make an airbrains, yet their brains are thereby so clouded, their understan- pump to ventilate it in his reservoir of the lungs; a vast kitchen ding so darkened, and all their faculties discomposed, that they filled with stoves, ovens, bake-houses, to concoct his food, are never wise when sober, as the wise man observes, saying, besides larders and presses to receive it. He will defy any Wine is a mocker, strong drink is raging, and whosoever is de- chemist to equal the menstruum which he invents and employs ceived thereby is not wise; or, as the word in the original signi- for the purpose of analysing and recombining it. At the same

By this therefore we may see into the reason which our and customs incidentally mentioned in the gospel, confirmed by the collateral testimony of profane writers, in a much greater variety, than could have been expected in any former age; there being no remote portion of time we are so well acquainted with, no period we have so distinct an account of, as of that under the twelve first day come upon you unawares, Luke xxi. 34.) Your eternal The time of our Saviour's appearance was also admirably contrived, and adapted for the transmission of his state depending upon the issue of the proceedings upon that day, he often cautions you to prepare yourselves, and have your accounts ready against that time whensoever it shall happen. And here, in a most particular manner, he adviseth you to have a care of drunkenness, as that which will make you put the evil day far from you, till at length it come unawares upon you, and surprise you when you do not so much as think of it, much less can be ready and prepared for it. For when your hearts are overcharged with drunkenness, it is impossible you should be fit to do that which is the greatest work you have to do; for indeed you can do nothing at all, not the least thing that is, as ye ought to do it. You cannot pray or meditate upon God; you cannot exercise any repentance or faith in Christ. But why do I speak of such things which a drunkard is no more able to do, than a brute beast is. He cannot so much as mind his particular calling, nor do any worldly business without spoiling it: all that he is he for is to sin, and that, I confess, he is always fit for. Fit for it, did I say? Yea, he is desperately bent upon it, impetuously inclined to sin; to all sin, one as well as another; to lust, fury and revenge; to swearing, cursing, lying, brawling, fighting, murder, any thing that comes in his way. There is no sin but some have committed it in their drink; and if there be any that a drunken man doth not commit, it is not because he would not, but because he could not. He had not an opportunity, otherwise he would have committed that as well as any other. For a man in such a condition hath no sense of the difference betwixt good and evil: for wine, as the prophet speaks, hath taken away his heart, Hos. iv. 11. His reason, his understanding, his conscience is gone: and therefore all sins are alike to him. Hence it is that this sin never goes alone, but hath a great train of other sins always following it: insomuch that it cannot so properly be called one single sin, as all sins in one.

> Wherefore as ever ye desire to avoid any sin at all, ye must be sure to avoid drunkenness, which will expose you to all nanner of sin, that you can never be secure from falling into any whatsoever. And as you must avoid the sin itself, so likewise all that are addicted to it. It is not mine, but the wise man's counsel, Be not amongst wine-bibbers, Prov. xxiii. 20. And St. Paul commands, if any one be a drunkard, with such an one not to eat, 1 Cor. v. 11. It is not enough that you be not drunk with them, but that you must not so much as drink with them, nor eat with them, nor keep them company any more than ye needs must; and that both for their sakes and your own: for their sakes, that so they may be ashamed of themselves, and of their sin, when they see all sober men abhor and shun them as so many wild beasts: and for your own sake, lest you by degrees learn it of them, and become like to them, the worst sort of cattle upon the face of the earth, that only cumber the ground, doing good to none, and worst of all to themselves who live like brutes; and it would be well for themif they could die so too, so as never to live again. But that cannot be; live again they must, and that for ever; but where? In heaven? No surely, they can never come thither. For God hath expressly decreed, that no drunkard shall ever inherit the kingdom of heaven, 1 Cor. vi. 10.; Gal. v. 21. Indeed what should they do there? There is neither wine nor strong drink to be had; and therefore heaven would seem a sad place have God's word for it, that they shall not, and therefore they

own damage, which God hath given for your benefit and advantage: it impairs the health of your bodies, and breeds all manner of diseases in them: it blots out the image of God that was enstamped upon you, and makes you like to the beasts which perish: it deprives you of your reason, or at least of the right use and exercise of it: it exposeth you to all sorts of vice and wickedness that mankind is capable of committing: it maketh you unfit for all lawful and necessary employments, whether sacred or civil: and at last throws you down into the bottomless pit, there to live with the Devil and his friends for ever. Put, I say, these things together, and then judge ye whether it be not the height of folly and madness, for any man to allow himself in such a sin as this? whether they who have been hitherto addicted to it, had not best to leave it off, and all others to take heed of ever falling into it, as they tender their own good and welfare?

THE WONDERFUL FORMATION OF AN INFANT. (From the Rev. W. Sewell's " Christian Morals.")

Look at that infant sucking at its mother's breast; and then fies. shalt not be wise, Prov. xx. 1. So that as no wise man time that helpless infant is creating a series of engines of all will be ever drunk, so no drunkard is ever a wise man. kinds for raising weights, pulling cords, propelling bodies; and valves,-all worked, like Mr. Brunel's block-machinery, by one motive power, which no one can see. He is constructing drains and cloacæ to carry off all that is superfluous or noxious. He is ready, if he breaks a bone, instantly to set to work and make a new concrete, or marmoratum, to consolidate it again. And he is also moulding a statue; hiding all this machinery under an exquisite figure of grace, beauty, and proportion, which it is the highest aim of modern art to study and repeat. He will paint himself with the delicacy of a Raphael, and the richness of a Titian. He will touch every line of his face with a minute and exquisite feeling, so that his mind may be seen through it as through a transparent veil. He will construct a whole language of signs, in the telegraphic play of the muscles, and the flexibility of the features, with which he will speak to his fellow-men with a most perspicuous, and moving, and intelligible eloquence. And he will fit up in his throat an orchestra of musical instruments, capable of awakening every pulse of sound, full of life, expression, and feeling, without which all other instruments are cold and insipid. And when all this has been done, he will transmit to others the same wonderful art, the same mysterious powers, and multiply and preserve them through an infinite series of generations. All this he begins to do the moment the breath of life is infused

THE CHURCH.

TORONTO, SATURDAY, MARCH 5, 1842.

Among our communications will be found an offer of 50L, from A Son OF THE CHURCH, in aid of the erection of additional Churches in this city. Whether the plan suggested by our liberal correspondent be altogether advisable in its full extent, we do not feel competent to give an opinion; but we know that in the Metropolitan Churches Fund, set on foot by the Bishop of London, a long period,—two years at least, if not four, -was allowed for the payment of subscriptions. This offer of 50l. is the more acceptable, because it is made by one, who has been in the habit of contributing to various forms of Dissent, but who is now determined to eschew the sin of schism, and to subscribe to Church objects alone.

In our paper of the 22d January, A Non-RESIDENT IN TORONTO, it will be fresh in the recollection of many, came forward with an offer of 50l. for three Churches to be built in this city, -allowing, we hope, the one already erected at the Toll-Gate to be counted as one of the three. A condition, however, was annexed to this offer, that it should "at once" be acted on.

We are, therefore, for this and other powerful reasons, in daily expectation that some steps will be taken towards the commencement of two additional churches, and that a public meeting will be called in the City Hall. From our own observation we can state that persons of all classes are ready to come forward with their contributions, -and, means being taken to enlist the sympathies of all, of the artisan, the mechanic, and the labourer, as well as the gentleman, the merchant, and the shop-keeper,—we are convinced that applied to aid in the erection of King's College and We hope that these suggestions, therefore, will have a strong demonstration will be made of attachment to University. the Church, and of self-denying zeal in supplying its wants. In all our Church proceedings we seem to need a little more tact, as well as a little more good feeling. It is not merely the amount raised that is the grand object, but the feeling with which it is raised. We Churchmen stand too far apart from each other: there is too little kindly brotherhood among us: we rarely forget strict social distinctions when we meet: and by our cold and repulsive bearing we frequently chill the warm heart that beats beneath a coat, perhaps of a cloth not quite so fine as our own. Let there be one ground on which we can stand together as fellowimmortals, and not as mere temporary dwellers in a world of artificial inequalities. We are far from undervaluing the necessary and proper gradations of society; we have the highest possible respect for rank, dignity will be found most beneficial to society, and all are comfortably Liquorized. most readily acknowledged and respected, when it is worn with meekness, and when it serves to render the cases by the GLASS, attention paid to those in an inferior station, considered Church in this country, have much to amend: for to various Churchmen through the Post. whether it be while they sit in their half-filled pews, and see strangers or others wanting a seat,—or in their management of Church Societies,—or in the Surplice was on no account to be disused; but when said

When the whole of Canada constituted but a single Diocese, too great for the strength of one Bishop,when the Provincial Church was weak and straggling, and its numbers, though really comparatively great, were misrepresented as "a fraction of the population." -when there was no religious journal to maintain to set forth its claims and divine constitution, -when English zeal as yet burned faintly, and shed but little light on the depressed and lowly condition of the Canadian Establishment,—at this season of despondency and gloom, the most unmitigated hatred towards our holy and venerable communion was exhibited by the leading journals of the provincial press. Not merely the claim of the Church to the entire possession of the Clergy Reserves, was the grand objection against her; but her connexion with the state was denounced as "blasphemous;" her Bishops and worthies, of venerated memory, were dragged from the grave, and recalled to life in the blackest colours; her liturgy was held up to contempt; all forms of prayer were branded as unscriptural; and every weapon, that the rusty and worn-out armoury of English Dissent could supply, was again furbished up for Canadian use, and levelled against the Church of the Reformation, "the foundation-stones whereof," to use Bishop Bull's impressive words, "were laid and cemented in the blood of God's Holy Martyrs."

The tide of emigration that, about ten years ago. Ireland, arrested in a great measure the crusade against 11. 10s. Towards this we shall be happy to receive her, and greatly increased her influence in almost the smallest contribution. every part of the Province. Still, however, the hatred borne to her was unchanged and unmitigated, though restrained by motives of prudence, and a sense of the have long ago failed us, or we would rather stint ournecessity of undermining, rather than openly assaulting, selves, than thus expose the lukewarmness of our her bulwarks. From that time until now, a reckless | brother Churchmen. Did we only say lukewarmness? and undisguised hostility has ceased to exhibit itself; but in a hundred different shapes, in the guise of great majority of our own clergy have to struggle hard liberality, in the mockery of good-will, in the Jesuiti- against a scanty and insufficient income, - while a cry cal trick of putting all denominations upon one foot- of spiritual destitution from neglected Churchmen is

branching out into innumerable springs, pulleys, levers, wheels, respect for her formerly slandered dignitaries, in every art that a fancy, prolific in cunning, could invent, and a restless ambition could employ, have attempts been made to weaken the Church covertly, now that she is too strong, and has too great a hold of the virtue, the wealth, and the loyalty of the country, to be openly assaulted. Such we believe to be still the real state of things; and though it may be the fashion, for the sake of a hollow peace, to pretend that all enmity to the Church has expired with the settlement of the Clergy Reserve question, we firmly believe, and we are not without good reasons for arriving at this conclusion, that the great mass of Dissenters in this Province detest the Church in their hearts as much as ever .-No matter how strongly they may deprecate such a representation of their sentiments,-no matter how craftily they may alter their tone for a moment, thinking to deceive SIR CHARLES BAGOT, who, a Conservative, and the brother and nephew of a Bishop, may be supposed to regard the Church very differently from Lord Sydenham, -no matter how much they may parade the subscriptions of Churchmen, who, cajoled by their wiles, have been decoyed into presiding at their meetings, and countenancing their proceedings,notwithstanding all this, we are bold to affirm, that the Church in this Province is still regarded by Dissent with an evil eye, and that the respect expressed for her by the great majority of those who do not belong to her, is a mere thin-veiled artifice, resorted to for the purpose of blinding the vision of a Conservative Government, and of gaining some important pecuniary benefits from the State.

These are the statements of one who, for ten years, has been familiar with the Press of this Province, and has watched every ruffle on the political ocean that in way affected the peace of the Church. It would be a work of labour, but one for which he has ample materials, and from which, if necessary, he will not shrink, to make good his assertions by a string of proofs; but he puts it to the plain good sense of every faithful urchman in the Province to say, whether he has not, within the sphere of his own observation, perceived an enmity exhibited to the Church, though in different ways, accordingly as policy might dictate, by the great majority of the Dissenters who live in his neighbourhood. We never yet met with a staunch Churchman, in any quarter of this Upper Province, who did not, in this respect, entirely concur with us in opinion.

Our own city, within the last week, has supplied us with at least one proof of the correctness of our views. On the morning of Sunday last, the 27th February, between 6 and 7 o'clock in the morning, the Cathedral was discovered to be placarded with handbills, of which we subjoin a copy,—a fac simile, as near as possible, on a reduced scale, of the original:-

> A PUNCH PARTY. will be held at the

ATHEDRAL, On the Evening of Friday next,

the 4th of March, the proceeds of which are to be The "O! be joyful," will be served

up HOT: precisely at 7 o'clock. Those who prefer Tea may have it by paying extra, and bringing their

The Bishop will preside and regulate the weakness of the PUNCH. None but respectable people will

be permitted to attend

Wheelbarrows will be provided for such as may get Groggy! Oysters may be had behind the

Organ by paying for them. Persons will be stationed thro'-

and official dignity; but we think that that rank and that out the Church to preserve order; and see that they

TORONTO, Feb. 25 1842.

as a compliment, and a sweetener of social or public We understand that copies were also affixed to the established in the Diocese of Quebec, and that the meaning of the provisions, contained there intercourse. In these respects the members of our Bishop's premises, and, in the course of Monday, sent Bishop of Toront has appointed the Rev. A. N. Be- this: that with regard to such offices of the Prayer book as are

their management of Church Societies, or in their that any respectable persons could have had a hand in didates for the Clistian ministry. mode of conducting public meetings, -they have cer- this ribald and disgusting burlesque of God's House, tainly not contrived hitherto to secure the co-operation and His Holy Order of Bishops." Of course we do his labours with s usual earnestness and success. and hearty good-will of their fellow Churchmen, whose not think that any respectable person, of any denomi- Since our correspondent wrote, another student has worldly circumstances are not quite so good, and whose nation, committed himself by a personal share in this proceeded to Cobirg, making senen in all,—a numrank in society is not quite so high, as their own. Let insult upon the whole Canadian Church, but we ber which, in a feedays, will be raised to eight. Alus make our Church what it ought to be, and what its strongly believe that the sentiments of hostility which though this seems it little, it is a beginning not to be Divine Founder meant that it should be, THE CHURCH | dictated the printing and affixing of the handbill and | despised, especially when we consider that the reverend which betray themselves in its coarse and almost Professor only comenced his lectures on the 10th generally imagined.

the members of our Church: but,—however deceived in a short time, sne Theological Institution, worthy to the ancient meaning of the word "Choir," (that part of the we may actually be, -in our own conviction we have of the Church inhis Diocese, and calculated to meet spoken nothing but the strictest truth; and regarding its growing wantwill be established under the auspices matters in the light we do, we should be wanting in of our vigilant at thoughtful Bishop. its cause, to vindicate it from libel and untruth, and the discharge of a solemn duty, did we not speak out plainly, and endeavour to arouse Churchmen from that satisfaction as tl first-fruits of better things. The lethargy of indifference and false liberality, which is students, we are abled to state on the best authority, so pernicious to the Church, and so fraught with have applied theselves most assiduously to their impolitical evils of the most serious consequence.-"But, alas! not with Bishops,"-is the significant was expected, al an excellency of conduct that proremark of Bishop Doane, when alluding to the neglect | mises brightly f the future. The day, we think, is of England to supply her daughter of the American Church with this Holy and Highest Order of the Priesthood. A world of meaning lies hid in the expression: the point of it, as applicable to the present occasion, consists in this, That when Churchmen weaken Episcopacy,—and this they do when they do nister at her altar not yield it undivided support,-they weaken the strongest link that unites them to the British Monarchy.

> A short time ago we printed an Antidote, to counteract, in some degree, the pernicious tendency of the scandalous Almanacs published by Messrs. Lesslie. Of this Antidote, a few thousand copies have been distributed in several parts of the Province, and, we

believe, with a good effect. We undertook the publication at our own risk; and set in with so much force, and introduced into the though a few individuals have since kindly supplied Province an immense addition to the ranks of the us with the greater portion of the sum necessary to Church, from England and the Protestant counties of defray the expense, we still stand in need of a sum of

It is with a blush of mingled shame and indignation that we make this appeal. Our own private resources -we will add their unnatural conduct. For while the ing and representing that the majority of Churchmen heard in almost every township in the Province,—
are quite content to rank their Church with surrounding sects, in the mask of assumed reverence and in almost every township in the Province,—
while Chippawa Church stands unfinished,—while lay, who has resign is worthily conferr upon one who is an eloquent that such Clergy do use a University Gown in the pulpit.

while means are wanted for every conceivable object con- preacher of the Gospel, and unwearied in the discharge nected with the Church, -too many, alas! far too many, of overwhelming parochial duties, and other very heavy of our members contribute largely from their substance responsibilities. to the maintenance of Dissent, and leave the Church to mourn, like Hagar in the wilderness, over her children destitute of the water of life, -water which could be supplied to our people in far greater abundance than at present, were Churchmen to devote all their means to the necessities of their own communion

We have received the sum of 11. 5s. from A MI-LITIA-MAN, towards the rebuilding of Chippawa Church, and have duly forwarded it to the proper quarter. We are also gratiffed to record among our Ecclesiastical Intelligence of this day, a generous donation of 31. 28. 1d. towards the same purpose, from Port Robinson, under circumstances of a very pleasing des- ON THE USE OF THE SURPLICE IN CHURCHES.

The stirring appeal of An OLD SUBSCRIBER, which appeared in this journal on the 19th February, and which we are glad to perceive has been copied by our friendly cotemporary of the Hamilton Gazette, will we trust, produce some further effects. The Churchmen largely, on a late occasion, to the objects of Dissent, will surely thank us for pointing out a channel, connected with their own Church, into which their liberality may very beneficially, and much more appropriately, be directed.

The Church-Yard, attached to the Cathedral of St. James, inthis city, presents but an unsightly and neglected appearance. It exhibits none of those obects, which, it the mother country, render even the burial ground place of solemn beauty,-no mosscovered monument, -no quaint old dial, -no antique cross,-no veneable evergreen,-no avenue of trees.

It is full time we think, to do all that can be done towards remedyng these defects, so far as the circumstances of a newcountry will admit. With this view, we would sugget that various trees should be planted around the Churh-yard, and in other parts of it. The proper season of the year for planting will soon be at hand, and we kow a gentleman, well acquainted, by practice, with th nature of trees and the best mode of planting, who would cheerfully and gratuitously superintend the ork. The poplars, in front of King Street, already lok past their brief prime, -and it is necessary that oter trees, of a handsome, long-lived, and appropriate kind, should be planted along-side them, so as to tak their place, whenever, in the course of time, they shalldecay.

There can be ne difficulty in raising the necessary means for this purpose. So many inhabitants of Toronto have relatives resting in the Cathedral graveyard, that they would readily contribute the small sum that might be required, -and at the same time be grateful to the Courch-wardens, or proper authorities, for giving them the opportunity of paying so becoming a tribute to the œad

What we have said with reference to the Cathedral, applies to almostevery other Church in the Province. more than a partil and local effect.

The communiction of A STUDENT relates to a subject of most vital aportance to the Canadian Church. So great is the denand in England and Ireland, and in every colony f the Empire, for the services of clergymen, that the various Universities cannot at all own personal knowledge, that even a year ago, it was felt. The Society or the Propagation of the Gospel

Under these cirquistances,—were there not other Under these chamstances,—were there not other very strong reason—it is clear that we must look Church, and are expressly referred to in the 24th of the same. Tickets-One Dollar-dissenters to pay double, hard for the future supp of a Canadian Ministry to our

It is an ungracious task to enforce these views upon the Diocese; at we cherish the anticipation, that,

The commenment already made, we hail with portant duties, d evinced a proficiency, greater than not far distant I this Colony, when parents will no longer shrink fm dedicating their sons to the Lord, and when the outh of the Church will esteem it a privilege, and a rofession the most honourable of all.

We extremely gret that want of room prevents us from remarking darge on the Correspondence between the Rev. Messrs. roulx and Lundy. The former gentleman appears have made charges without any suficient warrant.

inferentially, thatMr. Lundy opposes Romanism on or Advertise never compromiseer distinctive principles, nor identify herself with t proceedings of dissent.

Would it not beossible in Lower Canada to train up some of the Freh Canadian youth to the ministry of the Church?

The attemptedvitticism of the editor of the grace from a RomaCatholic. Whatever may be the length of Protesta ears, they are never polluted by the revolting secre disclosed in auricular confession.

THE REV. H. J. RASETT, B.A. has been nominated by the Governor Geral, a Member of the Council of by the Governor Geral, a Member of the Lour Lohn Manual Council of English Universities, I have no means of knowing. In the English Universities, I have no means of knowing. In the Council of the commencement and progress of the course of lectures, so of the commencement and progress of the course of lectures, so of the commencement and progress of the course of lectures, so of the commencement and progress of the course of lectures, so of the commencement and progress of the course of lectures, so of the commencement and progress of the course of lectures, so of the commencement and progress of the course of lectures, so of the commencement and progress of the course of lectures, so of the commencement and progress of the course of lectures, so of the commencement and progress of the course of lectures, so of the course of lec

We beg to call the attention of the Government to a Lottery which has been advertised at Cayuga .-We are under the impression that the parties to this speculation are violating the law. A demoralizing system, exploded in the mother country, ought not to be connived at in this Province.

Communications.

[We deem it necessary to follow the example of the London Church eriodicals, and to apprize our readers that we are not responsible for he opinions of our Correspondents.—Ed. Church.]

To the Editor of The Church.

Dear Sir,—Your correspondent S, from what he believes to be practised in Cathedral Churches in England and Ireland, to wit, the wearing of the Surplice in the pulpit, very justly infers that "it would seem therefore that such is the strictly correct usage." We have however other and better grounds trust, produce some further effects. The Churchmen than present practice to rest upon; for the Canons of the at Kingston, who are stated to have subscribed very Church of England seem abundantly express respecting "the

Ornaments of the Clergy."

The 25th Canon directs that "In the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices, saving that all Deans, Masters, and Heads of Collegiate Churches, Canons and Prebendaries, being graduates, shall daily, at the time both of Prayer and Preaching, wear with their Surplices SUCH HOODS as are agreeable to their Degrees." Or, as King Charles enjoined upon lecturers—"Such seemly habits as belong to their degrees."—In this Canon, directed to those religious Establishments which are the TRUE MODELS of correct usage and of proper Order, the wearing of the Surplice in "prayer and preaching" is mentioned as a matter of course. Its point lies in the sufficiency of a Surplice when there is no Communion, saving the injunction, that certain persons shall in addition to it wear their proper scholastic badges.

By the previous Canon (24) the use of a Cope, (a robe never

now used,) was enjoined to be worn by the consecrating, or principal Minister," at Communion time in Cathedral and Collegiate Churches. Here it is to be observed, that when any Canon is not intended to extend to Parish Churches, another s provided to make the necessary restriction, as in this very case The Cope was to be reserved as an honorary distinction, granted to Cathedral and Collegiate Churches; and therefore the 58th Canon directly enjoins on the Clergy generally that "every Clergyman saying the public prayers or ministering the Sacraments shall wear a decent and comely Surplice with sleeves, to be provided at the charge of the Parish, &c. &c." The possible mistake of every Clergyman supposing that he ought to wear a Cope when administering the holy Communion, was hereby carefully guarded against. But the order of wearing the Su plice in "prayer and preaching" is nowhere altered; although a liberty of omitting the use of the Hood when preaching is granted in these words-"Furthermore such ministers as a Graduates shall wear upon their Surplices, at such times, such Hoods &c." (58th C.) At other times, (that of preaching w may suppose to be one of them) they are not required to "wear upon their surplices such Hoods as by the orders of the Univeries are agreeable to their degrees, &c." (58th C.)—The same Canon permits non-graduates "to wear upon their surplices decent tippets of black," in lieu of Hoods. "It shall be lawful for such," but they are not obliged.—In Cathedral and Collegiate Churches copes are to be worn at the Communion; in arish Churches they are not. In the forementioned places Hoods shall be worn upon the Surplice "both in prayer and preaching;" in the latter, they shall be worn by the Minister when "saying public prayers or ministering the Sacraments or other rites of the Church"; at other times, it is implied, he is not obliged to the use of the hood.

S. has copied into his remarks certain directions found in King Edward's Prayer book, relative to the Ornaments of the Clergy, and adds that they are "binding now." I am constrained to differ with him. The import of the Injunction, set in the Prayer book immediately before the "morning prayer," though seeming at first sight to warrant the conclusion come to by S, is not to be taken without a limit. It is very material to bear n mind that at the Restoration a part of the Injunction I alfurnish a sufficient supply. We can state, from our lude to, was omitted. The Injunction is as follows:—"And own personal knowledge, that even a year ago, it was here it is to be noted that such Ornaments of the Church and difficult, in Englad, to obtain the assistance of a Curate. The Chrch since then has progressively advanced in extering the sphere of her divine usefulness, and of course the want is still more generally of the ministers thereof, at all times of their ministrations, shall felt. The Society or the Propagation of the Gospel in Foreign Parts is, we believe, ample means at its was the Act of Unitermity by which a power of altering both the ornaments of the Church and of the Clergy was reserved to the temporal head of the Church. Queen Elizabeth accorcommand, but it canot find labourers, whom it may send out to gather the whitening harvest.

Under these circumstances,—were there not other

But even admitting that "the ornaments of the Clergy" are own Canadian poplation. With this impression, we apprehend, it is the a Church College is about being attablished in the Discoss of Oueber, and that the distribution of the rubric quoted from Edward's book. The o various Churchmen through the Post.

Probably we shall at once be met with an exclama
thune, to be Profeor of Theology in this Diocese,—
sometimes used in the Church and sometimes used out of the Church—(such as morning and evening prayer, the baptismal, in private houses or at a distance from the church, the minister Mr. Bethune, ivill be perceived, has entered upon was at liberty to use or not to use the Surplice. Ministers are bound to "say daily the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause." Though bound to use the Office in their famies if they could not collect congregations in the churches, yet they were not required to use Surplices on such occasions This obsolete rubric went on to give permission to certain persons to wear in Cathedral and Collegiate Churches, besides the usual Surplices, the hoods of degrees. In the Latin of Alesse which betray themselves in its coarse and almost blasphemous language, are far more common than is January. We he also heard that there are a few was to be always used. "In Cathedralibus et Collegiis" the students, preparit for the ministry, in other parts of addition of a hood was, under certain circumstances, permitted. Sed in omnibus aliis locis, liberum erit ministris uti et non nti linea veste." Besides this we should recollect that according Church where "matins and even-song" were said or sung,) the entire interior of all our modern parish churches, and of Provincial Cathedrals, excepting the chancels, porches, and vestries, are "Choirs," and consequently the pulpits are included.

Our pulpits are always in the Choir except when they are set improperly in the Chancel. In many of our parish churches there is no Chancel, I believe, correctly speaking; and in such cases a portion of the Choir being used for a Chancel, if the pulpit should happen to be intruded even there, it is still in the

If we are to suppose that King Charles' instruction relative to the dress of Lecturers, given to his Primate, had reference to other habits than the University hoods, we must not only take nto account that the times were wofully out of joint, but that these lectures were not, like our Sunday sermons, delivered after the commencement of the Holy Communion, and required by stringent rubrics to be immediately followed up by a contito be trained up her school of prophets, and to mi- nuation of that office in whole or in part. Moreover if we suppose that these directions referred to the use of the peculia gown, proper to each University degree, and that this direction for market-town Lecturers was to be the future precedent for regular pulpit ministrations, it seems strange and unaccountable that it has not been followed by the Clergy; the various Collegiate gowns being never worn in parish pulpits, but a gown of legiate gowns being never worth in parish purples, out a gown one uniform pattern, and commonly called a preacher's or a copal Missionary Society in each populous city and town, and to unite with it a distribution of the Book of Common Prayer graduates and non-graduates indifferently. It is a great sessaction to perceive, which we do offerentially, tham. Lundy opposes Romanism on alatholic grounds. This is the only way in which a Catholic grounds This is the only way in which a tioned, and these as proper for the usual attire of the Clergy in public. The one Ecclesiastical, the other Academical. The wishes to make ampression upon Popery, she must first "with standing collars and sleeves straight at the hands "poor beneficed men and Curates (not being able to provide aforesaid." (This perhaps is the gown proper for Clergymen who have not any University degree.) The second gown is described as made with "wide sleeves, as is used in the Universities, with hoods, or tippets of silk or sarcenet, and square caps." That neither of these gowns is the modern preaching The attempted vitticism of the editor of the gown none will deny, for that has neither the standing collar canadien, with reset to ears, comes with a very bad and straight cut sleeve of the former, nor the University shaped sleeves of the latter. Besides, the canonical gowns were usual public wear, but are not directed to be used "during the time of Common prayer, Preaching, or other service of God's

Whether the Canon, mentioning the use of a hood as well

Irish University this Canon is strictly observed; as is also the 17th, wherein it is provided that "all scholars and students" "shall, in their Churches and Chapels, upon all Sundays, Holydays and their eves, at the time of Divine Service wear Surplices according to the order of the Church of England; and such as are Graduates shall agreeably wear with their Surplices such Hoods as do severally appertain unto their degrees. Sundays there is always a sermon preached "at the time of

Divine Service" in the alma mater Ibernice. The Canonical superiority assigned to Cathedral and Collegiate Churches is evidenced in the use of a Cope at Communion, (Canon 24,) and not by the Surplice in the pulpit. Nor are parochial congregations more likely to require the wearing of a black dress in the pulpit, to enable them to draw a distinction between hearing and praying, than are Cathedral congregations. The Church has provided a distinction visible to all men's eyes. Her 83d Canon ensures a PULPIT to every Church. And from the pulpit the sermons are always and every where delivered never from the reading-pew, never from the Lord's table. She thus draws a most manifest and evident line of distinction because he will be the control of th tween "prayer and preaching." She regards her Clergy, while in the pulpit, as discharging a very important branch of pri duty. "The priests' lips should keep knowledge." She give them authority to preach the Word as well as to minister the holy Sacraments. She clothes them in linen clean and white, not as enduing them with sacrificial robes, but as emblematizing that requisite "righteousness of the saints" of which her children need continual reminiscence. She decks them with this significant ornament "at the times both of prayer and preach" ng;" and regards this beautiful attire as appropriate to every one "that publisheth peace"—the gospel of good, news—the glad tidings of salvation; and herein does she honour that Godwho gives to His redeemed "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heavi

I cannot agree with S. in regarding the Cathedral Clergy as comparative "Giants in Christian wisdom,"—as being so very superior to the Parcchial Clergy. I must say that as far as my own limited experience went, I have found them much on a par. Indeed I have known some parish priests, "at whose complete it is a superior of the complete in t feet" the "learned Cathedral Dignitaries" might, in my hu opinion, safely and profitably sit. It cannot be on account of the gigantic Christian wisdom of Junior Fellows in Col-leges, and Minor Canons and young men holding readerships in Cathedrals, that the Church invests them with the Surplice in her pulpits. I do not believe that so invidious a disti

was ever contemplated by the Church.

The proper question to be decided seems to me to be thiswhether the very lax custom of substituting an uncanonical gown and introducing it into our pulpits whenever we enter them, is rigidly binding upon us,—whether the Genevese gown has become so indispensable an appendage to parish pulpits as to make it necessary to lay aside the Surplice at the conclusion of the Nicene Creed, and to put on this gown for the sermon; thereby entailing the necessity of making a further change-back to the Surplice of course, for "THEN shall the priest return to the Lord's Table and begin the Offertory;"—and whether the interruption caused by this unprescribed shifting of dresses would not mar the beauty of the service, and also whether the dislike of the (supposed) necessity of a shifting and re-shifting of dress may not be at the bottom of that glaring, yet common breach of the rubrics of the Communion, whereby the Clergy almost every where take upon them to dismiss their congregations without offering up the prescribed prayers after sermon.

The prayer book, with its directions and rubrics, is part of the Statute law of England. No Ordinary has any discretionary power for giving a liberty to transgress the Communion rubrics-or any other rubrics. It is plain from them that after the Nicene Creed, then shall follow the Sermon, and then, the Priest returning to the Communion Table, is to read some sentence from the Offertory; after which, "(if there be no Communion, shall be said all that is appointed at the Communion until the end of the general Prayer, [For the whole state of Christ's Church militant here on earth,] together with one or more of these Collects last before rehearsed, concluding with the Blessing." (Vide Rubric at end of the Communion Service.) We have no liberty whatever to curtail this service and order, on any pretence

Let us be thankful for the Bishop's advice and encouragement to return to, and abide strictly by the Rubrics; and to respect S. seems to think that the Clergy introduced the Gown in their pulpits to prevent any undue preference and prominence being given to "hearing." But see the end of this act of expe-Our people now always go away from preaching it stead of from prayer; the impression last left on the mind is of the preacher, not of the prayers—of the servant, not of his Lord—of man, not of God. My humble conviction is that on the Lord's day we are bound to lay aside the anti-rubrical practice, and are at liberty to lay aside the anti-eanonical gown.

much less to mutilate it for the sake of an uncanonical robe.

Faithfully yours,

CHURCH EXTENSION IN TORONTO.

Toronto, 24th Feb'y, 1842. Sir,—As no step has yet been taken that I am aware of, for the erection of one or more additional Churches within this City, which are so much required, I take the liberty of drawing the attention of Churchmen, through the columns of your

valuable paper, once more to so important a subject.

I am quite satisfied that two additional Churches could be the West of Yonge Street, by voluntary contributions,—provided too large a sum be not required to be paid down at once. I would therefore suggest that a list such as I will presently describe be at the contribution of the contribution of the contribution. describe, be at once put in circulation, and I have no doubt \$ sufficient sum would be readily subscribed; for the instalm the subscribers would give their notes, and on them the money could be realised: the subjoined is the form of List which I

erecting two additional Churches within this City, provided the commenced within three months from this date, the sums see oppour respective names, in ten equal half-yearly instalments. Name of Amount of Amount of first Donor. Subscription. half-yearly payment. 2 3 4 5 6 7 8 9 10

I would also suggest that it should be a condition that one third of each of the churches should consist of free seats, that the residue should be laid off in Pews, the rents of which should go towards providing Clergymen to perform the duty.

As a commencement, I herewith send you my check for £5, to be used if the Churches are commenced, or contracted for

within three months; and if the project succeeds, you are authorised to fill up one line in the Subscription List with my name for £50, the first instalment of which the enclosed check

A SON OF THE CHURCH.

WANT OF MISSIONARIES. To the Honourable and Right Reverend the LORD BISHOP OF TORONTO and the CLERGY OF THE DIOCESE.

RIGHT REVEREND AND REVEREND SIRS, On a late journey, Westerly, travelling a distance of about 160 miles, and returning by a different route, I observed that a very great spiritual destitution existed: many persons not

I am aware that there are travelling missionaries of all denominations, and that the Church of England loses many of her members because her missionaries are not in sufficient numbers to counteract the efforts of her enemies. Allow me to suggest a plan for your consideration and arrange-

ent at the meetings of your Clerical Associations.

To make collections at every Church in the Diocese twice in each year, after due notice given, and a sermon preached on

The travelling missionaries to do the same at the several tations where divine service may be performed.

The amount of the fund so collected to be remitted to a committee to be formed by the Lord Bishop, and missionaries paid

hereout according to the amount of such fund. In aid of this fund it may be well to form a Canadian Epis

I would further suggest that it is in the least populous Dis tricts that such destitution exists in greatest force; because in others, the resident ministers are not more than ten or fifteen miles distant from each other, and can if they please devote

Some part of their time to their distant neighbours.

I feel confident that any plan which you may mature upon this interesting subject, will meet with general support—and themselves long gowns) may go in short gowns of the fashion aforesaid." (This perhaps is the gown proper for Clergymen at least taking it into consideration and that the blessing of God may crown your efforts with success

I have the honour to be Right Reverend and Reverend Sirs, Your most obedient servant

AN EPISCOPALIAN. February, 1842.

LECTURES OF THE PROFESSOR OF THEOLOGY IN THE DIOCESE OF TORONTO. To the Editor of The Church.

far as it has gone, delivered by the Professor of Theology the Western Diocese of Canada; only allow me to hope you will, in some measure, accept the will for the deed.

efore I proce the commence better era for it will stand i Rev. A. N. The course the 10th Jan interruption, tion, is much since which a Gospels, and The events a the chronolog are respective they are expr sions in other the Greek are must get a cl plan of instr The subject

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As you tive to Ch a a short per or are no One, mos the Town As there nity, and that if a gregation gregation very shor and attention be found stone pars menced, a of the spe Church o finish a si of Mr. H Church. The sec for the ce Perth, in from Kin from Kin Rideau C and it is t

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before I proceed to particulars, I wish to remark that, from the commencement of these lectures, may be dated a new, and better era for the Church of England in this Diocese; for which it will as it will stand indebted to the Lord Bishop of Toronto, and the Rev. A. N. Bethune, the Professor whom he has appointed. The course, consisting of three lectures a week, began on the 10th January, and has continued to this time with one erruption, the cause of which, being a severe family affliction, is much more to be regretted than the interruption itself.

The first was the introductory lecture on the Gospel of St. Mark, since which a similar one has been delivered on the three other ospels, and some progress made in the Gospel narratives The events are taken up collectively, and treated according to the chronological order of Townsend, which is more interesting and instructive than by taking them up in the order in which the are respectively related by the Evangelists. Their cause, time, circumstances, and place, are set forth; the manner in which

the Greek are commented on, and explained. That the students must get a clear and full conception of the Scriptures from this plan of instruction, is a necessary consequence.

The subject of the second lecture was Church Government. Under this head have been considered, 1st, the existence of a visible church, 2nd, the nature and constitution of the Christian Church, including its spirituality, universality, unity of communion, and unity of faith. The establishing of these points s very necessary at a time, when so little is generally known as

they are expressed, illustrated and enforced by similar expressions in other parts of the Bible; and the various readings of

to what should constitute the Christian Church. The third lecture was on Subscription to the Articles of Belief; eing introductory to the consideration of the Thirty-Nine Progress has since been made as far as the end of The great benefit to be derived from the consideration of this subject every one will admit, who consider that it is by articles, and a clear understanding of them, that unity and purity of faith, without which no Church can stand, are to be made and the control of the control

For a full and efficient course of lectures on these different For a full and efficient course of lectures on these dinerent subjects, the library of the Professor furnishes ample means; accordingly we have the testimony of the Scriptures, of the Pathers, and of the othodox churches, particularly of our own. The arguments also of corrupt churches, of dissenters, and infidels, are duly considered; and in addition to all this, we have the Professor's extraords and onlyions. From so have the Professor's own sentiments and opinions. From so many sources it cannot generally be a hard thing to come to a determination consistent with truth and reason.

The students are required to deliver in writing the sum and substance of the lectures, and answer questions thereupon. In addition to these exercises, Grotius and the Greek Testament are read. The course of study now given, is intended only for the first term, at the end of which other subjects will be taken up.

It will be seen that a long and diligent study is requisite, in order to acquire a competent knowledge of all the subjects necessary for the Christian Divine to be acquainted with; indeed, it would take about three years to obtain the full advantage of the lecture. ures. There are six students at present, who, I may say with perfect justice, are disposed to seize with earnestness the opportunity afforded them, for qualifying themselves for the opportunity afforded them, for qualifying themselves to the office of the Ministry; others intend coming as soon as practicable, and it is anticipated that, by next year, our number will

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I need but further remark that, when the individual attention of a person, possessing attainments and zeal similar to those of the present Professor, can be given to this duty on a more extensive scale, in the projected University, it is obvious that the benefit to be derived from his services, must be proportionably increase.

P. S.—The Services appointed for the different Holy Days are regularly performed in St. Peter's Church; the advantage to be derived to the students from this practice, will at once be apparent.

Canadian Ecclesiastical Intelligence.

TOWNSHIPS AROUND KINGSTON.

(From a Correspondent, under the signature of "Cataraqui.") As you seem anxious to obtain every information relative to Church statistics, I beg to acquaint you that, within a short period, three Churches have either been finished or are now in progress in the neighbourhood of Kingston. One, most substantially built of stone, is at Sydenham, in the Township of Loughborough, about fifteen miles off. As there is a large number of Church people in the vicinity, and several communicants, there can be little doubt are communicants, there can be little doubt gregation, even once a fortnight, he would succeed in a As you seem anxious to obtain every information relagregation, even once a fortnight, he would succeed in a very short in very short time in collecting together a very numerous and attentive audience, the great majority of whom would be found to be Church people. I may mention that a stone parsonage, close to the Church, has also been commenced, and I have no doubt that were there a prospect of the speedy settlement of a Clergyman among them, the of the speedy settlement of a Clergyman among them, the Church of England people would bestir themselves and finish a suitable residence for him. The site is the gift of M. of Mr. Holditch, of Sydenham, a warm friend of the The second Church, of wood neatly painted and ready

the celebration of divine service, is on the road to out in the Township of Pittsburgh, about thirteen miles on F: n Kingston, and three from Brewer's Mills, on the lean Canal. The site was given by Mr. Birmingham, ds, to behold the neat Church, with its beautiful welcoming you as it were to stop for a moment, nquire how in a spot, seemingly so lonely, such a ing could have been erected. The manner in which wilding has been finished is highly creditable to all rened. The Archdeacon of Kingston visited it on ay, 9th January, and found an excellent congrere than twenty-five miles from Beverley, I trust the day is not distant when these two Churches will a mission station; and certainly there is great need there should be one Clergyman, at least, in the ance between Kingston and Perth, which is seventy

he other Church to which I refer, is now in the course being built. The site is on the borders of the Town-bs of Kingston and Portland, in a tract of country is settled: it will form, with Sydenham, a mission on, and would give ample employment to an active

The stations are at present visited by Mr. William arvey, a licensed Catechist, and I believe I am only ong Justice to him when I assert that these Churches rightated in his activity, and the gratification of the cople at his being sent among them. Mr. Harvey visits so at other stations in Portland and Pittsburgh. A hoort time the Park N. Prooter from Kingston most kindly visited, in company with Mr. Harvey, two of these stations, at the request of the Rev. R. D. Cartwight. right, who could not go himself, for the purpose of ministering the sacraments, and at both places he found large congregations, and at one place twenty-five com-

These facts shew how numerous are our people, and what need we have of ministers. Truly the harvest is plenteous, but alas! the labourers are few. I have not touched upon Camden, where Mr. Shirley has been actively engaged, as Catechist, for several years:—in that Township our members are according noted to the control of th Township our members are even more numerous, I beleve, than in Loughborough.

AYLMER, SYDENHAM DISTRICT.—At a Public meeting of the inhabitants of the town of Aylmer, held at the Aylmer, Held ther Hotel, on the 14th day of February, 1842, for the drpose of taking into consideration the necessity of established resident Clergyman of the Episcopal Church

ontreal upon the subject. After hearing such statement, it was proposed by J.

Rean Esq., seconded by R. Conroy Esq., that measures should be taken for the purpose of collecting amount of subscription. cription list for the purpose of proceeding with the on of the Church at Aylmer—without delay—said ription to be collected by instalments at the rate of wenty-five per cent each payment.

Moved by Chas. Symmes Esq., seconded by Mr. A.

park of the purpose of collecting

be said subscription be appointed, and that it be composed of J. H. Day, H. R. Symmes Esquires, and Dr. Bridges ges, and also that the committee to superintend the ding, be composed of Dr. Bridges, Charles Symmes, Egan, and Robert Conroy, Esquires.

was also proposed that the collecting committee

Esquires, and Dr. Bridges, for the purpose of communicating with the gentlemen of the Chaudiere that may be appointed for the purpose of arranging matters regarding

resident Clergyman. It was also resolved that the thanks of this meeting are due to the Rev. S. S. Strong, for his exertions in fur-

ering the object of this meeting.

Moved by Jas. Blackburn Esq., seconded by R. Conroy Esq., that the thanks of this meeting be given to J. H. Day Esq., for his able conduct in the Chair. The sum subscribed already exceeds £500.—Ottawa

CHIPPAWA CHURCH.—The Rev. W. Leeming has much pleasure in acknowledging the receipt of 3*l*. 2s. 1d., the amount of a collection made at Port Robinson, on Sunday the 27th February, in aid of the funds for rebuilding the Church at Chirages. Church at Chippawa. This instance of Christian liberality and affection is peculiarly gratifying, inasmuch as the members of the recently organized congregation at Port Robinson are, with scarcely an exception, in very humble circumstances, and are now using their utmost endeavours to raise the means of building a Church for their own use. Through the divine blessing upon the zealous ex-ertions of the Rector of Thorold, who ministers to their spiritual wants, the prospects of the Church, at Port Robinson, are gradually brightening.

CORRESPONDENCE BETWEEN THE REV. MESSRS. PROULX

AND LUNDY. (Translated from Le Quebec Canadien, 26th Jan., 1842.) Mr.Editor—A certain minister, of I know not what sect, named Lundy, has just made an apostolic excursion in my parish, and in the neighbouring ones. This proceeding of the reverend gentleman, would be exempt from all remark, if its object had been to visit those of his own religion scattered in a small number through one scattered in the neighbouring one s religion, scattered in a small number through our parishes; but could his zeal confine itself to three or four individuals, illuminated besides by the true light of protestantism, whilst the land is covered with wretched beings buried in the thick darkness of Catholicism? It is useless then to tell you that numerous printed sheets, pamphlets of every sort, fell like a torrent of rain on the head and at the feet of all those whom he met on his way. Yes, Sir, pamphlets of twelve pages in 12mo. of four pages in 18 mo, reflexions in English, against the superstitious, ignorant, idolatrous, Catholic Church, tales translated in bad French, in which birds and cats play their part, more or less important—the light, in a road of the way. Trench, in which offus and case play are party less important,—the light, in a word, of the pure Gospel.—The uniform morality of these publications, is this, Read, Read, my little children Holy Scripture, and you will find head, my little children Holy Scripture, and your heart. In some places the reverend minister, the better to ensure the success of his mission, added to these brilliant compositions, a certain letter printed by the Religious Tract Society in Paternoster Row, that centre of all Bible follies, and formerly dictated to a personage of spiritual memory James Reeves, a fanatical apostate, who must still be remembered in Quebec. This letter of James Reeves, in which he explains the motives of his conversion, is spiced with invectives against the Catholic Clergy, and it is a right which has been acquired for him long since, on the part of such individuals, and followed by suitable protestant remarks. The whole ends with this text: happy are those who listen to the word of God &c.; which means, without doubt, happy are those who read the word of God. The reverend minister even took the liberty to enter a school in my parish, and to distribute to all the children a packet of these tracts, which were sent to me

afterwards by their parents.
It is useless to express here the thoughts which this strange proceeding must naturally suggest. It carries with itself its own comment,—it is enough to make it

known.

It is, however, notorious that our parishes are full of pious books, fitted to enlighten the mind, and to form the heart of children. The most elementary book of all, the primer, is it anything but a collection of sacred texts, taken from the prophets and the evangelists? Is not The Instruction for Young People a treatise of perfect morality? Do the Christian Doctrine of Lhomon, the History of Religion by the same, the Old and New Testament, leave anything to desire for the enlightenment and instruction of youth? This gross prejudice of our Biblers (bibleurs), who perceive nothing but darkness in all that does not belong to the Reformation, that great body in decomposition, which we see growing pale everywhere in the presence of Catholicism, and which can only sustain the presence of Catholicism, and which can only sustain the remnant of its existence but by the support of the civil laws,—this gross prejudice, is it not supremely ridi-culous? It is a pity, indeed, to behold them striving to dispel what they call the *ignorance* of as Catholics, in spreading with profusion these silly childish productions, hese tales without unction and without life, in which they inculcate upon children, that the reading of the Bible is the only religious dogma that they ought to

acknowledge.

Mr. Lundy will doubtless return to see his flock, and reap the fruits of his first visit. He will find in my parish fifteen schools, attended by 336 children, buried in the gloomiest darkness of Catholicism. It is right to warn him that the teachers and their pupils propose to receive him, in future, with all the honours due to his mission.

Ls. PROULX, Priest.

St. Antoine, 15th Jan. 1842.

(Remarks on the preceding by the Editor of Le Canadien.) RELIGIOUS PROSELYTISM .- We published, in our last paper, an extract from the Mélanges Religieux, which spoke of attempts made by Protestant preachers to make proselytes in some parishes of the diocese of Montreal, prosetytes in some parishes of the diocese of montean, and in our columns of to-day, it will be seen that the curé of St. Autoine has described an attempt of this nature recently made in his own parish. These facts, joined to other recent ones, sufficiently numerous, of the same nature, show that such attempts are the result of a system adopted in some quarter. If such be the case, we truly pity the poor fanatics, who have enlisted themselves in this Protestant crusade against Catholicism in Canada.-They could not have chosen a worse time, nor a people less disposed to listen to them. We would give them some friendly advice, which would be to carry their zeal We would give and tracts elsewhere, and not to persist in implanting their dogmas and their doctrines in the bosom of the Canadian population. The French Canadian, good natured and civil, will at first be content to laugh at the proceedings and exhortations of the Missionaries of the Bible Society; but if they should persist, Jean Baptiste might lost patience at last: he does not understand a joke when his religion is concerned. A word to the wise. is not that we think our fellow-countrymen would resort to any violence against the preachers and distributors of Bibles and little books, but those individuals might meet with a reception of a nature to expose those who experienced it to ridicule and public laughter. They would not even have the merit of martyrdom.

Our country, hitherto, has escaped the scourge of religious dissensions, thanks to the wise discretion of the ministers of the different persuasions, above all of our Catholic priests, who have confined themselves to preaching the gospel to their own flocks; but this happy state of things cannot continue long with the indiscreet prose-lytism, the symptoms of which begin to shew themselves in the bosom of Protestantism. Let us hope then that the wise of all Protestant denominations will discountenance these foolish attempts at Protestantizing Lower Canada,—attempts which cannot produce any favourable result to Protestantism, and which may plunge this country into the most fatal religious dissensions in the world.

(From Le Canadien of 7th February, 1842.) Mr. Editor,-In Le Canadien of the 26th ult., I observe blished among us,
H. Day Esq., was called to chair, and C. C. Symmes,
Frequested to act as Secretary.
The meeting was addressed by the Rev. S. S. Strong,
to communicated some correspondence with the Bishop

I left Quebec with the intention of continuing my journey from Point Levi to Lotbiniere, and of visiting, on my way, all the Protestants of the parishes of St. Antoine and Ste Croix. The number of these Protestants is truly small, they had never been visited before by a minister of any Protestant Church, and I was every where cordially welcomed. As I had some French books with me, I gave them to the first Canadians I met, who with me, I gave them to the first Canadians I met, who were willing to receive them, and they were received with avidity. Considering myself in a free country, I did not suppose for an instant that I was committing a crime, in the eyes of any one, in giving books to people who were pleased to receive them. I maintain that I have the right, as a free British subject, to give books, has declined interfering with the appointments I may be considered sincere, when it is elicited by those, beneath whose bandered sincered sincered sincered sincered sincered Was also proposed that the collecting committee dtake charge of the raising of a subscription for the neeration of such resident Clergyman as may be inted to this place.

Nave the right, as a free Dithin subject, to give books, of his predecessor: so Mr. Buell, against the charge of the subject, to give books, of his predecessor: so Mr. Buell, against the charge of this predecessor: so Mr. Buell, against the charge of the subject, to give books, on this predecessor: so Mr. Buell, against the charge of the subject, to give books, of his predecessor: so Mr. Buell, against the charge of the subject, to give books, of his predecessor: so Mr. Buell, against the charge of the subject, to give books, on the late government elevated to office—must containing good and salutary advice, to all those who chuse to receive them. M. Proulx has sufficiently explained the object of my little books, when he says that they recommend the reading of the Word of God: that is, Sir Charles Bagot, and to make allowance for the difficulty of the late government elevated to office—must continue Treating the late government el

word concerning the "superstitious, ignorant, idolatrous Catholic Church." As far as I can remember, these little books contained matter of a general nature, fitted for the reading of children; there were also some which contained the parables of our Saviour, and the Sermon upon the

Mount. Is it not, "Hine illæ lacrymæ?"

Such is the true account of my little tour, which I did not expect would be honoured with the title of an "apostolic excursion,"—neither did I expect that a gentleman of such importance as Mr. Curé would trouble himself about his hymble servant.

of such importance as Mr. Cure would trouble importance about his humble servant.

I hope to return there, notwithstanding the equivocal advice of Messire Proulx, that I should be received "with all the distinction due to my mission."

There is an old story of some Irishmen, who were punishing an enemy, when one of them cried out, "Do not nail his ear to the wall," which was, of course, immediately done. Your remarks, Mr. Editor, seem to me sufficiently like, with respect "to the merit of martyrdom." But your manner of advising is too well known to require But your manner of advising is too well known to require

any remark from me.

I have the honour to be, Mr. Editor,

Your very humble servant, F. J. Lundy, Priest of the Catholic Church of England. NOTE BY THE EDITOR OF LE CANADIEN. - We are sorry that Mr. Lundy has perceived an instigation to violence in what we had given as charitable advice, without de-

signating any person, to all those who are seized with a mania of Protestant proselytism in this country; an imputation so gratuitous is neither charitable nor edifying on the part of a Minister of the Gospel. We can assure the reverend "Priest of the Catholic Church of England," that we have no spite against the ears of the itinerant preachers, and that it never entered into our head to cut off the smallest bit of them, although, after the operation, there would remain still more than the sufficient length.

Later from England

(From the N. Y. Commercial Advertiser, Feb. 24.)

The packet ship North America, Captain lowber, arrived this morning from Liverpool, whence she saile on the 8th of January. We have London papers of the 7th and Liverpool January. of the 8th.

Intelligence of the taking of Amoy had reched Londonon the 6th of January—and was published exclusively in the Times of that day. With it came information of the loss of the Madagascar steamship; a very brief statement, contained in a letter to Jardine Matheson & Co., or he senior naval in a letter to Jardine Matheson & Co., or he senior naval officer at Hong-Kong. Captain Dicey, of he M., Captain Grattan of the Royal Irish, ten other gentlesen and 30 Lagaras had landed from the wreck, and were beieved to be prisoners in the hands of the Chinese.

The letters from Amoy say that the Britisi got very little plunder—not more than 4000 or 5000 dolars. The ships were to sail for Chusan on the 5th of September, and winter these the season being too for advanced for further aparations.

there, the season being too far advanced for farther operations

The Queen has granted a portion of the Canton ransom to the troops employed in the attack on that city; the shares of colonels will be 900l. each, of lieut.-colonels 72), of majors 530, of captains 216, and of lieutenants 144. Officers of the navy sharing according to their relative rank with those of the army.

The advices from Affghanistan were unsitisfactory. The Anglo Indian forces in that region had been defeated in a battle with the mountain Ghilzies, with a 'ery considerable

Lord Melbourne had been paying a visit o the Queen at Windsor—for the first time since his retirement from the

Lord Ashburton was to embark for New York, on board a steam frigate, on or about the 24th of January. His stay in the United States was expected to be very brif. Mr. Everett, the American minister, left London on the 5n of January, on a visit to Lord Ashburton. LOANS TO WESTERN STATES .- The Moning Post, under

its "money article," discusses the indebtednes of the American states, and sets forth roundly "that the defection of Michigan, Mississippi, Illinois, Indiana, is the ready answer to any proposition for giving new credit to the states." The increase in the Revenue, during the single quarter which

has elapsed since the Conservative administration of Sir Robert Peel came into power, is fully double that of the previous three quarters under the Whigs.

The large concern of Messrs. Wingate, Glasgow, has stopped payment, and the effect of its failure will be lisastrously felt in that city. The cotton market continued firm; and in Wheat

Market, too, was depressed, and Consols a state lower.

The King of the French had extended his elemency to Quenisset, Columbier and Brazier, the three who were sentenced to death by the Chamber of Peers on account of the

conspiracy against the lives of the King's sms. Quenisset is transported and the other two sent to the huks—all for life. Details have been received from Odessa of the autumn campain of the Russians against the Circassians and of their defeat at Jatcha where some 500 were slain. It is believed that the Russians have lost some 8,000 men, mostly by disease. The Crimean hospitals are filled with the sick.

Government, it is currently reported, has resolved to establish a line of steam communication between the Pacific coast of South America and New Zealand and the Australian colonies. The authorities of Panama, we may add, have invited an English engineer to survey a line of railroad across the Isthmus and are most desirous that the line should be executed by an English company, to which they are prepared to grant extensive

Canada.

HOME DISTRICT COUNCIL ACT. CLERK'S APPOINTMENT, What was the meaning of the clause in the Municipal Council Act, authorizing the Government to select one out of any three names submitted by a majority of the Councillors? Was it intended merely as a dead letter, or as a living operative enactment? Or, since the Act has gone into operation, has the Executive decided on refusing to recognize the existence of the clause, and to move, next session, for expunging it? Our representatives, in their wisdom, passed the lill in the shape in which it stands on our Statute-book—especially authorizing names. We thought the clause a wise one, is we have ever been in favour of increasing to all legitimate lengths, the salutary prerogatives of the Crown; but, in common with the rest of the country, we always presumed it would be acted on—that either the nomination of their Clerk would be left exclusively to the Council, or that the Government would exercise its healthful controul in the manner pointed out in the unequivo-cal words of the Act. We are told that this power was never intended to be exercised, except in extreme case. An extreme case has occurred, with a vengeance, in the Home District, and the power remains unexercised by the Government. Of course, the presumption must be, that it is intended to be abandoned altogether. Had the power of nominating their own Clerk been vested in the Cannell as absolutely as the collection. vested in the Council, as absolutely as the selection of Warden is in the Crown, we could have but little to say, and we would only have lamented the appointment of Mr. Ellio as an evidence of the unhappy political bias of our Municipal Councillors; but the three estates of the Colony—Queen, Lord, and Commons—have passed a solemn enactment, vesting the nomination in wn, under certain restrictions, and the country naturally looks to Her Majesty's Representative, and his constitutional advisers, for the exercise of a sound discretion in the selection. We really feel pain in raking up past differences, or in exposing individual culpability at the wretched period of the infamous rebellion; and with regard to Mr. Elliot, we have only to state the fact of his result. the fact of his warmly thanking John W. Gamble, Esq., after the debate in the Council, for his magnanimous generosity in abstaining from declaring in his seat, the knowledge he had gained of Mr. Elliott's political character, when Foreman of the Grand Jury, before whom the bills of indictment were found against the traitors. It is bitter pain to us to find fault with Conservative Government—it is almost a humiliation of our principles, to mourn over this unlooked-for act of the nominee of the great and noble administration now ruling the destinies of this magnificent empire. But our sorrow is shared by thou-sands, of our own way of thinking; and it may well be considered sincere, when it is elicited by those, beneath whose ban-

To pay a visit to the master, who is a Protestant. There I saw some nice children of both sexes; I asked them if they would like to accept from me the present of a small book. They appeared charmed with the offer, and I gave them little French books, in none of which was there a word concerning the "superstitious, ignorant, idolatrous Catholic Church." As far as I can remember, these little books are commended by the consumption of the inhabitants; because they naturally expected that, to carry out the provisions of the Municipal Council Act in an efficient and satisfactory manner, a person competent to understand and interpret (if it were possible) their intent and bearing would be appointed Warden, and no other. Every one who knew Mr. Dolsen, by reputation or from intimacy, was well aware that he was not qualified by education, talent or habit, books extended matter of a general nature, fitted for the books extended matter of a general nature, fitted for the lightly important office, which was thrust upon him. for that highly important office, which was thrust upon him, many are inclined to believe, for some other object besides conerring honour or rewarding merit. We can scarcely believe that Mr. Dolsen could have been so deficient in common sense as to solicit a situation which would only render his unfitness for it more conspicuous, and consequently expose him to the "remarks" of the public. And we are yet at a loss to account for his acceptance of it, under any circumstances. In making the appointment, Mr. Secretary Harrison neither consulted the interests nor the side of the public o interests nor the wishes of the District, nor the credit of the Warden himself, who, Mr. H. well knew—for he was intimately acquainted with him—was utterly unfit, in every respect, for the situation. The only claim Mr. Dolsen had upon the good will of Mr. Harrison was, that he (Mr. Dolsen) had exerted himself to the utmost of his power, to secure the return of Mr. Harrison, when that gentleman offered himself for Kent. And it is surmised that Mr. Harrison has acted a purely selfish part, in the desired house it has been thought to in the appointment of Mr. Dolsen; it having been thought, a few months since, that a new election would take place throughout the Province, and that Mr. Harrison would again present himself to the inhabitants of Kent, and therefore wished to secure the influence of Mr. Dolsen, and all connected with him. This is our opinion, and we hesitate not to declare it. The first session of the Council has proved to a demonstration that Mr session of the Council has proved to a demonstration that Mr. Dolsen would have been more profitably, more honourably, and more usefully employed, had he been permitted to remain at home, in his snug little office, transcribing "Deeds and Memorials"—the only employment of an official nature for which he is competent, as it levies no contribution on his intellectual faculties. Of Mr. Dolsen, as a private gentleman, we have

nothing whatever to say in disparagement. On the contrary, from what little we know of him personally, we respect him highly, and believe him to be generally respected and esteemed in his own neighbourhood, to which his intercourse with the world has been, until recently, limited, and beyond which, we trust, for his own sake, he will not again venture in the capacity of Warden of the Western District Council.—Western Herald.

CABS IN TORONTO.—Our worthy townsmen, Messrs.
Owen, Miller & Mills, are about starting three Cabs for public accommodation. They are to be denominated by the national titles of St. George, St. Patrick, and St. Andrew, respectively; with corresponding distinctive colours—England being red, Ireland green, and Scotland the royal tartan. They are of excellent workmanship, and their general appearance is quite "knowing." The first will be lauuched some day this week; and the stand for them is to be opposite the Cathedral. We wish the experiment all the success it deserves .- Toronto

OPENING OF THE NAVIGATION, -On the 1st inst., Capt. Richardson, with his accustomed punctuality, left this port, pursuant to notice, at 10 o'clock, A. M. The Transit was crowded with passengers, and had, we are told, a good passage. It always gives us pleasure to see enterprize rewarded; and the distinguished popularity Capt. Richardson enjoys, is no more than an adequate return for his long-tried services.—Ib.

Welland Canal Feeder.—The Contractors for this

work, not having as yet, obtained a sufficient number of hands to enable them to complete their contract, by the time specified, (although the season has been unusually favorable, and the work has progressed rapidly, considering the number of men employed,) have given public notice, in handbills, that 1,000 additional laers are wanted imediately, to whom seven shillings, New-York currency, per day, will be paid, on and after the 10th of March next-being one shilling more than they have heretofore received. Board can readily be obtained, for 2 dollars per week Now is the time for the laborer's harvest—plenty of money, and plenty of work, with liberal wages, most probably for a long time to come.—St. Catherine's Journal.

	The Party of the P
IMPORTS INTO THE PORT OF MONTREAL, IN THE Y	EAR 1841.
Madeira Wine, gals	9,865
Other Wine, do	134,481
Foreign Spirits, do	169,297
Rum, British Plantation, and East Indies, gals	74,457
Molasses, gals	12,082
British manufactured Spirits, gals	2,918
Pagent Sugar lbs	165,566
Refined Sugar, lbs	642,288
Coffee, lbs	104.129
Snuff, lbs	8
Manufactured Tobacco, lbs	2,288
Manufactured 100acco, 105	
Hyson Tea, lbs	
Bohea, Ibs	995 909
Souchong, and other Black and Green Tea,	40 080
Salt, minots	21 594
Playing Cards, packs	31,304
3 per cent. has been deducted from the above	except ii
Playing Cards.	

Value of Goods, on which the duty
of 2\frac{1}{2} per cent. has been levied... £1,534,767

The statement for 1840 was as follows:—

VALUE OF GOODS IMPORTED IN 1840. 268 5 0 United States..... " Other Foreign Ports ... 7,218 19 2

£1,513,537 18 3 So that in 1841, the Imports of Goods paying $2\frac{1}{2}$ per cent seceed in value by about £21,000 the whole of the Importations of 1840. - Montreal Transcript.

INCORPORATED MILITIA .- It is rumoured that this force will be maintained for another year.

MR. GAMBLE'S LETTER TO SIR C. BAGOT To His Excellency SIR CHARLES BAGOT, G. C. B. Governor General of British North America, &c. &c. &c.

Permit me to crave your Excellency's indulgence, while I address a few words to you on behalf of the agriculturists of that portion of the Province formerly called Upper Canada.

For several years past they, through their representatives, have sought to obtain as a boon from the British Government, the free admission of their bread stuffs and other agricultural oduce into the markets of Great Britain.

They cheerfully submit to those enactments of the Imperial Parliament, regulating their commercial relations, with a view to the benefit of the empire generally; and they think that as an integral part of that empire, they are entitled to a compensating advantage in the introduction of their own produce, upon terms not more onerous than those imposed upon similar productions from Ireland when carried to Great Britain.

If it were possible they would confine their application to a single proposition, viz. the free admission of the produce of their agricultural labour into the British market; but as wheat grown in the United States, when manufactured in the Province and imported into Great Britain, is now subjected to no higher duty than that grown in Canada, it could not reasonably be expected that the desired reduction would be extended to corn of foreign admissible into this Province duty free, no means would then exist, of determining what was of Canadian growth and what foreign; therefore an assent to our demand must necessarily involve a revision of so much of the Canada trade act as relat to the whole question.

Under these circumstances, I would draw the attention of your Excellency to what appears the most eligible method of obviating that difficulty, namely, the collection in Canada, upon all grain of foreign growth, when introduced into this Province, of the Imperial duty to which such grain, floured in Canada, is now subjected when imported into Great Britain.
That duty now varies according to the averages, but never exceeds 5s. per quarter. I would propose its being fixed at 5s. and collected in Canada, upon wheat of foreign growth when imported into the Province. This duty being strictly a British duty, and ultimately paid by the British consumer, to form no part of the Provincial revenue, but to be paid into the Exche

This would not burthen the trade with any new imposition and, so far as it relates to the introduction of foreign corn into Great Britain, would be no reduction of the present duty, while it would raise the value of Canadian wheat in our home market, it would raise the value of Countries of United States' growth, just the amount of the duty above that of United States' growth, and thus afford that protection to the agriculturists of Canada, which they have so long been seeking to obtain.

1 do not assert, that it would not be more beneficia for Canada, if the imposition upon bread stuffs exported from thence to Great Britain was altogether remitted; but I do not desire to ncumber the question further than is necessary, with any thing relating to corn of foreign growth, but to confine it as strictly as may be to that of our own production.

The repeal of the duty upon Canadian wheat, would be sure to receive the sanction of those political economists, who assert that a duty levied upon any article partly produced at home and of that said building committee appointed to erect the the commencement and completion of the same.

The commencement and completion of the same.

The reverend cure says that I took upon myself to the revenue, and when I took upon myself to the revenue, in the committee be appointed, and when I took upon myself to the revenue, in the commencement and completion of the same.

The reverend cure says that I took upon myself to the revenue, in the said building committee appointed to erect the shall have proved that "such morality" is contrary to the shall have proved that "such morality is contrary to the shall have proved that "such morality is contrary to the shall have proved that "such morality is contrary to the shall have proved that "such morality is contrary to the shall have proved that "such morality is contrary to the shall have proved that "such morality is contrar

I would however advocate it upon the ground assumed by Sir Robert Peel, that there are great national interests which iequire to be protected, even at a sacrifice; foremost among those raterests stands the commercial marine of Great Britain. New the whole of the Canadian flour trade, including the foreign grain manufactured in the Province, employs British capital, is carried on in and through a British Province, is transported in British ships, manned by British seamen, paid for in British manufactures, in turn exported in British ships, and again centres in and passes through a British Province. Thus the Canadian agriculturist in seeking the desired boon, has the Canadian agriculturist in seeking the desired boon, has the reasoning of the advocates both of free trade and protection in

The reasonableness of these views, and the great advantage that would result to the province from the prososed change are admitted in one of the reviews published with the sanction of your Excellency's predecessor, and it is there proposed to remit the duty on Canadian produce in exchange for the timber duties—but why I would ask, if the desired relief would be beneficial to both Great Britain and Canada, why not grant it without an equivalent? Has the off-pring no claims on its parent? does not the monopoly of the Cauadian market entitle us to some

The timber trade even with the present scale of duties cannot last many years longer; the forest will give place to the plough; agricultural produce will freight the ships now burthened with lumber; and that business will gradually expire, without the intervention of any of those sudden changes so injurious to commerce, and so onerous upon those, who trusting in the good faith of the British government, have invested their capital in

I would also advocate the proposed change upon political grounds; if carried into operation it would place the sgriculturists of this Province, in a position superior to those of the ad-joining frontier; and the dullest clodpole that ever followed a plough, could not fail to perceive, that as long as this country remained a portion of the empire, with the British market open to us without restriction, so long every quarter of Canadian wheat would be worth 5s. more than that of his neighbour across wheat would be worth 5s, more than that of his neighbour across the frontier. They now look with great jealousy upon the free admission of American produce, and have loudly demanded a protecting duty of 15d, per bushel upon all wheat from the United States. They do not however, see that such a duty in addition to that levied in Great Britain, would defeat its own object, and recoil upon those for whose benefit it was intended, by putting an end to our manufacturing and carrying. American by putting an end to our manufacturing and carrying American produce, and thus narrowing the home market, by decreasing the amount of exports; thus increasing the rate of exchange and enhancing the value of every article of consumption imported from abroad. But the free admission of our produce into the But the free admission of our produce into the British market, and the collection here of the present British duty on that from the United States, is open to no such objection: it would meet with the support both of the advocates for free trade and those who contend for the protective system; it is not objected to by the English landed proprietor; it would wonderfully strengthen convention, with the mother countries. wonderfully strengthen our connection with the mother country; it would greatly stimulate industry in production; it would raise the value of land, it would afford employment to the British emigrant, and investment to British capital; it would prove injurious to no interest in the empire; but it would be benefi-

This boon granted, and the St. Lawrence canal completed, ships constructed like those navigating the canals in Holland of 300 tons burden, drawing less than 8 feet water, and which make voyages to India, would take in their cargoes in our western waters, bound for the British ports: Canada would be the thoroughfare to the great west and ultimately become one of the richest countries in the world. This is no fanciful picture, no airdrawn imagination; these two objects accomplished, and the most sanguine expectations will fall short of the truth.

I trust it is reserved for your Excellency under the present enlightened administration of Great Britain, successfully to carry into operation these two great measures, and your Excel-lency's name will thus be handed down to the future inhabitants of Canada as having rendered a permanent and essential benefit to the interests of this Province. I have the honour to be, &c. &c.

J. W. Gamble. &c. &c. Mimico, 17th Feb'y, 1842.

GOVERNESS.

AN ENGLISH LADY will be happy to meet with a situation as Governess in a family. She is fully competent to instruct her Pupils in the usual branches of an English Education, together with French, Music and Singing. Address (post-paid) to L. A., at H. & W. ROWSELL'S, King-street, Toronto, or Brock-street, Kingston.

EXTENSIVE STOCK OF DRY GOODS, SELLING OFF.

THE Subscribers being about to discontinue the Retail Branch of their business, will commence this day, lst March, to sell off their entire stock, comprising a large and varied assortment of STAPLE AND FANCY DRY GOODS, at very reduced prices, for eash only. This will afford an opportunity never yet met with tofamilies wishing to supply themselves with articles of the best described in the above line at an immense saving; and the Trade generally will find that here they can purchase suitable Goods for the country at lower rates than they can be imported. The whole will be found well worthy the attention of the public.

J. L. PERRIN & Co.
No. 8, Wellington Buildings, King Street.

NEW STRAW BONNETS.

JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations and most modern and approved shapes, comprising as complete an assortment, at as low prices as can be met with in the market, which will be found well worth the attention of town and country trade.

Toronto, March, 1842

J. L. PERRIN & Co. 35-tf

MR. SAXON, Attorney, &c.

179, KING STREET, TORONTO.
March 3, 1842. NOTICE is hereby given, that the Session of the Mayor's Court in and for the City of Toronto, will be held at the Court House in the said City, on Monday the 7th day of March, at eleven o'clock in the forenoon, of which all persons having anything to do at the said Court are required to take Notice.

GEO. KINGSMILL, High Bailing.

Toronto, March 1st 1842

Toronto, March 1st, 1842.

SANFORD & LYNES, WHOLESALE AND RETAIL GROCERS.

CORNER KING AND YONGE STREETS, BEG to announce to the Public that they have LEASED those Premises lately occupied by Messrs. ROSS & Co., and have ladd in a well selected and choice Stock of Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for cash or approved credit. Toronto, February 23, 1842.

NEW GOODS.

THE LATEST IMPORTATIONS.

ONE of the largest and cheapest stocks of every description of DRY GOODS ever imported for retail consumption by any establishment in Canada, is now offered for sale at DEVKES & COMPANY'S, KINGSTON, for so small a rate of profit, that an extensive trade only could

emunerate.

Persons from the surrounding Districts, about to make their Winter Purchases, would, on visiting the metropolis, do well to call at this Establishment, and inspect the Stock, which, for Variety and Cheapaess, will be found unsurpassed by any House in North America. R Terms:—CASH ONLY, and NO SECOND PRICE. December 24, 1841.

DOCTOR SCOTT, LATE House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, 144, KING STREET, Three doors west of Yonge street.

Toronto, February 25, 1842. MRS. LENTON,

LADY'S EXPERIENCED NURSE, AT MR. BARNES'. DUTCHESS STREET, TORONTO.

EMPLOYMENT WANTED,

BY A YOUNG MARRIED MAN, who writes a good hand, and is willing to make him elf generally useful. He is experienced in farming, and can undertake a situation where such knowledge would be required. Apply at this Office. Toronto, February'11, 1842.

On the 20th ult., the lady of the Rev. Thomas Creen, Rector of Nigara, of a daughter.
On the 19th ult., at the City of the Falls, the lady of S. Falconbridge, Jr. Esq., of a son. BIRTHS.

LETTERS received during the week ending Friday, March 4th:-Rev. E. Denroche (2); G. W. Baker Esq., P. M.; Z.; Rev. R. D. Cartwright; Lieut. J. S. Lee, rem.; Rev. A. N. Bethune, (2) add, sub.; Rev. W. Leeming; D. Burn. Esq.; Rev. G. M. Arms:rong, rem. in full vol. 5; Rev. J. Shortt, add. sub. and rem.; G. Stanton, Esq. rem.; T. Lowndes, Esq.; Rev. H. Patton [best thanks]; Mr. J. Wal-

account ares, so ogy for pe that

LOGY

THE WANDERER'S RETURN,

THE CHURCH AFTER ALL.*

My father was a regular Church and State religionist; so that as I was born on the south side of the Tweed, I was baptised and confirmed in the Church of England. But I am sorry to say that I knew but little of my religion when I was a young man. I belonged to the Church of England, because it was the Established Church; and that was reason enough for me. It was my father's reason before me. "How could any body dream of being a dissenter?" he used to say: "for his part, he never could make out where they came from, or what they wanted. What good could there possibly be in being a Dissenter?" thus he designated all who did not belong to the establishment.

In process of time, my father died, and I was left to my own devices. Having occasion to go to Scotland to see my maternal uncle, respecting my father's affairs, he pressed me so much to stay with him and assist him in his business, that it ended in my becoming an inmate of his house for some years.

My uncle, like my father, was a Church and State religionist: consequently, being in Scotland, he was a Presbyterian. I recollect his asking me, the first Sunday after I got there, to go to Church with him. He said, "The forms were different, but I should soon get accustomed to their ways: no two countries were alike in these respects. The Established Churches of England and Scotland believed in the same doctrines; they only differed in discipline; and that was always admitted to be a non-essential. The differences among Protestants were very much moderated; Episcopalians and Presbyterians no longer refused, upon occasion, to worship God, and to partake of the Holy Communion of the Lord's Supper, according to each other's ritual. Mr. Melvil was an excellent man, gave them good sermons, and he was sure that I should like him.

As I had always heard my father say, that it was the duty of every one to belong to the Established Church, I could make no objections. I had been taught to consider the sermon as everything, the prayers and sacraments as nothing; and as Dr. Webber, my former clergyman, had preached so much about Protestants, the Protestant religion, and our pure Protestant faith, as to leave the impression upon my mind, that nothing was necessary to make a true Church but that it should be Protestant; I found no difficulty in going to the Presbyterian Kirk. Here I heard a great deal about the equality of the ministers of the Gospel; and read a great deal, in books lent to me, about bishops being a rag of Popery, and about predestination, reprobation, &c.

I do not know that I was the better for this but I was prevailed upon to receive the Sacrament of the Lord's Supper, which I had never received in the Church of England, as my father never recommended me to do so, either by precept or example, considering it only proper to be done by very old people, or those who were without sin, (though where I was to find these latter persons he did not tell me.) It was explained to be a mere act of commemoration.-We all satt at a long table in the church, the bread and wine being handed down.

During my sojourn with my uncle, I got acquainted with a young man who was an Independent; and like most young men, we had many arguments about reli-He quite confounded me upon the question of an Established Church, by proving to me that the Church of England, (to which I at first belonged, and in which, I confessed, I should worship if I returned

to England,) was not the Established Church of Scotland, which was Presbyterian; the Episcopal Church being Dissenters. So that, on my principles, I was an Episcopalian on the south side of the Tweed, and a Presbyterian on the north side; a Papist in France, a Mahometan in Turkey, and a Pagan in China. The establishment vanished "like the baseless fabric of a vision, and left not a wreck behind." I gave up

the principle altogether.

Having been completely beaten on my grand point, I the more readily gave way on others; and having heard so much of the equality of ministers, the Popery of Episcopacy, &c., it is not to be wondered that the following arguments of my friend made me an Independent: - "If a bishop has no exclusive right to set apart to the Pastoral office, upon what grounds can Presbyters claim it? If there is no peculiar virtue in the holy hands of a Bishop, why should we think there was any in the holy hands of Presbyters? Are they not men as well as he? What better right have they to choose for the people than Bishops have? They have none. Let the people who pay the minister, choose the minister. Are not Presbyters a rag of Popery, as well as Bishops? What is Presbyter, but Priest written out at full length? Besides, were not most of the original Presbyterian ministers unordained?‡ Did they not say then, that ordination was unnecessary. and why should they insist upon it now? And if the Presbyterians upset the Episcopal Church, got themselves established in its stead, and put in possession of its property; and all because the Episcopal Church was a burden they could not, and would not, bear: what possible right could they have to make the Independents support their Church? It was a burden they could not, and would not, bear .- They had as much right to be supported by the Presbyterians, as the Presbyterians by them .- The Independent ministers were as much ministers as they were. They had as valid a call; -they were more holy, and more acceptable to the people, than the ministers of the establishment, who were wolves in sheep's clothing, plundered the people, &c." I say, it is not to be wondered that I, who had heard so much about the equality of ministers, their acceptableness to the people, and the purity of their doctrines, being the grand things, and whose strong ground of an Established Church had been so completely demolished, should yield to these arguments, and become ar Independent.

As this happened just about the time that I left Scotland to commence business for myself in England, my uncle knew nothing of my change of opinion, or I dare say he would have been terribly vexed. As it was, I went to England, and regularly attended the Independent meeting-house.

* Slightly altered from an English Tract.

† It is worth observing that they who at other times cry out so much against the Church of England for retaining several ceremonies, which, though indifferent in themselves, they say become unlawful, by being abused by superstition and popery, can in this more solemn and material ceremony agree even with the Pope himself (who receives sitting), rather than not differ from the best and purest Church in the world. The posture of sitting at the Communion was first adopted by the Arians; who, stubbornly denying the divinity of our Saviour, thought it no robbery to be equal with him, and to sit down with him at his table. And it is the Pope's opinion of his being St. Peter's successor, and Christ's vicegerent, which prompts him to use such familiarity with his Lord.—Wheatly.

Christ's vicegerent, which prompts him to use such laminarity his Lord.—Wheally.

Vide any impartial history of the Church at the time of the Reformin Scotland. Take, for example, the following passage from **Yide any impartial history of the Church at the time of the Reformation in Scotland. Take, for example, the following passage from the Bishop of Glasgow's (Dr. Russell) History of the Church in Scotland, Vol. 1., p. 247. "In the early stage of the Reformation, a great laxity of opinion was allowed to prevail, in regard to the nature and origin of sacerdotal authority. In many cases, all distinction between laymen and members of the Priesthood was utterly contemmed as a Popish prejudice; and the history of that period accordingly presents a number of preachers, who, immediately on leaving mechanical employments, assumed the office of ministers.—Ordination to the Clerical functions fell into entire disuse. Nothing more was required, but an election or nomination by the parishioners; a certain examination as to morals, and the gift of popular oratory; and a verbal appointment by the presiding divine to the charge of the congregation."—"Imposition of hands," said they, "we judge not to be necessary."

pendents, [or Congregationalists] every meeting- ing reverence for the word of God, which I could not administered by clergymen who have received their house is quite independent (hence the name); dedepending solely, that is, for its creed and its mode my mind, that the Roman Catholics must be in the the Apostles. Hence I always call myself a Churchof worship, its rule of doctrine and government, upon the views of Scripture that the seat-holders in it (or subscribers, or trustees; as it may be) happen to entertain: and it follows; of course, that the minister is not be right, and that consequently there was no such Divinity, the rejection of Episcopacy, and the unauchosen by the Congregation. It so happened that when I first went to this chapel, our minister received "a harmonious call" from another congregation; so he left us. We had then to choose another minister. I am afraid I did not at this time feel as seriously on I then knew nothing. the subject of religion, as I trust I now do; still, I was really desirous to make a conscientious choice on this occasion; and to this desire I attribute, under God, my delivery from the error of the Independents. For, in studying the Bible, to make myself better acquainted with what a minister of the Gospel ought to be, I was struck by one glaring difference between the minister of the Gospel, as characterized in the New Testament, and the minister of an Independent chapel. The minister of the Gospel, according to asserted that the English Church separated from the particular care never to style the followers of the Pope, the Scriptures, is sent by God to the people; whereas | Catholic Church at the Reformation, and broke the | Catholics, but always Papists, Romanists, or Roman the minister of the Gospel, according to the Independents is sent by the people to themselves!

considering these words of St. Paul: "We are ambassadors for Christ, as though God did beseech you How can it be our place, I said, to choose who shall be God's ambassador to us! All satis- image-worship, transubstantiation, &c. he got rid of, by of the Bible, as it was understood by the ancient faction in a system, in which the very dispensers of saying that the Catholic Church was infallible, and could God's truth, were thus upon principle corruptly ap- not err; according to our Saviour's promise, that the pointed, and made dependent upon the very persons Holy Ghost should lead the Church into all truth; dent*—was really gone in me from this time. But damned:—dl this, I say, made a great impression I soon had all the miserable fruits of the system be- upon me, whose life had been none of the best. With fore my eyes. I pass over the fact, that when the the threats of eternal damnation on one side, and the election took place, females, as well as males, yea, certainty of savation on the other, can it appear strange even Socinians, (for such there happened to be among our seat-holders,) voted for the person they respect ness in my reigion; I was always haunted with the tively preferred to be God's ambassador to them; idea that all vas not right; I did not like the forced intrigues that were going on. The most disgusting the worship of images still more; transubstantiation exercise of the most disgusting tyranny, between op- was also a great stumbling-block in my way. Yet ill-will consequently, and unchristian feeling, all those saved. Yet I could not believe them; still worse, I fail to follow such an event.

I had had enough of the Independents. The tree any change that chance might throw in my way. It overtake a gentleman walking towards the same place so happened that about this time a religious meeting | with myself. We entered into conversation, which, was held on a great moor near us, at which ministers in consequence of some debate in Parliament on the of various denominations, Independents, Methodists, Irish Church, turned upon our respective religions,-Baptists, and New Connexionites, successively ha- During our conversation I happened to say to him, rangued the mob. I was much taken with the New- "Pray, sir, are you a Protestant minister?" "No," Connexion minister, who was a clever sort of fellow; he replied "I am a Catholic priest." "Catholic and from seeing our minister speaking from the same priest!" I said in astonishment; "how can that be, platform with him, calling him his dear brother, sta- when you have been objecting to many of the docting how happy he was to be a fellow-worker with trines of the Catholic Church." "I hope not," he him to be as much a minister of the Gospel as him- true, been finding fault with the doctrines of the Rono harm in my going to hear him.

afternoon; but afterwards, as he was a much more ly called,) are my Catholics at all." clever man than our minister, I went there altogether; and as far as preaching went, I had certainly made of Catholic, which I thought so much of, was so new a change for the better. He used precisely the same a thing to me, tlat I was quite startled, and did not arguments against the Wesleyans, as the Indepenspeak. "You seem astonished at what I say," he dents used against the Presbyterians. "The Wes- said; "I assure you I mean no offence; but you must evans left the Church of England in the time of John allow me to deend my church in my own way. We Wesley: had not the New Connexion the same right to of the English Church are Catholics, English Catholeave them? The tyranny of the Conference could not lics. We profes to be Catholics every time we meet be endured. One minister was equal to another; what for divine worshp.* There are many branches of the right had a select few to domineer over the other minis- Catholic Church, -the true vine. The Romish ters? The Wesleyans had commenced to ordain minis- Church, -a vely corrupt one, at the best, -is only ters by imposition of hands, in imitation of the Church. one of those branches, and has no more right to Did they mean to say, that he was not as good a call herself the Catholic Church than the county of minister as any of their ordained ministers? He was Northumberland has to call itself England. That quite as good, and better too; for he preached purer the English Church is a branch of the Catholic Church doctrine. He did not believe in the Eternal Son- is clear from this, that all the marks of the Catholic ship. This is the reason," said he, "why I left the Church are to be found in her:-the pure word of God Wesleyans, because I could not swallow this mon- preached, and the sacraments duly ministered by those strous doctrine," (though the reason was different, as I afterwards found out.) From this man I learned, and firmly believed for some time, (such was my in uninterrupted succession, to the first planting of awful delusion,) that our blessed Saviour was not the Eternal Son of God.

scientific philosopher, who called himself a Unita- tholic Church as well as ourselves: the Doctors of rian. He soon convinced me that I could not stop the Sorbonne in Paris have recognised the validity of where I was; and proving to me, as clearly as a pro- our orders; and so have Bossuet, Walsh, Courayer, position in Euclid, that, if Christ be not the eternal and many other members of the Church of Rome. Son of God, he must be a mere man, I at once became a Unitarian.

At the Unitarian meeting-house, I heard nothing but what I might have heard from many a heathen philosopher, except that the heathen would not have time I learnt to rationalize every thing. I used to Queen Elizabeth, when they separated from the argue in this way: - "If one man have as good a Catholic Church of this country, in obedience to the right to teach religion as another, why may not wo- bull of Pope Pius V., who excommunicated the Queen, men, if they wish it? Then why go to church at all? and released her subjects from their allegiance to her. I can read prayers and a sermon at home; and have He showed me this from one of the canons of the Caas good a right to give myself the Sacrament, as the tholic Church agreed upon by a general council of the up all belief in Sacraments. The Quakers were right; there were no such ordinances in Scripture; I pretend to profess a sound faith, have separated themwas, in fact, every thing by turns, and nothing long; selves, and made congregations contrary to our canoniand the result of this wretched state of instability and folly was, that I sunk down into complete and avowed infidelity.

time, when I met with a Roman Catholic priest. He was evidently a man of talent, a Jesuit, with all the We happened to be in a steam-boat; and in passing the ruins of an old monastery, the conversation naturally turned upon the monastic system. He of course auded it up to the skies, abused Henry VIII., whom he called a Protestant, and Anne Boleyn, whom he called by a harsher name. I was not well read upon the subject, then; that is to say, I knew nothing about resist his arguments no longer. it; so that he had it all his own way.

One thing led on to another; ignorance on my part, led to boldness on his; so that he asserted that very Church, which, from knowing no better. I many things to be true, which I now know to be false, was induced to desert in my youth. I now glory and though, from ignorance, I then assented to them. I rejoice in belonging to that Church, not because it is was ripe, indeed, for the arts of a Jesuit; having wan- the established Church of the Empire, and is very prodered ad libitum for so long, from sect to sect, and found | perly and very scripturally acknowledged by the State no rest for the sole of my foot, is it to be wondered as its inseparable ally, but because it is that branch that I was overcome with the mixture of truth and of the Catholic Church which God has planted in falsehood which he poured into my ear? He had evi- the British dominions, and in which I feel sure that dently been sent over from-, for the purpose of making converts, and with me he succeeded for a time. I will mention the way he went to work, in order to put you on your guard. But before I do so, I must

* "I happened once to ask a Dissenting minister, to what denomination he belonged; he replied, that he was an Independent; 'so called,' he added, 'though we are the most dependent creatures on the face of the earth.' "—Southey's Progress and Prospects of Society Vol. II. p. 134.

"I believe one Catholic and Apostolic Church."—Nicene Creed.
"I believe one Catholic and Apostolic Church."—Nicene Creed.

You are aware, I dare say, that among the Inde- tell you, that with all my infidelity, I still had a lurk- His word is faithfully preached, and His sacraments shake off; and also a vague sort of idea floating in commission from bishops; who are the successors of right, as they so boldly asserted that every one else MAN. And when the word PROTESTANT includes a was wrong; it was their worship of images, transub- Protest against all sorts of error, against the renunstantiation, &c., which made me think that they could ciation of Infant Baptism, the denial of our Saviour's thing as the Catholic Church; for it never entered thorised usurpation of the ministry, as well as against into my head that any Protestant (so called) Church, the corruptions and idolatry of Rome,-when the could be Catholic; and about the Greek, Syrian, Ar- word Protestant, I say, includes all this, I then most menian, and other branches of the Catholic Church, cheerfully adopt the title, and thank God for the noble

He first proved from the Bible that out of the Hooper, and Farrar, the five Episcopal Victims of Church there was no salvation; and that, if I wished Queen Mary's tyranny,-for all those stout-hearted to be saved, I must belong to the Catholic Church men and women of a lowlier degree who gave their (assuming always that the Roman Church was the bodies to be burned, rather than wear the yoke of Catholic Church.) He then went on to prove the Rome, and for those also who, at a later period, sufapostolical succession, without which there could be fered death and the severest privations, rather than no valid ministry; and showed that, if there was no renounce Episcopacy, and embrace Presbyterianism. church there could be no ministry; if no ministry, no To sum up all I call myself A Churchman, Protessacraments; if no sacraments, no salvation. He then TANT AGAINST POPERY AND DISSENT. I also take apostolical succession; and went on to show, that if Catholics; because Catholic is a term, which, as I the Church of England had no succession, no other have already stated, is adopted by the English Church, I was particularly struck with this distinction, in Protestant body in Great Britain could have it, for and because I consider it as much more fairly belongnone of them lad any bishops.

the less because it was new; all my objections about parted widely and most fearfully from the teachings whom, above all others, they ought to be indepen- and that if I did not belong to it I was sure to be that I changel once more? But I found no happi-I pass this over, because it was almost nothing com- celibacy of the priests, nor the denial of the cup to pared with the evils of the canvassing, cabals, and the laity; the prayers to the saints I disliked much; posing parties, took place; and the end of it all was, here I was fast .- The Church could not err; these the secession of the unsuccessful party, and all that things, therefore, must be believed, or I could not be envyings, jealousies, and evil-speakings, that never was forced to say that I did believe them, or I could not obtain absolution.

I remained in this unhappy state for some time, till, showed itself by its fruits, and I was ready for almost by great good fortune, I happened one morning to him in the ministry, I concluded that he considered said; "it was not my intention to do so; I have, it is self. Of course, therefore, I thought there could be mish Church; but I have yet to learn that the Romish Church is the Catholic Church, or that the En-At first, for various reasons I went only in the glish Roman Catholics, (as they are somewhat absurd-

I was quite in amazement. To be denied the name who have been chosen and called to the work by bishops, whom we can trace up from the present time, Christianity in this island. Our ministers, since the Reformation, have been allowed to preach in the Greek When I was in this frame of mind, I fell in with and Syrian Churches, which are branches of the Ca-

This was all news to me; but my new friend, (for so I must always consider him,) at other times proved all this to me, and more. He proved that the Romanists in great Britain and Ireland were not Catholies but schisnatics, as they were not able to trace up nentioned the name of Christ at all. From this their succession of bishops higher than the reign of minister to give it to me." But I soon gave Church held at Constantinople, A. D. 381. "We count those persons to be heretics, who, though they cal bishops." He also showed me another canon made at a general council of the Church, held at Chalcedon, A. D. 451, to this effect:-"Let not a bishop I had been in this state of mind, alas! for some ordain or appoint any clergyman to places subject to another bishop, unless with the consent of the proper bishop of the district. If any one do otherwise, let mildness and insinuation of the followers of Loyola. | the ordination be invalid, and himself punished." Hence he argued from the canons of the Church that the Romish priests and deacons had no valid ordination for

this country. On these and many other important particulars, did my friend so fully satisfy me, either in conversation or from books, which he lent me to read, that I could

In consequence of his exhortations, I have been for many years a consistent member of the English Church;

* "I believe in the holy Catholic Church."—Apostles' Creed.

"I believe in the holy Catholic Church."—Apostles' Creed.
"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith."

"And the Catholic Faith is this, that we worship one God in Trinity, and Trinity, in Unity."

"So are we forbidden by the Catholic religion to say, There be three Gods on the Large."

army of Martyrs,-for Cranmer, Ridley, Latimer, ing to members of the English Communion, who are All this male a great impression upon me, and not | Catholics indeed, than to Romanists who have de-Catholic Church in its earliest and purest days.

Advertisements.

PORTRAIT OF THE LORD BISHOP OF TORONTO.

To is proposed, as soon as a sufficient number of Subscribers is obtained, to publish a PORTRAIT OF THE LORD BISHOP OF TORONTO, to be engraved on copper, from a painting recently taken by Mr. Hoppner Meyer, of this city. His Lordship is represented in his full robes, as officiating at the Altar, and nearly the whole figure is shewn. The style is vignette, and the size of the plate will be about 14 by 18 inches. The price to Subscribers will not exceed 20s. for Proofs, and 10s. for Prints. The Portrait, which is considered an excellent likeness, may be seen and Subscriber's names received at H. & W. ROWSELL'S, King Street, Toronto.

January 22, 1842.

TORONTO AXE FACTORY HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establi hment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

Chilery and Edge Tools of expressington manufactured to order Cutlery and Edge Tools of every description manufactured to order

SAMUEL SHAW.

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Oil Paste Blacking in Tin Boxes, 33 inches diameter by 1 deep, per gross.....Oil Paste Blacking in Tin Boxes, 3 inches diameter by 2 gross each, at 7s. per gross.

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Do. do. pints, do.

Do. do. ½ pints, do.

Sponge Blacking or Leather Varnish in 6 oz. square bottles

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MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms. T style, and on the most reasonable terms.

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Toronto, Sept. 18, 1841.

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REDUCED PRICES !!

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF

Velvet, French Chine, Satin, & Marsella Vesting. They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges. d Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841.

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Toronto, August 3rd, 1841.

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THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets: Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase

Toronto, October 30, 1840.

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UPHOLSTERER AND CABINET MAKER. UPHOLSTERER AND CABINET MAKER.

SINCERELY thankful for the liberal patronage he has received, desires to acquaint his friends and the public that he has now Removed into his New Brick Premises, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him.

by him.
Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch.
Toronto, Nov. 1, 1841.

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A PPLICATIONS for Insurance by this Company are request to be made to the undersigned, who is also authorised to receive the renewal of policies. ALEX. MURRAY.

Toronto, July 1, 1841. BRITANNIA LIFE ASSURANCE COMPANY

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20 tierces Carolina Rice,
120 boxes and kegs Plug and Cavendish Tobacco.

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185 pipes and hhds Port, Madeira, Sherry, and Marseilles Winds
from the most respectable Houses in Oporto, Cadia and
Madeira,
20 pipes and 40 hhds pale and coloured Cognac Brandy,
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20 puncheons East and West India Rums,
100 barrels London Porter and Edinburgh Ale,
Also, an extensive and general assortment of articles connected with

ALEX. OGILVIE & Co.

Toronto, December 8th, 1841. HOME DISTRICT GRAMMAR SCHOOL. THIS Institution will be re-opened, after the Christmas recession Monday, the 3rd of January, 1842.

The business of Mrs. Crombie's Seminary will also be resumed on the same day.

M. C. CROMBIE

M. C. CROMBIE,

Principal, H. D. G. S. Toronto, 24th December, 1841. Mr. HOPPNER MEYER, Miniature Painter and Draughtsman, LATE STUDENT OF THE

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