### Original Poetry.

For the Church. TO THE CANADIAN SNOW-BIRD, WHICH CHANGES ITS PLUMAGE TO WHITE, ON THE APPROACH OF WINTER.

Ye winged things, in ghost's attire Flinging about 'mid one another, Whence are ye?—Frost is sure your Sire
And Snow your Mother.

Of want, and woe without a home, And crumbless care in famine time, Sore throat, and mumps—ye seem to some
The true sublime.

My wondering Muse disdains the jeer: In truth there's that in your condition Which makes me pause with holy fear,

When winter scares thy kindred clans Like dastards hence—'tis surely grand To see thee mix thy fate with Man's And nobly stand! The Power that through your little hearts, pired the bold determination, The wisdom thus to man imparts

Of his creation. With equal care He watches all, The wigwam, and the palace regal, Whose wisdom plann'd these birdies small And plumed the Eagle!

His care, that bid the snow-storm move To keep the earth from biting spasm, Forgot not Thee, (Almighty Love Admits no chasm.)

The wand of His surpassing power Waved o'er your many-plumaged forms; Which took the hue from that same hour, Of such-like storms.

The Schoolmen gave, (and still affirm it) This bounteous miracle a station Amid Prismatic laws, and call it "Assimilation!"

Ye're just a senscless, empty band, With chemic lore to cheat the rabble, Ye but disfigure God's command With technic jabble!

Presentiment, joy, hopes, and fears, Ye'd square, and gauge in beasts and birdies;

— Ye'd set the music of the spheres, To hurdy-gurdies!

With all your foresight-logic features, The Future's not so sweet a comer To thee -as to these warm-heart creatures Their hopes of summer!

Ye try the depth of things Divine :-These wee ones, of God's will fulfillers, Have dreams more lovely far than thine, On snow-wreath pillows.

Farewell, ye Birdies! happy be!

Parent of good to every station. Thus would I raise my heart to Thee
Through Thy Creation!

A SERMON, addressed to the Young, preached in St. John's Church, Peterboro', on Sunday, January 12, 1840, by the Rev. C. T. Wade, A.M., Rector of that Church, and published at the request of his congrega-

PEREGRINUS.

ECCLESIASTES xi. 10 .- "Childhood and youth are vanity." From these words, brethren, we were led to meditaons, not uninteresting, not unimportant, as I conceive, to all the human family: we endeavoured, first, from them to trace the root of the vanity which characterises identified it with "Adam's sin"; the effects and conse-Quences of which were entailed on all his posterity, so that "sin reigns in fallen man." We developed its workings in the heart, and were proceeding to trace its operations in the life. In the words of childhood and Youth we marked its evils, and, reasoning on no fallacious principles, were led to ascribe to it a variety of features, which are deeply stained with guilt in God's eye, although too often palliated, or left unnoticed, by parents and teachers, the guardians and the guides of childhood.— To two or three of its darker shades, "cursing, swearing, and lying," we adverted more strongly, endeavouring always to bear in remembrance that great fundamental doctrine of the Gospel, to an erroneous, or imperfect view of which it is easy to trace all the errors that abound in the varied Christian systems of our day, so emphatically expressed in the ninth article, "that man is very far gone, i. e. as far as possible, from original righteous-Souc, I. e. as Iar as possible, itel of the sin actuates every movement of his heart and life, until the Spirit of God quicken him from the death of trespasses, and renew him in the spirit of his mind, implanting in his soul that new immortal principle, by which he "dies to sin, and is alive to God, through Jesus Christ the Lord."

May the Holy Ghost so fill our hearts, that we may know, and experience that blessed change! May he inthat we may delight in its consolations, and that "our love may abound yet more and more in knowledge and in all judgment!"

From the painful records of infant crime, so palpable loped at a more advanced period.

struction?

to lead its victims to ruin, decked in the garlands of poesy and fiction". On our painful knowledge of this your mind, that ye may prove what is that good, and active the book of life," wrote an epistle, in the name of the Church circumstance, we assume, what no one can deny, that the ceptable, and perfect will of God,"—and "whatsoever Thus "if thou warn him not from his wicked way, to of Rome, to the Church of Corinth, on occasion of some disreading of no small portion of our youth of both sexes is ye do, do all to the glory of God." Thus standing upon save his life; the same wicked man shall die in his iniputes which had arisen in the latter. In several places in this often, perhaps generally, light, trifling, and demoralizing. the precepts of inspiration, though often encompassed and quity; but his blood will I require at thine hand." Say, epistle he bids the Corinthians be subject to their Presbyters; in Hence we find the subtle poison of the novel and romance overcome by temptations, though often betrayed into ininsinuating itself into the mind; hence we find such pro- consistencies, over which he mourns in secret, and against ask not whether in youth or age, whether occasionally or ordained of the first fruits of their conversions, Bishops and Deaductions often undermining the principles, guiding the which he fervently prays and watches; yet it is his deopinions, forming the sentiments, and alas! not unfre- sire, it is his aim, to avoid sin,—not to come into con- God's unerring word? Thrills there no message of wrath only two orders mentioned; and, in the former, he speaks only quently, a polluted taste glutting itself with immoral and tact with it even in its most seductive forms, or in circumupon their ear; no denunciation of unending wee? Are of Presbyters: it is clear, then, that he acknowledged only two outward circumstances, occasionally checked, must it not will not subscribe to these principles, and conform to might be so directed with power from on high, that, tend, that, therefore, in their days there was no High Priest; frequently be what we find it,—loose, blasphemous, pro- them his practice; and my heart beats high with hope, roused by the Spirit of the Lord, it might be said of some,

and its ministers; the obscene jest, the tale of slander, their truths, and own the fallacy and vanity that lead number among the unchaste, the immoral, and impure; the whispered calumny, the boast of excesses committed, them to cherish different opinions. for "fools make a mock at sin, they glory in their shame" they view with pride the ingenuity and devices, by which they blast the prospects, or sap the yielding principles of tian" very different. With him the religion of Jesus unawed by any fear or shame, revel in those things, their fellow-mortals, while they weave around themselves the work of swift destruction. Oh! is it not a Satanic | these vain pursuits; and this religion is often imposing, all uncleanness with greediness?" I need not detail the boast to labor for pre-eminence in sin, to fear to be out - it has a semblance of strictness in the externals of variety of the guilt; I need not pourtray the ruin, the done or rivalled in all that is disgusting and debasing? worship,—it is not unfrequently connected with various wretchedness involved in them. But while the fearful to reduce himself to a level, or perhaps lower than the works of benevolence, and religious observances; yet, to overflowings of this ungodiness around us call aloud for views the hideous transformation?

Scarcely to be separated from this is another thing, on which we must write the emphatic inscription of the Preacher; "This also is vanity." I mean the selection of bad companions; the preference given by too unprofitable members of society. Very full of meaning is Solomon's declaration, "The companions of fools shall be destroyed." But when reading and conversation are characterised by vanity, can it be supposed that God, we altogether deprecate these pursuits, do we clothe intercourse with the wise, the respectable, the improving, will be delighted in? will not rather the vain, the thoughtless, the dissipated, be carefully inquired after? Even an we paint the true disciple of the cructied Redeemer as a more moral, will awaken regret, and manifest how awk- not such joy and gladness of heart; not such deep and wardly it suits the grovelling taste of such characters as these.

Yes, there is a cowardice in guilt; the disturbed fancy loves not to be alone; a thousand corroding thoughts depress; terrific images and shapes haunt him; to drown around the brightest rays of peace and comfort. On reflection, to banish thought, he plunges into society; the true Christian alone is inscribed he apostolical palets loose at once the reins, and mingles, with utter reck- radox, "as sorrowful, yet alway rejoing; as poor, yet lessness, with the riotous, dissipated, and ungodly. Oh! making many rich; as having nothing, and yet posses if perchance some youth thus entangled by vanity, thus all things." For him only is it said, "your hearts shall rioting on "the way to destruction", has entered within rejoice, and your joy no man takethfrom you." these walls; if he would pursue "that broad way that molten image impressed on his path is "HOLINESS TO leadeth to destruction", I would for a moment bid him THE LORD"; his present union with God in Christ; pause; I would remind him that this worldly scene is the constant supply of blessings from Him; the patient fast fading on his sight; that an eternity is opening be- expectation of the glorious advent o'his Saviour, amid fore him; soon will be go hence, and not without associ- every dispensation, cheers his mind, evenness, peace, ates will he find himself, associates who will whisper tranquillity abound, whether prosperly brighten his path, no voice of reproof, or admonition; but whose tones will or adversity, sorrow, and suffering thow their darkening fall upon his ear, big with bitter reproaches, and the ac- shades around him. In short religon does not consist cents of never-dying despair. Oh! methiuks the dread in abstaining from this or that pleasure, in this or that coffers, and in drunken prostitutes, fallen spirits, the devil and his angels. | your spirit, which are God's."

Look at the company! Oh! is there not a moment when the almost extinguished spark of moral feeling will revive, -when, recoiling from the sad prospect, some soul will be reclaimed to God, some lost and erring sheep brought back to the fold?

Reserving, as on the former occasion, the more makignant workings of this baneful principle, to close this head of my subject, it may not be irrelevant to examine for a little its development in what are termed "the pleasures of the world." To those, who in youth or age, pursue with avidity the round of dissipated follies, -whose favourite haunts are, the card-table, the dice-box, the ballroom,-who in such pursuits "waste the night, and hail the coming day,"-to such the voice of warning is in vain. Entrenched within the fastnesses of folly, and delusion, and vanity, no voice of argument, drawn from revelation or reason, will move them. Scarcely will the knowledge of the evils that accompany their excess,loss of health, of fortune, and not unfrequently murder and suicide, which follow in their train, -not these will convince these devotees of what they call pleasure, that such pursuits are sinful. On these, in vivid characters, is written by the Spirit of God, "walking after their own | did it remain for more civilized ages, and more Christian struct, and give us clear views of that blessed Gospel, God." But to the sons and daughters of Adam, not so guise the draught of Satan, to mark with approbation, deeply immersed in folly, not so confessedly sunk in va- and to deduce morality from the stage; morality from nity,-to those who are more reflecting, more rational, that, which Pagan Greece and Rome, in the zenith of that every reflecting mind contemplates them with horror; thorized by the religion of Jesus Christ,—to these who the community, both those who performed, and those ment of these quite consistent with reason and quite aufrom the seeming wreck of childhood's hope, we turn to advocate the Christian lawfulness, while they deprecate who witnessed it. the workings of this evil principle of "vanity," as devetoo comes recommended by all that is fascinating, and And, first, we would observe that the principle, which lovely, and refined in fallen nature, to such it is a less riety of guilt which is opened to those who are addicted has been established, as seated in the thoughts, must, in pleasing, perhaps it may seem a more ungracious task to to it. Well do I remember the language of a celebrated ho small degree, influence and direct the reading and the say, that the spirit which feeds, which promotes, which studies of the younger members of society. And here, mixes among them, is a part and parcel of that vanity and abounding evils, there is awakened no little cause of which we speak. I would affectionately tell these, do I think he painted the case of one alone. His words gratitude to that Providence, which, in a degree, counwithout fear of contradiction,—at least of contradiction the them. We have reason to bless the Lord that, supported by God's Word,—that these things are not if the Press subserve the cause of the great enemy; if it sanctioned by the Word of God; that they do not conaccessory to diffuse iniquity and infidelity, it contrioutes also in a great measure to promote God's glory. devotedness to his service, with that devotion which is the There are a variety of books, penned by Christians of both sexes, well calculated to stem the tide of ungodlihess; many a volume which forms the judgment, imof that "spiritual-mindedness", and utterly repugnant proves the morals, refines the taste, elevates the affecto to the spirit, the feelings, the principles, the taste, of tions, and inculcates the purest principles of faith and every one who, "being in Christ, is a new creature," practice. But know we not, and mourn we not over the with whom "old things are passed away, and all things with whom "old things are passed away, and all things are passed away. painful truth, that the country is deluged with works of a are become new." Yes, to the man who really believes different character, and an opposite tendency? Need I in Jesus Christ, that word which is a "lamp unto his therein lamentations, and mourning, and woe." Yet temind you that authors of no small talent, of no mean feet, and a light unto his path," lays down a plain line on guilt, in its more appalling forms, must we for a mother of the small talent, of no mean feet, and a light unto his path," lays down a plain line on guilt, in its more appalling forms, must we for a mother of the small ere we open as proposed to your view the character, high in station, and rank, and worldly estimaof demarcation between sinful conformity to the habits ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell are ment dwell, ere we open, as proposed, to your view the ment dwell are ment dwell ar tion, lay themselves out to pander to the corruptions of and pursuits of the world, and those recreations and appointed remedy; and shall a fastidious reserve, or a appointed remedy; and shall a fastidious reserve, or a control of the world, and those recreations and appointed remedy; and shall a fastidious reserve, or a control of the world, and those recreations and appointed remedy; and shall a fastidious reserve, or a control of the world, and those recreations and appointed remedy; and shall a fastidious reserve, or a control of the world, and those recreations and control of the world, and those recreations are control of the world, and those recreations are control of the world.

world"; while he sees emblazoned in the living charac- are we to draw the veil over grosser and darker shades of as far as I am aware, only four precedents have been appealed Not untruly has some eloquent preacher said, "every ters of his directory, "Love not the world, neither the guilt, because perhaps an accusing conscience says to to by them. vice has its High Priest, to burn incense on its altar, and things that are in the world;"—"be ye not conformed to this one or that in this assembly, "Thou art the man?" infidel publications. And what must be the natural and stances which may seem to admit of an easy palliation,— they not by name excluded from the glory that remains necessary consequences produced on their conversation? not, in short, to be engaged, if possible, in scenes or oc- for the people of God? Oh! are they so seared in con-Is it that which is recommended by the Apostle, "sea- cupations from which he would shrink from a summons science, so hardened in guilt, as to be indifferent to the soned with salt," edifying, and "ministering grace unto to the judgment-seat of Christ. And full well, my be- variety of ruin that their favourite sin involves? ruin in through many centuries, designated the Jewish ministers as the hearers?" Can it be otherwise than marked by va- loved hearers, am I persuaded that there is not one hum- circumstances, in character, in present comfort, in future Priests and Levites, or Priests only, with no mention of High or nity, lightness, and folly? However it may be, from some ble, prayerful reader of the revealed will of God, who hopes? Oh! that though feeble, the admonitory voice Chief Priest; and, as no one ever thought it reasonable to conthat not a few of those who now dissent and oppose, will, "such were some of you; but ye are washed, but ye are there was no High or Chief Presbyter, because St. Clement has Hence, brethren, the fertile source, the nursery of the led by the Spirit of the Lord, "ere the days come when sanctified, but ye are justified in the name of the Lord evils, so often obtruded on our notice; hence the bitter they shall have no pleasure in them, or ever the silver Jesus, and by the Spirit of our God!" imprecation, the sarcastic sneer at religion, its Author, cord be loosed, or the golden bowl broken," rejoice in But what of the sons and daughters of the land, who

> as they think they may consistently, without endanger- fort to the convicted culprit, "Go and sin no more!" ing the safety of their souls."

Religion in sombre colours? Do we destroy what youth deems its delight, and give them nothing in return? Do abiding pleasure, as belongs to those vho live the life of the righteous. An erroneous and imperfect view of the Gospel may sadden, and sometimes dies induce depression and despair; but "the truth as it s in Jesus" throws with a price; therefore glorify Godin your body, and in

Truly happy, whether in youth orage, is that believer, who has been led by the Spirit to know and feel the "utter vanity" of the things of time and sense; if his heart be weaned from earth, disentangled from the vices and follies to which he was habituated, and which had perhaps long estranged his soul from God, and held it cleaving to the dust, the grovelling things of time and sense. Happy is he, while in the spirit and with the ardor of the great Apostle he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

To some pursuits which the man of the world classes with those mentioned, and labors to advocate on similar principles, - such as the theatre and race-course; to such, despite the sneer of my worldly opponents, I cannot hesitate to ascribe unmingled "vanity," unmitigated guilt: we dare not modify the evils, or in any degree justify them. So fatally ruinous are the consequences, so countless the immoralities that follow in their train, that we cannot but write on every professing Christian advocate of them, "partaker of their evil deeds"; and yet, countries, stealing as it were a drop from heaven to dismore refined; who cannot but think a moderate enjoy- their glory, unequivocally condemned, regarding as infamous, as the most degraded and profligate members of

If I speak strongly, it is because I feel deeply the multiplied evils of these things: I am not ignorant of the vapreacher, adverting to the dying state of a youth, who had been ranked as a most highly amiable individual, nor

"One visit to the theatre, that den of infamy, proved his ruin; from that night the shades of guilt hung dark and thick around; till then he had no "fellowship with the unfruitful works of darkness", but from that hour he sickening load, heaved him from her lap, and hell from beneath was moved to meet him at his coming.

But we hasten to close the volume of "vanity", which at every opening page seems, like the roll of the prophet, "written within and without; and there was written the youthful bosom; and need I say, with what fatal successful bosom; and need I say, which was a successful bosom; and need I say, which was a successful bosom; and need I say, which was a succes success? Need I say, with what fearful avidity the young there is no difficulty in concluding as to what is meant more malignant features are too sadly familiar to our

hem to cherish different opinions.

The judgment, I said, of the true Christian is clear will judge?" What shall we say of the many who, unreand decided, as to his course; with the "almost Chris-strained by the laws of God, by the decencies of society, Christ seems compatible with a moderate enjoyment of which the apostle says "war against the soul, working "brutes that perish", and to swell with pride while he the close observer, there is an ovident compromise of the vengeance; while with trembling we hear of, and find, services of God and Mammon. As some writer has ob- and see them by very many lightly regarded; deemed served, "such religionists weigh with accuracy how much only constitutional infirmities, and youthful indiscretions; of the world they may enjoy, and how much they are re- may God enable us rightly to estimate their guilt and quired to renounce. They are ready to do for God just enough, as they suppose, to avert his displeasure; and may that voice which speaks with resistless power, penetrate the hearts of those who are entangled many in youth to those who are the most worthless and to gratify themselves, and pursue the world, just so far by them, -that Saviour's voice which once spake com-

Ye that are in youth, it may be yet untainted with But while, in accordance with the word and will of the disgrace,—yet unplunged in the abyss of crime, pause upon your way; supplicate that grace through which only you will be enabled to flee your lusts, to resist the wiles of Satan. Oh! is there one here, aiming at the notoriety which attaches to the seducer of innoaccidental collision with the better, more intellectual, and gloomy, unsocial, repulsive being? Far from it: there is cence? Ere yet his victim be ensnared, ere yet he riot in the completion of his purpose; let imagination paint the horrors of his path; see the destroyed one fallen from innocence and peace; see her numbered among the worthless of her sex, the dupe of broken promises, the object of her betrayer's hate, the scorn of her fellows; for well has said a modern poet,

"Every woe a tear can claim, Except an erring sister's shame."

See her prolonging a life of infamy by the wages of iniquity; at length the victim of poverty, scorn, neglect, and disease: she departs from life; and, unless the mercy of God has interposed to save, she experiences the indignant friends? mark you not the tears of the bereaved parent, "refusing to be comforted?" Think you not of interrupted, the prospects you have blighted? Oh! your bosom feels a pang, you recoil conscience-stricken from the web of ruin you have woven: that pang of conviction comes too late; it comes not to replace virtue on the peportals are unfolding, and the language of Babylon's degree of non-conformity to the wald: it is the life of destal from which you so rudely tore it; it comes not founder of the Church of Alexandria, inclusive, the Church king greeting his admission,—"Art thou too become as God in the soul; it is the hearty surender of the whole to restore the joys which with felon hand you stole; it there had always been governed by a single Chief Pastor, called childhood and youth", and I think not unscripturally one of us?" Yes, he will go hence, and join the throng identic. The heartless seducer is comparatively be-The heartless seducer is comparatively beyond the reach of human laws; yet not less a murderer is he, than the man who expiates his guilt upon the scaffold. Is he less guilty, because his victims linger longer under the blows that destroyed them? If there be such among the youth I now address, I bid them pause, ere they brave consequences so tremendous. And, be there those who have wandered from the path of virtue, whether corrupters or corrupted, may the Spirit of God point them for peace and safety to the blood of Jesus Christ which "cleanseth from all sin." That is the fountain, that the remedy which I would prescribe, -a sovereign remedy for sin in all its forms, in all its gradations,-for vanity" that characterises either childhood or youth. The voice of Jesus sounds upon our ears, "Come unto me, all ye that are heavy laden, and I will give you rest"; I, even I, am he that comforteth you"; "beside me there is no Saviour." He mourns the ingratitude, the indifference, with which we spurn his invitations, and trample them under our feet.

Say, brethren, whether in youth or age, shall the sinner's Saviour raise of us this pathetic strain, "in returning and rest shall ye be saved; in quietness and confidence shall be your strength: and ye would not?" Shall no offer of mercy lure us to the Saviour? Blinded, deeived, rocked in vanity and sin, shall souls formed to be abitations for God through the indwelling of His Spirit be cages of "unclean birds"; receptacles for Satan, and all the lusts which he excites? Shall tongues, formed to tell of his glory, be the instruments of his dishonour? Forbid it mercy; forbid it love! Guide us, Spirit of holiness, to the feet of Jesus, humble, believing, repentant sinners, there to find pardon, peace, and comfort! Be that kingdom set up in every heart, which is "righteousness, and peace, and joy in the Holy Ghost." Let childhood, and youth, and age say, "Amen! Come Lord Jesus;" make us thy willing and obedient children, -not fashioned dant streams, there floats upon the ear the gracious for he will abundantly pardon.

NAPOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION: By the Hon. and Rev. A. P. Perceval, B. C. L., Chaplain in

> Ordinary to the Queen. CHAPTER IV.

PRESBYTERIANISM .- ECCLESIASTICAL ANTIQUITY. Ecclesiastical precedents appealed to by the Presbyterians—Corinth—Alexandria—Iona—In all these the very contrary established—Waldenses, doubtful—The expressions of individual writers how to be understood.

Next let us consider the support which the Presbyterians think | must we suppose to have been the grounds of the opinions ex-

and aged have revelled in the poison, and imbibed de- "by renouncing the pomps and vanities of this wicked view; if they day by day are exemplified around us; their scheme can derive from ecclesiastical antiquity. Four, and

§ 1st. That of the Church of Corinth. St. Clement, Bishop orders of ministers, and that Presbyters and Bishops were the same thing in his days.

Answer 1st. But, as we have seen above, that the prophets, so, neither in this case does it appear reasonable to argue that not expressly named him in these places.

Answer 2d. The unsoundness of the Presbyterian inference is shown beyond redemption, when we find St. Clement expressly ascribing to Divine appointment, obligatory in his time, the triple order of ministry. These are his words: "It will behoove us [this is an epistle from a Christian Bishop to a Christian Church,] looking into the depths of Divine knowledge, to do all things in order whatsoever our Lord has commanded us to do. HE has ordained, by his supreme will and authority, both where and by what persons they [the sacred services and oblations] are to be performed. For the CHIEF PRIEST has his proper services; and to the PRIESTS their proper place is appointed; and to the LE-VITES appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen."

§ 40. Thus the negative testimony of Clement in one place would not only not fairly bear the construction which the Presbyterians put upon it, even if it stood alone; but is utterly and completely overthrown by his positive testimony in the passage last cited. So that the Church of Corinth must be returned "not guilty" of the charge of Presbyterianism.

§ 2. The next precedent cited is that of Alexandria, where it is pretended that, for about 250 years after Christ, the Presbyters ordained the Bishop. This rests upon the supposed testimony of two witnesses: St Jerome, who lived 150 years, and Eutychius, who lived 750 years after the time mentioned. I wonder what would be said of any Churchman who should attempt to found a precedent on two single witnesses so far removed? However, let us consider what their evidence amounts to. St. Jerome speaks thus: "At Alexandria, from the Evangelist Mark, to Heraclas and Dionysius the Bishops, the Presbyters always gave the name of Bishop, or nominated to be Bishop, one chosen from among themselves, and placed in a higher degree." "Presbyteri semper unum ex se electum, in excelsiori gradu collocatum, episcopum nominabant."

Observe, 1st, The utmost that can be made of this passage, by itself, is, that the Presbyters at Alexandria had a voice in the appointment of the Patriarch, which, in other places, rested with the Bishops of the province. And even this is not distinctly stated; Jerome does not say, the Bishop was chosen by the Presbitter pains of eternal death. Hear you not the curses of byters, but from among them. Nor does he say by whom he was placed in the higher degree.

Observe, 2d, That St. Jerome proves, by his very next senthe domestic joys you have marred, the peace you have tence, that he did not mean that the Presbyters ordained the Patriarch; for he subjoins, "For what does a Bishop do, except ordination, which a Presbyter may not do?"

Observe, 3d, That from the very passage appealed to by the Presbyterians, it appears that, from the days of St. Mark, the s admitted to be an evangelical arrangement. Thus the chi evidence witnesses the direct contrary to that for which appeal had been made to him. Next let us call the other witness, Eutychius, a writer of the tenth century, who states, that "St. Mark instituted twelve Presbyters at Alexandria, who, upon the vacancy of the See of Alexandria, did choose of their number one to be head over the rest, and the other eleven did lay their hands upon him, and made him Patriarch."

But observe, 1st, That even if we could receive Entychius' statement without exception, before the Presbyterians could derive any benefit from it, they must show, 1st, reason to believe that the Presbytery here spoken of was not an Episcopal or Apostolic College, as we have seen before, that all the early commentators understood the Presbytery (1 Tim. iv. 14) to be. 2dly, That the Patriarch, thus appointed, received no other ordination: and then, when they have done all this, still thus much will remain proved against them by this very story, that Ecclesiastical Government, by a community of Presbyters, without a Chief Pastor over them, was unknown at Alexandria, as well as in the rest of Christendom.

But observe, 2d, That if Eutychius, who lived in the tenth century, is allowed to be a competent witness of what happened in the first and second, Severus, a writer of the same age and country, must be also allowed to bear testimony. Severus distinctly speaks of Bishops and Presbyters and Laity being all concerned in the appointment of Patriarchs of Alexandria, in the very earliest successions. So that we must inquire further whether any other historical evidence, that may be adduced on the point, tends most to confirm Eutychius or Severus. Now, 1st, it is certain that all the other Churches received the Canons, called Apostolical, which require a Bishop to be ordained by two or three Bishops, and recognize no other order as qualified to ordain. Between these Churches and Alexandria constant communication was kept up, sometimes on the most friendly, sometimes on the most unfriendly footing. But in none of their intercourse, neither amicable nor hostile, is this point of difference ever urged; according to the lusts, in our ignorance, but redeemed which, sure, it would have been, on one side or the other, as a from our vain conversation, "a peculiar people, zealous | handle of reproach, if it had really existed. 2dly. The learned of good works." God waits to be gracious; with him Abraham Echellensis has shown (Eutychius Patriarcha Alex. s plenteous redemption; and as it flows in rich, abun- Vindicatus, Rome 1661,) that, from the beginning, these very canons were received by the Church of Alexandria itself; so that strain,-"Let the wicked forsake his way, and the un- the Christians, there, must have violated their own laws, had righteous man his thoughts: and let him return unto the they done as the Presbyterians suppose. 3dly. We find from Lord, and he will have mercy upon him; and to our God, other quarters that, as early as A. D. 309, there were not less than 100 Bishops in the Patriarchate of Alexandria. 4thly. Which seems decisive of the point, we find a question coming before a Council at Alexandria, A. D. 339, concerning one Ischyras who acted as a Presbyter, pretending to have received orders from a certain Colluthes. But, when it was made plain that Colluthes himself had died a Presbyter, the Council decreed that all on whom he had laid hands should be regarded as mere laymen. (Athanas, vol. ii. p. 732.)

Surely, the world will hardly be persuaded that the Council would have thus denied the power of a Presbyter to ordain even a Presbyter, if, in the memory of living men at the time, their Patriarch himself had received no other ordination. What, then,

§ 3. The third precedent relied upon by the Presbyterians, is the monastery of Iona or Icolmkill, in Scotland. For this they appeal to a single passage of Bede. This writer, having remarked, in one place, upon the peculiar privileges enjoyed by the head of this monastery, in that he exercised authority over the Bishops, (Bede, iii. c. 4,) says in another, that, upon the occasion of the king of Northumberland requesting a Bishop of the Scots, the monks of Iona chose Aidan, and made him a Bishop. From which the Presbyterians infer that he received only Presbyterian ordination, and was, therefore, nothing but a Presbyter after all. This conclusion would appear most gratuitous and unsound, even if we had nothing else to guide us but this single passage of Bede. For, what would be the sense of saying, that a man received the degree of Episcopacy, (Bede, iii. 5, at the be ginning,) as Bede does in this very place, if he really received no such thing? But when we know from the passages just cited from him, that there must have been Bishops in Scotland at the time, else why should he say that the Abbot of Iona had authority over those in his district? When we know from a letter of Pope John, which he gives in the preceding book, that there were certainly five Bishops there, who are named in that letter, distinct from Presbyters: "To the most beloved and most holy Tomianus, Columbanus, Cronanus, Dimanus, and Baithanus, Bishops; Cronanus, Hermannus, Laustranus, Scillanus, and Segianus, Priests; Saranus and the rest of the Scottish Doctors or Abbots," &c .- Bede, Eccles, Hist. ii. 19. And when we know, from the Ulster annals, as cited by Archbishop Ulster and others, that there were Bishops actually members of the monastery itself, by what rule of reason are we to suppose that the monks of Iona neglected the proper officers of ordination, who were all at hand, and went out of their way to do an important work in an irregular manner? The conduct of Finan, a Scottish Bishop, on occasion of ordaining Ceadd to be Bishop of the East Saxons, when he called in two other Bishops to aid him, (Bede, iii. 22,) shows plainly that the Scottish Church at that time was as sensible of the Apostolical Canons as the Church of Rome. So that this case, like the two others, will not bear investigation ; the Scottish Church must be returned "not guilty ; and the superiority of the Abbot of Iona over the Bishops of his house, turns out to be of the same nature with that which the Dean of Westminster exercises over the Bishop of Gloucester, one of the Prebendaries of that Chapter ; or that which the Dean of Exeter, as such, exercises over his own Diocesan, as treasurer of that Chapter. The Chapter of St. Patrick's, where the Archbishop of Dablin, as Prebendary of that Cathedral, is, as such, subordinate to the Dean of that Church, is another si-

§ 4. The only other precedent appealed to by the Presbyterians is that of the Waldenses. In this instance I will admit, that, although the evidence is far from being decisive in their behalf, it does not admit the plain and easy refutation which we have found in the other cases. I will state, as impartially as I can, the grounds for and against supposing the Waldenses not to have been Episcopalians, and will leave the reader to draw his own conclusion from such equal and contradictory evidence. The question is not, what they are now, -- for that they are, at the present time, Presbyterians, is certain; but what they were before the Reformation.

On one side, we have, 1st, the accusations of their Roman Catholic persecutors, that they were without any duly-ordained ministry, and that they allowed mere laymen to discharge ministerial functions among them; (Pyliedorf, cited by Bossuet, iii. 45: 2d, the contempt expressed by Peter Waldo, one of their most eminent writers, for the distinction of orders, which he styles one of the marks of the Beast. (Cited by Leger.) These would lead us to regard them as mere Congregationalists.

On the other hand, we have, 1st, the certain fact that when, in the seventeenth century, all their Pastors were cut off by the plague, (Leger, p. 206,) they did not pretend to ordain others for themselves, but applied to Geneva to have some ordained and sent to them. This fact, which shows that they had some regard for some orders, and some pretence of succession, clearly shows that oman Catholic charges were exaggerated, and Peter Waldo's sayings either hyperbolical, or not received among them; and, consequently, affords room for believing it possible that they might have retained Episcopal succession, as they did the name of Bishops, among them, from the beginning down to that time. 2d, The alleged fact of the Bohemian reformers having applied for and received Episcopal consecration from one Stephen, a Bishop of the Waldenses, who had emigrated into Austria. While, therefore, I conceive that the Churches of Corinth, Alexandria, and Iona, are entitled to a verdict of acquittal from the charge of Presbyterianism brought against them by the Presbyterians; I think that the sentence "not proven" is all that can be returned in the case of the Waldenses.

And here I will take my leave of the evidences from Scripture and ecclesiastical antiquity to which the Presbyterians have appealed in defence of their position; which I have considered at greater length than, (I think,) their importance deserves, that I might avoid a charge, so frequently brought by the weaker party, against those who summarily set aside their idle, make-believe proofs, of refusing fairly to meet and answer their allegations.

§ 5. As to the sayings of individual writers affirming Bishops and Presbyters to be one order, I have no objection to admit the affirmation in the sense in which it is made by those writers, namely, that the Bishop and his Presbyters are so far, and no farther, of one and the same order, as the High Priest and Priests of the Jews; among whom, though both these were spoken of, and in some senses were of one order, yet the offices were distinct, had different duties assigned to them; e. g., the High Priest alone entered the Holy of Holies: and different modes of appointment; the mode of investiture being distinct, c. g., the breastplate and mitre: and the anointing also; they who were already Priests receiving special anointing for the office of High Priest, (Lev. vi. 2.) and that by Divine authority. Of all the writers most appealed to as exalting the office of Presbyters, no one is so great a favourite with the Presbyterians as St. Jerome, who used language on the subject unknown in the Church until his time. Yet even he, not only denies to Presbyters the power of ordination; not only affirms that the superiority of Bishops over Presbyters was established when men began to say, I am of Paul, and I of Apollos, i. e., in the lifetime of the Apostles; but again and again declares, that what Aaron and his sons where among the Jews, that the Bishop and his Presbyters were among the Christians.

# THE CHURCH.

COBOURG, SATURDAY, FEBRUARY 8, 1840.

We are enabled to-day to fulfil our promise, in part at least, to furnish the Debate on the Clergy Reserves in the Legislative Council; where, we are free to admit, it fulfilment of the pledge which the Constitution gives: if was conducted with far more energy and eloquence than this pledge be withheld, a "right" is denied; if given, in the House of Assembly. As it is but fair to offer, in so important a discussion, the leading arguments, at least, on both sides of the question, we shall commence with the Speech of the Hon. R. B. Sullivan, who introduced the subject as the organ of Government. This, with the manly and excellent reply of the Lord Bishop of to yield! Shame upon those who will look round upon Toronto, is all that we have room for this week.

ndeayours—as our readers will perceive—to overturn joyed the benefit of the religious endowment which was three propositions, which he concedes to the adversaries | designed to supply your spiritual destitution, and confer of this Spoliation Bill. And first as to the right of the Provincial Legislature to "vary or repeal" the provi- sighing, and therefore we sweep away from you at once sions of this Act, we remain at issue with the learned all chance of your benefiting by them hereafter! No gentleman,—our conviction being not in the slightest house of God is erected amongst you, no minister of rethe power to "vary or repeal" gave no authority whatever to alienate from its original object what had actually peen appropriated, and that the power entrusted to the Colonial Legislature was confined to a modification of a far distant land,—that, at least, you should have a the law, irrespective of the sevenths already portioned | church to go to, and a minister of God to comfort you in

We should suppose that the very fact of its introduction into every Patent from the Crown, was decisive upon an ample provision in land had been set apart for the this subject; that the allottment of the seventh for a Protestant clergy was at least to be as inalienable and as malterable as the several Deeds the validity of which vas dependent upon their containing this provision. If the sevenths already granted could be abrogated thus unceremoniously, it must be manifestly implied that these Patents from the Crown can be abrogated too: the one s so closely interwoven in the other, that it is impossible to separate them; the past appropriations of the Clergy Reserves and the Patent deeds issued to individuals must stand or fall together. We are ready to admit that this is a view of the ques-

tion which has not, until comparatively a late period, presented itself to the advocates of this appropriation according to the terms and spirit of the Act, -that it was not broached at all, until the proposition for the disposal of the Clergy Reserves by the Provincial Legislature seemed to receive the more deliberate recommendation of the Imperial Government; but that then the question of their right to interfere with the lands already appropriated, naturally became the subject of more minute and careful investigation. Nor is there any view which we can take of this point in the question, that does not strengthen our conviction of the correctness of the position which has been assumed. It is perfectly absurd o assert, -we are surprised indeed that any person assuming, in however modified a degree, the attitude of a British statesman, should risk his reputation by asserting .- that the power to "vary or repeal" was delegated from a belief on the part of the original donors of this property, that the time might arrive when there would be doubt as to the expediency of such a thing as supporting a "Protestant Clergy" at all; whether, for example, "the system would be acceptable to future generations!" In the debates which arose at the time the Act was passed,—we boldly put the question,—was a solitary expression dropped which implied an intention to give to the Provincial Legislature the power of doing away with what Parliament at the time so solemnly established? When it was incidentally objected by Mr. Fox that the grant was too large, and that the Clergy in time would ecome too wealthy, did Mr. Pitt or Mr. Dundas relieve his apprehensions by saying, that the time might arrive when, according to the express provisions of the Act, the whole grant might be cancelled, or a portion assigned to other denominations of Christians than these for whom the appropriation was designed? No: but his meaning and that of the framers of the Act, obviously was,-the time may arrive when this grant will prove unnecessarily large, beyond what the spiritual necessities of the coun try require: we, therefore, give authority to the local Legislature, who would be the best judges of this fact, to decide when it will be expedient to stop this reservation altogether or to vary its proportion, -to say, enough of land has now been set apart for the objects intended, and therefore we propose that the law be "repealed," that no further grants for religious purposes be made, that the reservations for a Protestant Clergy shall cease; or to say, the allottment of a seventh for the future will be too much, we therefore propose that it be "varied" to a tenth or a fourteenth or a twentieth. This view of the case is, indeed, borne out by the correspondence we published last week, compiled by the Hon. Mr. De Blaquiere .-There we find Governor Simcoe himself most explicitly declaring in a letter to Mr. Bond, the Charge d'Affaires at Washington, that in this allottment "the British Parliament (in the 42d clause) secures BEYOND THE POSSI-BILITY OF ANY PROVINCIAL INTERFERENCE the protection and endowment which THE CIVIL COMPACT OF THE BRITISH CONSTITUTION AFFORDS TO THE ESTABLISHED Church." And taking up the argument of General let edition of the Symons which, it is intended, shall be Simcoe, we ask whether in those times at least,-when those lax and unconstitutional notions so easily admitted by politicians now-a-days, were sternly and virtuously jected .- we ask whether by any right thinking or fairly reasoning man, it is credible that the British Government meant to delegate to a Colonial Legislature the power of abrogating the provision for the Established Church, which is part and parcel of the Constitution,whether they intended to invest our Provincial Parliament with authority to "repeal," to annihilate, the means of supporting the Established Religion, -or of so "varying" that provision, that the designed maintenance of a Protestant Clergy should be given in part, as is now intended, to the clergy of the Romish Church? Was there any thing, we solemnly ask, in the temper of the times-in the views of public men at that day, - any thing in the debates that ensued, in aught that may be assumed as a commentary upon that Act,-to warrant a conclusion so monstrous? And as the Bishop of Toronto well observed, would the power to annihilate the Protestant provision be conferred, while no such authority was pretended to be given for the abrogation or the variation of the means which were guaranteed for the maintenance of the Romish Church?-But we shall not dwell upon this point of our argument: we are content to repeat what we have said before, that were this view of the question placed before the Judges of England, we should feel not the slightest doubt of their adopting the interpretation which, upon every constitutional ground as well as from the dictates of common sense, we have just suggested.

The Speech of the Bishop of Toronto relieves us from the necessity of saying much more upon this subject; but we shall pause a moment to express our astonishment at the style of reasoning adopted by Mr. Sullivan on the question of what has been so correctly termed the vested rights" of the Church. Had no appropriation at all been made, the members of the Church of England, in this and every dependency of the Empire, wouldaccording to the spirit and the letter of our glorious Constitution-have claimed the "right" of a provision for religious instruction. It is guaranteed by the law of the land, and it is not to be denied without a violation of the first principles of our unrivalled Government. But when a specific provision is made for that object; when a maintenance is actually afforded for the support of religion according to the discipline of the National Church; when lands are set apart and endowments are made with that object, the abstract right becomes a "vested right." In this case, they can point to something explicit as the and then withdrawn, a "vested right" is violated .-Shame upon those who would plead in extenuation of their scheme of spoliation, the fact that the persons for whose benefit these lands were intended, had never been

upon you the religious ministrations for which you are egree shaken by his argument, that the delegation of ligion serves at your altars, you have enjoyed no benefit from this boon,—and therefore we wrest it from you! You may speak as you please of the hopes with which your hearts were cheered, in the prospect of your exile in your sorrows and guide you in your wanderings, because you had heard that, although no tithes were to be exacted, maintenance of the National faith! We must remind you that, through our own indifference and pusillanimity, this provision has not been acted upon: no church is reared, no servant of the Lord is appointed for you; Ishmael claims the inheritance which belongs to Isaac, and his claims will be allowed, though you should be des-

The third portion of the argument entered upon by the Honourable gentleman, is equally fallacious. He asks, are we to leave the holders of heretical doctrines still in their ignorance; are we to "make their error more hopeless by the denial of information?" This assuredly is a begging of the question; because there is no denial of information, -the very object of the religious grant is the full and free communication of such informaion, according to what the voice of the Government of the Empire pronounces to be the truth. But no, they must have information in their own way; that is, the means must be afforded of confirming them in their error, of perpetuating their heresy! No, we cannot leave you in darkness: we believe you to hold erroneous and unscriptural views in religion, and it is cruel to leave you in your error; therefore, we give you the means of maintaining those erroneous opinions, of preserving you independent of more correct teaching, of perpetuating that larkness in which you choose to live! -We have a very high opinion of the talents and acumen of the Hon. Mr. Sullivan: we feel, therefore, that we shall be paying him the best compliment in believing that he will be heartily ashamed of the arguments upon this question which he is reported to have used.

We recommend our readers to a careful consideration of that portion of the Bishop of Toronto's Speech, which dissects the multiform absurdities of this atrocious Bill: where he points out the dissentions and the animosities, the treachery and the fraud, the wickedness and the deceit, to which its clumsy provisions open so wide a door. Never, in short, was so effectual a firebrand thrown into the combustible materials of our Colonial society, as this, -never any thing which will more surely put to flight the "dove of peace," and evoke the harpies which delight in discord and fatten amidst desolation !- But can it be that the wisdom of the Commons, that the majesty of the Peers will permit this blot in legislation, -which the tears of penitential sorrow should rather flow to erase. -to stand recorded in the honourable annals of the Imperial Statute-Book? It cannot be; unless by chance either House of Parliament should be so taken by surprise, or so divered by a stratagem, as to have all discussion upon its contents precluded. But we care not who may be its alvocates, -what rank they may enjoy or what abilities hey may possess,-we resist this measure as absurd, inquitous, anti-British, and republican. If it should settle into a law, the religious peace of the country is sacrified forever, and the knell of British supremacy in this Colony is rung.

We are requesed to state by the Reverend author of the excellent Sernons on the first page, in our last and present number, hat several inaccuracies have inadvertently been committed in transcribing them for the Press by the friend to shom that task had been delegated .-The number of albreviations in the original manuscript. especially in the quotations from Scripture, greatly increased the transgiber's difficulty; and the author was prevented, by disance, from revising the copy before it was placed in the printer's hands. He makes this explanation, in case my confusion of sentiment or incongruity should strike the eye of the reader in perusing them. An errata vill probably accompany the pamph-

We copy the following from the last Cobourg Star. and trust, with our respected contemporary, that a due response will be given to the proposed appeal on behalf of so excellent an Institution as the "Society for Promo ting Christian Knowledge":-

We have much pleasure in renewing the notice given in St. Peter's Church on Sanday last, -that on Sunday next, [to-morrow] at morning service, the Annual Sermon in behalf of the Newcastle Dist. Committee of the Society for Promoting Christian Know-LEDGE, will be preached there by the Rev. A. F. Atkinson, Rector of Bath. We trust that the excellence of the cause in which the well-known abilities of the reverend pleader will be exerted. will ensure a large congregation and a liberal collection. The latter will be made immediately after the conclusion of the sermon.

# CHURCH STATISTICS.

RECTORY OF COBOURG. The Rev. A. N. Bethune, Incumbent; who is occasionally assisted by the Rev. G. C. Street, Travelling Missionary of the District. During the year ending Dec. 31, 1839, there were

Baptisms, - - - - 129 Marriages, - - - - 26 Communicants, [dead or removed 6, added 20] in all, 209

Peter's Church, at Cobourg, is the only sacred edifice in the township of Hamilton belonging to the Church of England; and will accommodate about 500 persons. In this township, out of a population of 4575 souls, 2020 are ascertained to belong to the Church of England, exclusive of probably 500 more who would gladly accept of her ministrations, were the means of attending them regularly afforded. To supply, therefore, the wants of those belonging to, or favourable to the Established Church, two additional churches, as capacious as the present one, would be required in this township; but the erection of these there would be little encouragement to undertake, without some guarantee of the future appointment of a minister or ministers to supply them. Were the latter ensured, the incumbent of Cobourg would have little difficulty in procuring the erection of two or more commodiou

churches within the limits of his present pastoral charge. In the township of Hamilton, there are probably 60,000 acres of arable land, which, according to the Constitutional Act, would give about 9,000 acres for the support of a Protestant clergy.-These at ten shillings per acre—the utmost, after deducting the expenses of sale, that could be calculated upon even in this favourably situated township-would yield £4500; which, if invested in England, would produce an annual revenue of about £180, or in Provincial Debentures £270 per annum. According to the late Bill for the disposal of the Clergy Reserves, it is stipulated that the Clergy of the Church of England shall possess one-fourth of this sum; so that, on the most favourable calculation, £67 10s. per annum will be the allottment for the support of the two clergymen which the wants of the members of the Church of England

Mr. Sullivan, in his view of this well-worn subject, National Church, and say, -Oh, you have never yet en- Knowledge, which has been in existence since the year 1828; and which, up to the 31st Dec. 1838, according to the Report just published, has been the instrument of disseminating chiefly throughout the District of Newcastle, the following religious publications: Bibles and Testaments, - - 1060
Prayer Books, - - - 970 Prayer Books, -

Books and Tracts of various kinds, The same Committee which have in charge this branch of the Christian Knowledge Society, are also the managers of the fund for the support of a Travelling Missionary in the Newcastle District; a moiety of whose salary is made up by contributions from individuals and collections in Churches throughout the District, and the remainder is generously furnished by the venerable Society for the Propagation of the Gospel in Foreign Parts.

CHATHAM, U. C., AND PARTS ADJACENT. Rev. T. B. Fuller, Missionary.—During the year 1839, there

Burials, - - - - 21

Marriages, - - - - 15

Greatest number of Communicants at one time, 29 During the year, the church-yard has been re-enclosed,-a se and surplice furnished by the ladies of the congregation, -and £7 ontributed towards the rebuilding of Chippewa Church. The Missionary performs Divine Service, in the morning for the parishioners and in the afternoon for the 2d battalion Incorporated Militia, on each Sunday; and visits three stations on Bear Creek, the most distant 35 miles from Chatham, during the week, -generally once a month, when not prevented by the condition of the roads and the weak state of his health.

RECTORY OF CAVAN.

Rev. S. Armour, Incumbent; who serves on each Sunday St. John's and St. Paul's Church, distant 8 miles apart. During the year 1839, there were

Baptisms, - - - - 120 Marriages, - - - - 21 Funerals, - - - - -Communicants, [greatest number at one cele-

bration, in St. John's Church 57, in St.

congregation will soon render an enlargement necessary.

Paul's 39] in all, including parts adjacent, about - - - - - -Occasional services, on week days, are also performed in Monaghan, Manvers, Emily, and Ops; where the members of the Church are numerous, and her ministrations received with joy. Through the exertions of the ladies belonging to the congregation, hangings have been provided for the pulpit, reading-desk, and altar of St. John's Church, of which sacred edifice the rapid increase of the

TOWNSHIP OF MEDONTE, HOME DISTRICT. Baptisms in the year 1839, - - - 22 Marriages, - - - -Average number of Communicants, - -Average number of congregation, - -Service, on Sundays, alternately at my own house and at a settler's three miles distant.

Performed Divine Service four times, and administered the Sagrament twice. Average number of congregation 40; Communi-

Performed Divine Service, and administered the Sacrament twice. Number of congregation 60; Communicants 14. GEORGE HALLEN, A. B.

[ N. B. The Rev. G. Hallen bestows his services gratuitously

Officiating Minister.

## Civil Antelligence.

LATER FROM ENGLAND.

By the arrival of the Packet Ship, Patrick Henry, we have London papers to the 25th December. The British Queen only arrived in England on the 24th of that month. The delay was occasioned by a succession of heavy gales, in one of which she received very serious injury. She will not leave England, it is stated, for New York until the 1st March.

Parliament was to meet on the 26th January; and the Queen's Marriage, it is said, would take place in February.

The money market continued in the same state as at the last

Lord Seaton had been on a visit to the Duke of Wellington at Affairs in China seem still to remain unsettled.

From the St. James's Chronicle, Dec. 19.

The following remarks of an evening ministerial jour nal would seem to intimate that the members of the administration are "settling their affairs," with a view to their removal:

"Suppose, however, Sir Robert Peel has his majority-whether by abuse of the Queens's name-or, if that s hopeless, by abuse of the Queen herself, or by whatever more circumspect means the party may have fixed upon to carry the country with them. Suppose them to ucceed to their most sanguine hopes—concede them a najority of fifty in the House of Commons, confronted with a liberal minority of three hundred. And then suppose these latter to act on those principles of opposition which are now propounded by Quarterly, Times and Post, as the fitting guides of Torvism!

"Let us have such a minority, possessed of all the increased power which a popular opposition derives from those regulations towards the constituency which have been given it by the operation of the reform act. Let us have such a minority, acting on the principles now put forth by the Tories, and dealing with a ministerial proposal, for instance, of an addition of 20,000 men to the army to support Lord Haddington as Lord Ebrington's successor in the Irish administration, and to make the people of Ireland swallow the Orange appointments which would be substituted, as before, for those of a liberal government. The Tories attack the recent appointment of a liberal assistant-barrister to the county Cork. Are they prepared to meet a liberal opposition backed by the Irish millions in making 'war to the knife' against the orange appointments which, it may be presumed, would follow the restoration of toryism?'

We are, perhaps, partly intruding into a quarrel to which we are not challenged, but the general question being publici juris, we will venture. Whoever has paid us the compliment of observing the course of this journal, is aware that we have always deprecated hasty measures, either in advance or in retreat. We think that, in whatever position, an honest party grows stronger by rest and time, and that change is sure to be attended with more or less of loss, in proportion to its precipitancy.-We have seen the conservative party growing from a small beginning to be fully strong enough to prevent misgovernment, with a certainty of further increase; and we are not quite convinced that this is not a better position for the party than the acceptance of office. We own that we should like to see something more than this-Sir Robert Peel, at the head of commanding majorities, dictating to the whigs from the opposition benches, while the ministers, if permitted to remain in office, would humbly obey him, though they should be able to number only their own personal votes. We should like to see this; but whether we are to see it, as certainly we are if the Conservatives do not take office, or whether the whigs are to be dismissed, to throw themselves again into The congregation of St. Peter's Church are liberal contributors our destitute townships, and the scattered families of our destitute townships, and the scattered families of our destitute townships, and the scattered families of our destitute townships.

The ministerial journalist miscalculates very greatly the force that would support Sir Robert Peel after a general election. It would not afford a majority of 50 only, but of one hundred and fifty; and with such a majority Sir Robert Peel would have little difficulty in carrying on the government in the manner in which only he would be disposed to carry it on. Let the whigs renew their coalition with the Chartists—we see that they have begun to do so, at their anti-corn-law meetings in the north -let them fold the "Irish millions," as they choose to denominate the O'Connellite Ribbonmen, in a still more fond embrace-still the Protestant tens of millions will be too many for them. And for what are the whigs and the Papist millions, their allies, to wage this "war to the knife" so decently declared against our throats?-For places: so says the ministerial writer; and the Dublin Freeman's Journal had previously announced the same causa belli, as follows:

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"If it be restlessness in Catholics to aspire to and seek for every employment of emolument and dignity under the Crown, to which they are eligible by law, they will continue restless; and, in their name, we defy you and all

What, "every employment of emolument and dignity under the Crown!" this is ambition with a vengeance. What, "all our little things,"—and if the demand is not complied with, the whigs and the millions declare a war to the knife" against our throats! It will be a droll kind of war after all, and the first of the kind, as we imagine. The equipment of the belligerent aggref sors will, we suppose, be appropriate carriers' horns and office bells, with dispatch boxes or kettle drums to supply the band; tastefully arranged bits of red tape for manipli or streamers, with mottoes of course to correspond with the purpose of the war-"Our country and "excisemanships," "The constitution and admission to "the constabulary," "Liberty and eligibility to be gaol-"ers," "Perfect freedom and Popish monopoly of of "fice," &c. &c.. Such are the proper cognizances of the host against which Sir Robert Peel and the tens of millions will have to defend themselves. Well, we will abide the issue. Meanwhile, we congratulate the ministers upon the honorable position in which their friends have placed them. There is nothing but office, it is confessed, between them, and a participation in a treasonable rebellion—a murderous rebellion too—a war to the knife against the throats of her Majesty's peaceable and loyal subjects.

### CLERGY RESERVES.

LEGISLATIVE COUNCIL.

The Hon. R. B. Sullivan in rising to move the adoption of the preamble, congratulated that House and the country at large, upon the fact that the representatives of the people had, after years of fruitless attempts to legislate upon this subject, at length agreed upon a measure for the final country at imporgreed upon a measure for the final settlement of this all impo tant question. It was evident this had not been done wi much abandonment of individual opinion, and sacrifice of long-cherished feelings and prejudices on all sides, and he would recommend for the imitation of the hon. Committee the example set in the other House of the Legislature, and he most ardently hoped host their increase. that their joint endeavours would set for ever at rest discussions which had hitherto affected most injuriously the peace and safety of the Province, upon a subject of dispute intended originally for the best of purposes, but which had introduced into this community not peace but a sword. It had been truly observed that the arguments on this question were exhausted, that all had been said which the subject admitted; he therefore would not attempt to enter upon the history of the Clergy reservation, or attempt to discuss at large the claims of the several religious communities; hould also leave the details of this measure for future considera tion, and open the debate by stating the broad principles upon which he conceived the present bill might be advocated and ju fied. What had fallen yesterday from the right reverend prelate had led him (Mr. Sullivan) to expect the points upon which he had led him (Mr. Sullivan) to expect the points upon which he should meet strenuous opposition, and he would meet this opposition directly and fairly, neither avoiding the points which had been to atraised, nor seeking to keep their importance out of view; to attempt either would indeed be vain, for he could not hope to escape, n such a case, the acumen of his honourable friend, (Mr. De Blaquiere) or the zealous watchfulness of the venerable bishop. This bill was opposed upon three distinct grounds, all of them strictly applicable to any disposition of the Clergy Reserves other than that proposed by the Imperial Act of 1791. These objections had been urged in every imaginable shape, in this House and elsewhere, by those who understead them and was causable of disclsewhere, by those who understood them and were capable of discussing the question logically and comprehensively, as was the case with the right reverend Bishop, as well as by others who took more discursive views; but he (Mr. Sullivan) with all deference to better oningons, believed the care of the capable of the capa to better opinions, believed that the objections to the principles the Bill had been stated clearly in a few words by the Bishop, and leaving to others more popular modes of persua-he would contend for the Bill upon the ground chosen by his adaken if upon the most severe rea versary: and he was much mist measure. The first objection was one of strict law. This house was told that the Legislature had no legal authority to entertain the proposed measure, that it was in opposition to constitution of the Province, and that the attempt so to legislate must on legal grounds be a failure. Secondly, hon. gentlement were told, that the bill was an interference with vested rights, bil spoliation, a plunder, a robbery. And thirdly, that as the his proposed to afford religious instruction to sects and communities of Christians, not within the pale of the Church, it was a bill for the propagation of his of Christians, not within the pale of the Church, it was a before the propagation of heresy and error, and that no man, having a sense of religion and of duty to his Maker, could give use to for it. To commence with the legal objection, he (Mr. livan) would request the attention of the hon. Committee to clauses of the Act of 1791, relating to the Clergy Reserves, and in doing so he would for a moment wander from his point by admitting in the frankest manuer, that he, from the time he is also a superscript of the property of the real superscript. in doing so he would for a moment wander from his point by mitting in the frankest manner, that he, from the time he examined the Constitutional Act down to the present time, have been of opinion that the Legislature had intended to provide for a dust Protestant Clergy by the reservation now in question, and that the Protestant Clergy by the reservation now in question, and the Protestant Clergy meant to be provided for were those which should belong to the Protestant Church of England. If this admission placed a difficulty in the way of his argument, it was one which, without insincerity, he could not avoid. Others who entertained opinions founded on high authority, different from his, and who were with him respective this kill and doubt ais, and who were with him respecting this bill, would no doubt rejoice that they had not to contend with this admission, that it was open to them to contest the point upon the interpretation, the term 'Protestant Clergy,' in the act. For his part he coutage up no such residues the point upon the interpretation. take up no such position; and he should therefore leave the field open, on this question, to hon, gentlemen who differed upon the point as well as upon the whole measure before the House. Here Mr. Sullivan read the several clauses of the Act of 1791, point as well as upon the whole measure before the live of IT91. [Here Mr. Sullivan read the several clauses of the Act of IT91, relating to the Reserves.] And he proceeded to say, whatever honourable gentlemen might think about the previous clauses, the appeared to him that one thing was exceedingly plain, namely, and express power delegated to the Provincial Legislature to vary, and not only to vary, but to repeal any of the clauses in the actronounce of the separations. The words were plain, they offered no opportunity for misconstruction. All the several clauses which he had read were strictly respecting the appropriation of these lands, and the endowment of a Protestant Clergy. opower to vary or repeal was not given by forced construction by implication. The words used were both comprehensive because if they appeared to be advised; they appeared to him to special; they appeared to be advised; they appeared to him to be conceived with the very view of the present case before the perial Parliament. If the act wanted a commentary, a paraphrase, it might be given as follows: we wish to provide for your religious instruction; we set apart a large quantity of the lands of the Crown for that purpose; we wish that instruction to be conthe Crown for that purpose: we wish that instruction to be conveyed according to the faith and forms of the Church of England. But your Province is yet a wilderness: we do not know by whom the province is yet a wilderness: we do not know by whom the province is yet as wilderness. it may be inhabited, or whether our system will be acceptable powers, however, of variation or repeal; subject only to the vote of each separate branch of the Imperial Parliament. All the rest of the constitution is apparently intended to be fixed; no power of variation or repeal is given or intended, but upon these points respecting religious anyways or intended, but upon these. future generations. We therefore give you a system with points respecting religious supremacy, advantages, endowment disabilities and disadvantages, the Legislature of the Colony is in a manner invited to original measures for the variation and repeal of the constitutional statute. He thought that if a careful attention were given to the attention were given to these clauses, hon, gentlemen would convinced that so far from the present proceedings being anconcentrational law. stitutional, so far from being in the face of constitution they were in exact accordance with its provisions. If the possibility, or the probability of variation or repeal in the whole or in part of these classifications. part of these clauses was supposed impossible, or wrong, constitutional, why is the power given in express words?

but he must maintain that this Legislature cannot act unconsti- | gion will become strong, and the calculating financier and sanappropriations: but he was unable to see the legal distinction.—
The Imperial act proposed to establish a Protestant Clergy, to create Clergy Reserves, to employ public means for the propagation of religion. Let this act be repealed, and what remained?
Surely means for the propagation of the propa vments, and of establishments created by authority of the law repealed, but without these saving clauses, the endowments, the teservations, the establishments, being dependencies upon and creations of the law, must, in a legal point of view, go out of existence with the authority which gave them birth. The next point raised regarded the question of vested rights: it was con-tended that a provision intended for a great public purpose, for a community, for the public benefit, was capable of becoming a vested right, and property in the hands of individuals, or of a portion of the community, in opposition to the public good. He (Mr. Sullivan) denied the position in toto. The provision for a Protestant Clergy, subject to variation and repeal, was like any Provision for any class of public servants, or for the public service through their ministry. How monstrous would this doctrine seem were it attempted to be applied to civil affairs—were an appropriation for the support of an army, for the maintenance of fortresses, or for building ships—supposing any of these things to be maintained by permanent appropriation, to be supposed to confer a vested right in a standing army, or in engineers, or ship-builders, or sailors; if in the opinion of the Legislature, none of these were necessary to the public good or safety! Even if in the present case it could be shewn that individuals would be deprived of any income arising out of this reservation, which they now enjoyed, though such enjoyment could not be strictly called a right, yet the argument would be open that the deprivation was a hardship most unusual in British Legislation. But all this was carefully provided against, and it would indeed be carrying the doctrine of rested rights to a most monstrous extent, if the wild lands of the country, hitherto unenjoyed and unprofitable to any, were to be considered vested in a clergy not in existence: and it must be considered so, if at all, as respects those not in existence, as those who do exist and who have enjoyed, still continue to enjoy all these still continue to enjoy all these advantages, notwithstanding this act. He (Mr. Sulli could not believe that a vague notion of vested rights in genera-tions yet unborn, would be allowed to prevail in the disposition of ly public property for the public good, with the assent of the whole Legislature, and within the express contemplation and Power of revocation contained in the constitutional statute, deed, had no such power of repeal been given to this Legislature, he saw nothing to prevent himself or any subject of the Crown, from petitioning the Imperial Parliament to vary or repeal a provision intended for the public benefit, but which had evidently produced. produced wide spread discontent, disquiet and insecurity; and he saw no constitutional principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the Im perial Parliament from providing any remedy for such an evil according to its wisdom. He would now take up the third objection, namely, that as a matter of conscience we cannot give Legislative assistance to the spreading of heresy and error. Perhaps of all the embarrassing restriction of the leads us to the most the embarrassing questions in divinity, this leads us to the most perplexing. It arises from the consideration, that the soul of man is precious above all creatures, and that for no worldly considerations should it be endangered, that error is a fatal barrier to salvation. salvation, and therefore that no motives or inducements can be of any weight which would tend to its propagation. This proposition seems undeniable. If it did not appear so, how could it have so led every Christian Church into violence and persecution? Liberty of conscience was sometimes the cry of the persecuted, but the most orthodox and purest of churches, as well as those most superstitious and corrupt, have been carried away by the same gument. He (Mr. Sullivan) was able to draw no line of any value between the negative duty of forbearing to do evil and the positive duty of preventing evil; and as no evil can be so great as eading men to perdition, the duty of religious persecution would eem as certainly deducible from the premises put forth by the venerable Prelate, as the refusal to afford religious instruction to those who are supposed to hold opinions in any respect heterodox. But one is led to question the value of the argument, however plain it may appear, by the almost miraculous consistency of historical rical experience. Truth and error, pure worship and gross idolatry and brutal superstition have alike been propagated and en-couraged by oppression and persecution. The finger of God has inscribed to the property of the property of the property of the Almighty has been pronounced against religious persecution; the earth will no longer be deluged with bloodshed for the advancement of ration on the tables of human history. ment of a gospel of peace. If then the mode in which God is to worshipped must be left to the choice of each man upon his own judgment, and if each man has an equal right to partake of public benefits, and if religious instruction be a benefit, by what rule can we deny to any man whose doctrines are not positively immoral and pernicious, that he should be instructed in the only mode; mode in which he will receive instruction? It is contrary to all cason, and the opinions of all modern divines, to assert that com-plete ignorance of christianity, and perfect darkness as to its great truths are preferable to a partial knowledge of these truths, ned with such errors as human fallibility is hable to and which we so liberally ascribe to each other. If this be true, then a solemn duty to assist in the religious instruction of all ns, and it is but persecution under another name, a mockery of the toleration which we all profess, if we leave a Catholic, ra Methodist, or a Presbyterian, or a Menonist, without the assistance which his conscience will permit him to receive, and if we thus continue him shut out from the quantum of truth which he will admit, and if he be in error, make that error more hopeless by the continue of the continue him shut out from the quantum of truth which he will admit, and if he be in error, make that error more hopeless by the continue of the conti aited by infidel nations. How they deplore the darkness of the est savage who knows no God! How they rejoice to find the on of a supreme Being, and the light of a future state nt tradition or the workings of natural religion, ne God whom we acknowledge, amongst the Moslem nations, the affinities to christianity, the proximity to the truth seem to be contemplated with pleasure and delight, but alas! where closer companies to the contemplated with pleasure and delight, but alas! ons are made amongst christians themselves, we find the ction of a few words into a liturgy sufficient to set men wild beasts at each others throats. All the advancements to ous truths are overlooked, darkened by some fatal point of error or difference, and if we are not at present ready to persecute, without the means of religious instruction, still ss, unless they in their ignorance abandon the faith of forefathers, and commit what they would consider the darkcrimes as a preliminary step towards the reception of reli-After the numerous means which have been ed by the state for the religious education of all its subjects British Isles, it is in vain to argue that the scruple of cone, now made such a stumbling block, is a part of the consti-al polity of England. In this Province hon, gentlemen had en that it could not have been entertained but by a portion inhabitants very small indeed. Repeated votes in our Asy, in this Council, repeated expressions of public opinion by variety of manner in which public opinion is expressed, wn that in this country it would be in vain to look for any ble body, who would uphold these exclusive doctrines. like himself would wish to see the means large, by which t of religious truth, according to the faith of the veneraof England might be spread abroad; and might desire religious instruction afforded to other churches and other by the State, without lessening the portion intended for the ch of England: but few indeed would be found to subscribe ogma, that the assistance of the State should be confined ody of christians, and that the affording that assistance rs, was a spreading of heresy, a wilful propagation of dam-tror. He (Mr. Sullivan), in common with other honoura-, had seen the working of this question for many He had seen that however it might have been intended at e to maintain the Church of England exclusively, such thempt had been postponed, except to a small extent, until and upwards of three-fourths of the population of the country of the pale of the Church of England. We had seen the as of another the pale of the Church of England. dutcher powerful and numerous Protestant church stern-ted, until that church had been found to make common with the other professing Christians, and the power of settling ad seen appeals to England, praying for a settlement of this through various Parliaments and changes of Govern-which all parties had been, by turns, predominant. pointed to our constitution, all have said the power of a measure for the settlement of this question is wisely The people of this country have been invited to le-Could it be supposed for a moment that they would le-favour of one-fourth, to the exclusion of three-fourths munity, or that such legislation was expected from this either by the Crown, or the House of Lords, or any Yet, upon this slender thread, an expectation of ce by the House of Lords, and the introduction of Eny, and questions of Church Government into the dis-that body, the opposition to this measure is founded, he government and at least three-fourths of the peoeld at defiance. But he would intreat honourable genuse and consider well, before they took upon the ich, if it were successful, would at once be the most to the cause of religion, and the existence of the any event which could happen. Let this proposition used, every moment of delay will still aggravate the and the spoke, likewise, or the great responsionity which surround the question, and public impatience which surround the question, and public impatience which rested upon those who, by opposing this measure, endanger be restrained; other interests than those of religions.

tutionally in merely exercising a power specially, and in plain terms, delegated by the constitution under which it exists. He sent contentions, and the Clergy Reserves, instead of being used had heard it urged, that this power only extended to prospective appropriations: but he was unable to see the legal distinction.—

to make more easy the path to heaven, will be employed for earthly roads, if not with more intended benefit, at least with far more effect. In opening his address to the Committee he (Mr. Sullivan) had referred to the provision made by law for the Roman Catholics who were now proposed to share in the benefits of this Surely no power of using and enjoying and continuing, as it it were in full force, when its repeal would abolish it and its consequences, as if it had never been made. It is true, an act passed by this Legislature, might contain saving clauses in favour of endowned and the man conscientious scruple regarding the propagation. the way of this bill a conscientious scruple regarding the propagation of error, should be advanced at this day? He (Mr. Sullivan) now referred to that provision for the Roman Catholic Church for the purpose of introducing an argument respecting established Churches. He had heard it advanced that the Church of England did not care for the Clergy Reserves and their proceeds. What it wanted was superiority and supremacy. It required to be acknowledged as the Provincial Church; but in what, apart from its possession of the temporalities arising from these Reserves could such superiority exist? The Roman Catholic Church, as he had observed, was first established here—this Province being a part of the Province of Quebee. The Lower Province was laid off in parishes as well as a part of this Province, and the priests were inducted. The Church of England was established also. His hon friend opposite would maintain, no doubt, that the Church of Scotland was also an established Church. Now none of these Churches exercised in reality any temporal jurisdiction; neither of them had any power to insist upon conformity with their faith or tenets. The utmost stretch to which the law by any implication could ever have been carried would have extended only over members of each Church; but even this authority if it existed at all remained a dead letter. In what then was the superiority to exist, where could it be found? Was it for an empty name, a glimmering shadow of superiority, founded only in unmeaning words that a Church would preserve endless divisions and animosities in the Province without any conceivable benefit either spiritual or temporal? He could not think it, nor could he discover the meaning of the haughty terms, "degrading equality" so calculated to introduce the worst passions of our nature into the consideration of this question, but which terms ture into the consideration of this question, but which terms now used on all occasions in opposition to any measure which would satisfy the expectations of the community. We ask for no power say the Clergy—we quarrel not for Reserves or for base mammon—we seek not to interfere with the consciences of others; but we seek nominal superiority; we shrink from degrading equality. This shadow of a shade must remain to give to the factious a theme for keeping alive envy, hatred, malice and all uncharitableness, merely because we will have it so; and we will interpose the authority of the House of Lords, and disturb the peace of the country, that we may be called for pre-eminence in an act of Parliament, the Established Church. He should conclude by entreating all the churches to join in forwarding this measure which would carry healing on its wings throughout the Province. He and others had been taunted with the influence used to carry out this bill. What had influenced him was the voice, the almost universal and now united voice of his fellow subjects. He could not, he dared not refuse to bow to this influence. He had seen individual opinions merged abroad and in the Legislature in the universal desire to set this question at rest, and he would intreat honourable gentlemen who, like himself, found in it not every thing they could desire to accept of it as all they can obtain.-The state of the country, its preservation from domestic foes and foreign enemies, required their mutual concessions, the people of the Province must be united, the support of a portion will not give us safety, our dearest interests require that all good men should act together, and we cannot produce this union on exclusive principles or assertions of nominal superiority, but upon the proad basis of equal rights, consistent with our laws and the preervation of our happy Constitution.

The Lord Bislop of Toronto.—It was not my intention to make any remarks at this stage of the proceedings, nor indeed considering the complexion of this Committee, and the change which seemed to have come over honourable members on this important subject from that of former years, did it appear of any use to trouble them with argument; yet that it might not go forth to the public that the right had no one to speak in its defence, and that the Constitution under which we live was to be tram-pled on and subverted without a murmur, I think it proper to say few words on what has fallen from the hon, gentleman who has just sat down. I cannot refuse that hon, gentleman who has just sat down. I cannot refuse that hon, gentleman the merit his eloquent address deserves, so far as fluency of expression and his eloquent address deserves, so tar as fluency of expression and energy of manner may justify commendation, but I have heard far more eloquent speeches from him in point of argument on other questions. The measure for the settlement of the Clergy Reserves now offered for the adoption of this honourable Committee, instead of being a final settlement, would increase irritation, and call into ficree action the very worst passions that can disturb the human heart, and that instead of being confined as formerly to two or three religious denominations, would penetrate through the whole frame of society, and become matter of agitation with every sect and denomination in the Province. But in the few observations I shall make, I shall endeavour to follow the course pursued by the honourable gentleman, which however formidable in its three-fold array, will be found on dissection, clothed in a profusion of words, but altogether harmless is robit to profusion of words, but altogether harmless in point of argumen lst .- As regards the power of that House to legislate on the subject. 2nd.—As regards wested rights. 3rd.—As affecting tolera-tion of conscience. In the second section of the Constitutional act (31 Geo. 3, chap. 31), the power of this legislature is clearly defined. "To make laws for the peace, welfare and good government thereof, such laws not being repngnant to this act." It is therefore evident that the Provincial Legislature can do nothing in opposition to the law which gives it existence, much less repeal any of its provisions; and here I must do the honourable gentleman the justice to say that he admitted with much fairness, that es by the denial of information. How carefully do we find pious man the justice to say that he admitted with much fairness, that the Clergy Reserves were intended exclusively for the Church of England and for no other church, that this was his decided opinion England and for no other church, that this was his decided opinion as a lawyer, and had ever been his opinion. The value of this concession, however, is very much lessened by a strange train of fanciful reasoning, which I was unable to follow, but of which the tendency if there was anything in it, was to the effect that this tendency if there was anything in the provided below the Brahling. tendency if there was anything in it, was to the effect that this property, which it was admitted belonged to the Established Church, not having been made use of in the way of special appropriation and endowment, was entirely under the control of the Provincial Legislature by sections 41 and 42 of the Constitutional act, and that by the power so given, the Legislature might deal with the Clergy Reserves as it pleased. Now to this very loose and illogical conclusion, it might be sufficient to quote again the powers given by the second section of the Constitutional act, and powers given by the second section of the Constitutional act, and to notice the object which the great statesman who presided with so much glory over the councils of the British Empire had in view, by the appropriation of lands for the maintenance of a Protestant Clergy in the Canadas. It was that the Church of the Empire might, in time, become a full counterpoise to the Roman Catholic Church in Lower Canada. This eminent statesman foresaw that union of action in the principles of the British Constitution must prevail throughout the entire British dominions, otherwise harmony must disappear and confusion ensue. Church and State are so vitally connected in the British Constitution, that you cannot injure the one without injuring the other. Is it then to be credited that in framing the Constitutional act Mr. Pitt would give power to the Legislature which it created, to destroy some of the ost prominent and important of its provisions, and which were tended to raise the national Church of England to an equality with the Church of Rome. What then, it may be asked, is the meaning of the Sections 41 and 42? Not certainly to destroy or take away the maintenance of the Protestant Clergy, which would be so repugnant to the Constitution; but to regulate the way of making such Reserves in future, and to suggest their limitation, should they be found more than necessary. This is the lewell as the common sense interpretation of this enactment, gives authority to vary and repeal, &c., as to the future, but gives no power over the past. Let any person carefully read sections 41 and 42, and he will find that they have respect to the 35th, 36th, 38th and 39th clauses or sections, being four in number; but they leave wholly untouched the 37th and 40th clauses, which are most important and most clearly imply the continuance of the Reservations already made, and consequently the preservation of the Established Church and her right to the Reserves so far as they are set apart. It would be very unprofitable to follow the hon-gentleman through the long dissertation on vested rights, and which appeared to lead to the conclusion that we had no rights at all. In this portion of his speech he did not speak with his usual candour, or my understanding was too weak to comprehend his nice distinctions. So far, however, as the present subject is concerned, the matter is very clear. It is admitted that the Reserves were set aside for the maintenance of a Protestant Clergy, and that the Clergy so intended are those of the Church of England. Now this gives an interest in them to every member of that Church, Lay as well as Clerical, and they are clearly entitled under an act of the British Parliament to have the ministrations of their holy religion afforded them without charge, in every part of the Province. If this be not a vested right, I know not what

can be called one, for it is by law that all our rights are secured.

No person seems to question the vested rights which belong to the

Church of Rome, and the vested rights of the Church of England

rested on the same grounds, and as no power was given to the Co-

lonial Legislatures to meddle with the property which was given for the maintenance of the Roman Catholic Clergy, so none was given to meddle with that which had been set apart for the main-

enance of the Protestant Clergy, except that of regulation, as it

was of a somewhat different character. The honourable gentle-man, feeling the weakness of his argument, I might say its abso-

cured by acts of plunder and spoliation, or contentment to be ex-

pected by robbing one portion of the population of the Reserves to enrich another. He spoke, likewise, of the great responsibility

gentleman's usual candour and good nature, he made use of not a qualification for ordination, where there are evident marks of relittle threatening and intimidation; but I would tell that hon: gentleman that no such threats have any weight with me; nor ould I shrink from any responsibility in maintaining the right: would I shrink from any responsibility in maintaining the right: and as to sacrifices, the property was not ours to give away: it belongs to the Church, in trust, and cannot be given up, because the Church consists of the people as well as the clergy; and they have a vested right, by the Constitution, to have the ministration of their religion, in every part of the Province, free of expense. 3rd.—As affecting toleration of conscience, I must confess that on this portion of his argument I feel totally at a loss. The hom. entleman seemed to dive into the arcana of the confessional; and as I do not perceive their relation to the discussion, there I leave him. What I might have said on the conscientious bearing of the has been so much better said by the hon. P. DeBlaquiere, that I shall only remark that we are summoned here by the Sovereign "for the purpose of obtaining our advice and assistance in all weighty and arduous affairs which may the state and defence of our said Province and the Church thereof concern;" and to ive such assistance and advice honestly and faithfully, every legislative councillor is sworn. Now, in what manner the depriving of the Church of three-fourths of her support, attempting to degrade her in every possible way, both temporal and spiritual, can be construed into defending her, or how such a proceeding can be reconciled to the solemn oath which honourable members have taken, and consequently to their consciences, I do not know, nor do I wish to know; much less do I judge of motives which I cannot comprehend; but feeling as I do upon this subject, and confidently believing that I am right in the course I am pursuing, I do not hesitate to confess my astonishment that any mer could be found in this honourable committee to vote in favour of this measure; and I am fully persuaded that every conscientious man throughout the Province will think on this point as I do.—
Having noticed every thing that had any semblance to argument in the honourable member's speech, except some attempts at sar-casm, which fell harmless to the ground, I proceed, before sitting down, to make a few brief remarks on the provisions of the bill.—
Although they are totally repugnant to the Constitutional act, as well as to 7 and 8 Geo. 4, chap. 62, yet they are drawn up with considerable art, in order to comprehend the Roman Catholics on the one hand, and to accommodate those sects, on the other, who repudiate assistance from Government for paying their preachers, but are ready to expend their portion in supporting seminaries, and in disseminating newspapers and tracts urging their peculiar tenets, and abusing the Constitution in church and state. The first enacting clause provides for selling and alienating the whole of the Clergy property, without reservation, giving no discretion to the Colonial government to decide upon claims of any description, and putting it cut of its power hereafter to grant a glebe or endowment under any circumstances whatever. The second clause virtually repeals the 7th and 8th of George 4, which a Colonial Legislature cannot do, and places the funds arising from the sales in provincial securities, which are at present unsaleable, and which the first financial difficulty will sweep away, leaving the clergy in absolute destitution: and in the mean time they are by the third clause made stipendiaries of the Provincial government, by which their character and independence are compromised. By the fourth clause the established Church is deprived of nearly three fourths of her property, and recourse is had by a fraudulent combination, to deprive her of a part of the remaining portion, for should sects, other than the Kirk of Scotland, or the United Synod, call themselves Presbyterians as they may do, and join these bodies, the Church may not receive one-sixth of her own property, nor is there any probability that she could, under the operation of this bill, after paying the cumbrous machinery with which it is to be conducted, receive a revenue equal to support her present establishment. The mode for ascertaining the number of the different denominations is moreover loose and inefficient, and so far as res-pects the national Churches is proposed to be final; so that no provision is made for the ministrations of religion to new settlers. It also takes for granted the monstrous absurdity, that the emigration from two millions and a half of Presbyterians in Great Britain and Ireland, will be as great as from the twelve millions beonging to the united Churches of England and Ireland. seventh clause ennumerates the denominations which the bill seeks to bribe, and which appear from the laws of the Province to be, Presbyterians, three kinds; Methodists, four kinds; Baptists, four kinds; Lutherans, Calvinists, Congregationalists, Indepenlents; Quakers, two kinds; Menonists, Tunkers, Moravia and Roman Catholics. Now some of these abjure the Sacraments, others the leading articles of the Christian Faith; for Unitarians are commonly styled Independents, and thus a Legislature calling itself Christian seeks to destroy the very religion it professes, and to break down the distinctions between truth and falsehood. As t was doubtful whether the Roman Catholics were embraced in this Section, because excluded in the Constitutional Act, the ho ourable gentleman declares that they are, and will be entitled to share. As this great body has most valuable rights and privi-eges of their own, it did not appear possible that they would have uffered themselves to be included in the bundle of sects, much ess that selfishness would so far blind them as to surrender

lawful rights and privileges for the miserable pittance which they can receive under this enactment. Yet nothing is more certain than by this compromise, they forfeit all the benefits they enjoyed under the 14 Geo. 3, chap. 83. Had the venerable head of this Church been in the Province, these proceedings would have been very different, but thus it frequently happens that cupidity over-reaches itself. Section ten places the National Churches in the position of accountants, and should there appear the slightest error, it is in the power of the colonial authorities to starve the Clergy for a whole year; this heartless and cruel enactment is in keeping with the last clause, which puts it in the power of any five brawlers to throw the sects into Chancery. whole bill is such a tissue of injustice, cruelty, and absurdity, as was never before concocted by any Legislature, and provides for an agitation never yet equalled in any civilized country-16 or 18 sects ggling every four years to increase their numbers by every act tha wickedness and deceit, bigotry and selfishness can discover or invent. cies lead directly to infidelity, and will, if adopted, reflect disgrac on the Legislature, I give it my unqualified opposition, at the same time I have no fear of it ever becoming a law, but it may be useful; for its monstrous and unprincipled provisions will teach the Imperial Government the folly of permitting a Colonial Legislature to tamper with those great and holy principles of the Constitution on the preservation of which the presperity and happiness of the British empire must ever depend. — [Reported by Mr. Barber.

COPIES OF LETTERS, &c.

Read in the Legislative Council, in the Debate upon the Clergy Reserve Bill, January 17, 1840: By the Honourable P. B. De Blaquiere.—[Concluded from our last.

Extracts of a Letter to the Lord Bishop of Quebec, from Governor Simcoe, dated Kingston, Upper Canada, April 30, 1795.

April 30, 1795.

Perhaps the constitution given to Upper Canada, however late, forms the singular exception to that want of preventive wisdom which has characterized the present times. The people of this Province enjoy the forms, as well as the privileges, of the British Province enjoy the forms, as well as the privileges, of the british constitution. They have the means of governing themselves, and having nothing to ask, must ever remain a part of the British empire; provided they shall become sufficiently capable and enlightened to understand their relative situation, and to manage their own power to the public interest. Liberal education seems to me, therefore, to be indispensably necessary: and the com-pletion of it, by the establishment of an University in the capital the residence of the Governor and the Cou of the country—the residence of the Governor and the Council, the Bishop, the heads of the law, and of the general quality of the inhabitants, consequent to the seat of government—in my apprehension, would be most useful to inculcate just principles, apprenension, would be most useful to inculcate just principles, habits, and manners, into the rising generation: to coalesce the different customs of the various descriptions of settlers, emigrants differ at customs of the various descriptions of settlers, emigrants from the old provinces of Europe, into one form. In short, from distinct parts and ancient prejudices, to new form, as it were, and establish one nation—and thereby to strengthen the union. with Great Britain, and to preserve a lasting obedience to His with Great Britain, and to preserve a lasting obedience to His Majesty's authority. The income contemplated for such an establishment is certainly, of itself, too contemptible to be withheld tablishment is certainly, or test, too contemptible to be withheld from the prosecuting of so great an object on any views of expense. I naturally should wish that the Clergy requisite for offices in the University, in the first instance, should be Englishmen, if possible—(conforming therein to Mr. Secretary Dundas' acn, if possible (continuing therein to Mr. Secretary Pandas pinion, and indeed, in this respect, to my own)—but as in an object of such magnitude no explanation can be too minute, which fairly and distinctly elucidates these points, which ought which farry and distinct the misunderstood, I only refer to your Lordship's slight experience of the habits and manners of the American settlers, experience of the later they are from those of Great Britain; and how unlikely it is for Clergymen educated in England, with English families and propensities—habituated in every situation to a greater degree of refinement and comfort than can be found to a greater degree or possibly any where without the precincts of Great Britain—how unlikely it is that such persons should obtain that influence with their parishioners which may essentially promote the objects of their mission. In the infancy of such a government as that of Upper Canada, and in the general indisposition of these times to all restraint, it seems to be of peculiar imsition of these times to be restaint, it seems to be of peculiar importance to prevent the public interest, both in Church and State, from suffering through any ill-will or disregard which the eavy responsibility of asking for an interference of this h, if it were successful, would at once be the most persuaded if, at the outset, a few pious, learned men, of just persuaded it, as the production of the sent to this country, with sufficient inducement to make them support this honourable contributing a certain banishment with cheerfulness—and that in the first instance,

igious disposition and proofs of morality-I am confident the rising generation will be brought up competently learned, and properly endued with religion and loyalty; and it is probable that hey may at least be equal to those of Connecticut, in this continent, whose Clergy are, in general, inferior to mone in those points of learning and of acquisition in the dead languages, which may be generally considered as the necessary materials and instruments of their sacred profession. In short, my Lord, if the maintenance of religion and morality be merely considered, in the maintenance of religion and morality be merely considered, in a commercial light, as so much merchandize, the bounty which I have proposed, and most earnestly implore may be for a while extended to it, will augment that produce in which the union of this country with Great Britain, and the preservation of His Majesty's sovereignty, may ultimately depend. I am almost ashamed of using this metaphorical language, but it is that of the age. There has nothing, in my late progress, given me equal uneasiness with the general application of all ranks of the most loyal inhabitants of the Province, that I would obtain for them Churches and Ministers. They say that the rising generathem Churches and Ministers. They say that the rising generaiion is rapidly returning to barbarism. They state that the Sab-bath, so wisely set apart for devotion, is literally unknown to their children, who are busily employed in searching for amuse-ments in which they may consume that day. And it is of serious consideration, that on the approach of the settlements of the United States to our frontiers, particularly on the St. Lawrence these people, who by experience have found that Schools and Churches are essential to their rapid establishment, may probably allure many of our most respectable settlers to emigrate to them, while in this respect we suffer a disgraceful deficiency.

A principal foundation of the wise and necessary friendship of

Great Britain with these their legitimate descendants, I have heretofore pointed out as to be deduced from the most intimate union and reconcilement between the English Episcopal church, and that of the independent form of worship, used in the New England provinces, an emanation from the English Episcopal church, as all their authors avow, and principally originating. from the harsh measures of the secular power which the English church once exercised, but which is now no more. Though my ideas, on this subject, My Lord, were probably misunderstood and the lukewarm spirit of the times, had I been even called or for their explanation, would, doubtless, have slighted my reasons as merely struck out in the heat of imagination, and not, sons as inercely struck out in the neat of imagination, and not, as they are, the sober deductions of much thought and of personal observation, yet nothing has happened since I left England, in the least to invalidate, to my own conception, the policy of the measures I then proposed: and as far as may be now in the power of his Majesty's Ministers, I most earnestly hope that what remains may be effected—that is, by giving the means of proper education in this province, both in its rudiments and in its completion, that from ourselves we may raise up a loyal, and n due progress, a learned Clergy, and which will speedily to units not only the Paritans within the province, but the Clergy of the Episcopal church, however dispersed, to consider with affection the parent state, to form, corroborate and unite within the United States, that powerful body of people, who naturally must prefer the alliance of Great Britain to that of France, who are mostly members of the Episcopal church, aud sides, to bring within its pale in Upper Canada, a very great body of sectaries who, in my judgment, as it were, offer themselves to its protection and re-union.

These objects would be materially promoted by an University in Upper Canada, which might, in due progress, acquire such a character as to become the place of education to many persons

beyond the extent of the King's dominions.

If I recollect, my Lord, Parliament voted £20,000 for the If I recollect, my Lord, Parliament voted £20,000 for the erection of the University proposed by Bishop Berkeley, in Bermudas. The object, not to speak disrespectfully of so truely respectable a prelate, was certainly of trivial importance to what I now propose. The labors of the society for the propagation of the Gospel, are visionary, as applicable to the conversion of the American Indians in their present state, but would be of most essential benefit by promoting an University, which, if placed in the part I meditate, would, in its turn, have great influence in civilizing the Indians and, what is of more importance, those civilizing the Indians, and, what is of more importance, those who corrupt them. The Episcopal Clergy in Great Britain, from pious motives, as well as policy, are materially interested that the church should increase in this province. I will venture to prophecy its preservation depends upon an University being erect-

The great supports of true learning against the minute, the plebeian, the mechanical philosophy, which, in the present day. from the successful or problematical experiments of ill professors in national inquiries, has assumed to itself the claim of dictating in religion and morality, and in consequence now threatens man-kind with ruin and desolation. The Universities of England, I make no doubt, would contribute to the planting of a scion from their respectable stock in this distant colony. In short, my Lord, I have not the smallest hesitation in saying, that I believe if a Prostestant Episcopal University should be proposed to be erected, even in the United States, the British nation would li-berally subscribe to the undertaking

berally subscribe to the undertaking.

I am, therefore, the more authorised to make this statement to your Lordship, and most earnestly do hope, under God, that you may be able to complete this desirable work in this province, which my various avocations do not permit me to undertake, with due vigour and perseverance, and which, as it seems most peculiarly allotted to the station of the first Protestant Bishop of Quebcc, so I hope, that it may be reserved to be carried into execution by the abilities and piety of your Lordship.

Extract of a Letter from Lieutenant-Governor Simcoe, to the Lord Bishop of Quebec. Navy Hall, October 16, 1795.

My views in respect to an University, are totally unchanged, they are on a solid basis, and may or may not be complied with, as my superiors shall think proper, but shall certainly appear as my system to the judgment of posterity.

From D. W. Smith, Esquire, to Governor Simcoe.

Niagara, 26th October, 1795.

Sir, I enclose a draft report on the reserves, agreeably to your Excellency's directions, in order to receive your further directions thereon, that it may be finished in a manner your Excellen-

I return the Duke of Portland's extract, and am clearly of opinion, that it would be worth government's while to increase the Executive Council of Upper Canada, so that a sufficient committee might be formed, and assembled continually, for the care and management of the Church and Crown lands, which I am persuaded will be, in a few years, of sufficient magnitude to require a distinct office, and the constant occupation of a principal Clerk; and I think if they are let for terms of years, or lives, and not for too short periods at first, they will become of great benefit to the Crown, and the future Incumbents, by the time that rectories may be generally established. A committee of the Council, would certainly be the most competent, respectable, and responsible mode of managing them, and under their ministry, (the profits being received, as at present, by the Receiver General) will certainly sooner become an ample provision for the Protestant Clergy. The expense on the increase of three Councillors would not exceed the expense of an office for the business; and it will be highly satisfactory to the people in general, should the period of their becoming valuable render the perception of tythes unneces sary,—the popular argument being, if the Clergy will not attend our flocks while our tenths are small, and withhold themselves from us till our exertions have made them valuable, we shall pay from us till our exercions have made them valuable, we snall pay our tythes with a much worse grace, than if our Rectors had shared our labors progressively, so that the improvements of our children and our land might go hand in hand, and that they might be taught to thank God for enjoying the fruits of the earth in

I am, with very great respect and esteem, Your Excellency's faithful, Humble Servant, (Signed) D. W. SMITH.

His Excellency,
Lieutenant-General Simcoe.

Governor Simcoe to the Duke of Portland.

Upper Canada, Naval Hall, November 8th, 1795.

I certainly did not, in the most distant manner, wish to limit the grace of the Crown, either at present or in future; but I conceive it of the greatest consequence, that by some declaration or other the Crown lands should be generally understood as never to be alienated from public purposes, as otherwise they may, at no very distant period, be a great incentive to revolt. The Church lands also may fall under the same predicament, unless an effi-cient Clergy shall be provided to exercise the proper functions,

cient Clergy min the provided to exercise the proper and to obtain an influence among the people.

I beg to be permitted to state to your Grace, that I do not consider it possible to render the perception of tythes in this province in the Clergy or polythal to the people. The experiment, useful to the Clergy, or palatable to the people. The experiment, I am persuaded, would be most dangerous—what effect the example of such measures as Lord Dorchester may think proper to take in Lower Canada may have on this province I do not foresee; but as a measure unknown to the American settler, and originating in this country, I do not think it practicable to be carried ining in this country, I do not think it practicable to be carried m-to effect. I have revolved this business much in my mind, and I beg to state to your Grace, that if his Majesty's Ministers are de-termined to enforce the perception of tythes, the sooner it be undertaken the better; and I think the mode by which the pro-vince might best be induced to emancipate itself from this most grievious of all burthens, would be by an Act of the legislature, declaring each township or parish, respectively, free from tythes, on the inhabitants thereof affording a certain assistance in clearing part of the lands on which the Clergyman should reside, and contributing a certain portion of labour to the erection of a Parge and Church. (Signed) J. G. SIMCOE.
To His Grace the Duke of Portland.

Extract of a Letter from Governor Simese, to the Lord Bishop of Quebec.

York, 25th February, 1796. I have scarcely the smallest hope of this government being upported in the manner which I cannot but think proper for the national interests, and commensurate with its established constitution. In particular, I have no idea that an University will be established, though I am daily confirmed in its necessity. I la-ment these events, from the duty I owe to my King and country, and have only to guard, that no opinions of mine be interpreted to promise beneficial effects, when the adequate causes from which they must originate, are suffered to perish, or are withheld.

Extract from a Letter to the Honeurable Mr. Windham &c. &c. &c.

Exeter, April 30, 1806. Doctor Mountain can give you the best accounts of the existing state of the country, but I am still of opinion to anglicise the Canadas, our religion is the most serious object, and demands support; and I cannot but promise myself, that you will afford the Bishop the opportunity of stating his ideas on this important

(Signed) J. G. SIMCOE.

(Signed) J. G. SIMCOE.

From Governor Simcoe, to the Duke of Portland, Upper Canada, York, June 20, 1796.

By the Attorney General's opinion, it seems probable that the ishop, or his Commissary, can license Ministers who di from the Church of England, to perform marriages. If this opinion can be acted upon, I shall endeaver to counteract the union of the Dissenters, by separately enjoining their several Pastors to take out licenses. In the mean time, I hope your Grace will take the subject into your serious consideration, and give such directions as may seem excellent.

give such directions as may seem expedient, before the meeting of the next Provincial Parliament.

I have foreseen this event: and on the probability of an improper association against the national Church, did I state my ideas of the propriety of establishing, so fast as possible, Clergymen of the Church of England, thoughout the President ideas of the propriety of establishing, so fast as possible, Clergymen of the Church of England thoughout the Province. It is obvious that the next claim of the Dissenters would be, a partition of the sevenths set apart for the national Clergy, To enable your Grace more readily to compare the fallacy of the petition your Grace more readily to compare the fallacy of the petition with the Marriage Act, I beg to transmit to your Grace the Acts of the four Sessions of this Legislature.

His Grace the Duke of Portland, J. G. SIMCOE.

Extract of a Letter from the Duke of Portland to General Simcoe, dated Whitehall, 22nd June, 1796.

Simcoe, dated Whitehall, 22nd June, 1796.

After what I have urged to you in my despatch of upon the subject of a suitable provission being made by the colony for the maintenance of its own Clergy, it is scarcely necessary for me to remind you that the allowance given by the government of this country must only be considered to be temporary, and as aids and inducements to the several parishes to devise some means of providing for their own Clergy, until such time as the Church lands shall become sufficiently productive for that purpose: but as it has been determined to abandon every idea of any payment in the nature of tythes, I cannot too often repeat to you, that it appears to me of the most extreme importance, that no time appears to me of the most extreme importance, that no time should be lost in fixing upon some mode of securing a suitable maintenance for the officiating Clergy of the province, in the case above specified.

West Niagara, 1797.

Extracts from "An Act to obviate the objections that might arise from a clerical error in some of His Majesty's letters patent of grant, lately issued entitled 'An Act for making more effectual provision for the government of the Province of Quebec, in North America, and to make further provision for the government of the said Province."

"And that every such deed shall be, to all intents and pur-

poses, as valid and effectual, in securing to the subject the lands thereby granted, and to His Majesty, all the rights, conditions, reservations, limitations and restrictions, and to the said Clergy, the rights aforesaid, as if no such clerical error had crept into it, but as if such deed had been perfected in the word 'Clergy,' where the rights of the Church are intended to be secured, instead of the word "Clergyman," wherever it occurs, any act, ordinance or law, to the contrary in anywise, notwithstanding

From the Montreal Herald.

It would appear to be the intention of Her Majesty's Govern-ment that the established churches of England and Scotland in those two Kingdoms shall not in future be considered as the established churches of the Colonies, and the work of division of the revenue or reserves in Upper Canada, hitherto exclusively, and by Act of Parliament, belonging, without the shadow of a doubt, to the Church of England, has already commenced by the passing of a bill through the Legislature of the Sister Province, in which it is enacted that one half of these revenues and clergy reserves shall be divided between those two churches, and the other half between the thought the change of the state of t the thousand and one denominations which abound throughout the land. We will not at present discuss the legality or the expediency of this measure, but will only remark that if it is considered legal or expedient, to take from one religious denomination three fourths of the possessions acquired by it in a legal and constitutional manner, and also to abolish the real or apparent connection between it and the state, it surely cannot be considered consistent that when it is a surely cannot be considered consistent. that what is undone in the Upper Province shall be established on a princely scale in the Lower. The valuable properties, the enorof a foreign priesthood, would, if confirmed to them, erect an imperium in imperio, which might become dangerous to the connection between the mother country and the colony.

NORTHUMBERLAND AGRICULTURAL SOCIETY.

A MEETING of the Members of the Northumberland Agricultural Society will be held at the North American Hotel in Cobourg, on Wednesday, the 12th inst., at one o'clock, to choose officers for the ensuing year, and to transact other business. A full attendance of Members is earnestly requested. Dinner at 4 o'clock. Those gentlemen who intend to dine will be kind enough to signify such intention to Mr. West, at the Hotel, as soon as convenient.

D. MACTAVISH, Secretary. Grafton, February 3rd, 1840.

COMMERCIAL BANK, M. D. NOTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at. this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands. of the Bank Solicitors for recovery.

By order of the Boards. F. A. HARPER,

Kingston, 26th Dec., 1839.

At Claremont-place, Newcastle, England, on the 24th Nov. the wife of the Rev. S. S. Wood, of a daughter.
In Kingston, on Wednesday evening, 29th ult., the lady of the Rev. W. F. S. Harper, Rector of March, of a daughter.

MARRIED. On the 17th ultimo, in Christ's Church, by the Rev. J. G. Geddes, John Douglas, Esq., of Paris, to Eliza L. Wilson, of the same

In Christ's Church, Hamilton, on Thursday the 30th ult., by the Rev. Wm. McMurray, of Dundas, William Davis Chisholm, Esq., to Mary, eldest daughter of Abel Land, Esq., of Barton. At Sussex Vale, N B., on the 31st December, by the Rev. H.

N. Arnold, Joseph Cameron Leggett Esquire, of Lansdale Lodge, a descendant of the Camerons of North Britain, to Charlotte Lucretia, fifth daughter of Henry Leonard, Esquire, and grand daughter of the late Honble. Geo. Leonard. On the 18th December last, at Dryden Bank, by the Rev. W. Ritchie, of Newmarket, Charles Sibbald, Esq. son of the late Lieutenant Colonel Sibbald, of H. M. 15th Regiment, to Isabella,

daughter of the late Honorable Peter Robinson, DIED. At Port Dover, on the 16th Oct. last, Colin McNeilledge, Esq.,

aged 41 years.

At Three Rivers, on the 23d instant, after an illness of a few days only, Stephen Burroughs, Esquire, one of the earliest settlers of the Eastern Townships, in this Province.

LETTERS received to Friday, February 7th:

Rev. J. Magrath, add. sub.; L. Lawrason Esq. rem. acc. of Press;
Capt. Binney, [Killough, Ireland] rem. in full 2 years; Rev. Js.
Thompson; Mr. McCaw, rem. in full 12 mo.; Mr. J. Spring; S.
Fey. Esq. add. subs. and P. J. Cadyson acc. 18. Fry Esq. add. subs. and rem.; Rev. J. Cochran, rem.; Rev. J. Grier, rem.; Rev. A. F. Atkinson, rem.; D. Perry Esq. [we have sent the missing packet]; T. S. Shortt Esq. rem.; R. Birdsall Esq. add. sub.; Mr. John Wampum; J. Somerville Esq. add. subs.; J. L. Hughes Esq.; Rev. J. Leeds, rem. in full vol. 3; Miss Murney, do.; Lord Bishop of Montreal.

#### FIRST SUNDAYS AT CHURCH.\*

'Let me read some very just remarks on this subject on the character and practical writings of St. Paul. "Let us once more resume," says this pious writer, "the comparison of our advantages, and the use we make of them, with the advantages and conduct of those ancient servants of God, in considering whom, perhaps, we mingle envy with our admiration. How fervently did these saints of the Old Testament pant for that full blaze of light under which we live, and for which we are so little thankful! 'I have waited for thy salvation, O Lord!' was the heart-felt apostrophe of a devout patriarch. The aged saint who waited for the consolation of Israel, and rapturously sung his Nune dimittis; -the ancient prophetess, who departed not from the Temple, who desisted not from prayer, day nor night; -the father of the Baptist, who blessed the Lord God of Israel, that he had visited and redeemed his people ;how small were their advantages compared with ours! How weak is our faith, how freezing our gratitude, compared with theirs! They only beheld in their Saviour a feeble infant ; -they had not heard, as we have heard, from the most undeniable authority, the perfections of his life, nor the miracles of his power, nor the works of his mercy, nor his triumph over death, nor his ascension into heaven, nor the descent of the comforter. They had not witnessed a large portion of the globe brought within the Christian pale, by the preaching of the Gospel, the dawn of which so exhilarated their overflowing hearts. If full beatitude is promised to them who have not seen, and yet have believed, what will be the state of those who virtually have seen, and yet not believed?" 'May the Lord youch safe to us at all times,' said Mr. Har-

grave devoutly, 'the hearing ear and the understanding heart. May He incline our hearts to unite and to rejoice in his worship here, that they may be attuned to the work of praise and adoration in his kingdom hereafter. And may it be our William's happiness to join us in cordially adopting those beautiful words of the inspired Psalmist "O how amiable are thy dwellings, thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God." (Psalm lxxxiv. 1, 2.) But perhaps my dear little boy has some questions which he wishes to ask, with respect to this part of the service.'

'Thank you, papa,' replied William, 'I should be glad to know what is the meaning of the Latin sentences which I find in the Prayer-book, at the head of the psalms and hymns, and why they are placed there?

'These are only the first words of the several Psalms in the Latin version, which was formerly in use; and they are retained because they had been adopted as names or titles. At present, they may be useful in reminding us of the privileges we enjoy in having the services of the Church in our own language, whereas our forefathers were not permitted, by Popish priests, to in his mouth," but "he bare our sins in his own body on hear it in any other than an unknown tongue. When the tree." you know a little more of Latin than you do now, you will easily understand these scraps. Here we have, Venite exultemus Domino, the former half of the first verse,-"O come, let us sing unto the Lord."

'Is there any name given to this psalm, papa, as a part of the service?'

'It is sometimes called the Invitatory. It was composed for the public service among the Jews, and was used in all the ancient liturgies of the Christian Church; and it has been retained in our service as a proper introduction to the other Psalms. It is said that in former church as an invitation to those who were outside, to enter and join in the offices of worship.'
'Do you remember, Maria, what I have said to you

respecting the difference between the Psalms in the Book | suit mankind in all situations, like the manna which deof Common Prayer, and those in our English Bible?' 'I know, papa,' replied Maria, that you have explained this to me; but I am afraid that I do not remember the

particulars exactly.'

'The Psalms in our Common Prayer are retained from the great English Bible, commonly called Archbishop Cranmer's, the use of which was superseded by our own improved and authorized version. I consider that this old version of the Psalms was allowed to keep its place William?' said Mr. Hargrave, after he had closed the rendered familiar to the people by use; and, while it represents the sense of the original with sufficient exactness, its language is more smooth and simple than that of the other, and thus better adapted to recital, and especially to music. Now, in return for this piece of information, pray tell me what you know respecting the general character and contents of the Psalms.

'They contain expressions of prayer and praise, and meditation, suitable to all pious people in all ages; and legins with "Among the deepest shades of night." also many prophecies relating to Christ and his Church.'

'Many of them,' returned Mr. Hargrave, 'were composed, by the aid of the Holy Spirit, with a view to Christian times; and our Saviour appeals particularly to those things which are written in the Psalms concerning him; (Luke xxiv. 44.) Hence we are instructed to adopt Jewish notions and phrases, occurring in the Psalms, in a Christian acceptation. We may understand by the law, the doctrine of him who came to fulfil it: by Jerusalem and Zion, the Christian Church: by the several sacrifices, either the great atoning sacrifice of our Lord, or our own offerings of prayer and praise, which are made in his name: by temporal enemies and deliverances, spiritual ones: and so of the rest; thanking God at the same time that we have light afforded us to see these things so clearly as we do.'

'You have remembered very accurately,' continued Mr. Hargrave, 'what I have already told you on this subject: and now I will read to you some beautiful passages from Bishop Horne's Preface to his Commentary on the Book of Psalms. This Commentary has been one of my favourite books, William, ever since I was a little boy; and I hope that, in future years, you will derive great pleasure from the perusal of it. The whole of the Preface is excellent; but at present we have not time to read more than a few portions of this delightful

"The Psalms," says this admired writer, "are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the Patriarchs; the Exodus of the children of Israel; their journey through the wilderness and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men wrought through faith; their sins and captivities; their repentance and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the the 140th and 141st in this morning's service?' nations; the rejection of the Jews; the establishment, increase, and perpetuity, of the Christian Church; the

ted how to conceive of them aright; and how to express the different affections which, when so conceived of, they must excite in our minds. They are for this purpose which I have extracted from Mrs. Hannah More's Essay | adorned with the figures, and set off with the graces of poetry: and poetry itself is designed to be recommended by the charms of music thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wis-

Psalms and the New Testament, by which he makes it evident that the Psalms are to be regarded, in very many instances, as prophetical of the person, office, and church of the Messiah. I will commit to paper some of these all. And thus St. Paul likens the love of the Saviour, in giving Psalms and chapters, and it will be a very good exercise his life as a ransom for many, to the act of a man who should lay for you to read them over at intervals, and find out the down his existence for another. Scarcely, says he, shall we find erses in question, and the method of application.

'Compare Psalm ii. with Acts iv .- Psalm viii. with Heb. ii.—Psalm xvi. with Acts ii.—Psalm xviii. with attach; though possibly for one who was not only just, but good, Rom. xv.—Psalm xix. with Rom. x—Psalm xxii. with Matt. xxvii.—Psalm xl. with Heb. xii.—Psalm xli. with tions and attach the feelings, some might be found who would John xiii.—Psalm lxviii. with Eph. iv.—Psalm lxix. with dare even to endure death. But though this be so, how imperfect John ii. and xv., Matt. xxvii., Rom. xi., Matt. xxiii., and a picture would this give of the love of the Saviour, since we Acts i .- Psalm xcv. with Heb. iii. andiv .- Psalm cx. with were neither righteous nor good, but sinners, when Christ com-Matt. xxii.-Psalm cxviii. with Matt. xxi., Mark xii., mended his love towards us by dying for us! The very language Luke xx., Acts iv., Eph. ii., 1 Pet. ii.—Psalm cxxxii with of the apostle in making the comparison tells us that he feels it to

"It may be said," continues the Bishop, "are we concerned with the affairs of David and of Israel? Have we any thing to do with the ark and the temple? They are no more. Are we to go up to Jerusalem, and to worship at Zion? They are desolated and trodden under foot. Are we to sacrifice young bullocks according to the law? The law is abolished, never to be observed again. Do we pray for victory over Moab, Edom, and Philistia, or for deliverance from Babylon? There are no such nations, no such places, in the world. What then do we mean, when, taking such expressions into our mouths, we utter them in our own persons, as parts of our devotions before God? Assuredly we must mean a spiritual Jerusalem and Zion; a spiritual ark and temple; a spiritual law; spiritual sacrifices; and spiritual victories over spiritual enemies: all described under the old names, which are still retained. By substituting Messiah for David, the Gospel for the Law, the Church Christian for that of Israel, and the enemies of the one for those of the other, the Psalms are made our own.

"Sometimes it happens that we meet with complaints of sin in Psalms from which passages are quoted in the New Testament as uttered by our Redeemer, and in which there seems to be no change of persons from beginning to end. Here then we are to regard Christ, in the day of his passion, as standing charged with the sin and guilt of his people; speaking of this sin and guilt as if they were his own; and appropriating to himself those debts for which, as a surety, he had made himself responsible. "He did no sin, neither was guile found

'Having pointed out the meaning of other emblems and figurative expressions in this sacred book, the Bishop observes, "Thus it is that the Psalms, though for the most part composed upon particular occasions, were yet designed for general use: they were delivered as services for Israelites under the Law, yet are no less adapted to the circumstances of Christians under the Gospel: they present religion to us in a most engaging dress: they communicate truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation times this psalm was sung before the service began, and lends all its charms to paint the glories of redemption. so was employed by the people already assembled in the | Calculated alike to profit and please, they inform the understanding, raise the affections, and delight the imagination. Indited under the influence of Him to whom all hearts are known, and all events foreknown, they scended from heaven, and conformed itself to every palate. The fairest productions of human ingenuity, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful, their bloom appears to be daily heightened, and new sweets are extracted from them."

What were the Psalms for this morning's service,

The 139th, 140th, and 141st. 'What is the principal subject of the 139th Psalm, oncerning which I have often talked to you?"

'The omnipresence of God, and his acquaintance with all our ways and thoughts.'

Among the deepest shades of night, Can there be one who sees my way? Yes: God is like a shining light, That turns the darkness into day.

When every eye around me sleeps, May I not sin without control? No: for a constant watch he keeps, On every thought of every soul.

If I could find some cave unknown, Where human feet had never trod, Yet there I could not be alone: On every side there would be God.

'Thank you, my dear,' said Mrs. Hargrave. 'And now let me hear William repeat another hymn on the same subject, from the same book. I think he knows

WILLIAM.

Our heavenly Father's piercing eye Sees through the darkest night; In deep retirement he is nigh, With heart-discerning sight.

Then let that piercing eye survey
Our duteous homage paid,
With every morning's dawning ray,
With every evening's shade.

O God! may thy own heavenly fire The incense still inflame;
While my warm vows to Thee aspire, Through my Redeemer's nar

So shall the visits of thy love, My soul in secret bless;
So shalt Thou deign, in worlds above, Thy suppliant to confess.

'True, my dear,' replied Mr. Hargrave, with evident marks of approbation. '"Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door,

of our spiritual adversary.'

The Garner.

THE LOVE OF GOD. It were in vain to endeavour duly to describe, or suitably to enlarge upon, in words, the love of God manifested in the redemption of the world by the death of Christ. The understanding of man quails and trembles at its incapacity to grasp therein the high mysteries of God. Human feelings supply no adequate standard of comparison whereby to measure the workings of the Almighty 'Our author brings forward many quotations from the giver of all good. Human language is too feeble to express even what Divine grace may enable the heart of man to feel. We are obliged to bring down the dealings of Divine wisdom and love to the low standard of our capacity, to enable us to speak of them at any one who would do this even for a righteous man, for one who fulfilled the duties of his station, and to whom no blame could who abounded in those kindly virtues which conciliate the affecbe inadequate to his theme; and the more we endeavour to raise our minds in the contemplation of this high mystery, the more sensible we shall be of this. Fitting is it that we should feel that the love of God, shown when the Lord of Life for our sake stooped to humiliation and to death, is greater than we can express; and earnestly should we pray, that the Holy Ghost would shed abroad in our hearts some due measure of love to him in return.-Dr. Denison, Bishop of Salisbury.

EXPOSTULATION WITH A SINNER. It was for thy sake that the Judge did suffer unspeakable pains, such as were sufficient to reconcile all the world to God. And to consider that thou hast, for thine own particular, made all this in vain, and ineffective; that Christ thy Lord and Judge should be tormented for nothing; that thou wouldst not accept felicity and pardon, when he purchased them at so dear a price; it must needs be an infinite condemnation to thee. How shalt thou look upon him that fainted and died for love of thee, and thou didst corn his miraculous mercies? How shalt thou dare to behold that holy face which brought salvation to thee, and thou didst turn away, and fall in love with death, and deformity, and sin? And yet in the beholding that face consists much of the glories of eternity. Surely all the pains and the passions, the sorrows and the groans, the humility and poverty, the labours and the watchings the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grave of Jesus, shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if thou rememberest what a calamity that was, which broke the Jewish nation in pieces, when Christ came to judge them for their murdering him, who was their King, and the prince of life; and considerest, that this was but a dark image of the terrors of the day of judgment, thou mayest then apprehend, that there is some strange unspeakable evil in store for one who refuses the salvation of Jesus, and rather chooses that Satan should rejoice in his destruction, than that Jesus should triumph in his felicity.—Bishop Jeremy Taylor.

Had you all once felt the smart of a galled conscience, you would need no other argument to persuade you to avoid it; for that, doubtless, is the greatest torment and misery that mankind is capable of, as the wise man observes, saying, The spirit of o man will sustain his infirmity, but a wounded spirit who can bear? No man, certainly, except Almighty God support him under it, for the present, would be satisfied with a small salary. either in judgment to punish him, or else in mercy to bring him to repentance by it. Ask but such a one, who labours under it, what it is to have a wounded and offended conscience, and he will tell you, that no sorrow is like unto his sorrow, wherewith the Lord hath afflicted him in the day of his fierce anger: the arrows of the Almighty are within him, the poison whereof drinketh up his spirits, the terrors of God set themselves in array against him. O the wormwood and the gall, the anguish and bitterness of his soul!-How doth he fret, and fume, and vex, and tear, and torment him self at the remembrance of his sin and folly! Every thing is uneasy and troublesome to him; yea, he is a burden to himself, he cannot endure himself, but wishes he had never been, or could cease to be; his mind is distracted, his thoughts confounded, his in the public service of the Church, because it had been book, with some further expressions of commendation. whole soul is overspread with darkness and horror, and tossed to and fro, like a troubled sea, when it cannot rest, whose waves cast up mire and dirt. Thus is the poor man always upon the rack, distorted, tormented, terrified, and hurried about by his own outraged conscience; as if all the fiends of hell were let loose upon him. What would he now give, or rather what would he not 'Perhaps,' said Mrs. Hargrave, 'Maria will repeat to give for a good conscience? If all the crowns and sceptres upon as part of a hymn from The Christian Psalmist on this earth were his, he would willingly part with them all upon these subject. You remember it, my dear, do you not? It terms, and reckon it the best purchase he ever made.—Bishop

THE SPIRITUAL BUILDING.

The estate of mankind, as they are in society, either of church or kingdom, is in diverse terms set forth to us in Scripture: some times of a flock, sometimes of husbandry: otherwhile, of a building. Ye are his flock, divers times in the Psalms. You are God's husbandry, You are God's building, both in one verse. Now the style of this text, (The stone which the builders refused is become the head stone of the corner, Psal. cxviii. 22) runs in terms of this last, of building, or architecture. For here are builders, and here is stone, and a coigne or corner, and a top or turret over it .- Of this spiritual building, we all are stones : and (which is strange) we all are builders too: To be built, and to annum. Pupils are required to furnish their bed matebuild, both stones; in regard of them whom God hath set over us; who are to frame us, and we to suffer them. Builders, in regard of ourselves first: then, such as are committed to us, by bond, either of duty, or charity; every one being (as St. Chrysostom saith well) of those under his charge to make God an house. As stones, it is said to us by St. Peter, Be ye built up, or framed. As builders, it is said to us, first, by St. Jude, Build yourselves in your most holy faith. Then, by St. Paul, Edify ye, or build ye one another. Be built, by obedience and conformity. Build yourselves, by increase in virtue and good works. Build another, by good example and wholesome exhortation. The short is: This is to be our study, all: if we be but ourselves, every one, in himself, and of himself, to build God an Oratory. If we have an household of them, to build Him a Chapel. If a larger circuit, then a Church. If a country or kingdom, then a Basilica, or Metropolitan Church: which is properly, the Princes's Building .- Bishop Andrewes.

COVETOUSNESS.

Of the peculiar baseness of the vice of covetousness, we need no other proof but this. For as the prime and more essential property of goodness is to communicate and diffuse itself; so in the same degree that any thing encloses and shuts up its plenty pray to thy Father which is in secret; and thy Father within itself, in the same it recedes and falls off from the nature which seeth in secret shall reward thee openly."— of good. If we cast our eyes over the whole creation, we shall (Matt. vi. 6.) Maria, do you remember what I have find every part of the universe contributing something or other told you respecting those imprecations of evil which we either to the help or ornament of the whole. The great business find in the Psalms; such, for instance, as occurred in of Providence is to be continually issuing out fresh supplies of the divine bounty to the creature, that lives and subsists like a lamp 'Yes, papa,' replied Maria, 'that we are not to use fed by continual infusions, and from the same hand which first There is a good Grist and Saw-Mill within a mile and a them as bad wishes with regard to our own individual lights and sets it up. So that covetousness is nothing so much as half of the premises. A portion only of the purchase end of the world; the general judgment; the condementes, if we have any; but either to consider them a grand contradiction to Providence, whilst it terminates wholly nation of the wicked; and the final triumph of the as prophetic denunciations of God's righteous vengeance, within itself. The covetous person lives as if the world were to be secured on the Property. righteous with their Lord and King. These are the sub- to be inflicted on the obstinate enemics of Messiah and made altogether for him, and not he for the world; to take in jects here presented to our meditation. We are instruc- his Church, or to use them as expressions of abhorrence everything and to part with nothing. Charity is accounted no bourg, or to the Proprietor, on the Premises. against sin, the evil of our own hearts, and the malice grace with him, nor gratitude any virtue—the cries of the poor never enter into his cars; or, if they do, he has always one ear

readier to let them out, than the other to let them in. In a word, EXTRACT FROM THE MINUTES OF THE he is a beast and a monster, greedier than the sea, and barrenner than the shore; a scandal to religion, and an exception from common humanity: and upon no other account fit to live in this world, but to be made an example of God's justice in the next .-

#### Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

Subscribers to this institution are requested to pay a second Instalment of Five per cent [or five shillings per share] on the amount of their respective shares, into the hands of the undersigned, on or before the tenth day of January next. When more convenient the remittance may be made to the Editor of "The H. J. GRASETT,

Secretary and Treasurer. Toronto, Dec. 16, 1839.

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November 25, 1839.

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limited number only will be taken. It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and

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N. B .- The present term will end on Tuesday, December 24th, and the next will commence on Monday, January

Kingston, U. C., December 11, 1839.

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Seymour-West, Oct. 14th, 1839.

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20th Dec. 1839.

RESOLVED.—That a dividend of seven per cent on the capital Stock paid in, be paid on and after the 10th of February next.

By order of the President. W. H. KITTSON,

Secretary.

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Black Lace and Blond Gauze Veils;
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\* By the Rev. J. E. Riddle.