

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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## Poetry.

To the Editor of the Church.

Str.—Joining in the common homage to the poetical genius of Campbell, I never read without delight his beautiful address to the Rainbow. There is in that short poem, one stanza in particular which never failed to make an impression on my mind, and which I had supposed entirely original, until a few evenings ago, when in looking over a volume of the Sacred Classics of the seventeenth century I discovered the source whence it had been drawn.

The lines in Campbell's poem, to which I allude, are the following:—

"When o'er the green undeluged earth  
Heaven's covenant thou didst shine,  
How came the world's gray fathers forth  
To watch thy sacred sign?"

Now, this gem has been skillfully borrowed by Campbell from Henry Vaughan, the "Sacred Classic," as he was called, of his day,—whose fine apostrophe to the Rainbow I send you, in evidence of my assertion, and with a hope that you will consider it worthy of a corner in the Church, when it can be spared.

LAICUS.

## THE RAINBOW.

Still young and fine! but what is still in view  
We slight as old and soil'd, though fresh and new;  
How bright wert thou, when Shem's admiring eye  
Thy burning, flaming arch did first descry;  
When Zerah, Nahor, Haran, Abram, Lot,  
The youthful world's gray fathers, in one knot,  
Did, with attentive looks, watch every hour  
For thy new light, and trembled at each shower.

When thou dost shine, darkness looks white and fair;  
Forms turn to music, clouds to smiles and air;  
Rain gently spends his honey drops, and pours  
Balm on the chafed earth, milk on grass and flowers.  
Bright pledge of peace and sunshine! the sure tie  
Of thy Lord's hand, the object of his eye!  
When I behold thee, though my light be dim,  
Distant and low, I can in thine see Him,  
Who looks upon thee from his glorious throne,  
And minds the covenant betwixt All and One.

THE VERY REV. RICHARD GRAVES, D. D.  
DEAN OF ARDAGH.\*

The prospects of that branch of the united church which is more immediately connected with Ireland, are encouraging in the highest degree, far more than its opponents are prepared to admit. Some legislative enactments may have appeared to cripple her usefulness, and to have limited her means of doing good. The support which popery has received in places where it ought not, and where it was expected it never would, may have dispirited many of her most devoted ministers. Still it is impossible to regard the established church of Ireland, at the present moment, without uttering the exclamation with gratitude, and perhaps with astonishment, "What hath God wrought!" With reference to the days that are past I presume not to offer an opinion. I have been informed, and I fear the information was too correct, that for a long period the church of Ireland was wrapt up in a spiritual slumber, and was a scorn and a by-word among her enemies. I rejoice to record this as a tale of other times, and learn, with unfeigned satisfaction, that the most effectual means are now employed throughout the kingdom to add increasing energy and effect to the ministrations of the clergy, and that perhaps in no part of the world is there now a more anxious inquiry after a knowledge of God's truth.

Among those who of later years have ministered with much effect in the service of vital religion in Ireland, both from the pulpit and the press, was the distinguished subject of the present memoir, and who was born at Killinane, county Limerick, Oct. 1, 1763, of which parish his father was vicar, who undertook for some time the education of this his youngest son. Richard was afterwards confided to the care of his uncle Thomas, rector of Ballymac-Elligot, county Kerry. He entered as a pensioner at Trinity College, Dublin, in June, 1780, and his whole career, whilst an under-graduate, was distinguished by excellence of conduct, and the attainment, under most difficult circumstances, of many objects of lawful ambition, until he took the degree of B.A., in Feb. 1784. He had not a few obstacles to overcome, being "naturally," says his biography, "of a delicate constitution, though previously to commencing his academic course he had greatly improved in this respect, yet the sudden change from a country to a college life, united to four years of nearly unremitting exertions, had made considerable inroads on his health and spirits. In consequence of these disadvantages, he not unfrequently observed candidates for the same prize, starting with apparently more promising prospects, and seeming for a time to make a more rapid progress. Being likewise of that modest disposition, that is apt to under-rate itself in comparison with others, he was often under such circumstances considerably, and might have been totally discouraged, had he not been supported by a sense of duty, which taught him to make the best use of the talents and opportunities committed to his care, and to leave the result to him 'who doeth all things well.' In another way, also, his religious views contributed to the successful prosecution of his studies; though the contrary might, by a worldly reasoner, have been naturally expected. He was accustomed, on principle, to lay aside his studies on the sabbath; though he saw many of his competitors regularly gaining that day a-head of him. But, if he thus appeared to lose ground, he was on the other hand, enabled (and it is his own remark) to return to his task, not only with renewed physical energy, but with a tranquillized spirit, free from all injurious anxiety, and cheerfully resigned as to the result. On the 12th June, 1786, only six years after his entrance, before he was of master's standing, and when he was only twenty-two years of age, he obtained a fellowship. On this occasion he succeeded with much credit to himself, and against most respectable competitors; though he was, as I am informed, the junior of the bench, both in standing and in years. His success gave general satisfaction. For his kind disposition, his unassuming manners, and above all, his perfect freedom from any desire to detract from the merit or reputation of others, not only rendered him generally popular among the students, but procured even from his rivals themselves, the willing tribute of their respect and regard."

Mr. Graves thus testified, that above all worldly honours, he sought that which cometh from God. He shewed how entirely compatible it is, to strive for intellectual eminence, and yet to be labouring for the meat that perisheth not. Young men are often recommended, even by those most interested in their welfare, not to

aim at distinction in literary pursuits, lest the heart should be puffed up. No advice can possibly be more erroneous, however well intentioned. In hundreds of cases it has fostered idleness, led to desultory reading, and a species of gossiping about religion, rather than an anxious desire to become proficient in practical theology.

Mr. Graves became Master of Arts in 1787, and married the same year Elizabeth Mary, daughter of the Rev. James Drought, D. D., senior fellow and professor of divinity in the University.

The life of Mr. Graves was, for many years, one of no ordinary labour. He was busily engaged in the work of tuition, public and private: his literary preparations were not few, and he was frequently called upon to preach in college, and in the churches of Dublin and the neighbourhood. In 1798, he published a treatise, to prove that the "apostles were not enthusiasts." One point in his character, peculiarly deserving of commendation, was his constant anxiety, for the spiritual advancement of his pupils, and the means he adopted for the accomplishment of that object. He felt, as all conscientious men must feel, that education, if not based on the word of God, is worse than ignorance; not in the estimation of "the children of this world," but of those who feel that a saving knowledge of gospel truth is essential not only for man's happiness here, but for his eternal felicity hereafter. It is a matter of rejoicing to know, that the very same principles on which Mr. Graves acted, are those which, I trust, are spreading their influence far and wide; that we have schools and seminaries now—then almost unknown—where intellectual culture is made subservient to spiritual improvement.

"In 1801, Mr. Graves was voted by the chapter of Christ-church into a stall then vacant in the cathedral, and to the parish of St. Michael's attached to it, and in their gift. This was too trifling a preferment to be sought for its own sake, by one in his situation; but it was regarded, as leading, in the course of time, and by regular seniority, to the other and better benefices belonging to the chapter. It also afforded him an opportunity, one which he had long desired, of exercising the parochial functions of his sacred office. Notwithstanding, therefore, his many duties as a senior fellow, his frequent engagements as a popular preacher, and the extensive literary researches which his preparations then in progress for the lectures on the pentateuch must have demanded, he applied himself diligently (though he also kept a curate, whose salary absorbed the greater part of the income) to his duties as a parish minister; not confining himself to those of the Lord's day, but visiting from house to house; and devoting one day in the week to the instruction of the young in the scriptures. In this department, which, generally speaking, is so little fancied, and so indifferently fulfilled by persons of studious habits and literary attainments, he was, nevertheless, eminently successful. His natural humility prevented him from regarding the employment of his valuable time and talents on the child of his humblest parishioner, as a sacrifice or condescension; while the unaffected simplicity and paternal benignity of his manner endeared him to the young (for children are quick in discerning those who are anxious for their welfare), and won from them an affectionate attention to his instructions. The consequence was, that the children talked of him to their companions, and invited them to accompany them; so that he was soon attended, not only by the young of his own flock (whom he sought out himself), but by many from the neighbourhood, and by some from remote districts. And, as he never refused any who came to seek the word of life, his classes soon became so large, that he was hardly able to manage them, and was sometimes obliged to give up two days in the week for the purpose, one for each sex. Thus, while he was admired in the religious world for his eloquence and fidelity as a preacher, and by theologians as a scholar and divine, he had also in a remote and obscure part of the city, and unknown almost to his own family, a little world of his own, and a little sphere of fame, more attractive than any other to his Christian and guileless ambition. And to the writer, who at a later period, and by chance, happened to become acquainted with, and to question him about this previously unknown occupation, he confessed that he enjoyed more satisfaction while thus engaged, than in almost any other pursuit; and obtained more numerous and gratifying results from his labours."

In 1807, he published his "Lectures on the four last books of the pentateuch, designed to shew the Divine Origin of the Jewish religion, chiefly from internal evidence, in three parts," of which subsequent improved editions have appeared, and which Mr. Hartwell Horne justly remarks, "is indispensably necessary to the biblical student." This excellent work, it would appear, did not at first excite the notice it deserved; the first edition, however, sold in five years; and that Mr. Graves felt disappointed with its success is too manifest. The following extracts from a letter, dated Oct. 21, testifies this fact, while at the same time it beautifully illustrates the truly spiritual frame of his mind:—"I have this day received a disappointment to my hope of a second edition of my lectures being put into press, Cadell and Davis finding the sale of all their last publications so dreadfully affected by the circumstances of the times, that they find it absolutely necessary to abstain, as much as possible, from extending their engagements, and stating that for a considerable time back they have found little demand for the work. Whatever vanity, as an author, I may have had, is thus disappointed. Let me learn this lesson, not to allow any such motives to mingle themselves with my views in writing hereafter, and to consider it as in some degree a criterion of my own sincerity in writing, from a sole wish to promote the cause of virtue and piety, if I am as diligent and zealous now such motives are weakened or removed, as I was before. And do thou, O God, direct and assist my efforts so as to further most effectually the cause of truth and piety." With reference to this disappointment his biographer thus writes:—

"Though its merits are now generally acknowledged, it, like many standard productions, worked its way but slowly into notice. It did not attract attention by advocating or opposing any popular or controverted topic of the day; it did not attempt to introduce any new theory, or to call into question any that was long established. It was the production of one who loved the truth for its own sake, and who believed he could do it no better service, than by adding to the common stock another argument in its favour, while he furnished additional proofs of the authenticity of that important portion of scripture.

"This work also, like others on similar subjects, issuing from the press here, laboured under the disadvantage of encountering in England the prejudice but too common there against Irish authors."

Now this remark on the part of the biographer is scarcely justifiable, certainly I dissent from its truth, and I do not think such would have been made by Mr. Graves himself. How many excellent works have been for years gathering dust on the shelves of the bookseller, unnoticed and unknown, which ultimately have become works of standard value. The fact is, at the period when this first edition appeared, religion did not occupy the attention so much as it does now—thanks to God for the improvement—nor were theological works so eagerly sought after. What a change has been wrought in our theological studies in the universities, in the character of the examination of our bishops, previous to the admission of candidates to holy orders, during the last thirty-three years. The opponents of the church seek to laugh at such examinations. I am sure if some of those who figure on the platforms of dissent had been compelled to answer the questions proposed to some candidates at a very late ordination, previous to their admission to some dissenting pulpit, they would be very differently employed than they are at present. I have casually introduced the subject, but I think it not wholly irrelevant to refer to it, as one reason why Mr. Graves' work was for some time comparatively unknown.

It is interesting to know what were the religious feelings of Mr. Graves at this period of his ministry. These may be gathered from some extracts from his writings. They testify how deeply the saving truths of the gospel had taken root in his heart:—

"O Father of mercies, and God of all comfort, look upon me, thy humble servant, who prostrate myself before thee with the deepest humiliation; acknowledging how ill I have requited, how coldly I have felt under thy abundant and continued mercies.

"I have hitherto lived with scarcely a visitation of distress or affliction from thy hand. Yet I have been too constantly careless, and almost thankless for thy mercies. If thou shalt bring afflictions on me, O give me fortitude to bear them, resignation to acquiesce in them, faith to rejoice in them, loosen my affections from this world, and fix them every hour more steadily on thee. May I contemplate thy example, and be deeply humbled for my own worthlessness; may I reflect upon thy sufferings, and be prepared to endure whatever trial thy mercy may lay upon me. To thee I lift up my soul and cry, 'O, God be merciful unto me a sinner.'—Amen, blessed Lord, amen."

Again, on another occasion, in the same year, he thus expressed himself:

"October 1, 1807—My birth-day—Entering on my forty-fifth year.

"For forty-four years, O blessed God, hast thou preserved me from misfortune and calamity, from sorrow and distress—or when sorrow reached my heart, as in the death of my beloved and revered father, and my first and dearest son, whom thou in thy mercy calledst away to thyself, after having, as far as human eye could judge, fitted him for heaven—at these moments of sorrow thy mercy raised up for me almost immediate comfort. On my father's death, thy providence raised up for me friends who assisted with favourable aid, until thy goodness placed me in that independent situation, which I have ever since enjoyed. And after the death of my child, thou hast gradually by thy grace formed the minds and hearts of my remaining children, so as to supply me with all the greatest blessings a parent can enjoy; while, in their beloved and admirable mother, thou hast given me an indefatigable assistant in training them in thy faith and fear. Thy great and unmerited goodness has heaped upon me blessings innumerable. But O, how inadequate has been my gratitude, how unworthy my return for these mercies! O Lord, pardon and forgive. Inspire me, for the remainder of my life, with a new spirit and a new heart, a spirit of sincere gratitude, pious zeal, and humble, watchful self-control."

In the remarks that have been made, the amiability of the temper of Mr. Graves has been clearly set forth. It was an amiability which much endeared him to his family and to his friends. But there may be amiability, as in the case of "the young ruler," a natural sweetness of disposition, where the spiritual conversion of the soul to God is wanting. It is vain to say that grace may have taken root where this amiability is wanting,—to plead the natural disposition to moroseness and harshness as a palliation for indulgence in evil dispositions, uncharitable remarks, unsanctified desires. The Christian's mind must be that "which was also in Christ Jesus;" alas! alas! how wretchedly ignorant are they of the true character of the gospel who have not felt its calming, soothing, tranquilizing influence on their own souls; that it had this influence on the soul of Mr. Graves, the writer of this memoir has not the shadow of a doubt.

[To be concluded in our next.]

THE CAUSE OF EPISCOPACY BRIEFLY STATED.  
BY THE REVEREND CHARLES LESLEY, M. A.  
(Continued from our last.)

SECT. IV.—THE ASSURANCE AND CONSENT IN THE EPISCOPAL COMMUNION BEYOND THAT OF ANOTHER.

1. The whole Christian world, as I have always been, so at this present, is episcopal, except a few dissenters, who, in less than two hundred years last past, have arisen like a wart upon the face of the Western Church; for little more proportion do our dissenters here, the Hugonots in France, the Presbyterians in Holland, Geneva, and thereabouts, bear to the whole body of the Latin Church, which is all episcopal. But if you compare them with the Catholic Church all over the world, which is all episcopal, they will not appear so big as a mole.

2. If our Church think it much that the Church of Rome should be reckoned in the list against them, we will be content to leave them out; nay more, if we should give them all those Churches which own the supremacy of Rome to be joined with them [as they are the nearest to them], it will be so far from casting the balance on their side, that the other episcopal Churches will by far out-number them both.

Let us, then, to those dissenters against episcopacy, add the Churches of Italy and Spain entire, with the popish part of Germany, France, Poland, and Hungary (I think they have no more to reckon upon); against these we produce the vast empire of Russia [which is greater in extent than all those popish countries before named], England, Scotland, Denmark, Sweden, and all the Lutheran Churches in Germany, which will out-number both the Papists and Presbyterians before mentioned. And this comparison is only made as to the Latin Church; but then we have all the rest of the Christian world wholly on the episcopal

side, against both the supremacy of Rome and parity of the Presbyterians; the whole Greek Church, the Armenians, Georgians, Mingrelians, Jacobites, the Christians of St. Thomas and St. John in the East Indies, and other oriental Churches. Then in Africa, the Coptics in Egypt, and great empire of the Abyssinians in Ethiopia. These all are episcopal, and never owned the supremacy of Rome; and over-look, out of sight, all that disown episcopacy, and all that own the supremacy of Rome with them.

Let me add, that among our dissenters, every class does condemn all the rest; the Presbyterian damns the Quaker; the Quaker damns him; Independent, Baptist, &c., all damn one another; and each denies the other's ordination or call.

So that the ordination of every one of them is disowned by all the rest, and all of them together by the whole Christian world. And if their ordinations are not valid then they have no more authority to administer the sacraments than any other layman; and consequently there can be no security in receiving baptism from any of them.

4. What allowances God will make to those who think their ordination to be good enough, and that they are true ministers of the Gospel, and, as such, do receive the sacraments from them, I will not determine.

But they have no reason to expect the like allowances who are warned of it beforehand, and will notwithstanding venture upon it, before these dissenters have fully and clearly acquitted themselves of so great and universal a charge [as that which, such as one as must make the whole Christian world wrong, if they be in the right—not only the present Christian Churches, but all the ages of Christianity since Christ; of which the dissenters are desired to produce any one, in any part of the world, that was not episcopal—any one constituted Church upon the face of the earth, that was not governed by bishops distinct from and superior to presbyters, before the Yaudois in Piedmont, the Hugonots in France, the Calvinists in Geneva, and the Presbyterians thence transplanted in this last age into Holland, Scotland, and England.

5. If it should be retorted, that neither is the Church of England without opposers; for that the Church of Rome opposes her, as do likewise our dissenters.

Ans. None of them oppose her in the point we are now upon, that is, the validity of episcopal ordination, which the Church of Rome does own; and the Presbyterians dare not deny it, because they would (thereby) overthrow all their own ordinations; for the presbyters, who reformed [as they call it] from bishops, received their ordinations from bishops.

And therefore, though the episcopal principles do invalidate the ordinations by presbyters, yet the Presbyterian principles do not invalidate the ordination by bishops: so that the validity of episcopal ordination stands safe on all sides, even by the confession of those who are enemies to the episcopal order; and in this the bishops have no opposers.

Whereas, on the other hand, the validity of the Presbyterian ordinations is owned by none but themselves, and they have all the rest of the world as opposite to them.

Therefore, to state the case the most impartially, to receive baptism from these dissenters, is at least a hazard of many thousands to one; as many as all the rest of Christianity are more than they; but to receive it from the bishops, or episcopal clergy, has no hazard at all as to the validity, even as owned by the Presbyterians themselves.

SECT. V.—THE PERSONAL SANCTITY OF THE ADMINISTRATOR OF THE SACRAMENTS, THOUGH HIGHLY REQUISITE ON HIS PART, YET NOT OF NECESSITY AS TO THE RECEIVERS, TO CONVEY TO THEM THE BENEFITS OF THE SACRAMENTS.

1. The only objection of those Quakers, who are otherwise convinced of the obligation of the sacraments, is the necessity they think there is great of personal holiness in the administrators; without which they cannot see how the spiritual effects of the sacraments can be conveyed. But I would beseech them to consider, how by this, instead of referring the glory to God, and lessening the performance of man, which I charitably presume [and I am confident as to some of whom I speak] that it is their true and sincere intention; but instead of that, I do in great good-will invite them to reflect whether their well-intended zeal has not turned the point of this question—even to over-magnify man, and transfer the glory of God unto his weak instrument, as if any (the least part) of the divine virtue which God has annexed to his sacraments did proceed from his minister. If this be not the meaning (as sure it is not), why so much stress laid upon the sanctity of the ministers? as if through their power or holiness the Holy Ghost was given (Acts, iii. 12).

2. To obviate this pretence, our Saviour Christ chose a devil (John vi. 70) to be one of his apostles; and he was sent to baptize and work miracles as well as the rest; and those whom Judas did baptize were no doubt as well baptised, and did partake of the communication of the Spirit (according to their preparation for it) as much as any who were baptised by the other apostles; unless you will say that Christ sent him to baptize who had no authority to baptize, and that none should receive benefit by his baptism; which would be to cheat and delude the people; and is a great blasphemy against Christ, and a distrust of his power; as if it were limited by the poor instrument he pleases to make use of; whereas

3. His greatness is often most magnified in the meanness of the instruments by which he works. Thus he destroyed Egypt by frogs and lice, and the Philistines by emeralds and mice, and sent his armies of flies and hornets to dispossess the Canaanites. Psalm viii. 2, "Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest slay the enemy and the avenger;" i. e. that the enemies of God might be confounded, when they saw his great power exerted by such weak and contemptible instruments. The walls of Jericho (the type of spiritual wickedness) were thrown down by the blast of seven rams' horns, when blown by the priests whom he had commanded; and he rebuked the iniquity of Balaam by the mouth of an ass, to shew that no instruments are ineffectual in his hands; and made use of the mouth of Balaam to prophesy of Christ. For this cause, says St. Barnabas, in his catholic epistle, c. 5, did Christ choose men who were exceeding great sinners to be his apostles, to shew the greatness of his power and grace, and put the inestimable treasure of his Gospel into earthen vessels, that the praise might be to God and not to men.

4. St. Paul rejoicing in Christ being preached (Phil. i. 16) thought not sincerely by those who did it, because God can bring good out of evil, and by wicked instruments propagate his Gospel, turning their malice (even of the devil himself) to the furtherance of the faith: otherwise the apostles could have no cause to rejoice in the preaching of wicked men, if none could receive benefit by it; and he plainly opposes (1 Cor. ix. 27) that a man may save others by his preaching, and yet himself be cast away.

5. And so far as we can know or judge any thing, we see daily experience of this, that God has touched men's hearts upon hearing the truth spoken, though by men who were great hypocrites and very wicked. And what reason can be given to the contrary? Truth is truth, whoever speaks it, and if my heart be prepared, the good seed receives no evil tincture of the hand that sowed it; and who can limit God, that his grace may not go along with me in this?

I have heard some of the now separate Quakers confess, that they have formerly felt very sensible operations of the Spirit upon the preaching of some of those whom they have since detested of gross errors and hypocrisies, and they now think it strange; but this were enough to convince them that "the wind bloweth where it listeth;" otherwise they must condemn themselves, and confess, that in all that time they had no true participation of the Spirit of God, but that what they mistook for it was a mere delusion; or else confess that by the truths which were spoken by these ministers of Satan (for they speak some truths), God might work a good effect upon the hearts of some well-disposed, though ignorant and much-deluded people. If not so, we must judge very severely of all those who live in idolatrous and schismatical countries: there were great prophets and good men among the ten tribes; and if the words, my miracles, of Christ, did render the hearts of many yet more obdurate, even to sin against the Holy Ghost (Matt. xii. from ver. 22 to ver. 32), which was the reason why he sometimes refused to work miracles among them, because thereby they grew worse and worse; and if the preaching of the Gospel by the mouths of the apostles became the savour of death to wicked and unprepared hearts, why may not the words of truth have a good effect upon honest and good minds, though spoken from the mouth of an hypocrite, or of persons who in other things are greatly deluded?

I have before mentioned the wizard Major Weir, who bewitched the Presbyterians in Scotland since the restoration, 1690, as much as Simon Magus did the Samaritans; and yet I suppose the more moderate of the Quakers will not rashly give all over to destruction who blindly followed him, and admiring his gifts; or will say but that some words of truth he might drop might have a real good effect upon some well-meaning, though grossly deluded people who followed him. Two of Winder's witches (see the Snake in the Grass, p. 294, vol. iv.) were preachers among the Quakers for twenty years together, and thought to be as powerful and affecting as any other.

6. But the argument will hold stronger against them as to the sacraments than in the office of preaching; because in preaching much depends upon the qualifications of the person, as to invention, memory, judgment, &c.; but in the administration of an outward sacrament nothing is required as of necessity but the lawfulness of the commission by which such a person does administer; and a small measure of natural or acquired parts is sufficient to the administration.

Therefore let us lay no stress upon the instrument (more than was upon the waters of Jordan to heal Naaman); but trust wholly upon the commission which conveys the virtue from God, and not from his ministers; that all the glory may be to God, and not to men.

This, true, the personal qualifications of the instrument are lovely and desirable; but they become a snare where we expect any part of the success from them. This was the ground for the Corinthian schism (1 Cor. i. 11), and, though unseen, of ours at this day.

(To be concluded.)

## THE COMPLUTENSIS POLYGLOT BIBLE.\*

In the midst of his pressing duties Ximenes found time for the execution of another work, which would alone have been sufficient to render his name immortal in the republic of letters. This was his famous Bible, or Complutensian Polyglot, as usually termed, from the place where it was printed.† It was on the plan, first conceived by Origen, of exhibiting in one view the Scriptures in their various ancient languages. It was a work of surpassing difficulty, demanding an extensive and critical acquaintance with the most ancient, and consequently the rarest manuscripts. The character and station of the cardinal afforded him, it is true, uncommon facilities. The precious collection of the Vatican was liberally thrown open to him, especially under Leo X, whose munificent spirit delighted in the undertaking. He obtained copies in like manner of whatever was of value in the other libraries of Italy, and indeed of Europe generally; and Spain supplied him with editions of the Old Testament of great antiquity, which had been treasured up by the banished Israelites. Some idea may be formed of his lavish expenditure in this way, from the fact that 4,000 gold crowns were paid for seven foreign manuscripts, which, however, came too late to be of use in the compilation.

The conduct of the work was intrusted to nine scholars, well skilled in the ancient tongues, as most of them had evinced by works of critical acuteness and erudition. After the labours of the day, these learned sages were accustomed to meet, in order to settle the doubts and difficulties which had arisen in the course of their researches, and, in short, to compare the results of their observations. Ximenes, who, however limited his attainment in general literature, was an excellent biblical critic, frequently presided, and took a prominent part in these deliberations. "— my friends," he would say, "in the prosecution of our glorious work; lest, in the casualties of life, you should lose your patron, or I have to lament the loss of those whose services are of more price in my eyes, than wealth and worldly honours."

The difficulties of the undertaking were sensibly increased by those of the printing. The art was then in its infancy, and there were no types in Spain, if indeed in any part of Europe, in the Oriental character. Ximenes, however, careful to have the whole executed under his own eye, imported artists from Germany, and had types cast in the various languages required, in his foundries at Alcalá.

The work, when completed, occupied six volumes folio; † the four first devoted to the Old Testament, the fifth to the New; the last contained a Hebrew and Chaldaic vocabulary, with other elementary treatises of singular labour and learning. It was not brought to an end till 1517, fifteen years after its commencement, and a few months only before the death of its illustrious projector. Alvaro Gomez relates that he had often heard John Broccario, the son of the printer, say, that when the last sheet was struck off, he, then a child, was dressed in his best attire, and sent with a copy to the cardinal. The latter, as he took it, raised his eyes to heaven, and devoutly offered up his thanks for being spared to the completion of this good work. Then turning to his friends who were present, he said, "of all the acts which distinguished his administration, there was none, however arduous, better entitled to their congratulation than this."

This is not the place, if I were competent, to discuss the merits of this great work, the reputation of which is familiar to every scholar. Critics, indeed, have disputed the antiquity of the manuscripts used in the compilation, as well as the correctness and value of the emendations. Unfortunately the destruction of the original manuscripts, in a manner which forms one of the most whimsical anecdotes in literary history, makes it impossible to settle the question satisfactorily.‡ Undoubtedly, many blemishes

\* From Prescott's History of Ferdinand and Isabella.

† Complutensium is the Latin name for Alcalá de Henares, the place where the Bible was printed, and where Ximenes founded an University on a scale of the most extraordinary magnificence.

‡ The work was originally put at the extremely low price of six ducats and a half a copy. As only 600 copies, however, were struck off, it has become exceedingly rare and valuable. According to Brunet, it has sold as high as £68.

§ They had all been disposed of, [about 1784] by the librarian, to a rocket-maker in the town, who soon worked them up in the regular way of his vocation! The name of the librarian, unfortunately, is not recorded. It would have been as imperishable as that of Omar.

\* From the Church of England Magazine, December, 1840.

may be charged on it, necessarily incident to an age when the science of criticism was imperfectly understood, and the stock of materials was much more limited, or at least more difficult of access, than at the present day. After every deduction, however, the cardinal's Bible has the merit of being the first successful attempt at a polyglot version of the Scriptures, and consequently of facilitating, even by its errors, the execution of more perfect and later works of the kind: nor can we look at it in connexion with the age, and the auspices under which it was accomplished, without regarding it as a noble monument of piety, learning, and munificence, which entitles its author to the gratitude of the whole Christian world.—*Prescott's History of Ferdinand and Isabella.* [And yet we learn, from another part of *Mr. Prescott's* noble work, that when the good Archbishop Talavera proposed to have the Scriptures translated into Arabic, for the use of the Moorish converts, Ximenes vehemently remonstrated against the measure. "It would be throwing pearls before swine," said he, "to open the Scriptures to persons in their low state of ignorance, who could not fall, as St. Paul says, to wrest them to their own destruction. The word of God should be wrapped in discreet mystery from the vulgar, who feel little reverence for what is plain and obvious. It was for this reason that our Saviour himself clothed his doctrines in parables when he addressed the people. The Scriptures should be confined to the three ancient languages which God with mystic import permitted to be inscribed over the head of his crucified son; and the vernacular should be reserved for such devotional and moral treatises as holy men institute, in order to quicken the soul, and turn it from the pursuit of worldly vanities to heavenly contemplations."]

THE CHURCH.

TORONTO, SATURDAY, JANUARY 23, 1841.

There has lately been transmitted to us the first number of a *Monthly Review*, recently issued at Toronto, designed to elucidate the mysteries of the Civil Government of the Canadas, and avowedly devoted to the system of public policy adopted and pursued by the present administration of these Provinces.

We have heard the opinion very earnestly advanced many years ago, that a publication of this sort was desirable and even necessary; that the people generally were ill-informed on all great public questions, and that their information—meagre and imperfect as it was—was usually received with the glosses and interpretations of interested or prejudiced parties; and that there was no authorized medium through which was conveyed the real sentiments of Government on the acts of their public policy, or the refutation of objections where those acts happened to be assailed. There is much of propriety in this view of the case; and we shall admit at once that, whether right or wrong in its views of public questions, the Government should possess some organ through which to express its opinions, where the public might look with confidence for an honest and explicit avowal of official intention, and obtain satisfactory explanation when this was either misapprehended or calumniated.

It is, we presume, for the purpose of carrying out this plan that the present *Review* has been got up; a work which, though by no means reprehensible for its tone or temper, is not of that popular stamp either as to style or arrangement which can be expected to command for it a very extensive reading. The articles are much too long; and although, in some instances, a little above the ordinary standard of Colonial newspaper discussion, they can scarcely be thought to claim a higher merit than that of a dull respectability. The substance of the leading article, which embraces fifteen double and closely printed pages, might, in skilful hands and in the absence of that pertinacious special pleading which marks nearly all its paragraphs, have been easily condensed, for all purposes of popular edification, into five; while the articles which succeed, upon the influence of the Union in the two Provinces respectively, although not subject in the same degree to the charge of diffusiveness, evince a general slovenliness of style, and much needless repetition.

We are not disposed to be particular in our criticism, nor do we think it needful to attempt the refutation of a single argument adduced; though what is, in our own estimation, a very powerful objection to the measure which its pages are employed to advocate, is very broadly admitted in the *Review*,—namely, that "a majority of the entire constituency of the Province will be [Roman] Catholics"; and that "it is likely enough a majority of the whole House of Assembly will be so too". The *Review* very rightly says that religious intolerance was never the fault of Protestants in Canada; but its compilers must be sadly blind to the facts of history, if they exempt from this charge the creed of Romanism, whensoever or wheresoever dominant.—The die, however, has been cast, and it is the duty of every good subject to anticipate the most favourable issue to the experiment which has been decided upon. He should hail with satisfaction any renewed proofs of its probable advantages, and dismiss, if he can, the natural forebodings of ill; for certain it is, that an inward persuasion, or a hope of good results, according to a very common axiom in ethics, create the very line of conduct which will be most likely to effect their realization. We are, nevertheless, not very sanguine that the state of the case, as developed in the *Monthly Review*, will make any very great impression either way: the arguments for and against the measure, have been much more forcibly and eloquently expressed in other quarters; and the public mind, contrary to the belief of the writer or writers of those articles, has long been weary of discussion upon the probable issue of the great changes that have been resolved upon. Any fresh interposition of the Imperial Parliament, such as is by many anticipated, in the details of the Act of Union, would naturally be the signal for fresh excitement in the Provinces themselves; but neither the dull nor the flighty commentaries which may be made by Colonial writers on this act of Imperial legislation, will in the present passive condition of the measure, have any powerful or lasting influence upon the Provincial mind.

The general weariness of the pages of the *Monthly Review* is a good deal relieved by some spirited lines upon "The United Provinces,"—which, if not written by our valued correspondent *Zadig*, are a very successful imitation of his style. The article on the "Literature of a new Country," is, we should think, from the same hand, and possesses very considerable merit. It may be thought to be chargeable with a superabundance of ornament, by which the strength and liveliness of its conceptions are proportionally impaired; and we sometimes fancy we discern an inadvertent sliding into the same ideas, with too slight a variation of dress to disguise their identity. But while we acknowledge the undeniable merits of this writer, we should not omit to notice that, even in the heavier articles of the *Review*, there is occasionally a sunny break upon the sombre monotony of its prose; though perhaps our readers will gaze somewhat irreverently at the poetical finery which the following passage exhibits:—

"The British flag must be the symbol of the British constitution. British power must defend British institutions. The British lion would tear in pieces any degenerate Briton who might attempt to make him protect institutions hostile to his own. The British oak would bow its head for shame, if it were planted to guard and grace an alien's home."

As we have neither leisure nor inclination to enter into a disquisition upon tropes and figures, we must be content to advise our readers to guard, as well as they may, against the fierceness of Britain's symbolic lion, and spare the blushes of her shame-stricken oak!

The monthly summary is a very tolerable condensation of some very unimportant events,—such as the manner of the reception of His Excellency the Governor General in his late tour through the Provinces; which, to the mind's eye of the writer, may be the whole of the "little world" whose scenes are worth contemplating, or whose events deserve to be recorded.—Yet upon the whole, we are not disposed to look with aught else than a kindly eye upon the *Monthly Review*: its future pages may be more vivid and better varied; as in every thing else, its compilers may improve with practice; and they will assuredly become more interesting, when they can cling with less intensity to one favourite theory, and learn to take in a wider compass of public events.

We owe an apology to the esteemed friend and brother who sent us some weeks ago a copy of the Rev. H. Gregory's Sermon, preached before the Convention of the Diocese of Western New York, on the 1st October last, for not sooner acknowledging a discourse so excellent and appropriate. Its title is "Holding forth the Word of Life,"—the words of the great Apostle of the Gentiles in Philippians ii. 16. All the passages in this eloquent sermon which particularly strike and please us, our limits will by no means allow us to transcribe; and therefore we must be content with citing a few as specimens of the author's style and reasoning. In a note to page 7, are some very useful remarks upon the modern abuse of the term "Catholic":—

"When will the good people of this day cease to be guilty of the egregious folly of calling the Church of Rome Catholic? Do they know that Catholic means universal? Would they say 'the Presbyterian Universal Church' or 'the Methodist Universal Church'? 'There is,' says Dr. Barrow, in his treatise on the Pope's Supremacy, 'a strange enchantment in words; which being (although with no great colour of reason) assumed, do work on the fancies of men, especially of the weaker sort. Of these, power doth operate to itself such as great operations; by their force sustaining and extending itself. So diverse prevalent factions did assume to themselves the name of Catholic; and the Roman Church particularly hath appropriated that word to itself, even so as to commit a bull, implying Rome and the universe to be the same place; and the perpetual canting of this term hath been one of its most effectual charms to weak people: I am a Catholic, that is, an Universal, therefore all I hold is true: this is their great argument.'"

The Book of Common Prayer used in the Episcopal Church of the United States is, as most of our readers are probably aware, with a few verbal alterations and local adaptations, the same precisely as our own. Local circumstances will render an occasional change of expression imperative, and the manners and habits of a people may justify some alteration in the use of terms; but it has often been to us a cause of regret that, in the performance of the daily service, so much should be left to the discretion of the Minister,—to make use of, or omit, as his own inclination may direct. This strikes us as a reprehensible condescension on the part of the Church to private judgment, while it cannot but seriously affect that great desideratum in public worship, a uniformity of practice. One of the inconveniences resulting from the permission of this discretionary power, is, as Mr. Gregory observes, an almost total disuse of that excellent compendium of faith, the Nicene Creed:—

"Whatever be the reason, the fact of its general disuse is observable, and, at such a time, is it not ominous? The eighth article declares that it is 'ought thoroughly to be received and believed.' For the sake of its noble confession of the 'very Godhead of the only begotten'—of the 'one Catholic and Apostolic Church'—and of 'one baptism for the remission of sins,' it deserves a more profitable employment than to stand silently on the leaves of the Prayer Book."

The following remarks upon the worship and Sacraments of the Church have, unhappily, too wide an application, and we trust their more general diffusion will prove correspondently useful:—

"Of the great importance of the stated, frequent, public worship of God, not only to those who engage in it, but to the community at large, as an example of piety, a rebuke of wickedness, an antidote to atheism, and a standing acknowledgment of the providence and government of the Almighty, I need not speak. The veriest worldling must allow it. But what a vast advantage is derived from it when Christians make it a lukewarm service. Clouded and dim indeed is the example of the Church in her worship, when many forsake the assembling of themselves together, except when something is expected more novel and exciting than calm and holy worship. In the ancient dispensation, the worship of Jehovah and the reading of his law—how prominent were they in the holy convocation! And how little prominent are they now, under the new and better covenant with better promises! What humiliating proofs meet us within and without the Church, that God's holy worship is counted a dull, unedifying work! Men sit down to pray, and are taught to do so! The saints of old were not ashamed to worship, and fall down, and kneel before the Lord their Maker; but now that the 'house of prayer' is become the house of preaching, while the most solemn part of the church's worship, Can we wonder that light and frivolous and worldly minds have little reverence for the sanctuary, when they see it profaned with such Christian mockery? But what a blessed sight would it be for the eyes of proud and carnal men to look upon, if Christians came to Church professedly to pray; if instead of leaving the responsive parts of our holy service to a few faint voices, every baptised Christian were to utter, audibly and from the heart, the confessions of sins and the hymns and praises of the Church; if every voice gave proof of penitence and devotion; and every Amen, like the sound of many waters, were evidence of fervent interest in every prayer; and the bended knee and lowly posture told of contrite hearts and humble spirits; then, indeed, they who come to the house of God, from whatever motive, might be brought to fall down and say, 'God is in you of a truth.'"

And the example of the Church might be as blessed in her faithful use of the sacraments. But if they are looked upon as merely outward signs and edifying ceremonies, with no inward, spiritual grace, then their use administers no reproof to an age that places the essence of religion in sincerity, and makes Christianity itself an invisible feeling and impression. They with whom baptism is but the naming of a child, transfer it from the church to a private room. They with whom the Eucharist is but the memory of the Saviour's death, regard its frequent administration as burdensome and unnecessary. How is our degenerate practice put to shame by the example of the ancient Church. Then the baptised, whether (as Irenaeus says) 'infants, or little ones, or children, or youth, or elder persons, were regenerated into God'; or, in the language of Christ and his apostles, 'born of water and of the Spirit,' sanctified with the washing of water by the word,—and being thus invested with inestimably great and precious privileges, they were counted worthy of so much the sorer punishment if they did despite unto the spirit of grace, and treated the blood of the covenant, whereby they were sanctified, an unholy thing.

"Then the 'cup of blessing,' as the scripture saith, 'was the communion (or partaking) of the blood of Christ; and the bread which was broken was the communion of the body of Christ; and the multitude of believers, 'steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers,' continued, not monthly, but daily, to use those means of grace, as 'the Sons of God without rebuke, in the midst of a crooked and perverse nation, among whom they shone as lights in the world, holding forth the word of life.'"

In many pious and well-meaning persons of the present day, there exists a morbid dread of superstition in the offices of religion; and oftentimes a recommendation to a more strict observance of rule and method in the fulfillment of the duties of devotion, is received with suspicion, as inducing a reliance for salvation upon the mere formalities of piety. That there is life in the present day a sort of antagonist principle even more dangerous than the possible delusion arising from merely external performances, the writer before us thus shews:—

"However great may have been the fault of a past age on the side of superstition, the sin of the present day is of a

very different character. We boast of light and freedom. We look on all the past as dark and antiquated. We associate the middle ages with nothing but errors and abuses in science, in government, and in religion. Worldly prosperity hath made us giddy, and confident, and impatient of restraint. Hydra headed heresy and schism, with its coat of many colours, have brought contempt on every claim to one only Apostolic ministry, and one only Catholic Church. Nay, the excesses of fanaticism and the cant language of misguided zeal for spirituality, have well nigh brought the most momentous doctrines of the gospel into disrepute. It is indeed a time of trial to the followers of him who humbled himself to the death of the cross; but shall they falter because the scandal of the cross continues? Now is the very time to shew that God's holy fear is the beginning of all wisdom; now—when consecrated places and consecrated things are treated with gross irreverence—when sin and ungodliness are subjects of merriment—when the awful rebudings of a future world are treated with levity—when caricature is advocated as a legitimate mode of amusement and instruction—when our periodical literature is bloated and swollen with matter, the tendency of which is to furnish amusement, at the expense of all that is most valuable and most sacred in domestic relations, in the administration of government, in the worship of God, and in the hopes of the soul for an endless life beyond the grave. Should our country continue to be more and more a theatre for the exhibition of libertinism in religion,—an arena where 'evil men and seducers shall wax worse and worse,' where the mockeries of a fanatical Christianity shall come in violent contact with the impious daring of unbelief, may we not easily reach that point where the fear of God ceases to be the bond of society and government, and human nature, left to its depraved impulses, enact again the same horrid tragedy which was enacted, in days gone by, by a nation civilized, polished, learned, but destitute of the fear of God, and professedly free from all reverence for every thing sacred and divine?"

These are important truths, earnestly and honestly expressed; and it refreshes us to see these renewed instances in our sister Church in the United States of a bold and uncompromising opposition to the multifarious novelties with which the pride and the ambition of men are seeking, in the present lax days, to sully the purity and destroy the efficacy of every thing sacred. If this opposition be not vigorously interposed, and the effort be not strong and unanimous to displace the crudities of man's inventions by the realities of primitive and undiluted Christianity, we shall by and by look in vain for the fair face of the Temple of Truth. We may clamber up the giddy eminence where we hope to be rewarded with the welcome sight of the glorious edifice; but, after a long and arduous ascent, we shall discern but the fragments of its shattered pile,—torn from its foundation by envious devotees, and its materials accumulated hither and thither in forms and shapes which own no similitude in Divine revelation, or in the creations of the Apostolic age.

The *Ecclesiastical Gazette* for November contains, as usual, much intelligence that is gratifying and encouraging to the members of the Church at large. Each successive number is sure to afford some cheering evidence that the spiritual wants of the Colonies are not overlooked in the mother country; and the statement last received of the proceedings of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, manifests the increasing interest that is felt at home for the best, because the eternal, welfare of their fellow-subjects in the distant appendages of the empire. During the last year the number of District Associations has increased from 310 to 400: the receipts by voluntary contributions were, in 1839, £23,443, while for ten months, ending the 31st October 1840, they amounted to £35,300.

The report for 1840 of her Majesty's Commissioners for building new Churches, states the whole number of new churches and chapels now completed to be 258, and in the progress of building or under consideration, 75,—affording accommodation in pews for 145,774 persons, and in free seats for 182,479.

In the same *Gazette* appears the acknowledgment of a memorial of congratulation to the Queen Dowager from the clergy of Derbyshire, on her going to reside in that county,—in which the following sentiment, so worthy of a Christian Queen, is expressed: "Many heavy afflictions and enfeebled health have caused the principal happiness of Queen Adelaide's life to be in the enjoyment of retirement and privacy, and if, by the employment of those ample means which this glorious country has afforded her, Queen Adelaide is enabled to contribute to the welfare of others, it is the greatest satisfaction and comfort her Majesty can enjoy."—Long may she be spared to the country to which, by her pure and Christian example, she is so distinguished a blessing.

By the arrival at New York of the Packet-ship OXFORD, after an unusually expeditious passage of twenty days, we are put in possession of several interesting items of intelligence. The most important, perhaps, is the interment, without any popular commotion, of the remains of Napoleon. We are aware, as we have previously stated, that serious results were anticipated from the performance of a ceremony which, from the popular associations connected with it, was likely to awaken the enthusiasm of the French nation to a degree that would set at defiance the restraints of law and order. But we are sincerely thankful to the Giver of all good that the sanguinary consequences of revolutionary excitement have been averted, and that the pacific counsels of the excellent Louis Philippe still predominate over the discontented restlessness of his subjects. We trust that his good intentions will not be frustrated; that they will triumphantly surmount every obstacle that democratic opposition can throw in their way; and eventually succeed in restoring France from her present unhappy state of internal convulsion, to the settled, calm, and tranquil security of a wise and vigorous monarchical administration.

The termination of the Syrian war is cause of great satisfaction. The blind pertinacity with which the supporters of Mehemet Ali advocated the interests of the usurper; the savage ferocity with which they withstood the British arms, furnished strong reasons for dreading the evils of protracted hostilities. The gratitude of the nation is due to the commanders of the British forces for the energetic performance of their duty. Their achievements have restored the Egyptian tyrant to his senses, and prostrated—beyond hope of resuscitation—the base designs of M. Thiers and his colleagues, whose representations, Mehemet Ali himself acknowledges, urged him on to a hopeless contest, and upon whom therefore lies the guilt of having delayed for so long a period the equitable proceedings of the Allied Powers, by instructing a barbarian, at the expense of the happiness and lives of millions of his unhappy subjects, to contend with the mightiest nations of the globe.

We had fully intended in our last to take notice of the gratifying results of the recent MUNICIPAL ELECTIONS in this city; but the arrival at a late hour of a large quantity of Foreign Intelligence, and the encroachments it made on the limits of our paper, compelled us to defer the performance of this most pleasing duty.

The distinguished success that has attended the efforts of the Conservatives in this manifestation of strength, combined with the consequent depression of the Radical party which has naturally been occasioned by their defeat, is satisfactory enough of itself, but derives its greatest value from the powerful influence it has already exerted, and must still exercise, over the fate of the general election in Toronto. Mr. Baldwin, the Solicitor

General, discouraged by this striking exposure of the weakness of his party, has deemed it discreet to resign his intention of standing as a Candidate for the representation of this city. His letter, containing his reasons for adopting this course of conduct, has appeared in the columns of several of our contemporaries. Protesting as we do against his very unfair and unchristian reflections on the Corporation of Toronto, we can only view them as emanating from political prejudices, and used as a veil to conceal the feebleness of the Radicals, by unjust imputations on the constitutional supporters of the government.

The following is the list of the successful candidates, every one of them a Conservative! Should the same good fortune accompany every exertion of the principles that have controlled these elections, which has, in so remarkable a manner, signalized this occasion, the Conservative leaders will occupy a proud situation in the United Parliament. This event is encouraging, and is, doubtless, the precursor of much eventual good:

ST. GEORGE'S WARD.—Messrs. Gurnett and Craig.  
ST. PATRICK'S WARD.—Messrs. Boulton and Mathers.  
ST. ANDREW'S WARD.—Messrs. Powell and Tinning.  
ST. DAVID'S WARD.—Messrs. Burnside and Hamilton.  
ST. LAWRENCE WARD.—Messrs. Dixon and R. Beard.  
The number of votes polled was one thousand.  
Successful Candidates.....573  
Defeated.....427  
Majority.....146

In the election for the Mayoralty Mr. Monro was chosen with scarcely any opposition. In consequence of Mr. Baldwin's retirement, Mr. Isaac Buchanan has offered to supply his place.

Owing to the occupation of our space by the late intelligence received by the *Oxford*, we are unavoidably compelled to defer the insertion of Mr. Hagerman's speech.

We are gratified to behold in the columns of many of our contemporaries, the congratulatory addresses to her Majesty and her Royal Consort on the auspicious birth of an heir-presumptive to the British throne. Our own city has not been deficient in this exhibition of patriotic ardour, and loyal zeal. Quebec and Montreal in the Lower Province have also exerted themselves with energy, and it is to be hoped that this laudable anxiety to fulfil the duty of British subjects, and particularly to display that gratitude to the King of Kings which is due to him for his preservation of our beloved Queen, will be very generally manifested.

COMMUNICATIONS.

[We regret that the following was not received in time for insertion last week.—ED.]

TO THE CLERGY OF THE DIOCESE OF QUEBEC.  
(Circular)  
Marchmont near Quebec, 7th Jan'y, 1841.  
Rev. Sir,—You will be pleased to offer up the form of Thanksgiving which follows below, (communicated to me officially from home,) after the General Thanksgiving, at morning and evening service, on the first Sunday after receiving it.  
I am, Rev. Sir,  
Your affectionate brother,  
G. J. MONTREAL.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD.  
For the Safe Delivery of the Queen, and the happy Birth of a Princess. To be used at Morning and Evening Service, after the General Thanksgiving, in all Churches and Chapels throughout England and Wales, and the Town of Berwick-on-Tweed, upon Sunday, the 29th of this instant November, or the Sunday after the respective Ministers thereof shall receive the same.  
"O merciful Lord, and Heavenly Father, by whose gracious gift mankind is increased, we most humbly offer unto Thee our hearty Thanks for thy great goodness vouchsafed to Thy servant our Sovereign Lady the Queen, in supporting her under the pains and delivering her from the perils of childbirth, and giving to her and her Royal consort the blessing of a daughter. Watch over her, we beseech Thee, with thy fatherly care; sustain and comfort her in the hours of weakness and weariness, and day by day renew her strength. Preserve the infant from whatever is hurtful either to body or soul, and adorn her, as she advances in years, with every Christian virtue. Regard with Thine especial favour our Queen and her Consort, that they may live together in the enjoyment of all happiness here on earth, and finally be made partakers of Thine everlasting glory. Establish their descendants on the throne of this kingdom, and make them, through all generations, the blessed instruments of Thy providential goodness to Thy church and people. Implant in our hearts a deep sense of Thy manifold mercies towards us, and give us grace to shew forth our thankfulness unto Thee by our dutiful affection to our Sovereign, and brotherly love one to another, by the profession of a true faith, and constant obedience to Thy word and commandment: so that, faithfully serving Thee in this life, we may in the life to come be received into Thy heavenly kingdom, through the merits and mediation of Thy blessed son, Jesus Christ our Lord.—Amen."

To the Editor of the Church.  
Toronto, 20th January, 1841.  
Sir,—Will you have the kindness to insert in the next number of your journal the following extract from a letter lately received from the Secretary of the Society for Promoting Christian Knowledge. It is a noble instance of the munificence of that admirable institution, whose benevolent acts are known and felt in every part of the world, and cannot fail to call forth the warmest gratitude of the Church in this Province.  
JOHN TORONTO.  
(Extract.)  
"I beg leave to inform your lordship that the Standing Committee, taking into consideration the peculiar and distressing situation of the two Provinces during the last three years, have determined at once to relieve all the Diocesan and District Committees in those Provinces from their pecuniary obligations to the society, and thus to give them an opportunity of re-commencing their operations with zeal and vigour. The book accounts of the Diocesan and District Committees have, in pursuance of this resolution, been closed in the Society's Office; and the undermentioned arrears have been cancelled, viz.  
£. s. d.  
Arrears from Quebec Diocesan Committee 451 16 4  
" Montreal do. do. 342 2 0  
" York do. do. 589 12 7  
" Niagara District Committee 180 1 9  
" Cobourg do. do. 70 11 0  
" Kingston do. do. 76 10 9  
" Johnstown do. do. 57 19 10  
1768 15 1  
"At the same time the Standing Committee resolved, that no supplies of books should in future be sent to any of the Diocesan or District Committees, in the two Provinces, except upon the condition of pre-payment. It will be necessary, therefore, that in every future application from a Committee a bill of exchange should be enclosed of a sufficient amount to cover the charge for the books requested, as well as for all shipping expenses, insurance, &c. A similar resolution was adopted about two years ago, with regard to the Committees in the Diocese of Nova Scotia. This plan had the entire concurrence of the bishop, and it has been found to give general satisfaction. It is hoped that the Bishop of Montreal will approve the plan, and there can be no doubt of its obtaining your lordship's approval."

To the Editor of the Church.  
January 9, 1841.  
Rev. and Dear Sir,—In my last communication I was unable for want of space to give an account of those distant parts of my mission, or, more properly, those places without its limits which I visit periodically. The townships coming under this description comprise Uxbridge, Scott, Reach and Brock, and, I may add, the northern section of Whitchy, which I have twice visited, and will when practicable continue to do so.  
My ordinary routine of duty is as follows:—In the first week of each month I hold a full service, and afterwards baptise such children as are presented, at five appointed

stations, the first of which is at Uxbridge Mills, a village upwards of twenty miles from Newmarket; the congregation here consists mainly of the inhabitants of Uxbridge, Scott, and part of Reach. My next station is about thirteen miles farther, nearly in the centre of Brock; the residents here, who are almost to a man members of the Church of England, attend in considerable numbers, and some occasionally from the northern part of Reach. The third station, which is 42 miles distant from Newmarket, is in Brock also, near the eastern limit, and is conveniently situated for settlers in the adjoining township of Mariposa. My fourth is at Deighton's Corners, in Reach, about twenty-two miles from Major Thomson's, but by the road I have hitherto travelled (as I return to Uxbridge) upwards of thirty. My last station is in Whitchy, and is from eight to twelve miles further, according as I preach at the English Corners or at Mr. Butler's. This tour, of which I give this brief and imperfect sketch, occupies me fully from five to six days, and averages in the distance travelled considerably above a hundred miles.

Shortly after my arrival in Newmarket I was induced, by the representations of Mr. Bagshaw (who resides in Scott, and was before well-tware of and painfully alive to the spiritual destitution of that remote township) to accompany him as far as Uxbridge and Scott. I accordingly, having given a fortnight's notice, visited that part of the district, about twelve months since. While in Uxbridge I became apprised of the state of affairs in Brock, which impressed me so much that I made up my mind to endeavour occasionally to minister to the spiritual wants of a township where the members of the Church of England form by far the most numerous body of the inhabitants, and who, during the space of nearly three years, previous to the Rev. Mr. Street's visit in the beginning of 1840, had never enjoyed the advantage of the ministrations of a clergyman of the Church of England. In fact, for the five years ending in December, 1839, Major Thomson's ministrations in service were held but on three or four occasions, at irregular intervals, by the Rev. A. Elliott. It is, therefore, by no means wonderful that many members have been lost to the church, in consequence of this lamentable state of things, which, owing to the deficiency of labourers, is but a sample, though certainly an aggravated one, of what comes under the notice of my brethren in various parts of the Province.

The course I have invariably endeavoured to pursue since I became a missionary in this Province, and which, with God's blessing, I hope to persevere in, is simply this:—While health and strength are spared to me, I hope to be enabled so to act that it shall never hereafter be in the power of any person, in the range of my mission, to allege, as the reason why they have joined other religious bodies, that they had no resource, no other alternative, than that they were many miles removed from the sphere of operations of any clergyman of the Church of England, or place of worship according to her ritual, that they had waited in anxious expectation for years in the hope of being visited in their solitude by some of her missionaries, and that at length, when hope was dead within them, feeling a desire to worship God publicly, and being unable to do so, they had, in the manner of their fathers, they connected themselves with some one body or another, whose ministrations seemed the most in accordance with their previous views, or who had taken up their abode for public worship in their vicinity. The number lost to the church through this cause must be exceedingly great, as my own limited experience enables me clearly to testify.

I have, however, met with some noble instances of undiminished constancy and resolution even under the pressure of the most discouraging circumstances, where individuals have converted their dwelling into a temple, have themselves officiated at the domestic altar, and adhered to that form of sound words, the imperishable legacy of the worthies of old; who, feeling their utter insufficiency to send forth from the lips prayer adapted for every age, condition, and circumstances, joyfully availed themselves of those contained in the admirable Liturgy, improved by the wisdom of successive ages, and which is peculiarly suited to give utterance to our feelings of lowly penitence, our fears of evils ghostly and temporal, our wants and wishes, our hopes and aspirations, and our praises and thanksgivings for the unnumbered mercies vouchsafed to us while sojourning here on earth.

During the preceding nine months the greater part of these townships have been regularly visited by me. On two occasions I received assistance from my worthy friend and fellow labourer, Mr. Gibson, of Georgina, who met me in Brock last autumn, when he preached and administered the sacrament of the Lord's supper at one of my stations there, and in the following month preached for me in the same township, at Mr. Philip St. John's and Major Thomson's, while I was engaged at Uxbridge, Reach, and the northern part of Whitchy.

Two public meetings of a truly gratifying nature, at which I presided, were held in Brock, in November last, in order to take into consideration the expediency of building a church or churches. Mr. Thomson opened the first of these meetings with a spirit-stirring address to the people, that would do honour to the head and heart of any man, though by no means formed on the model of the clapnet platform oratory too much in vogue at the present day, in which he urged the necessity of prompt and active exertion in order to secure the grand desideratum to which all their wishes pointed, namely, the services of a resident clergyman among them. A subscription was then entered into for the purpose of erecting a church and a station, and I am happy to state, notwithstanding the poverty of the settlers generally, the amount already is nearly 400 dollars, without taking into account the value of gratuitous labour eagerly proffered by many. I entertain therefore sanguine hopes of seeing the neglected township of Brock assume a position in public regard and estimation to which, for the sterling worth of the inhabitants, their devoted loyalty, their struggles through privations and difficulties, they are so eminently entitled to hold, and that the attention of the settler and capitalist will be ere long directed there.

I have but just returned from my monthly tour, and, as a summary of the matter, in which I have been employed since the first week of 1841, will briefly state that during that period I preached nine times, on six of these occasions I administered the sacrament of the Lord's supper, and baptised at different stations fifteen children. Whitchy was the last place I visited, and I feel at present a strong desire to include it permanently in my travelling arrangements. The members of the Church of England here have erected a substantial and convenient church, which is nearly completed, within a short distance from a village called "the English Corners." The church I have reason to think would have been finished before now, but that the people lost all inclination to proceed with it. Mr. Elliott's removal, as that section of the township has not been visited by a clergyman since then, until at the urgent request of Mr. Butler I made an appointment there in November last.

I omitted to mention that when the public meetings were held in Brock, four individuals offered eligible sites for two churches, and subsequently two others have done the same. The gentlemen alluded to are Major Thomson and Matthew Corvan, Esqs., Mr. James Bromon, Messrs. Edward and Henry Edwards, and Mr. Stevenson. Mr. Thomson has prepared an able statistical account of Brock, which I will send in a day or two, and hope that the insertion of his interesting statement will be the means of drawing public attention, both here and in England, to the condition of that township in particular, so much in need of generous sympathy and Christian consideration.

I am, Rev. and Dear Sir,  
Your faithful friend and servant,  
ROBERT J. C. TAYLOR.

Rev. A. N. Bethune.  
To the Editor of the Church.  
Kemptville, Jan. 13, 1841.

Rev. and Dear Sir,—Having once more enjoyed the pleasure of meeting my brethren, the members of the Eastern Clerical Society, in session, permit me again to furnish for your columns a brief record of our proceedings while assembled together. The late session of the above body was held at Carlton-place, on the 6th and 7th instant, and was attended by eleven of the members. Part of the first day was occupied as usual with details of business arising out of the Secretary's Correspondence, and the affairs of the Eastern District Committee of the S. P. C. K., &c. &c.

These disposed of, the attention of the members was then directed to a continuation of the review of the Rubrics in the Book of Common Prayer. These may appear of trifling importance to some, but the care evidently bestowed upon them by the venerable compilers of our Liturgy, attests the importance they attached to them; and inattention to their explicit directions has too often induced irregularities in practice, and much seeming variance in the mode of performing some of the offices of the church. Every thing then that has a tendency to correct this evil and promote uniformity of action is important; for even in these minor things, "Zion should be as a city at unity in herself." The object therefore of our discussions on the Rubrics is to lead us to a better understanding of their design, and to a more uniform observance of them in the ordinary routine of clerical duties, "that all things may be done decently and in (due) order."

The subject that next demanded our attention was of a still more important nature, "the office for the ordering of

stations, the first of which is at Uxbridge Mills, a village upwards of twenty miles from Newmarket; the congregation here consists mainly of the inhabitants of Uxbridge, Scott, and part of Reach. My next station is about thirteen miles farther, nearly in the centre of Brock; the residents here, who are almost to a man members of the Church of England, attend in considerable numbers, and some occasionally from the northern part of Reach. The third station, which is 42 miles distant from Newmarket, is in Brock also, near the eastern limit, and is conveniently situated for settlers in the adjoining township of Mariposa. My fourth is at Deighton's Corners, in Reach, about twenty-two miles from Major Thomson's, but by the road I have hitherto travelled (as I return to Uxbridge) upwards of thirty. My last station is in Whitchy, and is from eight to twelve miles further, according as I preach at the English Corners or at Mr. Butler's. This tour, of which I give this brief and imperfect sketch, occupies me fully from five to six days, and averages in the distance travelled considerably above a hundred miles.

priests, naturally directing our thoughts in a still more forcible manner to the sacred duties of our holy calling, as ambassadors for Christ. The portion of this service which particularly came under review was discussed in connection with "the forms of absolution in the Prayer Book," one of the special questions proposed at the last meeting for consideration at this. On this subject a long and animated discussion ensued, in the course of which the scriptural doctrine (the faith of Protestants), that forgiveness of sins is wrought only unto God, was favourably contrasted with the Romish belief in the judicial and absolute forgiveness of sins by the priest. The absurdity of this doctrine, which further makes the agency of the priest essential to the attainment of pardon from God, must carry its own refutation with it, to the mind of every conversant with Scripture, and free from the bias of prejudice and force of early associations and education.

The time devoted to the above subjects precluded a full discussion of the other questions proposed for consideration, the subject of the millennium was therefore only briefly noticed, while the duty of observing the appointed fasts of the church was reserved for deliberation at the next meeting. As usual on such occasions, there was a devotional service in the Parish Church both evenings of the session. Prayers were read the first evening by the Rev. R. Blakey, and a sermon on the duty of continuing steadfastly in the apostles' doctrine and fellowship, was preached by the Rev. H. Patton. On the second evening, the Rev. A. Williams read prayers, and the Rev. J. Flood preached on the nature and perpetuity of Christ's kingdom. On the whole the session was an interesting and profitable one, and such we hope each successive one may prove, and be more and more attended with the divine blessing.

Carlton Place, where the late meeting was held, is a thriving village, prettily situated on the Mississipi river at the rapids, formerly known as Murphy's Falls. To such of the brethren as had not previously visited the quarter, it formed an agreeable surprise, upon emerging from the woods, to see so flourishing a spot at so remote a distance from the frontier. The object, however, that most attracted their attention as churchmen, (and indeed the most conspicuous building in the place) was the spacious church, the sight of which so naturally awakens a host of holy associations in the heart of the true disciples of Christ Jesus. This building, which measures in length about 70 feet externally, and is provided with a large bell of excellent tone, stands a pleasing monument of the Christian liberality of the parishioners, and of the zeal and persevering energy of their worthy and laborious pastor.

As the residence of the clergyman in Canada is very seldom sufficiently spacious to accommodate all his brethren who attend the association, he is consequently obliged to trespass on the kindness of his parishioners, by lodging some of the clergy with them; and it forms a pleasing theme in connection with these meetings, to record the hearty welcome which we ever greet under these circumstances. The kind hospitality which several of us experienced at the late session, from a pious and worthy family not of our own communion, is also most gratefully remembered.

The next meeting of the Association is appointed to be held in Bytown, the first Wednesday and Thursday in March next.

HENRY PATTON, Secretary.

Civil Intelligence.

ARRIVAL OF THE PACKET-SHIP OXFORD.

SIX DAYS LATER THAN USUAL.

CONVENTION WITH MEHEMET ALI. The following is a copy of the convention concluded between Commodore Napier and Boghos Bey.

Copy of the convention between Commodore Napier, commanding the Naval Forces of Her Britannic Majesty before Alexandria, on the one side, and His Excellency Boghos Yousouf Bey, Minister for Foreign Affairs of His Highness the Viceroy of Egypt, authorised specially by His Highness, on the other side, done and signed at the date of Nov. 27. Art. 1. Commodore Napier, in his above named quality, having communicated to His Highness Mehemet Ali that the Allied Powers had recommended the Sultane Pacha to reinstate him in the hereditary government of Egypt, and His Highness, seeing in this communication a favourable circumstance to put an end to the calamities of war, engages himself to order his son Ibrahim Pacha to proceed to the immediate evacuation of Syria. His Highness engages himself to restore the Ottoman fleet as soon as he shall have received the official notification that the Sultane Pacha grants to him the hereditary government of Egypt, which concession is and remains guaranteed by the Powers.

Art. 2. Commodore Napier will place at the disposition of the Egyptian government a steamer to conduct to Syria the officer designated by his Highness to bear to the Commander-in-Chief of the Egyptian army the order to evacuate Syria. The Commander-in-Chief of the British force, Sir Robert Stopford, will on his side, name an officer to watch the execution of this measure. Art. 3. In consideration of what precedes Commodore Napier engages himself to suspend on the part of the British force hostilities against Alexandria, or any other part of the Egyptian country. He will authorise, at the same time, the free navigation of the vessels destined for the transport of the wounded, of the sick, or from every other portion of the Egyptian army which the government of Egypt might desire to have to return to this country by sea.

Art. 4. It is well understood that the Egyptian army shall have the facility to retire from Syria with its artillery, arms, horses, munitions, baggage, and especially with all that constitutes the material of the army.

From the St. James's Chronicle.

In the St. James's Chronicle of Thursday we published from the Supplement to the Malta Mediterranean of Nov. 30 an official confirmation of the rumour of the submission of Mehemet Ali after a correspondence between Boghos Bey and Commodore Napier, in which the latter officer exhibited his accustomed firmness and decision. We now give in another column the correspondence and conversation themselves, from which it will appear that the minister of the Pacha attempted with considerable address to force the demands of the Allies to the latest possible moment. The determination exhibited by that straightforward officer, however, and the example which the recent dashing achievements in Syria had afforded that British menaces are not mere brumata fulmen, appear to have brought the Pacha to the point sooner than might have been anticipated from the tenor of his shuffling reply to the first letter of Commodore Napier's requisition. He has accordingly undertaken to re-arm and re-visit the Turkish fleet, and to put it in a condition to sail for Constantinople the instant he receives an official notification from the Four Powers that the hereditary government of Egypt will be secured to him. He undertakes also to recall Ibrahim Pacha and his troops from Syria, and send back all the Emirs and Sheiks of the Lebanon, at present in Alexandria. The Eastern question will thus have been brought to a very satisfactory termination so far as the Four Powers are concerned, by the almost single agency of Great Britain, and her "old commanders."

The Malta Times of the 30th ult. confirms the general belief that Mehemet Ali would have succumbed long ago but for the teachers advice and interposition of M. Thiers. It appears that the Viceroy rejected the proposals of the Four Powers, in the first instance, as the express intimation of Mr Cochet; and that a fortnight ago, Andrew Wright, of the Protestant connection, imposed upon him, he was induced by M. Cochet to abandon his intention. "I wanted said Mehemet Ali on the 8th ult." either "all war or all peace. To please France I have kept in my fleet, and I have had neither the fair chances of war, nor the certain benefits of peace." On the 9th ult., on the receipt of the news of the fall of Acre, he would again have despatched an envoy to recall Ibrahim Pacha from Syria, as well as the 6000 men he had sent from Cairo with the Druse Sheiks, when he was again induced to delay his intention by Count Walewski. He has, however, discovered the degree of faith which he may safely repose in the guarded promises of these diplomatic firebrands, and has at length set their advice at defiance.

FAILURE OF WRIGHT'S BANK.

Mr. John Wright was known to every man of business in the city as a most sanguine man, and a promoter of many of the companies and foreign loan schemes that have been thrust upon the patience of the people of this country. The property of Mr. Wright, of Biddulph, which name he took on the death of a rich uncle of that name, and who is the elder brother of Mr. John Wright, has been commonly estimated at £14,000 to £16,000 a year, the whole being derived from the relative in question, besides the sum of £100,000, more or less, which was left him by his father. On the death of the uncle, Thomas Wright, (the banker), of Fitzwalter's, in Essex, Mr. Anthony Wright came into the firm, and with his ample funds, supported as they were by a high and respected character, but, more than all, by the magnificent prospects subsequently realised, on the death of Mr. Biddulph, gave a weight to the bank which procured for it the confidence, not of the Roman Catholic nobility and gentry alone, but of a very extensive Protestant connection also. Mr. Anthony Wright took no active share in the business, but resided on his estates, highly respected, and abounding in wealth. Mr. Robinson, the father of one of the present partners, died about a year since, and was reputed very rich. He had,

however, several children, and his property may possibly be no longer available, but is perhaps divided, and withdrawn altogether from the Covent Garden concern, excepting only such portion of it as may have been bequeathed to Mr. Henry Robinson, his eldest son and successor in it. The other partners, Mr. Jennings (grandson of Mr. Thomas Wright, of Fitzwalter's, and Mr. Jennings's father having married a Miss Wright) and Mr. Beely, or Beelye, who was many years a clerk in the house, and a man of considerable ability and most enduring and laborious habits of business, could neither of them, it is presumed, have possessed much independent property. Such were the elements of which the establishment was composed, and it is but due to the several partners to observe that, with one single exception, more prudent or steady men never existed.

The Roman Catholic nobility and gentry are for the most part very wealthy, and by no means prodigal in their expenditure, but, in the case of a majority of them, quite the reverse. The failure will, therefore, not seriously affect them. Of the religious communities who deposited their moneys in the hands of Messrs. Wright some are nearly enough. It is considered that at least 20 of the secular clergy establishments of education in England did of the same. In addition to the special Roman Catholic and Protestant support of the house, it enjoyed the confidence of an extensive class of rich and money-making people located in and about Covent Garden. The Protestant connection also was, we will venture to say, equal, on the average, to that of the London bankers generally. How lamentable is it, then, that so valuable an institution, as it may be termed, should have been overturned, and so many splendid properties shipwrecked, through the blind infatuation—the inordinate speculation propensities—of one man!

It was shown in a recent proceeding before one of the commissioners for bankrupts, that Messrs. Wright & Co. were creditors for £20,000 on the estate of Mr. Denew, the auctioneer, of Charles Street, Berkeley-square. This is a large sum, but is said to be well guaranteed. Yet much of it will, of course, be squandered in law.

FRANCE.

Abridged from Private Correspondence of the Times.

FUNERAL PROCESSION OF NAPOLEON.

After a brilliant reception at St. Germain, the cortege proceeded slowly to Courbevoie, wherit arrived about half past three in the afternoon. The day was bitter cold, yet scores of thousands of Parisians of all but the lower classes repaired to St. Germain, Chateau St. Denis, and Asniers. The flotilla arrived at Courbevoie at half past three in the afternoon of Monday, and the same honors as those decreed at Ecq, Clitout, Epinal, St. Denis, &c., were there paid to the remains of the Emperor. The five battalions of a detachment of the Imperial Guard, and drawn up along the bank of the river, which was covered with an immense multitude, who saluted the remains with deafening acclamations. At five o'clock Marshal Soult, Admiral Duperre, and M. Duchatel arrived at Courbevoie, and repaired on board the Dorade steamer to pay their homage to the Prince de Joinville. Shortly after the Duke de Nemours joined them, and spent part of the night with his brother. All the steamers were illuminated, and the tripods of the tumular boat threw out flames during the whole night.

The Prince de Joinville remained on board, and only a few of the sailors were allowed to land. One man, however, came on shore by special leave, who no sooner set his foot on the quay than he was surrounded and embraced by all the Generals, in the presence of the troops. This man, Sergeant Hubert, had never abandoned the Emperor dead or alive. After the demise of Napoleon, he assigned to himself the mission of guarding his tomb, which he piously discharged ever since the 5th of May, 1821. This morning, long before day, the population was seen proceeding in the direction of the Barriere de l'Etoile, by which the cortege was to enter Paris.—Most of them, however, did not stop there, but pushed on to Neuilly, the avenue of which was in the course of a short time occupied by at least 400,000 to 500,000 persons. The troops of the line and National Guards soon afterwards arrived and drew up on the ground allotted to each corps on both sides of the avenue.

The Dorade steamer had left her station in the centre of the river, and was moored near the *debarcadere*. The 24 scamen of the Belle Poule who were to carry the coffin ashore were standing on each side of the catafalque. The troops and National Guards of Courbevoie, Rueil, and other neighbouring districts, lined the quays, and the artillery was drawn up close to the river side. The funeral triumphal car was passing the bridge, and on reaching Courbevoie was stationed under the portico of the Grecian temple. This monument was of gold and velvet, about 50 feet high, was drawn by 16 black horses, yoked by fours, and so caparisoned as only to show the extremity of the feet. The carriages were in the shape of the tournament-horses of the middle ages, and in gold cloth. The manes were adorned with gold tresses and white plumes, and valets, dressed in the livery of the Emperor, led the horses.

While waiting for the departure of the cortege in the Avenue de Neuilly, a number of veterans of the old army, dressed in the uniform of the corps to which they had belonged, passed through the crowd to join the procession at the bridge.—They were all but carried in triumph by the people, and, as most of them belonged to the Imperial Guard, they were saluted as they went along by cries of "Vive la Vieille Garde!" The crowd seemed to excite the most lively sympathy was an old chief of squadron of the Mamelukes of the Imperial Guard, attired in the rich costume of that regiment, bearing on his breast the decorations of the Legion of Honour and of the Iron Crown. The people taking him for Roustan, the Mameluke of the Emperor, treated him with marks of the greatest respect, dividing as he walked down the avenue to let him pass, and taking off their hats. The Polish Lancers of the Guard were also cheered with cries of "Vive la Pologne!" It was 11 o'clock before the hearse left Courbevoie. It passed awhile near the statue of Josephine, after which the procession commenced its march, amidst the roaring of artillery.

The National Guards and troops of the line, infantry, cavalry, and artillery, stationed along the course of the procession, formed into line after the passage of the car, and closed the procession. No description can give an adequate idea of the enthusiasm which this ceremony excited. Everywhere on the passage of the hearse the loudest acclamations resounded, and cries of "Vive l'Empereur!" rent the air, particularly when it reached the triumphal arch. The Prince de Joinville was exceedingly well received, but not a cry of "Vive le Roi!" was uttered. The day passed off quietly, although several attempts were made to create confusion.

THE BARRIERE DE L'ETOILE—THE TRIUMPHAL ARCH.

At nine o'clock two batteries of the 4th regiment of artillery [that in which Napoleon made his debut, took up a position to the right of the triumphal arch, [looking from Paris, and immediately afterward, their drums beating *au Champ*, appeared the 1st National Guards, appointed to figure in the procession, or the road from the Barriere de l'Etoile to the triumphal arch. For two hours the passage was incessant, and at a time a continuous stream [ultimately a torrent] of pedestrians, poured in from the points already mentioned. The procession which reached the triumphal arch, was headed by a detachment of *Gendarmes à Cheval*. To these succeeded Municipal Guards, Cuirassiers, Lancers, Dragons, Infantry, and Artillery. Then followed a body of men for whom, with all our recollections of the horrors in which they had borne a part, it was impossible to uniform [of the deepest interest.—Here were, in all their variety, of all ranks and of all ages, the grog-sot, the grotesque, and others the name of the military costume, the soldiers of Hoche and Mareau, of Moreau, Jourdan, Massena, Augereau, Lannes, Klinaime, Davoust, Ney, Berthier, Lausselle, Murat, Bernadotte, Bessieres, Kleber, Kellerman, &c. Many of these veterans had, in addition to scars and cicatrices, other strong personal claims to interest; so that between the excitement of what we had seen and what was on the point of passing before our eyes, and the associations and recollections conjured up by the aspect of men whose the imagination almost pictured as called from the grave to figure for a moment in the pageant, the mind yielded to them involuntarily long and deep respect.

Among those who were of the Grand Army and of the old Guards, there were many of those celebrated warriors, the Polish Lancers (of the Guard), who are also the survivors of the Polish revolution of 1830 and 1831. For these, perhaps, above the rest, was this respectful sympathy entertained by the persons that met me, at least. I must also mention a chief of section of the Mamelukes of the Guard, on whom every eye was turned. The general belief was, that this individual was the favourite Mameluke of

Napoleon, but he (Rustan) is, I believe, dead; at all events, his desecration by his Imperial master, as it was deemed, would have prevented his figuring to-day among those whose presence proclaimed their undying attachment to him. So early as eight o'clock the Champs Elysees presented an animated appearance; numerous troops of pedestrians kept moving forward in the direction of Courbevoie; troops arrived to form the line along the road through which the procession was to pass. The National Guard began to arrive at nine, and the battalions were observed to be more complete than on any occasion of their assembling since the revolution of 1830.

Marshal Gerard, attended by a numerous and brilliant staff, passed through the Champs Elysees in the direction of Neuilly, to take his station in the procession. The multitude continued to arrive in great numbers, and patiently awaited the signal gun which was to announce the setting out of the procession from Courbevoie. A number of columns had been erected on either side of the grand avenue of the Champs Elysees, between the obelisk of Luxor and the Barriere de l'Etoile, which were tastefully decorated with wreaths of laurels and *immortelles* and tricolor flags; large vases placed on pedestals in imitation of marble were filled with inflammable matter, which was ignited shortly after the procession arrived, and emitted a thick smoke with intermittent flame, which had a solemn effect. About a quarter past 12 the procession, which was opened by a squadron of Cuirassiers, made its appearance in the Champs Elysees, and moved slowly forward, halting at intervals. The anxiety of the multitude was excited to the highest pitch, but when the funeral car appeared, it is impossible to describe the approbation of the beholders. Shots of admiration spread through all ranks; some few raised their hats and cried, "Vive l'Empereur," but the majority seemed to have reserved all their applause for the car, which fully equalled in splendor any funeral car which has been seen, at least in modern times. In the early part of the morning an undefined feeling of apprehension prevailed that an attempt would be made to disturb the order of the procession. This was not confined to the people alone, but appeared to have extended to the government, for a very strong body of troops occupied the Tuilleries gardens until the procession passed the Pont de la Concorde; fortunately, however, every one present seemed more inclined to enjoy the pageant than to trouble themselves with any revolutionary display, and the procession passed through the Champs Elysees in the most peaceful order, and although an immense multitude returning from Neuilly with the funeral car pressed upon the persons who had taken their stations in the Champs Elysees, not a single accident occurred.

Among the persons in the procession who attracted particular attention was Marshal Gerard, who was attended by a numerous and brilliant staff.—Count Montalivet appeared at the head of the cavalry of the National Guard, of which he is the colonel, in his costume of Peer of France. The Prince de Joinville and the crew of the frigate La Belle Poule were objects of peculiar interest, and the eighty angles, which represented the departments of France, and which were carried before the funeral car, excited universal admiration. It may not be uninteresting to say a few words relative to the disposition of the Parisian population on this occasion, which, as far as we saw, was perfectly peaceable and tranquil. And this was not the effect of any severe police regulations, or imposing demonstration of armed force, with the view of "awing the mob," but quite spontaneous. The only perceptible alteration in the physiognomy of the crowd was evidently the result of atmospheric influence, for the morning, which was clear but intensely cold up to 11, became about that hour overcast, and accompanied by a fall of snow, communicating a sort of gloom to all around it; however, as the five battalions of a detachment of the Imperial Guard, and drawn up along the bank of the river, which was covered with an immense multitude, who saluted the remains with deafening acclamations.

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The Dorade steamer had left her station in the centre of the river, and was moored near the *debarcadere*. The 24 scamen of the Belle Poule who were to carry the coffin ashore were standing on each side of the catafalque. The troops and National Guards of Courbevoie, Rueil, and other neighbouring districts, lined the quays, and the artillery was drawn up close to the river side. The funeral triumphal car was passing the bridge, and on reaching Courbevoie was stationed under the portico of the Grecian temple. This monument was of gold and velvet, about 50 feet high, was drawn by 16 black horses, yoked by fours, and so caparisoned as only to show the extremity of the feet. The carriages were in the shape of the tournament-horses of the middle ages, and in gold cloth. The manes were adorned with gold tresses and white plumes, and valets, dressed in the livery of the Emperor, led the horses.

While waiting for the departure of the cortege in the Avenue de Neuilly, a number of veterans of the old army, dressed in the uniform of the corps to which they had belonged, passed through the crowd to join the procession at the bridge.—They were all but carried in triumph by the people, and, as most of them belonged to the Imperial Guard, they were saluted as they went along by cries of "Vive la Vieille Garde!" The crowd seemed to excite the most lively sympathy was an old chief of squadron of the Mamelukes of the Imperial Guard, attired in the rich costume of that regiment, bearing on his breast the decorations of the Legion of Honour and of the Iron Crown. The people taking him for Roustan, the Mameluke of the Emperor, treated him with marks of the greatest respect, dividing as he walked down the avenue to let him pass, and taking off their hats. The Polish Lancers of the Guard were also cheered with cries of "Vive la Pologne!" It was 11 o'clock before the hearse left Courbevoie. It passed awhile near the statue of Josephine, after which the procession commenced its march, amidst the roaring of artillery.

The National Guards and troops of the line, infantry, cavalry, and artillery, stationed along the course of the procession, formed into line after the passage of the car, and closed the procession. No description can give an adequate idea of the enthusiasm which this ceremony excited. Everywhere on the passage of the hearse the loudest acclamations resounded, and cries of "Vive l'Empereur!" rent the air, particularly when it reached the triumphal arch. The Prince de Joinville was exceedingly well received, but not a cry of "Vive le Roi!" was uttered. The day passed off quietly, although several attempts were made to create confusion.

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NEW BRUNSWICK.

From the Woodstock Times.

SECRET SESSION.—Not long since, a secret session of the Legislature of Maine was held at Augusta, when a resolution was brought forward by one of the Members, to obtain an appropriation for the purpose of continuing the Houlton road leading to Fort Fairfield, to the main river of the St. John, and thence erecting a fortification for the protection of a boom, which they proposed to throw across the river. However, after some discussion, the measure was finally negatived and lost on the floor of that profane body; nevertheless, not without having been most ably defended by the wise Solomons and gallant knights, who pledged themselves to carry out the project, would the house but grant it, in the face of all opposition.

NOVA SCOTIA.

THE ELECTIONS.

From the Halifax Times.

The Elections for town and country having all concluded, we are enabled to write with something like certainty of the composition of the new House. The contest which has just terminated, has had reference more to opinions which have been entertained, than to any thing new—the real question at issue being, whether the country did or did not approve of the conduct of the majority of the late assembly? This test was urged with the greatest confidence, by the radical press, and those whose understandings could not be swayed by the excitement of the time, governed themselves accordingly. The Conservatives, willing to abide by the public judgment, did not call to their aid any auxiliary influence to recommend their cause, or to dissuade against their opponents, they also endeavoured to create a prejudice against their opponents, by representing them as directly opposed to all the changes which have been made in the administration of Colonial affairs. This we may characterize as equally baseless with the former presumption. Both were however, made much use of during the recent contest—the radicals had the full advantage of their ingenuity, and what has been the result?

Not content either, with presuming to bring in his Lordship to aid their cause, as a Governor charged with the Imperial commands of the Colonial Office to carry out their liberal views, they also endeavoured to create a prejudice against their opponents, by representing them as directly opposed to all the changes which have been made in the administration of Colonial affairs. This we may characterize as equally baseless with the former presumption. Both were however, made much use of during the recent contest—the radicals had the full advantage of their ingenuity, and what has been the result?

Before however we state this, it will be well to allude to one other specimen of management which did them considerable service. The Quinquennial Bill was a measure which the majority never supposed would pass in the Legislative Council. Unexpectably however, that body, having precedent before it, notwithstanding a strong conviction of its being unnecessary and mischievous, were not inclined to suffer this cause of agitation, which was used to bring upon them undesired odium, any longer to exist.—The Assembly were fully committed to this act of political suicide; and the radical leaders with ingenuity peculiar to themselves, at once disposed the majority so to die that they might have a speedy resurrection. They tried to impress upon the public that it was their own seeking—a highly patriotic and disinterested proceeding—whilst it gave up voluntarily their delegated power, should of itself entitle them to be again returned, independent of their legislative functions. Confident that they had wormed themselves into public favour, no untoward symptoms could dispel the conceit that all who were in the former House professing radicalism, and a large proportion besides of a similar creed, would be again chosen. They therefore, with two or three exceptions, offered again; but sad to say, nearly one half of the majority have been dispensed with by the ungrateful people of Nova Scotia.

Despite the agitation on Judges' fees, and the Casual and Territorial Revenue—despite the Despatches pamphlet and Delegation—the Responsible Government theoretical pamphlet, and the Quinquennial subterfuge, the return may be thus stated:—In the last Assembly there were from twelve to fifteen members who opposed elective institutions, Responsible Government and Delegation, and altogether disapproved of the undesired censure on Sir Colin Campbell. There were also from thirty three to thirty five who formed the majority on all the motions and resolutions proceeding out of these measures. In the newly elected House eleven of the opposition come back again—one only has been worsted in a contest (Mr. Allison at Newport), and three others, disgusted it is said, at the proceedings of the last Assembly and not from any doubt of their being again returned, did not come forward. Of the majority sixteen or eighteen only have been re-elected. The rest are all new members, pledged to no specific line of conduct, and free to act according to the dictates of their judgment for the good of the country and the welfare of their constituents.

The following are the names of the old members who have been superseded:—Messrs. Doyle, Dickson, McKim (dead), Waterman, Holland, McDougal, McDonald, Bell, Elder, Morton, Benjamin, D'Entremont, McHaffey, Kavanagh—14 Reformers. Miller (dead), W. Sargent, J. Sargent, Allison, Whitman—5 Conservatives. The new members are:—Halifax—McNab; Pictou—Blackadar; Cumberland—Fulton; Hants—McKay; Annapolis—Chipman; St. John's—McKenna; Queen's—Dewolf; Lunenburg—Zwickler; Sydney—Henry; Gysborough—Marshall; Richmond—Palany; Inverness—Tumult; Newport—Dimock; Falmouth—Dalyant; Cornwallis—Beauchamp; Horton—Johnstone; Annapolis—Gates; Digby—Bald; Clare—Commo; Argyle—Kyder; Barrington—Homer; Arichat—Martel.—22.

Perhaps not more than seven, if so many of the Gentlemen who have been returned as new Members, would have voted with the majority of the last House, on the questions which agitated the country, to wit—the Civil List, Delegation, Censure on Sir Colin Campbell, &c. Fifteen, we think, at least, would have endeavoured to have got possession of the Casual and Territorial Revenue, on the liberal terms proposed by Her Majesty, and have voted against the other measures. These with the Conservative Members of the old House, who have been returned, 26 in all, are a sufficient guarantee, that the country shall not be again agitated by an unwise and unpopularity characterised in the late radical assembly. The gap which has been made in the Reforming ranks, shows plainly enough what importance the people attach to their late representatives; and if four years has caused such an alteration, what might have been expected, if the Assembly had continued the usual term.

We have not, in imitation of the *Novoscotian*, given the names of those we have classified, on either side; because, though we connect some of the new ones with the extreme views of the Assembly, we are yet unwilling to insult them by giving them principles which perhaps they have never entertained, or which having been suddenly received, their calm reflection condemns.

The question may now be asked—What will the new House do; Lord Falkland, like the Governor General, has strongly advised the people not to listen to, nor their representatives to entertain and advance theoretical notions of government. The system which is to come into operation, is quite as distinct from that put forth by our Radicals, as it is from that which preceded it. But say their leaders, who expect to be raised to office and distinction under it—it is just the thing we want, and had we been blessed with it sooner, we should not have advocated any thing so anti-monarchical as those theoretical doctrines with which we managed to impregnate and poison a population ignorant of their tendency. Of course they are endeavouring to impress upon the people, that the very system that can forward their personal ambition, is also the best for the general good. On the other hand the Conservatives, unlike those who have their eyes enriched with the milk and honey of the treasury, see but little benefit that can be derived from the change. Some of the details of the new system they perfectly comprehend, agree with, and consider advantageous; especially were they tend to make the Executive power a more equal balance than before, with the democratic branch. Others again seem open to all sorts of corruptible influences, and these they will most likely oppose, with a view to reform. And some will require the test of time before it can be ascertained, whether they are or are not applicable to our Colonial circumstances. A momentary reflection will convince every one, that the system is quite a novel one—that it is neither Responsible Government, after the plan of our theorists—any more than it is the old mode of rule. Nor is it on the whole any nearer an approach to the British Constitution than where we formerly stood—notwithstanding that the views of the promised land, obtained by those who have climbed our political Pizgah, has caused them to declare that the prospect before them was always in their dreams. Indeed we are sincere in our belief, that the application of the whole of that noble Constitution, which works so well in a nation arrived at the highest pitch of wealth, population and grandeur, would have a very corrupt and debasing effect on a small, poor, and thinly populated country like Nova Scotia.—Unfortunately there has been adopted for us in the new order of things, to the exclusion of a jealous watchfulness of our liberties, too much of the corrupting and debasing element with which the fabric of British freedom in its human imperfection is largely imbued.

PROPERTY OF THE TOWN OF BRANTFORD.—Previous to the trying scenes of 1837, Brantford was one of the most flourishing villages in Canada, and big fair to become a place of considerable trade; but since then, like most other places in the colony, it has felt most severely the sad effects of that untoward event. But we think now, its inhabitants may congratulate themselves with the prospect of better times. No more attempts will be made to revolutionize the country, as experience of the past, will serve to check any such like attempts for the future. Enfranchisement will soon commence on a more extended scale, and bring as heretofore, wealth more abundant into the country. Improvements which have been stopped, will ere long recommence with spirit and afford employment to many labourers. Men of capital will no longer fear to engage in enterprises which will both enrich themselves and benefit the community in general.—The macadamization of our roads, and the navigation of the Grand River will add greatly to the prosperity of the town. There is no other inland town of the United Provinces, which is more beautiful, or healthy than Brantford. All these advantages, combined with a large and fertile tract of well settled country which surrounds the town in every direction, render the place one, which some day or other, will command a great share of the trade of the colony.—*Brantford Courier.*

THE General Annual Meeting of the Society will be held in the City of Toronto, at the Grand Hotel, on Wednesday, the 3rd day of February, 1841, for the purpose of appointing Officers for the next ensuing year, and making the necessary arrangements for the following May Fair. The Chair will be taken at 12 o'clock, noon.

NOTICE.

HOME DISTRICT AGRICULTURAL SOCIETY.

THE General Annual Meeting of the Society will be held in the City of Toronto, at the Grand Hotel, on Wednesday, the 3rd day of February, 1841, for the purpose of appointing Officers for the next ensuing year, and making the necessary arrangements for the following May Fair. The Chair will be taken at 12 o'clock, noon.

BOND HEAD FAIR.

WHEREAS it hath pleased His Excellency the Lieutenant Governor, in Council, to grant to the inhabitants of Bond Head, County of Simcoe, the privilege of holding QUARTERLY FAIRS at that place, Notice is hereby given, that the First Fair will be held on the first day of February, 1841, and after that, each and every Fair at Bond Head will be on the Tuesday previous to Newmarket quarterly Fairs. January 22, 1841.

CIRCULATING LIBRARY.

H. ROWSELL, begs to inform his Subscribers and the public generally, that he will be prepared to re-open his LIBRARY FOR CIRCULATION, on Saturday, Jan. 16. An addition of nearly 1500 Volumes has been made to his former collection, and he will, as opportunity offers, increase it with new Works by standard authors which can be published. Catalogues, price 1s. 3d., will be ready for delivery on the 12th instant.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

NOTICE is hereby given that a Dividend of Eight per cent. per annum on the Capital Stock paid in, for the half year ending on the 31st inst. was, this day declared; and that the same will be payable on the 15th day of January next, to the order of the Board. The Transfer Book will accordingly be closed from the 1st to the 9th day of January inclusive. By order of the Board. T. W. BIRCHALL, Managing Director.

MIDLAND DISTRICT SCHOOL.

WANTED immediately, an ASSISTANT, qualified to teach Mathematics, Arithmetic, and Writing, and to make himself generally useful. A Gentleman looking forward to the military might find this an advantageous opening. (Apply by letter post paid,) to the Rev. R. V. ROGERS, Esq., Toronto, Dec. 30, 1840. 27-4f

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL.

The School will be re-opened, after the Christmas recess, on Monday the 4th of January, 1841. Mrs. CROMBIE's Seminary will also re-open on the 6th, the Wednesday following. M. C. CROMBIE, Principal. Toronto, Dec. 28, 1840. 26-4f

JOHNSTOWN DISTRICT SCHOOL AND BROCKVILLE ACADEMY.

The Winter Vacation of this Institution will terminate on Saturday January 9th, 1841. Ten additional Boarders can be admitted.—A valuable Philosophical Apparatus has been secured by the Principal. Apply to the Rev. H. CASSELL, Brockville, U. C. N. B.—An Assistant in the Male Department is now wanted. Dec. 29, 1840. 26-4f

MIDLAND DISTRICT SCHOOL.

The Rev. R. V. ROGERS, PRINCIPAL. The Christmas Vacation of this Institution will commence on the 24th inst. and end January 11, 1841. There are Two vacancies as Boarders. Kingston, Dec. 12, 1840. 24-4f

WELLINGTON DISTRICT GRAMMAR SCHOOL.

WANTED, a Master qualified to take charge of the above institution. He will be required to teach the Greek and Latin Classics, Mathematics, Arithmetic, and the usual branches of an English Education. It will be necessary that Candidates for this School should furnish to the Trustees satisfactory testimonials of moral character and qualifications, and that they should present themselves for examination (should such be required) at the Court House of Guelph, at 10 o'clock on Wednesday the 9th January next. Guelph, November 5th, 1840. 23-4f

FIRST SUNDAYS AT CHURCH.

It may already have been supposed by the readers of these Conversations, that it was the practice of Mr. Hargrave's family to attend both Services of the Church on a Sunday, and not to content themselves with appearing once only in the Lord's house on the day which is entirely set apart for God's honour and worship.

When through the peaceful parish swells The music of the Sabbath-bells, Duly tread the sacred road Which leads you to the house of God;

No conversation, however, had yet taken place between William and his papa respecting the Evening Service of the Church, because Mr. Hargrave thought it better to review with his little boy one service only at a time, and to go through the Morning Service entirely before he proceeded to the other.

The Order for Evening Prayer, said Mr. Hargrave, after the family had returned from attending that service on the Fourth Sunday in Advent, the twentieth evening of the month, 'is, in substance, as far as it goes, so much the same as the other for Morning Prayer, that we shall not have occasion to employ much time upon the discussion of it.

William having now opened his Prayer-book at the Hymn after the first Lesson, called the Magnificat, Mr. Hargrave proceeded with the following remarks:— 'These Hymns are of undoubted excellence, being all of them extracted from Scripture; and three, at least, of them have been used from ancient times in the Catholic Church.

'The Order for Evening Prayer, said Mr. Hargrave, after the family had returned from attending that service on the Fourth Sunday in Advent, the twentieth evening of the month, 'is, in substance, as far as it goes, so much the same as the other for Morning Prayer, that we shall not have occasion to employ much time upon the discussion of it.

'Maanma,' said Maria, 'I remember you told me the other day that all people, and especially women, ought to be humble and meek, but that none should call themselves humble, or boast of their meekness.

'It is natural enough that you should find a little difficulty here,' replied Mrs. Hargrave, smilingly, 'and I shall be very happy to remove it. "Lowliness," in this place, signifies low estate or poor circumstances, and not humility of mind, which, it has been truly observed, the holy Virgin was too humble to ascribe to herself.

'I think, mamma,' said Alice, 'you have informed me that the Papists make a very wrong use of the third verse of this hymn: "For, behold, from henceforth all generations shall call me blessed."

'They appeal to it, my dear,' replied Mrs. Hargrave, 'as some warrant for their false and idolatrous worship of the holy Virgin. Well, indeed, may we call her blessed, as being the mother of Jesus Christ, according to the flesh; and well may we admire her as a pattern of true meekness, and piety, and purity of manners.

'The second and third Collects at Evening Prayer,' said Mr. Hargrave, 'the former for Peace, and the latter for Aid against all Perils, are both very ancient, and both equally scriptural and pious.

'We have great reason to admire the truly Catholic spirit of our Church in all her services. In this point of view, I delight especially in this prayer for All Conditions of Men,—the prayer in the Litany on behalf of all who have erred and are deceived, together with the petition for mercy upon all men,—and that truly Catholic (that is, Universal) Church of Christ.

'I doubt whether he will ever find the way to heaven who desires to go thither alone. They are envious favourites who wish their king to have no loyal subjects but themselves. All heavenly hearts are charitable.—Enlightened souls cannot but disperse their rays.'

'There was one prayer, papa,' said William, 'which I could not understand exactly, when Mr. Davison repeated it this afternoon. It was the prayer before the sermon. I could not tell why we should pray God to prevent us in all our doings; because I thought that it is only from bad actions that we desire to be preserved.'

'I am not surprised,' replied Mr. Hargrave, 'that you did not perceive the meaning and propriety of that expression; but as you have seen that all which you do understand in our Church Prayers is very good, I suppose you have no doubt, whenever you find any thing which you do not understand, that this also has some good meaning, and is very fit to be used.'

'Oh no, papa, I have no doubt whatever concerning that. I was sure that it was a very good prayer, and I knew that you would point out its meaning to me, and then I should be able to use it properly whenever I may hear it at Church again.'

'Do you know where to find it in the Prayer-book, William?'

'No, papa. I do not think that I have ever seen it there.'

'Perhaps not,' replied Mr. Hargrave. 'But you may find it among some other very excellent Collects at the end of the Communion Service; and I beg that you will turn to it, and read the whole of the first part of the prayer.'

'Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help.' 'Now, it is true that we commonly use the word "prevent," in the sense of "to hinder;" but this is only one meaning of the word, and that a very modern one.

'There then, William, you have a very correct account of the meaning of the word as it is used in the Collect of which we are speaking. In this prayer we beseech God to go before us as a guide in all our doings, and to further (or assist) us with his continual help.'

'Oh, that is just what we want!' exclaimed William. 'How beautiful! Thank you, papa. I shall always be glad to join in this prayer, indeed.'

'Right, my dear,' replied Mr. Hargrave, 'I think you perceive the meaning now, as clearly as I do. However, for the advantage of memory, I will quote one or two other sentences in which the word is used in this sense, both in the Common Prayer (as Johnson says) and also from the English Bible, which he might have added.— In another Collect we pray that God's grace "may always prevent (i.e. go before) and follow us." In the Bible we find, "Thou preventest him with the blessings of goodness," Ps. xxi. 3. "The God of my mercy shall prevent me." (Ps. lix. 10.) "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." (1 Thess. iv. 15.)— And I will mention to you a passage which I have seen quoted from old Isaac Walton, with a view to exhibit the original meaning of the word. "I mean," says he, "to be up early to-morrow, to prevent the sun-rising;" meaning, of course, before sun-rise.'

'There is one connexion, my dear,' said Mrs. Hargrave, addressing herself to her husband, 'in which William will not unfrequently hear the word used in this sense. Perhaps it may not be amiss to take this opportunity of explaining to him the phrase to which I allude,—"preventing grace."'

'True, my dear,' replied Mr. Hargrave; 'Mr. Davison, and other Clergymen, do very often speak of preventing grace; retaining, in fact, from the Bible and Prayer-book, the old signification of the word. It is a doctrine of Scripture and the Church, my dear William, that "we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have this will." (Articles of Religion, Art. 10.) Our ministers accordingly often remind us that we need the grace of God to go before us in all good actions. And this is what they call preventing grace; that is, grace going before us. Let us always be alive to the truth and importance of this doctrine of the Gospel; and may we never want the heart to join sincerely and fervently in that excellent, comprehensive, and powerful prayer of our Church: "Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee that, as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen." (Collect for Easter-Day.)'

'Thank you, papa,' said William. 'How kind of you, papa,' added Maria, 'with an evident feeling of gratitude, 'to take so much pains in instructing us!'

'I am always most happy to do so, my dear,' replied Mr. Hargrave, 'and so is your dear mamma also; and indeed it is to her that you are indebted for this last explanation.'

'Oh yes, papa,' answered Maria, 'and we thank you and love you both.'

'And I have yet another favour to request,' said Mrs. Hargrave to her husband, 'which I think you will readily grant. When our dear William was an infant, a few days only after he had been baptized, I very well remember that you were much pleased with some lines on Prayer which you met with in the course of your evening's reading; and after you had read them once or twice to me, you looked on the baby, and said, "Happy shall I be, my dear child, when you can enjoy the beauty, and enter into the feeling, of these lines!"— You transcribed the verses the same evening in the drawing-room, and no doubt they may now easily be found among your manuscripts. Let me suggest to you that the time is come in which the dear boy can enter into the spirit of those beautiful verses, and request the favour of your presenting him with a copy of them.'

'Well timed, very well timed, my dear,' replied Mr. Hargrave, 'is your mention of those beautiful lines.— I remember having transcribed them from "The Edinburgh Literary Journal," and they will form a very fit present indeed for our dear William on the present occasion. I thank you for your calling to my recollection that piece of poetry, and those happy moments in which I transcribed it.'

Mr. Hargrave then retired to his study, and in the course of a quarter of an hour brought with him a very neat copy of the following

LINES ON PRAYER. Go when the morning shineth, Go when the moon is bright, Go when the eve declineth, Go in the hush of night; Go with pure mind and feeling, Flung earthly thought away, And in thy chamber kneeling, Do thou in secret pray.

Remember all who love thee, All who are loved by thee; Pray too for those who hate thee, If any such there be. Then for thyself, in meekness, A blessing humbly claim; And link each petition Thy great Redeemer's name.

Or if 'tis e'er denied thee In solitude to pray, Should holy thoughts come o'er thee When friends are round thy way. Even then the silent breathing Of thy spirit raised above, Will reach His throne of glory, Who is Mercy, Truth, and Love.

Oh! not a joy or blessing With this can we compare, The power that He hath given us To pour our souls in prayer! When'er thou pinest in sadness, Before His footstool fall; And remember in thy gladness His grace who gave thee all.

INCREASE OF CRIME IN SCOTLAND. Scotland is the great example to which the advocates of secular education constantly point, as illustrating the effect of intellectual cultivation upon the character of mankind; and boundless have been the eulogiums pronounced upon the moral virtues, steady character, and provident habits of that once held the most intellectual portion of the European population.

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HOUSES IN PALESTINE. The way in which many of the houses in Palestine are built, even in the present day, may help to explain some of the circumstances mentioned in the cure of the paralytic man, as given to us in St. Luke's Gospel, ch. v. ver. 18.

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he would not have done if he thought their calling itself unlawful. He bids them "do no violence, accuse no man falsely; but be content with your pay, or wages." (Luke iii, 14). Neither did our Saviour, when he so highly commended the centurion for his faith, rebuke him for his profession, but extolls him for taking the ground and argument of his faith from his military calling; (Luke, vii, 8), "I am a man under authority, having soldiers under me; and I say unto one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he doth it." This very calling of his he urged Christ with and makes it an argument to strengthen his faith, that certainly Christ was able to cure his sick servant; because if he was but a captain had such authority over his soldiers, to command them to come and to go at his word, how much more absolute power had Jesus, as Lord both of life and death, over all bodily diseases, to command them to come and to go at his pleasure? This I take to be the force and reason of his words: upon which Christ gives him this large testimonial and encomium, (ver. 9), "when Jesus heard these things he marvelled, and turned him about, and said unto the people, I have not found so great faith, no, not in Israel." But not to multiply more instances, that one place may seem fully convincing and satisfactory, (John xviii, 36) when Christ was examined concerning his kingdom, he answered, "my kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered unto the Jews;" which clearly implies, that although wars and fightings were proper means to advance the spiritual nature of the kingdom of Christ, yet if the methods of his humiliation had permitted him to assume the royal sceptre, his servants and followers might lawfully have sought to defend his claim and title.—Bishop Hopkins.

SIX REASONS WHY TIME SHOULD BE REDEEMED. 1. Because it is the most precious thing in the world: and this God seems to have pointed out to us by the very manner of his giving it; for of many of his gifts we can keep some store by us, but of time it is not so. There is but a moment in the world at once, which is taken away when another is given; and doubtless time is thus dealt out to us by heaven like some invaluable cordial, in single drops, to the end that not one of them should be lost. 2. Because, when once gone, time never returns; for where is yesterday? It is "with the years beyond the flood," and we can as soon bring back one as the other. 3. Because it is to be accounted for. Time being one of the most precious gifts of God, will, of a surety, be accounted for at the last day with a strictness proportionable to its value. 4. Because it is so short and uncertain. No man knows precisely when his accounts will be called for; but this he does know most infallibly, that it cannot be very long, and it may be very soon. 5. Because of the work we have to do, and the difficulty of doing it. Is it not madness for any man to waste his hours in idleness, and say that he has nothing to do, when perhaps the work of his salvation, that greatest of all works, is not yet so much as entered upon, or even thought of? The heart lies fallow, over-run with evil affections; the ground not yet broken up, much less the seed sown; and the time of harvest approaching! 6. Because we have already lost so large a portion of the time allowed us to do it in. For when we seriously consider how many of our first years passed in childhood; how many were played away in the folly of youth; how long it was before we sat down to reflect upon the works which Christ had done for us, and those which he had enjoined us to do, through his grace, for ourselves; and how high we might, by this time, have stood in the scale of virtue, had we well employed the numberless hours which we certainly might have well employed, we shall think it but reasonable that we endeavour by double diligence to repair former neglects—reasonable did I say? We shall embrace every opportunity with joy, and on our benched knees adore that mercy, so much beyond all we could hope for, which still vouchsafes us time and opportunity of being reconciled to God, and bringing forth fruits meet for repentance.—Bishop Horne.

THE ADVANTAGES OF RELIGION. One of the greatest advantages, one of the most attractive attributes of religion, is the protection it affords to all the faithful against the satiety of wealth, and the horrors of indigence; against the fury of persecutions and against the agonies of death itself.— It must be admitted that the most sublime and perfect philosophy is very far from offering to man the same assistance. In ruling him with the iron sceptre of necessity, in teaching him to look on death as the final term of his existence, unbelief leaves the moralizer in the most frightful despair. The more just, virtuous and honourable this man may be, so much the more will he grieve for the accumulating crime that surrounds him, for the wicked men who strive to injure him, for the iniquitous schemes of which he is the victim. But faith, on the contrary, infusing into mortals celestial truth, upholds and strengthens their courage. She remanitates them, and though they be tried in this life by afflictions, which may render their path more rough and difficult, yet nothing shakes their hope, which is, to use the expression of sacred works, full of immortality. Spes eorum immortalitatis plena.—Linguet.

Advertisements. THOMAS STINSON, GENERAL DEALER IN BRITISH, AMERICAN, AND INDIA GOODS, HAMILTON. CONSIDERS it his duty not only in justice to himself, but also for the benefit of Town and Country purchasers generally, again to call their attention to his present STOCK OF GOODS IN THE ABOVE LINE, which far exceeds both in quantity and quality his purchases during any previous year; on which account he has thought it expedient to make it generally known by this giving it publicity.

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JUST PUBLISHED (Price 1s. 3d.) THE CANADA SPELLING BOOK, BY ALEXANDER DAVIDSON. BEING an introduction to the English Language, with AN APPENDIX, containing several useful Tables; the Outlines of Geography, a comprehensive sketch of Grammar, with Morning and Evening Prayers for every day in the week. For sale at the Methodist Book Store No. 9, Wellington Buildings, and at Henry Rowsell's, Stationer and Book-seller, King Street, Toronto.

ANNUALS FOR 1841. A FEW OF THE ENGLISH ANNUALS FOR 1841, and other Illustrated Works; also, a great variety of Books, suitable for School Prizes, &c., London Almanacs on Sheets or in Pocket Books; Canadian and American Almanacs, &c. &c. Also just received from London, a large assortment of VOCAL AND INSTRUMENTAL MUSIC. HENRY ROWSELL, Bookseller and Stationer, King Street, Toronto.

TO SUNDAY SCHOOLS, &c. JUST PUBLISHED, by Henry Rowsell, at "The Church" Office, CHURCH OF ENGLAND, taken from the Common Prayer Book.—Price—one penny each, or six shillings per hundred. Toronto, August 27, 1840.

HILTON, Woollen Draper and Tailor, 128, King-Street.—Always on hand a large assortment of West of England Cloths, Castlemers, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest style. Naval and Military uniforms. Toronto, Nov. 13, 1840. 1s-4f

HENRY ROWSELL, STATIONER AND BOOKSELLER, KING STREET, TORONTO. HAS just received from London a large assortment of ACCOUNT BOOKS AND STATIONERY, of every description. His stock of Printed Books also is unusually extensive, and comprises a great variety of Theological and General Literature, Illustrated Works, the latest works of the Church of England and Saturday Magazines, &c. &c. The English Annuals, Pocket Books and Almanacs for 1841. Toronto, Nov. 19, 1840. 30

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

AXES! AXES! AXES! THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacture of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen. Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street. Toronto, 10th October, 1840. 15-f

TORONTO AXE FACTORY. JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champions' Axes. Hospital Street, 22d July, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES, Hospital Street, Toronto. EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840. 8-4f

A CARD. J. HUGHES begs leave to intimate to visitors to this city, and to the public generally, that at the solicitation of several gentlemen, and the habit of temporarily residing at the principal Hotels, he has opened a commodious room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand. Writes, Scissors, and Razettes, always on hand, or made to order on a short notice. Toronto, September 17, 1840. 12-4f

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS, hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be commencing payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circulars, on the respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the Third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. By Order of the Court, (Signed) G. DE BOSCO ATTWOOD, Secretary. London, June 8, 1840.

D. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carle. Cobourg, June 19th, 1840. 51-f

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh concession, containing 100 acres, more or less, of good first-class land, 25 of which are cleared and well fenced, with a small house and barn thereto. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. January 1st, 1840. 271-f

REMOVAL. CHAMPION, BROTHERS & Co. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VANNORMAN'S FOUNDRY, HAVE removed their business from 22, Yonge Street, to 110A, King Street West, Toronto, where they will be as usual, and well assorted stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 29-4f

VANNORMAN'S STOVES. CHAMPION, BROTHERS & Co. HAVE ALREADY RECEIVED TONS Vannorman's celebrated Cooking and other STOVES, of new patterns, which (with their former stock) are now very complete, to which they beg to call the attention of the trade. 715, King Street, Toronto.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the gentry and public of Upper Canada that he has just received (direct from England) a very extensive and fashionable assortment of SADDLERY GOODS. Equal in quality to any in the first houses in Britain, which he is resolved to sell at the lowest Cash prices, viz.— Ladies' Saddles, improved pattern. Ladies' Fanny Brilles of every description. Hunting Saddles, improved pattern. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver-plated, Brass, and Japanned Single and Double Harness Furniture, latest patterns. Horse and Carriage Brushes. Cheam's Silver-plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Brilles, Cavalrons, &c. &c. N.B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the trade. Toronto, August 29, 1839. 51-f

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Stighs of every description built to order. 47-4f

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