

Poetry.

THE SPANISH ARMADA.

Attend all ye who list to hear our noble England's praise,
I tell of the three-famous deeds wrought in ancient days,

It was about the lovely close of a warm Summer day,
There came a gallant merchant-ship full sail to Plymouth Bay,

Her crew hath seen Castille's black fleet, beyond Azragy's bay,
Her sails were full of the waves heaving many a mile;

At earliest twilight, on the waves heaving many a mile,
As earliest she escaped their van, by God's especial grace;

And all the time, till the moon, had held her close in chase,
For with a gust at every gun was placed along the wall;

The beacon light shone from the roof of Edgecumbe's lofty hall;
The lighted fishing-bark put out to pry along the coast;

With his lance rim and bloody spur rode inland many a post,
With his white hair unbanded the stout old sheriff comes;

Behind him march the halberdiers, before him sound the drums;
His women, round the market-cross, make clear an ample space,

For there believes him to set up the standard of her Grace,
And laughly the trumpets peal, and gaily dance the bells,

long and many years reign over us: and we obey and enjoy
her, with the continuance of thy great blessings, that thou
hast by her, thy minister, poured upon us."

An anthem was also composed and printed, in two parts,
to be sung in all churches on the 17th day of November,

To Thee, O God, we yield all praise,
Thou art our help alone;
To Thee it is we sing always,

Then bow to us, good Lord, thine ear,
And hear us when we cry:
Preserve thy Church now planted here,

Lord, keep ELIZABETH our Queen,
Defend her in thy sight;
Show forth thyself, as thou hast been,

Preserve her grace, confound her foes,
And bring them down full low;
Lord, turn thy hand against all those

As for thy gifts we render praise,
So Lord, we sweet still blessed days,
Let thy grace work and prosper pure,

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feeling among the people in the days of Elizabeth; they
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the execution, fill at last the rocks became their monument,
and the fierce northern sea their grave."

A Form of Thanksgiving, to be used in all churches on
occasion of the overthrow of the Armada, was set forth
by authority. For the purpose of pointing out to the

"We cannot but confess, O Lord God, that the late
terrible intended invasion of most cruel enemies was sent
from thee, to the punishment of our sins, our pride, our

"Wherefore it hath pleased thee, O heavenly Father,
in thy justice to remember thy mercy towards us: turning
our enemies from us, and that dreadful execution

It must necessarily strike the reader, that in those days
the people of this country always humbled themselves before
God, whenever His judgments were abroad in the earth.

BISHOP HALL'S CHURCH PRINCIPLES.
(From the Rev. J. J. Blunt on the Early Fathers.)

As a proof of the change which has gradually come
over the spirit of the Church since the times of which I
here speak, I will take Bishop Hall—a venerable name—

"What have our pious governors done then in religion?
Had we gone about to lay a new foundation, the work had
been accused; now we have only scraped off some superfluous

"In spiritual things God hath acquainted us with the
means whereby he will work, even his own sacred ordi-

"They are gross flatterers of nature that tell her she is
clean. If our lives had no sin, we bring enough with us:

to hell, there is the prince of devils. They labour for
contusion that call for parity. What should the Church

On the Apostolical Succession.
" They knew themselves Jews, but could not derive
their line; these were yet admitted without difficulty: but

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episcopally ordained, and the duty of submission to
spiritual teachers duly appointed) the clergy of late

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its culture was left to human hands: it was to be propa-
gated, and established, by human means; by that mix-

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* STYVE'S Annals, vol. iii., part ii., p. 516.
† ECHARD, i. 872. CLARKE'S England's Remembrancer, 64
‡ Letter to Mendoza, 36, 37.
§ TAYLOR'S Works, fol. 567, 569.

* See a Sermon by Henry King, D.D., one of His Majesty's
Chaplains, p. 70. London, 1626.
† STYVE'S Annals, vol. iii., part ii., p. 28-29.

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that the very utmost we can suffer after him, is but only a faint shadow and resemblance of it? Certainly we do, in a great measure, make void the sufferings of Christ, and render them ineffectual, if we do not learn meekness and patience by that most excellent pattern and example that he hath set before us.

THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 13, 1841.

We alluded briefly, in our last, to the case of the Rev. James Marshall, who has withdrawn from the Kirk of Scotland. We are now enabled to furnish the letter of resignation written by the reverend gentleman to the Presbytery of Edinburgh, as also the verbal explanations with which he thought fit to follow it up:

PRESBYTERY OF EDINBURGH.—The ordinary monthly meeting of Presbytery was held on Wednesday, the Rev. Mr. Beattie, Moderator, in the chair.

RESIGNATION OF THE REV. MR. MARSHALL.—The Moderator having intimated that a letter had been put in his hands from Mr. Marshall, of the Tolbooth Church, the subject of which was a resignation from the Presbytery if it was their desire that it should now be taken up. This being assented to, the Clerk read as follows:—

“Edinburgh, 23rd Sept., 1841.
“Rev. and Dear Sir,—My confidence in the form of Church Government established in this country having by recent events been very much shaken, I have felt it incumbent on me solemnly to consider its nature and scriptural foundation, and the result of this investigation has been a conviction at variance with the vow I took at ordination,—that the Presbyterian government and discipline of this Church are founded on the Word of God, and agreeable thereto; and that to the utmost of my power I will maintain, support, and defend the said discipline and Presbyterian government during all the days of my life.”

“Episcopal Government I believe to be not only expedient, but being coeval with Apostolic times, to have had the sanction of those who were divinely authorized to plant and model the Christian Church.
“With such sentiments I cannot remain any longer a minister of the Church of Scotland, and though in the prospect of leaving a Church of which I have been a minister for more than 20 years, of separating from a congregation to which I am tenderly attached, and of casting myself and family on the Providence of God, I feel deeply affected, and have endured a conflict of mind that has done considerable injury to my health, still integrity and truth compel me to make the sacrifice; and though I know, Sir, that you and my brethren of the Presbytery will disapprove of the step I have taken, yet I trust you will believe I have acted conscientiously, and will receive my assurance, that it is my heart's desire and earnest prayer to God, that you and they may increasingly be blessed, and be made more and more blessings to those among whom you labour.
“I am, Rev. and Dear Sir, yours very truly,
(Signed), “JAMES MARSHALL.”

Mr. Marshall, immediately on the above being read, rose, and begged to say a few words in connection with his communication; he spoke, however, in such a low tone of voice that it was with difficulty we could make out what he said. He was understood to say, that so far from being influenced by any worldly considerations in taking the step he had done, he had the prospect of himself and his family being cast abroad upon the world with no other dependence than upon the bounty of God's providence. To some it might appear strange that a letter had been sent to explain the cause. Before he was allowed to preach the gospel he had paid some attention to the subject of Church government; but he could not say he had done so impartially, for all his feelings and prepossessions were enlisted on the side of Presbyterianism. Soon after he became a preacher of the gospel, he was called upon to take charge of a parish, and from that time up to a recent period Church Government had never been thought of by him. The reason of this was, that his time and attention had been solely taken up with his parochial duties, and would have been so all his life had not recent events led him to the consideration of the matter. As he now felt that his sentiments were inconsistent with the stringent vows he had taken on ordination to defend to the utmost of his power the Presbyterian Church and its discipline, he was thus under the necessity of retiring from the Church of Scotland. He could conscientiously say he did so not only without feelings of bitterness or anger, but with the full resolution to cherish to the end of his life the people the warmest feelings of brotherly love.

To this we will add the remarks of the *Glasgow Courier*, of the 2nd Oct. (for which we are indebted to the *Montreal Herald*), and then proceed to make a few observations on the gratifying occurrence:

“Without saying that we altogether agree with Mr. Marshall in his reasons for so striking a change, we must admit that his renunciation of Presbyterianism, and his adoption of episcopacy, does not in the slightest degree surprise us. His high and spotless reputation, and the large sacrifice which he makes at the bar of conscience, are proofs of his sincerity and disinterestedness; and it is impossible to doubt that he has been reduced to the alternative more forced upon him by the unhappy aspect of the contest in which the Church of Scotland is engaged,—not he by any means singular. We have long foreseen what would be the result of driving men back upon their principles, and engaging them in inquiries which, for the peace and integrity of society, had better be left alone; and we are much mistaken if his secession be the last, though it is ostensibly the first. There is now, and there has been for the last two years, a gradual dropping off of many fair friends of Presbyterianism; a process which we suspect will go on with accelerated rapidity. We may regret this, but we cannot wonder at it. In the nature of things it could not be otherwise, and nothing but the most obstinate blindness could refuse to perceive that such would be one of the consequences of the false step taken by the Church. Mr. Marshall was not what is called a “moderate.” He belonged to the Evangelical party, and for twenty years has been one of the most popular preachers in the northern establishment. All his early prejudices were enlisted on the side of Presbyterianism, and when a very young man he was distinguished by an unusual share of zeal and fervour in his sacred vocation; it could, therefore, be no ordinary proposition that should lead him to renounce the Church of his fathers, and to revolutionize the whole of his ideas on matters ecclesiastical. It is this consideration which we can perceive so much moral force to his example, and which will, in all human probability, cause it to be largely followed. Men with less patience, and less caution, will reason directly from the fact. They will conclude that what so excellent a person has considered not only justifiable, but imperative, cannot be in itself far wrong; and when the stream of dissent once sets in, it will not be long before it acquires the strength of a torrent, and separates the body of the Scotch people into two opposing camps, each claiming to be right, and each resolved to maintain its ground by every justifiable form of argument. It will be among the upper and educated ranks, however, that this change will be most extensive, and we shall be amazed if the upshot of the non-intrusion controversy be not the exclusion from the Church of thousands whose only wish was to live and die within her pale, if they had been allowed peacefully so to do. We could enlarge on this topic, but we will frankly confess that it is one which is in the last degree painful to us. We see plainly before us a large and noble social institution, the most venerable and the most ancient in the world, even to the distance we can discern the symptoms of approaching decay in the national establishment,—we can perceive, in the midst of vapouring language and frothy invective, the indications of a coming storm,—conscience broken, respect dissolved, doubt insinuated, schism proclaimed, and old attachments torn up by the roots. All this, and much more, is in view. It might have been averted, but that is impossible now. The immediate cause of quarrel may be removed, and we trust will be removed, by a legislative enactment; but it is not in the power of senates or senators to restore that harmony which has been so ruthlessly destroyed, or to fuse into one homogeneous mass the scattered fragments of opinion which float upon the surface of an agitated society. The thinking and reflecting portion of mankind love peace in all things, but more especially in questions of religion. There is nothing from which they more instinctively recoil than clamour and noise upon matters of sacred import,—and nothing which offends them more deeply than the interferences of the clergy. They will follow the spiritual instructors, submissionally so long as they confine themselves to their proper functions; but they will neither be led nor driven contrary to their convictions. If Presbyterianism cannot insure to them the needed repose, they will look for it elsewhere, as Mr. Marshall has done, and it is to be hoped in the merciful providence of God they may find it.”

From the language, with which this admirably written editorial article commences, we are led to suppose that the writer is a Presbyterian; and, if that be the case, there cannot be adduced a higher or more disinterested testimony to the character and single-mindedness of Mr. Marshall. It may not be said of him that he is actuated by ambitious or mercenary motives,—for his “high and spotless reputation” places him above

the reach of injurious surmises, or uncharitable insinuations. He quits a position of certain and sufficient competency, perhaps to join the poverty-stricken Episcopal Church of his native country, or, at the best, to receive some moderate emolument from the English Establishment, inferior in amount to the income which he has just relinquished. He does not seem to have been soured by disappointment, for he is represented as “one of the most popular preachers of the northern establishment.” His leanings were not towards the exterior polity of a Church; to the disregard of vital and internal doctrine, for “he belonged to the Evangelical party.” He is not carried away by the rash fervour of youth, for incidentally it appears that he is advanced in years. Try him as severely as we will,—scrutinize his motives as keenly as we may,—we can discover nothing in the step he has taken but “a large sacrifice at the bar of conscience.”

What then has induced a man of such immaculate character, of such a reputation for popular eloquence, and the far higher attribute of evangelical piety, to sever the sacred ties of twenty years,—and, with a family dependent upon him, with health broken by the struggle of conscience against interest, to throw himself, apparently destitute of all worldly resources, into the arms of a merciful Providence? The answer is furnished by himself, and the force of it is admitted by the editor of the *Glasgow Courier*. Mr. Marshall has come to a conviction at variance with the vow which he took at ordination, “that Presbyterian government and discipline are founded on the word of God, and agreeable thereto.” The disturbances in the Kirk, respecting the Veto, which, in the language of Lord Dalhousie, “have rung its death-knell,” drew his attention to the subject of Church Government,—a matter on which he had hitherto been prevented from bestowing much study, by the pressure of laborious parochial duties. The result of this investigation is already apparent. It is a result to which greater men than good Mr. Marshall have oftentimes come, against the current of education, the influence of early associations, and in spite of every obstacle that could possibly exist. Bishop Butler, the illustrious author of the *Analogy*, was brought up at an eminent Dissenting Academy, and intended for the Presbyterian ministry, but he “was led to a more particular examination of the tenets of the religious body to which he belonged, the result of which, after some natural opposition from his father, accompanied by remonstrances from several respectable Presbyterian divines, was a secession from Presbyterianism, and a conformity to the Church of England.” His contemporary at the Academy, was Secker, who passed through a similar change of opinion, and subsequently became the exequiary and beloved Archbishop of Canterbury. Dr. Chandler, also, an alumnus of the same institution, and destined for the dissenting ministry, renounced non-conformity, and lived to wear the mitre of Durham. At an earlier period the angelic-minded Leighton, after holding high station in the Presbyterian ministry, transferred the mild splendour of his Christian virtues to the Episcopal Church,—and in our own day, we have seen the ornament of British literature, the delight and admiration of mankind, the lamented Walter Scott, raising superior to the influence of stubborn hereditary prepossessions, and conscientiously avowing himself a proselyte to Episcopacy. In the United States, examples of this kind, are still more rife. As one of the most conspicuous, in modern times, it is sufficient to mention that two highly-gifted sons of Dr. Cox, an eminent Presbyterian divine of New York, have received Holy Orders in the American Church, believing, with Mr. Marshall, “Episcopal Government to be not only expedient; but, being coeval with Apostolic times, to have had the sanction of those who were divinely authorized to plant and model the Christian Church.”

But further we rejoice, though we are not surprised, to find it stated that the case of Mr. Marshall will be “largely followed” even “by thousands.” The dissensions, produced by the agitation of the Veto,—which is nothing more nor less than an attempt to separate the Church from the State, and to retain its secular privileges and territorial rights independent of all civil control,—have induced men to search the records of primitive times, and to try the Presbyterian model by the test of Scripture, antiquity, and the history of eighteen hundred years. No wonder, if, from such an inquiry, thousands rise up converts to the divine right of Episcopacy. No wonder, if the higher ranks, and the lauded proprietors, of the Scottish nation relax in their support of the established Presbyterianism when it assumes an attitude hostile to the law, and threatens the supremacy of the civil magistrate. The greater portion of the land in Scotland is owned by Episcopians,—of the percentage of that country, scarce half a dozen, we believe, are members of the Kirk. The aid and encouragement which these persons have lent to Presbyterianism will soon grow fainter and altogether cease, when they perceive it arrayed against their right of presentation to livings. They will no longer be deterred, by a fear of exciting jealousies, from giving a much greater degree of support to their own communion, and they will cherish it,—with that fulness of affection which they have, from no prudential motives, too long withheld from it,—as the mild teacher of obedience to the powers that be, and the best preservative of the rights of property against revolutionary innovation, and a revival of the Solemn League and Covenant.

Add to this, a desire for union, and a conviction of its scriptural necessity, begins to pervade large masses of religiously-minded people in all denominations. With these impressions abroad, is it likely that Scotland will be influenced by England, or England by Scotland? The latter supposition is not to be entertained for a moment. England, so to speak, grows yearly in her attachment to Episcopacy, and impresses her ecclesiastical character more and more upon the sects that surround her Church, and by annually raising the requirements on the part of candidates for the ministry, encourages the more extended pursuit of theological literature. Hence, as experience invariably shows, will be fostered a love for primitive antiquity, a reverence for the old apostolic paths, in fine, a strong tendency to Episcopacy. These influences, now that distance is daily lessening through the inventions of science, must extend to Scotland; and it is anything but a baseless vision or a delusive day-dream, to look forward to the union of the moderate party of the Scottish Presbyterian ministers with the Episcopal Church. It is a great mistake to suppose that the respectable, the educated, and the property-owning portion of the people of Scotland, are of necessity, and from hereditary feeling, inimical to Episcopacy. The Church was established in Scotland until the Revolution of 1688, and it was only because its bishops and the greater number of its clergy refused to take the oaths to William III. that Presbyterianism was erected and endowed in its stead. At the time this lamentable change occurred, it is positively stated that “not one of three parts of the common people were then for the presbytery, and not one in ten among the gentlemen and people of education.” It is certainly a

glorious contemplation, to look forward to the day when ecclesiastical unity shall again embrace the greater portion of the British Isles,—when Methodism in England shall return to that mother from which Wesley forbade it to separate,—when Romanism in Ireland shall abjure its schism,—and when large numbers of those excellent and holy men, the ministers of the Kirk, shall follow the example of Leighton, of Secker, of Butler, and of Marshall. Is such a hope as this one whit more chimerical, than the belief, which buoyed up many a royalist two hundred years ago, that the prostrate monarchy and church would again arise in their glory, and triumph over republicanism and Dissent?

With these practical fruits, before our eyes, of the principles which it is our joy and our privilege to maintain, though with feeble resources of our own,—we can placidly smile at the malevolent aspersions which are so fiercely, yet harmlessly, hurled at our obnoxious head. When our arguments are met with abusive personalities, we know that those arguments are withdrawing individuals from the enemy's camp. When we are charged,—and that too, with the knowledge that such a charge is utterly false,—with abetting Popery, we can appeal to every number of *The Church* for a refutation of this ridiculous imputation, this stale and worn-out trick of every dissenter from Hugh Peters down to Mr. Binney, who said that the Church of England damned more souls than it saved.

The more the subject of Episcopacy is discussed, the wider extends the sway of Evangelical Truth and Apostolic Order. Those who wish to examine the question thoroughly, will do well to procure the *Divine Right of Episcopacy* written by Bishop Hall two hundred years ago, and *Episcopacy tested by Scripture*, the irrefutable work of the pious and learned Dr. Onderdonk, the present Bishop of Pennsylvania. In our columns, we shall soon begin to pay greater attention to this important and absorbing question.

“The Church of England is in a hard condition. She professes the ancient catholic faith, and yet the Romanist condemns her of novelty in her doctrine. She practises church government, as it hath been in use in all ages and all places, where the Church of Christ hath taken any rooting, both in and ever since the apostles' times; and yet the separatist condemns her for anti-christianism in her discipline. The plain truth is, she is between these two factions, as between two millstones.” Thus wrote Archbishop Laud to Charles I., and the past week has added the following to the thousand proofs that could be adduced to show the correctness of his observation:

ROMANIST.
“On perusing the religious extracts with which the Editor of the *Church* fills his dull, drivelling sheet; and, indeed, in looking over with heart-sickening disgust all the Protestant Tracts and Pamphlet matter—most silly, tasteless, unchristian, ignorantly concocted, recklessly asserted, and self-contradictory stuff,—we every where observe a sameness of aim, a sort of silly fling, covering from the eyes of their simple, unsuspecting, and well-meaning followers, their mixings in argument; their unprovoked bold and hazardous assertions; their falsely applied and mis-constructed quotations from Scripture and the Fathers; their wilful misstatements or misrepresentation of facts; in a word, all the studiously deceptive arts, invariably resorted to by such as ‘lie in wait to deceive;’ by whom, as the chief Apostle says, ‘the way of truth shall be evil spoken of, and who, through covetousness, with feigned speeches, make merchandise of you.’—and Peter, in 2.—‘blaspheming, covering from the eyes of which they know not, lies, and of which they are willfully ignorant.’—10th November. *The Very Rev. William P. McDonald, Vicar General, Editor.*

Two negatives make an affirmative; and two such censures, proceeding from such opposite, yet concurring, sources, give the strongest assurance that we should be desired that we are walking in a safe and middle path, at equal distance from the two extremes of error.

In the *Brookville Statesman*, of the 14th October, it is mentioned that a person, called Major John Kilburn, of Newborough, and represented as “the would-be” Warden of the Johnstown District, “stated in his own shop at the Isthmus, that if they, the *Radicals*, could not root out the Ministers of the Church of England in any other way, they could shoulder their muskets, and do it by force.”

We have refrained, until now, from noticing this specimen of combined rebellion and irreligion, thinking that it might, perhaps, be contradicted; as, however, we have seen no such contradiction, we are bound to believe that the statement is correct. We merely allude to it, that it may be brought under the notice of the Provincial Executive, and that the advisers of the Governor General may be made acquainted with Mr. Kilburn's character, should that individual be really a candidate for the office of Warden.

As to the impotent threat breathed against the Church, we have, only this to say, that there are thousands upon thousands in this Province ready to defend, to the last drop of their blood, that holy branch of the One Catholic and Apostolic Church to which they belong,—and that the more it is persecuted and hated by man, the more it will be loved and purified by God.
“And shall Trevelyan die, and shall Trevelyan die? Then forty thousand Cornish boys will know the reason why.”
This is the burden of a ballad sung by the English people, when James II. incarcerated Sir Jonathan Trevelyan, one of the Seven Bishops,—and the spirit, with which these homely lines are instinct, burns brighter than the fœces of the Church imagine, in the bosoms of her devotedly attached and annually increasing children throughout the Province of Canada.
It will be seen, by the advertisement, that we have caused two additional Tracts to be published.
The *Complaint of Sunday* originally appeared in an English religious periodical, and was inserted in the first number of the first volume of *The Church*. We have made some slight additions to adapt it to Canadian use, and we recommend it as very serviceable for distribution, either among the inhabitants of the populous parts of the country, or the scattered settlers in the back woods.
With *The Two Carpenters* many must be already acquainted, from having read it in our last number.—It is an interesting narrative, breathing a strong devotional feeling, and inciting to acts of holy munificence. It reads a lesson to persons of all classes, to the poorest and to the richest. No one, who possesses a

spark of zeal, can lay it down without the consciousness of his own want of self-denial, and without entertaining more becoming notions of the duty, incumbent on all, to honour God with the costliest offerings in their power. It is a story admitting of a strong practical application, and may be the means of calling greater attention to those particular duties of a Churchman, which are so well set forth in the *Homily For Repairing and keeping clean the Church*.

We must take this opportunity of expressing our regret that we have received so little assistance in our plan for distributing Tracts, and that that should have been tendered to us by generous individuals, chiefly clergymen, possessing more zeal than pecuniary means. If our wealthy churchmen, our officials with good incomes, and our merchants with lucrative businesses, would each occasionally contribute a small sum, from a dollar to a quarter of a dollar, and that without subjecting us to the necessity of solicitation, we could be the humble instrument of extending a knowledge of the Church, her beautiful services, and her bright array of martyrs and saints, to the remotest corners of the Province. But while no expense is grudged to pamper the appetite, to provide the costly banquet, to gratify the love of dress, or to meet the insatiate demands of fashion and fashionable amusements,—it is with difficulty that we can wring, from unwilling hands, but a few shillings towards objects the most benevolent, the most sacred, the most conducive to the political peace and the religious amelioration of the Province.

We are indebted to the politeness of Mr. Hincks, for *Notices of the death of the late Lord Sydenham by the Press of British North America, with prefatory remarks*. It is a neat pamphlet printed at the *Examiner* office, and will be useful for reference.

We have also to thank Mr. Weir, for his courtesy in sending us a copy of *Cubber Burr*. It is evidently a production struck off in a glow of British feeling, and it would be cynical to carp at the somewhat over-wrought style of the writer, when his sentiments are so patriotic, and inculcate such a love and admiration of the British Empire. Adam Thom Esq., formerly a shining ornament of the Montreal Press, and now Recorder at Red River, is named, we know not with what correctness, as the author.

A brief extract from the pamphlet appears in another column.

English Ecclesiastical Intelligence.

CHURCH EXTENSION.—During the ensuing month four new churches, affording sittings for 6,000 persons, will be consecrated and opened for Divine Service; viz., the new church (built on the site of the nave) of St. Saviour's, Southwark, the completion of which has been long and most unnecessarily delayed; St. Philip's Chapel, a very handsome Gothic edifice, the interior of which is fitted up in a new and elegant manner, at Clapton, half a mile from a Hackney parish church; a new and spacious church on the grounds of the Charter-house, and fronting Goswell-street; and a large church at Knightsbridge, the estate of the Marquis of Westminster. The new church at St. Saviour's, annexed to the choir and transepts of the ancient edifice, has been erected at the expense of 9,000*l.*, to be defrayed from the funds of the church estates in the parish; those at Clapton, Goswell-street, and Knightsbridge, have been raised by grants from the Metropolitan Churches Fund, the Incorporated Society, and her Majesty's commissioners, whose funds are nearly exhausted, in consequence of the frequent and urgent calls upon them. Two new churches, in addition to those already erected, have been commenced in Bethnal-green, and are in a forward state. They are situated in the midst of densely populated districts, and one of them is close to the new Victoria Park about to be laid out in that neighbourhood, and will be a very picturesque object on the verge of the park. A new edifice, to be the parish church, with a lofty tower and ring of bells, is to be erected in Paddington. A design has been accepted, and the erection of Paddington New Church will be immediately commenced. A new church in the Kent-road, in the parish of St. George, Southwark, which contains a population of 50,000 inhabitants, with church accommodation for only 2,000, has been resolved upon, and the foundations are in a forward state. Schools will be annexed to the churches in Bethnal-green, for the education of the poor in the principles of the Established Church.

SOCIETY FOR THE ENDOWMENT OF COLONIAL BISHOPS.—A meeting on behalf of the above society was held at the Town Hall, Brighton, on Tuesday afternoon, at which the Rev. Archbishop Hare presided. There were also present the Earl of Chichester, Archbishop Manning, Revs. Messrs. H. M. Wagner, J. S. M. Anderson, R. Anderson, S. R. Drummond, F. Scobell, H. V. Elliott, &c. Mr. Sergeant Goulburn, J. Wilson, Esq., brother of the Bishop of Calcutta, &c. The chairman, having expressed his regret at the absence of the Bishop of the Diocese, proceeded to state the objects of the meeting, the great and urgent necessity for extending episcopal assistance, making us access to the determination of the Church of England to send out properly endowed bishops. Letters of apology were read from the Bishop of Chichester, and from the High Sheriff, who had enclosed 30*l.* towards the objects of the society. The Rev. J. S. M. Anderson, secretary, stated that himself and another rev. gentleman had received contributions to the amount of 60*l.* within the last 12 hours, and was ready to receive donations from the present meeting. Resolutions in support of the society were moved by the gentlemen above enumerated, and a handsome collection was made at the close of the meeting.

THE CHURCH AND THE WHIGS.—(From a Correspondent of the *St. James's Chronicle*.)—Sir,—Having corrected in my pocket-book, the list of ministers and great officers of state from your paper of Saturday, I find that I have expunged 43 names, and inserted 44, and I naturally conclude that they are the names of the most eminent of the Whigs and Conservatives respectively. Now I remember how Lord John in his closing ministerial threnody said, that the Whigs were friendly to the Church. So I thought I would just turn to a certain register of their deeds, and a register, not unjustly to have been consulted by either Premier, in constructing his ministry, viz., the register of the subscribing members of the Society for Promoting Christian Knowledge. What did I find? that in the list, for 1840, occur the names of four out of the 43 Whig Church supporters, who have so happily been trotted to the right about, viz., Lords Cottemham, Duncannon, and Morpeth, and Mr. Labouchere; but of the 44 Conservatives who have succeeded them, twenty-one appear as old established subscribers to this excellent Church society. The names would be too long to enumerate, but from this it is plain, that of a body of men chosen to those high places which are usually set down as a ministry, about one-tenth are found active supporters of the Church when the ministry is Whig, and one-half when the ministry is Conservative.

CONVERSIONS TO PROTESTANTISM.—On Sunday last, twelve persons conformed to the Holy Apostolic Church of Ireland. The Rev. Thomas Scott preached on the occasion, from the vii. chap. Acts of the Apostles, 30th and 31st verses, “Sirs, what must ye do to be saved? and he said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” He administered the oaths, abjuring the errors of Romanism. The church was densely crowded, and the congregation listened with breathless attention.—*Dublin Warder, Oct. 2.*
FUNERAL OF THE VERY REV. JOHN SKINNER, A. M.—On Thursday the 9th inst., were consigned to the grave, within the churchyard of the parish of Forfar, the mortal remains of one of the most aged and venerable of the clergy of the ancient Episcopal Church of Scotland, the Very Rev. John Skinner, A. M., formerly Dean of the United Diocese of Dunkeld and Dunblane.
The body of this excellent and respected ambassador of Jesus Christ was attended to by his resting place, not only by his own congregation, but by persons of all ranks and denominations, including ministers of various creeds and forms of faith, of the town and neighbourhood in which he for upwards of forty years, had exercised his ministerial functions. At 10 o'clock, P. M., the funeral procession left his late place of residence, preceded by the Rev. John Buchan of Kirriemuir, the Rev. John Marshall, Chaplain to the Bishop of the Diocese, and the Rev. John Moir of Brechin, in their canonicals. At the gate of St. John's Episcopal Church, it was met by the Rev. William Taylor, the deceased's curate and successor in the

charge, in his surplice, supported on his right by the Bishop, and on the left by the Dean of Brechin. The preliminary sentences being read by Mr. Taylor, the coffin was placed on a bier in front of the altar; after which the same gentleman read the psalms, and the Dean of Brechin (the Very Rev. H. Horsley, Prebendary of St. Asaph) the lesson, appointed by the Church for the occasion. During this part of the ceremony, the body and of persons, male and female, clothed by an assemblage of impressive and deeply affecting manner, in a most impressive and deeply affecting manner, concluded the burial office. Among those present, as one of the chief mourners, was the deceased's brother, the Right Rev. Dr. Skinner, Bishop of Aberdeen, and Primate of the Episcopal Church of Scotland. The deceased, on account of his age and infirmities, resigned his office as Dean of Dunkeld, a few years ago, and was succeeded in it by the Very Rev. John Torry. Mr. Skinner was one of a family particularly distinguished for the benefits which it has conferred upon the Episcopal Church of Scotland. His grandfather was the Rev. John Skinner, author of an Ecclesiastical History of Scotland, and of other publications of established merit. His father, the late Bishop of Aberdeen, and Primate of the Scottish Episcopal Church, wrote the well-known work, entitled “Primitive Truth and Order vindicated,” which was the main instrument, under Providence, of securing, in 1792, a repeal of those penal laws which, at various times, and in various ways, had been enacted against the Church since the Revolution. He himself, independent of his exertions otherwise in behalf of Scottish Episcopacy, throughout the long period of half a century, aided in no inconsiderable degree the cause which always lay nearest his heart, namely, the extension of a knowledge of the principles of the Church of which he was a minister, by giving to the world his “Annals of Scottish Episcopacy,” during the primacy of his father, and his learned “Illustration of the Scottish Communion Office.” In his discharge of all the personal and social duties of life, Mr. Skinner was perhaps one of the most strictly conscientious and upright of men. No temptation, whether of interest or of fear, could ever induce him to swerve from what he conceived to be the path of religious and moral integrity. As a husband, a father, and a brother, they can best bear witness to his merits who had the good fortune to be connected with him by the ties of family love. Apart, however, from the members of his own household circle, the general excellence of his character and disposition was fully appreciated by all who were personally acquainted with him; and the most fervent prayer which we can offer up to the Fountain of all mercy is, that when the hour of their own departure comes, their lives may be found to have so far approximated to that of their departed friend, as that their “last end” also may be “like his.”—*Aberdeen Constitutional.*

Canada.

SIR CHARLES BAGOT.—Sir R. Jackson, the Honourable R. B. Sullivan, J. H. Dunn, J. H. Killaly, and D. Daly, together with Mr. Solicitor General Day, have proceeded to Quebec to receive the Governor General on his landing. It is now, however, stated, that the steam-frigate *Styx* would not leave England until the 12th of October. Arrivals are every where being prepared to greet his Excellency on his daily-expected arrival.

EMIGRATION.—A large meeting was held at the Court House of this city, on the 5th instant, when Dr. Rolph gave a full account of his proceedings in England. He clearly showed that Canada was becoming more known to and appreciated by the British people, and spoke highly of the countenance he had received from the nobility, gentry, and clergy. The eloquent gentleman, we consider, is fully entitled to the vote of thanks which, on the motion of Dr. Dunlop, seconded by Mr. Prince, was unanimously adopted by the meeting.

THE OTTAWA DISTRICT.—As this part of the Province on the Ottawa and its tributaries, appears to be little thought of by the Emigrants now arriving in the country, and I am persuaded, is far undervalued as to productiveness, compared with other parts of the Province, on which account very few will stop to examine it, having conceived a very unfavourable opinion of it, or having made up their minds to go farther West, with the view of removing such prejudices, I herewith send you a statement of the crops produced, &c., on lots numbers 29 and 30, in the 1st concession on the Ottawa, in the Township of Nepean, during the present year. The above property is situated about three and one half miles above Bytown—*as owned by Messrs. W. & J. Thomson, and in point of quality would only be considered a second or perhaps a third rate farm, the ground being covered with small stones.*

It may not be deemed improper to premise, that Messrs. W. & J. Thomson emigrated from Roxburghshire, in Scotland, in 1817, with their family, consisting of their father and mother, with seven other children, and possessing barely means sufficient to enable them to reach one of the lots in question, which was located to them by the Government.

In 1837 they had 23 acres of Fall Wheat, which averaged upwards of 40 bushels per acre. In 1840 they reaped 10 acres of Oats, which averaged 60 bushels per acre—and in 1841, the present year, the following is the state of their Crop and Stock. It is proper to remark that in the present season they commenced cutting their Winter Wheat on the 12th of August, two weeks later than last year, and concluded on the 30th; and on two pieces of Oats they had at the rate of 70 bushels per acre. The whole produce of the Farm may be stated as follows:—*Of Hay, 120 tons—of Wheat, 12 acres, averaging 30 bushels per acre, (about 3 of this crop having been winter killed), makes only 360 bushels—of Oats, 85 acres, averaging 50 bushels per acre, in all 4,250 bushels—of Potatoes, 2 acres, average 30 bushels per acre; 240 bushels—of Yellow Swedish Turnips one field, 4 1/2 acres, supposed to yield 3,000 bushels—a field of Yellow Turnips, 1,200 bushels—Potatoes, one field, 1,200 bushels—5 acres Barley, producing 45 bushels per acre, 225 bushels. The Barley of the previous year weighed 55 lbs. per Winchester bushel.*

The following Stock is kept on the farm through the year, with the exception of pasture, for which they occupy lot No. 30, in the same concession, viz.,—8 pairs of large Horses, generally employed in the Lumber Trade during the winter—3 yokes large Oxen—1 two years old Bull, between the Ayrshire and Teeswater breeds, weighs about 10 cwt.—14 cows—5 1/2 year old Steers—7 Heifers—20 young Cattle—10 Calves—114 old Sheep—4 Rams, and 45 lambs of this year. The Sheep are half Leicester and half Merino. The breed is three crossed, and from 118 of them 600 lbs. of wool was shorn this season. One 3 years old Colt, and 64 Hogs. Lot No. 29 is laid out into suitable sized fields, divided by substantial stone fences, a handsome garden surrounded with a stone and lime wall. The dwelling house is a capacious and substantial stone building, covered with tin—the Barns, Stables, and out-buildings, of wood, finished in the best style, and laid out on the most convenient plan. In short, were the Emigrant, instead of barely possessing this section of the country, he would be a substantial and well situated farmer, in point of productiveness of soil, state of cultivation, and beauty of site, would yield to none in any part of Canada. The above statement having been obtained from the most authentic sources, may be relied upon as correct.

I am, Sir, your very obedient,
C. P. TREADWELL, Sheriff, Ottawa District.
P. S.—Since writing the above, I have recently seen Mr. Thomson, when he requested me to correct the statement in respect to the Turnip and Potato Crops, as these crops were not then secured, it was impossible to speak positively as to the quantity. Owing to the severe drought since the Turnips were sown, there are but 2,400 bushels instead of 3,000; and from the same cause the Potato crop, when raised in the Fall, only produced 1,600 in place of 2,000 bushels.—*Bytown Gazette.*

THRASHING MACHINES.—A friend of ours informs us that he witnessed a few days ago, the operation of a thrashing machine, on an improved plan, which he considers a worthy notice of some of the able farmers of the Province. The whole affair was carried on in a most judicious manner, and in all operations it only requires one horse to perform as much work as is commonly done by three or four under the old system. The horse is put in a box on an inclined plane, just large enough to hold him, and when he commences work the iron door on which he stands moves from under his feet, and thus supplies the power which drives the machine. He saw this machine thresh about 100 acres of oats in eight minutes, and the work appeared to be well done, and the horse was neither hurried nor in any way distressed.—*Prince Edward Gazette.*

ROAD FROM TORONTO TO LAKE HURON.—The Secretary of the Board of Trade of this City has received an offer from one of the Board of Trade of the President of the Board of Works, stating that a survey of the contemplated main road from Toronto to Lake Huron will be immediately commenced under the Superintendency of William Hawkins, Esq., of the Surveyor General's Department.—*Toronto Herald.*
BRITISH SHIPPING COMPANIES.—An address delivered by the American Luncheon at New York, General Tallmadge stated that the United States have 549, and England 1011 vessels on Lake Ontario—the tonnage of the American 56,517,—that of the British Vessels 25,000. Through a defect in the printing, we could not make out what figure ought to follow the 2 in the amount of British tonnage.

THE DEATH OF COLONEL BAGOT.*

The regiment drafted from the Lichfield garrison, under the command of Colonel Bagot, were great sufferers on this fatal field [of Naseby]. Having put to rout the troops opposed to them, they had rallied round the King towards the end of the day, when a large body of the enemy bore down upon them. The King was literally forced by his friends from the field. Meanwhile, with a view to cover his retreat, Colonel Bagot's regiment and another charged the advancing enemy; and though they succeeded in stopping their career, and so saving the King's person, they were soon surrounded by overpowering numbers, and many were killed or made prisoners. Colonel Bagot, Archbold, and a few others, cut their way through the enemy with desperate valour; but in so doing, the gallant colonel received a pistol-shot in his right arm, which fractured the bone, and rendered him utterly powerless. Already was one of Cromwell's ironclad cuirassiers prepared with uplifted arm to cut him down, when the stroke was arrested by Archbold's sword, and the trooper himself disabled. Placing himself on the right side of his wounded Colonel, Archbold thus forced his way through the opposing throng, until they had attained a place of safety. These were the only two officers of the regiment who escaped. Captain Dyott, Glazier, and others, were amongst the list of prisoners, and several were wounded and slain. In this fatal battle, above one hundred and fifty officers and men of prime quality were left dead upon the spot; "but," says Clarendon, "I shall not stop in this place to mention the names of those noble persons who fell in this battle, when the King and kingdom were lost by it."

One lamentable incident occurred at the field of Naseby, which strongly illustrates the horrors of civil war. There was with the royal army a number of females, most of them the wives of officers in the King's service, who, in those terrible times, found it less dangerous to accompany their husbands on the field, and to be dragged about amidst fighting and marches and countermarches, than to remain unprotected at their homes, in the silent expectation of all imaginable villainies. These females, to the number of one hundred, were killed by the rebels, when plundering the King's camp, immediately after this disastrous battle.†

On the day after the battle of Naseby, Charles, attended by the shattered remains of his army, arrived at Lichfield. It was a mournful sight to see the fallen monarch enter the town with his broken forces, bearing with them their wounded comrades. Sadly changed indeed were those troops from the gay and gallant body which had once formed the flower of the royal army. Next to the King himself, none in that mournful cavalcade attracted more general attention and commiseration than the gallant Colonel Bagot, the governor of Lichfield, as he rode through the street, with difficulty supported in his saddle by the friendly hand of Archbold, his right arm bandaged and resting in a sling, his face of ashy paleness, and his noble head bowed down and leaning on his breast.

The King and principal officers took up their quarters in the Close; the rest of the troops were quartered in the adjoining villages. It was in adversity that the kindly character of Charles shone forth most brightly. Had he but as firmly exerted the energies of his able mind when in the height of power, as he did when misfortune fell on him, his fate would probably have been very different from what it was.

Unwilling to despair of his kingdom, he held his court in the palace at Lichfield, and here received the address of the royalists, who were numerous in the town. The King gave them audience in the great hall of the episcopal palace, which was spacious and splendid, one hundred feet in length, and fifty-six in breadth, painted with the coronation, marriages, wars, and funeral of King Edward I. Many of the figures were portrayed in a lively manner, with their banners of arms bravely before them. There were the banners of Sir Roger Powisdown, of Emerault in Flintshire, and others, against the Welshmen; as also of Americ de Bailioll, Barmek, Valence, Earl of Pembroke, of Lord Badlamere, and others, against the Scots.

Amid these mouldering relics of royalty and emblems of civil strife, surrounded by the ruins of the Cathedral and episcopal palace, on a throne raised a few steps above the floor of the hall, sat the royal Charles, unsubdued by misfortune, and preserving, in the midst of his adversity, that serene and dignified expression for which he was distinguished. His hair had begun to assume a greyer tinge. His grave and calm countenance was traced with many a furrow, and his eye was marked by a deeper shade of melancholy, and perhaps an air of more solemn majesty. The magistrates, mayor, and members of the corporation, who were true to his cause, together with Sir Richard Dyott, the recorder, advanced with their maces and insignia of office, accompanied by many of the principal inhabitants, and kneeling at the foot of his throne, presented the following address, which is well deserving of being recorded, on account of the noble and loyal sentiments which it contains:—

"Most gracious Sovereign, "Though the sad report of the last success hath so oppressed our souls with grief, that we are rendered more apt to express our loyal affection in tears than in words, yet the safety and presence of your sacred person (as dear to us as our lives) hath so much revived and restored us, that we have taken the boldness, though suddenly and rudely, in a few words to present to you the most zealous affections and loyal services, that a most obliged and grateful people can possibly bear to a most gracious sovereign.

"And, as we are not insensible of God's corrections, when He is pleased so sharply to punish us for our sins, so we are not so unchristian-like as to despair of God's blessing upon a most just and righteous cause, nor so unmanly as to lay down our courage and confidence for one cross event; as knowing that 'man's necessity is God's opportunity,' and that God's power is most glorified in man's weakness. And albeit the sun may for a time be eclipsed, even by that planet which itself enlighteneth, and for a time be obscured even by those clouds which itself drew from the earth into a higher region, yet the light and virtue of the sun is not thereby made less, though less conspicuous.—Eclipses and clouds last not always. *Mentibus diu non fallunt*: men will not always be wicked in the sin of rebellion. Truth at last prevails: right never dieth, but will shortly, by God's blessing (all clouds being removed), restore the sun of this our firmament to its former splendour and glory, and therein his faithful subjects to their former peace, plenty, and happiness; which is our daily prayer, and shall be our incessant endeavour to the utmost expense of our estates and blood. *Nec plus ulvire possimus nec fas est minus*: more we cannot undergo, less we may not.

"An ancestor of the present Governor General. † Clarendon, vol. v. p. 186.

"Sir, your most humble and loyal subjects, the bailiffs, sheriffs and their maces, &c., citizens of this your city of Lichfield, do humbly, according to their duty, surrender into your Majesty's hands these ensigns of their authority, which they are resolved to bear from you and under you, or not at all; and whether they live or die, to live and die your Majesty's most faithful and loyal subjects."

So saying, they knelt at the steps before the King's throne, and laid at his feet their maces and ensigns of authority. The King was deeply moved by the expression of heartfelt loyalty contained in the address of the inhabitants of Lichfield, the more valuable as it could not but expose the loyal men who so expressed themselves to the malice of those of the contrary faction.

The King then briefly returned thanks, though too much moved to address them at length. He desired them to be assured that he felt most deeply the loyal manner in which they had received him. It was grateful to him in his day of affliction, that he had not lost the affections of his faithful people; and he confidently trusted in God, that the time would again arrive, though he might not live to see it, when sentiments such as those expressed by the inhabitants of Lichfield would again be the prevailing feelings of Englishmen. As a token of the high sense which he entertained of the loyal conduct of the inhabitants, it was his wish to confer such token of honour as it was yet in his power to grant on one of their townsmen, who had proved himself a good soldier and a loyal subject,—one distinguished no less for his ability than for bravery in the defence of this fortress of Lichfield during a former siege, and on various occasions, especially at the late unhappy fight at Naseby, where, if all had fought with equal courage, the result might have been more fortunate. He then commanded Captain Henry Archbold to kneel before him, and laying his sword on his shoulder, conferred on him the order of knighthood. The principal officers of the city then had the honour of kissing his Majesty's hand; and few monarchs in their most prosperous days had received a more loyal homage than was then paid.—Strongly woven in the hearts of good men as the spirit of loyalty is found, and heart-stirring as on all occasions the presence of a beloved monarch will be to his devoted subjects, there was something of deep solemnity in the hearing of the royal Charles, and in the whole circumstances of his situation on that day, which caused the heart of many a stern soldier who was present to overflow with feelings of intense emotion.

The levée then broke up. The King retired to his private apartments, and Sir Henry Archbold went to the room of his sick friend. He found Colonel Bagot accompanied by his brother Harvey. He was in great pain; the shattered bones of his arm were making their way through the flesh, and a burning fever raged in his veins. But though his features were contorted by suffering, he read with deep interest the copy of the address which Archbold brought with him. "This is as it should be," said he. "Our city has done its duty." Archbold remained some time with the wounded soldier. A close friendship had grown between them: they had been comrades in many a scene of danger, and the same ardent loyalty and deep religious sentiment filled the hearts of both; and their attachment was cemented more closely by the circumstance of the Colonel having been saved from death on the field of Naseby by the friendship and courage of Archbold. It was late in the day when steps were heard advancing along the gallery, and a gentleman usher announced that the King had come in person to visit the wounded officer. Charles entered the room with a sad and cheering expression. "I could not be satisfied," he said to Colonel Bagot, "without coming in person to inquire after the health of one who has suffered, and I fear, is still suffering so much in my service."

The wounded man turned to the King, his face beaming with satisfaction, and pressed to his lips the hand which Charles presented to him. "This is indeed an honour, my Sovereign,—willingly would I lay down my life in your service. My only grief is that the exertions of your loyal subjects have at this time proved ineffectual to place your Majesty in possession of your just rights."

"Let us hope for better days," said the King. "Let us offer up our prayers that God will pity and defend His Church, and prosper the right cause." "Amen!" responded the suffering soldier. "Colonel Bagot," continued the King, "I must depart from this place to-morrow; and it is no slight satisfaction to me to leave it under your command.—If it please Almighty God to raise you from your bed of sickness, I know that I may trust you with its safe keeping. If your health should not admit of your active service, your brother and Sir Henry Archbold, of whose skill and courage I have the highest opinion, will be present to aid you in your duties. But I must not weary you with further discourse," said he, rising to depart; "may God preserve you for better days!"

Alas! the gallant and loyal Colonel Bagot was not destined to fulfil the kind wishes of his King. The surgeon's skill was unable to heal his fractured limb. His strength failed him day by day; and Archbold had the inexpressible grief to perceive that his wasting body must soon sink beneath his sufferings. On the day of his death the Colonel called his friend to his bed-side, and said to him in a low voice: "Archbold, it has long been my wish to be buried at my death within the sacred walls of the Cathedral; promise me now that you will see my wish fulfilled in this respect."

Archbold pressed his friend's hand, and gave the required promise. "I have now," continued he, "one only desire before I die,—if it be the will of God, to partake once more of the holy communion of the body and blood of Christ our Lord, and to receive absolution from the mouth of God's minister."

Henry perceiving that his friend's hours were numbered, immediately requested the attendance of Dr. Arnyway; and from his hands, the dying man, together with his friend and brother, received the holy rite.—There was but just time for this act of religious faith; scarcely was it concluded, when Colonel Bagot sank back on his pillow, murmuring in a low voice, "Lord Jesus, forgive my sins,—wash me thoroughly with thy precious blood,—have mercy on my dear friends and country,—bless and preserve the King!"

Thus died, at the early age of twenty-seven, one of the King's most devoted and loyal servants, a bright specimen of that brave English gentry who had sacrificed their worldly wealth and life to the royal cause. About a month previously to his death, and before he left Lichfield to join the King, as it would seem with some presentation of his approaching fate, he had sent for Mr. Archbold (the father), and requested his aid in making his last will and testament, part of which is expressive of so much genuine piety and loyalty, that I will transcribe it. After providing for the distribution of his worldly property, he thus continues:—

"That small estate I have is now settled; and I have fitted myself for death: and the more I think of it, the more I strive to embrace it, especially when I think how much my friends will be comforted with my death, that may say, one of their flesh and blood was sacrificed in doing faithful service for his anointed Sovereign; whom God preserve and defend from all his enemies!"

"My desire is, that wheresoever I am slain, that I may be buried in the Cathedral church of Lichfield." On a black marble monument in the south aisle, near Bishop Jacket's tomb, is this inscription:—
Juxta hic situs est
RICARDUS BAGOT,
Fil. natu min. Harvei Bagot Barti
Flagrante supremum fanaticorum conjuratione
Hujus munitionis prefectus,
Qui in fatali isto Navesbensi praelio
Fortissime dimicans lethaliter vulneratus.
Caelebs occubuit die in Julii Tmo,
Ao. Dni MDCXLV.

Near this spot lies
RICARDUS BAGOT,
Youngest son of Sir Harvey Bagot, Baronet, who during the raging of the late rebellion of the fanatics being governor of this fortress, was mortally wounded when bravely fighting in the fatal battle of Naseby.
He died without issue on the seventh day of July,
A. D. MDCXLV.

The death of this much-esteemed man seems to have been universally lamented by those who were true to the King. Amongst the numerous elegies on his death, the following deserves preservation, as descriptive of his amiable character:—
"An Elegy upon the most lamented death of the most gallant gentleman, Colonnell Richard Bagot, Governor of the Close of Lichfield.
"Bagot hath changed, not lost, his life; for hee
For a short breath hath gain'd eternitie,
With men hee lives in fame, with saints in glory,
And with posterity shall live in story.
Young though hee were in years, not young in hours,
Improved to wonder, and adorn'd with flowers
Of youth and age, morality and grace;
Most worthy to have runn old Nestor's race.
Just, wise, and vigilant in government,
In field most valiant, in commanding prudent,
Pious to God-ward, faithful to his King,
Courteous to all, compleat in everything
Belonging to a soldier, gentleman,
A loyal subject, or good Christian.
Hee loose and merrine; hee triumphs and enjoys
Love upon earth, in heaven immortal joyes;
Where we must leave him, and desire but this,
The next may have his worth, and wee his bliss.
Quam civitati charus fuit
Mourere funeris indicium est."

NECESSITY OF OUR SAVIOUR'S PASSION.
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PERPETUITY OF THE CHURCH.
The same divine love which caused the humiliation of the Eternal Son, that a new people might be gathered from all nations, and constituted the Church of the living God; this love would most assuredly not permit, that a system designed for the salvation of mankind, should after a time entirely cease. Man is always in the same need of divine mercy, and if the Church of Christ was originally the way of salvation, and God willed that all men should receive the offer of salvation, it must be supposed that the Church once founded would continue always, because the Christian dispensation is not to be succeeded by any other. If it were supposed indeed, that the Church of Christ had no promise of perpetuity from God, and might have altogether failed, it would be at least uncertain whether there is any Church of God now existing on earth. It would be useless in this case to enter into the investigation of controversies between different sects, because all might alike be cut off from Christ, and from the privileges granted to his disciples. And if we supposed the Church once to perish, it could not revive except by a new outpouring of divine power; for God alone can call men to be the disciples and members of Christ, either by miracle or ordinary means of his appointment; and since, in case of the failure of the Church, there would no longer be any ordinary means, (for the Scripture says, "How shall they hear without a preacher?") it would be necessary that Christianity should be revived by a display of miraculous power, not inferior to that which accompanied its foundation. And if the Church has ever failed, and there has been no such outpouring of the Spirit in after-times, it must be concluded, that the Christian revelation was designed only for temporary purposes, and that it is now obsolete. Such are the conclusions to which those must be led, who deny the perpetuity of the Church or Christian society.—Rev. W. Palmer.

Advertisements.
TORONTO AXE FACTORY,
HOSPITAL STREET.
THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late Harvey Sharpe, and is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.
Cutlery and Edge Tools of every description manufactured to order.
SAMUEL SHAW, 154-f
Toronto, October 6, 1841.

J. E. PELL,
FROM LONDON, ENGLAND,
CARVER, GILDER, LOOKING GLASS & PICTURE FRAME
MAKER,
Corner of Yonge and Temperance Streets, Toronto.
MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms.
J. E. P. has, at the present time, some splendid thick French plates on hand; Window Glasses, Room Bordering, and Miniature Frames, of the latest London fashion.
Toronto, Sept. 18, 1841. 11-6m

FASHIONABLE TAILORING ESTABLISHMENT,
128, KING STREET, TORONTO,
And King Street, Kingston, (opposite Bryce & Co's.)
REDUCED PRICES!!
C. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.
ALSO, A BEAUTIFUL ASSORTMENT OF
Velvet, French Cloth, Satin, & Marsella Vesting.
They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges.
Clergymen and Barristers' ROBES, made in the neatest style.
Toronto, July 14, 1841. 2-f.

THOMAS J. PRESTON,
WOOLLEN DRAPER AND TAILOR,
No. 2, WELLINGTON BUILDINGS, KING-STREET,
TORONTO.
J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doanings, &c. &c.
Also—a selection of French Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.
Toronto, August 2nd, 1841. 5-f.

BRITISH SADDLERY WAREHOUSE,
WELLINGTON BUILDINGS, TORONTO,
AND STORE STREET, KINGSTON.
ALEXANDER DIXON respectfully informs the Military and Gentry of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, and which consist of—
FIRST-RATE ENGLISH SADDLERY.
N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 51-ly
OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Slights of every description built to order. 47-f

FALL AND WINTER GOODS.
THE Subscriber begs to inform his Customers and the Trade generally, that he is now receiving an extensive and well-assorted stock of DRY GOODS, suitable for the season. The goods having been selected with great care, and purchased on the most advantageous terms, in the British Markets, the subscriber confidently recommends them to the attention of the trade—to whom he will sell low for Cash, or on approved credit.
JOHN ROBERTSON, 17-9
Yonge Street, Toronto, October 12, 1841.

THE SUBSCRIBERS
ARE receiving and now offer for SALE, the undervalued Merchants and Families—
100 lbs. Weight, Muscovado Sugar
40 do. double and single refined London Sugars
500 Chests Young Hyson, Twainy, and Souchow Tea
An extensive stock of Coffee, Rice, Tobacco, and
45 Pipes Port, Madeira, and Sherry Wines, of every superior quality
400 Quarter Cases Marselles Red and White Wines
Champagne, Claret, &c. &c.
25 Pipes, and 40 Bottles Cognac Brandy, [Otard, Dupuy, and Martell's Brands]
15 Pipes Spanish do.
20 lbs. Holland and English Gin
2 Puncheon Brandy, [16 years old]
20 lbs. East India do. A. I. S. D.
South Whiskey, London Porter, Edinburgh Ale, &c. &c. with a general assortment of every article in their line, suitable for Merchants and private Families.
ALEX. OGILVIE & Co., No. 197 King Street. 4-f.
Toronto, July 20, 1841.

THE SUBSCRIBERS
HAVE received direct from London seventeen packages, containing the undervalued articles, which will be found fresh, and of the finest quality:—
60 doz. Mixed Pickles, assorted.
30 doz. French Capers.
30 doz. Mushroom Catchup,
10 doz. Mustard, in 1 lb. and 1/2 lb. bottles,
10 doz. Assorted Sauces,
4 doz. French Olives,
4 doz. Anchovy Paste,
21 cases Preserved Salmon,
12 doz. Cayenne Pepper,
10 barrels finest Anchovy.
ALEX. OGILVIE & Co., 197, King Street. 4-f.
Toronto, 29th July, 1841.

Earthen, China, and Glassware Establishment,
No. 10, New City Buildings,
NEARLY OPPOSITE THE ENGLISH CHURCH,
KING STREET.
THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are—haddon, China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for every Store. Persons wishing to purchase will find it their interest to call.
JOHN MULLHOLLAND & Co., 17-f
Toronto, October 20, 1840.

DENTAL SURGERY.
A. V. BROWN, M. D., SURGEON, DENTIST, begs to announce that he has opened an Office, King Street, one door east of the Commercial Bank, where he has fitted up apartments for those Ladies and Gentlemen who may require his professional services.
DENTAL TRUTH inserted, from one to an entire set. Decayed Teeth filled with gold and the cement, which will entirely arrest their decay, and prevent them from aching. Toothache effectually cured, and, in most cases, the tooth preserved for life.
ARTICLES made up to the most approved principles.
Reference can be made to the following Medical and other Gentlemen—Dr. O'Reilly, Hamilton; Dr. Kellogg, Hamilton; Col. Kingsmill, Niagara; Dr. Lee, London; Dr. McKenzie, London; Viller, Desail, New York.
Toronto, Sept. 10, 1841. 10-f

DE. PRIBROSE,
(Late of Newmarket.)
OPPOSITE LADY CAMPBELL'S,
DECE STREET,
Toronto, 7th August, 1841. 14-f
SCHOOL BOOKS.
IN THE PRESS, and speedily will be published, (By J. Rowse, Hamilton.) A System of Practical Arithmetic, to which is added Mental Arithmetic, Federal Money, Receipts, Bills of Exchange, and the Circumstances of this country and the present state of commerce, and extensive practice. This is the first of a series, which they intend to publish for the use of Schools in British America.
They have also other three nearly ready for printing, viz.—A Reading Book for Boys, containing progressive lessons from the Alphabet to words of four syllables, arranged in the most natural and simple manner.
2. AN EXPLANATORY INSTRUCTION TO ENGLISH READING, to succeed this introductory one, and prepare pupils for the highest department of reading or speaking.
3. A PHONOLOGICAL AND EXPLANATORY VOCABULARY, upon an improved plan. This will be an indispensable book in all schools, for three important elements of a good education.
Their fifth will be a GEOGRAPHY, and will be proceeded with as quickly as possible.
Hamilton, 3rd September, 1841. 10-f