The Church.

TORONTO, CANADA, SATURDAY, MARCH 26, 1842.

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Poetry.

THE MINISTRY OF ANGELS.

We will encamp around by night, Your holy rest to keep; Like the hills that watch, in shadow: might, Round the lake so pure and deep, Which, dreaming of distant worlds of light, Lies locked in their arms asleep. And, as that still lake awakes, and rejoices When Zenbre his playmates bath found When Zephyr his playmates hath found, That dance to shore with their liquid voices, Telling their joy around— So ye shall awake, at our gentle call, From your pillow of fern and heather; And we'll sing to the God, and the Father of all, Our matin praise together. When past the freshness of the dawing, And spent the spirits of the breeze; When fiery noon comes down embrowing The dimension of the the transmission The slippery turf beneath the trees; Our wings shall interweave an awning Of cooler shade than these. And when the saphire gates of even Open to realms beyond; When earth to the embrace of heaven Dath classical When earth to the embrace of heaven Doth glowingly respond; When sweet and slumbrous melodies O'er land and water creep, As Nature sits, with half-shat eyes, Singing herself to sleep;— Ye shall catch the gleam of our golden hair In the wake of the sinking sun; And we'll wanger on earth, or hover in air, With our obes of glory on. And those, whose mission with day-light closes, As homeward they hie them fast, Shal' leave you a chaplet of heaven's own roses Shall leave you a chaplet of heaven's own roses On the mountain they touched the last. Yet not to the animal taste alone Is our office of love confined ; We will minister pleasures of loftier tone To the subtler sense of mind. In the beauty that woos the eye around, In the music that haunts the ear, Ye shall feel a presence more profound Than aught that ye see and hear. A voice from the ocean's world of wonder-From the mountain's crest elate-From the rushing wind, from the rolling thunder, Announces "God is great." Where, in the forest's lonely place, The fountain dwells secu With smiles upon its dimpled face, It tells you "God is pure." The humblest flower, the tiniest creature. That creeps, or swims, or flies, Joins with the mightier forms of nature To attest that "God is wise." The blessing with the sunshine given Wakes joy in field and grove ; Heaven speaks to earth, and earth to heaven Makes answer " God is love ! Thus, borrowing from material things A token and a tone, We'll teach of love, whose secret springs God sees—and God alone.

Rev. T. E. Hankinson.

BISHOPRIC OF THE UNITED CHURCH OF ENGLAND AND IRELAND AT JERU-SALEM

(From the London Ecclesiastical Gazette for January).

ancient people to their spiritual birthright. While the Church of Rome is continually, and at this very moment, labouring to pervert the members of the Eastern Churches, and to bring them under the dominion of the pope, sparing no arts nor intrigues, hesitating at no misrepresentations, sowing disension and disorder amongst an ill-informed people, and asserting that jurisdiction over them which the arcient Churches of the East have ever strenuously resisted, the two great Protestant Powers of Europe will have eight hundred and forty-one. planted a Church in the midst of them, the Bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those Churches; but to confine himself to the care of those over whon they cannot rightfully claim any jurisdiction; and tomaintain with them a friendly intercourse of good offices; assisting them, so far as they may desire such assistance, in the work of Christian education; and presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially scriptural in doctrine, and apostolical in discipline.

Saviour's kingdom, and for the restoration of God's

The Bishop of the United Church of England and Ireland at Jerusalem is to be nominated alternately by the Crowns of England and Prussia, the Archbishop having the absolute right of veto, with respect to those nominated by the Prussian crown.

The Bishop will be subject to the Archbishop of Canterbury as his Metropolitan, until the local circumstances of his bishopric shall be such as to make it expedient, in the opinion of the Bishops of that United Church, to establish some other relation.

His spiritual jurisdiction will extend over the English elergy and congregations, and over those who may join his Church and place themselves under his Episcopal authority in Palestine, and, for the present, in the rest of Syria, in Chaldea, Egypt, and Abyssinia; such jurisdiction being exercised, as nearly as may be, according to the laws, canons, and customs of the Church of England; the Bishop having power to frame, with the consent of the Metropolitan, particular rules and orders for the peculiar wants of his people. His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their

represented at Jerusalem, and in particular with the orthodox Greek Church; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them; but that ing. she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

A college is to be established at Jerusalem, under the Bishop, whose chaplain will be its first principal. Its primary object will be, the education of Jewish

East, which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to divisions which have brought the most grievous calamities on the Church of Christ. In this hope, and with sentiments of the highest

respect for your Holinesses, we have affixed our archiepiscopal seal to this letter, written with our own hand at our palace of Lambeth, on the twenty-third day of November, in the year of our Lord one thousand

THE AFFLICTION OF THE JEWISH PEOPLE. (By the Rev. A. M'Caul, D.D.)

We may look for temporal woe, or spirital misery, and we shall find that as Israel had once a superiority in privilege, so they have now a pre-eminence in affliction. Where is the nation that has been so universally oppressed as the Jews? The heathen idolater of ancient and of more modern times has oppressed the Jews. The Ma-hometan has laid the full burden of his tyranny and cruelty incon the shoulders of the Jew. Adjunth comrulety upon the shoulders of the Jew. And ruth compels me to add that the professing Christian his not been behind either the heathen or the Mahometan, in dealing behind either the heathen or the Manometan, in dealing out to the Jew a full measure of oppression In every nation of the earth this people has felt the ruth of the prediction, "Among these nations thou shall diad no ease; neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes and sorrow of mind." Where is the nation that has been subject to such universal contempt? All mankind seems to have conspired to despise the Jews. Every sect of every creed, however differing on other points, agrees in this, to make the name of Jew a proverb, a bye-word, In this, to make the name of Jewa provero, a bye-word, and a reproach. None of those hings which mitigate or remove contempt resting upon the other classes of man-kind, has relieved the Jew. Grat genius, in whatever other nation it may be found, has attracted admiration. Profound learning has universallyearned respect. Great wealth has generally purchased honour, or at least bribed the good will of mankind. Devotel suffering in the cause of religion, whatever that religion may be, has commanded of religion, whatever that religion may be, has commanded the reverence, or called forth the eulogies, even of the thoughtless and irreligious. But to all these general truths there is one exception, and that is in the case of the Jews. They have had, and sill have, talent and genius more liberally bestowed upon them than upon other nations. They have had men of profound learning and extensive erudition. Their wealth has become, how-ever erroneously, a proverb. They have had many to go to the stake or the scaffold rather than renounce their useful employment. He will establish and maintain, as far as in him lies, relations of Christian charity with other Churches is the nation whose sufferings have been so constant and so long continued? During the lapse of eighteen centu ries they have had but an occasional respite, and that only sufficient to strengthen them for a renewal of suffering. Within a few years the active persecution of the Jews has ceased in Europe, and hatred his been compelled to be satisfied with contempt. But during the late ebullitions of revolutionary spirit on the Coatinent, the Jews again became the object of attack; and in Mohammedan constrict the life still heave in doubt before them as countries "their life still hangs in doubt before them.-They fear day and night, and have none assurance of their life." Other nations have lost their political exis-tence as well as the Jews; but in a few generations their tence as well as the Jews; but in a few generations their into it Drusses and other Gentile converts: and if the funds of the college should be sufficient, Oriental Christians may be admitted: but clerical members of the orthodox Greek Church will be received into the college, only with the express consent of their spiri-tual superiors, and for a subsidiary purpose. The collige intervention given in the college with a subsidiary purpose. The

cable intercourse with the ancient Churches of the Lews have turned that ever blessed name into an of mourning. So much is this contemplation for our soul's execution. If sin against light and knowledge be worse health in the school of Divine Wisdom, that in order to execration. If sin against light and knowledge be worse than sins of error; if wilfal rebellion be worse than mistaken neglect; if fearful blasphemy be more atrocious than simple ignorance, then is the state of the Jews incomparably more awful and more dangerous than that of any heathen nation under heaven.

"Behold, and see if there be any sorrow like unto my "Benoid, and see if there be any softwark which has be sorrow." But there is one fact more that distinguishes their calamity from that of all the other sons of men.— Their sorrow is unparalleled, but it is also unpitied.— Every form of human woe has excited sympathy, and found compassion. Not only the sicknesses and infirmi-ties of human nature, but even the evils arising from vice and sin, have touched the hearts of the beholders, and called forth the exertions of charity. The prisoner whose crimes have hid him in his dungeon, has been spied out by the eye of pity. The slave who groans at the other side of the mighty ocean, has been heard by the sbarp ear of compassion, and has obtained comfort and relief. The brute creation has found its defenders against the cruelty of the wicked. The sorrows of the Jew alone have been passed by unheeded and unpitied. Is it nothing to you, all ye that pass by? That the world should pass by, we cannot wonder. That the heathen or the Mahommedan should neglect him, can excite no surprise. That the mere self-loving nominal Christian should heed him not, is all natural. But that the devoted, compassionate, and zealous follower of the Lord Jesus Christ should pass by the sorrows and danger of the Jews, may well excite astonishment. Yet such is the fact. Missions to the heathen were in full operation for near a century before any attempt was made to preach Christ to the Jews.-Missions to the heathen flourish and abound at this pre-Missions to the heathen flourish and abound at this pre-sent moment. Every denomination of Christians has its society for the conversion of the heathen: until within a few months ago one society alone cared for the souls of the Jews. The funds of all these societies for the heathen flourish. The Society for promoting Christianity amongst the Jews is cramped in its labours on every side, and blied to decline our and promising energings of usefulobliged to decline new and promising spenings of useful-ness, because its funds have been inadequate to its wants. The Christian who actively engages in every other cause, is too frequently dead in this: he who is liberal in every other cause, is a churl in this: he whose heart bleeds other cause, is a churt in this: he whose heart bleeds over every other form of want and woe, is ice-cold in this; which he nevertheless acknowledges is the worst, the most awful, and the most fatal of all. Men may readily be found who will volunteer a confession of their faith that the Jews are more ignorant, nore bigoted, more blinded, more immediately exposed to the wrath of God blinded, more immediately exposed to the wrath of God, than any of the heathen; and who yet, with a strange inconsistency, bestow all their care apon those whose state is less dangerous. This is the very worst feature in the Jewish affliction. They seem to be unpitted simply because their sorrow and their danger are unparalleled.

THE DEAD IN CHRIST. (By the Rev. Isaac Williams, B.D.)

Here, in the grave of Christ, our sculs, being planted in the likeness of His death, shall be planted in the like-ness of His Resurrection also; and it is the same with our bodies. His death is the life of our soals, and of our bodies also by His quickening Spirit. This His Body is that seed of which He spake in the deep groanings of His suf-fering soul, which, if it die, shall not abde alone, but bring forth many seeds like unto Itself. For our vile body, if we be buried with Him, shall be fashipned like unto His we be buried with Him, shall be fashioned like unto His glorious Body. Here, therefore, must we come, not only that we may learn to live, but also that we may learn to die, and to contemplate with comfort the death of our friends; for here may we be not only dead with Him, but in Him also dead, in some sense, with the faithful departed.

An Act was passed in the last session of Parlia-ment (5 Victoria cap, 6), empowering the Archbishops to of any foreign kongtom setter to eside a struction given in the college will be ins-trict conformity with the doctrines of the United of any foreign kongtom setter to eside a struction given in the college will be in-struct on greations of the Dishop. The Archbishop of Canterbury, having first con-whole has based in the last purpose; who will officiate in the German anguage, coording to the forms of ther main anguage, coording to the forms of ther main by conservating the Rev. Michael Solomo Alexander, and, to reside at Jerusala, and our structure great of document to first, and sanctioned by the Bishop with or eside at Jerusala, and our structure for the structure of the forms of the forms of the forma-and, to reside at Jerusala, and our structure for the structure of the forms of the forma-and, to reside at Jerusala, and our structure for the Bishop. Subtom for the Michael at the structure of the Bishop in the forma-and, to reside at Jerusala, and our structure and the form the formation form the deal so son after the dired, was a stear and to reside at Jerusala and the forma of the Bishop in the limity of sub-bishops in the forma of the Bishop in the limity of the forms of the ranian anguage, correcting to the forms of their nation and, to reside at Jerusala, and the forma of the forms of the forms of the ranian anguage, correcting to the forms of the ranian anguage angle. German light of the forms of the forms of the reside at Jerusala, and the form the formation of the forms of the ranian anguage angle. German light of the forms of the ranian anguage angle. German light of the forms of the reside at Jerusala and the form the form the form the form the forms begun. In the deep stillness which is here exchanged for the anxieties and agonies, and the feverish passions and shall close its doors about us; and, before then, it is the home of our buried affections, the house of all living. Here might one pourtray human Nature itself as sitting at a tomb, for our life is a continual bereavement; and the loss of it. No one can have lived for any time in the world, but his best treasures and his best affections must be with the dead. And there is no reflecting person who be with the dead. And there is no reflecting person who dece not find that those parts of his life, in which he sinks is dece not find that those parts of his life, in which he sinks shall close its doors about us; and, before then, it is the does not find that those parts of his life, in which he sinks most deeply into himself and the knowledge of his condition, are made up of those hours of stillness and solitude, where he seems to sit at the grave of those who were once like himself, full of the same thoughts, and feelings, and affections. Stillness and solitude is of itself like a holy sanctuary, wherein he seems to draw near to them, it is that in which they are ever found; and to draw near to them is to draw away from the world; for, wherever it is that the faithful departed are, we know that to be with them is to be with Christ. The grave of Christ, therefore, is the best place for our abode, for this reason, that we there draw more near unto our friends that are gone, and to the place where we our-selves are fast hastening. However we may forget it for a time, yea, even in the very act of forgetting it, the thought will be brought to our minds that it is the home of near the brought to our minds that it is the home of us all. It is more our home, because it is more durable, more abiding and stable, than that of our sojourn in this world. It is more our home to be with them that are there, than with those that are here, on account of the greater permanence of our abode with them. However man may forget it in the flow of spirits and health, yet God hath so constituted him that every sense is an avenue to the heart, and calculated to convey to him the feeling but this did Christ do, he raised himself after he was dead to the heart, and calculated to convey to him the feeling remembrance of death,—of the death of his friends, and of his own drawing near to the same ;- the sound of distant music or a plaintive note, a passing word, or the mo-mentary scent of a flower, or the sound of a bell, or the retiring of the day, or the falling leaf of autumn, or a picture that has been set aside, or a lost letter that comes to view, or a sentiment that occurs in a book ;—all these will touch a chord, and fill his mind with the fulness of these contemplations, of the stillness and quiet of death. are they, doubtless, from our merciful Father, and the good Angels that He has planted around us ;--calls that would take us from the business of the world, from the buying and the selling, and planting and building, and buying and the setting, and planting and building, and marrying and giving in marriage, wherein the children of this world will be overtaken by the great morning of the Day of Judgment;—calls to the awful silence of that state which is beyond the grave, to the sepulchre of the day goeth away; The day is far spent, and Christ bids us to enter in and stay with Him. This rocky tomb therefore we must make, in some sense, our earthly tabernacle. It is this that sanctifies here to us the thoughts of those whom we love that are out of our over to a reprobate mind." Yet still there is a peculiarity of misery in the darkness of the Jews. They bear the lamp of truth in their hands: they hold up the toreh of truth to others. But no ray of that blest light illness their own vision. They stamble and fall; and their fall is the means of preserving others from destruction. They perish for lack of knowledge, and yet they have the trea-sure in their own keeping. In the midst of plenty, and if from the Old we turn to the New Testament, we find the state of this people far more melancholy and the graves of our friends. The heathen know not their Master's will: the Jews have rebelled against it. The heathen call not on the name of Chist, because it has not been proclaimed to them:

withdraw us from the stir and business of this world, God has appointed the continual returns of night, wherein we may be as in the midst of this grave, in darkness, in stillness, and in solitude; in order that He may so recall us, and admonish us, every night, of the solitude and stillness and darkness of the grave. For in that return of night, wherein we are continually thus laid, He has forced upon us, who are so unwilling to learn, the daily contemplation of our latter end;—of this, the death of Christ, which of our latter end; ---of this, the deam of contast, which sanctifies and blesses that end, and of the necessity of our being conformed thereto. For night is nothing else but the due and necessary preparation for the morning; and that morning is the great Morning of the Resurrection and the coming of Christ. And so intimately is the consideration of this great morning connected with the sleep sideration of this grave, that the early Christians used to keep the night of our Lord's rising from the grave, in prayer and watching, in expectation of His return, on that same night to Judgment. Let us throughout the night of this world be buried thus with Christ, and watching for His return.

And if our nightly return of sleep thus resembles death, and is calculated to remind us of death ; and to be sanctified and rendered solemn by that association; our Lord also, in His unbounded charities, has taken great pains to also, in Hys unbounded charities, has taken great pains of teach us, that death also is to be considered but a sleep; that it is to be in our minds associated with sleep, and to be lightened and cheered by that association. By so often emphatically calling death a sleep, He has doubtless in-tended to alleviate and to strengthen our minds by faith in Him, shewing us thereby His desire that we should look on death as but a sleep, in surferves and others. look on death as but a sieep, in ourserves and others. And this His own lying in the grave sets before us in the strongest manner this truth exemplified in Himself, which He had so often taught us in words. For although this His death be indeed the real separation of soul and body, yet when we contemplate Him thus lying in the grave, we are disposed to look upon it as a sleep, because He is so soon to awake from it; as in all other things so in this, the death of the separation of soul and body and the source of the source of the second secon the example seen in Himself gives a peculiar energy and efficacy to His own expressions, such as "she is not dead but sleepeth." And sleep itself, which He has given us to be a constant image of death, seems to bring us into a nearer fellowship with the things unseen, and the state of dreams is like another spiritual world, like an opening into a new and untried scene; to represent to us some faint image of our souls being separated from the body, alive to a sense of joy and pain while the body sleeps.

CHRIST'S RESURRECTION A PROOF OF HIS DIVINITY.

(From Bishop Beveridge).

That which was most extraordinary in the resurrection of Christ was, that it was a plain declaration and demon-stration of his eternal power and Godhead, as might be easily shewn from those words of St. Peter, where speak-ing of Christ, he saith, whom God raised up, having loosed ing of Christ, he saith, whom God raised up, having loosed the pains of death, because it was not possible that he should be holden of it, Acts ii. 24. For if he had not been God himself, but one of his creatures, it would have been pos-sible with God to have held him in the state of death, for all things are possible with God: He can annihilate, or destroy, or keep any of his creatures in what state he pleaseth; and therefore if Christ had been only a crea-ture, it would have been possible for him as well as othere ture, it would have been possible for him as well as others, to be holden of death, which God himself by his Apostle absolutely denies, and thereby declared him not to be a mere creature, but his own eternal and only begotten Son.

said and done while he lived upon earth; for if Christ had done any thing contrary to God's will, or said any thing that was not perfectly true; he would have been sinner as other men are, and so obnoxious to that death which God threatened against all sinners : never to

indeed, it was in this sense that he constantly affirmed he was before? John vi. 62. No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven, chap. iii. 13. My Father worketh hitherto, and I work, chap. v. 17. The Father judgeth no man, but hath committed all judgment to the Son, that all men shou'd honour the Son even as they honour the Father, ver. 22, 23. For as the Father hath life in himself, so hath he given to the Son to have life in himself, ver. 26. He that hath seen me hath seen the Father, onlap. xiv, 9.— Believe me, that I am in the Father, and the Father is not He that hath seen me hath seen the rather, enap. xiv, 9,— Believe me, that I am in the Father, and the Father in me, ver. 11. I and the *I* uther are one, chap. x. 30. Many, such expressions came from him while he was upon earth, whereby he asserted his eternal Godhead and unity with

to the Queen of England, and of a particular commuthis proposal, his Majesty had in view not only the fession of Augsburg. great advantages to be derived from its adoption, with ^{spiritual} superintendence and care of such of his own subjects as might be disposed to take up their abode Church. in Palestine, and to join themselves to the Church so

occasioned by the want of an endowment for the bishopric, his Majesty undertook to make at once the munificent donation of fifteen thousand pounds towards that object, the annual interest of which, amounting to six hundred pounds, is to be paid yearly In advance, till the capital sum, (together with that which is to be raised by subscription for the purpose of completing the Bishop's annual income of twelve hundred pounds) can be advantageously invested in dand situate in Palestine.

The immediate objects for which this bishopric has been founded will appear from the following statement. Its ultimate results cannot be with certainty predicted: but we may reasonably hope that, under the Divine blessing, it may lead the way to an essential unity of discipline, as well as of doctrine, between our Protestant Churches of Europe, and that, too, not by the way of Rome; while it may be the means of establishing relations of amity between the United Churches of the East, strengthening them against the encroachments of the see of Rome, and preparing the way for their purification, in some cases from serious errors, in others from those imperfections which now time, the spectacle of a Church, freed from those errors and imperfections, planted in the Holy City, and holding a pure faith in the unity of the Spirit and In the bond of peace, will naturally attract the notice of the Jewish nation throughout the world; and will centralize, as it were, the desultory efforts which are making for their conversion. It is surely impossible Not to recognise the hand of Providence in the may offer, with your good offices. remarkable events which have lately happened in the East, opening to Christians, and especially to our own hation, (so signal an instrument in bringing those events to pass), a door for the advancement of the * The Greek is omitted here .-- ED. CH.

by consecrating the Rev. Michael Solomon Alexander, a Bishop of the United Church of England and Ire-land, to reside at Jerusalem, and to perform the duties hard, to reside at Jerusalem, and to perform the duties hereinafter specified. The Bishops assisting at the such congregations, are to be ordained according to ²⁰Descration were those of London, Rochester, and the ritual of the English Church, and to sign the arti-New Zealand. The appointment of a Bishop for cles of that Church: and, in order that they may not Jerusalem was proposed by his Majesty the King of be disqualified by the laws of Germany from officiating Prussia, who made it the subject of a special mission to German congregations, they are, before ordination, to exhibit to the Bishop a certificate of their having alication to the Archbishop of Canterbury. In making subscribed, before some competent authority, the con-

The rite of confirmation will be administered by reference to the conversion of the Jews; but also the the Bishop to the catechumens of the German congregations, according to the form used in the English

Subjoined are copies of the Commendatory Letter,

- LETTER COMMENDATORY FROM THE MOST REV. THE LORD ARCHBISHOP OF CANTERBURY, &c.
- To the Right Reverend our Brothers in Christ, the
 - Prelates and Bishops of the Ancient and Apostolic Churches in Syria and the countries adjacent, greeting in the Lord :

We, WILLIAM, by Divine Providence, Archbishop of Canterbury, Primate of all England and Metropolitan, most earnestly commend to your brotherly love the Right Rev. Michael Solomon Alexander, Doctor the New in Divinity, whom we, being well assured of his learning and piety, have consecrated to the office of a Bishop of the United Church of England and Ireland, according to the ordinances of our holy and apostolic Church, and, having obtained the consent of our Sovereign Lady the Queen, have sent out to Jerusaown Church and the less perfectly constituted of the lem, with authority to exercise spiritual jurisdiction over the Clergy and congregations of our Church, which are now, or which hereafter may be, established in the countries above mentioned. And in order to Church of England and Ireland and the ancient prevent any misunderstanding in regard to this our purpose, we think it right to make known to you, that we have charged the said Bishop our Brother not to intermeddle in any way with the jurisdiction of the Prelates or other Ecclesiastical Dignitaries bearing make in the Churches of the East, but to show them materially impede their efficiency as witnesses and rule in the Churches of the East, but to show them dispensers of Gospel truth and grace. In the mean- due reverence and honour, and to be ready, on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness. We have good reason to believe that our Brother is willing, and will feel himself in conscience bound, to follow these our instructions; and we beseech you, in the name of our Lord Jesus Christ, to receive him as a Brother, and to assist him, as opportunity kindness. We have good reason to believe that our him as a Brother, and to assist him, as opportunity

We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that ami-

plenty, and happiness; but of this we see a present no trace. We must, therefore, conclude that they are now in the other state-that is, that they are under the curse. How fearful that curse is we may see by referring to the twenty-eighth chapter of Deuteronomy: "Cursed shalt thou be in the city, and cursed shalt thou bein the field. Cursed shall be thy basket and thy store. Carsed shall be the fruit of thy body, and the fruit of thy land, the be the fruit of thy body, and the fruit of thy land, the inerease of thy kine, and the flocks of thy shep. Cursed shalt thou be when thou comest in, and cursel shalt thou be when thou goest out." This is the recorded judgment of the Michael and the continue not of the Michael and of God. This is the sentence, not of the Mchommedan or the Christian, but of the Jewish lawgiver, written in Jewish books, and handed down by Jewish hands. Oh how strange is it that Christians should be found pro-fessing to believe this record; professing to believe that the whole Jewish nation pines away and withers under tormed at Jerusalem. There is reason to expect that a considerable number of German as well as English Christians will be attracted to the Holy Land by the influence of strong religious feelings. In order to obvisite the difficulty which might be should ever turn aside to seek worldly honour or distinc tion, or should ever cease from one continued and universal cry to God, until this curse be removed from themselves and their children. Yet so it is Those upon whom this curse has pressed so heavily for centuries, seem the most insensible to its existence. And this leads us to consider insensible to its existence. And this leads us to consider their spiritual misery. Their emporal calamity is une-qualled in the history of nation; but it is especially with qualled in the history of nation; but it is especially with reference to their spiritual statt that we can take up the words of the prophet, and say, "Behold, and see if there be any sorrow like unto my syrow." And here again we can appeal to Moses, in whom they trust. It is not the New Testament only that describes their spiritual destitution. We can neither fnd nor say any thing more awful than has been said by their own lawgiver. He de-clares. "The Lord shall smite thee with madness, and clares, "The Lord shall smite thee with madness, and blindness, and astonishment if heart: and thou shalt grope at noon-day as the blind gropeth in darkness; and grope at noon-day as the bindgropent "Makes; and thou shalt not prosper in all by ways." What is the meaning of this? Does it signify that the Jewish nation possess the light of truth? Or that they are walking safely in the path that leadeth to each be given of meril The very mildest interpretation that can be given of such words is, that they are in grievous error; that their spiritual understanding is as dark as the organ of vision in the blind; and that they are lost in the mazes of false-hood, whilst others are guided by the noon-day light of It may be said, that in this respect the state of not to retain God in their knowledge, he has given them over to a reprobate mind." Yet still there is a peculiarity of misery in the darkness of the Jews. They bear the lamp of truth in their knowledge, they hold up the

clared to be the Son of God. The same thing appears also from the power by which he rose again; when a mere man dies, his soul being separated from his body, he ceaseth to be the person he was, he is no longer a man, nor can act any thing at all as such, much less can he reunite his soul to his body, so and buried, he gave life to himself, or made himself alive again, Destroy this temple, saith he, and in three days I will raise it up, John ii. 19. This, as the Evangelist there observes, he spake of the temple of his body, that he would raise up that again; that he himself would do it. And so he himself saith also in another place: Therefore doth my Father love me, because I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again, John x, 17, 18; which could not possibly be any other than the power of God, and there-fore he who had it in himself, as he saith he had, must needs be God. If he had been only a creature, howsoever he had been raised again, he could never have done it himself; for being dead, he was no longer himself, the Person he was before; but being God as well as Man, and both in one Person, his Manhood not constituting a Christ: "The shadows of evening are stretched out, and the day goeth away;" "the day is far spent," and Christ Person, though one part of his Manhood was separated

times is said to be raised by God, it puts it beyond all dispute that he himself is God; otherwise the could never be imputed to God and to him, in the same sense as it is in this case, and therefore his resurrection from the dead was as clear a demonstration of his Divine power and nature, as could be given to the world.

THE CHURCH.

TORONTO, SATURDAY, MARCH 26, 1842.

We respectfully call the attention of the Clergy to the following Circular, addressed to them by the Lord Bishop of the Diocese:--

CIRCULAR TO THE CLERGY OF THE DIOCESE OF TORONTO. Toronto, 23rd March, 1842.

Reverend Sir,—I beg to inform you that I have been honoured by an official letter from His Excellency the Governor General, informing me that "the Queen was pleased, on the 2nd February, in Council, to declare Her Royal Will and Pleasure that, in all Prayers, Litanies and Collects for the Royal Family, the following form and order should be observed, viz. "Adelaide the Queen Dowager, the Prince Albert, Albert Prince of Wales, and all the Royal Family."

I have therefore to request that you will give full effect to Her Majesty's pleasure on this subject, and be governed accordingly.

I am, Reverend Sir, Your affectionate brother, JOHN TORONTO.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 8th of May. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis, attested in the ordinary manner.

the 4th May, at 9 o'clock, A. M.

THE PROFESSOR OF THEOLOGY begs to announce that his Second Course of Lectures will commence at Cobourg, on Wednesday the 30th March instant, and be closed on Friday the 15th May next. The subjects of the Lectures will be, The Divine Inspiration of the Pentateuch, the Ecclesiastical History of the first two Centuries, and the Liturgy of the Church; accompanied with Exercises in the Gospels in Greek, the Book of Genesis and Grotius de Veritate.

This notice, on account of the unusually late arrival of the mail, was not in time for last week's impression.

THE LORD BISHOP OF TORONTO, it will appear from the subjoined Correspondence, has appointed Thursday the 28th April, as the day for holding, in this city, a General Meeting to constitute THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

A proceeding so intimately connected with the future destinies of this branch of the Canadian Church, and so necessary to its present more perfect organization, will arrest the attention, and awaken the Christian sympathies of every faithful member of our Catholic and Protestant communion.

Already has one layman, first in public estimation as well as in official rank, pointed out the designs which the projected Society should embrace, and suggested some outlines of the means by which they may be accomplished. The letter of the Hon. CHIEF JUSTICE ROBINSON, concurred in by the Bishop, and carrying with it all the weight which the virtues and abilities of the excellent writer so justly impart to it, needs no recommendation from us. We cannot, however, refrain from saying that the perusal of it has filled our mind with cheerful anticipations of the future, and carried our thoughts forward into a period of time, when we and our fellows of this generation shall have been gathered to our last repose. The plan proposed has the elements of durability within it-it is based upon comprehensive principles-and if carried out with the zeal that in olden time raised the majestic Cathedrals and Churches of the mother country, and laid the foundation of institutions in which, now rendered more beautiful and sound by the restoration of the faith in its purity, England places her best and holiest hopes,-if thus carried out, and systematically

"Toronto, 17th December, 1841. "My Dear Chief Justice,-I have the honor to acknowledge your letter of the 11th inst., which I have read with deep interest. When made public it will, I am persuaded, exercise the like salutary influence on the minds of others, as it has done on mine.

"Its object is sublime and holy : it speaks peace both to time and eternity; and, if the Members of our Catholic and Apostolic Church are faithful to her principles and to their God, it cannot fail of accomplishment,-for his blessing will rest upon it.

"I now request your permission to insert it in The Church, for the edification and information of our friends so soon as we shall have fixed upon the day for holding a General Meeting to constitute THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, the establishment of which I recommended in my Charge to the Clergy in September last.

"I have the honor to be, "My Dear Chief Justice. "Yours Affectionately,

"JOHN TORONTO."

"Toronto, 11th December, 1841. "My dear Lord,-I thank you for sending me the

papers, respecting the Diocesan Society, which it is proposed to form on a plan similar to that adopted in to take whatever measures may best serve for placing Nova Scotia. I have read them with much attention; the endowment on a sure legal footing-by applicaand may, by-and-by, have some suggestions to offer, chiefly in respect to branch societies in the several ture; and that it be the first measure of the Society districts, which it is not always easy to regulate in a convenient and satisfactory manner.

"At present I will not trouble your Lordship with any remarks, except upon one point, which must necessarily form a main object of the Society's exertions, and upon which I have thought a good deal The Examination will commence on Wednesday, since the Clergy Reserves question has been disposed of. I will make use of this occasion for communica

ting freely to your Lordship my views upon it. "The friends of the Church of England in this Province should, without further delay, I think, turn their

attention to the best means of providing for the support and increase of the Church; and I will endeavour to set down shortly and plainly the measures which it seems to me they should propose to themselves with that view :-

"1st. To provide a permanent and adequate support for the Bishop of the Diocese, and the endowment of the Cathedral.

"2nd. To provide a permanent and adequate support for three Archdeaconries, if that number shall be considered expedient in the proper quarter.

"3rd. To procure such an augmentation of the incomes of the now resident Clergy as that none shall be in the receipt of less than 250%., Provincial currency, per annum

"4th. To provide for the placing one Missionary in every settled Township of the Diocese, whose station shall, if possible, be so appointed that it may be a Church within a practicable distance.

"5th. The building, in every Township not already provided for, a Church of brick or stone, upon well-considered plan, as to dimensions, external form and internal arrangements, keeping in view the probability of its requiring enlargement.

"6th. The building in a good situation, convenient to the Church, a comfortable Parsonage of brick or in contection with these suggestions; but they need stone, upon an uniform plan, which should be well onsidered, in regard to size and internal arrangement, I contemplate is the promoting the support of the and should admit of additions being made, with the sanction of the Bishop.

"7th. The insuring such Churches and Parsonages gainst accidents by fire.

"8th. The providing Travelling Missionaries for uch parts of the Diocese as do not come within the limits of any organized Township, though inhabited think, or say or do. in some degree, or Townships in which a resident Clergyman has not yet been stationed.

"9th. The placing, on a permanent and proper footing, the several Indian Missions.

"6th. I would urge that every donation be sought, and every exertion made with a view to the building up a permanent endowment for some specified Church; it being a leading principle openly avowed and faithfully observed that nothing which is so asked, and obtained, shall be applied to any temporary purpose, but shall go to form a fixed and enduring income.

The Church.

"7th. That whatever sums can be raised in money shall be applied chiefly in purchasing lands of good quality, and conveniently situated for glebes, adopting it as a principle that 600 acres of good land will, before many years, yield such an income as will ensure the Church being served-and keeping in view that it may not be expedient for the Society to go beyond the line of an adequate endowment in land for two missions in each township.

"8th. That the procuring by similar means a per- system manent income for the Bishops and the Archdeacons, shall be part of the plan. "9th. That the building of churches and parsonages

shall be aided, to a certain extent, the Society contributing only when the plans which they have sanctioned are to be adopted, and when it is certain that the people of the Township will by their own exertions complete them.

"10th. That it shall be the care of this Committee tion, if necessary, to the Government, or the Legislato constitue a Committee in such a manner as to its composition, and regulations, that a perfect assurance may be felt every where that whatever shall be contributed will be faithfully, prudently, and zealously applied.

"The above is a hastily written sketch of what I acting upon it.

most places be still pirchased at a moderate price,ceive at once a resident Clergyman,-when an excellent spirit prevails in England which would be certain to come in aid of our exertions, if they were steady and fervent,-when we have dispersed through the Province, though very thinly, a body of Clergy favourably known to the people, and able to infuse among them the same spirit which should actuate the Society. -and when, (I may take the liberty of adding) the Church has a Spiritual head in the Province intimately acquainted with its condition, and whose exertions to promote these objects will, I am sure, be judicious and unremitting, and therefore most effective.

"I am so sanguine in my opinion of what may be done, that I fully believe that those members of the Committee whom Providence may spare for a few years, will live to see their work begun and ended, so nearly central, thus affording to the inhabitants of far as respects the object I propose of having in every every portion of the Township the means of access to township of the Diocese one good Church of durable materials, a parsonage house, and an adequate permanent provision for the support of a Minister.

"Whether that Minister shall be a Rector, or a Missionary, is one of the subjects which should claim early attention, and upon which it might seem necessary to take some steps in connexion with the Society at home.

"There are many things which I would desire to say not be spoken of at present. I will only add that what Church of England in a spirit, and by measures which shall be wolly unexceptionable, giving no just cause of offence or jealousy to any, but with a constancy and fidelity that shall not abate in the slightest degree, from an app'ehension of what persons who choose to act in an unchristian and unreasonable spirit, may

"I contemplate the proceeding in entire accordance with the Lord Bishop of the Diocese, and the Diocesan Society, which it is proposed to form, and in perfect harmony wih the Venerable Society at home, which "For attaining these objects, I suggest the follow- has the stringest claim to deference and gratitude from all of us. I think there can be no do the matter can be so managed as to ensure the kind co-operation of the Government, and to provoke nothing but a good spirit of emulation among other Christian communities, or among such members of them at least as have the interests of religion sincerely at heart.

"If I could paint to you, as vividly as I have witnessed, larity by the affability of his deportment and the kindly and now feel, the destitute condition of our brethren,agreeing in faith, doctrine, and worship, with ourselves, and the eral call there is, ' come over and help us,'- the nec well as propriety, in the truest religious sense, of adopting and nceforth upon this principle, would need no en acting ment. Your hearts would fiel for congregations destitute of mi-nisters and ordinances; Jacob's feeble hands would not be lifted up in vain; the Church of your fathers, and of your affections, would no longer be dry-nursed to succor her opponents; but all be united for one object, and your bounty flow in one enriching stream of nourishment, growth, and strength to our Zion. Oh ! if I had but the thousands which have heretofore been drawn away from her exigencies, how easily would all our wants of this kind be supplied! It is gone, however, and regret will not bring it back. But if it shall teach us to adopt and adhere to a different course for the time to come, it will so far be a gain, aid there is yet enough left in the piety, and afficient, and affirence of the Episcopal Church, to meet all our reasonable demands. All that is required is to act upon principle by

"Much will be said against this my advice to you, and I doubt rot it will be called illiberal, uncharitable, perhaps un-christian. But by whom will such truly unchristian terms be applied to it? By those only, whose interest it is that you should not discriminate. By those who act themselves as a body, and rigidly too, upon this very principle-who have drawn largely on the easiness or indifference of your liberality, but have never returned a cent for the dollar, to our wants, and never vill; or by those who cloak real disregard to all religion ander the motley mask of equal regard for all denominations Regard them not, therefore, my brethren; but strong in the soundress of the principle, and the obligation of the duty, as Christians and Churchmen, reserve what you have to spare in the service of religion for the wants of your own com That crtainly has the first and highest claim upon your ability, upon jour bounty; a claim which no sophistry can invalidate —which no mistaken views of liberality and charity towards the opinions or the practices of others, should either weaken or defeat.

We repeat that the consistent Churchman can make no exception in favour of any denomination. If a deviation from principle could be justified,-as it cannot,-it would be in the case of those who hold would propose. No time, I think, should be lost in the opinions of the late Rev. Edward Irving, and who in this City have assumed the name of the Apostolical "I have thought much upon the possible results of a Church. They, however, we believe, never obtrude well-directed exertion of all the faithful members of their wants upon any one in this country; yet even When the heathen objected to them that they had no altar the Church, made at this period, when lands can in their scriptural principles of loyalty, and the Christian boldness with which they have expressed themselves when the Townships with few exceptions might re- in favour of the Church, could never warrant us in breaking through a fundamental rule.

> We have accidentally heard of some very disheartening circumstances connected with the attempt to erect a Church in the Township of ALBION, in this District. From what we learn, our zealous, but illsustained fellow-Churchmen, have encountered much to depress their spirit, and to incline them to despair. Heavenly Table. Thousands of testimonies might be produce But let them not yield altogether to despondency .--Better days may yet he in store for them: the money of Churchmen will not much longer, we trust, be expended on the alien and the stranger, while the spi-ritual wants of their own brethren are so painful as the Gentiles, but served only for the service of the Eur to make the sensitive heart bleed over a destitution which it can do little to supply.

If some friend of the Church in Albion would send us the particulars of the case, we would gladly make them public, in the hope of attention and benevolence being awakened. The plainest and homeliest state-

By a reference to our Canadian Ecclesiastical Intelgence, it will be perceived, that Mr. Garrett, lately Methodist preacher at Brockville, has returned to he fold of the Church in which he was born, baptized, and confirmed. He formerly belonged to the British Wesleyans, but had latterly accepted a charge from he Conference of the Wesleyan Methodist Society Canada. He is represented to us as a gentleman of irreproachable character, and of great singleness of mind; and we rejoice that a brother Englishman has re-united himself to the communion of his forefathers, and, after a long estrangement from it, been led into the way of Unity and Apostolic Order.

It will excite no surprise that some among the body from which Mr. Garrett has so laudably withdrawn, should have already begun to attack his good name, and te talk of his "sins,"-sins which they only discovered directly he ceased to be a Methodist. In called ALTAR, but to shew the indifferency and liberty of the this conduct, however, there is nothing new, for we sometime ago met with the following precedent for it sembly of 1638," remarks an English writer, "pretended to depose all the Bishops of Scotland for set up in every Church; the 82nd Canon enjoining simony, incest, adultery, Sabbath-breaking, drunkenness and gaming,' but when three of them, namely, those of Dunkeld, Orkney and Argyle, submitted to the Assembly, and renounced their Episcopal character, they at once entrusted to them the charge of parishes as Presbyterian Ministers. We leave it to the eulogists of the Assembly to decide whether it held that innocent persons may properly be pronounced guilty of these crimes, and deposed and excommunicated for them, if those innocent persons happen to be prelates; or that persons known to be guilty of them, and convicted accordingly, are perfectly fit to be entrusted with the charge of parishes, if they will planation of their conduct." The application of this to Mr. Garrett's case is too palpable to be overlooked.

simplicity of his manners. The Clergy presented him with several addresses.

Dr. Gilbert, the new Bishop of Chichester, before his elevation, was Principal of Brasen-nose College, Oxford, and Vice Chancellor of that University. He supported Mr. Garbett in the late contest for the Poetry Chair. He is described as a man of great learning, of mild and amiable manners, and of sound Church principles.

The Church goes to press on Fridays, but this week, owing to the intervention of Good Friday, it is a day earlier.

Communications.

[We deem it necessary to follow the example of the London Churd periodicals, and to apprize our readers that we are not responsible for the opinions of our correspondents.—ED. CHURCH.]

"ALTAR"-PULPIT-CANONS, &c.

Dear Sir, — The following remarks on THE HOLY TABLE, of ALTAR, are contensed from Bingham's Antiquities of the Christian Church.

Great dispute las been raised in the last age about the name of the Communion Table, whether it was to be called the Hol table or Altar. And indeed any thing will afford matter of controversy to men in a disputing age: but we never read of any such dispute in the PRIMITIVE CHURCH. For the species Altar writers used bothnames indifferently; some calling it Alta' others the Lord's Table, the Holy Table, the mystical Table the Tremendous Table, &c. and sometimes both table and altar, in the same sertence together. According to Mede it was called the ALTA for the two first ages; the name, Table, he says, is not to befound in any author of those ages, now ing. Ignatius uses only the name Sυσιαστήριου, (altar,) in his genuine Epistics. Irenœus and Origen use the came name

genume Episters. Treasus and Origen use the name of Ara Deiand Tertullian frequently applies to the name of Ara Deiand Altare. In the two following centries there is scarce an au-thor that speaks of the Lord's Table but also calls it ALTAR. On the other hand it is certain that the Primitive Christians id note other medic the did not use the word in the same sense as did the Jews and Gen tiles, as being Altars for bloody sacrifices. Nor did they, like the heathen, dress them up with images, that is, idol-gods-(according to their ideas of altars), the ancient Apo Origen, Minutius Felix, Arnobius and Lactantius, rouadly and freely confess that they had none such-no idol altar. When the Jew objected, they confessed that they had none for offer bloody sacrifices upon. But for their own mystical unbloody sacrifice, as they called the Eucharist, they always owned they had an altar, which they scrupled not to term indifferently 3υσιαστήριον, Βωμοσ αναιμακτοσ (the unbloody altar) ΔΒΑ

and ALTARE, (that is, alta ara, high altar). Some of the ancients, to distinguish their notions more ex-actly from those of Jew and Heathen, term it oftentimes τραπεζα μυστικη, and φρικτη, (the mystical and tremendous table.) sometimes the Spiritual, Divine, Royal, Immortal, out of Athanasius, Synecius, Socrates, Sozomen, Paulinus, and the rest of that age, where the altar is called the HOLY Table to signify their notion of the Christian Sacrifice and Altar at once; that it was mystical and spiritual; and had no relation charist and oblations of the people.

During the first three centuries the altars were always made We learn from Athanasius that the Arians, (the first boow assertors of Presbyterianism or ministerial parity,) in one their mad humours went into a Church, and carrying out the Communion table and other combustible matter, burned them In many Churches the Altar was overshadowed by a cano? (called Ciborium,) of a spiral shape, resting on four pillars, and surmounted by a sphere with a cross above it. This was merely an appropriate termination to the structure; for the cross mas never set up in Churches upon the altar during the first 340 years after Christ.

I have not perhaps done justice to the research of this learned divine, in condensing his valuable labours on this subject. I was desirous of following your good advice; and to compress as ich as possible.

"Altar," says Wheatly, "was the name by which the Holy Board was constantly distinguished for the FIRST 300 YEARS after Christ; during all which time it does not appear that it a letter was above ONCE called Table; and that was in And when i Dionysius of Alexandria to Xystus of Rome. And when the 4th century, Athanasius called it a Table, he though the self obliged to *explain* the word, and to let the reader know that by TABLE. We meant ALTAR, *that* being the constant and fa-miliar name. (Where was the fable of transubstantiation all this while?) The table is always placed *Altar*-wise, in the most sacred part of the Church and a start as the set most sacred part of the Church, and fenced in with rails to se cure it from invevence and disrespect." In the 1st and 2nd common prayer books of Edw. VI. stood the rubrick : "Th In the 1st and 2nd eominion prayer books of Edw. VI. stood the rubrick: Priest standing humbly afore the middles of the ALTAR, shall saie the Lord's Prayer, &c." "The word table," says Bishop Overall, "here stands not exclusively, as if it might not

Your correspondent B. C. D. supposes that all th in the Presbyterian annals of Scotland. "The Aswere to be convenient seat be made for the minister to read service in"; and the 83rd directing all Churchwardens to "provide a comely and decent Pulpit." B. C. D. perhaps thinks, with some others, that we are not bound by the Canons, as they did not originally receive the force of statute law. But if he looks at the last rubric in the Office for "MAKING OF DEACONS" he will find that it directly refers to the 31st and 32nd Canons, and so re cognizing then, binds them upon us. He will moreover find in the 15th clause of The Church Temporalities Act, lately "so as the same be not contrary to the CANONS of said United Church of England and Ireland." Agreeing with him most entirely respecting the use of the surplice, and admitting the correctness of his remark that the minister is the organ of the Church while he is preaching. feel convinced that he desires fully to act up to the injunc only become Presbyterians? We see no third exsmallest iota. I have therefore ventured the foregoing ohser vation on the canon-law. Nor must we forget that in primitive times the aucient Christians had their *Ambon*, sometimes called the $B\tilde{\eta}\mu\alpha \gamma\nu\omega_{c}\tilde{\omega}\nu_{s}$ (or reading desk,) and their *Tribunal Ec-clesias*, (or pulpit,) in the nave or narthex of the Church, which Λ_{s} to Asto Church, by the way, they sometimes called a TEMPLE. the Bishopric at Jerusalem, is a very important, and, as will be observed by the subjoined extract from the *Ecclesiastical Gazette*, an authoritative document : to employ that very time in singing the Introits. The metric ms, are permitted to be used as a substitute, it would seem for the Introits, but are no part whatever of the book of Common Prayer, though usually bound up with it. IoNA.

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ment will have a good effect.

persevered in, it will be the greatest blessing ever ing steps :-

conferred upon this Province,-far greater than that imperfect transcript of the British Constitution, stripped of almost every Christian attribute, which is now | each Township, and what Glebes are in it. left to it after the encroachments of democratic innovation.

We feel thankful that the Chief Justice has allowed his sentiments to be made public on this occasion. The highest officer of the Law never consecrates his influence to a more legitimate or hallowed purpose, further sales, until such system has been settled. than when combining with the divinely appointed Chief-Rulers of the Church, in the work of laying the foundations of National Religion. These are the pillars on which the Law must rest, and which, if firmly rooted, will divest the tribunal of Justice of and that so far as it may now be possible to avoid it, half of its necessary severity and wholesome terrors. The Judges in England give the support of their names, and the benefit of their personal countenance and exertions, to the great Societies of the Church. A Hale, and a Clarendon turned aside, with rejoicing, from the labour of the Courts to the sanctifying pursuits of Theology, and meditation on the Word and Church of Christ: and a noble and profitable example the Church may agree to, as to settlement within a is exhibited to the Canadian community, when the Chief Justice, who has served his country in the field, in the senate, and on the bench, employs his thoughts in the more especial service of God, and shows that rather perhaps to assist in settling them, I would lay he values the Christian palm far beyond the well-won and thickly clustered laurels which worldly Fame has wreathed around his brow,

It is also a cause for gratification to witness the Bishop and the Chief Justice,-the instructor and the pupil,-co-operating in a scheme so holy as the present. The former may well be proud of his pupil, and the latter must rejoice in acknowledging the source whence his principles were nourished in the days of youth.

But we will detain our readers no longer from the Letter itself. We will only, for the present, add the wish, that, from all parts of the Diocese, the Clergy and Laity may flock to Toronto on the 28th April, and that our worthy fellow-citizens may not forget to proffer the hospitalities of their houses to their distant friends, especially among the Clergy. At the time appointed for the Meeting, Nature will be about to burst into fresh existence, and, like her, may the Church exult in renovated beauty and life, strike deep her roots, and be loaded with blossoms, hereafter to he ripened into heavenly and imperishable fruit!

" Toronto, 23rd March, 1842.-"Sir,-Having appointed Thursday the 28th day of fluous in one quarter may be transferred to another. April next, for holding a General Meeting of the Friends and Members of our Holy Communion, to constitute THE CHUBCH SOCIETY OF THE DIOCESE OF TORONTO, the time for publishing the correspondence enclosed has arrived-I have therefore the honor to request that you will have the kindness to give it insertion in your next paper.

"I have the honor to be, Sir, "Your obedient humble servant, "JOHN TORONTO." "To the Editor of The Church."

"1st. To procure, without delay, a general return, shewing what Clergy Reserves remain unalienated in

"2nd. To address the Government, and the Society for Propagating the Gospel, pointing out, the

very great importance of proceeding upon some understood and well settled system as to future alienations, and proposing that a check may be put to "3rd. To propose, as one part of the future plan, that in any Township in which the Church's proportion of the Reserves now remaining does not exceed 1200 acres, a stop shall be put to sales for the present. the Church shall not be left with less than 1200 acres of Glebes and Reserves, in any Township.

"4th. To discuss and consider carefully whether it shall be pressed upon the Government to make no more alienations of the Church's portion of the Reserves, but to place them under the control of the Church as a permanent endowment, on certain stipulations which limited period, or alienate only a limited proportion, and that at a minimum price.

"5th. While these points are being settled, or at once, in the Diocese, the foundation of a plan of co-operation among all the friends of the Church. which in its spirit should be zealous, comprehensive and persevering, but such as neither in its principles nor its practice should give any fair occasion of jealousy, having for its object the securing a permanent and adequate support for the Lord Bishop, the Archdeacons, and one Clergyman at least, in every Township, with as little delay as possible.

"6th. To accomplish this, I propose that it should be the business of a Lay-Committee of the General Diocesan Society to apply their attention exclusively to advancing the temporal interests of the Church, doing nothing without the previous sanction of the as the Society at large shall establish.

"7th. That the steady and unceasing aim of this Committee should be to procure an adequate endowment for a Clergyman in each Township-so secured as to be certainly permanent-not liable to be diminished-and providing duly, on the other hand, for its being kept within certain bounds in case of increase from accidental causes, so that what may be super-"For the sources of this endowment I would look-

sale of Reserves.

"3rd. To the contributions of the friends of the Church, in lands.

"4th. To the contributions in money which can be raised in the Province.

"5th. To the contributions which may be raised in England through the Society there, and by exertions otherwise.

"If I can be of use now, or at any time, in carrying into effect sich measures as I propose, I shall work most willingly in the cause, in any capacity, and to any extent that my public duties will admit of.

"Your Lordship will observe that I have entered into no other branch of the subject of the Minute which you enclosed to me, (and which I now return.) than this one of temporal provision and support. On the others I shall take an opportunity of speaking with your Lordship; and I shall only now say that the paper shews that these matters are in the best hands while they are under the consideration of the Bishop and the Clergy.

"Believe me. "My dear Lord Bishop, "Most faithfully yours, "JOHN B. ROBINSON."

Of late, we have strongly and frequently expressed an opinion that Churchnen commit the sin of schism, and are chargeable with great practical injustice to their own communion, then they contribute to the support of Dissent. We know of no denomination whatever to which, even vaving the question of schism, they can consistently give one farthing, while the wants of the Church are so multiplied and so pressing, and while the main burthen of supporting the Colonial Clergy is thrown upon the private charity of England. Avowing these opinions, and intending to strengthen

them by every argument within our reach, we gladly lay hold of the authority of BISHOP RAVENSCROFT, a prelate of the American Church, whose saintly worth has been recorded in the sweet and Zion-like strains of Bishop Doane. Eighteen years ago he thus deli-Bishop, and acting only in accordance with such rules vered his, convictions; and may they now strike deep into many a mind, as the authoritative admonition of a holy successor of the Apostles, speaking, as it were, from the invisible world :---

" By whom shall Jacob arise? for he is small."

"Our pecuniary means must be reserved for the wants of our "This is so plain and obvious a duty, that at first sight it

would appear superfluous to mention it; yet certain it is, that in this respect, Episcopalians have manifested an easiness in yielding to the solicitations of Dissenters, which can be justified on no sound principle of regard for the Church, or feeling sense "1st. To the Clergy Reserves remaining. "2nd. To the funds which have arisen from the de of Reserves. "2 and To the funds which have arisen from the solution of the time, I think, is come, when it is absolutely necessary to act differently. Jacob is small, and he must continue so, if his patrimony is squandered upon strangers. It is the dictate of inspired wisdom, my brethren, 'that if any provide not for his especially those of his own house, he hath denied the faith and is worse than an infidel.' This rule, both of reason and religion, will apply in the closest manner to the present condi-tion of the Church, and to the duty of all the members and friends of our communion, and should regulate and restrain the indiscriminate expenditure of her means for purposes which, if not hostile, are certainly unprofitable.

The article, published on our first page, relative to Ecclesiastical Gazette, an authoritative document :---

"We insert, with great pleasure, a statement, published by authority, of proceedings relating to the establishment of a Bishopric of the united Church of England and Ireland in Jeru-It will be seen that the confidence which we expressed in a former number, that the conducting of such affairs might be safely left to our Ecclesiastical Rulers, has been fully justified by the event. Every care appears to have been taken to preserve inviolate the distinctive principles of our own Church as an integral branch of the Church Catholic, whilst at the same time a way has been opened for the communication of the enefits arising from those principles to communities where they have been so long wanting. It is hoped also that this measure will be the means of establishing relations of amity between our own Church and the ancient Churches of the East. "A step has thus avowedly been taken towards a return to unity in the Church, 'not by the way of Rome,' which cannot fail, under the Divine blessing, to be productive of great and mportant results."

In conjunction with the article on the first page, we would recommend Mr. Southgate's Letters on the fourth, to the attention of our readers. The extract from the valuable Sermons of Dr. A. M' Caul, brother of the learned Principal of Upper Canada College, will also harmonize well with the subject of these itteresting documents.

We have the gratification to acknowledge the receipt of the following sums, during the past week :---From two Ladies the sum of 41.,-being 21. 10s. for Chippawa Church, which sum has been duly forwarded to the Rev. W. Leeming, and 1l. 10s. for Tracts; from Eingston, through Mr. W. Rowsell, 15s. for truly excellent; and I feel satisfied that there is not one, descent from Kingston, through Mr. W. Rowsell, 15s. for Tracts and from J. B., 10s. for Tracts.

A part of our English files have arrived, but too late for use this week.

In our next we hope to give some account of the visit of the King of Prussia to England. His Majesty was most warmly received and won well-deserved popu-

RUBRICS.—PUBLIC BAPTISM.

Dear Sir,-Such letters as those of your Correspondents and IONA, are very useful. They are calculated to call atten-tion to a more strict observance of the Canons and Rubrids the more and, of course, the more exactly these are observed, the more truly will the Church be exhibited as she is, the more effectually will she be brought into action, and the more fully will she

perform her proper work. The restorers of the Church of England and Ireland know mankind well, when they adhered, as far as possible, to prime tive models. They knew that what is "outward and visible has a very decided effect upon the mind; and that princh "inward and spiritual" are greatly maintained and promot by significant signs and symbols. The supreme authority the Saviour established these signs and symbols in the appoint of a spiritual statement of the second symbols of the second statement ment of the Ministry, and the institution of the Sacramente and whatever His Holy Catholic Church has enjoined, no ontrary to Scripture, is binding on the conscience.

The illustration and enforcement of the regulations of the pure portion of the Catholic Church established in the British Empire, is a good and a pious work. But we grievously offend when we go become her authority. when we go beyond her authority, and introduce regulat our own, borrowed from Dissent : or when, like the Oxford Tractarians, (who began well, and at first did the Church trae service) was an an an an an art first did the Church trae service,) we are not satisfied with the Church as she is, wish to promote the observance of rites and ceremonies which she has omitted or renounced as tending to superstition and idolptre. The scheme time to superstition and idolatry. The exhortations of our highly esteemed Diocesan following the advice of our Bishop, has made renewed exertions to promote the observance of Rubrical order in his parish, has not experienced an increase of personal comfort in his ministrations, and witnessed the beneficial effects on his parishioners.

When observances are become, in some measure, obsolete, it is very difficult to restore them. Congregations are, very pro-perly, averse to what savours of innovation; and great pra-

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tered. It appeared to be thrust into a corner, as some ceremony of which all parties were half-astamed. The attendant circumstances :-- A private house--a common cup or bowl--no symbol of ministerial authority; or else, if in Church, the

be so pleasing and interesting a duty. But, on the other hand, how different were my feelings, when, after due explanation, I administered the Sacrament as the Rubric directs, after the second lesson, and the congregation joined, with one consent, in the service. This was in my country congregation, in which, as I have been the instrument of gathering it together, I naturally have more influence, and experience less difficulty in arranging matters in their proper order. The other and long established congregation is, of course, less tractable; but I have every reason to be satisfied with their attention to my wishes, and hope, in due course, to succeed in inducing them to pay more strict attention to the Rubrics. Rubrics.

Excuse this egotism, but the detail of actual fact and expe-rience is always more effective than what might seem mere

theory. Allow me to add that your valuable tracts, amongst others which are circulated by way of loan, being given out and ex-changed at the end of the service, are eagerly received, and will, I am persuaded, be attended with the best effects. I enclose on the service of the servi

I enclose one pound for Chippawa Church, and 5s. for "the Antidote."

A CATHOLIC PRESETTER.

Canadian Ecclesiastical Intelligence.

THE RETURN OF MR. GARRETT, LATELY A METHODIST PREACHER, INTO COMMUNION WITH THE CHURCH. (From the Brockville Recorder).

(To the Editor of the Brockville Recorder).

Brockville, March 15, 1842. Sir,—By inserting the accompanying Address to the Members of the Wesleyan Methodist Church [?] at the Brockville Station, you will greatly oblige your Obedient servant,

RICHARD GARRETT.

Beloved Brethren,—After a long and prayerful inves-tigation of subjects connected with the Church of Christ and its Hinistry, I am thoroughly convinced that no scriptural reasons can be assigned for continuing a sepa-ration from that branch of the Church of God, which is usually termed the "United Church of England and Ireland," and have therefore resolved, with Divine assistance, to act consistently with these convictions.

Redeemer to state, as simply and briefly as possible, the reason of this resolution, and sincerely trust that you will receive it as an evidence of the respect and affection which earnestly desire to cherish. I am the more desirous of doing this from the consideration, that, up to the present moment, you have, both by words and deeds, kindly expressed an affectionate approbation and unbounded confidence in me.

confidence in me. It cannot be pleasant to speak of myself; but the pre-sent occasion makes it unavoidable. Having been baptised in the Church of England at home, I received within her pale the rudiments of Christian education, and was even-tually admitted to the rite of Confirmation. Though afterwards induced to join the Wesleyan Methodist Society, I did not then consider that I was sacrificing my membership in the Church of England, and falling into Pale the rudiments of Christian education, and was even-tually admitted to the rite of Confirmation. Though afterwards induced to join the Wesleyan Methodist Society, I did not then consider that I was sacrificing my membership in the Church of England, and falling into that awful sin, against which Mr. Wesley, the founder of Methodism, so solemnly warned his followers, the sin of after my arrival at this station, I neglected giving the subject a proper consideration, when, by the Providence of God, this important matter was placed before me plainly I was making.

I was unable to find any argument from the "Word of God," or from reason, to justify my remaining self-sepa-rated and cat off from the communion of the Church to which, under God, I owe my Christianity,—a Church which, after the most anxious and minute examination, (and the most calm and caraful consideration that I am

Since my opinions and sentiments, with respect to Church government, order and discipline have been rectified, by the accession of more knowledge, and in proportion to the degree in which they approached the proper standard, I have found more and more embarrassment and discomfort in administering the Sacrament of Baptism, as it heretofore used to be adminis-thered. It anneared to be threat into a corner, as some care offers an appropriate occasion to express the wish that the habit of parishioners sending offerings of good-will, no matter however humble if it be their beit, to those no symbol of ministerial authority; or else, if in Church, the congregation dispersing—the sexton shutting pew-doors, or otherwise busy—some still loitering and talking—a distant appointment to be attended to—parties not having been ex-peted, &c.,—all threw in the way temptations to hurry over or to mutilate the service. In no part of my engagements has conscience reproached me more than in this, which ought to be so pleasing and interesting a duty. But, on the other haud, how different were my feelings, when a different were my feelings,

ST. CATHARINE's.—On Sunday, the 20th instant, a collection was made in the Parish Church in aid of the Sunday School, which, including a donation of 1*l*. pre-viously received, amounted to 17*l*. 8s. 10⁴d. This will not only liquidate the debt already incurred for books, &c., but also leave a surplus towards the formation of a Sunday School Library.

Sunday School Library. The Rev. A. F. Atkinson acknowledges with much pleasure the liberality thus manifested by his congrega-tion, who, in addition to their various other contributions

uon, who, in addition to their various other contributions for Church purposes, have in the present instance so generously responded to his call. The children of the School were publicly catechised during Divine Service on several of the Wednesdays in Lent, and the manner in which many of them answered, and the readiness with which they gave Scriptural proofs,

CHIPPAWA CHURCH .-- (From "An Old Subscriber."-It being considered desirable that the Subscriptions and Collections for rebuilding Trinity Church, Chippawa, should be brought before the notice of the Churches of the Diocese, I take the liberty of sending you the list :--

d.		£	s.	d.		£	8.	d.
1	Samuel Street	50	0	0	Thomas C. Street	25	0	0
3	G. McMicking		0	0	John Roussau	0	5	0
	W. Hepburne				William Ward		5	0
•	James Cummings			0	Mrs. Howit & Miss Clark	50	0	0
	J. Kirkpatrick				Lieut. Kennedy, R. A	0	10	0
- 1	James Secord, senior		10	. 0	Collected by Mrs. Colonel			
	John Ussher	6	10	0	Escourt, 43rd Light			
	William Maclem	12	10	0		16	0	0
	F. W. Miller	25	0	0				
	W. Leeming	50	0	0	St. James, Toronto,			
	F. Huddleston	5	0	0	" Cobourg Church		10	
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	James Huddleston	5	0	0			6	(
2	James Maclem	25	0	0	" Chatham do		0	0
	O. T. Maclem	25	0	0		4	15	(
	Henry Bond	3	0	0			0	(
	Robert Slater		0	0	" Port Robinson School	1		
	D. Stevenson	5	0					
	P. Morse	2	0		" Stamford Church			1
-	R. Campbel		0		Mr. Luard, Goderich		5	(
+	L. M. Harper		10		"A Militiaman,"		5	(
-	F. Lonsson	1	5	0	Capt. Robinson, 67th Regt	1	5	. (
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Extracts from late English Papers.

THE ROTAL CHRISTENING .- As the christening of the I consider it due to you and to the cause of the edeemer to state, as simply and briefly as possible, the ason of this resolution, and sincerely trust that you will be determined on the State of the s

military band stationed outside the chapel, announced the arrival of Her Majesty and Prince Albert. In a few minutes afterwards our beloved Sovereign, attended

by her illustrious Consert, entered the sacred edifice, when the professional gentlemen sung in most excellent style "The March in Joseph," which had been substituted by desire of her Majesty for "Judas Maccabeus."

The scene at this moment was most gratifying, animating.

and distinguished guests having taken the respective places al- them. God," or from reason, to justify my remaining self-sepa-rated and eat off from the communion of the Church to which, under God, I owe my Christianity,—a Church which, after the most anxious and minute examination (and the most calm and careful consideration that I an capable of bestowing upon the question),—I am thoroughly convinced is truly scriptural in her Constitution and liturgy, and in her Creeds and Articles. I now deeply regret having ever separated myself from her scriptural communion, and, by this inconsiderate step, I now deeply regret having ever separated myself from her scriptural communion, and, by this inconsiderate step, exposing myself to the mortification which must attend and follow on a hearty acknowledgement and renuncia-tion of error. Majesty in a firm, and rather loud tone of vo

through the three memorable days of Waterloo, died of age on the 30th of December last, at Stoke Park, the seat of Granville Penn, Esq., where for many years past he has been enjoying his "otium cum dignitate." On Saturday last he was buried in a romantic spot in the "classic grounds of Stoke," with military houours. After being lowered into his grave, in the presence of many spectators, three volleys were fired over him, under the command of an old Waterleo man, the firing party consisting of the keepers and others on the estate. Old Charger as he was called, was a universal favoarite. He was allowed the full range of the park during the summer months, and in the winter season he was placed in a comfortable stable,

THE ROYAL EXCHANGE .- On the 17th January the im-THE ROYAL EXCHANGE.—On the 17th January the im-posing ceremony was performed of laying the foundation-stone of the London New Royal Exchange, by Hi Royal Highness Prince Albert. The Duke of Wellington, as Constable of the Tower, was present, and the spectacle is described as being of a most brilliant description. The following is a translation of the Latin inscription [written, we believe, by the Bishop of London En C.G. 10 on the plate denosited in the stone:— London, ED. CH.] on the plate deposited in the stone :--

atin inscription [written, we believe, by the Bis on, ED. CH.] on the plate deposited in the stone:-Sir Thomas Gresham, Knight erected at his own charge a Building and Colonnade, for the convenience of those percess who, in this renowned mart, might carry on the Commerce of the Vorld, adding thereto, for the relief of indigance, and for the advancement of Literature and Science, an Amshouse and a College of Lecturets, the City of London aiding him, Queen Elizabeth favouring the design, and when the work was complexed. Opening it in Person with a Solemn Procession. Having bean reduced to ashis, " Together with smoot the entire City, by a calamitous and wiely spreading conflagration, they were rebuilt in more splendid form by the Cit of London and the Ancient Company of Mercers, King Charles the Secone commencing the building on the 230 Cober, A.D. 1667; And when they had been again destroyed by fire on the 10th Janary, A.D. 1838, the same bodies, utlertaking the work, determined to restorehem at their own cost on an enlarged and one ornamental plan, the munificence of Parliaent providing the means of extending the site and of widening the approches and crooked streets in every dection, in order that there mint at length arise, under the auspices o Queen Victoria, built a third time fin the ground, an Exchnge worthy of this Great lation and City, and suited to the vastness of v.commerce extended to the circumference of the habitable globe. His Royal Higness Prince Albert, of Saxe-Cburg and Gotha,

to the circumterence of the habitable globe. His Royal Higness Prince Albert, of Saxe-Churg and Gotha, Consort of Her Saced Majesty, Laid the First tone on the 17th Januar, 1842, in the Mayoralty of the RightHon. John Pirie. Architect-William Tie, F. R. S. Mar God on Present

May God, our Presrver, ward off destructon from this buildin, and from the whole:ity.

EXPEDITION TO THE NIGER.

We have now before us the details of the disastrous result of the Niger Expedition, from which, a short year ago, so much benefit was anticipated. It will be sen that the attempt to form establishments in the interior of Africa has utterly failed; and that the usual penalty has been paid, namely, a melancholy sacrifice of valuable life.

The expedition ascended the Niger ; and was purchased, and a model farm established; and one of the vessels went a consi-derable way up the Chadda, which empties itself into the Niger some 350 miles from its mouth. But all precautions were vain. The steamers, one after the other, were compelled to abandon the enterprise by the ravages of the black fever; the model farm was broken up, and two of the steamers were navigated to the sea, one of them by the naturalist, and the other by the physician, whose acquaintance with steam machinery was pick-ed up on board; nearly all the officers, the engineer, and most of the crews having perished or were totally unable to move out of their berths; and it is supposed that the Albert would have been lost but for the aid rendered by a steamer belonging to Mr. Jamieson, (named above,) whose captain had heard of Horse, and other great Officers of the Household, with the Royal the disasters of his countrymen and generously astened to help

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EXPORTS DURING THE YEAR 1841.	
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IMPORTS FOR 1841.	T
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their proper order. But, in organizing new congregations, it is easy to begin right, and the opportunity should not be "lost Since where the association of the Manighty pours down upon them. This sacrifice, Since where for many years past he has George's Society—and for St. Andrew's Society—all of which were most warmly responded to. The President of St. George's Society then proposed three cheers for St. Patrick's Society, and the deafening shout which arose heartily welcomed the call.

A party of about eighty sat down at half-past six, to an ex-A party of about eighty sat down at half-past six, to an ex-cellent dinner provided by Mr. Crew of the Ontario House. The Chair was filled by Alderman Dixon, (President of the Society,) who was supported by Wm. Wakefield, Esq., (Presi-dent of St. George's Society,) Hon. Mr. McLean, (President of St. Andrew's Society.) The Reverend Chaplain Dr. Mc Caul, Rev. H. Sendding, Chaplain St. George's Society, Major Burgh, 93rd Highlanders, and Lord Tullamore, 43rd L. I.-Alderman Dr. King, did the duty of Croupier, having on his right and left, T. W. Birchall, Esq., (Vice President St. George's Society,) Wm. Ross, Esq., (Vice President St. Andrew's Society,) Major McGrath, &c. The Mayor was expected as a

Society;) Major McGrath, &c. The Mayor was expected as a guest, but His Worship, in order personally to watch over the peace of the City, denied himself the pleasure of partaking the genuine Irish welcome which was prepared for him. It is impossible for us to notice in detail the exceedingly neat and happy manner in which the President introduced the regular toasts of the evening. It must suffice that we say they were appropriate, and in good taste; that they were enriched with apposite quotations from the golden stores of Irish poetry, and were received with much annuase. The toasts were faland were received with much applause. The toasts were fol-lowed by music from the City bands, and acknowledged in

suitable terms by those on whom devolved the duty of reply. The following is a list of the toasts from the chair :--The Queen-Band, God save the Queen-Song, Mr. Young. Prince Albert, the Prince of Wales, and the rest of the Royal Family-Band, Quick March-Song, Mr. O'Brien. The day we celebrate, and all who honour it-Band, St. Pat-

rick's Day His Excellency Sir Charles Bagot, Governor General of British North America-Band, Grund March. The Army and Navy-Band, British Grenadiers, Rule Bri-

tannia-Major Burgh, 93rd Highlanders, returned thanks. [To the toast of the Army and Navy, Major Burgh (a genuine son of St. Patrick) returned thanks in a most admirable and especially eloquent speech, which elicited frequent bursts of applause. The gallant soldier paid a just compliment to the noble profession to which he belonged—spoke of the high character the British Army had universally gained—not merely for deeds achieved by field and wave, but for the possession of those sterling moral qualities which best tend to elevate the name and reputation of the Christian warrior. That the one changeless, unflinching sense of *duty*, governed every act of the true soldier—and that under *its* influence, he ascended the deadly breach—passed through the storm and whirlwind of the battle, and turned out to his monotonous morning parade. We wish much we had a faithful report of the gallant Major's address.-Patriot.

Her Majesty's Ministers-Band, March-Song, Mr. Young.

The Sister Societies of St. George and St. Andrew-Band, the Roast Beef of Old England, Audd Lang Syne. Mr. Wakefield on behalf of St. George, and Hon. Mr. Mc Lean for St. Andrew, respectively returned thanks-when the latter gentleman proposed The President and Members of St. Patrick's Society, to which Alderman Dixon replied in a very feeling manage feeling manner.

The Militia of Upper Canada-Bard, Quick March-Duett All's well, Messrs. Gardner and Young.

The fair Daughters of Erin. The Land of our adoption-Lord Tillamore returned thanks

in a warm-hearted and eloquent strain

The fair of Upper Canada. By the Vice President—The Chaplain to the Society, Rev. Dr. McCaul. In proposing this toast, Dr. King paid a well-turned compliment to the Rev. Chaplain's eloquence in the

By Mr. Barber-The Mayor and Corporation. Dr. King returned thanks, and explained the reasons for His Worship's

By Capt. O'Brien, in an eloquent asd forcible speech, Prosperity to the good City of Toronto.

Owing to the prudent and well-arranged plans of the Mayor, there was not, we believe, the slightest listurbance out of doors, either during the open day time, or in the "stilly night." The authorities were on the alert, and our worthy chief Magistrate kept the vigils of watchfulness while his fellow citizens slept

n peace.—Toronto Herald. THE CAROLINE .- Mr. Hogan, a British subject and a resident of Hamilton, was engaged in some business at Rochester, N. Y., when he was arrested on a charge of having assisted in the destruction of the Caroline. A Magistrate at first com-mitted him; but a Judge subsequently released him, on a de-fect in the warrant of arrest. President Tyler has brought the matter under the notice of Congress.

PROCEEDINGS IN THE JOHNSTOWN DISTRICT COUNCIL RESPECTING THE TREASURER. (From the Brockville Statesman).

The Warden [on the 12th February] laid before the Conneil the Commission of Andrew Norton Buell, Esquire, as Treasurer of the District, which was read.

Mr. Gowan then rose and moved, seconded by Mr. Moulton. That as many serious allegations have been made, in the public prints and otherwise, against the byalty of A. N. Buell, Esq., lately appointed Treasurer of this District, charging him

Keeler, Clothier, Holden, and Deneut.—8. Majority—9. Messrs. James Thomson and Delong declined voting. It appears that witnesses were on the spot to substantiate

the charges. The Warden (the Hon. W. Morris) thought the Council had no right to interfere in the matter, but admitted that "the charges were certainly very serious, and the evidence tendered in support of them very respectable."

From the Toronto General Advertiser, March 24. TORONTO PRICES CURRENT. £ s. d. £ s. d. Fine Flour, # barrel..... 1 5 0 @ 1 6 3

Wheat, P bushel,	0 4	6 @	0 5	6
Barley, ditto,	0 1	104 @	0 2	3
Dats, ditto,		1 @	0 1	3
ease, ditto,		0 @	0 2	6
Datmeal, 🌮 barrel,		0 0	1 2	6
ork, # 100 fbs		6 @	1 0	a
Beef, # 100 lbs		0 @	1 2	6
dutton, (qr.) 19 ib	0 0	21 @	0 0	4
Veal, ditto,	0 0	31 @	0 0	44
Butter, (fresh), P 10		7 @	0 0	8
Ditto, (tub), ditto		6 @	0 0	7
Cheese, 19 1b	0 0	4 (1)	0 0	6
Curkeys,	0 2	0 @	0 3	9
Jeese,	0 1	8 @	0 2	0
owls, IP pair,		3 (1)	0 2	0
Jucks, ditto,	0 1	8 @	0 2	3.
ggs. 19 dozen,	0 0	51 (1)	0 0	61
lay, 10 ton,		0 @	3 10	0
traw, ditto,		0 @	1 17	6
Potatoes, IP bushel,	0 1	0 @	0 1	3

HOME DISTRICT CLERICAL ASSOCIATION.

The Clergy of the Home District are respectfully informed that the next meeting of the Association will take place (D. V.) on Wednesday and Thursday, the 13th and 14th of April, at the house of the Rev. G. Mortimer, Rector, Thornhill, Yonge Street. ADAM TOWNLEY,

Secretary H. D. C. Association Thornhill, 12th March, 1842.

Clerk's Office, Toronto, March 21, 1842. THE following clause from an Act of last Session of the Legisla-ture is published for the purpose of drawing the attention of the inhabitants of Toronto to the necessity of correctly answering the enquiries of the Assessors, relative to certain information which they, by the Act, are required to obtain.

CHARLES DALY, Clerk Common Council

VI. & V. Victoria, Chapter 42, Section 5: VI. & V. Victoria, Chapter 42, Section 5: " V. And be it enacted, that it shall be lawful for such Assessors; and it shall be their duty, within their respective Townships, Parishes or Wards, to demand and receive at every dwelling-house, or from the head of every family residing therein, or from any member of such family more than twenty-one years of age, an enumeration of the persons composing such family, and of all and every the particular matters and things specified in the Schedule hereinto aunexed: and any person, being the bead of a family or a member thereof above the age of twenty-one years, who shall refuse to give to any Assessor the informations so demanded by him, or shall wilfully give false informa-tion to such Assessor concerning the same, shall forfelt and pay a penalty of fifty shillings, currency, to be sued for and recovered with costs. 38-3

STEAM-BOAT NOTICES-1842:

THE PRINCESS ROYAL, CAPT. COLCLEUGH.

38-tf Toronto, March 23, 1812.

THE STEAMER GORE,

CAPT. ROBERT KERR,

WILL leave this Port for Rochester, calling at Port Hope and Cobourg, on Sunday night, the 27th instant, at TEN o'clock, and will continue to leave this on Sunday and Wednesday nights, at Ten o'clock, until further notice. The GORE will leave Toronto for Hamilton on Wednesday and Saturday mornings, at Eight o'clock, returning same evening. Toronto, 21st March, 1842. 38-:1

NOTICE:

NOTICE: StallED TENDERS will be received until Noon, on THUBBAR, on Lot No. 11, Centre Road, Townsam or TONORTO, VIZ.:--The suiding to be 50 feet by 36 feet; foondation and two feet above the surface to be of stone; the walls to be of Mud Brick, 18 feet high; three windows to be in each side, and one in the north-west end of the building: to be large, and in the Gothie style, with a Spire. Con-tractor to find all materials. Tenders to be left with Rev. R. J. Macgeorge, Streetsville; Mr. John Tilt, Merchant, Centre Road, Township of Toronto; or with the Committee, who will meet on the Lot on the above date to receive the same.

the same. It is a same the same of the frequence of the the same of the the same $N,\,B$ -Security will be required for the data performance of the

Toronto Township, March 11, 1842.

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY, Incorporated under an Act of the Third Session of the Eleventh Parliament of Upper Canada. OFFICE, DUKE STREET, CITY OF TORONTO.

A SSURANCE against Loss or Damage by Fire is granted by this Company at the usual rates of premium. T. W. BIRCHALL,

Managing Director. Managing Director. application at the Office. Toronto, March 11, 1842.

34-41

35-tf

tion of error. It is only known to Him who searcheth the heart, the many seasons of sorrow and the many painful stragglings I have experienced in coming to this conclusion,—to follow my deliberate and honest convictions. It only remains for me, at all hazards, to discharge the duty of a conscientious man, and of one that fears God, —which is, Subscientious man, and of one that fears God, —which is, to leave any system he believes to be erroneous, even though all his friendships and fairest prospects should lie in that direction, and to turn to truth. Under these con-victions, I believe it to be my duty to return to the Church of England, though, in following these leadings of Divine Providence, I am left comparatively friendless, and, I may truly add, entirely ignorant of what may befall me.

Thave transmitted to the President of the Wesleyan Methodist Church, [?] and also to the Chairman of this District, a resignation of my charge at this Station, and signified to them my intention of returning to the Church of my fathers.

In closing these remarks, permit me to return my sin-cere and hearty thanks for the many kindnesses you have done me since my arrival done me since my arrival among you; and may the God and Father of our Lord Jesus Christ lead and guide you all in the way of truth and safety, so that your end may be everlasting life. Farewell. I have the honour to be, Your obedient servant,

RICHARD GARRETT.

March 12, 1842.

Powrscraft, ---March 15th. -- The farewell address from Muich the above is copied, I handed, on last Saturday afternoon, to a respected member of your body, in the presence of two Wesleyan Ministers, requesting that it might be read to the congregation on the following day. The request having been acceded to, I felt assured that this, my parting the presence of astrong would have been The request having been acceded to, I felt assured that this, my parting expression of esteem, would have been communicated to you. I am, however, both disappointed and grieved on learning, not only that my request was not complied with, but that in the evening you were exhorted to "throw the mantle of charity over my sins." I am indeed unwilling that any of you should deemme deficient in Christian courtesy towards yourselves, d'wanting in the essential point of cody sincerity in pursuing that the essential point of godly sincerity in pursuing that course, which I am convinced is the course of duty, but which has been represented as "sin." I im therefore obliged to adopt other means for conveying by you a copy of the original address of the original address.

Praying that we may all be endued with that charity which "thinketh no evil;" which "rejdeeth in the Farewell.

RICHARI GARRETT.

NORTH GWILLIMBURY.—The undersignet, human of of North Gwillimbury, beg the Rev. J. Gipson's accep-tance of their individual mite, as a mark of gratitude for his exertions to promote their future welfare.—March 11th, 1849. ORTH GWILLIMBURY .- The undersigned, inhabitants

Joel Draper	Henry Stennett { 1 bushel of Wheat.
Silas Emes	Calvin Emes 1 do.
riend M., Sen 1 do. 1	Ellis Willoughby 1 do.
dobert Sharion 1 do. 1	Richard Mann 1 do.
arad Small ock, Esq 1 do. 1	
	B. Armstrong 1 do.
ar. Barton, Esq 1 do.	James Mann 1 do.
It : 1 do. 1	Nelson Mitchell 1 do.

²merd. In parts of the country, where noney is ex-²mely scarce, nothing can be more reasonable than that ^a people should discharge, in some degree, the debt ey owe to their Clergyman out of the produce of their tras. It would be an excellent thing if persons would ink of the produce of the produce

renounce them all." Archbishop.—" Dost thou believe in God the father Almighty, Maker of heaven and earth, and in Jesus Christ, his only begot-ten Son, &c.?" His Majesty and the other Royal Sponsors answered in an andible voice, "All this I steadfastly believe." The Room The Royal infant was then conveyed from the Chapter Room to the Font by her Grace the Duchess of Buccleuch, Mistress of the Robes, and placed in the arms of the Archbishop of Canter-

The Archbishop then said to his Royal Highness's Godfathers

The Archbishop then said to his Royal Highness's Godfathers and Godmothers, "Name this Child." The King of Prussia and the other Royal Sponsors said, "ALBERT EDWARD." The Archbishop, in a most impressive manner, then said, "Albert Edward, I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost." The Archbishop then said, "we receive this child into the congregation of Christ's flock;" and after reading the prayer appointed for this important part of the baptismal ceremony, the right reverend prelate sprinkled the Prince with water from the font, the exquisite workmanship of which we have before noticed. We may here mention that the baptismal water was brought from the River mention that the baptismal water was brought from the River Jordan by Mr. Scholes. The Royal Infant was then delivered by the Archbishop to the Duchess of Buccleuch, and her Grace carrying the Royal Babe in her arms, proceeded to a seat near Her Majesty and Prince Albert, and there continued until the con-Her Majesty and Frince Albert, and there continued until the con-clusion of this interesting and solemn ceremony. The Hallelu-jah Chorus was then sung by the full choir, and the Archbishop having pronounced the benediction, this imposing ceremony ended. Previous to her Majesty, Prince Albert, the King of Prussia, and the other Royal and illustrious visitors leaving the chapel, the overture to *Esther* was admirably performed. The whole of the music was selected from the works of Handel. Her Majesty was attired in a most sulendid zebe of sizes

Her Majesty was attired in a most splendid robe of crimson velvet, and wore on her head a tiara of the most costly diamonds and precious pearls. Prince Albert wore the uniform of a field marshal, decorated with the badge and ensignia of the Order of the Garter. The Prince of Wales was attired in a white satin slip, over which was an elegant lace dress, richly embroi-dered. The Duchess of Kent, the Duchess of Cambridge, and all the other ladies present were in dresses of British manufac-ture, and wore three ostrich feathers on their heads,

Her Majesty on leaving the chapel bowed in a most graceful manner to the King of Prussia and the other Royal and distin-

manner to the King of Frussia and the other holy at and distin-guished personages near the altar. The procession then left the chapel, and returned to the cas-tle in the same order as it arrived. Afterwards the public were admitted by orders to view the fitting up of the edifice. — Wind-sor was exceedingly crowded during the day.

sor was exceedingly crowled during the day. THE REVENUE.—The abstract of the net produce of the revenue in the years and quarters ending 5th January, 1841 and 1842, which appears in this day's *Herald*, is satisfactory, as showing a gradual, though only a small improvement in the public finances. The increase for the year terminating yester-day is £506.095, of which £338,549 accrued during the last increase Tevers source of ordinary revenue during 1841 with quarter. Every source of ordinary revenue during 1841, with the exception of stamps and Crown lands, has slightly improved; the exception of stamps and Crown lands, has slightly improved; while, during the last quarter, the customs exhibit the very considerable augmentation of £414,368. Though the falling off in the excise during the quarter is large, it must be recol-lected that the excise for the quarter ending the 10th Ottober, 1841, had exhibited an increase. In stamps, which are a sure test of the extent of business transactions, there is an increase; coaled in trans. ¹⁴, Barton 1 do. James Mann 1 do. It is very pleasing indeed to record this offering of ¹⁵hepherd. In parts of the country, where money is ex-¹⁶hepherd. In parts of the country is ex-¹⁶hepherd. In parts of the PEEL, Mr. W. E. GLADSIONE, and the other ministerial op-posers of a reduction of duty on foreign sugar. The improve-ment in the customs revenue is, we trust, a sign that the com-mercial stagnation under which the country laboured during the greater part of 1841 is gradually passing away under the influence of conservative government.—Morning Herald. FUNERAL AT STOKE PARK, WINDSOR, OF A CELEBRATED WURSELOG CHARGER.—This well-known old campaigner.

Walnut Lumber ... W. R. RAINES, Secretary Credit H. Co.

ST. PATRICK'S DAY IN TORONTO.—A more auspicious opening to the anniversary of Ireland's tutelar Saint, could not have been wished for than Thursday the 17th. The sun shone with a genial warmth, the air was balmy with the early breath of spring, and nature put on her most cheerful countenance. Animated nature also displayed itself to equal advantage, for the muster at the gathering place, to join Erin's loyal children in celebrating the day, far exceeded all previous displays of the kind. The Englishman rousing limself from the apathy so often a reproach to his national character, assembled in force under the Red Cross Banner of his Country—the Scotchman indulging in that enthusiasm which marks his love for the indulging in that enthusiasm which marks his love for the "Land of the heather," clustered thick around the Standards "Land of the heather," clustered note around the Standards which once graced the proud battlements of Holyrood—and the Irishman, abandoning himself to the impulses which the occa-sion created, assembled in crowds to accompany the Emerald Banner of Old Ireland. It must have been truly gratifying to the Sons of St. Patrick to witness the alacrity with which the Sister Societies responded to their call; and we may fairly hail this proof of friendly sympathy as an evidence that despite the destructive efforts of sacrilegious hands, the Rose and the Thistle will continue in all amity to be entwined with the Sham-

At about 3 o'clock the procession moved towards the Cathe-At about 3 o'clock the procession moved towards the Cathe-dral, where the Reverend Chaplain, arrayed in full canonicals, awaited its arrival. The Cathedral was crowded, and the array of "beauty and fashion" formed not the least imposing feature of the congregation. The psalms and lessons selected for the occasion struck us as most appropriate, being Psalms 23, 133, and 146—1st Lesson, i. chap. Johna—2nd Lesson, Luke x. 25 v. The discourse was from Hebrews xi. 16. The Reverend Chaplein down available hervoar the yoyage Which as acti-25 v. The discourse was from Hebrews xi. 16. The Reverend Chaplain drew a parallel between the voyage which as emi-grants, the major portion of those present had made to this western continent, and that journey which all must take to a heavenly world. The comparison was extended in a felicitous manner, and the varied illustrations were clothed in language classically elegant. The most profound attention was given to the discourse, and in mentioning that fact we render the most convincing proof, and pay the best eulogy, to the Reverend gentleman's pious and fervent eloquence. The charitable col-lection, we are informed, amounted to about fifteen pounds. After divine service the united societies marched through the After divine service the united societies marched through the principal streets in the following order :

Band of the 43rd Light Infantry. St. George's Society, with banners.

The pipers, in full national costume, of 93rd Highlanders.

St. Andrew's Society, with banners.

The City Band.

St. Patrick's Society, with banners.

The Bands played appropriate tunes during the progress of the procession—the streets were filled with persons accompany-ing it—and the windows were crowded with interested lookers-on. Indeed a more emphatic testimony of the accordance of public opinion with the St. Patrick's Society, its warmest friend and the windows were crowned with the extension of the produce of the rest of

Esq., lately appointed Treasurer of this District, charging him with countenancing and abetting the enemies of his country, this Council would feel pleased, if the said charges should be investigated by the Executive Government, and its opinion, after due inquiry, be pronounced thereupon; and, therefore, the Council respectfully request, that this resolution may be for-warded by the Warden of the District to His Excellency Sir Charles Bagot, with as little delay as may be convenient, to the end that His Excellency's pleasure may be known upon the subject

First Charge.—That a short time previous to the ontbreak of the Rebellion, in the year 1837, the said A. N. Buell, Esq., acted as agent for William L. Mackenzie, then the leader of the rebellious movements, and that as such agent, he secretly procured the signatures of the disaffected in the District of Johnstown, to a General Declaration of Independence, binding them (the disaffected) in a solemn league, to resist the British Government, and which said Declaration of Indepen Government, and which is an Declamation of Independence is quoted and set forth in a Proclamation of the said W. L. Mackenzie, issued from Navy Island, and dated the 13th of December, 1837—he being then a rebel in open arms against Her Majesty.

Her Majesty. Second Charge.—That immediately before the outbreak of the said Rebellion, the said A. N. Buell passed through the front of the Johnstown District, commouly called the "Kings-ton Road," and there urged divers of Her Majesty's subjects to take no part in the approaching struggle, as they might find a change of Government beneficial. Third Charge.—That about the same time, viz., late in the year 1837, the said A. N. Buell, Esq., endeavoured to seduce a French Canadian (then in his employment), named James Bergen L. E. N. T. G. N.

a French Canadian (then in his employment), named James Duchett, from his allegiance, and offered to the said Duchett a horse, saddle and bridle, if he would proceed to Lower Canada join Mr. Papineau, and inform him, that, if he could make a

stand in the Lower Province against the British Government, he would find plenty of sympathy and support in the Upper. *Fourth Charge.*—That a few days before the invasion of this Province, at Hickory Island, near Gananoque, in the year 1838, the said A. N. Buell secretly left Brockyille, and crossed over to the American side of the St. Lawrence, where he remained in the confidence and house of Samuel C. Frey, a (so called)

in the confidence and house of Samuel C. Frey, a (so called) Colonel, in the Patriot service. *Fifth Charge*.—That the said A. N. Buell, being in the United States of America, in the month of November, 1838, and being informed of an intended attack upon the Town of Brockville, by the "Patriots," with a determination to reduce it to ashes within three days, the said A. N. Buell conceaded from the Civil and Military authorities his knowledge of the design, and merely removed his family from the scene of in-tended conflacration, but gave no notice to the Magistrates or tended conflagration, but gave no notice to the Magistrates on authorities, to alarm them of the danger, and to guard against

Sixth Charge.—That when the Province was invaded by a foreign foe, and the several Officers commanding Regiments, were ordered by the Government to call out their respective Regiments for the defence of the Province, the said A. N. Buell, Esq. (he being then a Captain in the 4th Regiment of Leeds Militia) refused to obey the orders of the Colonel Commanding his Regiment, and secretly absconded from the Pro-

Seventh Charge .- That after he absconded from this Pro-Seventh Charge. — Inst after de absconde from this Pro-vince, in November, 1838, he proceeded to Morristown, in the State of New York, and from thence, in company with Colonel Morgan, of the "Patriot Service," proceeded to Ogdensburgh, which place was at that time the Head Quarters of the "Patriots," and from which he witnessed the slaughter of his fellow-subjects near Prescott, on the 13th of November, 1838. An amendment was proposed by Mr. Holden, seconded by Mr. Deneut, That all after the word "resolved" be struck out, and the following inserted in lieu thereof:—That it would be an interference with the prerogative of the Executive, and a departure from the powers and jurisdiction of the Council to enter-tain the subject of the Treasurership, as may be seen by reference to the twenty-second clause of the Act establishing

SANFORD & LYNES,

WHOLESALE AND RETAIL GROCERS: CORNER KING AND YONGE STREETS.

BEG to announce to the Public that they have LEASED those Premises lately occupied by Messrs. ROSS & Co., and have laid in a well selected and choice Stock of Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for cash or approved credit. Toronto, February 23, 1842. 34-tf

EMPLOYMENT WANTED,

BY A YOUNG MARRIED MAN, who writes a good hand, and is willing to make him-eif generally useful. He is experienced in farming, and can undertake a situation where such knowledge would be required. Apply at this Office. Toronto, February 11, 1842. 32-tf

GOVERNESS.

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

MRS. LENTON.

LADY'S EXPERIENCED NURSE,

AT MR. BARNES',

DUTCHESS STREET, TORONTO. February, 25, 1842.

MR. SAXON, Attorney, &c.

179, KING STREET, TORONTO.

March 3, 1842.

ORDERS IN CHANCERY,

REGULATING the Practice in the Court of Chancery in Canada West, for sale by H. & W. ROWSELL, Toronto.

February 16th, 1842.

STATUTES OF CANADA.

C O PIES of the Statutes passed in the late Session of the Provincial Parliament, for sale by H. & W. ROWSELL, Toronto.

THE CANADA GAZETTE,

February 16th, 1842.

PUBLISHED by Authority at Kingston. Subscriptions, &c received by H. & W. ROWSELL, Toronto. February 16th, 1842.

BIRTH.

At Streetsville, on the 20th instant, the lady of the Rev. R. J. Macgeorge, of a daughter. MARRIED.

MARRIED. At Grafton, on the 16th instant, by the Rev. A. N. Bethune, Mr. Abraham Storm Platt, of the Township of Percy, to Miss Lucy Ford, of Colborne. At Christ Church, Montreal, on the 9th inst., by the Rev. D. Ro-bertson, Enoch Bowers, Esq., to Miss Ann Harrison, second daughter of the late James Harrison, Esq.,—all of Montreal. At Bytown, on the 11th inst., by the Rev. S. S. Strong, William Stabbs, Esq., of Aliamette Island, to Miss Anderson; of Bytown. At Stamford, on the 13th instant, by the Rev. W. Leeming, Rector, Alexander McLeod, Esq., formerly Deputy Sheriff of Niagara Dis-trict, to Helen Norman, eldest daughter of Capt. Morrison, of Stam-ford.

LETTERS received during the week ending Thursday, March 24th:--Rev. Dr. Harris; T. R. Preston, Esq.; Mr. J. Perrin, rem. in ful vol. 5; Rev. A. N. Bethune, (2) rems; Rev. W. Brethour, rem; P M. Compton, rem; R. Robins, Esq.; G. W. Baker, Esq., P. M. rem Rev. A. F. Atkinson; Rev. E. Denroche; Dr. G. R. Grasett, We very much regret that we cannot possibly find room for noticing the Canadian this week. Our difficulty with respect to space, as com-pared with our wants, is most embarrassing.

THE GREAT COUNCIL OF NICE.

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P. Valerius Varro, Sub-Deacon of the same City; the living ! with Notes by a Country Parson.*

LETTER IV.

It wants yet an hour, my Varro, to the usual time for the public prayers, and I cannot employ it more to my own satisfaction than in giving you an ac- multitudes here who yet cling to the service of the count of what I have heard and seen since my last tion, it is displayed with a boldness which may well epistle was closed. I have spent an hour agreeably, in wandering about the city, and in re-visiting some of make a Christian shudder. Many of those degrading vices from which the pagans of the west and north are those places which are most interesting to strangers, free, or which, if indulged there at all, are indulged and most worthy of repeated contemplation. The Forum, which owes its existence to the taste and munitering marble from the quarries in the little island of Proconnesus. We may meet the monuments of this Emperor in almost every province in the empire, but those of the east seem to have been particularly favored. The forum of Nice, is advantageously situated on a rising ground in the heart of the city, into which the broad and even public way enters, and from which it diverges, reminding one how easy and rapid is the communication between the great heart of the empire at Rome, and the most distant realms that bow to her sceptre, or acknowledge the power of her arms. The forum was crowded when I arrived, with a multitude of persons, most of whom I ascertained to be strangers like myself. On the pedestal of the column, which has recently been erected here to celebrate the erless philosophy was, to check the degrading tendencies brilliant victory of Constantine and the Cæsar Crispus over Licinius, stood a man of noble appearance, clad in the flowing garb of a heathen philosopher, vehemently disputing with the crowd concerning the claims the abandonment of the popular religious vices.

of the Christian faith. Not far distant, leaning against one of the columns of the portico, was a young man, whose hollow cheek, burning eye, and extravagant gestures, caused me to mistake him for one of those unhappy persons whom God in his providence has deprived and new systems, with a knowledge of which the comof the gift of reason. As I drew near, however, I erless, because they are in opposition to the cherished soon found that he was reciting, in frigid and affected habits of vice, allowed and fostered by the popular reverse, the story of the Milvian bridge. No wonder that the effort to infuse the artificial fervor of rhetoric ligion. To minds besotted and darkened by evil into such a barren and servile imitation of the poetry there can be no restoring power, except it come from of the Augustan age, awoke my sympathies. Such verses might turn Apollo into marble. "And there," thought I-" yonder subtle logomachist-this gaunt weaver of limping hexameters, are the successors of Plato, Aristotle and Cicero, of Horatius and Maro! and yet the philosopher is one of the ablest of his age, and the poet (proh pudor !) wears the laurel wreath. Truly, my Varro, compared with such, the Christians may glory in the profound learning of Eusebius, and the noble classic eloquence of Lactantius; † and even been renewed by the grace of God, may, indeed be, the profane chant of the Thalia, + may seem like a breathing from Helicon, contrasted with the strains of Herodes Felix. As both these persons enjoy the pa- ful, and the wholesome discipline of the church, may, tronage of the Emperor, we may hear of them again, before the close of the Council. They represent pretty fairly I think, the merits of the heathen philo- the Pagan world, or to cleanse society from its festersophy and literature, as it now exists in the empire.§ The genius of Longinus has ceased to shine upon the world; and of Porphyry I have no knowledge, except new Platonistst may discourse eloquently of virtue, that his writings have been powerless, and that his but their words reach no hearts. The philosophers voice is now silent forever. Felix may be said to sur- and moralists themselves are sunk in the same mire, pass Calphurnius himself in frigidity and extravagance. But enough of these,

once for all, a picture of their vices, which is applicable In the Basilica of Aurelian, which communicates with the forum, on the eastern side, I saw deposited the cuirass of Mirdates, one of the celebrated generals of Narses, slain by the hand of Galerius among fit to clothe himself. What Paul wrote to the Romans, the mountains of Armenia. At its side is a copy of the edict of Diocletian, forbidding in his dominions the practice or study of the occult arts of magic and alchymy. The juxtaposition, although of course entirely accidental, struck me as significant, when taken in connection with the circumstances of the times, and the characters of the men. The battered trophy of the prowess of the most fierce and blood-thirsty of men, and of persecutors, is no unworthy companion for the forerunner of those edicts, by which in his artful but dangerous policy, Diocletian warred first with the old superstitions, and then with the faith once delivered to the saints. Vacillating in respect to the good betwixt conscience and prudence, but rash in the sanction or the commission of the evil which others prompted, had Diocletian relied upon Diocletian, his might have been a better and a nobler life-had he possessed better advisers, the pangs of remorse in his feeble old age and in his miserable death might have been less severe. He had "sown the wind" (and a hot withering simoom of the desert it was !) did he not. in some fearful sense, justly " reap the whirlwind ?" If ever Galerius at times, grew sick of carnage, though his black heart was fortified by the triple steel of hatred, superstition and false philosophy, think you that no spectres of remorse haunted the soul of the Emperor. All men wondered at the magnificence of that palace which he built for his retirement at Salona, -to him it was but a splendid mockery, a very hall of the muses in appearance, but peopled with the furies, in reality. That this was so, we know-why it was so, none but an all-seeing, and, perhaps, avenging, God can tell; but what peace did he deserve to enjoy, who for policy or popularity-nay, worse, for the sake of freeing himself from the importunity of the bloodthirsty Cæsar, consigned so many thousands of his subjects to death ? His abdication of the empire was, in part at least, influenced by the thought, that in an evil hour, he had let loose the flood-gates of a persecution which his conscience could not sanction, and which when once in action he could not control. Miserable, most miserable man! Methinks I see him wandering like a spectre through the splendid chambers of that Dalmatian palace, vainly repining at the loss of his abused power, harassed with the apprehension of the evils which had come upon the empire, evils of whose beginnings he knew that he himself was not guiltless-wounded in spirit by the misfortunes of his wife and daughter, and the coldness of Constantine and Licinius, and haunted by other griefs which hastened his death, if indeed, they did not

"Have you been able to accomplish any thing for prompt him to die, ignobly, by his own hand.* But Diocletian has gone to his God, and his God will judge the good of this people? I hope you have, for it is sad The most careless observer of the daily life of the inhabitants of these Eastern cities, must be convinced,

licentiousness meet me at every turn-and among the

"Gods many and Lords many"-of the old supersti-

secretly and sparingly, are here practised almost in

veterate. Aristotle, himself a Pagan, and a philoso-

pagan people. The disgusting evidences of former hope that some person will be sent out to them." Two letters, addressed by the Rev. H. Southgate,

The following are extracts:

" Constantinople, Sept. 7, 1841.

tamia, from which I have just now returned. In the active correspondence should be established between course of my travels I visited Mossoul, and spent ten us. I shall always be glad to furnish information on resembling that of Trajan at Rome. It is surrounded ganism displays its true aspect; and every day convinces me, not only that it has no moral power to among the Syrians, but I gained from him and others self or to any others (as I know there are many), who by a torty quadrangular portico, and the principal en-trance is like a triumphal arch, with columns of glitpowerful encouragements of vice. Among the monu- and had some intercourse with them directly. I found shall be grateful in return for any suggestions that ments, yet swarming with life, of this old deceiver of those of Mossoul in a very interesting state, divided may be of service to us. I acknowledge myself inthe nations, there is every thing to assure the reflect- into three parties, which may be classed as thorough debted already for many useful hints which I have ing beholder, that great indeed was the "mystery of Papists, moderate Papists, and anti-Papists. The met with in English publications, especially in Mr. inquity" which they upheld and sanctioned, which first go all lengths in their subjection to the Pope; Beaven's pamphlet on intercourse with the Oriental they still, though only by tolerance, uphold. The the second acknowledge his supremacy, but oppose Churches. Some of his statements, perhaps, he would baths, the basilica of the forum, the very recesses of the superstitions which it has been the policy of Rome modify considerably, if he were to visit and reside for the temple are polluted. Christianity has begun to to introduce into the Chaldean Church; the third a time in the East. But the great principles which he purge away the abomination, but the power of the have set their faces against him, and desire the deli- lays down are the sound and true ones, and the only evil one is yet strong. To one who does not believe verance of their Church from his controul. Some of principles upon which real permanent good can be in Him who can renew, as he at first created all things those, however, most devoted to the Papal interests, done to the Eastern Churches. by the word of his power, the evil may well seem in- lament the interruption of the regular succession of the Patriarchate, which in former times descended | curred in this city during my absence, is the change from uncle to nephew (the Patriarchs themselves not of the Patriarch. He with whom you conferred is phical observer of its tendencies, confesses how powbeing allowed to marry), but on the decease of the now a simple metropolitan ... last Patriarch was conferred, by a legate from Rome, of the superstitions in which the people were educated. on a stranger, a Chaldean of Persia, educated at Rome. Patriarchs how little dependence is to be placed on The regular successor resiles at Al Kosh, nine hours the favourable or unfavourable disposition of any one Even those who acknowledged the beauty of virtue, from the city, and persists in claiming the Patriarchal of them. I believe that I informed you in my last never dreamed of its furnishing any motive towards seat. Their desire is, that the rightful successor letter of the deposition of the Armenian Patriarch. The devotee of Paganism, though enlightened in should enter upon the Patriarchal office, at the head His successor has not been in office a year, and every intellect, has been educated to resist the light, and to of those who favour his daim, or desire the rescue of day we expect to hear of his fall. A very important sin on, in opposition to his own moral convictions when the Church from the yole of Rome; that the inde- change has lately taken place in the internal polity of awakened. And thus it is still. The ethics of the old pendence of the Church should be declared, and, if the Armenian Church. Formerly its afairs were possible, protection obtained from England. The under the direction of twelve of the principal bankers, mon mind, at this day, is extensively imbued, are powcess of all the rest. I the Chaldeans, under the true the Patriarch (whom by their influence at the Porte Patriarch, could apped in need to British aid, as the they set up or put down at pleasure), and were styled, influences like these, to hearts thus awfully depraved, the spirit of the living God. But do not the Christians sometimes relapse into vice ? That such relapse two English clergynen on the ground, to regulate the board, consisting of one from each trade and profession. has been, and is, is true -and so long as a man is a depraved being, and, tried by temptation without, and by corruption within, such relapse must ever be. But there is a purifying energy in the gospel, which is deathless and divine-an energy which Paganism never knew, and never can know. They whose hearts have

" Constantinople, Sept. 17, 1841.

"There are several matters of uncommon interest Letters of Lucius Comnenus, Acolyth of Corduba, to him in righteousness. Let us turn from the dead to indeed to see the distracted state of the Chaldean and in the present state of the Eastern Churches, upon Syrian Church here in Mossoul. Nothing but constant which I had neither time nor room to touch in my last dissensions among them; several have left the churches of the 7th inst., but of which you may be glad to be on account of the abuses that are daily creeping in. informed. I take great pleasure in making these that strictness of morals is no favorite virtue among a Much, very much, might now be done, and I sincerely communications, and the more so from the strong desire that I have that the Churches of England and America, or at least those who are directly engaged delegate of the American Episcopal Church at Con- in carrying on the intercourse with the Oriental Chrisstantinople, to the Rev. G. Tomlinson, were also read. tians, should well understand each other's principles of action, and so address themselves to these Churches, that our several works, our designs, and our motives, should appear in harmony before the eyes of our East-"I left on the 7th of May for a tour in Mesopo-ern brethren. For this purpose it seems desirable that

"The principal event of importance which has oc-

"You will see from these frequent changes of the last object secured, thee can be no doubt of the suc- who managed every thing as they pleased governed papal party look to Frince, there can be no reasonable significantly enough, the Nation. Lately the people, doubt of the speedy and entire restoration of the who are ever complaining of the bankers, have risen Church There is one other thing necessary, but against their authority, and determined to have a fairer attended to not from government The English Church should representation of themselves in the direction of affairs. 32-3 m. have a part in the work. There ought to be one or They have therefore substituted for the bankers a movement. Men they should be of fearless spirit, of Of course there is one banker among the rest, and thorough Catholic principle, of conciliating temper, there are twenty-four in all. When shall we have and of great practical wisdom. Would that you or your Armenian translation of the Liturgy? I have no some sister Society could send such men to the field! doubt it will be an instrument of great good. I know The moment is a critical one, the need is imperative. by trial that there is no way of introducing our West-"While I was at Mossoul, communication between ern Churches to our Eastern brethren like the transthat city and the Nestorian Patriarch of the moun- lation of the Liturgy. I remember, among many tains was interrupted by a quarrel between the Nesto- others, an incident at Mossoul. I put a copy of your rians and a tribe residing to the south. How long Arabic translation into the hands of a Syrian deacon, the difficulty may continue, it is impossible to say. one of the best-informed and most influential men in The country of the Patriarch is perhaps accessible the city. He glanced at it for a few minutes, and from the north, that is, from Van or Ourmiah, as Dr. then said, 'It is not true then, as we have heard, that Grant has lately gone that way. He is of the Ame- in England they have the communion only once in rican Congregational Missionary Society. Two cler- thirty years, and that then every body present rushes gymen from the same Society were on their way from forward, and seizes a portion of the sacred elements Beyrout to Mossoul, while I was coming from the for himself.' There are hundreds of such stories latter city to Mardin. I passed them on the desert afloat. The Papists circulate them every where with of Sinjar, but as our routes were several miles distant the greatest diligence. The Liturgy, wherever it goes, from each other, we did not meet. One of them died contradicts them: it is a witness which cannot be soon after in the desert. The other is doubtless at gainsaid. The more I see of the Eastern Churches, Mossoul, with his wife, where he will wait for an op-the more deeply I am convinced that an union between world, in whatever guise of false religion he may see portunity of joining Dr. Grant in the mountains. At them and us is practicable, without any sacrifice of Mossoul the labours of dissenting elergymen* must, I Catholic principle In the matter of Commubelieve, be is vain. None but a representative of an nion, we must hold that to be the belief of the Church fice. It behoves us, my Varto, fervently to pray, that Episcopal Church can accomplish the work to be done which we find in its standards. If the practice has the links of this dreadful coalition of unbelief, error, among the Chaldeans, who are, you know, all attached become corrupt, let us hope that it will be improved pride, blood-thirstiness, superstition and lust, may be to the Papal Church. Permit me, my dear Sir, to with the increase of knowledge, the circulation of the speedily broken, Lever again to be united, and that a urge upon your Society the necessity of immediate Word of God, and the publication of the Fathers and "new heart and a new spirit" may be given to this action. The people of Mossoul inquired with anxious Canons of the Church. In this good work lies our interest when an English clergyman was to come among department of labour. I hail the entrance of your them. There is now a Nestorian bishop from Our- Society upon it as the dawn of a better day. "September 23 .- Three Armenians called yesterone of the missionaries at Ourmiah, who is now on a day to inquire whether it was true, as reported among visit here, and may, perhaps, take the Bishop with their people, that an English delegate had arrived for him to the United States.⁺ The Bishop has in some the purpose of carrying into effect the protection of way heard of our churches, and appears extremely the Non-Papal Christians. They say, that there are desirous to learn more concerning them. He says, many among their people, who, fearing lest some evil befal them in the present disturbed state of their He at once recognised in the Episcopacy a bond of Church, think and talk of taking refuge among the Catholic union between us; and the interest he feels Papists, if no interposition comes from England. Lord, his spirit will be there. The spirit of the sick in hearing about the Reformed Episcopal Churches of believe that the mediation of your ambassador would the West shows how cordially clergymen from them easily settle the quarrel which now threatens to rend asunder the Armenian Church. The project of Bri-"My own work, as I have said, was among the tish protection, wherever it has been suggested to Syrians or Jacobites. My object in going among Eastern Christians, has created a deep sensation of joy, gratitude, and hope." The Secretary then read the following recommen-"The Standing Committee beg to report to the Board, that they have taken into consideration the improvement of the people. I spent two weeks with subjects connected with the expedition to Kurdistan, the Patriarch at Marcin, and ten days at Mossoul. together with some recent communications respecting I was every where received with the utmost cordiality, the state of religion in that and the neighbouring and my plans for the benefit of the Syrians hailed with countries; and they beg to recommend, that the sum the greatest delight. My principal proposition with of Five Hundred pounds be placed at the disposal of regard to aid from the American Church was, that His Grace the Archbishop of Canterbury, and the clergymen should come, not as missionaries, but as Lord Bishop of London, for the purpose of promoting

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185 pipes and hids Port, Madeira, Sherry, and Marseilles Wines, from the most respectable Houses in Oporto, Cadiz and Madera,
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Oil Paste Blacking in Tin Boxes, 33 inches diameter by 1 Oil Paste Blacking in Tin Boxes, 3 inches diameter by $\frac{1}{4}$ 16 0 On Paste Biacking in 1in Doxes, 5 inches diameter 55 i deep, per gross.
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Do. do. pints, do.
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Sponge Blacking or Leather Varnish in 6 oz. square bottles per dozen. per dozen..... nge Blacking, per gallon.....

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

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* From the Church Record.
* From the Church Record.
* Lacius Cacilius Lactantius Firmilianus was probably a native of first, studied under Amobius in Africa: removed to Nicomedia in the relegat of Dioeletian, and opened there a school for Rhetoric. He was ade private tutor or governor to Crispus, eldest son of Constantine, when an old man, and probably died a little before, A. D. 330. He was learned, and the most elegant of all the Latin fathers. He has been called the best writer of Latin after the age of Cicero.
This chant was a production of Arius, set to the same measure and music with the immortal convirial song: of Sotades, a Greek poet. Arius incorporated into it his own ophions. Philostorgius t. 1.2.
* Some allowances must be matie, of course, for the natural prejudices of Commenus, especially as he may at times, perhaps, be accessed of a strain of panegyric towards every thing Christian. But in truth, of dicting, was no characteristic of this age. The Christian fathers had other things in view than to shine as authors, and the same thing my be said of their beathen opponents. How can any one talk of plotions or Porphyry, or even of Longitus, awriters, after having and Plato? And yet these are the very men whose writings exerted an interms influence on their cotemporates, and on posterity. In general, individual distinctions were lost sight of in the overpowering basels and curfict of the age, between Paganian and Christianity. l conflict of the age, between Paganism and Christianity. rel Hist. Lit. Sec. vi.

Lit. Sec. vi. Lit. Diocletian, at Salona, in Dalmatia, the site of by the modern town of Spalatro, was the wonder it ers. The general monthly meeting of the Society for Premoting Chris-tian Knowledge. the parace built by Diocletian, at Satona, in Datmatia, the site of hich is occupied by the modern town of Spalatro, was the wonder f the age, and still remains an object of curiosity.

deluded race.

and often are, misled and seduced into sin, but these

self-examination, the rebukes and prayers of the faith-

in God's good time, reclaim. But what was there to

reclaim the Pagan?-what could there be to purify

ing corruptions? Nothing short of heaven'y truth!

Christianity can do it. The gospel will do it. The

from which they profess to be able to rescue their dis-

ciples. The inspired pen of an apostle, has drawn

now everywhere, which will be applicable, through all

third hour of the day is approaching, and calls me to miah in this city. He has come with Mr. Perkins, The shadow upon the dial reminds me, that the the necessary preparations for the public prayers. In these services, my Varro, though widely separated from each other, we may unite in spirit, in the blessed communion of the saints. How sweet to the Christian, to feel that this privilege is his. Although by providence or accident, cut off from the visible and public ministrations of the church-though business or neman on his couch of pain, may mingle its adorations, its confessions and prayers, with those that are rising from the hearts and voices of the brotherhood of faith. The way-farer, on his journey, remembers that it is the hour of prayer, and chastens his thoughts to reverence and devotion as if in his own loved sanctuary. The voyager on the deep, as the hour comes, looksup to the blue vault of heaven, and silently beneath that great and glorious temple-dome, communes in heart with the Church of God everywhere under the sky. Farewell!

THE EASTERN CHURCHES. (From the London Ecclesiastical Gazette for January.)

The following portions of a letter from Mr. Rassam, her Majesty's consul at Mossoul, addressed to the Rev. G. Tomlinson, were read to the Meeting:1

"Mossoul, April 20, 1841. "After a long and tedious journey of nearly three months, we at length arrived at our station on the 13th should be introduced, first, for the purpose of rescuing of February. I have not been able to write to you the old Syrian literature from destruction; and se-

I will certainly try to obtain it from him.

from the English Church. Some offers have already ject to them.

* Besides the charge of suicide, for which there appears to be some foundation, it has been afirmed, that Diocletian died raving mad, and that he was condemned as a criminal by the Roman Senate. See I the close of the second century was distinguished by the establishment of a new school of philosophy, under the above title, which soon prevailed over the empire. Its origin was in Alexandria. Its principles were collected from various systems, hence its designation of *Eclectic*. Annonius Plotinus and Porphyry were among its supporters.

We want Episcopal missionaries to come among us.' would be received among the Nestorians.

them was to establish a correspondence between their Church and our own, to explain to their Patriarch and Metropolitans the claracter and institutions of our dation from the Standing Committee :western branches of the Church Catholic, and to offer the aid of the American Church in the education and delegates; that they should establish a seminary of a the objects of the Society in Chaldea and Kurdistan. high order at Mossoul for the instruction of youth | selected for the purpose, who, after receiving a thorough education, should be sent throughout the nation to establish schools and become teachers; that a press

more frequently. "When I was last at Constantinople, the Nestorian Patriarch sent me a letter, expressing a great desire to know what had been done for them in regard to edu-cation; but, unfortunately, this letter fell into the hands of a Popish Bishop, who is now at Baghdad, but monastery where the Patriarch resides-the teachers

"Only two days ago I received a letter from the to be Syrians, and the text-books selected from their Archbishop of the Nestorians, sent by a priest, in which own ancient literature. It will be necessary to add he wishes to know whether they may expect any help some books, such as Church Histories, &c.; but, whether translations or original works, every thing of been made them by Rome, but till now they have re- this kind, as well as the text-books for the seminary mained firm in their principles; but how long this may and schools, will be submitted to the Patriarch, before be the case it is not easy to say, especially if any assis- being put to press. In explaining the character of tance is offered, in order to protect them from the our Churches, I made great use of your Arabic trans-Kurds, who oppress them very much, they being sub- lation of the Liturgy, and presented copies to the Patriarch and to the Metropolitan of Mossoul. I put it also into the hands of others of the elergy, and was rejoiced to find it a most effectual means of correcting numerous misapprehensions received from the Papists, and imparting readily the very information which it was my object to convey."

* This is a great laxity of expression. There are dissenting *Tea-*chers, but no dissenting *Clergymen*: it is a contradiction of terms. † Bishop Yohanna (see our last number) has since visited the United States.

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

THIS Institution will be re-opened, after the Christmas recess on Monday, the 3rd of January, 1842. The business of Mrs. Cromble's Seminary will also be resumed on the seme day he same day. M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841. THE PROENIX FIRE ASSURANCE COM-PANY OF LONDON. A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to recom-premiums for the renewal of policies. ALEX. MURPAY. Toronto, July 1. 1841. BRITANNIA LIFE ASSURANCE COMPANY. No. 1, PRINCES STREET, BANK, LONDON CAPITAL, ONE MILLION, STEALING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent. No. 8, Chewett's Buildings, Toronto. MI. HOPPNER MEYER, Miniature Painter and Draughtsman, LATE STUDENT OF THE Brish Museum and National Gallery, LONDON. Office at the Corner of Temperance and Yonge Streets, Toronto. Mr. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET. Toronto, February 5, 1842. A. V. BROWN, M.D. SURGEON DENTIST, KING STREET, ONE DOOR EAST COMMERCIAL BANK 26-11 onto, December 31, 1841. WANTED. A STUDENT in the profession of DENTAL SURGERY, by A. V. BROWN, Dent Toronto, December 31, 1841. DR. PRIMROSE, (Late of Newmarket,) OPPOSITE LADY CAMPBELL'S,

DUKE STREET. Toronto, 7th August, 1841. TS published for the MANAGING COMMUTTEE, by H. & W. ROW-SELL, Toronto, every Saturday. TERMS :- Fifteen Shilling. TERMS := Fifteen Shillings, Currency; or Thirteen Shillings and Siz-pence, Sterling, per annum. AGENTS THE CLERCY in Canada, and SANUEL ROWSELL, Esq^{TA} 31, Cheapside, London. 2-tf. | 31, Cheapside, Lor

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