

rages, recriminations, sensualities, luxuries, and our invariable concession to the violence of appetite; then alas! will be fully instructed how fearful a thing it is to fall into the hands of the living God, no longer only the author and the finisher, but the defender and avenger, of our faith.

At present this faith is languishing and almost dead in our hearts; and when the Son of Man shall manifest himself in the end of time, he doubts, it should seem, whether he shall find any remains of it upon the earth. Yes! Christians, he will find some traces of it; enough, at least, to judge and to condemn us. For that faith which was well-nigh dead and, as it were, buried in our hearts, shall revive with us; and one of the miracles which Jesus Christ, who is our resurrection and our life, will perform, will be to re-uscitate our faith within our souls, at the same time that he raises our bodies. This faith, then,—hearken, I pray you, to the elegant idea of St. Augustine,—this faith thus reanimated, thus revived by the presence of Jesus Christ, will demand justice at his hands; and against whom? not against the tyrants who shall have persecuted it,—their persecutions will but wake the sleep of exultation; not against those heathen who have despised it,—their unbelief will, in some measure, diminish their guilt; but against us; and on what grounds? for all the insults with which we have visited it. It will claim satisfaction for that we did leave it to languish in the inactivity and sloth of a worldly life, without employing it in good works and devoting it to the honour and glory of God; satisfaction for that we did wickedly hold it captive in the state of sin wherein our hardness and impatient heart caused us to slumber on, without uneasiness or self-reproach, through years of villainy and vice; satisfaction for having dishonoured it by actions unworthy of the name we bore, and of the character with which we were invested; satisfaction for having decried and scandalized it before the advocates of heresy and the champions of sectarianism, those deadly enemies which have not failed to prevail against it and against ourselves; satisfaction, in fine, for that, being qualified in itself to make saints, it has been rendered powerless through our own misconduct to hinder us from becoming ungodly and being, in consequence, shut out from the happiness of heaven and condemned by the sentence of God.—Le Père Bonaldus. (Sermon sur le Jugement Dernier.)

THE WORLD.

The whole world is nothing, because all that is finite must have an end. The heaven which covers us with its spacious canopy, is like a tent,—to adopt the comparison of Scripture,—prepared at eve for the accommodation of the traveller; removed in the morning. "What manner of persons ought ye to be in all holy conversation and godliness?" saith the apostle, seeing that the skies which we behold above us, and this earth beneath our feet, shall alike be dissolved with fervent heat. "The end of all things is at hand;" consider its rapid approach; it is now already at the door. All that seems most substantial is but an hollow image; a phantom which glances past and eludes the hand outstretched to grasp it; a fleeting shadow that appeareth for a moment, and then vanishes away. "The time is short," saith St. Paul, "it remaineth that we use this world as not abusing it,"—use it for its necessary use; use it soberly without seeking to indulge in its pleasures; use it by the way, refusing to centre our affections in it and suspecting its evil fascinations. It is a deplorable error to imagine that we sacrifice much to God when we abandon the world for his sake; because this is but to renounce a dangerous delusion, to abjure real calamities disguised beneath a semblance of good. Do we lose a support, think you, when we discard a broken reed; which, far from sustaining us, doth always pierce the hand which rests upon it? Need we extraordinary courage to escape from a house which is tumbling into ruins, and would crush us, did we tarry, in its fall? What, then, do we quit, when we quit the world? Precisely that which he quits who, when roused from an uneasy slumber, is pleased to find himself relieved from the oppression of a disagreeable dream. All that is seen, felt, computed, measured through the medium of time, is but the shadow of veritable subsistence. Scarcely has it been ushered into being when it ceases to be.—Were we to sacrifice to God the whole system of created nature, the offering would be of little value; we should present at his altars nothingness, vanity, and falsehood itself.

And more than this; to this world, so unreal and so perishable, is likewise fraudulent, ungrateful, and repulsive with treachery. How intolerable is its servitude! Children of men! what does it not cost you to flatter it, to conform to its capricious moods, to win its lightest favours! What disappointment, apprehension, meanness, and cringing servility must be encountered and adopted to secure what men are audacious and unreasonable enough to call honours! What a condition of violence and excitement, not only for those who are painfully struggling to obtain these poor rewards, but even for those who have succeeded in obtaining them! How much of actual poverty concealed by a mimicry of abundance! In every thing the heart is betrayed, even to the very hope from which it seems to derive nourishment and vitality.—The desires of the flesh become imbued with poison; they are rendered savage and insatiable; envy dismembers, as it were, and shatters the whole structure of human feeling and tenderness. The man who binds himself to the service of such a master is made wretched, not only by his own peculiar misery, but by the prosperity of his brother; he no longer values what he possesses; he is alive only to the want of what he has not. His conviction of the worthlessness of what he craves for that which he is fully satisfied is equally unreal and just as insufficient to impart genuine happiness and tranquillity. He can neither mitigate his passions nor subdue them; he knows indeed their despotism, yet he cares not to be emancipated from the thralldom they impose.

Could I but bring the whole compass of earthly enjoyment within the seclusion of the cloister, and the delicious calm of religious repose, I should then extort (so startling would be the contrast!) a ready confession of the wretchedness it produces and the despair by which it is accompanied. Go we to the world; and contemplate it in its most natural aspect. In every family we hear the voice of anguish and the complaint of the disconsolate heart. One deplorable a sudden degradation which neutralizes years of industrious exertion; another in the office he occupies is visited by the dissipation of his employers,—that has already lost his subsistence, this is in constant terror of losing it. In some other sphere we witness the solemn spectacle of a man disconcerted with his present possessions, and eagerly intent upon their speedy augmentation; he surely is in a state of perpetual distraction. A sense of vacancy and disgust haunts all, the most favoured of the world, even amid the brightest scenes of gaiety; surrounded by pleasure they confess that they are miserable. I want but the world itself to persuade mankind how much the world deserves to be despised.—Archbishop Feilen.

THE LOFTY GATE.

"He that exalteth his gate seeketh destruction" (Prov. xvii. 10). The Arabs are accustomed to ride into the houses of those they design to harass. To prevent this, the doors of the houses in which the French merchants lived, at Rama, are not three feet high; and all the doors of that town are equally low. Agreeably to this account, the Abbé Mariti, in speaking of his admission into a monastery near Jerusalem, says, "The passage is so low that it will scarcely admit a horse; and it is shut by a gate of iron, strongly secured in the inside." As soon as we entered, it was again made fast with various bolts and bars of iron; a precaution extremely necessary in a desert place,

exposed to the incursions and insolent attacks of the Arabs." To exalt the gate would, consequently, be to court destruction.

THE CHURCH.

COBourg, FRIDAY, DECEMBER 6, 1844.

CONTENTS OF THE OUTSIDE. First Page.—On a Prayer Book sent to Mrs. R. Translations from French Divines Church Bills. Fourth Page.—Garner—Bishop Jeremy Taylor; Bishop Sherlock; Fisher, Bp. of Rochester; Archbp. Sanby.—The Information in Ireland. The Primitive Church in its Episcopacy.—Chap. IX.

In referring to the Parliamentary Intelligence of the week, our readers will be glad to perceive that the Conservative character of our new House of Assembly has been established by the election of that well-tried loyalist, Sir Allan Macnam, as its Speaker. The majority is small; but out of the seven individuals absent, four, we believe, might be counted on as supporters of Sir Allan Macnam. Perhaps too, in general questions,—where the feeling of nationality or of local predilection is not interfered with,—in general support, in short, of the principles of Constitutional Government put forth by His Excellency the Governor General, we shall be found right in still claiming the names of Messrs. Gullet and Desaulniers in the Conservative list.

This election is creditable to the correct feeling of the House, and not least to that of the Conservative members of Lower Canada; for without the overwhelming majority of the supporters of the Queen's Representative which Upper Canada has furnished, "how," we may emphatically ask, "was the Queen's government to be carried on?"—We certainly have no sympathy with those who have placed us in the dilemma, from which all the loyalty and energy of Upper Canada has scarcely been able to extricate us; nor is it with us a subject for congratulation, that even the shadow of "independence" should be grasped at in what is termed the boon of Responsible Government. Instead of this, we heartily lament the infatuation which has put this Colony into the state and temper which sooner or later, we fear, will cause it to contemplate more than the shadow, and to aim at the reality of that ill-boding independence. We hope, nevertheless, that all may work together for good; and there can be no doubt that the general confidence in the purity of motive which animates the good and able Representative of our Sovereign, must greatly accelerate and help to ensure such a consummation.

The Speech from the Throne will also be found in this day's impression.—Of one attribute of character His Excellency will always be believed by all right-minded people to be possessed,—and that is sincerity. This, if we may so express ourselves, is a much more possible possession, than accomplished statesmanship, and the moral courage which can carry out principles and measures conscientiously believed to be correct. Though the honoured Representative of our Sovereign in this Colony may be by no means deficient in the qualification we have last named, it will not be deemed invidious or disrespectful to say that his past political, and administrative habits, may not have been in every respect favourable to the just appreciation or full acquirement of all those essentially Conservative views of government which we deem essential to constitute, in every religious as well as moral sense of the term, a thorough British statesman. The varied knowledge, the long experience, the constant association, which must be combined to make up this ideal of public character, no man can be expected to have mastered who has not been disciplined in the whole school of a Conservative education, and whose thoughts and habits of mature age are only the consolidation of the principles and impressions of early life.

We are glad to see so positive an announcement of the fact, that the Revenue of the Province is in so satisfactory a state, and that the public resources are such as to permit a partial liquidation of our Provincial debt. Much of the large amount for which this debt has been contracted has, we are sensible, been miserably wasted; for instance, in the experiment of plank-roads through the wilderness, from which no account can accrue, and which afford no public accommodation and subserve no public benefit. It is a consolation, however, to feel that we are not likely to sink under these freaks of legislation; but that we can happily meet these extravagancies without damage to our public credit. The public improvements hinted at, indicate an anxiety on the part of the Governor General for the physical advancement of the country; and no doubt His Excellency will be sustained by the House in carrying out the improvements thus suggested. Nor is His Excellency indifferent to the moral culture and intellectual improvement of the Colony, as is evidenced by his expressed anxiety for "the improvement of the education of the people." In regard to educational schemes, there is, we confess, much room for improvement upon the cumbersome and impracticable piece of machinery which, under that head, now stands as the law of the land; nor, we are free to say, do we anticipate much good from the foreign importations which Dr. Egerton Ryerson has undertaken to introduce.

Our opinion is fixed, that no system of education should be nationally supported, but that which has religion for its basis; and if this be a system which is considered impracticable to adopt, our advice is that it should be left to shift for itself. There is certainly no reason why a common and mere secular education should be placed on a better foundation than the Christian religion; or, if Christianity in this Colony has been deliberately pronounced a matter of such inferior importance that it can be left to shift for itself, we see no reason why the same decision should not be adopted in regard to general education.

As for the University, it grieves us to see the Government taking the initiative in its contemplated destruction. Charters should not be dealt with as waste paper; and it ill befits the dignity or honour of the Crown to suggest the abolition of a grant which its own free act of grace has bestowed. Of all attempts at innovation in this particular we unhesitatingly express our hope and prayer, that they may come to nought.

In the account of a late Conservative Festival at Toronto, we regret to see it stated that a Member present, in responding to some sentiment, congratulated both himself and his constituency upon being "devilish independent."—We can fancy expressions of this sort hastily and thoughtlessly uttered, and perhaps lamented in an after moment of consideration; and for this cause we are sorry to see them introduced into print. For although it is true that "independence" of the right and correct stamp, is an attribute of character much to be commended, yet we cannot understand in what sense it can be a subject of self-congratulation that either an individual, or a body of people, should be "devilish." It is too true that the spirit of Evil is, in this lower world, all-pervading, and seeks to estrange the sons and daughters of men by every art and blandishment from their allegiance to God, and to render them sharers hereafter in his own realms of darkness and woe: it is true that many, too many, thoughtlessly and madly yield to that influence, and rush headlong into the snare of destruction and misery which he spreads for them; but this, assuredly, can never be considered a theme for sport and raillery,—much less is it to be thought that is a sign of a spirit to be admired and coveted, that a man or a community is "devilish."

"that every idle word that men shall speak, they shall give account thereof in the day of judgment." It is "idle" to speak lightly, or in a tone of jesting, of the influence of that fallen spirit who "goeth about seeking whom he may devour;" and it is worse than idle to appropriate recklessly or impudently to one's self the temper of that agent of evil whom we covenanted in our baptism to renounce, and whom it should be our daily prayer and struggle to overcome. Nor are we by any means sure that the quality of "independence," so wont to be vaunted in the world, is one which is entitled to much of our regard or admiration. Public opinion, or rather sectional opinion, is, on certain points, so frequently in error, that independence of that is often rather meritorious; at least when a clamour should chance to be loud and inopportune for what, if conceded, would involve a dereliction of principle or an act of injustice, we should pronounce the "independence" which can repudiate the dishonour and shun the iniquity, though urged by the menaces of thousands, as an attribute of character for which we may not be proud but thankful. Moral courage and sound independence are so nearly alike in their nature and their effects, that we may almost pronounce them synonymous terms; they both have their origin in a love of truth, and the spirit of both is to adhere to the holy claims of that truth through every buffet of opposition, and in defiance of the utmost scorn and the worst persecution of the world. We grieve, however, to feel that this is an excellence rarely exhibited in these modern days of a false refinement and absorbing speculation; when selfishness has usurped too generally the ground of principle, and a cold utilitarian philosophy has intruded into the sanctuary of religion, and clothed its holy realities with a false and flimsy veil of human art and device.

Had the proper spirit of "independence" pervaded our public men, in days not long by gone, the church in this Colony would not have been stripped of the patrimony with which a pious monarch had endowed it, nor left in the wilderness to the world's bleak charities; but the true courage and righteous independence of the land would have rallied round the standard of truth, and have felt that to abandon it was to desert the cause of God, and to provoke,—what sooner or later we may alas! well apprehend that it will provoke,—the blight of His curse for the guilt of such a spoliation.

Were the proper spirit of "independence" rife in our young land, we should see frowned upon with a righteous indignation, rather than coaxed and cherished with all the hollow semblance of affection and conviction, the wicked attempt to wrest away its religious character from our University, and, with a palpable scorn of the indestructible claims of Christ's one and universal Church, to concede the highest and holiest departments of education to the unscriptural deformities and wifering influence of schism. Much, on the other hand, are they to be congratulated who, in defiance of a crazy excitement and a senseless opposition, have clung to the truth in seeking to preserve the integrity of the Church, and the efficiency of the University. Their names will be remembered and honoured, when it will be a charity to strive and forget the existence and the animosity of their opponents,—or when their infatuated compliance with a sinful impulse will be only pointed to as one amongst many melancholy memorials of the fall and perversity of human nature.—And happier far do we feel in the maintenance of this real and conscientious "independence,"—despite the obloquy it may gain us,—than, if, by unprincipled truckling to popularity, we should be the idol of a thousand mobs, and hailed and lauded as the very paragon of "civil and religious liberty."

Our readers, we are sure, will participate with us in the gratification we have derived from the perusal of the Address of the members of the Church of England at Cornwall to their late pastor, the Rev. A. Williams, and the kind-hearted and eloquent Reply of that gentleman. The place from which Mr. Williams's reply is sent explains the cause of the long delay which has intervened between the presentation of the Address, and the transmission of the Answer: the Address, in consequence of Mr. Williams's departure being hurried beyond his expectation, was not completed or presented to that gentleman, as it appears, until after he had left the country; and he was obliged, of consequence, to reply to it from England.

The circumstances referred to in this straightforward and affectionate Address, and the general tone of Mr. Williams's admirable Reply, make us deeply regret that this Diocese should be deprived of the services of so sound and enlightened a Churchman as he,—of one who so well understands the claims of our Reformed Catholic Church upon his filial love, and who has proved himself so earnest and uncompromising, and yet so judicious, in endeavouring to inspire his flock with that veneration and practical attention to her principles, which, from inquiry and conviction, it was his own high privilege and happiness to have arrived at.

We are more and more satisfied, from every year's experience and every day's observation, that the true secret of success in ministerial services, is to be firm, and faithful, and uncompromising,—though withal gentle and charitable,—in the maintenance of these tenets. Christ crucified is the cornerstone of doctrine, the foundation of hope and salvation; and to preach Christ crucified is pre-eminent amongst the injunctions of Scripture, and pre-eminent too in the requirements of our holy Church. But to scatter the precious seed of truth wildly and recklessly,—to be directed in the work of the great Lord of the harvest by no regulation of decency and by no constraint of order,—to have no binding tie by which the servants of that Lord shall act in unison, no system of recognized polity and discipline by which they shall work together for edification,—is to "scatter" indeed; but without much hope or possibility that there will be a corresponding "gathering" into the Saviour's garner. We must preach too, in the harmony and oneness of action which the one faith of the Redeemer so distinctly presupposes, that stated, settled course of Christian practice,—that union and communion with Christ our head, through which alone his sanctifying graces can be maintained,—which Church ordinances are the appointed instruments of promoting, and which the whole system of the Church, in her holy circle of ministrations, is so pre-eminently calculated to foster and advance.

There is little fear, as some are wont to allege, of engendering formalism from the habitual and constant use of our Liturgy: it is so spiritual in itself, so scriptural, so embodied in every line and in every thought with evangelical truth, that no sincere believer can steadily make it the companion of his devout meditations without becoming better, and holier, and happier,—more met for the inheritance of the saints, more fitted to bear a part in the triumphs of the Church militant when this her warfare with the world is over. The growth of formalism, resting upon the letter to the exclusion of the spirit, is, we repeat, an obscure but not an unattainable evil. It is not a matter of expediency, but of principle, that we should steadily make it the companion of his devout meditations without becoming better, and holier, and happier,—more met for the inheritance of the saints, more fitted to bear a part in the triumphs of the Church militant when this her warfare with the world is over.

The growth of formalism, resting upon the letter to the exclusion of the spirit, is, we repeat, an obscure but not an unattainable evil. It is not a matter of expediency, but of principle, that we should steadily make it the companion of his devout meditations without becoming better, and holier, and happier,—more met for the inheritance of the saints, more fitted to bear a part in the triumphs of the Church militant when this her warfare with the world is over.

disparage what is good, and are desirous of overthrowing that apostolical fabric of the Church which stands forth in stern and unchangeable rebuke of their own waywardness and rebellion. As if, too, Catholicism was not older than Popery; as if, in our own maternal country at least, we are not enabled to look across the spiritual wilderness of the Papal domination, and light beyond upon the green pastures and the bright waters of primitive faith and apostolic practice.

In carrying out the full spirit of our admirable ritual, we shall show ourselves animated by the temper of genuine Reformers,—reformers of the laxity and indolence of by-gone generations, and revivers of a taste for the exercises of godliness in preference to the heat and hurry, and anxiety, and selfishness of a speculating and covetous age.

We have been kindly favoured with a copy of the *Christian Remembrancer* for October,—our own not having reached us in due course,—in which there appears an excellent practical article upon the University of King's College in Toronto. We intend to transfer this document in full to our columns, commencing with our next number;—the matter of our first page this week having been in type before the periodical in question was received.

We beg to refer our readers to an article in another column in reference to UPPER CANADA COLLEGE. It must always be a subject of regret that the course of study in so excellent an Institution should, on any occasion, be interrupted; but providential inflictions like the present, human foresight cannot always guard against, nor human skill at all times effectually counteract. Under the circumstances of the case, the worthy and esteemed Principal unquestionably adopted the course which prudence dictated, and a sense of the welfare of those entrusted to his charge appeared to demand. Private accounts have reached us which more than corroborate the statement contained in the extract we have given, of the kind and parental attentions of Mr. and Mrs. Cosens during this season of calamity; for so generous and disinterested an exercise of Christian duty in a trial like the present, they more firmly than ever establish their well-earned claims to public confidence and esteem.

We have to congratulate our contemporary of the *Cobourg Star* upon the new and improved dress in which his loyal and constitutional paper has recently appeared. We wish for the principles of this Journal the widest diffusion; and to its very worthy proprietor the most abundant patronage and success.

In alluding last week to the suggestions lately placed before the Church Society by the Lord Bishop of Toronto, we find that we inadvertently omitted the words "in reference to the formation of a Fund for the Widows and Orphans of Clergymen."

Our Travelling Agent will, in the course of the ensuing month of December,—leaving this about the 10th prox.—call upon our Subscribers Eastward of this office, as by King-ton include. We trust that we shall be fully indemnified for the expense thus incurred, by the payment to our Agent of all arrears, and the advance of the amount of the current volume in all practicable cases.

ERRATA.

(To the Editor of The Church.) Sir,—I was struck last week with the peculiar orthography which a correspondent of yours seemed to adopt in respect to what he appeared to term the "Abe Indians." The name looked new to me, and I could not help being led away by it, while I may, perhaps, have been misled by the orthography, instead of being a portion of the lost tribes of Israel, as some imagine, might after all be only a remnant of the ancient Sabellian heretics, who, after giving what trouble they could to the African continent, had fled to the mountains of the north, and were there to be found, through the aid of the *Santa Casa* of our Lady of Loretto. On searching, however, an old copy of Faden's Gazetteer of Upper Canada, (a book now becoming curious and valuable as a record of many original Indian, early French, and obsolete English names of localities in this Province,) I find that the Indians of the "Rivière aux Sables" many other ingenious theories, rested, as you see, only on a sandy foundation.

While on the subject of *Errata*, I beg to make a remark on the Archbishop's Charge with which the readers of the *Church* were lately favoured. I read the document with that awe and sincere veneration which every dutiful son of the Anglican branch of Christ's Church must experience when his Metropolitan speaks. I could not, however, but feel convinced that the most parts in some of the charges, and particularly in that which is copied from some short-hand report, and not from an authorized edition. I felt sure that the reporter must have made some error in the following passages:—"The objects of the Church are twofold—domestic and missionary—corresponding with the junction of our Lord to preach the Gospel to all nations, and to His flock. In reference to the first of these commissions, I will not enquire in what position we stand as compared with other Churches in this country." &c. This apparent confession, (so intelligible to a Catholic mind,) that there are other Churches in a later sense than the Church of England, is our blessed Saviour founded, seems altogether inconsistent with the rest of this important Charge. I therefore took some pains to test my suspicion, and was much gratified to find the *English Churchman*, &c. &c. p. 106, repeating the words of the above sentence. This, in regard to the first of these subjects, I will not enquire in what position we stand as compared with other Churches, or with dissenting communities in this country. This is intelligible, and I venture to say, an approximate approximation to what the Archbishop meant. By "Churches" he meant, of course, the various other Churches of Christendom besides the Anglican, e.g. the Gallican, Spanish, Italian, Russian, &c.

The account of the consecration of the Chapel of All Saints, Quebec, contained in the last week's *Church*, must have yielded great pleasure to every Churchman. It is most satisfactory to observe, that the learned prelate who administers the diocese of Quebec, has restored and strongly recommended, in a late pastoral letter, the use of the Lectern. This will greatly help forward the rectifying of many errors which have crept into the Liturgy, and the interior arrangement of some of our Churches—of some, sad to say, erected since the present day of light in such matters began to dawn. The grand *eratum*, of placing the Pulpit in front of the Communion-Table, has recently been corrected at the Church of Montreal, wherever the necessity exists. To have the pulpit in such a position is "clean contrary" to the usage of the Anglican Church, as we learn by examining the Churches of England. Wherever such a monstrous error exists, it is in many instances done by the Puritans during their usurpation,—or else the building was erected and arranged some twenty or thirty years ago, when the rules of the church were thoughtlessly disregarded, not merely in this respect, but in many other particulars, and the Sacraments are worthy honoured; and this will not be, till we return strictly to the old rule, and invariably make the Font and Communion-Table the two principal objects in every Church,—the former standing at the entrance, and the latter at the opposite extremity of the fold of Christ; the latter, at the opposite extremity of the Church, symbolizing his advance towards perfection, by the constant and sincere use of the Holy Eucharist.—By a little management, the pulpit can always conveniently be placed at the side, so as to command the congregation, and to enable the minister to view the people with significant eloquence to the one holy emblem of the other, according as he is discoursing upon this one or that, of the two great means of grace. Thus all things used, and may still, be arranged "unto edification,"—the great end to be kept steadily in view, in all Church work.

The simple pattern for the Bible, facing the people, and the plain humble fold-stool for the Prayers, facing either into the centre-aisle or towards the chancel portion,—i.e. the eastern end of the Church,—need occupy but little room, and if made as they ought to be made) need obscure the vision of no one;—which means, the solemn scene of the Church,—such as the consecration of the elements, the presentation of the alms, confirmations, visitations of the clergy, individual thanksgivings, marriages, &c.—need be no longer concealed from the assembly, as they are in the churches of the old world, where the congregation by mountains of oak and black-walnut, congregated by mountains of oak and black-walnut.

It is well known, probably, that there has been some time past in London an exhibition of Cartoons, containing designs, by certain select artists, for frescoes, intended to decorate the walls of the new Houses of Parliament. The designs were kept secret in view of the current volume, furnished its readers with an outline of one of these cartoons, which could not fail in being most interesting to every member of the English Church. This cartoon represents the consecration of a British Colony, and that it becomes a mere question of time, not of fact; for it is obvious that the work is not too large for the purpose contemplated, nor when it is considered that the St. Lawrence is the great channel for the trade of many hundred thousand square miles, will it be in any measure considered as exceeding in dimensions what its objects demand. It is not uncommon to find fault with bold undertakings, but this evinces either a native narrowness of mind or an imperfect consideration of the subject; and in the case in question,—the consecration of the St. Lawrence, which is nearly 2000 miles from the Ocean, and all the intervening country, by an easy navigation, with every quarter of the world,—the conception was a noble one, and will redound to the credit of Upper Canada, and her Legislature which entertained it when the objections of the weak-minded or the selfish will be forgotten.

Sunday, October 1.—A very rainy morning, which is much to be regretted. Bad weather on Sunday is, indeed, a sort of calamity both in town and country, particularly where the roads are in a condition to be so much and so immediately affected. In such a season, the prospect for the fullest amount of zeal, it must be the means of keeping many, especially women and children, from Church.—The Rev. A. Williams, having called upon the Bishop, accompanied him to Church: the congregation present was not very numerous, in consequence of the weather, and the rain was very much affirmed,—five having been prevented by the rain from attending.

Monday, Oct. 2.—The town of Cornwall is prettily situated, but from two causes it increases slowly. Instead of making the entrance of the Canal, as common sense would have dictated, opposite the town and forming a large basin to serve as a harbour and shelter for the rivercraft during the winter, it has been constructed considerably below the town, without any regard to the public convenience, and thus it may be said to cut off its population from the St. Lawrence. For some years they were even refused a draw-bridge, and all access to the river was in a manner precluded; but lately this tardy act of justice has been conceded, so far as to allow a bridge across the Canal to the old landing, yet so far as the petty of the Canal concerns the business of the Canal, the great obstruction. Add to this, that the back and adjacent country has so easy an access to the great market, Montreal, that its population prefer proceeding thither with their produce by winter roads to going to Cornwall, which, from the untoward position of the town, has no advantage over any other part of the bank of the St. Lawrence.

After breakfast on this morning, the Bishop proceeded to Osnabruck, the Mission of the Rev. Romane Roupel. Upon reaching the Church, which is beautifully situated in the heart of the town, he was met by a large congregation. Mr. Roupel was assisted in the service by the Rev. J. G. B. Lindsay, of Williamsburgh; and at its conclusion, thirty-eight persons were confirmed,—a small number, compared with the great assemblage of people, but a very respectable one. His Lordship then proceeded to the great hall of actual members of the Church reside. His Lordship then proceeded in Mr. Lindsay's carriage to Williamsburgh, and, arriving about dusk, was most courteously received at the Parsonage by Mrs. Lindsay, who is a great favourite with the people, and has been known to him from her childhood, and proving herself a most excellent clergyman's wife.

Tuesday, Oct. 3.—Mr. Lindsay has his mission in excellent order, calm, discreet, and zealous, he makes the Church feel in his people, and his affection for him is unbounded. It is indeed surprising to see the energy and frank-heartedness with which his congregation come forward for anything beneficial to the Church. They lately purchased an Organ, which Mrs. Lindsay plays; they are unable to hire an organist; they have purchased the Church, in the year of the year, and put everything about the Parsonage and Church in good order: in short, Mr. Lindsay finds no difficulty in inducing his congregation to undertake any thing reasonable, for enabling him to conduct his ministry in decency and order. As he is so well beloved, and so much respected by the people composing his congregations, were originally Germans of the Lutheran persuasion, and not at first disposed to look with favour upon the Church; but by the faithful and judicious services of their excellent minister, they have been won to a strong and settled attachment to our communion.

COLONIAL ECCLESIASTICAL INTELLIGENCE.

DIOCESE OF TORONTO. PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO DURING THE SUMMER AND AUTUMN OF 1843. (Continued from The Church of Oct. 1.)

Thursday, September 28.—The Bishop left Toronto on the 26th of this month, and, remaining a day at Kingston, proceeded this morning to Gananoque, where the Rev. E. Morris met his Lordship with a strong wagon, and proceeded to the residence of the clergy. From hence he proceeded to Landow township, where a good congregation was found assembled in a school-house. After Prayers, the Bishop preached, and afterwards confirmed twenty-five persons; whom, upon the conclusion of the ceremony, he invited to attend the first Confirmation ever held in the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The people are poor, and the number of the township.—The country along the banks of the St. Lawrence from Kingston to Brockville, is very