

The Church.

mode. One such church well established for the Germans in this city, might prove at least a *locus amoenus* on which the moral leaver might truce. Though it may rise like the little cloud, a speck scarcely visible in the moral sky, still it may grow and descend in showers to bless again the soil where it arose.

We need not remind the reader there is now such a church in existence. This church must renew its appeals for aid from the churches to sustain it. We trust that there will be a cheerful response from all who love the Church in her true Catholicity, embracing all nations, languages and tribes.

THE CHURCH.

COBOURG, FRIDAY, DECEMBER 5, 1846.

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No person can have heard, without concern and alarm, the accounts of the deficient harvest throughout Europe, which have been conveyed to us by the last arrivals from England. These accounts assure us, that the scarcity is general in Europe; and perhaps the next intelligence may inform us of what is probable, that it has shown itself also throughout other parts of the Eastern world,—through the northern portions of Asia and Africa.

These are not a few, we fear, who will view this calamity as connected mainly with the worldly traffic and speculations of the day,—who will regard it as an incident bearing chiefly upon the chances of pecuniary loss or gain,—who will contemplate it, in short, not with the spirit of the philanthropist, but with the temper of the utilitarian.

Yet even these may come to learn, that a season of scarcity is a universal calamity,—that it has a moral and religious, as well as social and political influence; and that apart from thoughts of a mere earthly cast, the Christian will view it as one in which the Providence of God is to be specially discerned and magnified.

Nations, as such, it has been well observed, have no immortality; and the retribution for offences against the Divine laws and majesty which they, as well as individuals, deserve, must come to them in temporal disaster or ruin,—must reach them in a form and power which will touch them in their aggregate strength, and impair or wither up the sources of national greatness and glory. When the temper of empires and kingdoms has run counter to the will of the Almighty; when their dominion has evinced an antagonism and rivalry to the sovereignty of God; when apostasy from his truth, or rebellion against his commands, has been the effect of this waywardness and pride, then He,—as the history of all ages and nations teaches us,—lifts the rod, and if he does not annihilate by the smite of his curse, he scourges them for their correction and improvement. The evil day of ruin will be stayed, as it was to Nineveh, if they repent in sackcloth and ashes; but reiterated lapses, repeated falls from the recognition and reverence of the Infinite Ruler of the world, will ensure to nations the doom which befell Nineveh at the last.

These interpositions of heaven for the correction and welfare of kingdoms and nations, are, in general, revealed in one or other of three great scourges,—*FESTILENESS, FAMINE, and WAR*. It is not long since we deplored the ravages of the first; when the mysterious plague, originating in the farthest extremities of the East, flew with destroying blight to the utmost bounds of the West,—summing thousands, almost without warning, to their last account, and leaving panic-stricken, and for the moment at least humbled and penitent, the millions who saw around them the ravages of the incurable disease.

This was one warning to a lighthearted and dissipated times became melancholy evidence. Another, then, is threatened,—will, we fear, assuredly come,—famine, one of the most disastrous visitations which God, in his Providence, inflicts. These are scourges directly from the hand of heaven; for human prudence cannot arrest the blight of the pestilence,—human skill cannot force its products from the earth, if God deny the sunshine and the rain. But there is yet a worse one in store, if people and nations continue unimproved and unrepentant. There is the scourge of war; and how much worse this was deemed, in the old time before us, than the more direct visitations of the Almighty, the Psalmist in this pathetic choice of woes sufficiently declares,—"Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man." Nay, it may be that all three will be combined in their accumulated weight of woe upon the wicked: for as "the wrath of man worketh not the righteousness of God," so the wrath of an angry God, by a very manifest process, work out the direct inflictions of heaven.

The religious mind will see every thing, in these visitations, to reconcile it to the wisdom and justice of God in inflicting them. They are harbingers of that general judgment which the Word of Truth assures us, and which we solemnly profess to believe, is soon to come: they are a reminder, which the Word needs, that this day of universal doom is appointed and approaching: they are a proof, amongst other signs, that the King of Righteousness is coming to judge the world.

And the religious mind views even such calamities as amongst the hopeful signs which go to realize the promise of the renovation of all things. If men were left to their hardness and their heedlessness, without any check which they felt to be from above, God would soon be forgotten: what, therefore, startles, alarms, and drives them to a recognition of Him and deprecation of his wrath, we hail as an evidence of the unchangeable and comfortable truth, that, in the beneficent dealings of his Providence, he "never slumbers nor sleeps,"—that, in the merciful purposes of his grace, he "willeth not the death of a sinner, but that all should come to repentance."

These are general effects which demonstrate the wisdom, yes, and the goodness of God, in the chastisements he sends: there are manifestations, too, of practical benefit, connected with every day's experience, in the peculiar visitation which we have to mourn. Reason to fear is approaching. Society, even in the march of intellect,—where there is the greatest boast of Gospel,—is deeply steeped in sensuality and vice: this plague-spot is well nigh universal; and the moral hand that will require the remedy of an Almighty hand to subdue and eradicate. The being "clothed in purple and fine linen, and faring sumptuously every day,"—the passion for dress, for costliness of equipage, for delicacy of living,—has become a moral malady which is like to poison the issues of life, and estrange all thought and love of the Creator in idleness of the creature.

The withholding, then, of his bounties even for a season,—the famine of a year, may check the devastations of this all-absorbing worldliness, and its concomitant dissipations; may convert the rampant reign of ungodly pleasure into something like the soberness of respect for holy things; may change this all-engrossing idleness of self into at least a little of restraint and denial for His glory and His Kingdom's sake. It may teach all to feel that, living by his will and dependent on his bounty, they are to look upon the goods of life as a stewardship, an account of which is to be rendered to him, and not as a property which may be squandered at every persuasion of lust or impulse of vanity. It may teach them to walk more softly and humbly in the sight of a Creator to whom they owe their all; and, in a sense of their estrange-

ment from the truth of God and the practice of righteousness, may urge them to return to the engagements of that covenant by which they were pledged to fight manfully, under the standard of their Redeemer, against the world, the flesh, and the devil.

It will be seen, from statements in another place, that his Excellency Lord Metcalfe has resigned the Government of British North America, and left this Province for England. The causes of this resignation, so much to be deplored by the colony at large, are sufficiently detailed in the short but pathetic and affectionate valedictory address which has been so kindly bequeathed to the people of his late charge. For the result thus expressed, we were not altogether unprepared; and although the late bulletins appeared to indicate some improvement in his health, little hope could be entertained either of his ultimate recovery, or of his being equal again to the active discharge of his onerous duties.

Lord Metcalfe came to this Province in a very critical condition of his affairs; and, after encountering obstacles and mastering difficulties of no ordinary magnitude, he leaves it with the regard, esteem, and love of the great body of its inhabitants.

We do not profess acquiescence in the whole system of policy which our late Governor General felt it his duty to pursue; but of one thing we are, and always were, convinced,—that he did what he conceived to be best for the welfare and peace of the country. And while in some matters of public concern,—in those especially which chiefly engage our own interest and care,—in matters pertaining to the welfare of that Province, we are so much disposed to be guided by his views, which, by God's blessing, is planted in these realms, we could not always coincide in the views, touching her ecclesiastical or educational relations, which he felt himself, no doubt from the purest motives, constrained to adopt; we can just as heartily concede to his Excellency a conscientious persuasion that he was right. So far from having blame to attach to any adverse personal inclinations, we must ascribe the apparent defect, such as it has been, to influences from without which, with the best intentions, it was hard to control, and perhaps, too, in no slight degree, to habits of thought and action, early implanted and long fostered, which are often found in antagonism to the profession of a member of the Church of England.

As a private individual,—as the philanthropist of enlarged mind and benevolent heart,—the generous promoter of every institution of piety and charity,—the kind, considerate friend,—the affable and courteous gentleman,—gentle under opposition, and meek and patient in suffering, Lord Metcalfe stands above all praise. And with these personal qualities, so attractive and endearing, his Lordship must, even with half the great ability he possessed, have proved an influential and valuable Governor.

But while these very qualifications of Lord Metcalfe have smoothed the way, in no considerable degree, for his successor, and left him a freer course amidst the storms and dangers of Colonial rule, they make us even the more solicitous regarding that successor,—that if his mind and temper should not be cast in a similar mould, he may bring at least to his mighty task a spirit of conciliation, and unswerving honesty and consistency of purpose.

The late mortality amongst the Governors of this Province, constitutes a melancholy feature in our Colonial history; and not the less so that it has to be dated from the period of the introduction of that new and much lauded policy, comprehended under the name of Responsible Government. It would appear, indeed, as if that imposed a weight of care and toil,—a wearing of the energies of the mind, and a fretting and withering of the peace of the heart,—to which no constitution is equal; as if Providence had noted, by this marked sign of warning, the nature of the boon for which, in its infatuation, our young land has been yearning.

As to the reason, the integrity and maintenance this fair portion of the dominions of our Sovereign, which he feels anxious in connection with the changes which the lamented removal of the good Lord Metcalfe must occasion. We pray that the bright beams of God's sunshine may be upon his Church and people in this land; and from no warmer or more honest heart will this prayer be wanted to the throne of grace, than from that of Lord Metcalfe. May heaven's peace and blessing be with him, and the wrath of well-earned laurels which the hands of earthly monarchs have bestowed, be exchanged for the never-fading crown of glory in the court of the King of Kings.

We regret that, from the length of the Charge of the Lord Bishop of Montreal, we have been obliged to divide it into two portions. The concluding part will be given next week.

We have no disposition, after the much that has been said, to touch upon the questions which his Lordship so ably and temperately discusses; but one suggestion, in reference to the length of the Morning Service caused by the conjunction into one of what was formerly three, we would venture to throw out for consideration:—whether, in towns of considerable size especially, it would not be advisable on days upon which the Holy Sacrament is administered, to have the Morning Service, properly so called, at an earlier hour,—and the Litany and Communion to follow after an hour's intermission, at the usual period of the day. We should think this a very desirable arrangement as far as the comfort and convenience of worshippers is concerned, though it could make little difference in the labour of the clergyman; and it is solely on that account that we venture to offer the suggestion.

By no means dissent from the conclusions to which our able correspondent H. C. C. arrives on the subject of the recent defections from the Church, although we may slightly differ from him as to the intermediate chain of causes through which those defections, so much to be deplored and deprecated, have been taken. It is not without satisfaction that we find arguments in every form and variety against the apostasy which has taken place: we attempted to furnish what we deemed useful counsel and caution against such a fall from the truth and purity of Christian profession; and our readers will be benefited by those, amongst others, which our correspondent has adduced.

It is with feelings of indescribable regret and grief, that we are called upon to announce to the us and unexpected death of a most esteemed and beloved fellow-labourer, the Rev. J. G. Beck Lindsay, Rector of Cornwall. We can hardly endure to contemplate the loss which the Church in this Diocese has sustained in the demise of this exemplary, laborious, and amiable clergyman,—cut off, as he has been, in the prime of life and in the midst of his usefulness. But we bow to the wise appointments of an ever gracious Providence; while, under the heavy bereavement, we feel all the consolation of the belief that our departed fellow-labourer, relieved from the conflicts and dangers of the world, has been removed to the "rest which remaineth for the people of God."

This melancholy intelligence has reached us from a friend at Toronto, and we are as yet without particulars as to the immediate cause of this afflictive event.

We request the attention of the friends of the Church Society in this and the neighbouring District of Colborne, to an alteration in the announcement of the Parochial Meetings contained in our last number. It will also be perceived that additional appointments have been made.

The members of the Church Society in this town and vicinity are respectfully informed that they will be called upon, during the ensuing week, for the amount of their respective Subscriptions.

Our Travelling Agent is now on a Collecting Tour Westwards from this place, for the collection of accords due to this office.

Communication.

(To the Editor of the Church.)

Rev. Sir,—The defection of Mr. Newman has but realized the expectations which all reflecting men must have formed, from the bias long apparent in him and others of that school.

His sincerity, and the absence of personal interest, constitute a more dangerous feature in his apostasy, by removing it above any imputation of the more ordinary human motives;—for he professes to have done it in a self-denying and careful life, according to your correspondent,—in the just exercise of his judgment, he has come to the decision that Rome is right and that we are wrong.

It becomes therefore of importance to ascertain, as nearly as possible, whether this defection has resulted from anything faulty in the doctrines and construction of our Church, necessarily leading those who would depart her principles into conformity with Rome; or whether it is the natural consequence of ideas peculiar to the individual,—of notions erroneous in their character, unscriptural in their foundation, and unauthorized by the Church. The first supposition is refuted by our Articles and Liturgy, which formally disavow and reject all the Romish heresies, and it is also disproved by the fact that Newman belonged to a modern school of theology, headed by men who have notoriously endeavored to set aside the force of the Articles, by misrepresenting them as not essentially anti-Popish, and who have laboured to weaken their force by justifying mental reservation and the most dishonest equivocation in subscribing them.

It may be said, that, as you charitably surmise, this discrimination was overcome by a morbid sensitiveness, from which bright genius is hope pronounced over the humbler but imperative responsibilities of the ordinary Christian life;—that there were yet other reasons,—that Newman was not a man of the Church, but a man whose eyes were in another direction, and who were restless and dissatisfied under her restraints. With respect to the first supposition, it is surely a result of the stigmatized just and well-founded principles as the views which made Newman a papist.

It is to be feared that such dangerous results may be the cause of some minds of a peculiar cast, liable to romantic visions; and that, misled by the influence of the Romish party, they may be led to adopt a course which, though strong delusion, by which he and millions have been given up to believe a lie.

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Admit that in the aspect of the times, Mr. Newman saw but a feeble realization of practical good, with an absence of injudicious forms of piety, these were the very reasons which led him to Rome. When opposition to the Church had become active, and when usurpation more determined, was that time to put a by-word and a reproach into the mouths of our enemies, and to avoid the imputation which burdens the conscience of an honest man, it is not surprising that our own people should have been led to see in the writings of the new school a pervading tone of apology for Romish superstitions,—they heard the name of Protestantism, and they thought of the Reformation in the name of Protestantism, and they thought of the Reformation in the name of Protestantism, and they thought of the Reformation in the name of Protestantism.

It appears somewhat too favourable a construction of the movements of Newman and his fraternity, to consider them as having been misled by a morbid sensitiveness, or that they were so much influenced by the unchangeable and comfortable truth, that, in the beneficent dealings of his Providence, he "never slumbers nor sleeps,"—that, in the merciful purposes of his grace, he "willeth not the death of a sinner, but that all should come to repentance."

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tantism in the Church of Rome; it is, however, more than probable that Rome will not take good care what they preach; and if they have in good faith embraced her principles, without any mental reservation, or "natural sense" interpretation, their teaching must henceforth be just what Rome teaches.

We may well hope that these defections will operate as warnings; but a warning, to be useful, must not only point out the danger, but also how it is to be avoided. The principle over which they have rushed down headlong is conspicuous enough, but the road that conducts to it should be distinctly indicated. The palpable warning to be drawn from this crowning error, is, essentially the secular train of thought long apparent in their writings, and the remarkably erroneous views which they had long been in the habit of advancing, by which their judgment has, probably, been warped and blinded, and which, by an impetuous force, has led to their defection to the avowed principles of the Church which they have at length embraced. It also shows that even amiable and pious and talented men, (to admit all their friends could claim them) may become the dupes of a "natural sense" interpretation, their teaching must henceforth be just what Rome teaches.

I trust that the importance of the subject will apologize for the length to which this communication has been extended, but it is unquestionably our duty to view the matter in every light, and to speak with all the plainness and candour of the subject, and to speak with all the plainness and candour of the subject, and to speak with all the plainness and candour of the subject.

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Ecclesiastical Intelligence.

CANADA.

DIocese of Toronto.

The Church Society of the Diocese of Toronto.

Table with 4 columns: Name of church or collection, Amount, Total, and Date. Includes St. John's, Woodhouse, St. Paul's Church, etc.

DIocese of Quebec.

Parish of Quebec.

PARISH OF QUEBEC.—Notice has been given at the Cathedral and the Chapels in connection with the Church of England in this parish, that the Lord Bishop of Montreal proposes to hold a CONFIRMATION early next year.

ENGLAND.

Society for Promoting Christian Knowledge.

FOR THE REV. DR. RUSSELL in the Chair. The Lord Bishop of London, in his charge to the Clergy, has recommended the Rev. H. P. Russell, Missionary at Kingston, Ontario, to request Books for the performance of Divine Service in Churches in his mission, books were granted as follows:—

BRIDGEWATER.

BRIDGEWATER.—The effects of the meeting of the Reformation Society at Bridgewater are daily becoming more apparent. More than one person who had joined another meeting, has returned to the Church, and another meeting is daily called for.

ADULT BAPTISM AT LEIGH.

ADULT BAPTISM AT LEIGH.—The ceremony of adult baptism was performed in the parish church of Leigh, on Sunday, Oct. 5, by the Rev. J. Irvine. The recipient was Miss Schofield, daughter of Mr. Peter Schofield, of Avenue Road, Leigh. The baptism took place after the second lesson in the evening service. Miss Schofield had been brought up in the Unitarian faith, but had attended the Church of England many years previous to her baptism.

CURSON DOCUMENT.

CURSON DOCUMENT.—A few days ago, a curious document was discovered in the archives of the Diocese of Colborne, Keswick, whilst employed in searching one of the old register books. The document alluded to contained the appointment of Percival Radcliffe, clerk, by Oliver Cornwall to be the incumbent of the parish of Crosswattle. This record bears date the 2d of November, 1652.

HERTINGBOROUGH CHURCH.

HERTINGBOROUGH CHURCH.—This venerable fabric, which is as nearly as antique as that of Monkton Hadley, near Heron, having lately somewhat fallen into decay, particularly in the interior, it has been determined that it shall undergo a thorough repair, the expense of which, about £1000, will be defrayed by voluntary contributions, to which the Right Hon. Earl Cowper has already subscribed £200.

WOLSFHAM.

WOLSFHAM.—One of the most interesting days we remember to have spent occurred on St. Luke's Day.—On that day, after morning service, the Rector of Wolsingham, the Hon. and Rev. John Grey, entertained his flock and the church officers at dinner; and, after afternoon service, (to which with flags flying the children of the parochial schools at Wolsingham and Thornby, to the number of about 140, attended) the chief inhabitants of the parish were invited to witness the latter reception ever being accordingly a great number were present. On leaving church the children fell into procession, and, accompanied by the teachers and the visitors, proceeded through the grounds of the rectory, where a large number of refreshment had been made for their taking. It scarcely needs to be said that the little ones did full justice to the ample provision placed before them. When tea was over, a series of interesting sports was provided for their amusement, and the day terminated in a most successful and enjoyable manner. During about two hours that these sports lasted, they were never allowed to flag for a moment. After that interval the visitors who had witnessed the proceedings in the parlor of refreshment provided in the rectory, and rejoined the youthful visitors in the grounds (which had now been thrown open to the public generally), where a discharge of fireworks, inclusive of the ascent of two fire-balloons, took place. "God save the Queen" was then sung, and the company separated. The gravity, kindness, and attention of the rector and Lady Georgiana Grey to their guests, whether young or old, rich or poor, were almost beyond what might be expected from men equals in birth, and such as we cannot doubt must win the affections of the people amongst whom Mr. Grey has been called to minister: and to us, who are accustomed

to remember, that none of the endowments which have accumulated during successive generations, for the support of the clergy, or the education of the poor, at home, to be found in new country. The colonists having left these advantages behind them,—and advantage, be it remembered, in which they had an equal share with ourselves,—have every thing to provide anew; and it is abundantly evident, that unless a liberal assistance be afforded to them, they will be unable to support a struggle, they must forfeit many of the highest Christian privileges, and will, in many instances, fall away from the faith which they once professed.

More especially does it seem the duty of a Christian people to supply with the means of grace a great multitude of their poorer brethren who are compelled to leave their own homes in quest of subsistence. A body of emigrants, consisting for the most part, of poor agricultural labourers, or unemployed mechanics, to the number of 62,000 on the average, have been leaving these islands annually for the last twenty years; and if it be decided that they have no claim on the nation for the supply of their spiritual wants, they will look, and not in vain, to the Church. For some years after the arrival in a new country, it is as much as they can do to provide for the temporal necessities of their families; and unless they are provided by the Christian liberality of their brethren, with ministers of religion, and with a ministry in which to worship, they are virtually excluded from Christian communion. The whole of the churches now existing in the British colonies of North America, with few exceptions, have received grants towards their erection from the funds of the Society; and by the larger number of the clergy receive a portion of their income from the same source. It is gratifying, however, to repeat and extend the observation of last year's Report, that the colonies are making great and increasing exertions for the maintenance of their own clergy, and the permanent endowment of their own Church.

After giving a detailed account of the Society's operations in the several Colonial Dioceses, the Report concludes in the following terms:— "The foregoing statement suffices to show the nature and extent of the Society's operations in the colonies. It bears gratifying evidence to the success with which the Society's labours have been crowned, by God's blessing, in various parts of the globe; and it evinces that the other provinces of British North America, the Church is yearly assuming a more organized form, by educating her own clergy, and making provision for their permanent maintenance. From having been, heretofore, so much a recipient of aid, she is now beginning to become a benefactor to the mother country, she must still look to the mother country for pecuniary aid; it is a good sign that she even now scarcely requires any assistance in regard to her endowment, not only as to the Canadian diocese, but in respect of the settled parishes, but they are even sending out missionaries among the scattered population of the forest. It is not alone the colonies which are contributing liberally to secure for our countrymen in the colonies the spiritual blessings which were their inheritance at home, it is making great and increasing efforts for the propagation of the Gospel among the heathen, and desires to express humble and hearty thanks to the Society, more especially for the success with which He has blessed the labours of his servants in Timbuctoo. It needs hardly to be stated, that in the large and comprehensive work which we have undertaken, it must depend for the necessary means upon the hearty, ungrudging support of all the members of the Church of England. Upon the clergy it must depend to make known to the people the extent and nature of our operations. Every parish and congregation at home, and debtors to the free mercy of God for the spiritual blessings they enjoy, and seem bound by such obligation to impart the same to others. Most encouraging is the fact, that the Bishop of London, and other prelates, have made a unanimous resolution to join cordially with the Society in carrying out its great designs. A general and hearty co-operation alone seems wanting to secure to our countrymen in the colonies the same spiritual and temporal blessings which they have known among all nations the Gospel of his blessed Son."

THE LORD BISHOP OF OXFORD has been nominated by Her Majesty to the vacant see of Bath and Wells.—Dr. Wilberforce, Dean of Westminster, is to be promoted, it is said, to the Bishopric of Oxford. Dr. Hawkins, of Oriel College, Oxford, is to be translated to Bath and Wells; and Dr. Bull, of Exeter, is mentioned for the Deanery of Westminster.

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to witness so much of class feeling as our episcopal city affords, the cordiality amongst all classes present on this occasion was something unusual and really delightful. This is a most interesting circumstance, and we are so glad to see it so desirable an end. We had well-nigh omitted to state that there was not a single drawback in the day's proceedings.—*Durham Advertiser*.

Colonial.

SECRETARY'S OFFICE. Montreal, 25th November, 1845.

HIS EXCELLENCY THE GOVERNOR GENERAL has been pleased to make the following appointments, viz:— George S. Boulton, of Colborne, Esquire, to be Warden of the District of Newcastle, in the place of John Steele, Esquire, deceased.

James Wright, of Port Colborne, Gentleman, to be a Landing Water in Her Majesty's Customs. William Mitchell, of Darlington, Gentleman, to be a Surveyor and Landing Water in Her Majesty's Customs.

William Mitchell, of Darlington, Gentleman, to be a Surveyor and Landing Water in Her Majesty's Customs. George Brooke, of the city of Toronto, Barrister-at-Law, and Charles A. Sadler, of the town of Kingston, Gentleman, to be Public Notaries in that part of the Province formerly Upper Canada.

DEPARTMENT OF THE GOVERNOR GENERAL, LORD METCALFE. (From the Montreal Courier, Nov. 27.)

Yesterday morning, at a little after 9 o'clock, His Excellency the Governor General, embarked on board the *Prince Albert*, on his way to England.

The streets were lined with troops from Great St. James' street to the Steamboat wharf, where a guard of honour of the Regiment was stationed, and where His Excellency the Governor General, accompanied by the members of the Military Departments and the General Staff, were in waiting to receive him. Also all the members of the Administration, together with numbers of the most respectable inhabitants of the city. Several of the Fire Companies, with their bands and banners, were also present, and, considering that the warning of His Excellency's departure has been so short, were perfectly satisfied at the immediate arrival of persons of such high and all shades of politics, who had assembled to pay their tribute of respect to this, the best Governor that the colony ever had.

On his Excellency's arrival at the boat he was received by the Secretary of the corporation, who presented His Excellency at