

sinilar relations to the Church at large, and have similar duties to perform. Dr. Whittingham deals some heavy blows at what (until we find a more descriptive title) may as well be called the cast-iron theory of the Episcopate.

COMMON PRAYER—WHAT DOES IT IMPLY? Mr. Richmond once met the late Rev. Andrew Fuller, the well known Secretary of the Baptist Missionary Society, at the house of Mr. Livius, in Bedford. The conversation turned on the ritual of the Church of England. Mr. Fuller remarked, that it assumed the sincerity of the worshipper, which he considered a defect. "How would you frame these services?" said Mr. Richmond; "the Church presumes, in the judgment of charity, that all her worshippers are sincere, and forms her ritual on this principle; if they are not sincere, the greater is their responsibility." "But the fact," said Mr. Fuller, "is otherwise, and charity unsupported by fact is misplaced." "How would you remedy the defect?" rejoined Mr. Richmond. Here the conversation was interrupted.

The time being arrived for family worship, Mr. Richmond expounded a passage of Scripture, and Mr. Fuller concluded with prayer; after which our friend observed with a smile,—"Your prayer, Sir, is liable to the same objection which you make to the services of our Church. Your petitions for pardon and grace,—your acknowledgment of guilt,—your hope and confidence in God, were all generally offered up, without qualification, as expressive of the feelings and sentiments of the whole assembly." "How would you have me pray?" said Mr. Fuller. "Precisely as you did," replied Mr. Richmond, "but you must no longer adhere to your objection, for you were not warranted to believe, except in the judgment of charity, that all the members of the family were sincere worshippers. You have this night authorized the principle on which our services were constructed, by your own example."—Memoir of the Rev. Leigh Richmond.

The Berean.

QUEBEC, THURSDAY, SEPT. 10, 1846.

From the singular pamphlet lately published by Dr. Hook, we now give one more extract, in which he expresses his view of the position of the Church of England as a corporation like "any other of those many corporations with which the country abounds," having no more claim than they for "any pecuniary aid at all" from the State. Those whose experience enables them to look back to the language held in those days when the prevalence of high Tory rule secured to the Church of England prerogatives from the Crown and Parliament upon the admitted plea of her being the Established Church—the days when, for instance, liberal grants were made to the Society for the Propagation of the Gospel to enable it to maintain the Clergy in these North American Provinces—those who remember what a grievance it was felt to be, when those grants, that "pecuniary support" which it was at that time contended no other class of subjects had any right to demand, were withdrawn—those persons cannot but smile at the author's assertion: "That those who, like myself, are called High Churchmen, have little or no sympathy with mere Establishments." The views avowed in the pamphlet, however, fall in so well with those which a pressure from without has for some time rendered convenient for Statesmen to hold, that it is worth knowing how one of the class of Churchmen who were thought least likely to avow such sentiments, boldly sets them forth as his own and those of others of his way of thinking. At the same time, as was to be expected, Dr. Hook's publication has called forth answers from quarters not contemptible for talent and character; we subjoin one on the Education-scheme, and another on the Establishment-question.

"The notion is now exploded which once prevailed, that the Church of England has an exclusive claim to pecuniary support on the ground of its being the Establishment. Those who, like myself, are called High Churchmen, have little or no sympathy with mere Establishments. In what way the Church of England is Established, even in this portion of the British Empire, it is very difficult to say. Our ancestors endowed the Church, not by legislative enactment, but by the piety of individuals; even Royal benefactors acted in their individual, not their corporate, capacity, and their grants have been protected, like property devised to other corporations, by the Legislature. At the Conquest the bishops were, on account of the lands they held, made barons, and invested with the rights as well as the responsibilities of feudal lords. It is as barons, not as bishops, that seats in the House of Lords are held by some of our prelates; not by all, for a portion of our hierarchy eminently distinguished for learning, zeal, and piety, the colonial bishops, are excluded. The Church, thus endowed and protected, was once the Church of the whole nation: it was corrupted in the middle ages; it was reformed; and, as the old Catholic Church, reformed, it remains among us to this day, one of the great corporations of the land. But it ceased to be the religion of the whole nation when, many departing from it, a full toleration of all denominations of Christianity was granted. It exists, therefore, now, simply as one of the many corporations of the country, claiming from the State, like every other corporation, protection for its rights and its property. It is a pure fiction to assert that the State, by any Act of Parliament, has established the Church of England, or any other form of Christianity, to which it is exclusively bound to render pecuniary support, or to afford any other support, than such as every class of Her Majesty's subjects have a right to demand. This is proved by the impossibility of producing any Act of Parliament by which this Establishment was ordained. The Church has inherited property, together with certain rights, and it has a claim upon protection, precisely similar to the claim for protection which may be urged by the Lord Mayor and the Corporation of London, who are also invested with certain rights and property handed down to them from their predecessors. The Church has no more claim for exclusive pecuniary aid from the State, or for any pecuniary aid at all, than is possessed by any other of those many corporations with which the country abounds. To call upon Parliament to vote any money for the exclusive support of the Church of England, is to call upon Parliament to do what is unjust. The taxes are collected from persons of all religions, and cannot be fairly expended for the exclusive maintenance of one. I may, indeed, in

passing, observe, that the outcry is unjust which is sometimes raised against Government for not establishing bishoprics in the colonies. If the Government is to support our bishops, it is equally bound to support prelates of the Church of Rome, and Presbyterian ministers, and by seeking, therefore, for such support, we should only fare the worse. If the Church has a right to demand protection from the State, the State has an equal right to demand of the Church that, with her ample endowments, she should make provision for her wants without seeking grants from the public funds, which are raised by the taxation of all the people. I think that our colonial bishops ought to be supported, not merely by private subscriptions, but by the more wealthy bishops at home; but, be this as it may, we have certainly no right to make a demand for such a purpose upon the State."

[The periods immediately succeeding this, were inserted in our number of August 13, page 75.]

DR. HOOK'S EDUCATION-Scheme, REVIEWED by the Rev. Richard Burgess, B. D., Rector of Upper Chelsea.

"The most important, the vital part of education is left to the voluntary efforts and contributions of congregations to supply, or, as a friend of mine remarked, to trust and affidavit; but who is to move those congregations but the minister, and should it happen that he has not the faculty or the influence to excite his flock to such benevolence, or should the flock be poor, what is to become of the religious instruction? Clergymen, in our rural parishes, might give, and no doubt would give, their personal attendance, but how can a clergyman or a dissenting minister devote his Sundays or any portion of them to school teaching? If you say he must have help, you must supply him with funds. The secular master is secure with his £100 a-year. The spiritual instructor must still beg for the religious department. The secular knowledge is secured; the religious knowledge is left to the chance and wills of ministers of various denominations, who may either attend or let it alone. You will not get above three-fourths of your daily scholars into the Sunday school; in many places you will hardly have one-half. The certificates you propose, in order to secure the attendance on religious instruction, would, like most other certificates, degenerate into mere form, and in thousands of instances would not be had at all; the result would be the hopeless ignorance of the child. When we can hardly induce parents to take the trouble to bring their children to school, does any one suppose that they will be running after the clergyman or the dissenting minister for a weekly certificate? But let us take a scene at one of these Government schools on a Wednesday afternoon: you have allotted two class rooms for religious instruction, and you say to Dissenters and Churchmen, *decide et impera*. The minister of the Established Church is made comfortable enough; he has a room to himself, with 'Bibles on the shelves,' and he introduces a few copies of the Catechism and Prayer-book, obtained on the subscribers' terms from the Society for Promoting Christian Knowledge; but would you turn the Roman Catholic priest, the Independent minister, the Wesleyan, the Socinian teacher, and may be the Jewish rabbi into the same room? They all arrive at the secular school at the same hour, upon pain of public censure for a neglect of duty, and they all make their selections of the subjects which they contend ought to belong to their sect; but you must at least give each of them a room, the Bible on the shelf for the Socinian, to be provided by the State, must be Bellamy's translation, for the Roman Catholic priest, the Douay Version, and may be for the Independent, the most recent variorum edition of Dr. Conquest. And if all these various operations are to be carried on under the same roof, I know not to what building we could more appropriately apply the title of Harmony Hall! But you may rest assured that after a little time the minister of religion would cease to appear on the Wednesday, and soon grow slack on the Friday, and the religious teaching would be finally left to the secular master; let him transfer himself into some of the rooms which you call the school of religion, and the thing is done. I am persuaded the clergy of our Established Church will never co-operate in such a scheme, and that such separation of secular and religious instruction will never be tolerated by the 'Orthodox Dissenters.'"

THE ESTABLISHED CHURCH.—Because there is no single Act of Parliament whose express object is to ordain the Church of England as the Established religion of the land, it is contended that an Established Church is a complete fiction. That this is a logical quibble will be at once apparent when we reflect that there are numberless facts which legal enactment does not constitute facts. The Established Church is a fact of this kind, to be proved like reality of other facts, by finding out the place and nature of its being. We look not for a legislative measure which was the voice of its creation; but we see it interwoven with the State—assumed to be the State religion by the laws; acknowledged in every place, and felt in every custom. We rejoice in the fact, and are thankful that the cordial assent of the mass of the people renders a legal enactment unnecessary to its existence. How long such may be the case, if the other clergy of the Established Church act like Dr. Hook, would probably be doubtful. Let me conclude this painful subject by one question. Is Church and State objected to because Church over State is the creed; and companionship eschewed, that a despotism may be established?—From the Rev. Mr. Clark's Letter to Dr. Hook.

NEWFOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY.—A Special General Meeting of this Society was held, pursuant to advertisement, in Exeter Hall, London, on the 30th of July last, Henry Kemble, Esq., M. P., in the Chair, at which the following resolutions were passed:

- "That in accordance with the recommendation embodied in the statement just read, the operations of the Newfoundland and British North America School Society be henceforth extended to the colonies generally, and with a view of effecting that important object, the following be the fundamental laws of the Society:
1. This Society shall be designated the Church of England Society for Educating the Poor of Newfoundland and the colonies.
2. The masters and mistresses of the Society's Schools shall be members of the United Church of England and Ireland, and the religious instruction shall be in the Holy Scriptures, and (except in cases where the parents or guardians of the children formally object) in the formularies of the Church of England.
3. No person shall be appointed or continued

superintendent of the Society's schools who shall have been formally disapproved by the Bishop of the diocese in which he is to act.

"4. The school masters and catechists of the Society shall be licensed by the Bishop; their appointment, removal, and respective salaries resting with the Committee.

"5. The parochial or missionary clergy shall have free access to the schools within their respective parishes or districts, that they may examine the pupils and report their progress to the Bishop.

"6. The Bishop to be Visitor of all the Society's schools within his diocese."

"That this Meeting, deeply conscious that all human effort will be unavailing without the gracious aid of the Holy Spirit, would earnestly commend the Society in this its extended form to the prayers, sympathies, and redoubled exertions of its members and friends."

THE FAMILY OF THE LATE BISHOP OF JERUSALEM.—The committee appointed (of which Lord Ashley is chairman) for raising a fund for the widow and family of the late Right Rev. Dr. Alexander, Bishop of Jerusalem, have received donations amounting to £3,500 and upwards.

LORD'S DAY OBSERVANCE: AT MALTA.—On the 3rd of August, Mr. Hume proposed to the House of Commons a vote of censure upon Sir Patrick Stewart, Governor of Malta, for having interfered with a public masquerade held at La Valetta on the Lord's Day, 22nd of February, being the season of Carnival, thereby abridging, as this well-known statesman asserts, the religious liberty of the Roman Catholic inhabitants of the island. It appears that the sum of the population had been in the habit of making that day a scene of public merriment, to the great annoyance of the respectable portion of the inhabitants, both Roman Catholic & Protestant, and among them the Vicar General, who was consulted by the Governor on the propriety of withholding the license which was necessary to authorize the publicity of the sport; and gave his concurrence to the Governor's intention. The low people became enraged at having their amusement interfered with, and actually dressed up a number of persons as Protestant Clergymen, carrying a wooden Bible "to show their indignation," says Mr. Hume, "at the attempt made to proselyte them." The police dispersed the crowd; 28 persons were arrested, one of whom was sentenced to 15 days' imprisonment, two were fined 2 dollars each, and the rest were discharged. This grievous "interference with the religious liberty" of the Maltese of course called up the resentment of Mr. Hume and 11 other statesmen who voted with him; but there being 53 members to sustain the course which had been pursued by the late Ministry and the present one, in approving of Sir Patrick Stewart's conduct, the motion was negatived.

The same subject; Mr. Hume again: The British Museum. Mr. Hume's proposal for opening this institution to the public on the Lord's Day has also fallen to the ground, notwithstanding that one of his supporters, Mr. Wakley, in reply to the plea that the officers of the Museum ought to be allowed the religious liberty of keeping the Lord's Day holy, suggested that a set of keepers of the Jewish persuasion might be appointed to have charge of the Museum on the Christian Sabbath. The proposal was received with a loud laugh, but the legislator was not put out in the least. Mr. Hume, however, was induced to withdraw his motion; so it does not appear how many would have voted with him.

PERVSION.—The Rev. Mr. Simpson, Vicar of Mitcham, after having previously resigned his living, has been received into the Roman Catholic Church.—Morning Post.

LITERARY EMPLOYMENT FOR A BENEFICENT CLERGYMAN.—An advertisement for this kind of employment having appeared in the Record, a correspondent writes: "Will you permit me to suggest to the Reverend Gentleman the composition and delivery of a course of lectures, on 1 Tim. IV. 13-15." The text proposed is as follows: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

JEWISH EMIGRANTS TO AMERICA.—The Orient has the following from Ellwangen, May 11:—"A large and peculiar troop of emigrants to America passed here this day. The whole company consisted of Jews from the neighbouring town of Oberdorf. The poverty which characterizes the appearance of German emigrants for America was happily not perceptible in this instance. On the contrary, affluence appeared to pervade their ranks. Elegant omnibuses conveyed the parties to the place of embarkation, and all were well dressed, particularly the handsome Jewish girls who formed no mean part of the company. The whole had a gay and cheerful appearance. The company carries with them a 'Sopher Torá,' (scroll of the law) which they had solemnly dedicated in the synagogue of Oberdorf previous to their departure. The emigrants followed their relations and friends, who had preceded them several years, and encouraged them to seek the well-beloved land of North America, where they are not, as in most German States, deprived of their natural rights and privileges as citizens, on account of adhering to the faith of their ancestors."—Episc. Recorder.

GERMAN CATHOLIC CHURCH.—A sort of synod has recently been held at Schneidemühl, which seems to have given further evidence of the sad defection from the true faith which characterizes the leaders in the secession from the Church of Rome. Czarski, it is painful to state, has not justified the expectations which had been entertained of him. The following is an extract from a letter addressed by the Rev. M. J. Mayers, Vicar of Langham, to the Record:

"It might readily have been expected, from the very peculiarity of the times in which we live, that a movement like that now in progress throughout Germany—having for its aim and object an extensive secession from the Church of Rome, a rejection of its errors and corruptions, and an introduction of a purer creed and mode of worship—would not only be regarded by the religious public of this country with feelings of deep interest and anxiety, but call forth also its most lively and devout sympathies and offers of assistance. It is, therefore, not to be wondered at that, at the first rise of Rouge and his party, and when promise appeared to be given of a second Reformation—equal, if not in extent, at least in value to that of Luther—expectation should have risen to such a height in this country, and that efforts were being made to aid in the work. But the wonder now is, that the real character and complexities of the parties having become manifest and clearly established, there should still exist a strong

disposition on the part of a great portion of the English public, to look favourably upon the work; and to believe, what is boldly and stoutly maintained by a religious periodical, that 'the movement is of God.' The fact is, that the whole movement has taken a decidedly rationalistic and sceptical tendency and direction; and it appears, that in rejecting the errors of the Church of Rome, the German Catholics, as a body, have, at the same time, cast away the fundamental truths of the Church of God. In illustration of this, I would here make mention of a sentence—which, though not very elegant, is yet very expressive and to the point—recently uttered by Gossner, of Berlin, in one of his sermons; and which is to the effect, that, 'the German Catholics made for themselves a coffin to bury the Pope in, and buried therein, at the same time, the Lord Jesus Christ.' The meaning is obvious, that, in renouncing the errors of Popery, they renounced simultaneously the truth as it is in Jesus. And looking at the general tenor of their recently published creeds, confessions, sermons, and periodical literature, together with the language held by their acknowledged teachers, it is impossible, however painful it may be, to arrive at any other conclusion."

MORALS OF THE RACE-COURSE.—Of the banqueting, racing, and betting at Goodwood last week, we can give no description; but our attention has been arrested by a paragraph, which is too illustrative of the manners and morals of the race-course—the Isthmian games of our modern Corinthians—to be withheld from our readers:—"It will be seen, from your Sporting Correspondent's letter, that Mr. O'Brien's Grinstead, who came in first in the Cup race, was nominated by his Excellency Baron Dedeley. This morning, intelligence reached Goodwood, to the effect that his Excellency was lying in a hopeless state, and was not expected to survive one hour beyond another. Some anxiety is, therefore, felt as to whether the race can as yet be considered fairly decided, as, in the event of Baron Dedeley's death, Grinstead's nomination would be void; and, for the present, the stewards retain possession of the prize." How gratifying it must be to the Netherlands' Minister to learn, should he survive, that so much amiable anxiety was occasioned by his illness in so exalted a circle. Let no one tell him why. Such a paragraph as this makes one blush for the country. There would seem to be something inexplicably brutalizing in the spirit of gambling which is, unhappily, so rife among us, propagating itself from the club-house and the race-track to the alehouse and the stable! Upon what will not a sporting man bet? It deserves to be remarked, as a redeeming feature in the character of the late Premier, that he appears to hold the demoralizing amusements of the race-course in utter contempt.—Patriot.

ECCLESIASTICAL.

Diocese of Quebec.

THE LORD BISHOP OF MONTREAL returned to town on Tuesday last week, from the extensive visitation in which His Lordship had been engaged for two months, and immediately proceeded to Grosse Isle, where, we understand, His Lordship is likely to stay over the next Lord's day.

Diocese of Toronto.

The Lord Bishop of the Diocese has made further appointments, as we perceive from the Toronto Church, for CONFIRMATIONS to be held in the parishes below Kingston, commencing at Lansdowne, on Monday the 14th instant, with intermediate ones as far as Pakenham, on Sunday the 23rd, Prescott on Sunday the 27th, and closing at Hawkesbury on Friday the 2nd October.

Diocese of Nova Scotia.

The Confirmation of 70 candidates for that rite, mentioned in our last number as having taken place on the 9th of August in HALIFAX, took place in ST. PAUL'S CHURCH, CHARLOTTE TOWN, PRINCE EDWARD'S ISLAND. Our finding the information in a Halifax paper, led to the error. The Islander states that the Bishop of the Diocese arrived in the Island, in H. M. Ship Hyacinth, on Monday the 23rd of July, accompanied by the Rev. Mr. Elliot, of Pictou. His Lordship proceeded the next day to Georgetown, where he held a Confirmation, and on his return to Charlottetown on the 31st, preached at Cherry Valley, and confirmed 22 persons. On Sunday the 2nd August, the Rev. Messrs. Lally and Cooper were admitted into the holy order of Priesthood; after which, the Sacrament of the Lord's Supper was administered by the Bishop, with the assistance of the Clergy present. On Monday his Lordship held his first visitation of the Clergy in this Island, and delivered a long and animated charge. On the same day he attended a special Meeting of the Diocesan Church Society, and then left town for the residence of the Hon. Charles Hensley. On Tuesday the 4th, His Lordship consecrated the Church and Burial Ground at Grand Rustico, and held a Confirmation there; returning in the afternoon to Milton, where he also preached and confirmed.—On the following day Divine Service was performed at St. Eleanor's, and several Candidates were confirmed by the Bishop. The next day his Lordship performed similar duties at Port Hill, and reached Westmoreland Harbour the same evening. On the following day his Lordship preached and confirmed several candidates, and proceeded for town, by Crapaud, and slept at the seat of Capt. Cumberland, whence he returned to town on Saturday morning. On the day after the Confirmation above mentioned, in St. Paul's Church, Charlotte Town, the Bishop sailed in H. M. Ship Hyacinth, on his return to Nova Scotia.

DIOCESSE OF ST. ASAPH AND BANGOR.—The bill for the preservation of these ancient Sees has been postponed in the House of Commons, on the intimation given by Lord John Russell that he could not agree to it in the shape in which it had come down from the House of Lords; but that, if it were not pressed forward now, the whole subject should receive the deliberate attention of the Government, with the view of passing a bill "which should be for the benefit of the Church and for the better Episcopal superintendence of the district."

The Hon. & Right Reverend CHARLES LINDSAY, D.D., LORD BISHOP OF KILDARE, died on the 8th of August, in his 86th year. The Diocese over which the deceased prelate presided will be united to the Archbishopric of Dublin, and the temporalities, amounting to the large sum of £6097, will be annexed to the funds of the Ecclesiastical Commissioners, for the purpose of erecting new churches and glebe-houses, the want of which is severely felt in many parts of Ireland.

DIOCESSE OF WESTERN NEW YORK. Convention.

Aug. 20.—The latter part of yesterday afternoon's session was taken up with the Bishop's Annual Address. This is, in some respects, a remarkable document, and does great credit to its author. It will give general satisfaction in the diocese, on account of the sound evangelical doctrines and principles it inculcates. By the usual annual statement, it appears that the Bishop has travelled 4400 miles, visited 51 parishes, preached 95 times, confirmed 377 persons, and organized three new churches. The diocese has 44 missionaries employed at 51 stations.

After disposing of the temporal affairs and outward condition of the Church, the Bishop took an extended view of its spiritual condition. This of course led to the exciting subject of Puseyism. He reviewed his course on this and kindred subjects at great length, and made large quotations from his annual addresses from 1811 to 1845. The views, sentiments and principles there inculcated, he now reiterated with great force and earnestness. The diocese, he said, was at peace. The subject which had produced so much uneasiness and concern in other portions of the church had found no footing here. The clergy were quietly, but diligently engaged in their respective duties; and so far as he knew, there was not the slightest disposition to depart from Holy Scriptures as the only rule of faith, and the Prayer Book as the exponent of the system and doctrines of the church. They were free from entangling alliances; were faithful to themselves and to their flocks; and had no desire to introduce a new order of things, or make the least change in the system and ritual of the Church. They were decidedly opposed to the assumptions and errors of Romanism, and gave no countenance to movements or principles that tended to the destruction of Protestantism. In the outward decorations of the churches, there was nothing to give offence. They had no altars, no emblematic candles, no superstitions devices; but in all the arrangements, convenience and architectural taste had been consulted. The Bishop closed this part of his address with a very earnest appeal to both clergy and laity to remain firm in the faith, and united in Christian fellowship.—Prot. Churchman.

THE COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE have voted £2,000 towards the re-building of the Church of St. John's, New-York, upon condition that not less than one third of the accommodation be set apart for the poor.

His Grace THE DUKE OF PORTLAND, lessee of the Rectory of Mansfield, has just been pleased to grant £300 a year for additional curates to that place, and its two villas, Mansfield Woodhouse and Skegby; and also £100 a year for the same purpose to the neighbouring parish of Sutton, in Ashfield, of which he is the proprietor.

PRIMITIVE DEACONS.

Bishop Elliott, of Georgia, in his address to his Convention, has the following sound remarks upon the EMPLOYMENT OF DEACONS:

"The first of these plans for parochial improvement is, that the Rector of each of the more firmly established churches of the Diocese should take into his family as his son and into his Parish as his curate one of the newly ordained Deacons, and without constituting him his regular assistant, should employ him in the duties specified in the ordination service for Deacons, giving him food and raiment wherewith he should be content, and allowing him sufficient time for systematic study and pulpit preparation. The ordination service clearly points this out as the position of the Deacon, and if the Church's view was fairly carried out, the arrangement would be of incalculable service to all parties, the Rector, the people, and the Deacon. To the Rector, as freeing him from many matters of detail which he must personally attend to unless relieved by such an adjunct. To the people, by leaving their Rector more time for pulpit preparation and parochial visiting. To the Deacon, by introducing him gradually into the practical work of his sacred office and accumulating for him a treasure of experience, without the bitter memory of blunders never to be remedied and of follies ever to be repented of. Such an arrangement would also strengthen the Diocese by increasing the number of her Clergy and preparing for the Bishop a body of young men prepared to move at any moment to any part of the Diocese. Already has the Rector of Trinity Church, Columbus, asked for such a curate, with the promise of an adequate support, and there are at least three other churches in the Diocese which might advantageously adopt such an arrangement. Its expense would be very trifling, and might be partly sustained from the offerings of the Lord's table, if the Deacons entered upon it in the true spirit which becomes their order, a spirit of lowliness and humility and teachableness and self-denial. How much suffering would not a few years of such discipline save them in after life!"—Gospel Messenger.

The undersigned begs to acknowledge the receipt of a DOLLAR NOTE enclosed to him as "A little girl's contribution to the Church Missionary Society," which he has paid to the Rev. C. L. F. Haensel, Treasurer of that fund at Quebec. Quebec, 4th Sept. 1846.

T. TRIGER, Tres. C. Socy.

To CORRESPONDENTS.—Received D. C. G. Not. Un. to-morrow.

PAYMENT RECEIVED.—Dr. Staunton, No. 128 to 179; Dr. R. H. Russell, No. 105 to 156; W. G. Pentland, Esq., No. 53 to 101.

Local and Political Intelligence.

On Tuesday morning the English Mail of the 19th ulto, by the steam-ship Britannia, which had been expected two or three days previous, reached town, bringing intelligence later by 15 days. The most important feature is the announcement of a new Governor for Canada: the EARL OF ELGIN being appointed to that responsible office. The noble Earl succeeded Sir Charles Metcalfe in the Government of Jamaica, where he conciliated the good will of all parties and, by his impartiality and liberality, did much to promote the best interests of the colony. We may indulge the hope that, in succeeding that eminent statesman in the charge of another and not less important appendage to the British Crown, his efforts may be equally directed to the general good, and meet with equal success. Lord Elgin is a Conservative, and therefore opposed in politics to the present Ministry; and Lord John Russell has given, in his selection, a gratifying proof that the personal qualifications of the noble lord, for the station have more weight with him, than his attachment to party feeling. It is reported that the new Governor General had taken his passage in the Cambria Steamer for Halifax, to leave on the 4th of this month.