

the vengeance of another world. It builds our comfort upon a rock, which will abide all storms and remain unshaken in every condition, and will last and hold out for ever. He that heareth these sayings of mine and doth them (saith our Lord) I will inherit him to a wise man, who built his House upon a Rock. In short, religion makes the life of man a wise design regular and constant to itself, because it unites all our resolutions and actions in one great end. Whereas without religion, the life of a man is a wild, and fluttering, and inconsistent thing, without any certain scope and design. The vicious man lives at random, and acts by chance: For he that walks by no rule, can carry on no settled and steady design.—So that take away God and religion, and men live to no purpose; without proposing any worthy and considerable end of life to themselves. Whereas the fear of God, and the care of our immortal Souls, fixeth us upon one great design, to our whole life, and all the actions of it are ultimately referred.—When we acknowledge God as the author of our being, as our Sovereign, and our Judge, our end and our happiness is then fixed; and we can have but one reasonable design, and that is, by endeavouring to please God, to gain his favour and protection in this world, and to arrive at the blissful enjoyment of him in the other; in whose presence is fullness of joy; and at whose right hand are pleasures for evermore.

**THE CHURCH.**

COBOURG, FRIDAY, OCTOBER 4, 1844.

CONTENTS OF THE ISSUE.

English Benefices in the Hands of Foreigners.  
The Presbyterian Succession.  
The Rev. Mr. Taylor's Sermon.  
The Rev. Mr. Fidler's Sermon.  
The Rev. Mr. Sturgeson's Sermon.  
The Rev. Mr. Fisher's Sermon.  
The Rev. Mr. Noyes's Sermon.  
The Rev. Mr. Thompson's Sermon.  
The Rev. Mr. Williams's Sermon.

A Special General Meeting of the Church Society of the Diocese of Toronto, will be held on Wednesday the 23d October next, in the City of Toronto, at 3 o'clock P. M., to re-organize the Society, under the provisions of an Act of Parliament intitled, "An Act to incorporate the Church Societies of the United Church of England and Ireland in the Dioceses of Quebec and Toronto."

In order to insure an expression of the opinion of the members of the Society at large throughout the Diocese, it is requested that Delegates from each District Branch Association be appointed as the representatives thereof, to attend the said General Meeting. A Special Meeting of the Central Board and Lay Committee, will be held on the same day at the Society's House, at 10 o'clock A. M., preparatory to the General Meeting.

In obedience to the foregoing Resolution passed at the General Meeting of the Church Society on Wednesday the 5th June last, the Lord Bishop of Toronto requests that the General Collection therein specified shall take place in the several Churches, chapels, and stations of this Diocese, on Sunday the 27th October next, and that the proceeds of the same be forwarded to the Treasurer of the Church Society, T. W. Birchall Esq., at Toronto.

Moved by the Hon. Mr. Justice Hagerman, and seconded by A. Shade Esq.—That the proceeds of the next Annual Sermon to be preached throughout the Diocese in compliance with the Lord Bishop's Circular Letter, be appropriated towards the formation of a fund for the support of the Widows and Orphans of the Clergy in this Diocese.

The Lord Bishop of Toronto will, with the Divine permission, hold his next general Ordination in the Cathedral Church of St. James at Toronto, on Sunday the 20th October next.—Candidates for Holy Orders, whether of Deacon or Priest, are required to present themselves to his Lordship's Examining Chaplain, the Rev. H. J. Gmsert, M.A., not later than Wednesday the 16th October, at 9 o'clock A. M., furnished with *St. Quis* and the usual Testimonials.

We announced in our last that, according to general anticipation, a dissolution of the Provincial Parliament had taken place; and as the writs for a new one are returnable on the 12th November next, we are immediately to be thrown into the bustle and excitement of a new Election. How far this will terminate to the credit and advantage of the country, and,—what may be considered as involved in that,—to the support of his Excellency the Governor General in his efforts to maintain a fragment at least of the power and prerogative of the Crown in this Colony, it is impossible with any exactness to calculate. The general impression, however, is that, in the particulars we have adverted to, we shall be much benefited by the approaching change; and as there is, confessedly, great room for improvement, we sincerely trust that neither her Majesty's loyal subjects, nor her Majesty's faithful Representative, in this Province, will be disappointed in this anticipated issue of the approaching Election contest.

It is feared that the Conservative cause will, in many cases, be much damaged by divisions in the ranks of those who compose it; for it is painfully notorious that, in various constituencies, two or three individuals of professedly Conservative politics are found combating a solitary one of those candidates who frankly avow their opposition to what is considered the constitutional and the only safe view of the great public questions at issue. Admitting the Conservative strength, as contrasted with the Radical, in any given constituency, to be as three to two,—if the former is to be equally, or nearly equally, divided by two, the latter, by a very obvious arithmetical result, must have the majority. So that it would appear that, in defiance of every public and private remonstrance,—despite too of the dictates of conscience, which must plainly enough suggest the folly and wickedness of such a course,—individual interest, personal vanity, or sectional partiality is to outweigh the general good; that the local and limited advantages of a township, or a road, or a bridge, are to be preferred to the welfare of the Province at large; and that the maintenance of British supremacy in this Colony is of inferior importance to the conservation,—the only thing conservative about such parties,—of their dreams of aggrandizement and their projects of ambition. But we can say no more. If people, in defiance of public honour and self-respect, will, from the mean stimulant of selfishness, persist in being infatuated, we can but reaffirm the melancholy truth, that it is the infatuation which is the precursor of ruin.

In the professions and affirmations of the opponents of the Governor General, and the enemies of sound Constitutional Government, we are prepared for every species of eccentricity and extravagance. It is a part of their system to mutilate and destroy the existing order of things,—to prune to the quick, and so to ruin the vitality of long-established institutions,—to hurl the axe at the root of Charters and Constitutions,—and, in the wildness of their democratic frenzy, to level to the dust the venerable political fabric under which our father-land has prospered and been honoured, and to erect in its room some Babel temple, the work of a thousand conflicting architects. But we confess we are not prepared for the spirit of the Destructive in the professions of the Conservative; we can make allowance for human infirmity in the blindness and heat of these unfortunate contests; but we could scarcely anticipate in any pure-minded or intelligent Conservative an open and unblushing violation of what constitutes the meaning of his political profession.—Conservatism surely signifies the maintenance of the existing order of things, for it will hardly be pleaded that these demands any immediate application of reform unless it may be in the practical working of the system established,—it means, as we understand it, the retention of all that is solemnly guaranteed by Constitution or Charter, and a manifold uncompromising resist-

tance to every thing that would assail the integrity of either. If it mean not this, it is a term without sense or force,—a word of sound which may be foisted into the orator's declamation, but which is not intended to have any practical bearing or moral efficacy.

We are led to these remarks from a hasty inspection of some of the electioneering-addresses of the day.—In one, coming from an individual who professes himself a Conservative, we find it declared,—“Should I be the object of your choice, I unhesitatingly pledge myself to use my utmost endeavours to open the doors of King's College to all classes of what denomination soever.” In another we find it affirmed as follows:—“I am aware that there has been just cause for complaint against the charter and administration of the affairs of King's College. But having every reason to believe that a more liberal charter and mode of management will be substituted for the present system, by the Governor General, and his N.E.W. Council, of which fact we have an additional guarantee by the composition of the same, I can assure you, gentlemen, that I shall be most happy to give them my hearty support.”

If we are to take the passage first quoted in its direct and literal meaning, it will prove to be a very needlessly introduced; because the doors of King's College are *already* open to all classes of what denomination soever. No religious test is exacted from any student who desires admission within its walls; and even from the Professors, according to the amended Charter, it is only required that they shall subscribe their belief in the Trinity and in the Divine inspiration of the Scriptures. But as this liberal and generous announcement must of course be understood as promising more than the concessions already yielded,—unless we are to presuppose in the individual making it an utter ignorance of the provisions of the actual charter of the University,—we must understand it to mean a pledged acquiescence in some such scheme as was last year proposed for the remodelling of this University—a scheme so palpably absurd as well as unjust, that its supporters were afraid to press it on a scheme, too, it will be remembered, which one of his Excellency's present Executive Council, and not the least able man in it, so effectually exposed in all its folly and all its iniquity, that it was generally supposed it had received its death-blow, never more to be revived.

In regard to the second passage quoted, its writer must be well aware,—if he knows any thing about the charter and administration of King's College, as it now stands,—that it cannot be more “liberal” than it is, in consistency we shall not say with truth, but with common sense. The only hazard to its perpetual well-being is the very “liberality” of its present constitution; because its efficiency,—at this moment owing to a uniformity of sentiment, and therefore to a comparative concord amongst its directors,—is liable to be impaired at any time by the introduction of dissimilar and discordant materials, against which the Charter offers no safeguard. If any thing more were desired by the writer of the last quoted paragraph, we may ask him how it can be conceded without a violation of those principles which make up the political character of a Conservative?

We are well aware of the manifold temptations to this dereliction of public duty. Private considerations cannot always be kept against it: images of individual aggrandizement will bewilder and distract, while a sterner director is unheeded, and a holier principle set at naught. But if these do not sway or influence, there is the temptation of the positive destructive from the legislative assembly; and how without that compromise, of excluding the positive destructive from our legislative assembly; and how without that compromise, it is argued, we are to win up and gain to our side the thousand conflicting opinions in politics and in religion which the aspirant for parliamentary honours is forced to struggle.

The temptation, we grant, is strong; but does it warrant an abandonment of political integrity and of moral obligation? Is conscience to be sacrificed, because others are epicurious? Is principle to be made a wreck of, because many in the political world are blind to its force and indifferent to its duties?—Moreover, experience very clearly demonstrates the utter worthlessness of such instances of compromise, as far as respects any practical benefit to the parties who unfortunately make it. In few cases will the individual, who is felt to be a genuine Conservative, gain a vote from the avowed and irremediable Destructive; the abandonment of some principle which the latter has looked upon as austere or exclusive may acquire for him a hearing, or extort perhaps a promise; but, an object of suspicion always, he will be only more distrusted and suspected when he unscrupulously flings away what was believed to be once his guide of action. If faithless to his own principles, it is reasonable for them to argue, he will be faithless too to the modification of them which, in a political emergency or rather for a selfish end, he professes to concede.

In politics, as well as in the common business of life, we are firmly of opinion that honesty is the best policy. A firm adherence to principle,—whether it be popular and advantageous, or the reverse,—by public men, would serve more than any thing else to bring about a healthy condition of public opinion.—The more enlightened and the better instructed, by unceasing the less informed and thus removing their errors and prejudices instead of bending to and fostering them, would elevate the tone of public feeling and improve the moral habits; but if clamour and prejudice are continually to extort their measure of concession and compromise, we shall soon be left without any public principle at all.

The Banner of Toronto appears to be making a tolerable editorial livelihood by the late Charge of the Bishop of Toronto. It is well that he has some theme to ring upon besides the never-ending Free Church disruption; that of even his own peculiar supporters must begin to tire; and it is a relief to them, and perhaps to himself, to extend his prying glance to the affairs of his neighbours, and cast them, if he can, into the same agreeable confusion,—varying thus the noise of strife and the tumult of insubordination. Peace,—religious or political peace,—is excluded from his practice, if his obligation has a place in his belief; for it is useless to affirm a devotion to the cause of truth, as he continually does, and yet neglect or do violence to its practical requirements.

In the publication of the Tale to which he adverts, we were guided by the desire to offer, through the medium of our journal, some antidote to those tasteless and demoralizing works of fiction which are literally flooding the land,—which are for the most part pirated in the neighbouring States from the light literature of other countries, and transused at a cheap rate through every corner of America. The pure and Christian principles developed in the tale of “Henry Howard” would counteract, we hoped, the depravity of taste and the moral poison diffused through the means of these light and dissipating publications; and although in such a tale there may be sentiments and expressions occasionally introduced with which we cannot cordially coincide, the general vein is that of religious truth, and the prevailing temper that of Christian love. In the remarks on Confirmation, if there be a little unguardedness in the use of terms, which, in these suspicious and uncharitable times, it might be as prudent to avoid, there is certainly no approximation to the error which the *Banner* is so forward to impute: Confirmation is no where designated as a Sacrament, but declared to be “sacramental in its nature, and conveying grace,”—an efficacy which, with a little difference of terms, the party of the *Banner* are not indisposed to ascribe to the ordinance of preaching itself.

If the use of terms here complained of be unguarded, it is no argument that they are incorrect. A little theological knowledge,—a slight acquaintance with the phraseology of the Fathers, and with the language of many of our modern divines of the Reformed Church,—would evince at once the groundlessness of the imputation which, from the use of such terms, is attempted to be fixed upon the author of “Henry Howard.” In regard to the Fathers, nothing is more usual with them than this way of speaking,—to call every sacred rite and ceremony used in the Church by the name of a sacrament or mystery; Tertullian, for instance, terming the whole state of Christian faith “the sacrament of the Christian religion.” Thus, too, speaks the venerable and judicious Hooker,—“As oft as we mention a sacrament properly understood, for, in the writings of the ancient fathers, all articles which are peculiar to the Christian faith,—all duties of religion containing that which sense or natural reason cannot of itself discern, are most commonly named Sacraments; our restraint of the word to some few principal divine ceremonies.” To the same effect it is said by THORSBYKE, “In fine the name and notion of a Sacrament, as it hath been duly used by the Church and writers allowed by the Church, extendeth to all holy actions, done by virtue of the office which God hath trusted his Church with, in hope of obtaining the grace which he promiseth.” Above all, in the Book of HOMILIES, in that entitled “Of the Common Prayer and Sacraments,” it is thus said,—“In a general acceptance, the name of a Sacrament may be attributed to any thing, whereby an holy thing is signified; in which understanding of the word our ancient writers have given this name not only to the five sacraments of late years taken and used for supplying the number of the seven sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like, but not meaning thereby to repute them as sacraments in the same signification that the two forenamed sacraments are.”—“So that,” to use the words of a modern writer, “we shall understand from all this, that when we speak of the number of sacraments, we must be watchful that we are speaking of them in the same sense. If we speak of them in the lower sense, then the number is quite indefinite, inasmuch as all holy rites and ceremonies in religion must be in a certain way indefinite; but if we speak of them in the higher sense, in that strict sense of the definition which we have already laid down, then we are prepared to show that the number must be confined to ‘two only.’”

So much for the theology of the *Banner*; and before we leave our contemporary, we may briefly advert to the charge he makes against us of “trying studiously and traitorously to break down our glorious Constitution.” We remember a similar accusation made by the same individual at a memorable feast in Toronto about the close of the past or beginning of the present year. The lateness of the hour at which those sentiments were expressed,—preceded as they must have been by a full discussion of the topics which provoked the eating and the eloquence of the occasion,—might be thought to excuse the introduction of matter so irrelevant at the time as his remarks upon ourselves; but as he chooses, in a moment we must presume of inferior excitement, to renew the folly of such an accusation, we must just remind him that neither the hollowness of his own cause nor the laxity of his own principles can justify him, in quoting the alleged opinions of a contemporary, to suppress more than half the facts of the case. We certainly did say, what we have no hesitation in repeating, that it would have been a happy thing for this and all the Colonies, if they had never been favoured with the boon and distinction of a Representative Assembly. It would have saved us thousands in taxation; and, better result than all, it would have spoiled completely the trade of political speculators, with all the heart-burnings and animosities and even rebellions which they have provoked. But we did not, in the suggestions we threw out, recommend the *abolition* of such representation; we said we should be glad, if it were practicable, that, as a substitution for local parliaments, there could be an introduction of Representatives from the Colonies into the Imperial Legislature,—making us, in short, integral parts of the Mother Country. These and some other suggestions as to the management of our local affairs by local councils, sufficiently shew that we need not have shocked the democratic prejudices of our contemporary as much as his after-dinner eloquence then, or his ravings now, would make it appear that we had done.

We have said more in reference to the obliquities and absurdities of the *Banner* than it may appear to claim; but the torch of sedition and strife, reckless as is the hand that whirls it, may, if it kindle up no new fire, resuscitate some smouldering elements of commotion and discord which were excited before. The Scottish communion was comparatively a peaceful one before he came; and bitterly, we believe, do its genuine members rue the day when they lured him from a more kindred atmosphere to stir up envious and contention amongst their once united people in this Province.

We have abstained, as we felt ourselves in duty bound, from any comment upon late transactions in the Diocese of Pennsylvania,—a plain, unvarnished record of which, taken from the *Banner of the Cross*, was given in a late number of this journal. It is impossible, at this distance, to be acquainted with the exact merits of the case, and the public journals on the spot, in the interest of the Church, evince a peculiar delicacy in withholding any detail of the circumstances which have given rise to the recent proceedings. These proceedings may, as the New York *Churchman* ably argues, be canonically wrong, and yet they may be morally right. Perhaps, too, the error on the one side and the correctness, in a conscientious view, on the other, may not be found to be irreconcilable. As it is, we agree with the *Banner of the Cross*, that “refraining from all discussion of the subject, and withholding any expression of opinion,” every friend of the Church should “be content to abide silently and patiently the calm and unprejudiced examination of the whole matter by the General Convention, to whose review and final decision it must necessarily be submitted.”

During the past week the Lord Bishop of Toronto consecrated the new Church of the Mohawk Mission in the Bay of Quinte, and laid the foundation-stone of a new Church on Lot No. 24 contiguous to Kingston, besides holding a Confirmation in the township of Camden. The pre-occupation of our space would prevent us from furnishing a detailed account this week of these very gratifying and interesting proceed-

ings, in which we had ourselves the privilege and satisfaction of bearing a share; while the want of certain documents which are required for rendering that account complete, will compel a postponement of it to our next.

The Lord Bishop, we understand, will consecrate the new Cemetery at Toronto in the course of next week. There will be a timely notification of the day, and of other particulars in connection with this ceremonial.

**Eccelesiastical Intelligence.**

CANADA.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO DURING THE SUMMER AND AUTUMN OF 1843.

**Tuesday, August 29.**—The Bishop of Toronto, in prosecution of his fourth journey for the present summer, left Toronto on this day in a strong farmer's wagon, at 9 o'clock A. M., and reached the township of Whiting, a distance of 34 miles. This township is one of the most fertile and prosperous in the Province, and contains several rising villages; that of Chatham is especially noteworthy, which, in fact, is already a place of much enterprise and considerable commerce. Until lately there was no Missionary of the Church of England in this quarter, and the general impression was that the inhabitants were almost entirely unconverted, and that there were no people of our communion in the township. The Bishop being very distrustful of the accuracy of public opinion upon this point, sent a Clergyman about two years before to visit the different parts of the township, and ascertain what was the religious bias of the inhabitants. He returned with the information that the township was very different from what he had conceived, and that there were many true Christians in the township. The Bishop being very distrustful of the accuracy of public opinion upon this point, sent a Clergyman about two years before to visit the different parts of the township, and ascertain what was the religious bias of the inhabitants.

**Wednesday, August 30.**—Reached the Rev. Mr. Pentland's a little before 10 A. M. The church at this place is very small, and on this occasion was crowded to excess. It was consecrated by the name of St. Paul, and at the conclusion of the service, twenty young persons were present, who were afterwards baptised and confirmed. The congregation was very large, and the church being crowded in several places, the Rev. Mr. Pentland, in order to feel that many of such can be reclaimed through the exertions of a resolute and zealous Missionary: with the application of judgment and industry, he soon gathers a congregation in the most unpromising spot, and proves that the Church is only to be kept, to be revived, and to be enlarged, by the power of the Holy Spirit, and not by the force of human wisdom and strength. The experience of every day is affording proof to the Bishop of the Diocese, that there is ample work for three the present number of his Clergy, could suitable men be found, and a moderate stipend provided for their support.

**Thursday, August 31.**—Reached the Rev. Mr. Pentland's a little before 10 A. M. The church at this place is very small, and on this occasion was crowded to excess. It was consecrated by the name of St. Paul, and at the conclusion of the service, twenty young persons were present, who were afterwards baptised and confirmed. The congregation was very large, and the church being crowded in several places, the Rev. Mr. Pentland, in order to feel that many of such can be reclaimed through the exertions of a resolute and zealous Missionary: with the application of judgment and industry, he soon gathers a congregation in the most unpromising spot, and proves that the Church is only to be kept, to be revived, and to be enlarged, by the power of the Holy Spirit, and not by the force of human wisdom and strength.

**Friday, September 1.**—The Bishop, having an appointment at Darlington, thirty-nine miles distant and much of it a bad road, at 3 o'clock this day, was in his wagon by six in the morning. He breakfasted at the Rev. Mr. Penland's, and reached Darlington, a little after 12 o'clock. Here the Rev. Dr. Bethune, from Cobourg, and the Rev. J. Shortt, of Port Hope, met the Bishop,—the former fulfilling his office of Chaplain on the occasion, and the latter reading prayers,—and after the sermon which, as usual, was preached by the Bishop, thirty-nine persons were confirmed. The Bishop, after the service, was accompanied by the Rev. Mr. Penland, and the Rev. Mr. Shortt, to the township of Hope, which they reached at 10 o'clock at night.

**Saturday, Sept. 2.**—Dr. Bethune, after an early breakfast, proceeded to Cobourg, and the Bishop continued his journey to Cavan; the appointment in which at the second Church was kept without difficulty, from the address by the Rev. Samuel Armour, Rector of the township of Cavan, though very unwell and suffering from fever, met the Bishop at this Church; the congregation was very large, and after the sermon thirty-six persons were confirmed.

**Sunday, Sept. 3.**—During the previous night there had been much thunder and lightning, and some rain had fallen, but there was no wind, and the sun shone brightly. The service commenced in the first Church, near Mr. Armour's residence, at 10 o'clock; the congregation very large, and sufficient to fill two churches of that size. The people were crowding in and literally sitting upon each other; this, from the extreme heat, was plainly very uncomfortable to all,—the perspiration in streams pouring down every countenance. Forty-three persons were confirmed; and the heat became so oppressive,—it being probably the hottest day during the whole summer,—that the Bishop was obliged to shorten his address.

**Monday, Sept. 4.**—The Rev. Mr. Fidler had come from the township of Fenelon in a boat for the accommodation of the Bishop, as no practical road was to be had from Fenelon to this place; his Lordship's carriage having, in the mean time, proceeded round to the landing-place on Mud Lake, near Peterboro', there to await his return from Fenelon. The party embarked at 7 A. M. The river leading from Fenelon Lake is a fine stream of water, and is navigable for boats of any size. It is nearly three times the distance by water that the journey by land, were the road opened and completed, would occupy. We were, for instance, two hours in passing a point of land after we had in one bend of the river been nearly abreast of it. About 11 o'clock we entered Pigeon Lake, a fine sheet of water, and not so large but that the eye can embrace the whole. The banks are very covered with wood in its primeval state with the exception of one or two small spots, and although this imparts to the air a tranquillity, it is less fresh and agreeable. At 4 o'clock we reached the residence of Mr. Need, who received us with a hearty welcome and gave us an excellent breakfast. This gentleman emigrated from England to this country many years ago, being very young, and after travelling about for some time settling in Michigan, where he had been for a long time. He must have been particularly so ten years ago and before the slightest sign of civilization was apparent. Mr. Need possesses the whole tract which connects Pigeon with Sturgeon Lake; and as the fall between the two lakes is very considerable, and the treatment of the water, through a grist and saw-mill. A lock has been built at the expense of Government, in order to continue the navigation between the two lakes, and consequently no difficulty was experienced in passing our boat from one to the other.

This lock, however, has not yet been completed, and it is only by a narrow channel, or a great over-sight, as there is an abundance of excellent stone upon the spot, which at the time might have been quarried and fashioned at very little more expense than the wood.—Mr. Need is one of the few gentlemen of good family, who from time to time have emigrated from the Mother Country, that has been successful as a settler.—He is a person of great activity and intelligence, and of sober habits; and by his industry has secured to himself a good property, which is increasing in value every day. We left Mr. Need's establishment at 10 o'clock, for Fenelon Falls, sixteen miles distant; the wind was much against us the greater part of the way, so that it was 10 o'clock before the Bishop got fairly settled in Mr. Fidler's parsonage. Sturgeon Lake differs little in its general outline from Pigeon Lake, except that it appears to have more settlers on its banks, and has therefore a more lively appearance. The approach to Fenelon Falls assumes the character of a deep narrow ravine, and is very fine; the banks are high, and approach very near each other, the trees, too, are tall and straight, and the water, which flows down the face of the falls, is very beautiful, and, in its effect, very pleasing. The bridge and mill might, to all appearance, have been more advantageously placed than they are, and the whole natural beauty of the scene have still been preserved.

**Tuesday, Sept. 5.**—The fall on this occasion was very small, the settlement being as yet very thin and the roads almost impassable. Fifteen persons were confirmed, amongst whom was Mrs. Admiral Vansittar, who had come twelve miles for that purpose. Since the death of her husband, the late Admiral, this lady has resided on the bank of the Balsam Lake, which almost totally empties itself into Cameron's Lake by a short outlet or river.

agreeable. One old man, who had been very attentive to the services, seemed particularly anxious to join in this conversation: after looking very earnestly at the Bishop, he came forward and took the Lordship's hand, and in his homely language expressed how much he liked to hear him interested in the services, and how much obliged he was that he should come so far and through such terrible roads to see them; and then, in the kindest accents, “but you are a good and pretty man, and not disposed to spare yourself.” The Bishop took an affectionate leave of Mr. Plack, in the township of Uxbridge; and here he took leave of Mr. Jameison, with whose exertions, as Missionary of Brock, his Lordship expressed himself much pleased.

**Friday, September 1.**—The Bishop, having an appointment at Darlington, thirty-nine miles distant and much of it a bad road, at 3 o'clock this day, was in his wagon by six in the morning. He breakfasted at the Rev. Mr. Penland's, and reached Darlington, a little after 12 o'clock. Here the Rev. Dr. Bethune, from Cobourg, and the Rev. J. Shortt, of Port Hope, met the Bishop,—the former fulfilling his office of Chaplain on the occasion, and the latter reading prayers,—and after the sermon which, as usual, was preached by the Bishop, thirty-nine persons were confirmed. The Bishop, after the service, was accompanied by the Rev. Mr. Penland, and the Rev. Mr. Shortt, to the township of Hope, which they reached at 10 o'clock at night.

**Saturday, Sept. 2.**—Dr. Bethune, after an early breakfast, proceeded to Cobourg, and the Bishop continued his journey to Cavan; the appointment in which at the second Church was kept without difficulty, from the address by the Rev. Samuel Armour, Rector of the township of Cavan, though very unwell and suffering from fever, met the Bishop at this Church; the congregation was very large, and after the sermon thirty-six persons were confirmed.

**Sunday, Sept. 3.**—During the previous night there had been much thunder and lightning, and some rain had fallen, but there was no wind, and the sun shone brightly. The service commenced in the first Church, near Mr. Armour's residence, at 10 o'clock; the congregation very large, and sufficient to fill two churches of that size. The people were crowding in and literally sitting upon each other; this, from the extreme heat, was plainly very uncomfortable to all,—the perspiration in streams pouring down every countenance. Forty-three persons were confirmed; and the heat became so oppressive,—it being probably the hottest day during the whole summer,—that the Bishop was obliged to shorten his address.

**Monday, Sept. 4.**—The Rev. Mr. Fidler had come from the township of Fenelon in a boat for the accommodation of the Bishop, as no practical road was to be had from Fenelon to this place; his Lordship's carriage having, in the mean time, proceeded round to the landing-place on Mud Lake, near Peterboro', there to await his return from Fenelon. The party embarked at 7 A. M. The river leading from Fenelon Lake is a fine stream of water, and is navigable for boats of any size. It is nearly three times the distance by water that the journey by land, were the road opened and completed, would occupy. We were, for instance, two hours in passing a point of land after we had in one bend of the river been nearly abreast of it. About 11 o'clock we entered Pigeon Lake, a fine sheet of water, and not so large but that the eye can embrace the whole. The banks are very covered with wood in its primeval state with the exception of one or two small spots, and although this imparts to the air a tranquillity, it is less fresh and agreeable. At 4 o'clock we reached the residence of Mr. Need, who received us with a hearty welcome and gave us an excellent breakfast. This gentleman emigrated from England to this country many years ago, being very young, and after travelling about for some time settling in Michigan, where he had been for a long time. He must have been particularly so ten years ago and before the slightest sign of civilization was apparent. Mr. Need possesses the whole tract which connects Pigeon with Sturgeon Lake; and as the fall between the two lakes is very considerable, and the treatment of the water, through a grist and saw-mill. A lock has been built at the expense of Government, in order to continue the navigation between the two lakes, and consequently no difficulty was experienced in passing our boat from one to the other.

This lock, however, has not yet been completed, and it is only by a narrow channel, or a great over-sight, as there is an abundance of excellent stone upon the spot, which at the time might have been quarried and fashioned at very little more expense than the wood.—Mr. Need is one of the few gentlemen of good family, who from time to time have emigrated from the Mother Country, that has been successful as a settler.—He is a person of great activity and intelligence, and of sober habits; and by his industry has secured to himself a good property, which is increasing in value every day. We left Mr. Need's establishment at 10 o'clock, for Fenelon Falls, sixteen miles distant; the wind was much against us the greater part of the way, so that it was 10 o'clock before the Bishop got fairly settled in Mr. Fidler's parsonage. Sturgeon Lake differs little in its general outline from Pigeon Lake, except that it appears to have more settlers on its banks, and has therefore a more lively appearance. The approach to Fenelon Falls assumes the character of a deep narrow ravine, and is very fine; the banks are high, and approach very near each other, the trees, too, are tall and straight, and the water, which flows down the face of the falls, is very beautiful, and, in its effect, very pleasing. The bridge and mill might, to all appearance, have been more advantageously placed than they are, and the whole natural beauty of the scene have still been preserved.

**Tuesday, Sept. 5.**—The fall on this occasion was very small, the settlement being as yet very thin and the roads almost impassable. Fifteen persons were confirmed, amongst whom was Mrs. Admiral Vansittar, who had come twelve miles for that purpose. Since the death of her husband, the late Admiral, this lady has resided on the bank of the Balsam Lake, which almost totally empties itself into Cameron's Lake by a short outlet or river.

**Wednesday, Sept. 6.**—The Bishop embarked early this morning on the route to Peterboro', and proceeded slowly with a head wind which rendered the passage very disagreeable. The banks present here and there a solitary clearing, and promise to be very beautiful when covered with crops, and studded with comfortable farm-houses and orchards. And if a little taste could be observed in the disposition of the trees, which are yet in their primeval state,—the scenery would rather be improved than diminished in natural simplicity and beauty; for on all sides you behold points and eminences overlooking the

different lakes, of striking capabilities. The Bishop found his servant and wagon waiting at the landing-place on Mud Lake, seven miles from Peterboro', at which place his horse was left at an early hour, and he rode with the worthy Rector of the place, the Rev. B. J. Taylor.

**Thursday, Sept. 7.**—The Bishop, having an appointment at Darlington, thirty-nine miles distant and much of it a bad road, at 3 o'clock this day, was in his wagon by six in the morning. He breakfasted at the Rev. Mr. Penland's, and reached Darlington, a little after 12 o'clock. Here the Rev. Dr. Bethune, from Cobourg, and the Rev. J. Shortt, of Port Hope, met the Bishop,—the former fulfilling his office of Chaplain on the occasion, and the latter reading prayers,—and after the sermon which, as usual, was preached by the Bishop, thirty-nine persons were confirmed. The Bishop, after the service, was accompanied by the Rev. Mr. Penland, and the Rev. Mr. Shortt, to the township of Hope, which they reached at 10 o'clock at night.

[TO BE CONTINUED.]

BISHOP'S COLLEGE.

(From the *Starbuck Gazette*.)

On Wednesday, the 18th inst., we had the pleasure of witnessing the interesting ceremony of the laying of the Corner Stone of the new Episcopal College, established at Lennoxville. The Lord Bishop of Montreal, we understand, arrived at Lennoxville on the previous day, attended by the Rev. Henry Burgess, according to the local Committee met his Lordship, according to appointment. The following day, a few minutes before 2 o'clock, P. M., the hour appointed for the ceremony, the Bishop and such of the Clergy as had come together for the occasion, met to robe at the house in the village, late the property of Thos. Austin, Esq., which has been purchased, with land adjoining, and an excellent farm, a short distance from the village, with a view to its forming a part of the endowment for the College. Here the procession, which consisted of about one-eighth of a mile in the following order:—The Lay Members of the P. P., who were present: Hon. Edward Hale, M. P. P., Helli Smith, Esq., Col. Wm. Morris, Treasurer, Lieut. Lloyd, R. N. The Clergy of the District in their robes, following two and two—the Juniors preceding: Rev. W. Jones, Rev. J. Barr, Rev. J. L. L. J., Rev. C. P. Reed, “ C. B. Fleming, “ L. Doollittle, “ E. M. Ross, “ C. Jackson. The Rev. Henry Burgess acting for the occasion as his Lordship's Chaplain, bearing the box and inscription to be deposited in the stone.

THE VENERABLE FATHER MACK, THE BISHOP.

followed by a considerable number of persons who had assembled in the village. On arriving at the ground, a spot beautifully adapted for such a purpose, we found a large concourse of persons awaiting the arrival of the procession, many of the leading inhabitants having been drawn to the spot. The ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the Lord's Prayer, after which the Collect, “Prevent us O Lord, the ceremonial commenced with a prayer by the Rev. Doollittle, the Missionary of Lennoxville and Sherbrooke, who has been one of the chief promoters, in every way, of the undertaking; he first proceeded to read the