

The Church.

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THE CHURCH.

COURTESY, FRIDAY, AUGUST 16, 1844.

CONTENTS OF THE OUTSIDE.

Pastor. Poetry.—To Swallow on the Eve of Departure. Labours of the Early Missionaries in America. The Primitive Church in its Episcopacy.—Chap. III. Fourth Paper. Henry Howland, Chap. I., and v.

APPOINTMENTS FOR CONFIRMATION IN THE WESTERN PART OF THE DIOCESE OF TORONTO.

The Bishop of Toronto begs to inform his brethren of the Clergy, that he intends (D. V.) to confirm at the several Missions and Stations in accordance with the following list:—

- August 29.—Thursday, Brantford, at 2 P. M.
30.—Friday, Norwich, at 11 A. M.
31.—Saturday, Ingersoll, at 11 A. M.
September 1.—Sunday, Zorra, at 11 A. M.
2.—Monday, Woodstock, at 11 A. M.
3.—Tuesday, Woodstock,
4.—Wednesday, Blewett, at 11 A. M.
5.—Thursday, Woolwich, at 11 A. M.
6.—Friday, Stratford, at 11 A. M.

The Circular Letter from the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, which appears under our head of English Ecclesiastical Intelligence, will be read with interest by the friends and well-wishers of that ancient and excellent Institution. Perhaps some feelings of alarm and apprehension may be begotten by the details which it furnishes, as appearing to shew that the pecuniary affairs of the Society are in a state of serious and evanescent embarrassment...

In a Report, dated the 23rd day of June, 1843, we announced our intention of recommending to Her Majesty's Government, for the creation of a separate Bishopric for the Province of New Brunswick, as soon as an adequate endowment had been provided; and we estimated that sufficient endowment at a sum of £300,000, invested on good security...

Another column will be found an account of the result of the late Examinations at that excellent institution, Upper Canada College. It is to us a cause of great regret that we were unable to be present ourselves at an examination which, as we understand from every quarter, proved so highly interesting and satisfactory...

A Collector will proceed eastward from this office, on or about the 15th August, instant, and will solicit the outstanding dues to The Church, through the Newcastle, Prince Edward, Victoria, Midland, Johnstown, Bathurst and Eastern Districts, as far as Cornwall inclusive...

A Collector will about the same time visit the Townships lying between Cobourg and Toronto, as well as the northern portion of the Newcastle District, and the District of Colborne.

Canadian Ecclesiastical Intelligence.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO DURING THE MONTHS AND RETURN OF 1843.

Wednesday, June 14.—The Bishop of Toronto left Hamilton on this day at 12 o'clock, on his route to Caledonia; and he found the roads almost impassable, in consequence of the preparations for planking that were in progress...

Thursday, June 15.—A beautiful morning. Found that Mr. Hill had left at sunrise to collect some of his candidates for confirmation at York on the Great River. At 6 o'clock the Bishop proceeded to Caledonia, a village which has grown up within two or three years at the bridge crossing the Grand River on the line of the plank road from Hamilton to Dover...

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support of religion, as disseminated by the National Church, in our Colonies, will be allowed to experience any lasting damage or distress? The nation, we conceive, have but to understand and feel the full extent of its need, with an accurate knowledge at the same time of its usefulness, to pour into the treasury of the Society not only that which will redeem it from every present embarrassment, but afford the means too of accomplishing to the fullest extent those noble plans of a wide and boundless benevolence which it is the study and effort of its supporters to put into operation.

The plan of action developed in the letter of the Secretary which we have published, will serve, we are persuaded, not only immediately to augment the resources of the Society, but to promote throughout the United Kingdom, a better knowledge of its principles and objects,—all the guarantee that, under the Divine blessing, can be required for its success. If, as has been suggested, each subscriber should procure another, another and another would soon be added; and with a detail set before them of the good achieved in every far-off appendage of the empire through their bounty, that individual bounty, we can believe, would in most instances be doubled and trebled. And if with this accession of income, there should be appropriated to its funds only one annual ordinary collection from every parish in the United Kingdom, especially after its objects and benefits became better known,—there could be no fear of the best realization of the best hopes of this venerable Society.

And, in the mean time, the several Colonies will not themselves be idle, but forward, in proportion to their augmented wants, to contribute out of their comparatively scanty means to the same object which the Society for the Propagation of the Gospel has so long been engaged in promoting. Our "Church Societies" must shew themselves, in the Colonies, what that venerable Society has proved itself in the mother country; and the care and affection of the parent will be best rewarded by an evidence on the part of the children that it has been usefully bestowed, and is reaping its legitimate fruits, in a more extended and deeper attachment to that blessed faith and those holy ordinances without which neither kingdom nor colony can prosper,—without which neither social quiet nor happiness can exist, but the land must be spiritually a wilderness and morally a curse.

We are happy to see from the submitted statement, that the prospect of providing a Bishop for the Province of New Brunswick, is now so near its realization. The small sum still required for this most desirable purpose, cannot long be wanting; and a few weeks probably will see it accomplished. Right heartily do we congratulate that rising and loyal Province upon such an accession to their best interests; and in the persuasion that "there can be no Church without a Bishop," may the boon of immediate Episcopal superintendence and direction with which they are about to be favoured, draw them more closely than ever to the Church of their fathers, and cause New Brunswick to be remembered to the end of time amongst the bright and living spots in the kingdom of the Redeemer.

HISTORICAL OF NEW BRUNSWICK.—We, the undersigned Archbishops and Bishops, forming the Committee appointed to act, in concert with Her Majesty's Government, for the erection and endowment of additional Bishoprics in the Colonies and Dependencies of Great Britain, invite the attention of all the members of the Church of England to the following brief Statement:—

In a Report, dated the 23rd day of June, 1843, we announced our intention of recommending to Her Majesty's Government, for the creation of a separate Bishopric for the Province of New Brunswick, as soon as an adequate endowment had been provided; and we estimated that sufficient endowment at a sum of £300,000, invested on good security. Of this amount, nearly £27,000 has been contributed at home or in the Province. The comparatively small sum, therefore, of £273,000 is all that remains to be provided for this important object; and we are persuaded, that when it is generally known how little is wanting for the attainment of the end in view, the necessary funds will be readily contributed.

W. CANTUAR. H. DUNDAS. C. WINTON. E. ERBE. C. J. LONDON. G. LINDSEY. J. G. ARMAGH. E. DUNDAS. G. ROCHESTER. June 25, 1844.

In another column will be found an account of the result of the late Examinations at that excellent institution, Upper Canada College. It is to us a cause of great regret that we were unable to be present ourselves at an examination which, as we understand from every quarter, proved so highly interesting and satisfactory, and evidenced in so marked a degree the diligence of the Masters, the proficiency of the pupils, and the admirable system of instruction which is pursued. Upper Canada College has obtained a reputation which no commendation of ours could increase; yet it is pleasing to bear testimony to the merits of an Institution which stands unrivalled, we feel well assured, on the American Continent, and which may now take a respectable place amongst the far-famed public schools of England.

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The circumstances of the case.—Fifteen young persons were confirmed, and notwithstanding the difficulties and impediments that presented themselves, the Bishop was enabled to address them with his accustomed vigour. The Lordship and Lady, who accompanied Mr. Elliott, of the six national Missionaries, who accompanied his Lordship and party to York, Mr. Hill's second station. Here circumstances allowed of much more comfort than was practicable at the morning services,—there being a tolerable school-house, and a desk, somewhat elevated above the floor, which served as a pulpit; but still our services necessarily lose much of their effect when not performed in a Church. Mr. Elliott read prayers; according to custom, the Bishop preached; and after the sermon, seventeen young persons were confirmed.

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Friday, June 16.—A gloomy morning, but it soon cleared up; and the Bishop proceeded to Cayuga, a small, but a very fertile township, which is not far from a small, and nine persons only were confirmed. The Church is a pretty little building, but it appears unfortunately to be in the hands of Trustees, who consider themselves at liberty to open it to other denominations,—so that at the present time the two principal sects of England, Law and Unitarian, were held in the same edifice. To build churches for "all denominations," was an expedient adopted in several of the settlements at an early period, when the inhabitants were few in number, and no body of Christians sufficiently strong to build a place of their own; but as the numbers increased, they thought it generous to unite their subscriptions, and by this concentration of means erect a church which all persuasions in turn might occupy. This is a specimen of false liberality which the well-instructed religious mind of the present day, will not tolerate in circumstances of adopting; and it is very certain, from abundant experience, that the practical effect of this loose principle has been the engendering of envy and strife, instead of promoting harmony and correct Christian feeling.

It must be admitted, that many of the churches have been erected in a spirit of emulation, and not in a spirit of benevolence, and that the practical effect of this loose principle has been the engendering of envy and strife, instead of promoting harmony and correct Christian feeling.

After Service at Cayuga, the Bishop proceeded to Mr. Blackney's, about two miles distant, to dinner. Mr. Blackney is an English gentleman of much intelligence and in easy circumstances, who has purchased a farm in this secluded spot, and settled upon it with a fine and promising family. Though for some years absent on the Continent, he has not neglected his duties, and has not lost any portion of that gentleness of manners and high breeding by which at home persons in their condition are characterized. Their children, who are still very young, may induce them to more near town, when they are about to be married; but the Lordship proceeded to Mr. Stewart's, a gentleman similarly situated, but apparently not so well fitted to endure the privations and roughness of a new country. Both are excellent Chameleons, and always ready to assist us in our efforts, for the promotion of the Kingdom of God. It is, indeed, a great comfort and support to him to have two friends, so intelligent and so willing to second him on all worthy occasions; while the opportunity to render such services in so good a cause, must be to every Christian a most precious privilege.

Leaving Mr. Stewart's, the Bishop proceeded to Canborough, which he reached a little after five o'clock; here the road became very bad, and in going through a deep sough, the principal bolt, which mainly supported the carriage, broke in two; but accustomed to such accidents, he did not deem it prudent to stop. The carriage, however, having been secured with thongs, the party proceeded slowly forward and got to Dunville without further difficulty, about 8 o'clock, where lodging for the night was taken at Mr. Thompson's inn, where every attention and the most obliging treatment was afforded.

Here his Lordship met with the Rev. J. Pope, a respectable clergyman from England, who had come to this country to settle on a farm, and had pitched upon the Lake Shore as his residence, a few miles from Dunville. Pope had purchased, that farming was not likely to answer his expectations, he expressed an anxiety to resume his proper employment, and having exhibited satisfactory credentials, his Lordship promised to bear him in mind, but with a candid assurance, he must, if he meant to be provided for, be employed in some other part of the Diocese, and not at a spot where he had been merely known as a farmer.

Saturday, June 17.—Dunville was not found to have improved much since the last visit of his Lordship; the congregation was very small, and only a few were present for Confirmation, and one of these did not properly belong to the station. This, however, might in some degree be accounted for from the fact that the mission of Dunville and the Lake Erie Shore was at this time vacant, and there was no one to catechize and prepare the candidates for Confirmation. The attention paid by the congregation to the Prayers, Sermon, and Address, a reasonable impression was begotten, that had there been an active, zealous clergyman upon the spot, the number of candidates for confirmation would have been very numerous.

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OPENING OF THE NEW MOHAWK CHURCH ON THE BAY OF QUINTE.

To the Editor of The Church. Dear Sir,—Sunday, the 4th instant, having been appointed by the Rev. S. Givins, the worthy Pastor of the Mohawk Indians, for opening the Church recently built at Tyendenna, I, with about three hundred others, went from Belleville to be present at the ceremony, and to witness the devotions of our Red brethren, who so willingly followed the directions of their worthy Pastor, and instead of remaining in the wickedness of the barbarous state, have cheerfully forsaken their once cherished notions of happiness, in their unutilized condition. The distance of this place from the strong authority to the attention paid by the congregation to the Prayers, Sermon, and Address, a reasonable impression was begotten, that had there been an active, zealous clergyman upon the spot, the number of candidates for confirmation would have been very numerous.

andance to the diligent husbandman; the habitations of man on either side shewing without that comfort is not wanting within,—all these conspire to make one who abode in a country so blessed with superior advantages. But with all this, a person accustomed to visit on every successive Sabbath the Church of his fathers, would indeed feel himself from home, could he not be afforded the same privilege in the land of his adoption. To that a Canadian of every reason to congratulate our brethren from Mohawk and England, that the Church of the Empire is daily extending itself and becoming more useful in Canada.

Several miles, a passenger on any one of our Bay Boats can enjoy the glittering spire of a very neat Church, high above the surrounding trees of the native forest. On approaching nearer he will find that the Red Men have not been so regardless of the duties of civilized life as he might at first have supposed; for on every side he will find well cultivated lands and comfortable dwellings. It is true the Christianized Mohawk is not yet fully acquainted with all the most useful arts of husbandry; he cannot yet make the earth yield to his plough, the ground to his spade, in the same manner as does the white man; but he has improved very much, and that civilization has achieved many advantages. On reaching the place of debarkation on the Sunday appointed, I proceeded with the many others who had come to visit the Mohawk, and the first service of the morning was performed. This neat Christian edifice, but lately erected, is capable of containing about five hundred people. I will not say that it is capable of containing five hundred comfortably; but on Sunday, through the eager-toilet of the multitude, five hundred managed to gain admittance.

On first approaching the Church I could not but reflect how very creditable it is to the poor Mohawks, that they should have completed so handsome and substantial a sacred edifice, when placed upon the inhospitable soil, in far better circumstances, churches are erected which cannot all vie with "Christ Church" in the Mohawk tract. On entering I perceived that the same taste had been exhibited within and without. At the East end, over the communion table, on the front of the altar, the Commandments are inscribed on them in legible Mohawk Indian characters, supported on either side by the Creed and, as I believe, the Lord's Prayer. These I have since been informed were a present to the Mohawk tribe from our "Good Queen Anne" before she died. The walls have been painted in a bright and agreeable manner, and the interior of the Church, and to that Society which has so long and so largely aided their wants. Deeply important, therefore, it is that the Society should be enabled to maintain and extend its operations. These operations cannot be maintained, even on the present scale, at a less charge than £20,000 annually. But the present receipts of the Society, from all sources, (including the collections under the Queen's Letter) cannot be stated at a higher amount than £20,000. There is a pressing necessity, therefore, for £20,000 more to be made up; and this sum is not merely required once for all, but must be added permanently to the Society's income.

"On looking carefully into the several sources of the Society's income, it was found that the main support of its operations, and that in proportion to their growth and prosperity has been the increase of the Society's funds. The Committee, therefore, saw that it needed only to extend widely over the system of Parochial Associations, in order to secure a sufficient support to the Society's operations."

"The only question that then remained was, what should be the method adopted for bringing the claims and necessities of our brethren in the Colonies to the special notice of the Parochial Clergy; and after much serious consideration, it was concluded that it was expedient that one or more Clergymen for each Archdeaconry, or smaller Ecclesiastical Division, should be specially commissioned to recommend and assist in the formation of Parochial Associations, for the special purpose of enrolling annual subscribers.

"That, as such commission came, with full authority, only from the Bishops of the several Dioceses, a deputation be appointed to wait upon his Grace the Archbishop of Canterbury, respectfully to submit to his Grace their views on the matter; and to request his Grace's approval; and that his Grace's judgment, humbly to solicit his Grace to adopt such measures as he may deem most proper to commend them to the attention of the Bishops of the Province of Canterbury. And that a like deputation be appointed to wait upon his Grace the Archbishop of York, for the same purpose."

In compliance with the above Resolution, a deputation was appointed, which waited upon his Grace the Archbishop, and laid before him the substance of the foregoing Statement. His Grace was pleased to receive with approval the plan proposed by the Committee, and promised to bring the subject under the consideration of the Bishops of his Province.

"The Society, in the meanwhile, is happy to express its confident reliance upon your zealous assistance in carrying into effect the plan for the general formation of Parochial Associations, which may come duly recommended by ecclesiastical authority.

I avail myself of the present opportunity of communicating to you a Resolution agreed upon at a meeting of the Society, on the 11th inst. It is as follows:—Resolved,—"That it is highly important that it should be made generally known among the members of the Society, that its present operations may be maintained in their full efficacy, if each member would either contribute his or her share of the sacred edifice, or subscribers to an equal amount; and that this suggestion be respectfully communicated to every Incorporated and Associated Member.

I am, Rev. and dear Sir, Yours very faithfully, ERNEST HAWKINS.

RE-OPENING OF YORK MINSTER.

Sunday, July 7th, was a memorable day for York Minster. A new existence as it were commenced, the choir, nave, and tower of that noble edifice being completely re-opened to the public.

By the lamentable conflagration of 1840, the centre aisle of the nave and the south-western tower were fearfully damaged; but by the great public spirit and liberality of the county of York, and also of more distant friends, and the liberal contributions of the most zealous restoration committee, these have been entirely renovated, and one of the noblest monuments of by-gone times is now completely restored, and its interior is to be seen in a state of greater perfection than has ever before been witnessed in any similar building.

Since the last fire the nave has been completely separated from the transept by brick walls, which filled the great lantern tower, and many an anxious desire has been experienced by our fellow-citizens as they looked upon these barriers, which so completely shut out from their eyes a considerable portion of the sacred edifice from their eyes, and marred its beauty, that that day would soon come when those walls would be removed, and when the lofty aisles and towering columns of the nave would once more be seen in all their prime beauty. This long and tedious event, which has now arrived, was announced on Sunday morning last by a merry peal from the new bells, for which we are so deeply indebted to the liberality of the benevolent and much lamented Dr. Beckwith. As the time for divine service approached, hundreds of persons of all ranks were seen thronging towards the Minster, the spacious area which was soon crowded in every part by a multitude of anxious spectators, who appeared much delighted, and full of awe and veneration as they, passing to and fro, contemplated and admired the grandeur and beauty of this wonderful building.

No sooner were the several entrances thrown open than the choir was crowded to excess. The City High Sheriff and Aldermen Sir John Simpson, Meek, Hudson, Sir W. S. Clarke, Matterson, and Scawin, attended divine service in their usual robes. The Prayer-book was read by the Rev. E. J. Raines, and the lessons and litany by the Rev. W. H. Oldfield. The Rev. H. S. Markham, the Canon in Residence, and the Rev. T. Egerton and the Rev. Edward Chilton, Honorary Canons, officiated at the Communion Table. The sermon was preached by the Rev. R. Day.

We will here introduce a few remarks respecting the bells. The peal in the morning was performed by the York ringers, and in the afternoon the fine company of ringers from the parish of St. Peter's, at Leeds, ascended the tower, and rang the peal for 35 minutes, and although under the great disadvantage of the vibration in the chamber, noticed in our last, they acquitted themselves as an experienced and every company, and rang the peal with a purity of sound which every bell was heard to the greatest advantage. In time, however, the rapid change. Their manner of ringing the bells at the conclusion of their performance, although practised in some other places, was a new feature in York. So equally and rapidly were the bells struck that it afforded a rich, novel, and harmonious treat to the ear. The inhabitants of Leeds may be justly proud of so clever and industrious a company. Industrious they have undoubtedly been to acquire such command over bells so much heavier than their own. The company for the most part consists of active young men, who are not only strong, but cheerful and graceful, and we hope this was not the last time we shall have the pleasure of hearing them, and that when the illustrious Great Peter Clock Bell arrives, we shall have a ringing day of love, and not of prizes, in honour of the bells of our city.

"The maintenance and extension of the Church in the Colonies is mainly dependent upon the Society for the Propagation of the Gospel. The number of converts to the Christian religion, since 1837, from £12,000 to £47,000; but so many and so urgent have been the calls from abroad, that even this large increase of its means has been found insufficient to keep pace with the increased demands upon it. While large numbers of our countrymen are every year encouraged to go forth from their native land to seek a settled life in some distant Colony, it must be held a duty second only to that of providing for the spiritual needs of the population at home, to be that these children of our own household are not, by their removal to another part of the empire, deprived from all the ordinances of religion, and the means of Christian education for their families.

A reference to the rapid growth and extension of our Colonial Dependencies, will be sufficient to recount for the constantly increasing expenditure into which the Society has been led. To one division of Canada alone, half a million of people have been added within the last half century; while the many important settlements of Australia, the New Dutch Land, the Cape of Good Hope, New Zealand, have sprung up during the same period.

"In the year before last, sixty four thousand persons, and they, for the most part, of the poorest class, left this country to settle in some one or other of our Colonies; and the vast extent of the territory to be cultivated, and the fifty thousand. These multitudes are almost entirely dependent, for the supply of their spiritual necessities, on the funds of the Society; and when to the demands of the emigrant is added the still more fearful desolation of the country, it is to be seen that these children of our own household are not, by their removal to another part of the empire, deprived from all the ordinances of religion, and the means of Christian education for their families.

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"The maintenance and extension of the Church in the Colonies is mainly dependent upon the Society for the Propagation of the Gospel. The number of converts to the Christian religion, since 1837, from £12,000 to £47,000; but so many and so urgent have been the calls from abroad, that even this large increase of its means has been found insufficient to keep pace with the increased demands upon it. While large numbers of our countrymen are every year encouraged to go forth from their native land to seek a settled life in some distant Colony, it must be held a duty second only to that of providing for the spiritual needs of the population at home, to be that these children of our own household are not, by their removal to another part of the empire, deprived from all the ordinances of religion, and the means of Christian education for their families.

A report has been prevalent that the Dean objected to allow the bells to ring, which is, as it is, as he has expressed himself in the most liberal manner to the contrary, only that there were no funds to pay the ringers at present fixed upon. We have great pleasure in giving publicity to this, as we should be sorry to be deprived of the cheering influence of this peal which promises to do all we could desire, to wit, to put the bells to rest, and to effect a *perpetua servitudo* to the inhabitants, and from this the report arose, and like many others, did not diminish its travels through the city.—York Gazette.

LIVERPOOL.—On Sunday last, the Right Rev. the Bishop of Kildare (by permission of the Bishop of Chester) arrived in Holy Orders, Messrs. Margoliouth, of this town, a learned Hebrew, the author of *Modena Judaica*, and *Facultas et Jura*, and *Ordinances Excommunicati*. Mr. Margoliouth is ordained to Dr. Tattershall's Curacy, and in a town with so large a Jewish population as Liverpool, a wide field of usefulness, (for which he is eminently qualified) opens before him. (This he has every disposition to cultivate, and we sincerely trust, to revive the weekly Jewish service in this town. Mr. Margoliouth has also undertaken the editorship of a monthly Jewish periodical, *The Star of Jacob*, and his learning, industry, and research, will also be taxed, in the volume which is now in the press, and which he is pursuing with an ardent but true genius, and which we sincerely trust will be the first of its kind ever published in our Island. Mr. Margoliouth is the fourth Jew admitted into Holy Orders by the Bishop of Kildare.—Liverpool Mail.

KINGDOMS OF GREAT BRITAIN.—At Broomfield, near Chelmsford, is a Bible which belonged to King Charles the First, the date A. D. 1529, Norton and Bill, printers. It is a folio, bound in purple velvet; the arms of England richly embroidered on both covers; and on a fly leaf is written, *This Bible was King Charles the First's, after which it was given to Patrick Young Esquire, who was library keeper to his Majesty, now given to the Church at Broomfield by me, Sarah Atwood, August 4th, 1723.* The Bible is perfect, but there is no signature or sheet, the pages run from 84 to 87, there are 89 and 86. There are two other copies of this Bible, one at Exeter, or any modern publication, and I think it is a relic little known.—Athenaeum.

CURIOSITY.—There is a drawing of the head of Charles the First, in the library of St. John's College, at Oxford, which, at a small distance, resembles lines of an engraving. The lines of the head and the ruff are said to contain the Book of Psalms, the Creed, and the Lord's Prayer.

SWEDEN RAILWAY CHURCH.—The Rev. James Gray, by a year of absence, has resigned his office as Vicar of *The Bath Church*. He will permit me, through your paper, to acknowledge to an unknown benefactor, the receipt of a most handsome velvet altar cloth, embroidered with gold, for the use of the new church now erecting in the Swedish station of the Great Western Railway. Pious men, with Christian humility, shrink from observation, but surely his good deed should be known to men, that hence they may be incited by similar acts, to glorify our father which is in heaven.

A WELSH TRIP.—Dr. L. Lauder is a man of generous spirit, and has been kind enough to seek the praise of man. A young wife who was much given to enthusiastic cant, one day said to him—'Do you suppose you have any real religion?'—'None to speak of,' was the excellent reply.

DIOCESAN OF ROSS.—EPISCOPAL VISITATIONS.—On Saturday, the 22d June, the venerable and excellent Bishop of Ross, Ross, and Argyle, arrived here from Darnaway Castle, in the course of his official progress through the diocese; and on Sunday, the 23d, a public confirmation was held in St. John's Church, Monday, the 24th, the Bishop proceeded to Strathmairn, where he held a confirmation in the chapel there, and on Tuesday, crossed into Ross-shire, where, in the course of the week, he visited the congregations at Allangrann, Fortrose, Haddo, and other places. On Wednesday, the 26th, he held his visitation of the Clergy of the Diocese on Wednesday last, the 31st instant. On that occasion, the morning prayer was read in St. John's Chapel, by the Rev. William Gray Skye, and an admirable sermon preached by the Rev. John L. Ross, from Matt. xiii. 35. 15, after which the Bishop addressed the Clergy and the people assembled. At 5 p.m. the Bishop entertained the Clergy and a few lay guests at dinner in the Calectionian Hotel. The venerable Prelate has proceeded to the western parts of the Diocese, where he is to consecrate a new church and to visit the parishes of the Diocese of Ross, on the estate of Mr. Stewart of Ballachulish.

THE AFGHAN MASSACRE.—A handsome tablet has been erected in Alverstone Church, near Gosport, to the memory of the officers and soldiers of the 44th Regiment, who fell at the battle of Ross-shire, in 1842. The tablet is inscribed with the following inscription:—"Sacred to the memory of Colonel M. Mackrell, A.D.C. to Her Majesty; Major W. B. Scott, Captain T. H. Duguid, Captain R. E. L. Ross, Captain J. G. Colquhoun, Captain R. T. Robinson, Captain F. G. Collins, Lieutenant W. H. Dodgin, Lieutenant W. G. White, Lieutenant W. G. Waddell, Lieutenant H. Cadett, Lieutenant S. Swinton, Lieutenant F. J. C. Fortye, Lieutenant A. W. Gray, Paymaster W. Bourke, Lieutenant and Quarter-master R. J. Mackintosh, Surgeon J. H. B. G. Johnston, Surgeon J. W. Balfour, and W. Primrose, and 645 non-commissioned officers and soldiers of the 44th Regiment, who fell upon the field of battle in the disastrous Afghan war of 1841 and 1842. They sank with arms in their hands unconquered, but overpowered by superior numbers, treachery, and barbarous warfare. Their colours, saved by Captain J. Souter, one of the few survivors, hang above this stone, which is erected to their memory by the officers of the 44th Regiment.—June 1844."

"I say people are led to put to rest before the enemy, because they have sinned against Thee; and shall return and confess Thy name, and pray and make supplication before Thee in this house, then hear Thy voice from the Heavens, and forgive the sins of Thy people."—1 Kings viii. 22. Chapter of the 2d book of Chronicles, 24th and 25th verses.

From our English Files.

SEES OF ST. ASAPH AND BANGOR. (From Felice Farley's Bristol Journal.)

In our Journal of the 5th ult. we noticed in terms of congratulation the majority in the House of Lords in the Earl of St. Asaph and Bangor, and expressed our hope that Government, seeing the powerful stand made by the inalienability of the two dioceses, would give up their opposition to the Bill. It was therefore with surprise and regret that we found all our proceedings on the Bill obstructed by the Duke of Wellington, on the 20th inst., when the royal prerogative. We do not recollect ever to have seen this plea so pertinaciously urged and adhered to on any former