

good Providence of God should be permitted to enter with some minuteness into that subject. At present, I can advert but cursorily to a few points connected with that important class of Church officers.

And, first, I would say that theirs is a duty from which no competent or influential layman should allow himself to shrink. We are stewards, all of us, of the manifold grace of God, comprehending the boundlessness of His gifts, both temporal and spiritual; and here the laity, as well as the clergy, have their share of the responsibility: the one, as well as the other, must use the talents entrusted to them for the spiritual as well as temporal good of their brethren. There are, all most perceive, many portions of duty connected with the due administration of the Word and ordinances,—in the decent and orderly employment of what marks our fellowship as well as common worship, in which the clergy must have the co-operation of laical help: and this can only be ensured by special appointments to special and classified duties.

There is, too, a leading feature in the very constitution of the visible Church, which shows the appropriateness and importance of this office. The Church is composed of the whole body of believers,—of all the baptized, of all who name the name of Christ. The clergy, one class of this great body, have a special office assigned to them; by a distinct and regularly transmitted commission, they are entrusted with executive duties of a spiritual character, the efficacy of which, amongst other causes, must be considered to depend upon the validity of the commission by which they are exercised. Closely connected with the clergy in privilege, hope, and responsibility, are the rest of the great body of believers; these, too, with their appropriate work in the Church of God,—with an obligation, differing only in kind, to serve and glorify their Maker and Redeemer. If the leading privilege of the Church of Christ be the bringing us into communion and fellowship with Him through his appointed ordinances; if the channel of the communication of the gifts purchased for us, be the Church and her Divine appointments; if our spiritual growth, not to speak alone of our spiritual existence, be dependent upon our union with Christ through this agency and means; then we shall feel how much alike we are in our responsibilities, as well as in our privileges and hopes. And if the members of the Church at large,—the laity, as they may be distinctively termed,—have thus their obligation to serve the Lord in their place in his household; and if to do so effectually, with that order and fitness which his own appointments require, organization and arrangement is necessary; we shall see and feel how completely the establishment of Churchwardens meets that requirement,—how happily it effects the due connection between ministers and people in the common duty of honouring and serving God. We cannot, therefore, resist the conviction that the delegation of this office, in turn, to competent individuals amongst the laity, will be felt as an honour and a distinction, rather than a burden; we shall believe that it will be welcomed as a means for the employment of a great trust committed to every member of the Church of God, rather than be regarded as a troublesome interference with the common engagements of the world.

Here too, perhaps, we should, as a duty to show, as a benefit to the Church at large, preserve a rotation in their appointment, and as a general rule, at least, limit their tenure of office to two years. This would be gradually diffusing, through the body of the parishioners, that deeper interest in ecclesiastical affairs, which the exercise of a public and special office connected with them must be supposed to beget.

But, in contemplating the benefit and the duties of Churchwardens, we shall more clearly understand them if we look back to the various points connected with the temporal circumstances of the Church which we have just been reviewing. The erection of a church,—its enlargement or adornment,—the providing it with what is seemly and necessary for public worship,—the maintenance of the minister, and the carrying out those Catholic objects which we are every one of us bound to advance,—these it would be impossible in any parish to effect, without the co-operation and action of the laity; and this co-operation, we can understand, could not be effectually brought to bear, unless through one or more individuals specially delegated to act on their behalf. The body of believers, in their direct connexion with and duty to the visible Church, must have their representatives or delegates; and these are satisfactorily realized in the persons of Churchwardens. If they will work heartily in this cause, and labour with a true Christian zeal, to carry out those ends and purposes, we may with God's blessing look for the most prosperous results; but without that earnest co-operation, in all the temporal circumstances of the Church,—and spiritual advancement is much connected with them,—our progress will be proportionately slow. Yet, in the present day of keen speculation and untiring energy, we shall not, my brethren, let the world have all the advantage; we shall apply some share of its wisdom and toil to the harvest of souls and the kingdom of grace; we shall appropriate some portion of those talents which the world, in its peculiar vocations, so much applauds, to the realization of blessings which are heavenly and unchanging. The "mammon of unrighteousness" shall not be suffered to engross all the skill and energy of our talents as stewards; but our powers and our fidelity will be shown as much, at least, in the diffusion of the truth and the spread of holiness of life. If the world's commendations can affect us, and the capricious breath of human praise can impel us to higher efforts in the mere cause of the world, how much more should we be influenced by the anticipation of this welcome, and, above all, by the consequences of its loss. "Well done, servant of good and faithful servant, enter thou into the joy of thy Lord."

But the great success rests, under God, in an adherence to principle. While we work, we may work erroneously; and the superstructure upon which pains and skill have been lavished, may, from want of foundation, suddenly fall and be destroyed. We must strive to be clear in our conceptions of the

Church of Christ, and courageous in maintaining them; for to a neglect of this is owing, we must feel, much of the perilous wanderings of the times, and the occurring of many high spiritual enterprises. The temper of the day is calculated to bring every thing under the philosophizing and speculative disputations of mere human reason and intellect. Even religion has come to be treated as a speculation—bent and moulded, by men's perverse passions, to subserve personal or party interests. Adherence to the Church of Christ, from the depraved system of belief and action so much cherished, becomes in too many cases a question of expediency. The time, the occasion, the company,—popularity, interest,—can shift it in an instant.

The Churchman here has doubtless his trials and temptations. The strength and consolidation and long endurance of many of the false systems that have been set up,—an erroneous creed with many followers,—an unscriptural Church polity, with numerous adherents,—are formidable things even for the consistent believer's discreet dealing. Yet no show of vigour, and power, and influence, can change the character of right and wrong; and the conscientious member of the Church of the living God must look off from the green and flourishing erections of man's device and cunning to the "building filly framed together," which is the Church of the Lord's own construction; and he must adhere to this as the only sure depository of the promises and presence of the Lord.

That we have no right to trifle with the truth, or deal presumptuously with any of the Divine revelations, is a consideration which alone should keep us close in our allegiance to the Church of our fathers; but we can further commend an adherence to this high principle on grounds connected with practical duty. Where there is a loose foundation, there will be a tottering superstructure; where there is no root of conviction, there will be no settlement or consistency in the Christian life; where, in such high commitments, there is a wavering and capricious temper, there will be the absence of vital and abiding piety. A religion like this cannot stand the test either of the sunshine or the storm. When the light of prosperity blazes out, the feeble plant is scorched and withered; while the superscription of "the world and the flesh" is stamped, in characters which all may read upon the brow of their devotee. And in the day of darkness and adversity, there is sulleness and fretfulness,—a discontent with and arraignment of the Divine Providence,—and too natural a sliding, at last, into scepticism and infidelity.

But in building upon, and in working by, the principles in which as Churchmen we are trained, I use no extravagant language in saying, we build upon a rock. Guided by Divine revelation, and not by man's inventions, we are out of the reach of the fluctuations of human pride and passion. We may have our dark days, our seasons of trial, mercifully interposed amidst brighter prospects; but we labour in confidence—we toil on in security. Resting on a sound foundation, and directing our efforts by a right standard, we can heartily bid one another "God speed;" in the contemplation of all our designs and enterprises of piety and charity, we can say in faith and hope—"This work goeth fast on and prospereth in our hands." (Ezra v. 8.)

SUNDAY CHURCH SERVICES IN THE CITY.

Table with columns for Church Name, Minister, and Service Time. Includes St. James's, St. Paul's, St. George's, and Holy Trinity.

THE CHURCH.

TORONTO, NOVEMBER 1, 1849.

CONTENTS OF THE OUTSIDE.

Table with columns for Date, Name, and Address. Lists various churches and their ministers.

THE LATE REVEREND W. M. RIPLEY.

When we are those stricken in years, to whom life is weariness and sorrow, taken from among us by the shafts of the king of terrors, our natural reason bows in unquestioning humility to the decree of our Heavenly Father; for the various stages of decay, both of mind and body, have served as it were as milestones, giving solemn and distinct warnings of their approach to the boundary line, between this world and the unknown land. And so also when we see the young gradually fading away, their bright eyes becoming dull and listless, the rosy tint of health changing into a sickly pallor, until death finally bears them away, as an untimely frost nips the young buds of early spring; even then, though our warmest sympathies are with the afflicted parents, from whom is taken, as it were, the light of their eyes, yet we cannot mourn for the loss of the youthful dead. They have fallen asleep before their baptismal robes have had time to be stained by the pollutions of this weary world,—they have gained the crown without exposure to the toils of the way,—the ceaseless conflicts with the hosts of the Prince of darkness. In the words of one of the most illustrious and eloquent prelates who has adorned our branch of the Church,—the "golden-mouthed" Jeremy Taylor,—they are "snatched from the dangers of an evil choice and carried to their little cells of felicity, where they can weep no more." But when we behold those cut off in life, who are in the prime of life and usefulness,—actively occupied in doing their Master's

will; when it would seem to our blind reason that they could not with wisdom be removed from their earthly vocations,—then are we forced to humble our selves before our Almighty Father,—to bow down in faith before the mysterious inscrutability of his decrees, knowing that His ways are not as our ways, and that in the work of our blessed Saviour, not even a sparrow falleth to the ground without His consent.

These thoughts have been suggested to us by the sudden removal, from amongst us, of our esteemed friend and brother in the ministry, the Rev. W. M. Ripley, in the thirty fourth year of his age, an event so briefly announced in our last number, with a promise that we should again recur to the mournful subject. The deceased was the eldest son of the Rev. F. H. Ripley, Rector of Tockenham, and Vicar of Wootton Bassett, Wiltshire, and at an early age was sent to Rugby, at that time flourishing, under the management of the highly gifted Doctor Arnold. From thence he proceeded to the University of Oxford, where he graduated in 1837. After he had taken his degree he travelled upon the Continent for several months, and shortly after his return home he set out for Canada, full of the romantic ideas, so prevalent in England of the charms of a life in the bush. His object in coming to this country was to settle on land, but a well informed friend, who recommended him strongly to go and reside with a respectable farmer for some months, before he purchased a farm for himself, in order that he might gain practical experience of the toils and privations of a life so different to what he had been accustomed. In accordance with this advice he proceeded to Ancaster, where he remained until Sir Charles Bagot, who was intimate with his family, offered him the appointment of Principal of Upper Canada College. That modesty of character which marked our brother, and which usually accompanies true merit, now shone out resplendently. He declined the tempting offer,—deeming it unworthy, that he, a stranger, should be placed over the heads of those who had been long in office, and therefore accepted instead the inferior appointment of Second Classical Master. Shortly after entering upon the duties of his new position, he determined to enter the ministry, and after going through a severe course of reading, he was admitted to holy orders by our Venerable Bishop on the 29th October, 1843.

Just at this period, through the Providence of the Almighty, a few warlike, earnest-minded sons of the Church had succeeded after a hard struggle in erecting a temple to the Lord, in that poor and neglected part of Toronto, called the Park. The Church was now built but there was no endowment for a minister, and a heavy debt still remained unpaid. Such was the gloomy appearance of things when Mr. Ripley came forward,—he had sufficient for his support and he was willing to take the incumbency without fee or reward. And God's blessing richly repaid his labours,—the parish which had been, as it were, a tangled wilderness,—clothed with briars and weeds, in a short time, by his indefatigable exertions, a pleasant garden, abounding in flowers,—flowers, which in God's good time will be transplanted to the glories of Paradise. Fired by his noble self-denial and earnestness of spirit, he not only gave his time, but also in addition regularly paid a tithe of his income for the advancement of the Church, and for various charitable purposes, the congregation endeavoured to emulate them. One of the parishioners, Enoch Turner, Esq. built at his sole expense a school-house in connection with the church, in the same style of architecture, of the most solid materials, and capable of accommodating 200 children. A splendid monument of Christian liberality. Other members subscribed most liberally to pay off the debt which with that blessing will soon be entirely liquidated. To his Sunday School, Mr. Ripley attached great importance and devoted much time. He often remarked when speaking of the spurious liberalism which characterizes so many professing Churchmen, causing them to sacrifice the interests of their holy religion at the bidding of a miserable expediency. "This could not have been had they been instructed in the principles of their faith when young—my hope is in the rising generation."

On the resignation of Mr. Kent, in 1844, Mr. Ripley accepted the office of honorary Secretary to the Diocesan Church Society, in addition to his other numerous duties, carrying into its labours the same unswerving energy which distinguished him as a pastor and as an instructor of youth.

In the July of 1848 our beloved friend was married to a lady well qualified by her many amiable qualities and cheerful spirit of disposition, to be a help meet to one so worthy, and on this occasion he paid a visit to his friends in England. Great was the happiness,—heartfelt the satisfaction of his aged father, when he beheld his first-born ministering at the altar in his own Church,—the church, where, in his tender infancy he had poured the water on his unconsenting brow, and lay returned upon it the sacred symbol of the cross. On his return from England at the commencement of winter, his again resumed his laborious duties, but many of his friends who had opportunities of closely observing him believed that they were too much for him,—that his energy of mind was not equalled by his bodily strength,—that "the sword was too sharp for the scabbard." But his answer to their remonstrances was always in the words of an ancient divine of the Church "it is better to wear out, than to rust out."

Last summer when the prevailing epidemic first appeared in Toronto, Mr. Ripley was amongst the first that were attacked. He recovered, however, but was left so weak that he was compelled to diminish his labours, and to withdraw him from them altogether; his medical advisers recommended him to proceed to the sea-side. Accordingly he proceeded to Long Branch, where he remained several weeks, and thence he returned much invigorated, and apparently restored to his usual good health. Soon, however, he had several successive attacks of diarrhoea, at short intervals, each attack leaving him still weaker than the preceding one.

For some weeks previous to his last illness, a presentiment that he would soon die rested upon his mind, causing him to abstract himself more and more from the tumult and noise of the external world, and draw closer to the cross of Christ. About a fortnight before his death, he happened to meet his highly esteemed friend the rector of the parish, and turning with him, he spoke for nearly an hour in a most solemn and impressive strain of fervid eloquence on the vanity of all things earthly,—the emptiness and insufficiency of worldly pleasures, and his conviction that true joys were alone to be found in reposing at the feet of the blessed Saviour of mankind.

The attack of dysentery, which proved fatal, continued about ten days, but was not regarded with serious apprehension until the Saturday night previous to his death. The disease then set in with tremendous violence, and his medical attendants announced to his sorrow-stricken friends that he was fast sinking. On Sunday morning the Rector administered to him the Holy Communion. He was then perfectly composed, and in a most hopeful and happy frame of mind,—declaring that Christ was all his hope,—that in His merits alone he trusted for salvation. He spoke of his beloved wife, and of the great happiness he had enjoyed in her society;—his congregation also occupied much of his thoughts, and he frequently commended them to the care of the Shepherd and Bishop of souls, earnestly praying that the kingdom of Christ might flourish among them. Soon after the departure of Mr. Grasett, his mind began to wander, from the effect of the medicines prescribed to sustain sinking nature. When the clock struck six, in the evening, he made some remarks which showed that his mind was dwelling upon his Evening Service, which was held at half-past six. A little after, he fixed his eyes upon his youthful wife, who stood weeping by his bedside; a change came over his features,—the brightness of delirium disappeared, and was succeeded

by a sweet tranquil smile;—he raised his hands and his eyes to Heaven, in the attitude of prayer, and in an audible voice said,—"Lord Jesus, into Thy hands I commit my spirit. I have long striven to serve Thee, but have many sins to acknowledge—many shortcomings to bewail. My faith and trust is in Thy merits alone. I commend to Thy protection my dear wife, beseeching Thee to comfort and support her in this evil world; let Thy protecting grace ever shield her. O Lord, grant me the best place in Thy Kingdom." After uttering this fervent prayer, he again became delirious, and continued so until the next morning, when exhausted nature finally gave way, and he breathed his last.

It was a bleak, gloomy morning,—according to the usual season, with the sorrow and grief of heart caused by the loss of one so much loved.

The funeral took place on Wednesday afternoon, and was the largest and most respectable we have ever seen in Toronto. So general a feeling of public sympathy we have not witnessed since the death of the lamented Dr. Grasett, "a grain of the salt of the earth," to use the quaint language of Fuller, and who, like Mr. Ripley, was cut off in the nontide of his valuable life. The Lord Bishop was present,—many of the clergy from the country,—the Chief Justice and Attorney-General,—the Church Society was specially invited to attend, at the request of our venerable Diocesan,—the President of King's College was there,—the Professor of Divinity,—the Masters of U. C. College, and all the pupils. Six of his parishioners acted as pall-bearers. As the sorrowful procession slowly wended down King-street, we observed that many of the shops were closed; in fact, every thing was done that could evince sorrow for the loss of the deceased, and sympathy with the surviving relatives in their bereavement.

The corpse was met at the door of Trinity Church by the Rev. Mr. Grasett, and the appropriate services read. After entering the sacred building, a thrillingly solemn dirge was played on the organ by Mr. Stratton, of his own composition, and as the music, seemingly of unearthly sweetness, floated around, it was mingled with heavy sobs, and tears trickled from eyes that had been long unused to weep. But a few brief months since, we stood within those sacred walls, but on how different an occasion! Then, our venerable Prelate stood at the altar, and pronounced the marriage blessing over him whose funeral he now attended as a mourner; then the marriage anthems were sung, but now a funeral dirge;—then the many-coloured light streamed down from the chancel window on a dense crowd, assembled, not in grief, but to do honour to the marriage of their beloved pastor.

It truly there is a great lesson to us, dwellers in a world so abundant in casualties, in the order of our Church Services,—those for the Visitation of the Sick and the Burial of the Dead following that for the Solemnization of Matrimony.

After the lesson was read, another dirge was played, and the funeral proceeded to the family vault of C. C. Small, Esq., the father-in-law of the deceased.

On Sunday last, the Services at Trinity Church were conducted, in the morning, by the Rev. H. Scadding, and in the evening by the Rev. Dr. Heaven,—intimate friends of our departed brother, and on each occasion a most profitable and affecting sermon was preached to a crowded congregation of mourners;—in the morning from Heb. chap. xii. v. 7, and in the evening from 1st Cor. chap. xiii. v. 10. To this we may add, that at a meeting of the Council of King's College, held on the 23rd October, it was resolved, that the President be requested to communicate to Mrs. Ripley the deep sympathy of the Council in the bereavement which she has lately sustained; and that the Council desire hereby to record their sense of the efficient and valuable services which have been so faithfully rendered by the late Mr. Ripley, during the period of his connexion with Upper Canada College. A most gratifying letter of condolence was also sent to Mrs. R. by the Masters of the institution he so long adorned.

Finally, in the death of Mr. Ripley, the Church Society has lost a Secretary, in whom ardent zeal was happily mingled with prudence; in him Upper Canada College has lost a most efficient Master—one who possessed in no slight degree the singular gifts of his former instructor, the justly-celebrated Dr. Arnold; in him, his affectionate flock have lost a true friend and monitor—a counsellor ever ready to guide them in their perplexities—a comforter, who, in the dark days of pain and tribulation, infused gladness into their hearts.

Nor can we conclude this last tribute of respect to our friend, without tendering to his bereaved wife and sorrowing relatives our heartfelt sympathies in their sore trial. Bitter indeed to them must be the loss of one whose life was a perpetual sermon, eloquently instructive in all duties to God and man.

But our loss is his infinite gain. We must not sorrow, as men without hope, for them that sleep in Christ. As though he is not our heavenly Father, there is a world beyond death's chill stream, where we may join our departed brother. There stands the city whose foundations are of precious stones; there is the crystal stream—the tree of life—the white-robed throng; there is no night there, nor the light of the sun, for the Lord God giveth them light.

Well may we take to our hearts, when we contemplate the dark clouds gradually enshrouding all earthly things,—the world itself, surging like the waves of a storm-tossed ocean,—the words of inspiration, that "the righteous is taken away from the evil to come."

THE ANNEXATION MANIA.

With heartfelt satisfaction we state, that the treatable cry for annexation, has met with no response in Western Canada. Amongst all her journals, diversified as they are in political sentiment and bias, not one has been found to advocate the serrenance of the kindly chain which connects our colony with the parent state. If the press is a credible index of the people's wishes and feelings, the most sanguine annexationist must be constrained to admit, that in this quarter at least, of the province, the cause is a hopeless one.

During the past week, the Independent, an organ of the philo-republican faction, has made its appearance in Toronto. It is a most respectable paper, so far as getting up is concerned, and displays such a fair amount of ability, that we regret we cannot tender our wishes for its success. A temporary circulation it may secure amongst the restless ones who are averse to change; and a few, perchance, of sounder principles, who may be bewildered by the pressure of the times;—but we suspect its projectors will learn ere long to their cost, that their doctrines find no favour with the thinking and influential members of the community. Indeed the Independent sounds a desponding note at the very opening of the campaign.—The tone of the press in Western Canada (remarks the Editor) on the question of annexation, as elicited by the Montreal Address, will probably disappoint the expectations of the friends of the movement, in the Eastern section of the Province.

The Falls on the Niagara Canal, up to the last of July, show an increase of nearly five per cent. on last year up to the same time amounting to 2,675,750.

The number of Emigrants, the probability of a better class of emigrants, and the steady increase over last year, 1848.

The quantity of Lumber received and unloaded at Quebec, to the 15th inst., shows an increase over last year, of nearly 100,000 cords, and an increase of 25 per cent. on the quantity of sawed lumber shipped directly across the Atlantic.

The quantity of Lumber received at Quebec and Montreal up to the 15th inst., shows an increase over last year, of 1,200,000 cords.

Wheat and Flour received from C. W. an increase of 1,125 bushels.

Wheat and Flour equal to 400 bbls.

Wheat and Flour an increase of 10 or 12 bbls.

An increase of 3 bbls. amounting to 35,000 bush.

The increase on the customs is rather more than 26 and one-fourth per cent. The increase of Canal Tolls is more than 53 per cent.

UNIVERSITY OF KING'S COLLEGE.

In another portion of our paper will be found reports of the proceedings at the Convocation of King's College, and the dinner given to His Excellency the Chancellor, for which we are indebted to our contemporaries, the Colonist and Patriot.

The Convocation presented many features, gratifying to the lover of purely secular learning. As the noble Chancellor observed, the attainments of the members of the institution would have instilled them high standing in honours, either in Oxford or Cambridge. But the pious Chancellor must have been pained to mark the anxious jealousy with which the most distant allusion to Christianity was guarded against by the more prominent speakers. Eloquently did Lord Elgin eulogize the literary treasures of Greece and Rome; but the sectarian malice which pervaded the scene prevented him from dwelling upon that knowledge which is "eternal life," and divorced from which, all other learning is worse than useless. With this sad exception,—His Excellency appeared to great advantage, and worthily sustained the reputation which he has earned, of profound and elegant scholarship.

At the dinner, by some unaccountable overlook the name of the Lord Bishop of Toronto had not been included in the list of toasts. This omission was as far as possible supplied by his Worship the Mayor, who, in returning thanks for the toast of the City Corporation, took occasion to characterize, in terms of due eloquence and truthfulness, the services rendered by the Right Reverend Prelate to that University which apparently had forgotten his very existence. Most grateful must the worthy President have been to his Worship, for thus affording him an opportunity of discharging a duty, the neglect of which would have cast a stigma upon the proceedings of the evening.

Chief Justice Robinson spoke with the graceful boldness of the Churchman and the Christian gentleman, in denouncing the new Act which ejected religion, as a leprous thing, from the halls of the University. The ears of not a few of his expediency-worshipping auditors must have tingled under the concluding words of this excellent man, which echoed through the hall like a warning thud.—How can we EXPECT THE BLESSING OF GOD UPON IT [the University] WHEN EVERY TRACE OF HIS WORSHIP IS DETERMINEDLY CAST OFF!

BOAT-BUILDING.

At this season of the year, when frequently recurring gales of wind are likely to produce accidents on our lakes in a grave proportion, we think that we shall be rendering some service by calling public attention to the unsafe state of a number of the smaller craft about our creeks and harbours, by which many valuable lives are continually being risked,—as may be easily made to appear,—most unnecessarily.

The same subject, we observe, is attracting attention in the mother country. The dreadful catastrophes which occur almost every season, in the loss of sometimes large fleets of boats belonging to the adventurous fishermen of the northern and western coasts of Scotland, by which whole families are frequently made destitute, has led to the proposal of employing small decked vessels, with a sufficient number of boats attached to them, to diminish the perilous probability of the open vessels now in use, being swamped during the tremendous gales which occur every season upon those shores. And yet what splendidly safe and powerful vessels the Scottish fish-boats are, compared with anything which we have to show upon the Canadian lakes! (though these last are scarcely to be pronounced less liable to the dangerous gales and heavy "sea" than the coasts which we have mentioned.) With the exception of the far-famed "Deal boats," no open craft that swims the ocean are so well adapted to contend against all vicissitudes of weather as the yawl-shaped herring-boats of the north of Scotland. To see the way in which they behave in heavy weather, one might almost think it impossible for sea to swamp, or wind to capsize them. They are known to hold their own under their close reefed lugs, while large vessels are compelled to "bear up." The Wick and Thurso boats, in particular, which are excessively sharp at the stern, and have their foremast stepped almost in the head of them, are known to possess their quality of "carrying on," through a terrific tempest to an almost incredible extent. Yet even here it has been proposed to substitute a safer class of vessels.—How is it, on the other hand, in these parts of Canada? Here, in nine cases out of ten, a man is his own boat-builder, and he makes his craft flat-bottomed, walled, stiff shaped, galley-shaped or Mackinaw fashion, (a kind of combination of all four species of architecture,) with little or no regard,—at least none that is based upon scientific principles—to the stability and power of endurance of the fragile vessel to which he has to commit his life in all weathers.

In larger craft, where great power of carrying canvas is required, it is well known that such power can only be obtained in two ways, (if we except the very clever mode of jauling their vessels employed by some of the Islanders of the Pacific,) viz., by great breadth of beam or great draught of water,—the latter would be always liable to the objection of taking the ground sooner than its rival, and consequent earlier danger of shipwreck. We meddle not, however, with the *quæstio veritas* between "wedge-bottoms" and "kettle-bottoms," as a disquisition on these would be irrelevant to what we have in hand at present, though we may remark in passing that, to such an extent has prejudice in favour of the former school been carried, we remember seeing, a few years ago, in the harbour of Douglas, in the life of Man, an iron yacht of scarce thirty tons, which must have drawn from eight to ten feet water. This, however, does not of course apply to open boats. In decked vessels, the all-important point of security will be best attained (amongst other modes) by water-tight "bulk-heads," and by, as some have proposed, a series of air-tight copper cylinders carried along the beams, which might be easily calculated to sustain a certain weight, in the event of a ship's being water-logged. Many vessels have been known to have been saved by the former device. The latter is after a somewhat different fashion, (viz., that of "safety-lockers,") no less applicable to small craft.

It is by no means necessary to have a deck to ensure security in vessels too diminutive to admit of or require one, a sufficient number of safety-lockers under the thwart, and in the stern-sheets, would be amply sufficient protection against swamping, whilst sufficient breadth of beam and height of ganwale, would afford great additional security against either filling or setting. As it is many of the boats in use about the bay and peninsula of Toronto are so low in the gunwale as to be very indifferently protected against a short breaking sea. It is well known that life-boats are now constructed in England, incapable of sinking, and almost of upsetting, and that their "lines" are such that, should they turn over in a sudden gust, or if struck by a "coming sea," they must infallibly right

again immediately. Some of these, moreover, will sail just as well full of water as when bailed or pumped out; and in fact they are purposely allowed to fill out, so as to assist winds, &c., in order to prevent loss of surface to the wind,—the crew being secured by means of buckets.

Now we cannot imagine why every boat should not be in construction so far a life-boat as to be incapable of sinking, the accident of her being swamped being thus rendered a comparatively trivial one. Surely the little additional expense in the construction would be amply repaid by the immense additional security.

We have thrown together these desultory remarks, on a subject of vital importance to the lake-faring portion of the community, more with a view of calling public attention to the subject, than of pronouncing anything upon it with nautical precision ourselves.—As we like, however, whenever we can find our way on some particularly useful suggestion, we should certainly be inclined to say, that any gentleman sufficiently qualified, whether as an amateur or a professional man, to favour the literge with a public lecture on the subject, might not only make it extremely interesting, but practically beneficial to the boating and sailing community.

Query.—By way of a tangible improvement, might not the authorities, by means of properly qualified and authorized inspectors, require a certain amount of sea-worthiness to be proved in every craft allowed to belong to the port?

CITY BANK OF MONTREAL.

It was stated in our last issue, that a loan of £59,817 10s. 6d. had accrued to the City Bank of Montreal, during the six months ending 31st August. This fact was derived from the half-yearly returns of the assets and liabilities of the Bank. That loss did not occur in the ordinary business of those six months, inasmuch as in March last the capital stock of the Company was reduced to the extent of £75,000, to cover losses previously sustained.

Ecclesiastical Intelligence.

ENGLAND.

PRIMARY VISITATION OF THE ARCHBISHOP OF CANTERBURY.

On Thursday the 27th Sept. the charge of his Grace the Archbishop was delivered by him in the Cathedral of Canterbury, and the attendance of the laity was unusually great. The service commenced at half past two o'clock, an excellent sermon, on the duties of the ministry, being preached by Dr. Spry. The usual form of calling out the names of the Cathedral officers present having been gone through.

His Grace proceeded to read his charge, in which, after paying a tribute to the liberality, virtue, and wisdom of his predecessor, he proceeded to refer to the queries which concerned the management of schools, and the moral and political education of the youth of the country, who were interested in them. He could have wished that the views of the Council on Education had accorded more with the wishes of many of their faithful friends, and he could not refrain from expressing his own conviction that the particular government of these schools would be the basis of the success or failure of the nation. He assumed it, but in cases where their duties were neglected they could not justly complain if they were taken up by others. He next alluded to the interpretation given to our service of infant baptism, and expressed a hope that differences on this point would not be permitted to disturb the bonds of concord and peace. The recent parliamentary session had seen introduced a project for the alteration of the law of marriage; but it would be at that moment waste of time to discuss that matter, upon which in our country there was a little difference of opinion, and he thought it better to protest against the projected alteration. He then drew attention to the ministerial office, contained in all its branches and momentous consequences. The clergy were the stewards of the Lord, and they were bound to be careful of the souls of their people. The substance of the message committed to the clergy was the word of reconciliation, and this was taught by the most indispensible authority, even that of Him who brought the Christian doctrine into the world. The meaning of this message was exemplified in the memorable passage where Christ entering the synagogue of Nazareth selected from the prophecies one which concerned himself, where it was mentioned that the gospel would be preached to the poor.

The clergy were sent to reclaim those lost sheep, and cover not of themselves make the first advances, whom the clergy were sent to draw from idle and vicious habits by words of sympathy rather than condemnation, and by softening their minds to the lessons of truth. Many appeals to persons of great talents had been made, but the success had been small. The most important inference that some importance must attach to a minister's record of which seemed to be always trouble and expense, and frequently unrequited pains. They should be able to pass through the ordeal of a severe examination. The figure was taken from Ezekiel, as so much has been meant for an application. The business of the minister was to declare and maintain the truth. Congregations should be warned, when they were found to be engaged in the error of the world, that they were to be self-aware; and he would remark that the same would be found to be a faithful steward who fully understood his duty, and who was able to give instruction, and who were not capable of receiving instruction. His own scripture occurred in showing that it is the real business of the faithful steward to instruct the members of the council of God from his flock,—not to instruct them without the doctrine of medicine, which he should be able to administer, and which he should be able to administer, and which he should be able to administer. The duties of the ministry, and admitted to many of the purely local importance. He remarked particularly upon the late fatal visitation of cholera, and upon the increased attention, on the part of the public, to the duties of the clergy at the present day were even more important than those of St. Paul at Corinth and Ephesus. His Grace concluded by some energetic remarks on ministerial responsibilities.

The Archbishop will proceed, in the course of the next few weeks, to Ashford, Dover, Berwick, Hastings, and other places, at all of which he will deliver his charge.

From our English Files.

London, October 26.

Lord Palmerston and the Chancellor of the Exchequer, had an interview yesterday with the first Lord of the Admiralty and Rear-Admiral Dundas.

Russia has received full satisfaction for the loss of its troops at Hamburg.

We learn that two hundred vessels have been used for conveying the sick and wounded from Commorah.

Travelers from the Lower Danube affirm that the purpose of placing themselves under the protection of the Porte.

The Earl of Melbourne has been wounded in a counter with a deer; happily no serious consequences are to be apprehended.

Dr. Hinds has been gazetted as the person recommended to the Dean and Chapter of Norwich for the vacant see.

Mr. Alderman Farquhar has been elected Lord Mayor of London for the year ensuing.

Liverpool, October 26.

Cotton Market.—Sales of from 18,000 to 20,000 bales at very full prices.

The American Envoy, Ben Abbott Lawrence, has arrived at London with his family, and accepted of the duties of his office.

The accounts from the manufacturing districts are favourable.

The general firmness of the public mind, in relation to the prevailing opinion that no serious result will arise from the misunderstanding between Russia and Turkey.

Colonial.

APPOINTMENTS.

Secretary's Office, Montreal, Oct. 27th. 1849.

His Excellency the Governor General has been pleased to make the following appointments:

The Hon. James Edward Small to be Judge of the London District in the place of James Gwynne, Esq., deceased.

AMUSEMENT.—MONTREAL, 23rd October.—MUSICIANS' ORDER.—His Excellency the Governor General has removed Lieutenant-Colonel John H. Gowan commanding the 2nd Battalion of King's Militia, from the militia of this Province.

A proclamation appears in the Gazette, withdrawing the prospect of the operation of the public health act.