

# The Church

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## Poetry.

### THE SOUL'S PASSING.

(From the *London Athenaeum*.)

It is ended—all is over!  
Lo, the weeping mourners come—  
Mother, father, friend and lover,  
To the death-incumbered room,  
Lips are pressed to the blessed  
Lips that evermore are dumb.

Take her faded hand in thine—  
Hand that no more answers kindly;  
See the eyes were wont to shine,  
Ute long love, now staring blindly  
Tender-hearted, speech departed,  
Speech that echoed so divinely.

Runs no more the drelling river,  
Warning, brightening every part;  
There it slumb'ring cold for ever—  
No more merry lads to bludge—  
In its silent home the heart!

Hope no answer to your praying!  
Cold, and repulses like she there,  
Death, that over will be staying  
Something gentle, something fair,  
Come with numbers soft as slanders—  
She is with Him elsewhere!

Mother! yes, you scarce would e'er bid  
Have you seen the form he bore,  
Heard the words he would have said,  
Faded as the look he wore,  
While he groped her how he loved her,  
More than mother—ten times more!

Earth's father! woe's not e'er his part  
To another's father's breast,  
On the wings of love he bore her—  
To the angels of the blest,  
Where no weeping eyelids keep,  
Dwells she in your perfect rest.

Friend! He was a friend that found her  
Aid blessings poor and scant;  
With a wicked world around her,  
And within a heavenly vault,  
And supplied her, home to guide her,  
Wings for which the weary pant.

Lover, yes, the loved thee dearly!  
When she left thee loved thee best  
Love she knew alone shines clearly  
In the bosoms of the blest,  
Love she bore thee watches o'er thee—  
In the angel in thy breast!

Mourner! all have done with weeping!  
I will tell you, he said,  
When he came and found her sleeping,  
On her heart his hand he laid;  
Sleep on, Maiden, for thy rest,  
Peace dwells only with the dead.

Wend with me across the river  
Seems so bitter—a so sweet—  
Onward other shore forever  
Happy spirits greet:  
Grief all over, friend and lover  
In a sweet communion meet!

'Tis it bitter, father, mother,  
Lover, friend to love behind!  
All their blessed lives, and other,  
Comer that love grows altered,  
Where thy spirit shall inherit  
Perfect love and perfect mind.

Love that is to mortal given  
Struggles with imperfect will,  
Love above that loves in heaven  
Can its perfect self fulfill—  
Where possessing never ceases,  
Still it grows and grows and fills.

See, I bring thee wings to bear thee  
To the blessed angel home;  
Dear ones dead forever near thee,  
From thy rest no more to roam,  
Love increased, what thou blessed  
Till the living loved ones come!

O'er the river!—Lo, she altered  
While he took her by the hand,  
And his blessed face altered  
As she heard the sweet command,  
Father, lover! all was over,  
So she passed to Spirit Land!

## LITERARY MEN OF GERMANY.

NEANDER, THE CHURCH HISTORIAN.

(From the *Courier and Engländer*.)

I had the opportunity the other day, of seeing the celebrated Professor Neander. I first went in the morning to the University to hear him deliver an exegetical lecture, upon a chapter in the New Testament. His personal appearance was as singular as his mode of addressing his audience was extraordinary.

His forehead, broad and high, was almost wholly covered by his long uncombed black hair, and its base was surrounded by a massive fringe, jutting far outwards, and surrounded by thick shaggy eye-brows. His eyes were so deeply sunken, and concealed by his half-closed eye-lids, that neither their colour nor their form was discernible. His nose and his mouth were well shaped, and his complexion was that of dark, dry, yellow cast, that marks years of intense study and reflection. His form was thin, bent, and loosely knit, and his carriage and attitude the most careless and graceless possible. He had on a white cravat, and a grey frock coat reaching below his knees. Fancy such a man standing on a slightly elevated platform, his left arm resting on the corner of a desk four feet high, his left hand shading his eyes from the light, his right hand holding within three or four inches of his face a large-sized Greek Testament, from which he never withdraws his intense look—and further, fancy him with the whole upper half of his person bent over in an angle of nearly forty-five degrees, balancing the desk upon its two back legs, and with his left foot kept constantly crossed over his right, except when occasionally, either through caprice, or to restore the equilibrium of the desk, he suddenly retracts it as if about to take a desperate leap, and as suddenly retracts it—and still further, fancy him perfectly absorbed in his subject, and speaking with a slow monotonous utterance, interrupted only by a pause when he has to ask from one of the students a word which he cannot recognise on account of imperfect sight—and you have a faithful picture of the most philosophical historian, and perhaps most profound theologian living, in rapportment with his young disciples.

When his instructions are not exegetical, and do not require a book, you will have to vary the picture by imagining him lecturing extemporaneously, and all the while engaged in pulling a quill, previously given him by one of his attendants for a special purpose. I mention these things to interest you, not to divert you; for it is only a narrow and vulgar mind that can find in the infirmities or eccentricities of a great man matter for ridicule. Notwithstanding all of his peculiarities, the students, of whom there were some sixty or seventy present, seemed to regard him with a reverence approaching to homage, and to catch as treasure every word that fell from his lips.

After dinner, in company with one of the students I called upon Neander at his residence. We found him in his study, robed in his study gown, and surrounded with a large library of well-worn books. He received us with the most unaffected kindness and warmth, and directly began to talk with me in my native tongue. He spoke English with tolerable correctness and facility, but as is the case with most foreign scholars, he had a much better command of the Latin than of the Saxon element of our language. He highly commended Professor Robinson's American work on Palestine, and also our Andover Quarterly, the *Bibliotheca Sacra*, several numbers of which I noticed in his library. He spoke in terms of high praise of Coleridge and Dr. Arnold, and referred with great satisfaction to the little progress that Pantheism seemed to be wrapped up in the great struggle now going on between faith and unbelief, between supernaturalism, a battle, he said, fraught with more vast and important consequences than any other of the age. As to this great man's acquirements, and capacity, and profound as is his intellect, every word and every movement evinced complete unconsciousness of self, and a perfectly child-like gentleness and simplicity of heart. Uncultivated as are his manners, and odd as are his ways, by his greatness he commands

your reverence, and by his goodness he wins your love.

Neander is sixty years of age; he is a bachelor, and his sister is housekeeper. Two years ago, he suddenly and without any apparent immediate cause, almost entirely lost his eyesight; he now sees so indistinctly that it is imprudent for him to venture into the street alone. Yet he daily delivers at the University three lectures, each an hour in length, on one of Church History, another on Christian Ethics, and the third of an exegetical character. He pursues his studies and researches with the help of a little knot of students he keeps around him, and he dictates all of his written productions to an amanuensis. His Church History, the first part of which has been so admirably translated by Professor Torrey of the University of Vermont, has not yet been brought down later than the fourteenth century. Had his eyes continued good, it would before this time have been fully completed. It is now uncertain, as I was told by the author, when the work in its entire form will be given to the world. Neander lives a very retired life in Berlin, and yet he is exceedingly popular. Tobacco pipes bear his likeness, an important street in the city is named after him, and his last birthday-day was celebrated by a torch-light procession.

## THE SABBATH.

(From *Robert's Sermons*.)

Suppose God had fenced off some little piece of ground in this great world, and had said, "That piece of ground is mine. I have hallowed it unto myself. I have claimed it for my possession. Let no foot of man break in upon it. Let no attempt to clear away the hedge of separation by which it is surrounded. The remainder of the world, I give, O men, to you. Part it amongst you as you please. Build, and plant, and cultivate it as you will. But intrude not upon this inclosure; trample not upon this holy ground. Reverence and respect it for my sake." Now would any man presume to question the Lord's right to do this? May He not do what He will with His own? If the whole earth be His creation, is He not entitled to appropriate any part of it in the way I have just stated? And could man have any reason to complain that one little spot out of so large a world was claimed by its Creator? Would he not be bound—solely bound—to leave that spot undisturbed? Suppose now he were to break in upon the Lord's inclosure—Suppose that with bold hand he were to break down the fence, and with contemptuous foot were to rush in and trample on it; denying the Lord's right to the possession of it, and asserting his own right to do with it as he pleased—would not this be the vilest trespass that ever was committed?

Well, brethren, the Lord hath done, not the very thing indeed I have supposed, but something very like it. He who created our earth on which we dwell, measures out to us also the time which we consume. It is His sun which lights our days—His preserving providence which prolongs the term of our existence. He hath as good a right therefore to our time as to our land, and is quite as much entitled to claim a portion of the one as of the other. He has divided off for us a certain portion of our time. He has cut off a certain day from every week, and has said, "That day, O man! you must give up to me. Six days together I allow you for the business of the world. On those days you may buy and sell, and carry on the ordinary duties of your stations; though with a view still to my glory, and with the fear of me before your eyes. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Such is the Lord's claim. And shall any one presume to say, He asks too much of us? Hath He not a right to this seventh portion of our time? If all our days are measured out to us by Him, does He bear hard upon His creatures in bidding them treat the seventh as His own? Indeed it is not for His own sake that He asks it of us. It is for our sakes. "The Sabbath was made for man" (Mark ii. 27.) for man's refreshment—for man's instruction—for man's edification—for man's eternal good. If God demand man's time upon the Sabbath-day, it is not that He would have us cease upon that day from consulting our own interests; but, on the contrary, that we may do better for ourselves than on any other day—that we may serve ourselves far better than by all the worldly business of the week. When God demands of us then that we should keep His Sabbath holy, his demand is as kind as it is reasonable.

But is the Sabbath kept? Is this kind, this reasonable ordinance complied with? Ah! think that that piece of hallowed ground whose hedge, as we imagined, was plucked up; and there is a picture of the world's way of keeping Sabbath! Such is the rude and audacious way in which this ordinance is treated by mankind at large. God says to man "Thou shalt keep my Sabbath holy." Man says to God (he says it at least by his behaviour) "You ask too much of me. You make too large a demand upon my time. If I give you an hour or two of this day it is as much as I can spare." Men are not bold enough indeed to speak these very words to their Creator; but such is the principle on which they act. If they give to God an hour or two of outward worship on this day they account that He has had His due; that the remainder of it is their own. Many think—many, I fear, whom I am now addressing—that to come once to God's house is quite enough. Some go a little further, and think that a morning and evening attendance at the church is not too much; at least, if there be no worldly business or worldly pleasure to make it inconvenient; if the weather be quite fine and the church just at hand. But as for the remainder of the Sabbath, God may ask it of them if He please, but they are not disposed to give it to Him. They are willing indeed, perhaps, to make some little difference between that day and other days. The tradesman will shut his shop, for a part, at least, if not the whole of it. The husbandman will rest his plough and cease from his ordinary labour in the field. The men of other callings and professions may pay so much respect to the Sabbath as not, professedly at least, to carry on their usual business. But then what they take from the world in one way they give to it in another. The Sabbath is made a day of pleasure and of pastimes, if it is not a day of business. Our roads are not perhaps so much traversed by the wagon and the team, but then the vehicles of pleasure are more frequent than on other days. Worldly industry, perhaps, is comparatively silent, but the voice of idle mirth is loudly to be heard. Our ale houses and beer houses are crowded with their evil company. Sports and revels, dress and show, worldly visitings and worldly conversation, are the various ways in which, according as men's tastes incline them, they while away their Sabbath time. It were needless indeed to enter more into detail, and to show the innumerable ways in which the Sabbath is profaned. It is a melancholy theme to dwell upon. One which makes the godly mourn over their native land, and tremble lest the judgments of their God should visit it! His Sabbath, as a nation, we are "greatly polluting." See Ezek. xx. 13, &c. "The hedge is broken down—The command is set at naught—The holy day of God is trampled under foot of wicked men!

## LETTER OF THE BISHOP OF EXETER TO THE LATE LORD ELDON

The following letter was referred to by Mr. Binney in a recent speech at Exeter Hall:—  
Lord Carrington's, Whitehall,  
November 27, 1837.

My dear Lord,—I take blame upon myself for having, as I fear, obtruded on you some important matters of consideration, at a time when you were not prepared to admit them; or in a manner which may have been deemed too earnest and importunate.—That you pardon the intrusion, I have no doubt; and that you ascribe what may have been ill-timed, or ill-considered, to the true cause—an anxious wish to lead a highly-gifted-mind like yours to those thoughts which alone can satisfy it.

Before I leave this place, instead of again trespassing upon you in person, I have resolved to commit to paper a few considerations which your own powerful mind will know how to improve, and which I pray the Holy Spirit of God to impress, so far as they accord with His truth, on the hearts of both of us. I contemplate in you, my dear Lord, an object of no ordinary interest. I see a man full of years and honours,—honours richly earned (ay, were they tenfold greater than they are) by a life which, protracted long beyond the ordinary age of man, has been employed, during all the period of service, in promoting, strengthening, and securing the best and most sacred interests of your country. I see in you the faithful, zealous, and most able advocate of the connexion of true religion with the constitution and government of England. I see in you one who has largely benefited the generation of which you have been among the most distinguished ornaments. Seeing and feeling this, I am sure you will pardon me if I exhibit even a little undue eagerness to perform to you the only service which I can hope to render—that of exciting such a mind to those reflections by which, after serving others, it can now do the best and surest service to itself. In truth those reflections are few and brief, but most pregnant. In short my dear Lord, I would seek most earnestly to guard you against the danger which arises from the very qualities which we most admire in you, and from the actions by which we are most grateful to you.—That danger is, lest you contemplate these matters with too much satisfaction; lest you rest upon them as the ground of your hope of final acceptance with God. Oh, my dear Lord, the best of the sons of men must be content, or rather, must be most anxious, to look out of themselves, and above themselves for any hope—I will not say of justification—but of mercy. Consider the infinite holiness and purity of God; and then say whether any man was fit to appear at His tribunal. Consider the demands of His law, extending to the most secret thoughts, and wishes, and imaginations of the heart; and then say whether you, or any one, can stand before Him in your own strength, when he cometh to judgment. No! it is as sinners, as grievous sinners, we shall, must appear, and the only plea which will be admitted for us is, the righteousness and merits of our crucified Redeemer. If we place any reliance on our own poor doings, or fancied virtues, though we may be more and more loved and deplored by Him.

But surely, the more we love and deplore our own sinfulness, the more earnest will be our love, the firmer our reliance on Him who alone is "mighty to save." Therefore it is that, in preparing ourselves to appear before him, the less we think of what we may fondly deem our good deeds and good qualities, and the more rigidly we scrutinize our hearts, and detect and deplore our manifold sinfulness, the better shall we be, because the more deeply sensible of the absolute necessity, and of the incalculable value of His blessed undertaking and suffering for us. One word only more: of ourselves we cannot come to this due sense of our own worthlessness; and the devil is always ready to tempt our weak hearts with the bait which is most taking to many among us,—confidence in ourselves. It is the Holy Spirit who alone can give us that only knowledge, which will be useful to us at the last,—the knowledge of our own hearts, of their weakness, their wickedness; and of the way of God's salvation,—pardon of the faithful and confiding penitent for His dear Son's sake. O, my dear Lord, may you and I be fohnd among the truly penitent! and then we shall have our perfect consummation and bliss among the truly blessed.

I am, my dear Lord, with true veneration and regard, your Lordship's most faithful servant,  
And affectionate brother in Christ,  
H. EXETER.

The Earl of Eldon.

## RULES FOR EMPLOYING TIME.

(By Bishop Jeremy Taylor.)

In the morning when you awake, securing yourself to think first upon God, or something in order to His service; and at night also let Him close thine eyes. Let your sleep be necessary and healthful, not idle and expensive of time beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes when coming forth from his chambers of the east.

Let every man that hath a calling be diligent in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it in those times which are usually and by the custom of prudent persons employed in it.

Let all the intervals or void spaces of time be employed in prayer, reading, meditating, works of nature, recreation, charity, friendliness, neighbourhood, and means of spiritual and bodily health; ever remembering so to work in our calling as not to neglect the work of our calling, but to begin and end the day with God, with such forms of devotion as shall be proper to our necessities.

## THE BISHOP WHITE MONUMENT.

(From the *Banner of the Cross*.)

MR. EDITOR:—The following sentiment uttered, some years ago, by a learned and generous dissenter of our country, deserves, we think, at least an occasional remembrance, inasmuch as it presents us with the overflowings of a full heart in reverence to the memory of that "pure spirit," who was a faithful embodiment of the piety of the Church—a burning and a shining light in his generation.

The extract is taken from a published address, by Dr. Bethune.

"If you wish a presentment of venerable piety, holy benevolence and wisdom in meekness, bid the sculptor preserve in undying marble the patriarchal form of him, whom every sect acknowledged 'Father in God'; and who lingered so long among us, shedding his soft religion around like the mild rays of a summer's sunset, that he seemed like virtue which can never die, though heart and flesh must fail."

It may well be classed with the oft-repeated and well known exclamation of our Quaker Friends, who when they saw the venerable *Prolate* tottering under the burden of fourscore years, said: 'There goes our good Bishop,' and, 'See! there is our beloved Father

William White,' and taught their children to kneel and receive his blessing; or, if you will, it is a worthy parallel with the splendid eulogium of the eminent Presbyterian Albert Barnes: "Many of the purest flames of devotion rise from the Episcopal Church, and many of the purest spirits that the earth contains, minister at those altars."

All will hail the day when the more enduring "Monument," the "Monument Church," consecrated for ever to the glory of the Eternal Trinity, shall attest the faith and piety of this generation, in commemorating the peaceful virtues, and in imitating the living charity of the late Right Reverend Father in God, WILLIAM WHITE, M. P. Philadelphia, April, 18 1849.

## THE GASTRIC JUICE, AND ITS USES IN DIGESTION.

(From "Cressingham Rectory.")

The Gastric juice is called the chemical part of our frame; but by reason of the imperfection of our chemistry, no distinct knowledge of it has yet been attained; at least not a knowledge in degree or kind, similar to that which anatomists possess of the mechanical part of our frame.

The gastric juice is the liquor which digests the food in the stomachs of animals. Of all liquors, it is the most active, the most universal agent. The flesh of, perhaps, all animals; the seeds and fruits of the greatest number of plants; the roots, and stalks, and leaves of many, hard and tough as they are, yield to its powerful pervasion. The change wrought by it is different from any chemical solution which chemists can produce, or with which they are acquainted, and in this respect, as well as many others, because that in our chemistry, particular liquids act only on particular substances. The many remarkable properties of the gastric juice have caused it to be sometimes called the chemical wonder of animal nature.

It is observed by anatomists, that a general relation subsists between the external organs of an animal by which it procures its food, and the internal powers by which it digests it. Birds of prey, by their talons and beaks, are qualified to seize and devour many species, both of other birds and of quadrupeds. The constitution of the stomach agrees exactly with the form of the members. The gastric juice of a bird of prey, of an owl, a falcon, or a kite, acts upon the animal fibre alone; it will not act upon seeds or grasses at all. The formation of the mouth of the ox or sheep is suited for browsing upon herbage.

Nothing about these animals is fitted for the pursuit of living prey. It has been found by experiments, tried a few years ago, that the gastric juice of ruminating animals, such as the sheep and the ox, specifically dissolves vegetables, but makes no impression upon animal bodies. No person can attentively observe the structure of animals, plants, or any part of the creation, without being struck with the design and contrivance displayed in the arrangement and adaptation of the different parts to each other.

The more we become acquainted with the works of God, the more we feel that the subjects of praise and admiration are inexhaustible.

The Psalmist has represented the Almighty as saying, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine." Let us imitate the devout admiration of David, and say, "O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches."

## THE CATHOLICITY OF THE CHURCH.

(From the *New York Churchman*.)

The following letter, written in an affectionate and glowing spirit, by an accomplished Divine of the English Church, will be perused with interest in our columns. Apparently written and mailed in the beginning of January, it has recently come to hand and seems to have been sent by the steamer Hermann which sailed on the 20th March from Southampton. We make this explanation in order to excuse any astonishment which might, perhaps, be felt at the delay of an acknowledged letter.

To the Editor of the *Churchman*—

Sir,—As one among many Christian people, on the South Coast of England, who owe a debt of gratitude to the Church of your country, allow me a little space in your columns to repay it. It was said of old, "See how these Christians love one another!"—it cannot always be said now, except on paper; but ocular demonstration, and practical unity, are the best proofs of Catholicity. If this has been hitherto rather a theory than a reality, I fear that more blame must be ascribed to England, than to her daughter in the West. Our Church has too long been dry as well as high; a "disability" has been the road to favour at home; while no road whatever has been open to a zealous fellow-labourer from abroad. But these "old times" are passing away; and it is well they are, or our Candlestick would have passed away to other lands;—Still, there are too many old things left; and I have seen an instance lately in my own neighbourhood, with mingled shame and satisfaction, which bears out all I have said and thought on either side of the question. A clergyman of the Episcopal Church, from Rhode Island, the Rev. James C. Richmond, has been sojourning in the land of his forefathers a whole year; well received everywhere, as a gentleman; fully acknowledged by our Bishops, as a Priest; but till within these few months, systematically not requested to "make full proof of his ministry." On a sudden, a reaction takes place: Mr. Richmond fell in accidentally with one or two clergyman, who are systematically not afraid,—when there is no reason for mistrust but on the contrary, a palpable call to act out those professions of fraternal union, which sound so charmingly in a discourse. And what is the result? Your countryman is hailed at once as a burning and a shining light attracting Dissenters, even in pulpits where the Church has never been held up as a reality; where they have never been told before, and told pointedly, that they are wrong; that the Truth is One, and is to be found in the Church alone. Most assuredly this is the only way of dealing with, and converting Dissenters; who feel a desire to hear both sides much oftener than it is gratified; and who know moreover, that they ought to hear the other side, when they come to Church; but too frequently hear a sermon on no side at all. Well, even in this, the true line, the ancient line, the charitable line,—the uncompromising, fearless line of Paul, and James, and John, and Jude, and of Peter after Paul's rebuke,—it must be confessed that the voice from America, partly from its novelty, more from its power, all through the grace of God, has done more for Unity in a few months than the native shepherds of the flock have been able to effect in years of anxious toil! As an Anglican priest I acknowledge this, and I am delighted to acknowledge it. It seems to me to realize the Catholicity of the LXXXVth Psalm. How few of these poor people, to whom Mr. Richmond preaches, know anything of Rhode Island, except that it is somewhere beyond the sea! Write but new names of nations for the old ones, and you may suppose them discussing among themselves, "Behold ye the Philistines also, and they of Tyre and the Moabites; lo, there was he born."—But the doctrines of the One true Church of Christ shine forth in his sermons, as the sunbeams flash upon the pinnacles of a glorious city set on a hill, and then,

"Of Zion it shall be reported that he was born of her," and the American is hailed as a citizen, by spiritual birth, by pastoral commission, and Apostolic descent, of Jerusalem which is from above, the Mother of us all. "And the Most High shall establish her;" these are among His most affectionate means; we rejoice in this living proof that they are working mightily; we would attend your countryman as His chosen instrument, believing that for this great work of establishing the Catholicity of Christ's Church, his mission is to this country, rather than to his own.

I would not descend from this high and holy ground, to speak of his Lectures on subjects of secular interest, which have attracted crowds of attentive hearers, except I could bear witness that I have never listened to one,—however diversified with anecdote, humor, and instruction,—in which he has not taken occasion to maintain his own sacerdotal character, and impress some moral lesson, profitable to old and young alike. I fear I have trespassed too much on your columns; but in this endeavour to express the esteem and respect which he sincerely feels for an American brother in Christ, I trust you will pardon, and find room for the diffuseness of an English Clergyman.

Festival of the Epiphany, 1849.

## Communications.

[We deem it necessary to follow the example of the London Church Times, in not publishing any correspondence, except on the opinions of our Correspondents.—ED. CHURCH.]

To the Editor of the *Church*.

Sir,—In your comments on my former letter you speak of its "unnecessary vehemence." After reading it again in your columns I cannot perceive where the "vehemence" is; if you call a firm and decided, or even a warm expression of opinion, when apprehending danger, and when the high value of "vehemence" in our minds and natures are differently constituted, and we shall on this point be unlikely to agree.

You seem to have joined in the Bishop of Exeter's approbation of the "Sisters of Mercy" without looking into the evidence; I will therefore quote some passages for your information, from the report as it appears in the *Britannia*, a London paper, said to be under the management of the Rev. Dr. Croly. In reference to the prayers, and their names, the Bishop asked Sarah Ann Clarke:

"When was the first time you were told the meaning of Lauds? I was not told of it at all. I was told that was the name of the prayers."

"There were other names? Yes."

"You say, at seven we attended 'Prime,' when the rules of the house for the day were read; at eight o'clock we attended 'Terce,' and at ten o'clock 'Vespers,' at nine, 'Compline'?"

In reference to the Stone Cross, the Bishop says to the Sisters:

"I see you say at six o'clock the bell rang for 'Laud.' The whole of the household then attended prayers in the 'oratory.' This was a room on the second floor adjoining the drawing-room. The walls were covered with red or crimson cloth; against the east wall was a table, and on it stood a large cross on a step pedestal, as well as can be seen in the enclosed plan, and the pedestal; it was of white stone or marble; the table also stood on a raised platform." That trace, sir.

It is said the Sisters always bowed to the cross in passing.

When did you do this bow? In the oratory. They always bowed in crossing and recrossing. Did you see other crosses in other parts of the house? Yes.

Did you see them bow to these in passing? I did not to the best of my belief; it was only in the oratory that they bowed to the cross.

By bowing to the cross, do you mean that they bowed to the place where the cross stood, or did they go up to the cross and bow to it? They bowed before it—they could not go up to it because it was on the table. Then what did you bow to when you crossed the table, have you any reason to know? Yes, Sir; one of the children asked the Lady Superior what was her reason for bowing to the cross.

What girl was that? Thresa Penny.

What was the answer? In respect to the Cross, and in remembrance of our blessed Saviour.

Did they bow when the cross was absent? When I next entered there was a picture of the Virgin Mary, and the infant Jesus there, and they bowed when they came in.

Did that print ever remain in the room when the cross was there? Not to my knowledge.

On the question of the Rosaries the Bishop asks:

"The Lady Superior, sister Catherine, and sister Elizabeth were crosses suspended to their sides. Did they wear them within or without the house? Both.

Did you ever see them go out of the house without the crosses on? When I first went into the house of the Lady Superior she had not one on the first day.

Afterwards she had? Yes.

In answer to a question by the Rev. J. Hatchard, as to whether the Sisters used only a plain rosary, or whether it might be termed fancy prayers, or whether it was a place appropriated for personal and private prayer, the answer is "for both."

Miss Pockety, when examined, "averted that the children were instructed to bow to the Cross, and children when they neglected to do so."

At the conclusion of her examination the Rev. Mr. Hutchinson was questioned by the Bishop as to the bowing in the oratory. He said he had on one occasion, by accident, seen Miss Sellon bowing. He remonstrated with her on the subject, and from her examination he did not think she bowed to the cross itself, but merely in reverence to the place in which it stood."

Mr. Hutchinson also said—"There was a cross on the table in the oratory, and generally flowers when I read prayers. I believe the ladies used to cross themselves, though I never seen the crosses exposed except twice, in the case of Miss Sellon."

Miss Sellon, "The Superior," examined. "It has been said that both in the house and out of doors you and the Sisters wore crosses with beads attached. I have worn a cross with beads, but not since I have come to live in Mill-place. It is not a rosary, but a cross with beads, and I believe you mean when you say it is not a rosary?"

"I believe a rosary is made up of small and large beads coming alternately, this is not." "The cross in the oratory is of white marble, and stands on a pedestal, having three steps; there were flowers there, not always, but very often."

You may attempt to ridicule my apprehensions that the praise of such institutions may have a tendency to undermine our Church establishment. I did not speak of open assault, but of that gradual undermining of barriers, and those covert approaches, by which the primitive Apostolic Church was undermined, and the superstructure of Romanism gradually raised upon its ruins. You intimate that I am dissatisfied with the Church as it is, because I say that "sufficiency was yielded to its parish-priests at the time of the Reformation." You overlook the connection in which this was written, that it had reference to the ceremonial observances of the Church, and not to her doctrine or liturgy. These are pure and Scriptural, and leave nothing to be desired; and it is because of the step by step gradual undermining of barriers, and those covert approaches, by which the primitive Apostolic Church was undermined, and the superstructure of Romanism gradually raised upon its ruins. You intimate that I am dissatisfied with the Church as it is, because I say that "sufficiency was yielded to its parish-priests at the time of the Reformation." You overlook the connection in which this was written, that it had reference to the ceremonial observances of the Church, and not to her doctrine or liturgy. These are pure and Scriptural, and leave nothing to be desired; and it is because of the step by step gradual undermining of barriers, and those covert approaches, by which the primitive Apostolic Church was undermined, and the superstructure of Romanism gradually raised upon its ruins. You intimate that I am dissatisfied with the Church as it is, because I say that "sufficiency was yielded to its parish-priests at the time of the Reformation." You overlook the connection in which this was written, that it had reference to the ceremonial observances of the Church, and not to her doctrine or liturgy. These are pure and Scriptural, and leave nothing to be desired; and it is because of the step by step gradual undermining of barriers, and those covert approaches, by which the primitive Apostolic Church was undermined, and the superstructure of Romanism gradually raised upon its ruins. You intimate that I am dissatisfied with the Church as it is, because I say that "sufficiency was yielded to its parish-priests at the time of the Reformation." You overlook the connection in which this was written, that it had reference to the ceremonial observances of the Church, and not to her doctrine or liturgy. These are pure and Scriptural, and leave nothing to be desired; and it is because of the step by step gradual undermining of barriers, and those covert approaches, by which the primitive Apostolic Church was undermined, and the superstructure of Romanism gradually raised upon its ruins.

(Concluded from our last.)

To the Editor of the *Church*.

"Then first to Thee, O Lord, may I true, Next to my neighbour do, as I would have him do."

Your correspondent's third question is, "How, or when did it first happen that the Church consented to allow the State to make the payment of tithes compulsory?"

This question is one that has given me much trouble and difficulty. Desirable as it is to obtain the due and regular payment of tithes—for without certain maintenance, what is to become of God's ministers?—the Church ought never to have called upon the State to compel compliance with God's law, and to countenance man's free will is destroyed. The language of Scripture is, "This day choose ye whom ye will serve; God with the reward of everlasting happiness, or the world and everlasting misery." But Leslie has touched on this subject, though not very fully. He says, "when the Papacy had grown great and oppressive, and the Bishop of Rome appropriated the style of Apostolic to his see alone, he alienated the tithes of the Church, which all belonged to the Bishops and secular clergy, and let in the regulars (that is his Clergy, or body guards) as sharers with the secular clergy in the tithes, and made way for these horrid sacrileges and usurpations, the Popish enemies were first corrupted; who, forgetting the first and chief end of tithes, which was as a worship and tribute to God, and insisting only on the pecuniary consideration, that of being a maintenance to the clergy; they, though they had vowed to be true Divino just gave the Pope power, as sovereign disposer of the revenues of the Church, to

Head? Many and quite remarkable are the instances on record of failure, loss, and extermination of name on the part of those who meddled with Church property, especially tithes.

APPOINTMENTS FOR CONFIRMATION IN THE NIAGARA DISTRICT IN MAY, 1849.

Table with 2 columns: Day and Name. Rows include Friday, 25, Port Erie; Sunday, 27, Port Maitland; Monday, 28, Cayuga; Tuesday, 29, York; Wednesday, 30, Jarvis.

THE UNIVERSITY BILL.

On Thursday last Mr. Baldwin moved the third reading of this unholy and most uncalculated Bill, and the result was precisely what might have been looked for in an assembly where a vile expediency, instead of God's word, dictates the decisions.

Yeas.—Messieurs Armstrong, Attorney General Baldwin, Beaubien, Bell, Solicitor General Blake, Boulton of Norfolk, Burrill, Cameron of Kent, Carey, Cauchon, Chabot, Davignon, DeWitt, Ferguson, Fortier, Fournier, Fourquin, Galt, Hall, Holmes, Johnson, Attorney General LaFontaine, Laurin, Lemieux, Lyon, Macdonald of Glengary, Marquis, McConnell, McFarland, Merritt, Méthot, Morrison, Notman, Paquin, Polette, Price, Richards, Sauvageau, Smith of Wentworth, Taché, Thompson, Watts, and Wettonhall.—43.

Nays.—Messieurs Badgely, Boulton of Toronto, Christie, Macdonald of Kingston, Sir Allan N. McNab, Robinson, Seymour, Sherwood of Brockville, Sherwood of Toronto, and Smith of Frontenac.—10.

DIOCESE OF QUEBEC.

We have been requested by his Lordship the Bishop of Montreal, to give insertion to the following Circular to the Clergy of the Diocese of Quebec:

Quebec, May 12th, 1849. "Absence from Quebec upon official business and other circumstances have prevented my sooner executing a duty which I have judged to be incumbent upon me in the present critical aspect of our political affairs in this Province.

Whatever may be the opinion which is formed upon political questions, or of whatever grievances any class or portion of the population may conceive that they have cause to complain, (matters into which I forbear to enter here), there can be no doubt in any Christian mind, respecting the sinful, disreputable and dangerous character of such excesses and outrages as have, in some recent examples, been perpetrated in the demonstration of political feeling on the part of those opposed to certain measures of the Government. Deeds of lawless and un-governable violence—remorseless destruction of the halls of legislation, with the public archives and treasures of literature which were there collected—gross insults offered to the Ruler in the land and the Representative of the Sovereign and scandalous attacks upon his person—these are proceedings which can never do honour to any cause, acts into which it must be hoped and believed that many of the perpetrators themselves cannot fall most deeply to repent that they have suffered themselves, in a moment of exasperation, to be betrayed, and with which all men, of any pretensions either to Religion or loyalty, must blush to find themselves even remotely identified; and need it be said that nothing can be conceived more openly in defiance of the solemn warnings and instructions of the Word of God. I am addressing a party who cannot possibly be otherwise than familiarly aware of the truth of what I say; and although in the charge committed to my hands in the Church of God, I have felt called upon to stand forward as I am here doing, I can but echo, my Reverend brother, your own sentiments, I can but anticipate your purposes, when I indicate the duty of setting before our people the principles established for the guidance of the subject in such well-known texts as those to which a reference is here furnished:—

Prov. XXIV. 21. "Be wise as the serpent, and harmless as the dove." II. III. 1. 1 Pet. II. 13 et seq. Act. XXIII. 5. Rom. XIII. 1 et seq. June 8.

"We may indeed, trust that He who stilleth the noise of the seas and the tumult of the people, will cause us to be spared the repetition of scenes such as those to which I have adverted. Nevertheless we cannot conceal from ourselves the fact that the ferment of public feeling has not passed off, and that an impression of having been aggrieved, and of the necessity existing for redress, is deeply seated in multitudes of breasts within our own congregations. We ought, therefore, to use our utmost endeavours to soothe the exacerbation of the popular mind, to repress the violence of party, and to charge it upon those who view it as their duty to seek relief, to seek it by lawful means, in a calm, prudent and constitutional and, above all, in a Christian manner, and in a spirit which shall really manifest a recognition of the authority of the Word of God, as challenging an unquestioning obedience from man.

"I am not recommending what could be characterized as political addresses from the pulpit, (although the general principles of christian duty as bearing upon the matters here in question, should be sedulously explained and enforced)—much less am I recommending political harangues at public meetings, however calculated to convey sound and moderate views;—whatever is done by the Clergy should be done in meekness and love, and with the strictest preservation of their holy characters as the delegates of One who did not stir up envy nor make his voice to be heard in the streets. We must, in our own conduct and in the temper and deportment which is formed by our influence and teaching, in other men, exemplify the maxims,— Follow peace with all men; If it be possible, as much as lieth in you live peaceably with all men.

"Commending the Church and the country to your faithful prayers according to the Apostolic charge which is found in 1 Tim. ii. 1, 2, "I remain always, "Your affectionate brother, "G. J. MONTEAL."

"THE BRUCE." Since the open and outward exhibition of sympathy with the abettors of rebellion, or at least abject subservency to such, manifested by our once respected, but now, alas! mired and sadly unpopular Governor General, a great deal of allusion has been made, with high (assumed) origin from "the Bruce of Bannockburn." The philo-herald party have likewise made use of the name as a sort of slogan or war-cry against their sound principled, large hearted opponents.

"Scotsmen rally round the Bruce!" would have been, indeed, a cry that would have rushed through every Scottish heart with a proud and animating thrill of sensibility, were arms to be raised and swords to be summoned from their scabbards for "Britain's Queen and law." But when the cry is uplifted in support of treason, and in defence of those for whom the award of the hero whose memory is insulted by such an appeal, would doubtless have been "a short shrift and a long cord."—It becomes a matter of importance to inquire, whether it can be truthfully employed, as far as it connects itself with the alleged descent of our much erring Governor.

We have had our attention called to the circumstances of King Robert's history, by a gentleman who claims himself to be a descendant of the warrior prince, and who has expressed, in no measured terms, his indignation at the lineage of his immortal ancestor being

connected with that of the friend and supporter of Messrs. Lafontaine, Hinckay and Baldwin. As our correspondent's statements are founded on a passage of Scottish history, which has been, perhaps, somewhat overlooked, we think we shall be rendering an acceptable service to all loyal subjects, in briefly citing the evidence to which he refers.

It is to be remembered, then, that the great King Robert left no male heirs; the name, therefore, ceased with the demise of that royal person, that is, so far as his own immediate lineage was concerned. The claim, consequently, set up on behalf of Lord Elgin in regard of his family, amounts, we were going to say, to simply nil; but in truth it amounts to much more than this, for the fact itself is sufficient to afford a strong presumption that there could be no possible descent on the part of his Lordship such as that claimed for him.

King Robert's son died in infancy, but the monarch had two surviving daughters,—the Lady Margaret and the Lady Elizabeth Bruce. The elder of these Princesses, the Lady Margaret, married the then Earl of Sutherland, the intimate friend and companion of his sovereign. The younger, Lady Elizabeth, married Stewart, Earl of Buchan.

To the Lady Margaret and the Earl of Sutherland was born a son, Alexander, on whom the Crown of Scotland was entailed. This child died in infancy.—Meanwhile the younger daughter of the Bruce, the Countess of Buchan, had also a son, and in consideration of the tremendous wars and tumults with the red Comyn and the Baliol, which preceded King Robert's accession to the throne, he was induced to entail the Crown on this child, who was the ancestor of the Stewarts, and in virtue of whose descent from whom, her gracious Majesty is Queen of Scotland and Countess of Carrick.

Meantime another son was born to the elder Princess, and her husband, who, though the Crown had been now entailed away, of course succeeded to the family honours of the House of Sutherland. We presume, therefore, that our correspondent is correct in his statement, that it is only those who can trace their descent to that house or the other, who can claim to be lineal descendants of King Robert. Our unfortunate Governor not being a member of either of those families, it follows that the claim advanced on his behalf, of deriving his origin from the illustrious hero whose surname he happens to bear, is proved null and void.

A collateral descendant from a remoter branch he may be, but a lineal descendant of King Robert the Bruce most unquestionably he is not.

We think that in calling the attention of the loyal subjects of her Majesty to this little bit of historical detail, we shall have afforded no small relief to many a faithful heart that throbbeth with virtuous indignation at what appeared to be a connecting of, perhaps, the greatest name that Scottish History has recorded, with the pedigree of a nobleman, whose alliance with the rewarders of revolutionists and traitors, is never to be sufficiently deplored by every genuine lover of order, loyalty, and religion.

DR. BEAVER'S PETITION.

We have been informed that a paragraph in the Petition of the Rev. Dr. Beaver, on the subject of the University Bill, has been understood to imply that he thinks that the University, as a body, might engage in public worship, and that religious instruction by one Professor might be given to all, "without interfering with the conscientious belief of any person whatever."

Now, although we ourselves had no sort of doubt as to the real meaning of the paragraph, as we have enabled ourselves to state, upon the best authority, that what was intended is that a plan might be formed by which the University might require all its members to be under some sort of religious instruction, and be bound to attend the public worship of God according to some mode of Christian belief, without interfering with the conscientious belief of any person whatever. And surely such a plan of any kind must be infinitely preferable to the imbecile scheme of the present University Bill, for it would not commit the Province to the deliberate rejection of all religious instruction and worship. But neither we nor the Rev. Professor must be supposed to advocate even such a plan in the abstract, but only that it might be acquiesced in as the best that could be agreed upon, by so heterogeneous an assembly as the present Legislature of Canada.

DISSENTING PROFANITY.

At a meeting recently held in Exeter, to "express sympathy with Mr. Shore," one of the speakers, the Rev. T. Binney, proved himself to be a legitimate successor of the scripture-parodying ribalds who infested England at the period of the great rebellion.—According to the St. James's Chronicle, this prominent prop of the denominational platform "compared the Court of Doctors' Commons, over which Sir H. Fust presided, to the Courts at Jerusalem, under the presidency of Ananias and Caiaphas, John and Alexander, and all the kindred of the High Priest!" This, surely, was bad enough but the sympathizing allusion required, it would appear, something still more piquant. The Reverend jester there continued, in reference to the aforesaid Court: "It was like the negro spouting Milton,

"Him Fust, him last, him midst and without end!"

"Our readers, of course, are aware that the line thus unblushingly travestied from our great epic poet, has reference to that awful being who has declared, that He "will not hold him guiltless that taketh His name in vain." We question much whether the polluted pages of Paine, can furnish a more revolting instance of reckless impiety. The non-conformists of England must, indeed, be fast degenerating into the ice-cold infidelity of their brethren, the children of "the pilgrim fathers," when such an outrage could be perpetrated in a convocation of their number, not only with impunity but with applause! And these are the men, forsooth, who prate so glibly about the secularity and spiritual deadness of the Church!

ENGLAND'S CHURCH, ENGLAND'S UPHOLDER.

The Churchman contains a report of an address delivered by the Rev. Dr. Vinton before the St. George's Society of New York, which contains the following passage, eloquent as it is true. Would that the restless and ill-faught demagogues, who so clamorously seek the destruction of the fairest section in the one holy Catholic and Apostolic Church, wherein the brotherhood of man, in the true power of liberty, equality and fraternity is witnessed and enjoyed, she was growing into nationality, winning converts from Celts and Saxons, Danes and Normans, and bringing together both conquerors and the conquered, into the joint harmony and united fellowship of the relationship of humanity and loyalty, and producing out of the various tribes, that glorious and matchless homogeneity, which we behold and honour and cherish to our very hearts, when we name the name of England! Oh England! thy Church hath made thee what thou art, and wouldst thou onward and upward to what thou mayest become! Thou art not the upholder of thy Church, but thy Church is the upholder of thee! Let not the State persist in any tempting usurpation, any fancied patronage, any tyrannizing laws, for if the union, which not man, but God has constituted and dissolved, the state shall totter and the nationality and

philanthropy of Englishmen, shall be dissolved, annihilated and forgotten. "It is, then, to Christianity, as maintained in the one and universal Church, that nations owe their national life. The polytheism of the Athenians and all other sectarian forms of religion, are not only incapable of uniting men into nations and imbuing them with the love of brotherhood, but they are always inadequate to preserve the national bonds. Neither do they incite the brotherhood of man to man. They are destructive to both fellowships. Altar against altar; worship beside worship; varying priest-hoods; and contending sects, distracted the Pagan world, and threatened Christendom. But where the gentle processes of the Church are free to exert their genial effects we behold, (which in miniature is now before our eyes,) a people joined in the bonds of natural unity, enamoured to exhibit their fraternity and love, by the out-flowings of humanity and charity."

"THE MORAL AGENT."

We lately addressed a question to the editor of the ministerial organ, the Globe, as to the pretext on which the sum of £200 per annum is paid to a Romish priest at St. Catharines, and our contemporary has declared his complete ignorance on the subject. Were he a clergyman of the Established Church, who held the agency, doubtless our puritanic contemporary would know all about the matter, and raise his voice indignantly against the outrage upon the feelings of the various religious bodies through the Province, but as the recipient of the Government bounty is only a Romish priest, the editor is possessed of a convenient blind.

However, we have been favoured with an answer to our enquiry from an unexpected quarter: a seemingly champion has come to the rescue,—the editor of a sheet called the St. Catharines Journal has put his name in rest, and come to the defence of the Moral Agent. This sheet, then, undertakes to reply to "the impertinent and uncalled-for enquiries made by The Church," and informs us that Mr. McDonagh has exercised a most salutary influence in repressing his people, when "goaded to madness" by Orangemen.

The excuse made formerly for this appropriation from the public funds was, that the Reverend Gentleman was a fit person to restrain the feuds of the Cork-Orangemen and natives of Connaught, and prevent them from exterminating each other. Since the completion of the canal, however, the great body of canallers has been dispersed, and at present there is only a small number employed on its whole length. On this account it is necessary to invent a new plea, and the Journal declares that Mr. McDonagh's influence is most salutary in repressing his people "when goaded to madness by Orangemen."

Now, from what we have heard of Mr. McDonagh's conduct in this city, etc he was rewarded for it by the Moral Agent,—his altar denunciations against those members of his congregation who differed from him in politics,—his galloping about with party ribbons hanging from his horse's head, &c, we should imagine that he was not very well qualified to serve as a peacemaker, and our opinion is confirmed by the various reports we have heard from St. Catharines with reference to his conduct. Political Agent is the proper title for him, and, politically speaking, he is an acquisition to the present ministry. For example, a Sunday or twice, this Canadian McHale, or St. Catharines "Dove of Tuam," gave his people a political oration in their place of worship, and then summoned them to the altar to sign an address expressive of confidence in the Governor General and his ministers. And what was the result of this disgraceful conduct? The following night an armed gang of his congregation, to the amount of about 200, paraded the town, stopping in front of the houses of the respectable conservatives, firing guns and pistols, and hooting and yelling, to the great terror of the families thus disturbed. It was hoped, we understand, that the moral agent would have been summoned forth to scatter his flock, by the magistrates, (and thus have afforded matter for a laudatory paragraph in the Journal as to his efficiency,) but they simply swore in 60 or 70 special constables.

A story was invented for this gang of lawless and reckless men, in order to justify their conduct, to the effect that they turned out to defend Mr. Merritt's property from "the Tories," and his family from insult.

Such is a specimen of the working of the "Moral Agency." We commend it to the notice of those dissenting journals which raised a shout of indignation when the small band of clergy that escaped the pestilence at Grosse Ile, (a place where dissent had no representative,) petitioned Parliament to allow them the amount of their travelling expenses,—a sum small in itself, but of infinite importance to them.

KING'S COLLEGE.

As much stress is laid on the Petition presented by the College Council, in favour of the present project for unchristianizing the University, we think it right to state that this disreputable document, which sanctions the exclusion of religion, and the proscription of the clergy expresses the opinions of but three individuals who happened to form a majority at the meeting at which it was passed.

Both the President and Senior member of the Council opposed its adoption, and the former entered an emphatic protest against it.

THE QUEEN'S BIRTH-DAY.

This day being the anniversary of the birth of our most gracious Majesty, it will be observed in this City as a public holiday. Our Toronto subscribers will notice that we have, in consequence, anticipated by one day, the period of our publication.

CHURCH SERVICES IN THE CITY.

Table with 2 columns: Church Name and Service Details. Rows include St. James's Church, Trinity Church, St. Paul's Church, Trinity Church, King Street, St. George's Church, St. Peter's Church, and St. John's Church.

CHURCH OF THE HOLY TRINITY, YONGE ST.

Rev. H. SCADDEN, M.A., Incumbent. Whit Sunday, 12 Noon, and 6 P.M.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

MISSIONARY FUND.

Table with 2 columns: Location and Amount. Rows include Toronto, St. James's, St. George's, St. Peter's, St. John's, and various other churches.

DEPOSITORY C.S.D.T.

Parcels sent from Depository, May 17th.—Rev. Dr. O'Meara, Mantoloking, (per R. F. Hubly); 22d.—Rev. H. Patton, Cornwall, (per Steamer). Parcels remaining in Depository.—Rev. John Flood, Richmond; Rev. R. J. C. Taylor, Peterboro'. Letters received at Depository.—19th.—Rev. H. Patton; 22d.—Rev. R. J. C. Taylor; Mrs. Anderson; Rev. T. B. Fuller.

RE-BUILDING OF ST. JAMES'S CHURCH, TORONTO.

At an adjourned Meeting of the Vestry of St. James's Church, Toronto, held at the Central School House, on the 19th May, 1849.

Resolved 1.—That from the report adopted at the last meeting of this Vestry it appears that a sum of not less than £10,000 will be required to complete the new Church of St. James so that it may be used for public worship; that the sum of £5375 only under the most favourable view of the finances of the Church will be available for its restoration, and it is necessary, in order to ensure the raising of an amount sufficient to rebuild the church in accordance with the said report, that a portion of the land heretofore attached to the Church be let out in town lots and leased.—Carried.

Moved by MR. C. GAMBLE, seconded by the HON. W. ALLAN.

Resolved 2.—That in order to remove all doubt with regard to the right of the Vestry to lease the same, applications forthwith made to the Legislature to pass an act to confer such right.—Carried.

Moved by MR. C. GAMBLE, seconded by MR. GEORGE DUGGAN, Junr.

Resolved 3.—That immediate notice be given by the Churchwardens to the friends of the parties interested in the old grave ground by the congregation (so far as it is practicable) that steps may be taken by them to remove the bodies to St. James's Cemetery; and that all bodies necessarily interfered with by the proposed arrangement, remaining after notice to be given by the Building Committee, be removed by the Churchwardens, at the expense of the Church, and decently interred in the cemetery: care being taken to register a Registry of the same, wherever the necessary information can be obtained.—Carried.

Moved by MR. C. GAMBLE, seconded by the SHERIFF.

Resolved 4.—That the Committee appointed on the 19th of last month, with power to add to their numbers, continue to act as a Committee to take all necessary steps to procure plans (in accordance with the report) specifications and estimates, as in their judgment they may deem best and to report thereon with all convenient speed, to an adjourned meeting of this Vestry. (Mr. Howard's name being withdrawn at his own particular request).—Carried.

Moved by MR. C. GAMBLE, seconded by MR. G. P. RIDOUT.

Resolved 5.—That the Congregation be called upon to pay the Ground Rent and Rent to the 1st of April last, (a week previous to the completion of the new Church) and that within six months in advance four months of the same be returned to the Churchwardens; and that they be instructed at once to settle with all defaulters, by taking their promissory notes, with interest, for whatever may be due at such dates as they may think expedient; and that an arrangement be made with some Bankers in this City, by which interest may be allowed on the deposits of money belonging to the Church.—Carried.

Moved by MR. G. P. RIDOUT, seconded by MR. J. G. SPRAGUE.

Resolved 6.—That so soon as the Committee have ascertained the amount of money at the disposal of the Vestry, to erect the contemplated Parish Church of St. James; that the said Committee do advertise for Plans, Specifications, &c; offering such premiums to be paid thereon as may be deemed desirable, not exceeding in the whole, however, the sum of £1000 currency. Provided that in the event of the successful candidate superintending the work he shall not receive the premium in addition to his per centage on the building.—Carried.

Moved by MR. R. BRAD, seconded by MR. G. DUGGAN, Junr., that it be

Resolved 7.—That the claims of Mr. Jno. Craig, for the Stained Glass Window in the Cathedral of St. James, be referred to the General Committee.—Carried.

TESTIMONIAL.

The Rev. E. L. Elwood having been appointed to the Church of Godrich, the Congregation of St. John's Church, York Mills, and the stations attached thereto, of which he has had the temporary charge during the illness of the Rector, presented him on his departure with a purse containing £15, accompanied by the following letter:—

York Mills, 12th May, 1849. "REV. AND DEAR SIR.—We feel ourselves greatly indebted to the Lord Bishop of the Diocese for that considerate attention to our spiritual wants, which during the lamented illness of our Pastor, the Rev. A. Sanson procured for us your valuable services for the last seven months.

As your short residence and ministrations amongst us are now to close, we request your acceptance of the accompanying slight token and very inadequate memorial of our respect and esteem.

We cannot forget and hope ever to remember with profit, your fervent and persuasive advocacy of Divine truth before us, and your general devotion to our great and only true interest.

Though it be descending to a subject of comparatively trifling moment, we cannot neglect this opportunity of recording our high sense of your endeavoring and God-emply demeanour, as a friend, a neighbour, and a gentleman.

You will bear with you to your new sphere of duty, the kindest wishes of this your recent and temporary Congregation, both for yourself and your amiable lady and family, and you may rest assured of our sincere and constant prayers for your welfare.

JOSEPH BRACKETT, Churchwardens for St. John's ARD. CAMERON, J. Church Congregation. HENRY PAPER, for the South East Station Congregation. R. JAMES, Senr, for the South West Station Congregation.

To the Rev. E. L. ELWOOD, York Mills.

REPLY.

York Mills, 14th May, 1849. "MY DEAR AND VERY KIND FRIENDS,—Among all the painful and interesting associations involved in the term "farewell," I scarcely know of any circumstances under which it can be pronounced with greater anxiety, or more thrilling solicitude, than by an ambassador of the Lord Jesus, when about to separate himself from those whom he had ministered and preached the unsearchable riches of the grace of Christ. The recollections that must come back upon his mind at such a moment, how varied are they diversified as the scenes into which the duties and privileges of his vocation have called him, they summoned up before his view the hour when he stood between the living and the dead, holding forth the Word of Life, and proclaiming pardon to every sinner that forsaketh the evil of his ways, and beheldeth the Lamb of God that taketh away the sins of the world.

You will then believe that it is without affectation I impute to your former and great and gratifying flattering terms in which you have been so gracious as to refer to my ministry amongst you; if through its instrumentality you have been turned from darkness to light, and from the service of Satan to that of the living God, then it tells us that it is God alone giving the increase, who maketh us to be the weak things of the earth to praise him.

From the period of my taking the temporary charge of your parish, I have received on various occasions such proofs of affection, that I cannot say I now feel surprised at the fresh token in the very liberal present with which you have been pleased to accompany my expressions of esteem and regard. It is then with no ordinary emotion I remove from so dear and affectionate friends. May the peace of God, which passeth all understanding, be your portion here, and in eternity may you enter on the full fruition of the salvation purchased by the Cross and Passion, and precious death of our Lord and Saviour Jesus Christ.

In the memory of all my family you shall ever live; to Mrs. Elwood your parish must ever be associated with the remembrance of the deepest interest; and in the united and secret prayers of myself and family, you shall be remembered before that throne of grace from whence cometh every blessing.

I remain, my dear Friends, Yours most faithfully, EDWARD LINDSAY ELWOOD.

News by the Canada.

(From the New York Courier & Enquirer.)

The Canada, Captain Jenkins, with 82 through passengers, arrived at Halifax on Monday evening, at half past 6 o'clock, making, with no exception, the quickest passage out on record, and quicker, from 2 to 7 days, than she ever performed the passage before.

The Canada brings Paris dates to the evening of the 2nd, London of the 3rd, and Liverpool of the afternoon of the 4th inst. She has had left Halifax at 9 o'clock, and will, therefore, be looked for at New York early on Thursday morning. There is no material decrease in the stock of bullion held by the Bank of England. The total amount of goods shipped to the United States, exclusive of £25,000 on board of the Canada, is stated at £411,000.

Accounts from New York by the Niagara, of the fluctuation of exchanges, have tended materially to check the exportation of specie. There is an improved demand in the London market for American stocks, particularly Pennsylvania 5 per cent; that stock is quoted at 77 to 79, which is the only stock mentioned on the London papers.

The accounts of the Bank of France show an increase of specie to the amount of 60,000,000F.

On the 3rd inst., French 5 per cent were 89f. 80c.; 3 per cent 85f. which is an advance from the preceding day of 50c on the 5's and 62c on the 3's.

The war in Hungary—so far, at least, as Austria is concerned—is daily assuming a more serious aspect. The Austrians have been signally defeated and driven to the edge of Hungary, if not out of the country altogether. Their undoubted success has caused dismay to the rest of empire, and Vienna dreaded their triumphant ascent. Apparents are decidedly against her.

The disaster in Hungary tend to modify the tone of Austria in Piedmont. Radezky has reduced his demands for indemnity from 213 millions francs to 88 millions, which is acceptable to Sardinia, and a treaty of peace has accordingly been concluded.

The King of Prussia has again quarrelled with his Parliament, and has definitely refused to accept the Imperial crown of Germany.

On the 26th, the second Chamber having passed some resolutions respecting Berlin longer in a state of siege, was forthwith dissolved by royal ordinance, and a new election of a public commission, which was for the time suspended by the soldiers, but not until blood had been shed.

The war in Schleswig continues, and the promised peace seems very far distant.

Four of the French war steamers returned to Toulon from Civita Vecchia on the 28th, when preparations were immediately made to embark another detachment of 5000 infantry, which, it was expected, would sail for Italy on the 2nd inst. This movement might lead to the supposition that Gen. Oudinot expected resolute action at Rome. However that may be, it is stated that the General would not wait for reinforcements to march, a column of 6000 men having been already despatched towards that city.

The news of the arrival of the French troops had created great sensation at Rome, where it was said Avezzano had got up 20,000 men under arms to meet them. Another report stated that the Romans did not wait for the arrival of the French troops to rise against the triumvirate. Mazzini had, according to the statement, fled, and the population pronounced for Pius the IX.

The French commander proclaims a mission rather friendly than otherwise, and it is understood that the Pope will be expelled or compelled to grant an amnesty, but desirable conditions will probably be imposed on the Grand Duke of Tuscany.

At Paris, on the 3d inst., it was reported at the Bourse, and generally credited, that the Government had received a telegraphic despatch, announcing the entry of the French into Rome, and the flight of the Republican Government; also that the Tuscan troops had entered Leghorn. The funds were favourably affected by these reports.

The Sicilians, beaten at all points, have virtually submitted to the King of Naples.

Latest advices by the overland mail confirm to the fullest extent the previous accounts of the termination of the war in the Punjab.

Commercial reports continue highly favourable. The recent severe frost in the south of France has done immense injury to the mulberry trees, which, with other causes has occasioned a rise of 2s. per pound for silk.

Continental disturbances continue to act unfavourably in England, upon most of her articles of produce and manufactures. Accounts from Manchester are no better; the diminution of business, arising from absence of foreign orders, being the chief feature of the reports. There has been a slight improvement in the Liverpool Cotton Market for American descriptions, but Egyptian and Brazil have declined.

The Havre Cotton Market is a good deal depressed, occasioned mainly by the large shipments exported from the United States, announced by the Niagara. Prices have receded about one penny, and the price of France is rapidly increasing, impeding the price of the Havre. There has been a slight improvement in the Liverpool Cotton Market for American descriptions, but Egyptian and Brazil have declined.

The London Corn Exchange on Friday there was scarcely any business done. Floating cargoes of Indian Corn, on the coast, found buyers at 32s. 60c. per quarter. Good brands of flour were sold at 14s. without attracting attention.

It is thought that the bill for the repeal of the Navigation laws be defeated in the House of Lords, will carry down all the permanent measures of the ministry, and even the ministry itself.

Canadian affairs on several occasions have been incidentally mentioned in Parliament, but the ministry have carefully avoided giving any information of the views or intentions of government in relation to the impending quarrel.

An account of the progress of the day, and for which a grant of 200,000 francs has been made by the National Assembly, a 7e Demoulin will be celebrated by the National Assembly and the constituted authorities, for which workmen are busily making preparations in the place de la Concorde; on the same occasion, the City of Paris will give a grand entertainment to the President of the Republic.

The loan of twenty-five millions francs, contracted by the City of Paris, was adjudicated on Thursday week to M. Bole & Co. at 105f. 30c., every debenture of 1000f. bearing interest at 5 per cent. Their terms are considered as highly advantageous to the City of Paris, and are held to show that confidence is being fully established.

The breach between the President and his cousin, Napoleon Bonaparte, is complete. At the latter end of last week, he immediately after the return of the latter from Madrid, a violent altercation took place between the cousins, the result of which would have been, under ordinary circumstances, an appeal to arms.

The insult which occasioned this outbreak was that, after a great deal of recrimination, M. Napoleon Bonaparte demanded the President as a bastard, and told him he was not only a kite's egg put into an eagle's nest, but that the whole of the Bonaparte family knew him to be so.

LIVERPOOL MARKET.—Wheat and Flour in limited demand, and the former prices barely sustained. Indian Meal sold at 15s. per barrel. Beef was in rather better demand, and quotations steady. Pork, both Eastern and Western, rules lower. Holders of Lard firm.

From our English Files.

LORD PALMERSTON.—The tale goes that, in the matter of hostilities between Denmark and Germany, a conciliatory dispatch was sent by courier from the Danes to Lord Palmerston as the mediating power; that the courier had orders to return, with or without an answer, before the termination of an existing armistice on the 2nd of April; that Lord Palmerston did not take the trouble to read the dispatch; and that consequently the messenger of actual war was allowed to return, his despatches renewed, and hundreds of lives were sacrificed.—Cambridge Chronicle.

"The carp of common Cockneys," as Lord Frothingham is said to have characterized the English visitors to France, have returned from their inspection of Parisian lions. Their dispositions seem to have been very harmless, and sometimes rather amusing. They were feasted and toasted, and complimented in a manner of ways; and are grizzled and unamused, and complain that it is God alone giving the increase, who maketh us to be the weak things of the earth to praise him.

PRINCE METTERNICH IN ABBEYS FOR TAXES.—As Prince Metternich has not paid his taxes, about



Porty.

THE BARRIEN FARM.

(From the New York Churchman.)

Here labour, weak and lone,  
Ever, ever, ever alone,  
Ever, ever, ever alone,  
Little is my gain, indeed.

Weary day, and restless night,  
Follow in an endless rout;  
Wastes my little human might,  
Soon my place will not be found.

Why so abhorred is my field?  
Why does life fruit appear?  
What a hundred-fold should yield,  
Now I barren all the year.

Bank needs crowd and jostle there,  
Nodding vainly in the sun;  
But the plants for which I care,  
I may tell them, one by one.

After all the sun and rain,  
Weak and yellow drooping things—  
From the least earth,—turned in vain—  
These are all my labour-wings.

Oh, my Lord! the life is Thine;  
Why, do I, with empty pride,  
When my work is done, and Thine,  
Whose my work is, Thine, bestride?

If I claim it for mine own,  
Thou wilt yield me its poor gain;  
And at harvest, alone  
May bring forth, as Thine in vain.

For give me, O my Lord,  
For give me, O my Lord,  
As Thou pleasest, it shall be,  
If I much or little give.

Yet then will not spurn my toil,  
Nor mine offering at the altar,  
If from off this measure soil,  
At Thy feet may all be cast.

What is there for man to do,  
Big alone the Master's will,  
Toiled with us, or with us, do,  
Mekely thy garden till.  
Newark, after Lent, 1849. R. T. S. L.

BISHOP KEN.

(From Strickland's "Queens of England.")

Scarcely had Queen Anne ascended the throne,  
(1702) when, influenced as it is by her uncle,  
Rochester, she manifested anxiety to effect a reconciliation  
with the venerable Bishop Ken, who was considered  
the head of the Reformed Church of England.

She sent a nobleman, his personal friend, who held a  
high place in her confidence, to seek the deprived  
Bishop, to inform him that the conforming Dissenter  
Kidder, whom her sister had placed in his bishopric,  
should be removed from his intrusion into the See  
of Bath and Wells, if he, Dr. Ken, would swear allegiance  
to her, and resume his prelate state and revenues.

"The Queen is said to have added "that it was her  
intention, if possible, to place him in the primacy of  
England." It is asserted that her Majesty wished to  
be crowned by his hands.

Surely the primitive Christian Church never saw  
mitres and primacies, the consecration of crowns, and  
the benediction of sceptres, placed at the disposal of  
the deprived Bishop, being beloved by his people, had  
been required to perform all the *spiritual* duties of the See.

Dr. Kidder, to whom the temporalities of Bishop Ken  
had been given by William and Mary, at the commencement  
of his career, having long officiated as a dissenting preacher,  
and being reported still to hold the Socinian doctrines  
fashionable at the Dutch court, was equally distasteful  
to the true Church of England prelate and his diocese.

At the earnest call of his clergy and people, Ken struggled  
with his poverty and infirmities to perform the office  
of Bishop of Bath and Wells. Well was his only coat,  
patched and thin as it was, known when he went on  
his progresses from Salisbury, through Somersetshire,  
riding slowly on his old white horse, almost as poor  
and infirm as his master. Thus would the Bishop go  
forth to the confirmation and ordination where his  
presence was entreated by his loving flock.

Since his degradation by Queen Mary, this inspired  
poet and prelate of our Church, when driven by her  
from the palace of Wells, had continued to live on the  
charity of his nephew, prebend Isak Walton, in Salisbury  
Close. The summer he usually spent at Longleat with his  
friend Lord Weymouth, a nobleman who had always  
refused to visit the court of William and Mary, but  
with the Duke of Beaufort, and several other noblemen  
attached to James II., had hastened to London to  
greet the accession of Queen Anne. It was through  
the agency of Lord Weymouth that her Majesty opened  
the negotiation for her recognition by Bishop Ken.

It is undeniable that he was willing, for the promotion  
of the peace and unity of his See, to take the simple  
oath of allegiance to Anne as Queen of Great Britain.  
The man who had resisted threats of personal violence  
from William III., when prince of Orange, had endured  
incarceration in the Tower from James II., (because he  
would not fulfil his despotic command regarding the  
abolition of the test and penal laws) and was finally  
hurled from his bishopric by Mary II., because he would  
not falsify his oath to her father—would doubtless have  
scrupulously fulfilled any oath he could have conscientiously  
taken to Queen Anne.

The present crisis permitted him to do so consistently  
with his old master, James II., was just dead. The  
oath of allegiance to Queen Anne was, however, preceded  
by an oath of abjuration of her young brother, which, as  
it implied the shameless falsehood regarding his birth,  
Bishop Ken refused to take.

Dr. Ken was permitted by the Queen to withdraw  
himself once more into his poverty, and pursue his  
usual routine of life, unscathed by any political  
persecution for refusing the oath of abjuration. Instead  
of prosecuting him, she had the generosity to offer him  
sums of money, which, however, he pertinaciously  
refused, while the man whose religious principles he  
deprecatd held his See; and he persisted in signing  
himself as the bishop thereof.

This was Queen Anne disappointed in her wish of  
being consecrated by Dr. Ken: it is singular that neither  
he nor his supplanter in the Bishopric of Bath and  
Wells appeared at the coronation to perform the  
offices therein pertaining to that prelate.

When the news reached Queen Anne of the tragical  
death of the intruding Bishop of Bath and Wells,  
(in the fearful storm of November 26th, 1743), she  
determined to restore the See to its ejected bishop, Ken.  
A nobleman intimated to him by her Majesty's orders,  
"that he was to return to his diocese, without any  
oaths being required or any other questions asked  
of him, just as if he had merely left his palace on a long  
journey." The true bishop of souls replied, "that he  
was an old man, stricken with years and infirmity,  
and overborne with hard work, but if it were permitted  
him to resign his charge to a faithful son of the Church  
of England, who had already taken the oaths to the  
daughters of James II., he would cheerfully lay down  
his pastoral staff as one o'er-wearyed." It was further  
intimated that the primacy was meant for him by the  
Queen. Ken had too much wisdom to be tempted  
with the promise. He said, "he felt that his sole  
worldly business was to perfect his resignation to his  
chosen successor, Dr. Hooper, dean of Canterbury, his  
friend, whose principles he had known since they were  
both thirteen years of age."

If the character of Bishop Ken could shine brighter,  
it was on account of his admirable moderation in  
nominating a successor who had complied with the times  
rather than one who was a non-juror like himself; but  
he was more anxious for the Christian welfare of the  
souls committed to the guidance of his pastoral staff,  
than for the gratification of parsons. Dr. Hooper  
had complied with the resolution as conscientiously as  
his friend Ken had renounced it.

After Dr. Ken had resigned his bishopric to Dr.  
Hooper, he signed himself "Thomas, Late Bishop of  
Bath and Wells;" nothing could induce him to discontinue  
his episcopal signature till that time. It is to the  
honour of Queen Anne that she settled on the old  
man a pension of 200 pounds per annum, which he  
thankfully received, as it was clogged with no  
conditions which his conscience rejected.

Like most persons who struggle to keep the middle  
path between furious extremes, Dr. Ken had been  
calumniated by fanatics, and was sometimes assailed  
by a "no popery" howl. It troubled not the serene  
and studious life he led: after he had consigned his  
pastoral staff to the hands of the friend of his youth,  
Hooper, who, he was rejoiced to observe, became  
indefinitely beloved throughout the great Western diocese.  
Dr. Ken, as before, passed his winters under the roof  
of his dutiful nephew Prebend Isak Walton, (the son  
of his sister and the well-known and excellent author  
Isak Walton) and the summer among the shades of  
Longleat. The welcome visit of death met our Ken  
at Longleat—welcome, for he was a great sufferer from  
ill health, or rather, it ought to be said, from frequent  
bodily torture, arising from a dital malady. In the  
cessation from paroxysms very hard to bear, he soothed  
his mind by the composition of divine poetry; he is  
one of the most inspired lyrists of our Church, and his  
poems, only found in the libraries of all loyal Church  
of England families, have furnished a mine of sweet  
lays and thoughts to some members of our Church in  
these days.

The room at Longleat, where Ken died the 19th  
March, 1711, is still shown. Before he expired he  
thus expressed his faith: "I die," he said, "in the  
holy apostolic faith professed by the Christian Church,  
before the disunion of the East and West. More  
particularly, I die in the communion of the Church of  
England, as it stands distinguished from all papal and  
puritan innovations, and as it adheres to the doctrine  
of the Cross."

It is said that he put on his shroud and then com-  
posed himself for the sleep of death, "not out of any  
superstition," as he observed, "but from the wish that  
his remains might go to the grave just as God had left  
them." Ken was attended to his humble grave in  
the parish church-yard by true and simple hearted  
mourners—the children from the village school he had  
established and taught. These little ones followed  
the earthly remains of their beloved pastor and friend  
in silence and tears. He was buried at dawn of day,  
and just as the last spade of earth had been cast upon  
his coffin the sun arose, and the children with one  
voice burst forth into that holy and familiar strain,  
"Awake, my soul and with the sun," (the Morning  
Hymn, written by the departed prelate,) which closed  
his obsequies.

THE REVELATIONS OF A CLOCK.

(From the Christian Advocate and Journal.)

My place is on a snug little mantelpiece, in an  
humble cottage. And my situation in life has been  
such as to lead me to a close view of the characters  
and the designs of men. Perhaps it may seem strange  
that I should write my own biography; but this I do,  
not so much to praise myself, as to give a correct view  
of my acquaintance with others. To be sure I cannot  
handle the pen, or perform the office of a scribe, but  
my faithful conduct has engaged the interest of my  
owner, who writes beneath my eye, while I tick away  
all the while a ready approval.

The place from which I sprang, as far as I remember,  
is called Down East, and the first gleam of con-  
sciousness which broke upon my mind was when I was  
set upon a long shelf, with others of my own kind, to  
see if we would answer the purpose for which we were  
made. Our maker being satisfied of this, we were  
then put in a large box, and hurried off to be exhibited  
in a distant city. There we were released from our  
unpleasant confinement, and after much rubbing and  
properly adjusting our faces, we were arranged in  
different places, according to our respective merits and  
the fancy of our new master. As I happened, for  
some reason, to gain his esteem, my owner placed me  
in a prominent position, in the window of our new  
habitation. After regulating my motions as he thought  
proper, he left me to my reflections, taking care to pay  
me an occasional visit, at which time I generally met  
his approbation.

My first care was to observe the manners of those  
who passed by my nook in the window. Many people  
of fine appearance went and returned, all of whom I  
was careful to mark. My first impression was that all  
well-dressed people were truly wise and good, but a  
circumstance, strange and unpleasant, soon dispelled  
my delusion. One evening a gentleman of goodly  
appearance stopped before my window and commenced  
observing my motions; of course I was pleased with  
this compliment, and ticked on with full satisfaction.  
While he was thus standing, he laid his hand upon a  
gold chain hanging from his breast, and drew from his  
hiding-place a golden miniature of myself; but as he  
was observing the similarity of time on our faces, a  
man equally well dressed, but in quick movement,  
passing by seized the image of myself from the hand  
of its owner, and fled quickly from sight in the shadows  
of evening. The noise which occurred made was very  
great, and while many were running by, I ticked on  
with anxiety but saw to more of the uncivil stranger.

At length I observed again my former visitor; he  
looked sadder than before, as if some trouble oppressed  
him. After this, I was more careful to judge people  
by their actions than by their dress. And I was constantly  
on the alert to discover the treacherous thief; for  
I resolved, if he ever appeared, to tick reproachfully  
or sound an alarm with my little bell.

For a long time I watched, but in vain. The days  
were dark, and the streets were dull; so, as there  
was few passing, my attention was turned to my  
neighbours across the way. There, in a stately man-  
sion, appeared to live a great man; this I gathered  
from the number who waited his pleasure, and the  
deference which was shown him in the street, or caught  
a glimpse of his person, when going by his dwelling.  
One thing grieved me much, when certain miserable  
beings with wasted forms and tattered garments, who  
sought bread at the rich man's door, were turned  
empty away. But I was glad to see the same wretched  
beings supplied with food at an humble dwelling,  
which stood near the great mansion.

Again the days grew dark, and the streets grew  
dull, while the anxiety I had to know more of the  
world, at last ripened into a desire to change my habi-  
tation; besides, the misery I had witnessed, with the  
continual din of rattling wheels, and the screaming  
voices of the paper-carriers, led me to long after a  
more retired life. But all this was nothing to the  
noise of certain large bells, which rang by night and  
by day, and with their deep sound set all my wheels  
ajar; while my alarm was frequently heightened by  
the shouts of fire, mingled with a clattering in the  
streets, which fairly made me tremble.

But lest I should be tedious in the history of myself,  
I will only say that my desire soon found a way for  
his gratification. The same gentleman, who had  
before observed me, appeared one morning in my  
master's shop. He said he resided in the country,  
and his watch having been stolen, a short time before,  
he wished in some measure to replace it, by purchasing  
a family clock. The fear I had lest he should select  
some of my companions, amounted almost to a tortur-  
ing anxiety; and though I do not know that I ever felt  
what some call envy, yet the love of myself ran so  
high as to wish my place near one who had showed me  
such attention and respect. What was my joy to see  
his final turn to me, as the object of his choice.  
The day of my ransom was come; I was packed away  
in a snug soft box, and committed to my new master,  
after which I lost all consciousness till I awoke far in  
the country, and found myself on the mantelpiece of a  
pleasant little cottage.

When my master brought me home, before giving  
me possession of the mantle-piece, he ventured to  
take a peep at my workmanship, which alarmed me  
somewhat, lest he should disarrange my delicate  
wheels, and so unfit me for keeping time—the great  
business of my life. However, he managed so care-  
fully as to allay my fears; and contenting himself  
with improving my appearance, he introduced me to  
his family, by telling them to watch my movements, and  
be governed by my advice. My concern now was to  
learn the habits of my new acquaintances, and I must  
confess that I found it much better to be a family  
clock than to be perched in the window of a public  
shop. The first morning, when my little bell struck  
five, my master awoke, and after kindling a fire, com-  
menced early the duties of the day. The children  
too obeyed the summons joyfully, and by their morn-  
ing frolics gave me unutterable pleasure. It was not  
long before my master's wife was busied engaged, and  
the breakfast was prepared and spread. My task had  
never seemed so easy, as when I counted the seconds  
while my new acquaintances were cheerfully eating  
their humble meal. At length, breakfast being over,  
something still more strange came under my observa-  
tion. My master took a large book from the stand,  
and from it a portion, was read while all, even to the  
children, paid the most unbroken attention; and after  
closing the book he bent the knee, and all united in  
worship to the Supreme Being. Of course my motions  
were slow, and I ticked on solemnly till the exercise was  
ended. At this time several reflections passed  
through my mind, and engaged me in study. My pro-  
found admiration had always been drawn out toward  
man, who could fashion his wheels, and control my mo-  
tions with such regularity; but my whole thoughts were  
now taken up with God, who could himself make man,  
a mechanism more complete than my own, and give  
him an animating and reflecting soul.

After the day was ended, my master gathered all  
together for prayer, as in the morning, and this he has  
generally done ever since. There was, however, an  
occasion when he failed in this duty. One morning  
my bell rang five, seven, and no signs of the usual  
life appeared. At last my master and the family  
awoke, and began the daily round; but about the  
usual time of prayer, some of my master's friends came  
in, and called him away; so the good old book lay  
neglected upon the stand. This grieved me much,  
as I had come to like the sacred volume more and  
more. That evening my master was not so pleasant  
and as mild as common; while my mistress, a meek-  
eyed woman, gently told him he had forgotten morning  
prayers. The next day my bell rang five louder than  
ever; the family was soon up, and I was glad when  
all, quietly gathered sat listening to my master, as he  
read from the good old book. His voice slightly  
trembled, but I heard distinctly from his lips these  
words—"Redeem the time, because the days are evil." Now,  
ever and anon, when my bell rings seven, the  
quiet family is gathered for prayer, the venerable book  
is read, and the moments which my pendulum measures  
in this happy employment are the seed-time of future  
life, and the harbinger of joys to come.

I am now coming to a part of my experience, which  
is it painful to remember. My master's daughter,  
who was in the bloom of youth, was taken sick. Her  
sight form, which glided so often by me, now yielded  
to disease; and she was laid in a little room, whose  
door opened near the mantelpiece where I kept my  
station. The spring came, and as the outer door  
stood open, we could hear the birds sing, and the creek  
waters flow; but they could not soothe the distressed.  
She would call for the good old book, from the stand,  
and clasped it to her bosom, and ask her mother to read.  
Hour after hour did I tick along, and my little bell  
consoled, while my master's wife read to her child those  
words of truth, which seemed to be medicine to her  
pain. At last her form was wasted, and her cheek  
pale still; many a night did I toll the hours while  
the watchers sat by her bed. But the last of her  
earthly time was passing. The physician was called  
in haste; and while the mourning parents and loving  
children clasped her bed, he pointed to my dial, and  
said, "Ten minutes, and she will be gone." Sadly I  
measured the last moments of her departing spirit.  
Before I had ticked the allotted time, which counted  
down the dial, her breath quivered upon the pen-  
dulum's beat, the heart sounded a rapid alarm, and  
"the silver cord was loosed." Never did I feel as  
then the value of an hour. Let thy young and thought-  
less take the simple warning of a clock; for the mo-  
ment which you venture to neglect, may be the one  
which decides your doom. My master's daughter  
died ere yet the index reached the hour of twelve, and  
every tick the pendulum gave took off a moment from  
her life. The flowers of spring were placed upon her  
pillow, and the tears of love were shed upon her coffin  
as she passed away; but when they bore her from the  
fire-side over which I watch, her eyes were deep closed  
in sleep, never again to awake till time shall be no  
longer. TIMOTHY TIMELY.

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March, 1849. 39-6m

T. BILTON,  
MERCHANT TAILOR,  
No. 2, Wellington Building, King Street,  
TORONTO.  
MR. DANIEL BROOKE,  
SOLICITOR IN CHANCERY AND BANKRUPTCY,  
Attorney-at-Law, Conveyancer, &c.  
Office on Division Street, next door north of  
Messrs. Brooke & Beatty's  
COBOURG.  
July, 1848.

DONALD BETHUNE, JR.  
BARRISTER AND ATTORNEY-AT-LAW,  
Solicitor in Chancery and Bankruptcy,  
CONVEYANCER, &c.  
DIVISION STREET, COBOURG,  
CANADA WEST.  
Cobourg, Oct. 21, 1845.

MR. ROBERT COOPER,  
BARRISTER AND SOLICITOR,  
Albany Chambers, King Street,  
TORONTO.  
Toronto, Jan. 24, 1849. 26

J. P. CLARKE, Mus. Bac. K. C.  
PROFESSOR OF THE PIANO FORTE,  
SINGING AND GUITAR,  
Residence, Sumach Cottage, Ann Street,  
Toronto, Jan. 13, 1847.

DR. HALLOWELL,  
HOUSE AND SURGERY,  
38, QUEEN-STREET EAST, 2 DOORS FROM CHURCH-STREET.  
Toronto, 17th March, 1849. 34-4f

DR. DERRY  
Has Removed to 101, Bishop's Buildings,  
ADELAIDE STREET.  
Toronto, May, 1848.

JOHN ELLIS & CO.,  
Official Seal and Bank Note  
ENGRAVERS,  
LITHOGRAPHERS, AND COPPER-PLATE PRINTERS,  
8, KING STREET WEST, TORONTO.

HUGH PAYNE SAVIGNY,  
Provincial Land Surveyor and Draughtsman,  
YONGE STREET.  
ADDRESS, TORONTO POST OFFICE.  
June, 1848.

OWEN, MILLER & MILLS,  
COACH BUILDERS,  
FROM LONDON,  
KING STREET, TORONTO.

T. HAWORTH,  
IMPORTER OF  
BRITISH AND AMERICAN HARDWARE,  
No. 44, KING STREET EAST, TORONTO.

CONSTANTLY ON HAND, English, Scotch, Banks and  
Swedes Iron; Cast, Spring, Billet, and German Steel;  
Anvil, Vices, Sledges, Chisels, Spikes, Nails of all descriptions;  
Bar, Sheet, and Lead Pipe; Raws, Files, Hammers, with a  
general assortment of "Finner's" Tools. Carriage and Saddlery  
Trimmings in all their variety.

Mrs. DACH,  
(LATE MISS NIXON),  
FRENCH STAY MAKER,  
Has Removed to No. 58, King Street West, nearly opposite  
the Baths.

Mrs. DACH takes this opportunity to return her sincere thanks  
to the Ladies of Toronto for the liberal patronage she has  
received since her commencement in business, and begs to inform  
them that she continues to import French Goulet Elastic, &c.  
N.B.—Mrs. D. makes to order ELASTIC LACED STOCKINGS  
and CHEST EXPANDERS.  
Toronto, Nov. 13, 1848. 16-6m

W. MORRISON,  
WATCH MAKER AND MANUFACTURING JEWELLER,  
SILVER SMITH, &c.  
No. 9, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery, Watches,  
Clocks, &c. Spectacles, Jewellery and Watches of all  
kinds made and repaired to order.  
Most valuable given for Old Gold and Silver.  
Toronto, Jan. 28, 1847. 6f

MORPHY & BROTHERS,  
WATCH MAKERS AND JEWELLERS  
CITY BUILDINGS,  
(Opposite Saint James's Cathedral),  
AND AT 98, YONGE STREET, TORONTO.

IMPORTERS of Watches, Clocks, Jewellery, Silver and  
Plated Ware, Fancy Goods, Accordeons, Musical Boxes,  
&c. &c. Clocks, Watches and Jewellery, repaired & warranted.  
N.B.—The best work done for the most reasonable price.  
Accordeons and Musical Boxes tuned. Jewellery and Silver  
Ware made to order. Gilding, Silvering and Engraving. Old  
Gold and Silver bought. 15

TORONTO BATHS.  
THE UNDERTAKING begs leave to inform the General and Inhabitants  
of Toronto, that the TORONTO BATHS have been re-constructed  
and are now ready to receive the Public every day, from Seven in the  
morning till the evening, during which hours every attention will  
be paid to Visitors.  
Toronto, March, 1848. ANGLUS BLUE.

JOHN S. BLOTT,  
BOOT AND SHOEMAKER,  
(Next door to Messrs. Beckett & Co., Medical Laboratory),  
KING STREET WEST, TORONTO.

HAS constantly on hand a beautiful Assortment of Ladies French  
Kid, Morocco, and Patent Leather Shoes, together with  
a variety of Gaiters and Hosiery, all of the latest and most  
fashionable styles.  
Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to  
order in a style unexampled by any Establishment in the City.  
Toronto, August 24th, 1848. 4f

CHURCH ARCHITECTURE.  
MR. FRANK WILLS, Member of the Ecclesiastical Society  
of London and of England, and Architect of the Cathedral, and  
of St. Anne's Chapel, Fredericton, N. B., is prepared to furnish  
Designs and working Drawings for Churches, Schools, and other  
buildings. For further particulars, apply (post-paid) to ROBERT N.  
MERRITT, Esq., Corporation, or to Mr. Wills, 165, Broadway New York.  
February 22nd, 1849. 36-4f

BACKUS, Manufacturer of ORGANS,  
&c.  
Troy, N. Y., will be furnished, about the 1st of May next,  
with REPAIRS AND POWERFUL TONED ORGANS,  
equal to any ever made in this country.  
One Organ of 10 Stops, having a Swell over the whole, and  
finished with an octave and a-half of Pedals. Case 12 feet high, 7 1/2  
feet wide and 4 1/2 deep. Price, packed for transportation, \$700.  
Two Organs of 6 Stops each, with a Swell over the whole, and  
a Trumpet to give effect to Choruses or Gtorgias. Case 11 feet high, 6 1/2  
feet wide, and 4 1/2 deep. Price, \$250.  
Also, two C. C. Organs, compass 84 Keys, with 4 Stops. Price, \$250.  
Organs of 11alf Stops, without a Swell, built for \$200.  
Case for the C. C. Organs, from 8 to 9 feet high, 5 1/2 feet wide,  
3 feet deep.  
Troy, Feb. 28th, 1849. A. BACKUS.  
32-3m

OILS.  
BARNARD, CURTISS & CO.,  
111, WATER STREET,  
NEW YORK.  
HAVE constantly on hand, from their HUNSON OIL  
& Sperm, Bleached and Tallowed WINTER AND  
FALL OILS of all kinds; such as Sperm, Elephant, Whale,  
and Lord Oils; and SPERM CANDLES, which they offer  
on favourable terms.  
ALSO:  
Are receiving large supplies of NAVAL STORES on  
Consignment, which they offer on as favourable terms as can  
be had in this market.  
New York, Oct. 19, 1847. 13

MRS. JAMIESON  
RESPECTFULLY notifies her return to Toronto, and will resume  
her instruction in  
WRITING,  
And in the use of  
THE FRENCH ACCORDION.

In Writing,  
Whether in Classes or in Private, the attention would be directed alone  
to the Lessons given, to the speedy acquisition of a neat and graceful  
style of Writing—an accomplishment which all know how to appreciate,  
and which, by strict attention on the part of the Pupil, under the  
system pursued by Mrs. J., may be imparted in a short time, and will  
be satisfactorily shown by a number of her former Pupils, in the  
British American Review and United States.

The French Accordion,  
An instrument now in general use, is also taught by Mrs. Jamieson.  
Simple in construction, and sweet in melody, its use is readily ac-  
quired—Twelve Lessons being deemed sufficient to impart a compe-  
tent knowledge of those who are lovers of the art.  
In the arrangements for Tuition, the convenience of the Pupils will  
in every case be consulted, both as to time and place; Ladies being  
walled on at their own residences, or received at that of Mrs. J.  
Mrs. Jamieson respectfully requests the attention of those who desire to meet  
the names of the Rev. H. J. Grassett, M. A., and the Rev. H. Scadding,  
M. A., and can furnish testimonials from many who have learned to play  
under her guidance, having attained a proficiency in Writing and Music in  
a comparatively brief period.

Communications from Parties who may desire to enter on one or  
both of these Studies, will be addressed to Mrs. Jamieson, at her  
rooms, 47, King Street, West.  
Toronto, 1849.

FRUIT AND ORNAMENTAL TREES.  
PUBLIC ATTENTION is invited to the extensive and well-  
selected assortment of Fruit and Ornamental Trees grown at the  
Toronto Nursery,  
For Sale in the ensuing Fall and Spring. Persons about to plant  
Trees are respectfully requested to visit the grounds, and examine  
the stock, which for extent and variety of large, well-grown, healthy  
trees of the most approved varieties, equals any establishment of  
the kind between Quebec and New York.  
FORTY THOUSAND APPLE TREES & UPWARDS,  
four and five years from the graft, are now ready for sale, together  
with a proportionate number of the most desirable sorts of Peaches,  
Plum, Cherries, Peaches, Nectarines, and Apricots. Also, Grape-  
vines, Gooseberries, Currants, Raspberries, and Strawberries. Many  
of the finest varieties of Peas may be had on Quince-trees, now so  
much esteemed for Garden culture.  
The collection of Ornamental Trees, Flowering Shrubs and Hardy  
Roses, is quite extensive, and contains all the hardy varieties desir-  
able for Pleasure-grounds and Shrubberies. Also, a large stock of  
Double Habanels, Begonias, and other plants, all of which are  
supplied on liberal terms, and will be sent to their advantage to give  
this Nursery a call.

A New Descriptive Catalogue,  
containing directions for successful transplanting, has lately been  
published, and is sent to all post-paid applicants.  
Orders from a distance, accompanied by a remittance or satisfactory  
reference, punctually attended to. Trees sent out are carefully  
labelled, and securely packed to ensure safe transmission to any part  
of the Upper and Lower Province.  
GEORGE LESSLIE,  
118-1/2

MRS. COSENS,  
In consequence of the new arrangement made respecting the  
management of Upper Canada College Boarding House, she has  
taken a house in St. George's Square, where she proposes to receive  
after the Christmas vacation, a limited number of College Boys  
to Board with her.  
The Council having conveyed to Mrs. Cosens their assurance that  
the duties of her situation had been uniformly discharged to their  
satisfaction, and that her removal was caused only by the necessity of  
making essential changes in the Institution, she hopes the confidence  
she has experienced for ten years, will be continued to her.  
Mrs. Cosens's Son, who has been for some time in England, will  
immediately return, and will remain the superintendent of the  
evening, and every affectionate and kind means will be used to  
instil religious and moral principles into the minds of the boys, and  
to unite the comforts and necessities of home, with the advantages  
of the College.  
The house Mrs. Cosens has taken is in a most healthy part of  
the town, exceedingly roomy and comfortable, and within a short walk  
of the College.  
References are kindly permitted to the Lord Bishop: the Hon. the  
Chief Justice; the Hon. Mr. Justice Draper; the Solicitor General;  
Dr. McCaul; Dr. Beaven; and the Rev. H. J. Grassett.  
Dec. 25, 1848. 22

EDUCATION.  
JAMES WINDEAT, B.A., Master of the District Gram-  
mar School at Brockville, and late of St. Peter's College,  
Cambridge, is desirous of receiving into his Family three or four  
additional BOARDERS, whom, if required, he will receive, by  
a particular course of studies, either for the Exhibitions of  
the Upper Canada College—the Scholarship of the University  
—the Previous Examination before the Benchers—or the  
Theological Institution at Cobourg.  
Terms and other particulars made known upon application.  
Brockville, Jan. 24, 1848. 22-4f

PRIVATE BOARDING-HOUSE,  
18, WILLIAM STREET,  
MRS. FIELD can accommodate a limited number of BOARD-  
ERS, on moderate terms.  
Reference kindly permitted to the Rev. Dr. McCaul.  
Toronto, Nov. 23, 1848. 17

SOCIETY  
FOR THE DISTRIBUTION OF RELIGIOUS PRINTS  
AMONGST  
THE MIDDLE CLASSES, THE POOR, AND  
CHARITY SCHOOLS.  
On the Principle of the Parkers Society.  
"I was brought up in the early knowledge of religion by my  
many parents, and I have ever been desirous to improve  
the history of the Old and New Testament before I could read,  
by the assistance of some blue Dutch files in the chimney-place  
of the room where we commonly sat; and the wide and noble  
scenes she made upon these stories were the means of enforcing  
such good impressions on my heart, as never afterwards wore  
out."  
—Fide LIFE OF DR. DOUGLASS.

THE MOST NOBLE MARQUIS OF LANDSDOWN, E.G.  
"THE RIGHT HON. LORD JOHN RUSSELL."  
"THE RIGHT HON. EARL OF ALICE."  
"THE RIGHT HON. VISCOUNT MORPETH."  
"THE RIGHT HON. SIR CHARLES WOOD, BART."  
"THE RIGHT HON. SIR GEORGE BART."  
"THE RIGHT REV. THE LORD BISHOP OF OXFORD."  
"THE RIGHT REV. THE LORD BISHOP OF NORWICH."  
Members of the Committee of Council on Education.  
AND  
THE NOBILITY, CLERGY, AND GENTRY OF  
GREAT BRITAIN.  
OFFICE OF THE SOCIETY, 187, REGENT STREET, LONDON.  
Managers—MR. HENRY HERING  
& MR. HENRY REMINGTON.

It is the desire of the Projectors of this undertaking to give  
the middle and poorer classes an opportunity of possessing works of  
a plain and instructive tendency, calculated to improve the taste and  
elevate the mind; and to supply the deficiency of religious literature,