

Poetry.

FINE CLOTHES.

An old very great multitude spread their garments in the way; others cast down branches from the trees and strewn them in the way.

And he said to the multitude, "I am sorry to see you so—but I have come to pray with you." "Well—if you please," "I hope you pray, you."

THE PARISH.

(From The Spectator.)

Of all the difficulties of a Parish Priest, perhaps none is greater than that of adapting the truths he has to convey, to the various capacities and prejudices of his charge.

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great deal, especially in my side and head." "I am sorry to see you so—but I have come to pray with you."

And he said to the multitude, "I am sorry to see you so—but I have come to pray with you."

To those who were answered at such length, that he had not thought much about such things; "that he did not owe a penny, nor yet a half-penny."

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lar one, without any license or approval from the Bishop; that the Curé cannot open a school for the poor in his own parish, and cannot instruct a class of more than three children together in his own house; that what is true of the education of the poor is equally applicable to that of the children of the middle classes and of the rich;

Hence, upon this question of Education the efforts of the Church for fourteen years having proved abortive for the attainment, by temperate means, of a recognition of its rights, they declare that there is now *casus belli*, and the communication which has lately taken place between the two parties in the Chambers, and between the Bishops and the University has been recently of such a character as to show, that the opportunity for an amicable understanding between them has well nigh passed away for ever.

I must, I think, be confessed that in their dealings with the State, the Clergy have not always been animated with a right spirit. They have suffered much unjustifiable ill-treatment from it, it is true; but they have not received it in a dignified manner.

The Clergy of France has not discharged this prophetic character, in an age which, from its corruptness in doctrine and practice, imperatively required this office of Christian zeal, courage, piety, and charity, in their royal capacities and public character to repent and to amend their ways, whenever they have swerved from their religious duty to Him.

They, say, indeed, that they are obliged to use this appeal to a false principle, and to rest their claim on the Church upon it, because they have to plead before those who will not admit the truth. What right (we would enquire) have they to assume that they will not admit the truth? Have they attempted to calculate it? Have they come forward to proclaim to the State its duty to the Church? Their Bishops have published their manifestos, asserting the Liberty of the Church to educate those who are willing to be taught by her, because, forsooth, the *Charte* of 1830 accords that liberty to all!

Another observation here. Finding the State in a sullen mood, and being in a bad humour themselves; and irritation on the one side naturally producing fresh asperities on the other, the French Clergy have played the part of spoiled children at school, who, when chastised by their master, go home and tell their parents, who are sometimes silly enough to take the part of their wayward offspring against the authority which would cure him of his caprices.

But the most important rule, and one which was never broken in the primitive church, was, that there should be but one altar in each church; a symbol always understood, and often referred to, of the unity of the Church of Christ. One altar, one bishop, one church, were correlative terms, and were associated as such in the mind of every Christian man.

THE SABBATH A PREPARATION FOR HEAVEN. (From Seven Sermons on the Lord's Day by Bishop Wilson, of Calcutta.)

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walls of Leipsic; and the mighty conqueror, sad and dejected, was leading back his broken and defeated host to the Rhine. On the 20th October, 1805, Napoleon, on the brilliant array of Austrian captives, defiled before him, said to those around him, "Gentlemen, this is all well; but I must have greater things than these—I want ships, colonies, and commerce."

SYMBOLICAL LANGUAGE OF PRIMITIVE CHURCH ARCHITECTURE.

(By the Rev. G. A. Poole, A.M.)

While we are proving that ecclesiastical architecture was a language which expressed something, we shall also find that from the very first the things which it expressed were appropriate: that it was characteristic in its intellectual expressions; that its character was theological, doctrinal, catholic, exclusive; aiming not only at accommodating a congregation, but at elevating their devotions, and informing their minds; attaching them to the spiritual Church of which the earthly building is the symbol, and leading them onwards to that heavenly Jerusalem, of which the material fabric is as it were the vestibule.

A description of the general plan of a church, as it was erected so soon as the Christians were at liberty to follow their own inclinations in the arrangement of their ecclesiastical edifices, will make this abundantly plain, so far as the structure of the primitive church is concerned.

In the most ancient churches of which we have any distinct descriptions, there was first of all the entire space, the church-yard as we should call it, answering to the court of the Gentiles in the Jewish Temple, enclosed by a wall to intimate the separation of the Church from the world. Within this, but still without the sanctuary or proper Church, was the baptistry, or building enclosing the font; for as Holy Baptism is the divinely appointed sacrament of admission into the Church, it was held that this enclosure, separate indeed from the world, but not yet a part of the church itself, was the fittest place for the administering of this holy sacrament.

Each of these portions of the church was separated from the other two by a screen, or a veil, to intimate the reality and importance of the distinction which they signified between the different classes of Christians.

THE CHRISTIAN'S HONOURS. (From Dr. Dail's "Discourses to young men")

The eternal and omnipotent Lord of heaven, whose word is life, and whose favour is the fulness of bliss, this adorable God of glory, will not only condescend to admit us to his courts, to hear and grant our petitions; but graciously to become our father, and to adopt us into his family and love.

And he said to the multitude, "I am sorry to see you so—but I have come to pray with you."

single efforts procure felicity, we might wish some show of reason to neglect the dread Lord of the universe; though even then it would be weak, to be insensible to the charms of his goodness, and the greatness of his power. But, on the other side, now that to him we owe every breath of life we draw; now that his will depends every moment of our continuance in being; now that on his disposal hangs all our present and all our future good; how can we solve the unaccountable delusion? what can we answer to our souls, when we are ashamed of, or for woful reasons neglect, such a God, with such invaluable privileges?

Observe, then, the connexion of the Sabbath duties here on earth with those ultimate and consummated duties of the eternal Sabbath above. The employments of the day here are holiness, the adoration of God in Christ, the praises of creating, redeeming love. The Sabbath is the day of God, of Christ, of the Holy Spirit; that is, it is the very same in essence with the heavenly Sabbath; has the same gratitude, the same joys, the same praises, the same graces, the same sources of happiness.

He that would prepare for heaven, must honour the Sabbath upon earth. He that would hope for the spiritual joys there, must acquire a taste and aptitude for them here.

All is connected in the divine plan. The Sabbath of the Church militant is the pledge and foretaste of the Sabbath of the Church triumphant. We are in heaven without a new nature, a change of heart, a delight in the worship of God, and earnest longing after Christ; an acquiescence in holiness—we should never derive happiness from it, nor be capable of its employments. They who argue against our feeble, preparatory Sabbaths; that who object, cavil, contend; who who prefer every other employment to the worship of God; they who complain of weariness and satiety in the service of Christ—have an evidence in their own breasts of their unworthiness for a heavenly world—they are condemned out of their own mouths.

Let us, then, awake to the truth of the case. The day of Sabbath, made and constituted for man, is essential to all his moral duties and hopes—it seals his evidence for a heavenly world—it prepares him for its joys and its employments—it forms its harbinger and foretaste.

The Sabbath will, therefore, never cease till it be fulfilled in the Kingdom of God. As other figures and emblems terminated till the substance of them came, so will not this grand type and foretaste of the ultimate reward of eternity be determined, till earth gives place to heaven.

THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

(79, Pall Mall, Aug. 8, 1846.)

The following extract forms the conclusion of the Bishop of Nova Scotia's Report for the year 1845:—"The summary of my labours in the past year is small, as I was confined during the greater part of it, and unfit for any exertion; but I dare not complain, and may well be thankful that I have finished sixty-eight years with less interruption than I might have expected. I might reasonably have expected; neither can I hope any longer to possess the strength and activity that belong to earlier years. I must pray for a ready mind and will to do the little which God may enable me to perform in His service during the small remnant of my pilgrimage; and throw myself entirely into His mercy; through the adorable Saviour and Redeemer, for all my omissions, imperfections, and short comings, with earnest prayer that His name may be continually glorified, by the prosperity of His Church, and the sanctification of all her members.

Of the zeal and diligence and devotedness of the Missionaries, generally, I am able to speak with great satisfaction and thankfulness, and also of the prosperity of the Church in most parts of the diocese. I will hope, that by the goodness of God, a feeling is spreading among all the members of our communion which is prompting more exertions than have hitherto been made for the support of the Church and her ministers, while churches and chapels are building in many places where few could have a church would ever be seen, and calls are constantly made from all parts of the diocese for a large increase of our clergy.

As reasonable creatures we cannot but be sensible of the majesty of God, of our own comparative littleness and imperfections, and consequently of the superlative honour which accrues to us, from our alliance with him, and our permission to adore and serve him. Whence then can it come to pass, that we so often find human creatures ashamed of that, which is their greatest honour, their noblest privilege;—ashamed of avowing their conscientious regard to the Deity, and the high sense they have, or ought to have, of the wondrous mercies which Christ hath procured for them? Were we indeed independent, and could we from our

single efforts procure felicity, we might wish some show of reason to neglect the dread Lord of the universe; though even then it would be weak, to be insensible to the charms of his goodness, and the greatness of his power. But, on the other side, now that to him we owe every breath of life we draw; now that his will depends every moment of our continuance in being; now that on his disposal hangs all our present and all our future good; how can we solve the unaccountable delusion? what can we answer to our souls, when we are ashamed of, or for woful reasons neglect, such a God, with such invaluable privileges?

How differently are we used to act in our temporal concerns! how fond to attain the honours, and to procure the transitory favour of transitory beings like ourselves! It prices admit us to the least degree of regard, if eminent nobles and distinguished personages, how youcause to look upon us with a friendly aspect, how very sensible are we of the honour, and how ready, in general, to declare it too? But when the God, the everlasting omnipotent God, whose greatness passeth comprehension, and whose goodness exceedeth all expression and praise; when He humbles himself, so far as to invite us to his love; to invite us,—amazing condescension,—even by his only begotten Son! when He encourages us to serve him by promises of the most engaging and interesting nature; when he offers to adopt us into his family, and to give us the glorious inheritance of his children;—we can be insensible to these invitations, these offers, these promises; though we are created only to secure and enjoy them! Nay, and almost blush, in many cases, to be supposed religious, or to mention with due veneration that Name, which is above every name; and which, to creatures like us, should be our highest honour to mention, our trust, delight to speak of, the only subject of our praise! So at least thought St. Paul, when he said "I am not ashamed of the Gospel of Christ!—God forbid that I should glory, save in the Cross of our Lord Jesus Christ! And there is good reason, why we should thus glory; why we should not be ashamed of that Gospel; for it is the power of God unto salvation to every one that believeth! A small share of reflection, a little use of that reason which is given us for the noblest purposes, will suffice to make us duly sensible of the exalted honour which is done to worms like us, by the attention we gain from the God of glory; by the permission we enjoy of approaching his adorable majesty by prayer and praise, and all his appointed ordinances. Nor shall we ever be backward to avow our whole heart's attachment to him, when we remember his awful declaration, "Whoever is ashamed of me, and of my words, of him will the Son of man also be ashamed, when he cometh in the glory of his Father, and of the Holy Angels.

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, August, 1846. At a Special Meeting held on Tuesday, the 21st of July, 1846.

Rev. Dr. RUSSELL, in the Chair.

The Secretaries informed the Board, that the standing Committee having considered the additional information which they had received respecting the fire in the city of St. John's, Newfoundland, entirely concurred in the proposition made by the Standing Committee, at the last general meeting, viz., that the sum of 2000*l.* be granted towards the rebuilding of the Church of St. John.

The standing committee, accordingly, in the absence of Mr. Cotton, who, in consequence of an accident, was prevented from attending the Meeting, recommended to the Board, that the sum of 2000*l.* be placed at the disposal of the Lord Bishop of Newfoundland, towards the rebuilding of the Church of St. John, Newfoundland, on condition that not less than one-third of the amount should be set apart for the poor in such manner as the Bishop may deem most expedient.

J. C. Mervin, Esq., pursuant to the notice given by him on the 7th of July, moved as an amendment, "That the sum of 4000*l.*, which has been lately invested in the funds, and added to the Society's capital, be placed at the disposal of the Lord Bishop of Newfoundland, towards the rebuilding of the Church of St. John."

THE CHURCH'S HONOURS.

(From Dr. Dail's "Discourses to young men")

The eternal and omnipotent Lord of heaven, whose word is life, and whose favour is the fulness of bliss, this adorable God of glory, will not only condescend to admit us to his courts, to hear and grant our petitions; but graciously to become our father, and to adopt us into his family and love. His only begotten Son will vouchsafe to be our advocate; and as in mercy unutterable he died to redeem, so doth he ever live to intercede for and bless us. While we continue in our state of probation, and at a distance from our Father's house, so much doth he delight to dwell with us, that his eternal Spirit shall be sent forth to honour us, to guide and comfort us; and his holy angels shall become ministers of protection to the children of their heavenly King. And when emancipated from the present scene, the only Begotten shall welcome us to the fulness of joy, where dwells the Father of goodness and of glory, and we shall inherit all those privileges, honours, and blessings, which God hath provided for those who love him.

Tell me now, what earthly honours can in any degree equal these of the Christian? Do men glory in the greatness of their birth, and the nobility of their parents?—Lo! the Father of Christians is great above all greatness, the King of kings, and Lord of lords; "And ye shall be my sons and daughters, saith the Lord God Almighty." Do men glory in the favour of their princes, their access to his person, and his readiness to grant their requests?—Behold we have a free access unto God the Father, through our Lord Jesus Christ; "Whosoever, saith he, ye shall ask the Father in my name, he will give it you." We may open our hearts to him this time of absence, and see him and be for ever with him, partaking his goodness, and sharing his love. Do men glory in exalted places or preferments?—But, what are these, even the most exalted, in comparison of that everlasting recompense of reward, that unutterably blessed mansion, which God had promised, and which Christ is gone before to prepare for us!

As reasonable creatures we cannot but be sensible of the majesty of God, of our own comparative littleness and imperfections, and consequently of the superlative honour which accrues to us, from our alliance with him, and our permission to adore and serve him. Whence then can it come to pass, that we so often find human creatures ashamed of that, which is their greatest honour, their noblest privilege;—ashamed of avowing their conscientious regard to the Deity, and the high sense they have, or ought to have, of the wondrous mercies which Christ hath procured for them? Were we indeed independent, and could we from our

LANCASHIRE.—St. Mary's Church, Trawden, near Colne, was consecrated on the 13th July, by the Lord Bishop of Chester, who was attended on the occasion by the Clergy from the neighbourhood, and many of the Gentry. The sermon was preached on the many of the Bishop. The sermon was attended by the Lord Bishop, and a collection made amounting to £62 17s 9d. On the following Sunday, July 19, two sermons were preached in the above church, in the morning by the Rev. J. Henderson, incumbent of Colne, and in the afternoon by the Rev. F. Kirkpatrick, A.B., incumbent of Trinity Church, Sunstead, near Bacup, when collections were made amounting to £27 2s 3d. The church is in the early English style of architecture, and is calculated to accommodate 500 persons. Trawden was (in August, 1846.) con-

CONTENTS OF THE OUTSIDE.

Table listing contents of the outside section, including 'The Lord Bishop of Toronto requests that the next collection on behalf of the Incorporated Church Society of the Diocese, be made in the several Churches, Chapels, and Stations thereof, on Sunday, the 18th October next, in aid of the fund for the support of the Widows and Orphans of Clergymen in the Diocese.'

THE LORD BISHOP OF TORONTO requests that the next collection on behalf of the Incorporated Church Society of the Diocese, be made in the several Churches, Chapels, and Stations thereof, on Sunday, the 18th October next, in aid of the fund for the support of the Widows and Orphans of Clergymen in the Diocese.

THE LORD BISHOP OF TORONTO will, with the Divine permission, hold his next general Ordination in the Cathedral Church of St. James, at Toronto, on Sunday, the 25th October next.—Candidates for Holy Orders, whether of Deacon or Priest, are required to present themselves to his Lordship's Examining Chaplain, the Rev. H. J. Grasse, M.A., on Wednesday, at 9 o'clock A.M., furnished with St. Quis and the usual Testimonials.

The name of the London Record is, we believe, familiar to most of our readers, as having acquired no inconsiderable degree of notoriety in what is called the "religious world." That the Record should be, as it is very generally admitted, the organ of a party, is in contradiction to the broad and comprehensive teaching of the Church,—must, at the outset, expose it to suspicion; and when a periodical is thus professedly the echo of a party, it must be expected to partake of the very limited character of party and the very marked distinction of selfishness which the adherents of a party, whether in or out of the religious pale, are wont to manifest.

This, of late, has been exemplified in a very marked degree by the notice which the Record and its correspondents have thought proper to take of the affairs of this Diocese, and by the very virulent attempts which have been made to injure the Colonial Church generally, by weakening the hands and diminishing the resources of the venerable Society for the Propagation of the Gospel in Foreign Parts. One correspondent of the Record has acquired no inconsiderable notoriety in this particular,—we mean the Rev. W. Carus Wilson; an individual of whom we know nothing, and of whom, previous to this correspondence, we had heard nothing.

As for the attacks of this gentleman upon the venerable Society and the little amount of unchristian animosity which he exhibits towards its diligent and efficient Secretary, it cannot be deemed our province to remark specially upon them; nor shall we occupy our room in exposing,—what, in other quarters, have already been sufficiently exposed,—his partizan efforts to uphold the virulence of faction in opposition to the Theological School of this Diocese, of which the Society just named are such magnificent supporters. We may content ourselves with the passing observation, that the cause must be a hollow and unsatisfactory one which, amongst other things, is driven for its support to the publication of extracts from private letters surreptitiously obtained, and to the formal presentation to the world of certain tales of idle gossip, the vendors of which are not lacking in our country either of the old or new world.

The "miserable morality" of such proceedings throws a dark shade of suspicion upon the statements not less than the motives of those who conduct them, that every honourable mind must shrink with disgust from any discussion with parties who can so recklessly cast away the conventional decencies of society and the well understood rules of Christian propriety. But what we feel ourselves concerned at the present moment to notice, in connexion with the name of Mr. Carus Wilson, is his unscrupulous treatment of this journal, in his attempts to show that it is steeped in the filth of the "Tractarian heresy." We may be deemed guiltless of an extraordinary sympathy with the "Tractarian" writings, when we can say with perfect sincerity that we have hardly read a tithe of their contents; and especially when we can, with truth, aver that our opinions upon the doctrine and polity of the Church were matured before the "Tracts" ever found a circulation, or were ever projected.

In the extracts which Mr. Wilson makes from The Church, and which he designs should be condemnatory of its principles, he appears to affirm that these contain the language of the Editor himself, and are to be regarded as a test and evidence of his own deliberate opinions. We shall shew with what fairness and candour this attempt has been carried out. The first extract from this journal, given by Mr. Wilson in his communication to the Record, is the following:— "THE CHRISTIAN MINISTRY.—If it were necessary I could add a hundred instances from the Bible, all going to show that it is there a prominent and oft-repeated doctrine, that the act of God's authorized ministers is the act of God himself. (11) And of one thing we may rest satisfied, that if ever God should so deviate from the ordinary course of his providence, as to give man an 'inward call' (as it is termed) to the ministerial office, he will provide the means by which he is to enter it—he will send him to one of his authorized ministers for ordination." (May 10, 1844.)

From the manner in which this extract is paraded, it is evident that the impression is meant to be conveyed that these are the Editor's own words; but it may possibly surprise some of our readers to be assured that they occur in the Letter to a Methodist by a Maryland Presbyter,—a production which, for its great ability and undoubted value, we transferred to our own columns, and upon which the public approbation has been stamped by the circulation of about 2000 copies in pamphlet form in less than two years.

The extract which next follows one would also suppose, from the manner of its introduction, to be the composition of the Editor:— "THE CATHOLIC CHURCH.—So studiously have the Romanists striven to themselves the use of this term, and so tamely have Protestants yielded to this perversion that it is sometimes a source of serious misunderstanding, &c. Where a valid Episcopacy is found, there is a portion of the Catholic Church. Hence there are Syrian Catholics, Greek Catholics, Roman Catholics, English, Scotch, and American Catholics, all entitled to the use of the term, though not on the same ground, since some have continued in the Apostle's doctrine as well as fellowship, while others have perverted the doctrine and overlaid it with novelties." (Jan. 24, 1845.)

This extract, however, occurs in an article which we transferred to our columns from the Primitive Standard, an American periodical, which we have always understood to be highly esteemed as a sound and ably conducted paper.

The extract which is next given is from Ignatius, to which, with an unusual candour, the name of that Father is affixed. Of course, we are meant to be blamed for publishing such a paragraph from Ignatius; but unless reasons can be given why his writings are to be suppressed in a Colonial Diocese, while they

have a free circulation in the Mother Country, we shall be held excused for this extract. Without professing to adopt, or approve of, its phraseology, we may certainly be regarded as justified in adducing so important a testimony as that of Ignatius to the fact that, in the age next to the Apostles, there were three orders of Ministers in the Church, and that of these the Bishop had the pre-eminence. Moreover, the extract in question was not selected by ourselves, but occurs in an English publication entitled "Primitive Episcopacy," a portion of which was transferred to this journal about two years ago.

The following language, adduced by Mr. Carus Wilson we presume for our condemnation, is his own:—"PRESBYTERISM.—The Christian world—the sincere and humble portion of it—at least—must be regarded as the brand of 'Presbyterianism' for more a class of Churches as it is usual to include under that designation. And they will be the more wearied at the common use of this insulting application, when they are reminded that it is the most far better acquainted with the truth as it is in Jesus, and far more strict and conscientious in carrying out its practical obligations, than those who are so fond of venting and tossing such and similar epithets." (Jan. 31, 1845.)

The fairness, however, with which this extract is given will be judged from the suppression of one-half of the first sentence, which we shall here take the liberty to supply:— "An opprobrium which, while it may perhaps be justly fastened upon an insignificant few, is wholly inapplicable to the great body to whom it is so recklessly attached."

This it will be perceived, is a most important omission, and quite changes the character of the remark as given by Mr. Wilson. It merely reiterates what is borne out most fully by the experience of the last few years, that the brand of "Presbyterianism" has been applied to hundreds of clergymen than whom there are not more sound, or diligent, or conscientious men in the Church.

We really are at a loss to know what exception can be taken to the following paragraph, which is published, we presume, to help on our condemnation:—

"THE SURPRISE.—The surprise is in fact the ministerial vestment strictly appropriate to the sanctary. That, and that alone, is, in properly speaking, the vestment in which the servant of the sanctary should be seen in the Lord's house, whether preaching or praying his becoming attire is that snow-white robe, the emblem of purity, the remembrance to himself and to all of the condition of his vocation—holiness unto the Lord." (Feb. 7, 1845.)

We read that many efforts were made by the Puritan party, in an earlier stage of English history, to exclude this garment from all association with the services of the sanctary, and probably by the inconceivable remnant of the same party in England a similar feeling is still entertained. But to show that while we spoke thus in favour of the surprise, we meant not to press its universal adoption, the following remarks in the same article will shew:—

"Not, however, as respects the act of preaching, it matters in the least which vestment be worn; what we have stated is merely in the way of information, not for the purpose of argument. We have no desire, in things indifferent, to recommend any contradiction to long-established customs, or to urge any unnecessary or unessential change."

Some verses are next given referring to the celebration of the Eucharist in the Catacombs. These were extracted by a correspondent from the Cambridge Chronicle,—the organ, we believe, of Mr. Wilson's own University,—and by him handed to us; and although the phraseology, like that of Ignatius, might, in its naked appearance, without reference to the language and customs of the times, be objected to, it is no doubt in accordance with the tone of feeling which, upon that solemn theme, pervaded the Christians of those early and persecuted days.

We shall not weary our readers with any further specimens of the charges which are adduced by Mr. Carus Wilson against this Journal: we have quoted as many as will suffice to shew what sort of spirit animates the party of which this writer is the champion, and now subversive the harmony engendered by such a spirit is of the honour, honour, and honesty which ought to characterize the gentleman and the Christian.

A friend has placed in our hands an extract from a French journal entitled *L'Aurore des Canadas*, containing several testimonials in favour of Colonel Guyl, late Adjutant General in Lower Canada, from gentlemen of French origin who have held commissions in that department of Her Majesty's Service.

Nothing that has yet been published upon this subject appears to us to disprove the fact that Colonel Guyl is a much injured man. Every testimonial that he has brought forward attests, in the fullest manner, his fitness for the office from which he has recently been displaced; while nothing of any corresponding weight has been produced on the other side to weaken much less to destroy, this strong and abundant testimony in his favour.

Upon the plans connected with the civil policy of the day, which may have dictated the step by which Colonel Guyl was deprived of his official situation, we do not feel called upon to remark; and we shall say nothing more than that it is a practice, hitherto we believe invariable, of British justice to provide for the occupants of offices against whom no charge of unfitness can be substantiated, by assigning to them a post of equal honour and emolument in some other department of the public service. British honour and British justice appear to us to call for this in the case of Colonel Guyl.

What strengthens the claim of this gentleman to such consideration, is the fact that, on the strength of the presumed permanency of the office to which he was appointed, he had resigned all the emoluments and prospects of a profession in which he had been eminently successful, and in which, from his superior talents, he was entitled to look for the highest rewards and honours. But after an interval of nearly ten years, it is no easy matter, even with extraordinary ability, to force one's way to eminence and fortune through a host of competitors who have not been negligent to observe the ground which, for the benefit of the public service, he was induced to relinquish.

The claims of Colonel Guyl will, we conceive, be entitled to the fullest consideration of the new Governor General of this Province, so soon as he shall have been installed in his high and arduous office. The dignity of the Crown is not lightly involved in the consideration and regard due to its faithful servants; and it will, we are sure, be felt to be the duty of Her Majesty's Representative in this Province to see that the honour and justice of the Sovereign are not compromised by slight or injury to those who have given up the vigour of their best years, with unimpairing integrity and dutifulness, to her service.

Communication.

To the Editor of The Church.

The Act which has passed the Lower House of Parliament repealing all duty upon slave produced sugar, I will not, upon constitutional grounds, deign to entertain when it reaches the House of Lords, for the majority by which it has been passed is so large, that I do not think it would be worth the while to dispute the great body of the electors of Great Britain did it upon the withdrawal of all protection from our native industry.

A general election cannot be far distant. I call upon you in the name of our country and of our God to raise your voice against this most odious and accursed measure, which is a direct encouragement to the slave trade. I earnestly implore you not to suffer England to stultify herself by unduly and with one hand what she has so nobly done with the other, and to allow her from the change of hypocrisy which will be justly inflicted upon her by surrounding nations, should this Act be allowed to remain on our statute-books one moment longer than you can prevent. Let us motto be, "Great Britain respects that every elector will do his duty, and degraded and every one who gives the slightest countenance or encouragement to the slave-trade."

I have the honour to be, Fellow-countrymen, With every feeling of respect, Your ever devoted and sincere friend, WINGFIELD AND NOTTINGHAM, Haverton Priory, Aug. 10, 1846.

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THE ACT WHICH HAS PASSED THE LOWER HOUSE OF PARLIAMENT repealing all duty upon slave produced sugar, I will not, upon constitutional grounds, deign to entertain when it reaches the House of Lords, for the majority by which it has been passed is so large, that I do not think it would be worth the while to dispute the great body of the electors of Great Britain did it upon the withdrawal of all protection from our native industry.

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Original Poetry.

Carmina Liturgica; or, HYMNS FOR THE CHURCH.

N.B.—These Hymns are "fitted to the Tunes used in Churches..."

Dear Lord, Thy Cross doth point the way; Dear Lord, Thy Grace doth yield the way...

Since God for us did give His Son, Henceforth by His Will be done—

On God, ye saints, cast all your care; The Lord from anxious Thought will spare...

Then why give way to faithless gloom? "The grass" is clothed—"the lilies" bloom—

THE PREVAILING FORCE OF A MOTHER'S PRAYER. (From "Stories of the Primitive and Early Church...")

The great Ambrose of Milan was slowly descending the steps of his Basilica after the conclusion of Divine Service...

"My daughter," said Ambrose, "the public street is not a fitting place for our conference."

"And now, my daughter, open thy mind freely—Reveal as much or as little, as thou mayest think expedient."

"I was born of Christian parents; and, through the inestimable favour of God, like Samuel, I delighted in the Law of the Lord from my very childhood."

"Where, then, lady, is thine affliction? Thy husband is, indeed, removed; and here I can afford thee no aid."

"Alas, my father, I am plunged in even yet greater affliction. To carnal wickedness, my lost son hath now added spiritual."

be two Gods, who wage everlasting war against each other. Their strength is equal, so that neither can absolutely subdue his rival.

"The blasphemous error," said the Archbishop, "has no claim to modern originality; neither has it lately been taught in the East."

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Advertisements. RATES. Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion.

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LANDS FOR SALE, IN UPPER CANADA. THE FOLLOWING LANDS are offered for sale by the Executors of the late JOHN S. CARTWRIGHT, Esq., viz.:

Dist. Township Lot. Con. Acres Wellington... 15 6 200

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