

Poetry.

ON A PRAYER-BOOK SENT TO MRS. R.\*

By RICHARD CHASWAS.

Lo! here a little volume, but great book,

(Fear it not, sweet,

It is no hyperbole,

Much larger in itself than in its look.

It is in one rich hand full of heaven and all—

Heaven's royal host encompassed thus small;

To prove that true, schools used to tell.

A thousand angers in one point can dwell.

It is love's great artillery,

Which here contracts itself, and comes to lie

Close couched in your white bosom, and from thence,

As from a snowy fortress of defence,

Against the ghastly foe to take your part,

And fortify the hold of your chaste heart.

It is the armoury of light;

Let constant use but kept it bright,

You'll find it yields

To holy hands and humble averts

More swords and shields

Than sin hath snares or hell hath darts.

Only be sure

The hands be pure

That hold these weapons, and the eyes

Those of turtles, elate and true,

Wakful and wise.

Here is a friend shall fight for you.

Hold but this book before you take your part,

And pray alone to play his part.

But oh! the heart

That studies this high art

Must be a sure housekeeper,

And yet no sleeper.

Dear soul, be strong,

Mercy will come ere long,

And bring her bosom full of blessings—

Flowers of never-fading grace,

To make immortal dressings.

For worthy souls whose wise embraces

Store up themselves for Him who is alone

The spouse of virgins, and the virgin's Son.

But if the noble Bridegroom, when He come,

Shall find the wandering heart from home,

Leaving her chaste abode

To go abroad

To seek the pleasures of the god of lies;†

To take her pleasure and to play,

And keep the devil's holiday;

To dance in the sunshine of some smiling

But beguiling

Sphere of sweet and sugared lies;

Some slippery part

Of false, perhaps as fair,

Flattering, but forswearing eyes;

Doubleless some other heart

Will get the start

And, slipping in before,

Will take possession of the sacred store

Of hidden sweets and holy joys—

Words which are not heard with ears,

(These tumultuous shops of noise,)

Effectual whispers, whose still voice

The soul itself more feels than hears;

Amorous languishments, luminous trances,

Sights which are not seen with eyes,

Spiritual and soul-piercing glances,

Whose pure and subtle lightning flies

Home to the heart, and sets the house on fire,

And melts it down in sweet desire.

Yet doth not stay

To ask the window's leave to pass that way;

Delicious death, and exhalations

Of soul, dear and divine annihilations;

A thousand unknown raptures

Of joys and raptures delights;

And many a mystic thing,

Which the divine embraces

Of the dear spouse of spirits with them will bring;

For which it is no shame

That dull mortality must not know a name.

Of all this hidden store

Of blessings, and ten thousand more,

If when He come,

He find the heart from home,

Doubtless he will unload

Himself some other where;

And your abroad

His precious sweets

On the fair soul whom first he meets.

O fair! O fortunate! O rich! O dear!

O happy and three happy she,

Dear silver-breasted dove,

Whose early love

With winged eyes

Makes haste to meet her morning spouse,

And close with his immortal kisses!

Happy soul! who never misses

To improve that precious hour;

And every day

Seize her sweet prey,

All fresh and fragrant as he rises,

Dropping with a balmy shower,

A delicious dew of spices.

Oh! let that happy soul hold fast

Her heavenly arm! she shall taste

At once ten thousand paradises:

She shall have power

To ride and delver

The rich and royal spring of those rare sweets,

Which with a swelling bosom there she meets,

Boundless and infinite, bottomless treasures

Of pure and inebriating pleasures.

Happy soul! she shall discover

What joy, what bliss,

How many heavens at once it is

To have a God become her lover.

\* Catalogue considered his verses, On a Prayer Book, as one of the

greatest poems in the language.

† Beelzebub.

some means by which they could alienate the people

from the Church of Ireland, and from the authority

of England, by whose power it was established.

To this end it was requisite (and they were agents

not particularly scrupulous as to the means to be em-

ployed) that they should act on the ignorance, the

superstition, the religious prejudices and national

antipathies of the people, against every thing English,

as associated with religious debasement and national

conquest. They therefore traversed the land, preach-

ing that Elizabeth was excommunicated and deposed,

and that all her ordinances, whether civil or ecclesi-

astical, were invalid as the acts of a heretical person.

The equipment of the armada was then in contempla-

tion, to constrain England from without; an insurrec-

tion in Ireland was in considerable forwardness to

weaken her power within; while factions and intrigues

were rife in England, through the agency of Campion

and Parsons. While the political horizon was thus

darkened, these men conducted their measures among

the Irish priests with success, and produced, what in

those dark times was deemed equally authoritative

with the law of God,—the papal bull for the formal

excommunication and deposition of the queen. Hatred

to England as an invader, and hatred to Protestant-

ism as a heresy, now burst forth and spread like

wild-fire through the length and breadth of the land.

The real object of these intrigues was to depose

Elizabeth, and thereby bring these realms under the

dominion and within the grasp of the pope; thus pre-

paring the way for the effectual subversion of the Re-

formation in these countries. The Desmonds' war

in arms, the cry of battle was heard in all the deep

recesses of Ireland, the clans were gathered under

their respective chiefs, and a war of extermination

proclaimed in all her borders.

His holiness the pope was not a particle less un-

principled in the motives which he held forth for the

encouragement of rebellion. He thus addresses him-

self to the rebels, A. D. 1575. "We exhort all and

singular of you, by the bowels of the compassion of God,

that discerning the seasonableness of this opportunity,

you will each, according to his power, aid the piety

and valour of this noble general (James Geraldine,

the leader of the rebel army,) and fear not a woman,

who, being long since bound with a chain of anathema,

and growing more and more vile every day, has de-

parted from the Lord, and the Lord from her; and

many disasters will deservedly come upon her; and

that you may do this with the greater alacrity, we

grant to all and singular of you, who, being contrite

and confessing, shall follow the said general, and join

themselves to his army in maintaining and defending

the catholic faith; or shall forward his purpose by

council, arms, provisions, or any other means—A PLE-

NARY INDULGENCE OF ALL THEIR SINS."

Here was encouragement to rebellion with a ven-

geance! "A plenary indulgence of all sins," to all those

who should assist in this atrocious treason by arms or

"any other means" and while this bull appeals to the

gross ignorance and superstition of the people, the

next alludes to another motive, namely, hatred to the

English, A. D. 1580: "Whereas by our letters of for-

mer years, we exhorted you that for the purpose of re-

covering your liberty, and maintaining it against the

heretics, you would join with James Geraldine of happy

memory, who strove zealously to shake off from you

the yoke of the English—(the deserters from the holy

Roman church,) and whereas, that you may more

vigorously second him in his efforts against your en-

emies, and the enemies of God, we granted unto you,

who, confessing and being contrite, should join his

army, the plenary remission of all their sins," &c.

Again, his holiness writes to the rebel O'Neil, A. D.

1601, after he had accomplished the treason thus con-

secrated by the pope, "We have derived great joy

from these tidings, and have given thanks to God, the

Father of mercies, who has still left in Ireland many

thousands of men who have not bowed the knee to

Baal. For these have not gone after impious heres-

ies, or profane novelties, but have fought manfully

in detestation of them, for the inheritance of their fathers,

for the preservation of the faith, for the maintenance

of unity with the catholic and apostolic church,

out of which there is no salvation." Now the motive

to which the appeal is here made, is to the national

antipathies and prejudices of the people, to all the

worst passions of mankind. It was to these feelings,

which rankled in the hearts of the people; these an-

tipathies against England which arose from association

of ideas connected with conquest and national dis-

honour—it was to these, combined with the abolition

of the popular opinion, retaining their sees, and exer-

cising other functions according to the reformed ritual.

And again, after a period of nearly thirty years of con-

tinued opposition to Rome, the whole body of the peo-

ple, at the instigation of the Jesuits, return to the

Romish Church, having imbibed the most rancorous

hatred to England, and the ordinances of the reformed

religion. How can all this be accounted for? Per-

haps after what has been alleged, it might reasonably

be expected, when answering this question, we should

throw the whole blame of this unexpected relapse into

Papery upon the Jesuits, assisted and directed as they

were by the powers of Rome, whose energies seem to

have been then, (as they are now,) concentrated upon

what they conceived, the true interests of Ireland.

But candour obliges us to acknowledge that all their

efforts, thus aided and supported, would have fallen

powerless before the power of truth, and the armour

of righteousness, had not the wretched policy of Eng-

land fatally combined with the plans of her enemies,

to arrest the progress of the Reformation. An act

passed in the twenty-eighth year of the reign of Henry

VIII. chap. xv., entitled "An act for the English order,

habit, and language," &c. was the first heavy blow

which the infant reformed church received; that act

directed that the Irish habit and apparel should be

abolished, and the peculiar form in which the Irish

wore their hair should be discontinued. It provided

further, that spiritual promotions should be given only

to such persons as could speak the English language

and none other. And that every archbishop, bishop,

&c. at the time of the admission of any person to spir-

itual promotion, should administer an oath to the

person promoted, that he would endeavour "himself

to learn, instruct, and teach the English tongue to all

under his rule, cure, and governance; and fur-

ther that he should keep, or cause to be kept, within

the place, territory, or parish, where he should have

rule, benefice, or promotion, a school to learn English,"

&c.

And again, in an act of uniformity passed by Queen

Elizabeth, the preamble runs thus:—"And forasmuch

as in most places of this realm, there cannot be found

English ministers to serve in the churches or places

appointed for common prayer, and that if some good

means were provided, that they might use the prayers

&c. in such language as they might best understand,

and for that also, that the same may not be in

their native language; we do therefore most humbly

beseech your majesty, that it may be enacted by

the authority of the present parliament, that in every

such church, where the common minister hath not the

use of the English tongue, it shall be lawful to say or

use all their common and open prayer in the LATIN

tongue." Which was accordingly enacted by the statute,

2nd of Elizabeth, cap. xiii. anno. 1559—60.\*

Had the great enemy of truth been the concocter

and passer of these parliamentary and royal enact-

ments, no surer method could have been devised to

arrest at once the progress of the Reformation in a

country, whose prejudices, feelings, and best interests

were thus alike injured. The interfering with non-

essential customs, which long habit had made a second

nature, would of itself have unheated the sword of

resistance in the hands of a half-civilized and enthu-

siastic people. But as if this were not enough, every

avenue of light and knowledge, under the withering

statute-book of England, was at once closed up by

their being deprived of instruction in their native lan-

guage, and either the hateful English, or the equally

unintelligible Latin being substituted in its

rages, recriminations, sensualities, luxuries, and our invariable concession to the violence of appetite; then also will be fully instructed as how fearful a thing it is to fall into the hands of the living God, no longer only the author and the finisher, but the defender and avenger of our faith.

At present this faith is languishing and almost dead in our hearts; and when the Son of Man shall manifest himself in the end of time, he doubts, it should seem, whether he shall find any remains of it upon the earth. Yes! Christians, he will find some traces of it; enough, at least, to judge and to condemn us.

For that faith which was well-nigh dead and, as it were, buried in our hearts, shall revive with us; and one of the miracles which Jesus Christ, who is our resurrection and our life, will perform, will be to re-uscitate our faith within our souls, at the same time that he raises our bodies. This faith, then,—hearken, I pray you, to the elegant idea of St. Augustine,—this faith thus reanimated, thus revived by the presence of Jesus Christ, will demand justice at his hands; and against whom? not against the tyrants who shall have persecuted it,—their persecutions will but wake the sleep of exaltation; not against those heathen who have despised it,—their unbelief will, in some measure, diminish their guilt; but against us; and on what grounds? for all the insults with which we have visited it. It will claim satisfaction for that we did leave it to languish in the inactivity and sloth of a worldly life, without employing it in good works and devoting it to the honour and glory of God; satisfaction for that we did wickedly hold it captive in the state of sin wherein our hardness and impatient heart caused us to slumber on, without uneasiness or self-reproach, through years of villainy and vice; satisfaction for having dishonoured it by actions unworthy of the name we bore, and of the character with which we were invested; satisfaction for having decried and scandalised it before the advocates of heresy and the champions of sectarianism, those deadly enemies which have not failed to prevail against it and against ourselves; satisfaction, in fine, for that, being qualified in itself to make saints, it has been rendered powerless through our own misconduct to hinder us from becoming ungodly and being, in consequence, shut out from the happiness of heaven and condemned by the sentence of God.—Le Père Bonaldus. (Sermon sur le Jugement Dernier.)

THE WORLD.

The whole world is nothing, because all that is finite must have an end. The heaven which covers us with its spacious canopy, is like a tent,—to adopt the comparison of Scripture,—prepared for the accommodation of the traveller; removed in the morning. "What manner of persons ought ye to be in all holy conversation and godliness?" saith the apostle, seeing that the skies which we behold above us, and this earth beneath our feet, shall alike be dissolved with fervent heat. "The end of all things is at hand;" consider its rapid approach; it is now already at the door. All that seems most substantial is but an hollow image; a phantom which glances past and eludes the hand outstretched to grasp it; a fleeting shadow that appeareth for a moment, and then vanishes away. "The time is short," saith St. Paul, "it remaineth that we use this world as not abusing it,"—use it for its necessary use only; use it soberly without seeking to indulge in its pleasures; use it by the way, refusing to centre our affections in it and suspecting its evil fascinations. It is a deplorable error to imagine that we sacrifice much to God when we abandon the world for his sake; because this is but to renounce a dangerous delusion, to abjure real calamities disguised beneath a semblance of good. Do we lose a support, think you, when we discard a broken reed; which, far from sustaining us, doth always pierce the hand which rests upon it? Need we extraordinary courage to escape from a house which is tumbling into ruins, and would crush us, did we tarry, in its fall? What, then, do we quit, when we quit the world? Precisely that which he quits who, when roused from an uneasy slumber, is pleased to find himself relieved from the oppression of a disagreeable dream. All that is seen, felt, computed, measured through the medium of time, is but the shadow of veritable subsistence. Scarcely has it been ushered into being when it ceases to be.—We were to sacrifice to God the whole system of created nature, the offering would be of little value; we should present at his altars nothingness, vanity, and falsehood itself.

And more than this; to this world, so unreal and so perishable, is likewise fraudulent, ungrateful, and repulsive with treachery. How intolerable is its servitude! Children of men! what does it not cost you to flatter it, to conform to its capricious moods, to win its lightest favours! What disappointment, apprehension, meanness, and cringing servility must be encountered and adopted to secure what men are audacious and unreasonable enough to call honours! What a condition of violence and excitement, not only for those who are painfully struggling to obtain these poor rewards, but even for those who have succeeded in obtaining them! How much of actual poverty concealed by a mimicry of abundance! In every thing the heart is betrayed, even to the very hope from which it seems to derive nourishment and vitality.—The desires of the flesh become imbued with poison; they are rendered savage and insatiable; envy dismembers, as it were, and shatters the whole structure of human feeling and tenderness. The man who binds himself to the service of such a master is made wretched, not only by his own peculiar misery, but by the prosperity of his brother; he no longer values what he possesses; he is alive only to the want of what he has not. His conviction of the worthlessness of what he craves for that which he is fully satisfied is equally unreal and just as insufficient to impart genuine happiness and tranquillity. He can neither mitigate his passions nor subdue them; he knows indeed their despotism, yet he cares not to be emancipated from the thralldom they impose.

Could I but bring the whole compass of earthly enjoyment within the seclusion of the cloister, and the delicious calm of religious repose, I should then extort (so startling would be the contrast) a ready confession of the wretchedness it produces and the despair by which it is accompanied. Go we to the world; and contemplate it in its most natural aspect. In every family we hear the voice of anguish and the complaint of the disconsolate heart. One deplora a sudden degradation which neutralizes years of industrious exertion; another in the office he occupies is visited by the dissipation of his employers,—that has already lost his subsistence, this is in constant terror of losing it. In some other sphere we witness the common spectacle of a man discontented with his present possessions, and eagerly intent upon their speedy augmentation; he surely is in a state of perpetual distraction. A sense of vacancy and disgust haunts all, the most favoured of the world, even amid the brightest scenes of gaiety; surrounded by pleasure they confess that they are miserable. I want but the world itself to persuade mankind how much the world deserves to be despised.—Archbishop Feilen.

THE LOFTY GATE.

"He that exalteth his gate seeketh destruction" (Prov. xvii. 10). The Arabs are accustomed to ride into the houses of those they design to harass. To prevent this, the doors of the houses in which the French merchants lived, at Rama, are not three feet high; and all the doors of that town are equally low. Agreeably to this account, the Abbé Mariti, in speaking of his admission into a monastery near Jerusalem, says, "The passage is so low that it will scarcely admit a horse; and it is shut by a gate of iron, strongly secured in the inside." As soon as we entered, it was again made fast with various bolts and bars of iron; a precaution extremely necessary in a desert place,

exposed to the incursions and insolent attacks of the Arabs." To exalt the gate would, consequently, be to court destruction.

THE CHURCH.

COBourg, FRIDAY, DECEMBER 6, 1844.

CONTENTS OF THE OUTSIDE. First Page.—On a Prayer Book sent to Sir R. The Information in Ireland. The Information in its Episcopate.—Chap. IX. Translations from French Divines. Fourth Page.—Garner.—Bishop Jeremy Taylor; Bishop Sherlock; Fisher, Bp. of Rochester; Archbp. Sanby.

In referring to the Parliamentary Intelligence of the week, our readers will be glad to perceive that the Conservative character of our new House of Assembly has been established by the election of that well-tried loyalist, Sir Allan Macnam, as its Speaker. The majority is small; but out of the seven individuals absent, four, we believe, might be counted on as supporters of Sir Allan Macnam. Perhaps too, in general questions,—where the feeling of nationality or of local predilection is not interfered with,—in general support, in short, of the principles of Constitutional Government put forth by His Excellency the Governor General, we shall be found right in still claiming the names of Messrs. Gullet and Desaulniers in the Conservative list.

This election is creditable to the correct feeling of the House, and not least to that of the Conservative members of Lower Canada; for without the overwhelming majority of the supporters of the Queen's Representative which Upper Canada has furnished, "how," we may emphatically ask, "was the Queen's government to be carried on?"—We certainly have no sympathy with those who have placed us in the dilemma, from which all the loyalty and energy of Upper Canada has scarcely been able to extricate us; nor is it with us a subject for congratulation, that even the shadow of "independence" should be grasped at in what is termed the boon of Responsible Government. Instead of this, we heartily lament the infatuation which has put this Colony into the state and temper which sooner or later, we fear, will cause it to contemplate more than the shadow, and to aim at the reality of that ill-boding independence. We hope, nevertheless, that all may work together for good; and there can be no doubt that the general confidence in the purity of motive which animates the good and able Representative of our Sovereign, must greatly accelerate and help to ensure such a consummation.

The Speech from the Throne will also be found in this day's impression.—Of one attribute of character His Excellency will always be believed by all right-minded people to be possessed,—and that is sincerity. This, if we may so express ourselves, is a much more possible possession, than accomplished statesmanship, and the moral courage which can carry out principles and measures conscientiously believed to be correct. Though the honoured Representative of our Sovereign in this Colony may be by no means deficient in the qualification we have last named, it will not be deemed invidious or disrespectful to say that his past political, and administrative habits, may not have been in every respect favourable to the just appreciation or full acquirement of all those essential Conservative views of government which we deem essential to constitute, in every religious as well as moral sense of the term, a thorough British statesman. The varied knowledge, the long experience, the constant association, which must be combined to make up this *beau idéal* of public character, no man can be expected to have mastered who has not been disciplined in the whole school of a Conservative education, and whose thoughts and habits of mature age are only the consolidation of the principles and impressions of early life.

We are glad to see so positive an announcement of the fact, that the Revenue of the Province is in so satisfactory a state, and that the public resources are such as to permit a partial liquidation of our Provincial debt. Much of the large amount for which this debt has been contracted has, we are sensible, been miserably wasted; for instance, in the experiment of plank-roads through the wilderness, from which no account can accrue, and which afford no public accommodation and subserve no public benefit. It is a consolation, however, to feel that we are not likely to sink under these freaks of legislation; but that we can happily meet these extravagancies without damage to our public credit. The public improvements hinted at, indicate an anxiety on the part of the Governor General for the physical advancement of the country; and no doubt His Excellency will be sustained by the House in carrying out the improvements thus suggested.

Nor is His Excellency indifferent to the moral culture and intellectual improvement of the Colony, as is evidenced by his expressed anxiety for "the improvement of the education of the people." In regard to educational schemes, there is, we confess, much room for improvement upon the cumbersome and impracticable piece of machinery which, under that head, now stands as the law of the land; nor, we are free to say, do we anticipate much good from the foreign importations which Dr. Egerton Ryerson has undertaken to introduce.

Our opinion is fixed, that no system of education should be nationally supported, but that which has religion for its basis; and if this be a system which it is considered impracticable to adopt, our advice is that it should be left to shift for itself. There is certainly no reason why a common and mere secular education should be placed on a better foundation than the Christian religion; or, if Christianity in this Colony has been deliberately pronounced a matter of such inferior importance that it can be left to shift for itself, we see no reason why the same decision should not be adopted in regard to general education.

As for the University, it grieves us to see the Government taking the initiative in its contemplated destruction. Charters should not be dealt with as waste paper; and it ill befits the dignity or honour of the Crown to suggest the abolition of a grant which its own free act of grace has bestowed. Of all attempts at innovation in this particular we unhesitatingly express our hope and prayer, that they may come to nought.

In the account of a late Conservative Festival at Toronto, we regret to see it stated that a Member present, in responding to some sentiment, congratulated both himself and his constituency upon being "devilish independent."—We can fancy expressions of this sort hastily and thoughtlessly uttered, and perhaps lamented in an after moment of consideration; and for this cause we are sorry to see them introduced into print. For although it is true that "independence" of the right and correct stamp, is an attribute of character much to be commended, yet we cannot understand in what sense it can be a subject of self-congratulation that either an individual, or a body of people, should be "devilish." It is too true that the spirit of Evil is, in this lower world, all-pervading, and seeks to estrange the sons and daughters of men by every art and blandishment from their allegiance to God, and to render them sharers hereafter in his own realms of darkness and woe: it is true that many, too many, thoughtlessly and madly yield to that influence, and rush headlong into the snare of destruction and misery which he spreads for them; but this, assuredly, can never be considered a theme for sport and raillery,—much less is it to be thought that is a sign of a spirit to be admired and coveted, that a man or a community is "devilish."

Again we repeat our belief that such expressions are often uttered in pure thoughtlessness; but be this as it may, we are constrained most solemnly to declare that rash and hasty words, where they are coupled with even a show of impiety or irreligion, will not be exempt from the condemnation of Him who says,

"that every idle word that men shall speak, they shall give account therefor in the day of judgment." It is "idle" to speak lightly, or in a tone of jesting, of the influence of that fallen spirit who "goeth about seeking whom he may devour;" and it is worse than idle to appropriate recklessly or impudently to one's self the temper of that agent of evil whom we covenanted in our baptism to renounce, and whom it should be our daily prayer and struggle to overcome.

Nor are we by any means sure that the quality of "independence," so wont to be vaunted in the world, is one which is entitled to much of our regard or admiration. Public opinion, or rather sectional opinion, is, on certain points, so frequently in error, that independence of that is often far more meritorious; at least when a clamour should chance to be loud and unimportant for what, if conceded, would involve a dereliction of principle or an act of injustice, we should pronounce the "independence" which can repudiate the dishonour and shun the iniquity, though urged by the menaces of thousands, as an attribute of character for which we may not be proud but thankful. Moral courage and sound independence are so nearly alike in their nature and their effects, that we may almost pronounce them synonymous terms; they both have their origin in a love of truth, and the spirit of both is to adhere to the holy claims of that truth through every buffeting of opposition, and in defiance of the utmost scorn and the worst persecution of the world. We grieve, however, to feel that this is an excellence rarely exhibited in these modern days of a false refinement and absorbing speculation; when selfishness has usurped too generally the ground of principle, and a cold utilitarian philosophy has intruded into the sanctuary of religion, and clothed its holy realities with a false and flimsy veil of human art and device.

Had the proper spirit of "independence" pervaded our public men, in days not long by gone, the church in this Colony would not have been stripped of the patrimony with which a pious monarch had endowed it, nor left in the wilderness to the world's bleak charities; but the true courage and righteous independence of the land would have rallied round the standard of truth, and have felt that to abandon it was to desert the cause of God, and to provoke,—what sooner or later we may alas! well apprehend that it will provoke,—the blight of His curse for the guilt of such a spoliation.

Were the proper spirit of "independence" rife in our young land, we should see frowned upon with a righteous indignation, rather than coaxed and cherished with all the hollow semblance of affection and conviction, the wicked attempt to wrest away its religious character from our University, and, with a palpable scorn of the indestructible claims of Christ's one and universal Church, to concede the highest and holiest departments of education to the unscriptural deformities and withering influence of schism. Much, on the other hand, are they to be congratulated who, in defiance of a crazy excitement and a senseless opposition, have clung to the truth in seeking to preserve the integrity of the Church, and the efficiency of the University. Their names will be remembered and honoured, when it will be a charity to strive and forget the existence and the animosity of their opponents,—or when their infatuated compliance with a sinful impulse will be only pointed to as one amongst many melancholy memorials of the fall and perversity of human nature.—And happier far do we feel in the maintenance of this real and conscientious "independence,"—despite the obloquy it may gain us,—than, if, by unprincipled truckling to popularity, or a base pandering to self-interest, we should be the idol of a thousand mobs, and hailed and lauded as the very paragon of "civil and religious liberty."

Our readers, we are sure, will participate with us in the gratification we have derived from the perusal of the Address of the members of the Church of England at Cornwall in their late pastor, the Rev. A. Williams, and the kind-hearted and eloquent Reply of that gentleman. The place from which Mr. Williams's reply is sent explains the cause of the long delay which has intervened between the presentation of the Address, and the transmission of the Answer: the Address, in consequence of Mr. Williams's departure being hurried beyond his expectation, was not completed or presented to that gentleman, as it appears, until after he had left the country; and he was obliged, of consequence, to reply to it from England. The circumstances referred to in this straightforward and affectionate Address, and the general tone of Mr. Williams's admirable Reply, make us deeply regret that this Diocese should be deprived of the services of so sound and enlightened a Churchman as he,—of one who so well understands the claims of our Reformed Catholic Church upon his filial love, and who has proved himself so earnest and uncompromising, and yet so judicious, in endeavouring to inspire his flock with that veneration and practical attention to her principles, which, from inquiry and conviction, it was his own high privilege and happiness to have arrived at.

We are more and more satisfied, from every year's experience and every day's observation, that the true secret of success in ministerial services, is to be firm, and faithful, and uncompromising,—though withal gentle and charitable,—in the maintenance of these tenets. Christ crucified is the cornerstone of doctrine, the foundation of hope and salvation; and to preach Christ crucified is pre-eminent amongst the injunctions of Scripture, and pre-eminent too in the requirements of our holy Church. But to scatter the precious seed of truth wildly and recklessly,—to be directed in the work of the great Lord of the harvest by no regulation of decency and by no constraint of order,—to have no binding tie by which the servants of that Lord shall act in unison, no system of recognized polity and discipline by which they shall work together for edification,—is to "scatter" indeed, but without much hope or possibility that there will be a corresponding "gathering" into the Saviour's garner. We must preach too, in the harmony and oneness of action which the one faith of the Redeemer so distinctly presupposes, that stated, settled course of Christian practice,—that union and communion with Christ our head, through which alone his sanctifying graces can be maintained,—which Church ordinances are the appointed instruments of promoting, and which the whole system of the Church, in her holy circle of ministrations, is so pre-eminently calculated to foster and advance.

There is little fear, as some are wont to allege, of engendering formalism from the habitual and constant use of our Liturgy: it is so spiritual in itself, so scriptural, so embodied in every line and in every thought with evangelical truth, that no sincere believer can steadily make it the companion of his devout meditations without becoming better, and holier, and happier,—more meet for the inheritance of the saints, more fitted to bear a part in the triumphs of the Church militant when this her warfare with the world is over. The growth of formalism, the resting upon the letter to the exclusion of the spirit, is, we repeat, an obstacle not consistent with the use of the humbling, mellowing, yet invigorating ritual of our Church.—Nor is it necessarily superstitious or popish to observe the Festivals and Fasts of the Church, and the faithful commemoration of all the holy seasons she recommends, because some of these have been corrupted and abused, and because those who make the allegation are for the most part such as prefer a life of pleasure and self-indulgence to the sanctifying and ennobling duties of devotion. Much less need we be shaken from our convictions upon this point, because the adherents of rival and humanly constructed systems,—the advocates of the thousand and one forms of schism into which Satan has been successful in rendering the Christian world,—choose to decry and

disparage what is good, and are desirous of overthrowing that apostolical fabric of the Church which stands forth in stern and unchangeable rebuke of their own waywardness and rebellion. As if, too, Catholicism were not older than Popery; as if, in our own maternal country at least, we are not enabled to look across the spiritual wilderness of the Papal domination, and light beyond upon the green pastures and the bright waters of primitive faith and apostolic practice. In carrying out the full spirit of our admirable ritual, we shall show ourselves animated by the temper of genuine Reformers,—reformers of the laxity and indolence of by-gone generations, and revivers of a taste for the exercises of godliness in preference to the heat and hurry, and anxiety, and selfishness of a speculating and covetous age.

We have been kindly favoured with a copy of the *Christian Remembrancer* for October,—our own not having reached us in due course,—in which there appears an excellent practical article upon the University of King's College in Toronto. We intend to transfer this document in full to our columns, commencing with our next number,—the matter of our first page this week having been in type before the periodical in question was received.

We beg to refer our readers to an article in another column in reference to UPPER CANADA COLLEGE. It must always be a subject of regret that the course of study in so excellent an Institution should, on any occasion, be interrupted; but providential inflictions like the present, human foresight cannot always guard against, nor human skill at all times effectually counteract. Under the circumstances of the case, the worthy and esteemed Principal unquestionably adopted the course which prudence dictated, and a sense of the welfare of those entrusted to his charge appeared to demand. Private accounts have reached us which more than corroborate the statement contained in the extract we have given, of the kind and parental attentions of Mr. and Mrs. Cosens during this season of calamity; for so generous and disinterested an exercise of Christian duty in a trial like the present, they more firmly than ever establish their well-earned claims to public confidence and esteem.

We have to congratulate our contemporary of the *Cobourg Star* upon the new and improved dress in which his loyal and constitutional paper has recently appeared. We wish for the principles of this Journal the widest diffusion; and to its very worthy proprietor the most abundant patronage and success.

In alluding last week to the suggestions lately placed before the Church Society by the Lord Bishop of Toronto, we find that we inadvertently omitted the words "in reference to the formation of a Fund for the Widows and Orphans of Clergymen."

Our Travelling Agent will, in the course of the ensuing month of December,—leaving this about the 10th prox.—call upon our Subscribers Eastward of this office, as by King-ton include. We trust that we shall be fully indemnified for the expense thus incurred, by the payment to our Agent of all arrears, and the advance of the amount of the current volume in all practicable cases.

Communication.

ERRATA.

(To the Editor of The Church.)

Sir,—I was struck last week with the peculiar orthography which a correspondent of yours seemed to adopt in respect to what he appeared to term the "Able Indians." The name looked new to me, and I could not help being led away by it, while I may, perhaps, have accounted for this orthography, instead of being a portion of the lost tribes of Israel, as some imagine, might after all be only a remnant of the ancient Sabellian heretics, who, after giving what trouble they could to the African race, had fled into the interior of the continent, and there, in a remote and inaccessible spot, were to be found the *Santa Casa* of our Lady of Loretto. On searching, however, an old copy of Faden's Gazetteer of Upper Canada, (a book now becoming curious and valuable as a record of many original Indian, early French, and obsolete English names of localities in this Province,) I find that the Indians of the "Rivière aux Sables" many other ingenious theories, rested, as you see, only on a sandy foundation.

While on the subject of *Errata*, I beg to make a remark on the Archbishop's Charge with which the readers of the *Church* were lately favoured. I read the document that with awe and sincere veneration which every dutiful son of the Anglican branch of Christ's Church must experience when his Metropolitan speaks. I could not, however, but feel convinced that the parts in some of the Charges in a late issue of the *Church*, which were copied from some short-hand report, and not from an authorized edition. I felt sure that the reporter must have made some error in the following passages:—"The objects of the Church are twofold—domestic and missionary—corresponding with the junction of our Lord to preach the Gospel to all nations, and to His flock. In reference to the first of these commissions, I will not enquire in what position we stand as compared with other Churches in this country." &c. This apparent confession, (so intelligible to a Catholic mind), that there are other Churches in a late issue of the *Church*, is, as the Church which our blessed Saviour founded, seems altogether inconsistent with the rest of this important Charge. I therefore took some pains to test my suspicion, and was much gratified to find the *English Churchman*, &c. &c. had brought forth the original text of the Charge, in which, in regard to the first of these subjects, I will not enquire in what position we stand as compared with other Churches, or with dissenting communities in this country." This is intelligible, and I venture to say, an approximation to what the Archbishop meant, when he said, "The Churches" he meant, of course, the various other Churches of Christendom besides the Anglican, e.g. the Gallican, Spanish, Italian, Russian, &c.

The account of the consecration of the Chapel of All Saints, Quebec, contained in the last week's *Church*, must have yielded great pleasure to every Churchman. It is most satisfactory to observe, that the learned prelate who administers the diocese of Quebec, has restored and strongly recommended, in a late pastoral letter, the use of the Lectern. This will greatly help forward the rectifying of many errors which give one so much pain when viewing the interior arrangement of some of our Churches.—Of some, sad to say, erected since the present day of light in such matters began to dawn. The grand *erratum*, of placing the Pulpit in front of the Communion-Table, has recently been corrected at the Church of Montreal, wherever the necessity exists. To have the pulpit in such a position is "clean contrary" to the usage of the Anglican Church, as we learn by examining the Churches of England. Wherever such a monstrous error exists, it is sure to be kept a pleasure to the eyes of the Church,—in many instances done by the Puritans during their usurpation,—or else the building was erected and arranged some twenty or thirty years ago, when the rules of the church were thoughtlessly disregarded, not merely in this case, but in many other respects. We shall never get right till the Sacraments are worthily honoured; and this will not be, till we return strictly to the old rule, and invariably make the Font and Communion-Table the two principal objects in every Church,—the former standing at the entrance, and the latter at the opposite extremity of the fold of Christ; the latter, at the opposite extremity of the Church, symbolizing his advance towards *perfection*, by the constant and sincere use of the Holy Eucharist.—By a little management, the pulpit can always conveniently be placed at the side, so as to command the congregation, and enable the minister to view the whole of his flock with significant eloquence to the one holy emblem or other, according as he is discoursing upon this one or that, of the two great means of grace. Thus all things used, and may still be arranged "unto edification,"—the great end to be kept ever in view, in all Church work.—The simple *lectern* for the Bible, facing the people, and the plain humble *font* for the Prayers, facing either into the centre-aisle or towards the chancel portion,—i.e. the eastern end of the Church,—need occupy but little room, and if made as they ought to be made) need obscure the vision of no one; by which means, the solemn scene of the Church,—such as the consecration of the elements, the presentation of the alms, confirmations, visitations of the clergy, individual thanksgivings, marriages, &c.—need be no longer concealed from the assembly, congregation by mountains of oak and black-walnut.

It is well known, probably, that there has been some time past in London an exhibition of Cartoons, containing designs, by certain select artists, for frescoes, intended to decorate the walls of the new Houses of Parliament. The designs were kept secret in view of the current volume, furnished its readers with an outline of one of these cartoons, which could not fail in being most interesting to every member of the English Church. This cartoon represents the consecration of a Bishop, and is charged with the Chapel of Lambeth Palace, on Dec. 17, 1559. The very learned and accomplished artist, Mr. Dyce, has selected the moment when the consecrating Bishop, after the consecration is over, presents the Holy Bible, and charges the new Apostle to "give heed unto reading, exhortation, and doctrine." Great care has been taken to give all the accessories,—the canonical dress, the sacred paraphernalia, &c.—properly, and in agreement with the minute records of that important act, which are to be found in the Legations at Lambeth, and in the Records of Corpus Christi College, Cambridge, of which the Archbishop has been Master. Should this cartoon be selected for actual transfer in fresco to the walls of the new "Palace of Westminster," it will be an enduring and authoritative record of a favourite *erratum*, but being on the subject of *errata*, let me observe, that not the poet, as it appeared in a late *Church*, but nephew; being the son of Christopher Wordsworth, D.D., Senior, the late Master of Trinity College, Cambridge, who is deceased. The identity of name and title, has no doubt, given rise to the error in the paper from which the *Church* copied. Lastly,—the very worthy publishers, Messrs. Appleton & Co., of New York, (to whom, with the most spirited Church publishers of that city, we are indebted for the copies of the *Church* in these dioceses, as well as in the United States' dioceses, owe so much), adopt as their symbol, in many of their noble publications, the Anchor and Dolphin of the industrious old Aldus, with the legend *Alti Discipulus Americanus*, (taking the idea from a saying of the late and himself *Alti Discipulus Anglus*). Should this chapter on *Errata* by any chance meet the eyes of those judicious and enterprising publishers, to whom so many of us owe a heavy debt of gratitude for the wholesome theology which they have rendered accessible to the clergy and laity, will it, I do not, be taken in good part, when I remind them that Aldus was remarkable for the extreme accuracy of his texts.—"Aldo Manzoni," I read in his biography, "surpassed all other printers of his time in the correctness of his books." The anxiety to supply the present religious and moral wants of the people, as *speedily* as possible, is most laudable; but still it is highly desirable, in the case of books which we wish to deposit amongst the treasures of our libraries, that a due portion of time should be devoted to the careful and patient correction of proof-sheets. I remain, truly yours, A. C.

it were concluded that the Canal was too great an undertaking for the then resources of the Province, and that it was therefore essential upon to carry it becomes a mere question of time, not of fact; for it is obvious that the work is not too large for the purpose contemplated, nor when it is considered that the St. Lawrence is the great channel for the trade of many hundred thousand square miles, will it be in any sense regarded as exceeding in dimensions what its objects demand. It is not uncommon to find fault with bold undertakings, but this evinces either a native narrowness of mind or an imperfect consideration of the subject; and in the case in question,—the construction of Lake Superior, which is nearly 2000 miles from the Ocean, and all the intervening country, by an easy navigation, with every quarter of the world,—the conception was a noble one, and will redound to the credit of Upper Canada, and her Legislature which entertained it when the objections of the weak-minded or the selfish will be forgotten.

Sunday, October 1.—A very rainy morning, which is much to be regretted. Bad weather on Sunday is, indeed, a sort of calamity both in town and country, particularly where the roads are in a condition to be so much and so immediately affected as in this case. In such a case, for the fullest amount of zeal, it must be the means of keeping many, especially women and children, from Church.—The Rev. A. Williams, having called upon the Bishop, accompanied him to Church: the congregation present was then anticipated from the badness of the weather, and all the services were confirmed,—five having been prevented by the rain from attending.

Monday, Oct. 2.—The town of Cornwall is prettily situated, but from two causes it increases slowly. Instead of making the entrance of the Canal, as common sense would have dictated, opposite the town, and forming a large basin to serve as a harbour and shelter for the river-craft during the winter, it has been constructed considerably below the town, without any regard to the public convenience, and thus it may be said to cut off its population from the St. Lawrence. For some years they were even refused a draw-bridge, and all access to the river was in a manner precluded; but lately this tardy act of justice has been conceded, so far as to allow a bridge across the Canal to the old landing, yet so far as the petty details of the business of the town, and the great obstruction. Add to this, that the back and adjacent country has so easy an access to the great market, Montreal, that its population prefer proceeding thither with their produce by winter roads to going to Cornwall, which, from the untoward position of the town, presents a disadvantage over any other part of the bank of the St. Lawrence.

After breakfast on this morning, the Bishop proceeded to Osnaburg, the Mission of the Rev. Romane Roupel. Upon reaching the Church, which is beautifully situated in a grove of trees, he was met by the pastor, Mr. Rolph, who was assisted in the service by the Rev. J. G. B. Lindsay, of Williamsburgh; and at its conclusion, thirty-eight persons were confirmed,—a small number, compared with the great assemblage of people, but a more than adequate number, in view of the fact, that the great bulk of actual members of the Church reside. His Lordship then proceeded in Mr. Lindsay's carriage to Williamsburgh, and, arriving about dusk, was most courteously received at the Parsonage by Mrs. Lindsay, who, in a great degree, has been the means of introducing him to him from her childhood, and proving herself a most excellent clergyman's wife.

Tuesday, Oct. 3.—Mr. Lindsay has his mission in excellent order, calm, discreet, and zealous, he makes the Church feel as his people, and his affection for them is unbounded. It is indeed surprising to see the energy and frank-heartedness with which his congregation come forward for anything beneficial to the Church. They lately purchased an Organ, which Mrs. Lindsay plays; they are unable to hire an organist; they have purchased the Church, and have a very large congregation, and put every thing about the Parsonage and Church in good order; in short, Mr. Lindsay finds no difficulty in inducing his congregation to undertake any thing reasonable, for enabling him to conduct his ministry in decency and order. As he is so well served by his people, he is very anxious to compose his congregations, were originally Germans of the Lutheran persuasion, and not at first disposed to look with favour upon the Church; but by the faithful and judicious services of their excellent minister, they have been won to a strong and settled attachment to our communion.

Colonial Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO DURING THE SUMMER AND AUTUMN OF 1843. (Continued from The Church of Oct. 1.)

Thursday, September 28.—The Bishop left Toronto on the 26th of this month, and, remaining a day at Kingston, proceeded this morning to Gananoque, where the Rev. E. Morris met his Lordship with a strong wagon, and, after a ride of about twenty miles, reached the place. From hence he proceeded to Landsdown township, where a good congregation was found assembled in a school-house. After Prayers, the Bishop preached, and afterwards confirmed twenty-five persons; whom, upon the conclusion of the ceremony, he addressed in a few words, and then, in the presence of the congregation, he administered the Holy Communion for the first time. The country along the banks of the St. Lawrence from Kingston to Brockville, is very rocky and difficult of cultivation; but as we proceed into the interior, the land becomes less stony and more capable of being cultivated. The population of the township of Landsdown are anxious to erect a place of worship; but they are yet too poor, as well as few in number, their proportion, in this neighbourhood, to other denominations being unusually small. This, however, they state to be owing to the poverty of the country, and not to any want, amongst them, and the not unnatural proneness of the people to avail themselves of any religious service that offers, when that of their own church cannot be presented. An occasional visit is made to them by the travelling Missionary, but this, which is a great blessing, is complained of, cannot be very effectual in removing it. The Church people of Landsdown are nevertheless zealous and well disposed, and anxious to exert themselves for their spiritual welfare to the best of their ability.

The Bishop proceeded from Brockville, at a distance of 23 miles, and found the congregation in most places well opened and much improved: the town of Brockville particularly, which he reached a little after sunset, he found to be much increased by the addition of many large and commodious houses. The Bishop preached, and afterwards confirmed very beautiful.—The Rev. E. Denroche, the zealous and active minister of this parish, has every thing in high order. The Church is elegantly fitted up,—perhaps in this respect somewhat overdone, as it suggests the uncomfortable idea that it is well served by the services of the clergy, and that the poorer section of the congregation have no room for them there. Yet this is an error which the good Missionary is making every effort in his power to obviate, by increasing the accommodation in the Church; and in this effort he is well supported by the contributions of the people, and the services of the congregation. The service commenced at 11 o'clock, and besides a good congregation, several of the neighbouring clergymen were present. Seventy-three young persons were confirmed, of whom fifteen were claimed by the Travelling Missionary. The number of the congregation was very large, and the services were very beautiful. The Bishop expressed himself much pleased with this Parish, and with the exertions of its pious, laborious, and intelligent pastor.

Brockville is finely situated on the bank of the St. Lawrence, about sixty miles below Kingston. The town rises from the river with more than a gentle, though not a precipitate ascent, which gives it an imposing appearance, and a fine view of the river, and the country, to its healthfulness. The houses are chiefly built of stone, and many of them are spacious; but what adds much to the beauty of Brockville, is the several groves of pines which the good taste of the proprietors have left towards the summit of the declivity on the ridge of the bank, and is a very conspicuous and beautiful object. The Bishop dined at Mr. Denroche's with the clergy present, and after spending the afternoon very agreeably, returned early to the inn.

Saturday, Sept. 30.—The Bishop proceeded this morning to Prescott, twelve miles distant. The Rev. Robert Blakey, the amiable Rector, presented 31 young persons for Confirmation,—whom, upon the conclusion of the rite, the Bishop affectionately addressed. After service, his Lordship preached, and then, in the presence of the congregation, administered the Holy Communion. Prescott is a flourishing town opposite Prescot, in the State of New York. The River St. Lawrence from Brockville to Prescott is very majestic and beautiful,—the banks on either side rising in a fine slope from the water for nearly a mile, and the river about two miles broad, flowing gently between them, without a single island intervening for more than 14 miles. About four miles below Prescott, the river is much contracted in width, and the current becoming swift soon brings you to the falls, which are very fine, and almost without interruption, to Cornwall, a distance of 40 miles. The Steamer moved through them in beautiful style, finding plenty of water and encountering no danger. In passing down the same stream in batteau many years ago, there was not a little risk, unless there was a skilful pilot to steer the boat, and it was then a very hazardous larger craft would strike upon the rocks at the bottom, and could not therefore be used with safety.—At Cornwall the Steam Boat stopped for a few minutes at the entrance of the St. Lawrence Canal, that the Bishop and his party might land, and then, in the presence of the Rev. A. C. and opportunity was thus afforded of viewing its vast dimensions.

This Canal is the accomplishment of a noble idea, namely, to connect the Ocean with the great Lakes of Canada,—admitting ships of every burthen, or at least of five or six hundred tons, and the product of the interior might at once be shipped to any part of the world. Much has been said and written, of late years, against this magnificent undertaking, as being too gigantic a scale for the resources of the country, and the completion of which, it is argued, has been the cause of the great debt which oppressed the Province, and rendered necessary that disastrous measure, the Union of Upper and Lower Canada. Were this the proper place, it would be easy to show that these allegations are without foundation, and that the just resources of Upper Canada are amply sufficient to meet the wants of the country, and to support the improvements, without destroying her Constitution, or periling her existence as a British Colony. But even if

it were conceded that the Canal was too great an undertaking for the then resources of the Province, and that it was therefore essential upon to carry it becomes a mere question of time, not of fact; for it is obvious that the work is not too large for the purpose contemplated, nor when it is considered that the St. Lawrence is the great channel for the trade of many hundred thousand square miles, will it be in any sense regarded as exceeding in dimensions what its objects demand. It is not uncommon to find fault with bold undertakings, but this evinces either a native narrowness of mind or an imperfect consideration of the subject; and in the case in question,—the construction of Lake Superior, which is nearly 2000 miles from the Ocean, and all the intervening country, by an easy navigation, with every quarter of the world,—the conception was a noble one, and will redound to the credit of Upper Canada, and her Legislature which entertained it when the objections of the weak-minded or the selfish will be forgotten.

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The sound Church principles that you have ever maintained... the clear, persuasive, and elegant, yet simple manner...

Wishing her, yourself, and your family, a speedy and pleasant passage to your native land.

Believe us to be, Rev. and Dear Sir, Yours ever affectionate friends,

[Signed by the Churchwardens and Congregation.] Cornwall, Canada West, June 4th, 1844.

REPLY. To the Congregations of the Church of England, in Canada, assembling in Trinity Church, Cornwall, and in Dixon's Church, Montserrat.

My dear Friends: Your kind address found me most happily engaged in the duties of an English Curate.

With respect to the course of instruction, pursued by myself, to which you refer so kindly in your address, I have only to remark that it was adopted after much serious reflection...

There is much to encourage us in the prospects of the Church, both at home, and in Canada.

It rejoices to think that the Bishop's fatherly interest in the state of his early ministerial labours, has placed over you one, whose "praise is in all Churches."

Very faithfully, ALEX. WILLIAMS.

DIocese of Quebec. On Sunday the 24th ult., the Lord Bishop of Montreal admitted to the holy Order of Deacons, Messrs. J. E. F. Simpson and E. G. Sutton, Theological Students.

Arrival of the Britannia. We have the pleasure of announcing the safe arrival of the Britannia, from the Straits of Malacca, bringing the English mail of the 5th November.

THE MARRIAGE OF THE QUEEN.—The Royal Exchange. Her Majesty the Queen honoured the opening of the magnificent new Royal Exchange in London with her presence on the 28th October, amidst the acclamations of her loyal subjects.

THE PRIVILEGE OF THIS DAY.—The Lord Mayor Aldermen, and Common Council of the City of London, in Common Council assembled.

THE DUKES OF WELLINGTON AND ABERCROMBY.—On Saturday last the Duke of Wellington, whilst on a visit to Her Majesty at Windsor Castle, walked to Eton College, accompanied by the Duke of Rutland, for the express purpose of inspecting the rooms in the house of his name.

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THE SCOTT MONUMENT.—On Saturday last, the top stone, or, as it is technically called, the final, was placed on this monument, exhibiting, in its full proportions, and in all the richness of its light elegant Gothic tracery, a structure which, for beauty of design and imposing effect, is admittedly unsurpassed, if even equalled, by any similar commemorative or ornamental building in Europe.

WORTH OF ENGLAND.—The united annual incomes of the people of Great Britain are estimated at £310,000,000, or a little more than two years' total paid off the whole of the National Debt.

honour of kissing Her Majesty's hand. The Lord Mayor also presented Mr. Aston, the master of the Mercers' Company, and the two Sheriffs, Messrs. Sidney and Hunter, who also had the same honour.

Colonial. The Metropolitan of England has again been the witness of a scene, such as, until the present reign, had seldom occurred within the memory of man.

On Thursday the 28th ult., being the day appointed, the Provincial Legislature was opened by His Excellency the Governor General, on behalf of Her Majesty the Queen.

On Friday His Excellency the Governor General, at three o'clock P.M., proceeded in State to the Legislative Council Chamber, and having commanded the attendance of the Legislative Assembly, proceeded to deliver the following Speech:

I have assembled you at the present moment, that the completion of the law of the Province should allow, and I have high satisfaction in meeting you in order that we may devote ourselves to the care of the great interests committed to our charge.

The season of the year being unfavourable for the prosecution of the business of the Province, it is my duty to attend to the discharge of the important functions which you have to perform.

I have the happiness to announce to you that the Birth of a Prince has gladdened the hearts of many of our subjects, and as the Prince is to be established, I trust with less inconvenience, to attend to the discharge of the important functions which you have to perform.

Many subjects in which the welfare of the Province is deeply involved will be entitled to your earnest consideration.

The Municipal Institutions of the Province, the provisions for which, have, in Lower Canada, proved, to a great extent, nugatory, will, doubtless, engage your attention, as well as the amelioration of the means of communication throughout the Province, on which its prosperity mainly depends.

The Militia Law of Lower Canada having expired, the substitution of another seems to be requisite, and it may be desirable at the same time to revise the existing Militia Law of Upper Canada, and to frame a General Law for both Sections of the Province.

It is my great pleasure to be able to inform you that the flourishing state of the Revenue forms a fit subject for congratulation. There is reason to believe that it may be further improved by Legislation; and that judicious economy may contribute to the same result.

Although the only objects sought by the Imperial Legislature in making provision for a Civil List were to give stability and security to the private means of the Sovereign, and to secure to the subjects the adequate remuneration of able and efficient Officers in the various Public Departments; and to enable Her Majesty to make moderate provision for the declining years of those whose best days had been devoted to a faithful discharge of public duties, or who, by eminent services, had rendered themselves worthy of the gratitude of the Crown.

THE FINANCIAL ACCOUNTS OF THE PROVINCE FOR 1843 will be immediately presented after the completion of the year. The Estimates likewise will be submitted to you at an early period.

Notwithstanding the unavoidable expenses attendant on the removal of the Seat of Government from Kingston to Montreal, and other claims to be submitted for your consideration, a considerable surplus Revenue will remain affording the means of making some provision towards the liquidation of the public debt.

I entertain no doubt of your willingness to provide for the exigencies of the Public Service, and you may rely on the efforts of the Legislature to do so in all practicable economy. I have availed myself of several opportunities for retrenchment which have presented themselves, and shall continue to pursue the same course whenever reduction may appear to be consistent with efficiency.

Honourable Gentlemen, and Gentlemen of the House of Assembly: You, I am sure, concur with me in desiring that the welfare of United Canada may be promoted by the exertions of the Legislature, and that the great interests of the Province may be secured by your hearty co-operation in every measure that may be calculated to secure peace and prosperity, justice and happiness to this Province.

The charge entrusted to me by our Sovereign I shall continue to discharge with the most scrupulous attention, and in conformity with the confidence of the Legislature, and the confidence of the people, who have placed themselves under my administration, and who have entrusted me with the management of their affairs.

Confidently believing that the several branches of the Legislature, in the full exercise of their respective powers, will maintain the harmony and union which is the object of the people, for whose benefit alone these powers are conferred, I will not detain you from the important duties which await you, further than to express my humble hope that the Almighty may bless our endeavours and render them efficacious for the public good.

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exceeds 2200 miles. The number of inhabited houses in Great Britain have nearly doubled since 1831, now about 594,000.

Colonial. The Metropolitan of England has again been the witness of a scene, such as, until the present reign, had seldom occurred within the memory of man.

On Thursday the 28th ult., being the day appointed, the Provincial Legislature was opened by His Excellency the Governor General, on behalf of Her Majesty the Queen.

On Friday His Excellency the Governor General, at three o'clock P.M., proceeded in State to the Legislative Council Chamber, and having commanded the attendance of the Legislative Assembly, proceeded to deliver the following Speech:

I have assembled you at the present moment, that the completion of the law of the Province should allow, and I have high satisfaction in meeting you in order that we may devote ourselves to the care of the great interests committed to our charge.

The season of the year being unfavourable for the prosecution of the business of the Province, it is my duty to attend to the discharge of the important functions which you have to perform.

I have the happiness to announce to you that the Birth of a Prince has gladdened the hearts of many of our subjects, and as the Prince is to be established, I trust with less inconvenience, to attend to the discharge of the important functions which you have to perform.

Many subjects in which the welfare of the Province is deeply involved will be entitled to your earnest consideration.

The Municipal Institutions of the Province, the provisions for which, have, in Lower Canada, proved, to a great extent, nugatory, will, doubtless, engage your attention, as well as the amelioration of the means of communication throughout the Province, on which its prosperity mainly depends.

The Militia Law of Lower Canada having expired, the substitution of another seems to be requisite, and it may be desirable at the same time to revise the existing Militia Law of Upper Canada, and to frame a General Law for both Sections of the Province.

It is my great pleasure to be able to inform you that the flourishing state of the Revenue forms a fit subject for congratulation. There is reason to believe that it may be further improved by Legislation; and that judicious economy may contribute to the same result.

Although the only objects sought by the Imperial Legislature in making provision for a Civil List were to give stability and security to the private means of the Sovereign, and to secure to the subjects the adequate remuneration of able and efficient Officers in the various Public Departments; and to enable Her Majesty to make moderate provision for the declining years of those whose best days had been devoted to a faithful discharge of public duties, or who, by eminent services, had rendered themselves worthy of the gratitude of the Crown.

THE FINANCIAL ACCOUNTS OF THE PROVINCE FOR 1843 will be immediately presented after the completion of the year. The Estimates likewise will be submitted to you at an early period.

Notwithstanding the unavoidable expenses attendant on the removal of the Seat of Government from Kingston to Montreal, and other claims to be submitted for your consideration, a considerable surplus Revenue will remain affording the means of making some provision towards the liquidation of the public debt.

I entertain no doubt of your willingness to provide for the exigencies of the Public Service, and you may rely on the efforts of the Legislature to do so in all practicable economy. I have availed myself of several opportunities for retrenchment which have presented themselves, and shall continue to pursue the same course whenever reduction may appear to be consistent with efficiency.

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can be administered to these painful emotions, it is to be derived from the reflection, that the attention and assiduity, both of the "Master and Matron of the boarding house, Mr. and Mrs. Cozens," were so successful, and so highly satisfactory during this trying period.

THE CHURCHMAN'S ALMANAC, FOR 1845. PRICE SIXPENCE.

CONTAINING in addition to much other valuable information, a full and complete list of the Bishops of the Protestant Episcopal Church in all parts of the world, Lists of the Clergy of the Episcopal Church of England and Ireland in the Dioceses of Quebec and Toronto, &c. &c.

For sale at the Depository of the Church Society, Toronto; by Gravelly & Jackson, and Goodhue & Corrihal, Cobourg; Ramsay, Armour & Co., Kingston; C. Mortimer, Picton; Ramsay & McKeandrick, Hamilton; A. Davidson, Niagara; J. F. Rogers, Woodstock; W. Green, Dundas; Thorne & Barwick, Holland Landing; Armour & Ramsay, and J. Walton, Montreal; and by the publishers.

H. & W. ROWSELL, King Street, Toronto, 382-4f

STATIONERY, &c. H. & W. ROWSELL are now receiving their Fall supply of BOOKS, STATIONERY, &c., which, having been carefully selected in England by one of the Firm, they can recommend with confidence, as being of a very superior description, and at the lowest prices.

THE Subscriber has received, per Great Britain, from London, his Fall Supply of Books, amongst which will be found various Works of Standard Divinity, Bibles (including D'Oyley and Mant's) Prayer Books, Church Services, Books and Maps of the Society, Printing Children's Bibles, &c. &c. numerous other Works, worthy of the attention of the Public.

Plain and Fancy STATIONERY. ACCOUNT BOOKS, made to order. BINDING neatly executed.

195 Notre Dame Street, Montreal. 380

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WINTER GOODS. HARVEY has respectfully to inform the inhabitants of Cobourg and its vicinity, that he has now completed his selection of Goods suited for the Winter Season. His long experience as a buyer in the different Markets enables him to sell as low as any other House in the Trade.

His Store is as usual supplied with GROCERIES, of superior quality.

ALL DEBTS remaining unpaid after the 1st January next, will be handed over for collection.

Cobourg, 27th Nov. 1844. 385-6

GOODEVE & CORRIGAL, IMPORTERS, KING STREET, COBURG.

BEG to inform their friends and the public, that they are now opening a large and extensive assortment of GOODS, selected by one of the selves in the English, New York, and Montreal Markets, the whole of which having been bought for Cash, they feel confident their prices will be as low as any other Store in the Province; amongst their Stock will be found—Linen and Woolen Drapery, Hosiery, Haberdashery, Millinery, Lace Goods, Fur, &c. &c.

Teas, Sugars, Coffee, Cocoa, Fruits, Spices, Pickles, Oils, Wines and Spirits, Ale and Porter, D. S. Staff, &c. &c. Plain and Fancy Stationery, Account and School Books, Penmanship, Crochery, Glassware, &c. &c.

To an early inspection of which G. & C. would recommend their friends, as they are determined to sell at a very small advance for Cash.

A good assortment of choice North-West Buffalo-Robes. Cobourg, November, 1844. 385-4f

NEW ESTABLISHMENT, EASTON & WRIGHT, Importers of British and Foreign Dry Goods, GROCERIES, WINES, SPIRITS, &c. &c. KING STREET, COBURG.

RESPECTFULLY intimate to the Inhabitants of Cobourg and its vicinity, that they are now opening a large and extensive assortment of GOODS, selected by one of the selves in the English, New York, and Montreal Markets, the whole of which having been bought for Cash, they feel confident their prices will be as low as any other Store in the Province; amongst their Stock will be found—Linen and Woolen Drapery, Hosiery, Haberdashery, Millinery, Lace Goods, Fur, &c. &c.

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NEW STORE, AT GRAFTON. THE Subscriber begs to inform the Inhabitants of Grafton and its vicinity, that he is now opening out at the Store lately occupied by Mr. Mackenzie, a very choice and complete assortment of

DRY GOODS, Groceries, Hardware, Crochery, &c. &c. All of which are being selected from a stock lately imported by him from Great Britain, and which he intends selling at very lowest Cobourg prices, for Cash or short approved credit.

Cobourg, 24th Sept., 1844. BENJAMIN CLARK. N.B.—Oats, Pease, Barley, Bye, Indian Corn, and Pork taken on account, or in exchange for Goods. B. C.

FALL IMPORTATIONS. GREAT REDUCTION IN PRICES. THE Subscriber is now receiving direct from Great Britain, his FALL AND WINTER SUPPLY OF GOODS, which will comprise as good, if not one of the best, and most extensive assortments ever brought to this market, and he flatters himself that the cheapness and quality of his Goods will give satisfaction to his customers, and insure a continuance of that very liberal patronage hitherto received. His stock consists of

FANCY AND STAPLE DRY GOODS, Groceries, Liquors, Hardware, Crochery, &c. &c. BENJAMIN CLARK. Cobourg, 26th Sept. 1844. N.B.—A large stock of WINES, in wood and bottles, say Claret, Champagne, &c. &c. 377-6m

NEW GOODS. THE Subscriber begs to inform their correspondents and friends in general, of their having received their supplies of Goods adapted to the season, and which comprise a very complete assortment, well suited to the wants of the Country Trade.

MOPFATTS, MURRAY & Co. Yonge Street, Toronto, 1st Oct. 1844. 378-8

NEW FALL AND WINTER GOODS. J. HOLMAN, Tailor and Draper. BEGS to acquaint his Customers, and the public generally, that he has just received a large supply of GOODS, ADAPTED

CHURCH BELLS.

(From the Church of England Magazine.)

Mrs. COURTESY—EDWARD—ALICE—ARTHUR.

Arthur.—Mamma, what did Mrs. M'Donald mean yesterday, when she told you she had been to see some bells christened, when she was abroad?

Mrs. C.—Just what she said, my dear; she had been to see some bells christened—some church bells.

Arthur.—Why, mamma, what nonsense; it is as bad as little Mary, last week, pretending to christen her doll, after seeing dear little Henry christened.

Edward.—Worse, I think, if I heard rightly what Mrs. M'Donald said; for she spoke of a bishop performing the ceremony, and a princess acting as godmother. What does it mean?

Mrs. C.—It means, my dear, that, among other almost incredible superstitions which have crept into the Romish church, there is actually a special service for baptizing church bells.

Alice.—Mamma, it seems to me very shocking to profane the holy sacrament of baptism, by applying it to inanimate things. How could such a custom arise in any Christian church? Is it not very wicked?

Mrs. C.—It would take too long a time now to enter into the whole history; but the practice, gross as it has become, seems to have originated in the natural and proper idea of consecrating every thing devoted to the special service of God by some religious ceremony. There are many curious particulars relating to bells in connection with the church. One of the first instances, however, we hear of baptizing a bell was A. D. 988, by pope John III., who baptised the great bell of the church of Lateran. By degrees, additional superstitious rites were added, till god-fathers and godmothers were appointed to answer for the bell, as in the baptism of Christians, giving it a new name, and clothing it in a new garment. It is, moreover, anointed with the chrism, or holy oil, and exorcised by the bishop. They believe this gives them power to drive the evil spirits out of the air, to calm tempests, and to extinguish fires. The name given is usually that of some saint. Thus the bells of the priory of Little Dunmow, in Essex, were baptised by the names—the first, of St. Michael the archangel; 2nd, St. John the evangelist; 3rd, St. John the baptist; 4th, in honour of the assumption; 5th, in honour of the holy Trinity.

Alice.—Well, mamma, I could scarcely have believed, though, that this custom should have continued until these days; surely, if they only looked into their bibles and used their reasons, they might see the folly of it.

Mrs. C.—Granting your position, dear Alice, you must recollect that, in the Romish church—so far as the laity are concerned—they are forbidden to read their bibles, or to exercise their reason in matters relating to the church.

Arthur.—But the bishops and the priests, they must know better; surely it is very wicked in them.

Mrs. C.—It is impossible to estimate the power which early education, habit, and prejudice will obtain over the minds, not only of the good and pious, but of wise and learned men; especially where the first principle inculcated is blind, unquestioning faith. We, my dear children, have the blessed privilege of reading the word of God in our own tongue; and that we read—"Judge not, that ye be not judged." If we possess a great privilege in having been baptised into a purer branch of the holy catholic church, let us remember our responsibilities in proportion; and, while we lament over the errors of others, let us be sure that we fall not into error ourselves. Let us take heed, while condemning their superstition, we are not ourselves wanting in zeal; above all, let us hold fast charity and humility.

Edward.—Mamma, I should like to hear something about bells. How did it happen they were used in churches?

Mrs. C.—I shall be very glad to tell you any thing I think likely to interest you about them. Bells were used by the Romans, and among some other heathen nations, to summon the people together on different occasions. They are said to have been first applied to the purposes of Christian devotion, about the year of our Lord 400, by Paulinus, Bishop of Nola, a city of Campania; hence it is supposed the names Nola and Campana were given them; the one referring to the city, the other to the country. In Britain they were applied to church purposes before the conclusion of the seventh century; and they were, therefore, used from the first erection of parish churches. There is something very affecting in the thought that, among all the changes and chances of so many centuries, religious as well as civil, the same sounds in each successive age have summoned the members of Christ's church, on each succeeding sabbath, to the worship of "God. How many generations have lived and died and passed into eternity, who have listened to those bells which are even now sounding in our ears! But, to return. I will give you, Edward, an old Latin distich, describing the various uses of bells.

"Laudo Deum verum, plebem voco, coadjuro clerum, Defunctos ploro, festos rego, festa decuro."

Now give us a translation into English.

Edward.—I will try. It is this: "I praise the true God; I call the people; I draw together the clergy; I mourn for the dead; I drive away pestilence; I adorn festivals."

Mrs. C.—Very well; this gives us some idea of the uses to which bells were supposed to be applicable; indeed, all of these are still in operation as much as ever, except as regards the driving away pestilence. And now I will give you another; and this time I shall turn to you, Arthur, for the meaning. I must tell you these, or such like distichs, were frequently engraven on the bells.

"Funera plango, fulgura frango, sabata pango. Excito lentos, dissipio ventos, paco cruentos."

Arthur.—"Funera plango;" oh! that is "tolling for a funeral." "Fulgura frango," "I break the lightning." What does that mean?

Mrs. C.—The custom of tolling or ringing bells at the approach of thunder-storms is of some antiquity; but it is supposed that the design was not so much to shake the air, and so disperse the thunder, as to call the people to church to pray for the safety of the parish.

Arthur.—Well, there was some sense in that; now for the rest. "Sabata pango"—that's easy enough—"I ring on the sabbath." "Excito lentos," "I excite the slow;" that means hurrying the people who are behind their time. "Dissipio ventos," "I disperse the wind-storms." "Paco cruentos," "I appease the cruel."

Alice.—What does that mean, mamma?

Mrs. C.—It applies, no doubt, to the supposed power of bells to drive away evil spirits. You must bear in mind that these distichs were made when superstition had gained much influence; but, as in the case of ringing in thunder-storms, we might possibly be able often to trace back the origin to a pious and rational motive.

Edward.—What does the "passing-bell" mean? I often see it alluded to in poetry.

Mrs. C.—The "passing-bell" was a bell rung, when one of the congregation or parish was dying, to call on all who heard it to pray for the departing soul; and it is still ordered in the canons of our church, I believe, that it should cease as soon as the person is dead: this is intended as a precaution against the Romanist custom of praying for the souls of the dead; but it also proves the custom was not abolished at the reformation, though the abuse of it was guarded against.

Arthur.—But is the passing-bell never tolled now?

Mrs. C.—I believe, never.

Alice.—And yet it seems very bright and charitable to pray for dying persons.

Mrs. C.—This is a vulgar error, with no real foundation.

Mrs. C.—It is, indeed, one of those remnants of catholic Christianity one cannot but regret the disuse of. It served to remind us of all we most need reminding of ourselves, that "in the midst of life we are in death," and marks the oneness of Christian fellowship with others.

Edward.—Why was it given up? for it seems it has not been abolished—only fallen into disuse.

Mrs. C.—I cannot tell you exactly; but probably from the great dread of popery which, at different periods, has arisen; and which caused the disuse of some things in themselves not indecorous, but which had been abused to evil purposes. Men are often led to mistake the reverse of wrong for right. But this brings me to what I wished to say especially in regard to our own church-bells, as they are now used; for, after all, our conversation does little good, unless we can derive some practical benefit from the various effects attributed to bells in our Latin lines, which are still preserved among ourselves.

Arthur.—Let me see: in the first place, we have still "Laudo Deum verum" (I praise the true God); "Plebem voco" (I call the people); "Defunctos ploro" (I lament for the dead); "Festa decuro" (I adorn festivals).

Edward.—And from the second distich, "Funera plango;" "Sabata pango;" and I dare say, sometimes, "Excito lentos."

Mrs. C.—Well; does it, then, seem too much to say that, by the church-bells, the church mixes and blends, as it were, religion audibly with all the affairs of life—its duties, its joys, its sorrows? May we not, without superstition, call it a voice from the church, calling aloud to those who will heed—not, alas! as formerly, day by day, and hour by hour, but at least once in the week—to remember "the assembling of ourselves together?" Does it not, on days of festivity, remind us that all good things come from above, and that we must,

"In our hours of gladness,  
Bless him who gives us all."

Moreover, when we recollect that the same sounds are floating over the length and breadth of the land—nay, on every distant shore where our church is established, that, from century to century, the same voice has been sounding on; does it not bring a sense of the unity of Christ's church, a feeling of brotherhood and charity, a deeper sense of the preponderance of eternal over temporal things, of the perpetuity of that church which is our bond of union with all its living members and with all its departed saints. For myself, I never hear a church bell without some thoughts coming over me, more or less; and I find them so grateful—and, I think, so beneficial—that I would willingly impart them to others.

Alice.—Mamma I think I understand you; and in future, when I hear church-bells, I will try to think so of them.

Edward.—Think how, Alice?

Alice.—Why, when they are ringing for church, I would think how many fellow-Christians are being called, as I am, to worship God in his holy church; and that "we are all one in Christ;" and when I hear them tolling, I will try to think how another soul has passed away to its everlasting doom, and that we none of us know how soon we may be called; and to recollect that others—other Christians—are in trouble, and that we are commanded to feel for one another; and, if there were a "passing-bell" I should pray for the dying person.

Arthur.—'nd when the joy-bells ring, Alice?

Alice.—O, then I would rejoice too: if for some private cause—as a marriage—for the people themselves; if for any general rejoicing, with all the world, thanking God, who sinners though we be, gives us so many blessings.

Mrs. C.—I am glad to find, Alice, you understand me so well. Be assured, the more you learn to extend your sympathies, the happier you will be—the more in accordance with the will of him who is love. And now, my dear children, I must leave you; if you wish to know more of the subject generally, I can give you books to refer to.

Edward.—Mamma, I do not remember any thing about bells in the bible.

Mrs. C.—I apprehend one of the earliest, if not quite the earliest, historical mention of bells is in the bible; though not applied to the same purpose as in modern times, still employed in the worship of God. Can you tell me where?

Edward.—I think I know what you mean; and the high-priest of the Jews had bells on his garment.

Mrs. C.—Yes, you are right. There is also another mention of bells in the bible, when the prophet Zechariah, in foretelling the kingdom of Christ, says—"There shall be in that day upon the bells of the horses, Holiness to the Lord."

Alice.—For what purpose were the bells on the dress of the high-priest?

Mrs. C.—When he went into the holy of holies, he wore them, that the people who waited without might know it, and join in prayer; so that even there, you perceive, they were associated with the worship of God. And now, farewell; and, when you listen to the church-bells of your native land, thank God you were born in a Christian country, freed from the clouds of superstition which have overshadowed the purity of Christianity in other lands; think also with gratitude on those pious ceremonies—of whatsoever kind—which, as they preceded, so have they survived, the contamination which for a while spread even here; witnessing to us, even as a voice from the dead, yet uniting us evermore to the living church of Christ.

of his sorrow; and at doomsday when the terrors are universal, besides that it is itself so much greater, because it can afflict the whole world, it is also made greater by communication and a sorrowful influence; grief being then strongly infectious, when there is no variety of state, but an entire kingdom of fear; and amazement is the king of all our passions and all the world its subjects; and that shriek must needs be terrible, when millions of men and women at the same instant shall fearfully cry out, and the noise shall mingle with the trumpet of the archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabric of nature shall shake into dissolution and eternal ashes.—Bishop Jeremy Taylor.

THINGS TEMPORAL AND ETERNAL. That the things which are seen are eternal, is indeed no sufficient proof that there are things which are not seen which are eternal. Though it is a great presumption, that since God has not fitted this world to our desires, he has fitted our desires to another world; and has not given us those cravings of nature merely to vex and torment us, without any possibility of their being satisfied; but thus far we prove, from the things of this world being temporal, that they cannot make us happy. And this makes religion to be a very serious concern, since all our hopes of happiness depend on it: for if religion cannot furnish objects adapted to our natural desires, nothing else can; and therefore men should think soberly and naturally before they reject religion, and divest themselves of all the hopes they have, or can have, of being happy. Who would not be glad to live for ever, and to be for ever happy? Is it not then very unnatural to see a man rejoice and triumph in the thoughts that there is neither a life nor happiness which is eternal? It is, indeed, better not to be, than to be miserable; and therefore the thoughts of dropping into everlasting silence and darkness may be the refuge of guilty fear, but never can be a natural joy or comfort to the soul of man, which longs for nothing so much as life for evermore. The only reason any man can possibly have to wish that there may be no other world, is, that he may with the more freedom enjoy this; and this must needs appear to be a wise reason, if we consider the value of this world, and the worth of these things, which are no sooner seen but they are gone, and their place is no more found. I should not wonder, were this world to last for ever, to see men of low and abject spirits setting up their rest, and giving up the hopes of more exalted glory and happiness; but now that the world must last but a little time, and we much less, to see men sacrifice their hopes of glory and immortality to the mean and poor enjoyments of this world, is such an absurdity as would puzzle any one to account for, who knew nothing more of man than that he is a reasonable creature. It is so little men gain by gaining this world, and so little they lose by losing it, that the concerns of this world weigh but light in this question, that were men guided more by the violence of their passion, than either by reason or the regular desires of nature.—Bishop Sherlock.

MAN'S DANGEROUS SITUATION. That man were put in great peril and jeopardy, that should hang over a very deep pit, hidden up by a weak and slender cord or line, in whose bottom should be most wild and cruel beasts of every kind, abiding with great desire his falling down; for that intent when he shall fall down upon to devour him; which line or cord that he might by should be hidden up and staid only by the hands of that man to whom, by his manifold ungentleness, he hath ordered and made himself as a very enemy. If now under me were such a very deep pit, and that there be nothing whereby I might be hidden up and secured, but a broken bucket or pail, which should hang by a small cord staid and hidden up only by the hands of him to whom I have behaved myself as an enemy and an adversary, by great and grievous injuries and wrongs done unto him, would ye not think me in perilous condition?—Yes, without fail. Truly all we be in like manner; for under us is the horrible and fearful pit of hell, where the black devils in the likeness of ramping and cruel beasts doth abide, desirous our falling down to them. The lion, the tiger, the bear, or any other wild beast, never layeth so busily wait for his prey when he is hungry, as doth these great and horrible hell-bound devils, for that is their none of us living but is hidden up from falling down to hell in as feeble and frail a vessel hanging by as weak a line as may be. I beseech you, what vessel may be more brittle and frail than is our body, that daily needeth reparation, and if that repress it not anon, it peisheth and cometh to naught; and therefore Solomon, in the book called Ecclesiastes, comprehendeth the body of man to a pot that is brittle, saying, "Remember—have mind on thy Creator and Maker in the time of thy young age, or ever the pot be broken upon the fountain. Oh, good God! how fearful condition stand we in if we remember these jeopardies and perils—and if we do not remember them we may say oh, marvellous blindness!—your own madness never enough to be wailed and cried out upon. Heaven is above us, wherein Almighty God is resplendent and abiding, which giveth himself to us as our Father, if we obey and do according to his holy commandments; the deepness of hell is under us; our sins and wickedness be afore us; behind us be the times and spaces that were offered to do satisfaction and penance which we have negligently lost; on our right hand be all the benefits of our most good and meek Lord, Almighty God given unto us; and on our left hand the unmeasurable misfortunes that might have happened if that Almighty God had not defended us by his goodness and meekness. Within us is the most stinking abomination of our sins, whereby the image of Almighty God in us is very foul and deformed, and by that we be made unto him very enemies. By all these things before rehearsed, we have provoked the dreadful Majesty of him unto so great wrath, that we must needs fear lest that he let fall this line of life from his hand, and the pot of our body be broken, and we then fall down into the deep dungeon of hell.—Fisher, Bishop Rochester, (Put to death A. D. 1535).

THE SLEEPER. Arise, thou that sleepest, whether it be in error or in sin.—This sleep is so pleasant, that all the world lieth in it, and hardly can shake it off. King David fell into it, and continued in it, sleeping very soundly, never lifting up his head for two years' space, till at the length Nathan the prophet at the commandment of God, awakened him.—It is most dangerous to slumber long in sin. Custom of sin maketh sin familiar, so that at length we learn not to fear it at all, but rather to take delight and pleasure in it, with a kind of "greediness;" to count sin no sin, to swallow it down without any remorse or contradiction. Their case is lamentable which are thus fallen asleep, and for the most part their end miserable. Such was the sleep of that rich man, who having filled his barns, and provided store for many years, encouraged himself to sensuality: "Soul, take thy rest;" you that love the rest of your souls indeed, keep your souls waking, and do not suffer them to take rest. "Awake, thou that sleepest," and take thy rest; "Stand up from the dead, and Christ shall give thee light." It is time to awake; we have slept too long. God will not have us to sleep unto death, but to awake unto life; for he would not the death of a sinner; his desire is rather that he should repent.—Now is the time, now Christ calleth thee, now he stretcheth out his arms, now he offereth mercy: come unto him thou shalt find rest for thy wearied soul. Long hath been thy sleep, great hath been thy sin; but God is full of compassion, sweet, and ready not only to grant, but to pardon. If now we refuse it offering itself to us, it will refuse us hereafter, when we offer ourselves to it.—Archbishop Sandys.

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General Agency Office. WILLIAM HEBURN (late Registrar of the Court of Chancery, Canada West) has opened an Office at No. 7, Rue St. Laurent, Montreal, where every description of business connected with the Public Offices, Land Agency, and otherwise, and also Commercial Agency of every kind, will be promptly attended to. Opinions on Chancery Cases given, Petitions, Acts of Parliament, Conveyances, Leases, Wills, Contracts, Copartnership Deeds, Charter Parties, and every description of Legal Instrument, drawn. N. B.—All letters must be post-paid. Montreal, 1st June, 1844. 362-6m

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