

The Chronicle
COBOURG, CANADA, FRIDAY, OCTOBER 11, 1844.

VOLUME VIII.—No. 14.]

Poetry.

THIS WORLD AND THE NEXT.

Whist I rejoice in health's exulting glow,
And youthful energy, elate and free;
And seldom grief's all-peddling influence know,
But each true source of sadness that may be
On earth possesseth,
Why should I covet off the grave's cold rest?
Why! when a thousand sympathies have wed
My restless spirit to its clay abode;
And hope on life's beamy light hath shed,
Like sunshine glancing o'er a sky of cloud,
Should I implore
To be what these might never gladden more?
Yet it is so, and when the oppressive might
Of keen excitement makes my heart to sink;
And when my soul hath won that fearful height,
Where all that vexes it, seems to rush to think
Seems in one gulf,
Of full perception o'er its sense to power:
Oh then the fancied sound of mourning tears,
That bloom in rural church-yards near the dead,
Comes pleasant as the cooling summer breeze,
And the sad image of a clay-cold bed,
From their close cell,
Calls forth hot tears welcome true to tell!
Should this world a dwelling hold for me,
Immured in frequented solitude,
East by the sea, the wide extended sea,
Yet 'neath the shelter of a fair green wood,
Where gentle flowers
Branched wild and sweet their soul-releving powers;
Where fountains trickled 'mong the tangled grass,
And smiling in their innocent employ;
Where sporting song-birds lived, that seem to pass
Their life in uttering sentiments of joy,
And making glad
Green Nature's spirit that would else be sad,
There should my craving spirit drink its fill,
From ocean's sights of grandeur, bright and wild;
And the mild forest scene such thoughts instil
Of an immortal sweetness willed
Past, fast away.
The dawning hour of life's unquiet day,
Then many a keen desire, unmet and vain,
Which often now within my bosom springs,
And all the whisperings of that restless pain
Which a full consciousness of being brings,
Of ocean's music, rarely are drowned.
Of this world's vexing cares, that never cease,
No things to my refuge should be brought;
To me and leave the silken web of peace,
Which nature's influence round my soul had wrought;
And useless care
For fancied blessings should not haunt me there!
Thine none but kindred voices should arrest
Mine ear, attuned to Nature's varied tone;
Thine social love, though lonely, might be blessed
With the kind cheer it elaimeth for its own—
Yes, none but these
Should talk with me, save ocean, flowers, and trees!
I think I should be happy! if in this earth,
With all its treasures, were before me laid,
I might choose what seemed of highest worth,
Even such a solitude as I have said
My choice would be;
The best and dearest gift of wealth for me,
Yet still my wish is with a secret grace,
Which e'en in disappointment hild redreems,
For strange mysterious flickerings of thought
Do even now oft startle my lone dreams,
And they would come
Most fearful in so wild and fair a home.
Then, oh! my soul, be satisfied that here
Is no resting-place of perfect peace;
For such as in the distance so appear,
Can never effect thy mystic trials' release,
If means be known,
How couldst thou brook lone Nature's stirring tone?
But set thyself to find each latent joy,
Which in the common deeds of life is hid;
And be contented, though the poor employ
Of petty dull concerns, must condescend
To ennobling hours,
Which may be thine when thought exerts its powers,
In thy desires ne'er let it be forgot,
That when peace is found without enjoy;
And that of nothingness is the lone joy,
Nature's bright converse—what thou mayest enjoy,
And deeply bless
Sweet Nature's God, who might have given thee less.

ANNE GANTON.

THE CLAIMS OF THE CLERGY.

(From a Sermon by Bishop Poterius, at the Anniversary Meeting of the Sons of the Clergy, 1776.)

If we go back to the early ages of Christianity, our own Ecclesiastics had their share, with others of the sacred order, in first introducing the light of the Gospel into this country, and in sacrificing its advancement, their ease, their health, their fortunes, their lives. When in after-times, by a variety of concurrent causes, this kingdom was, in common with all its neighbours, overwhelmed with the most deplorable darkness and ignorance; and when that stupendous fabric of popish tyranny and superstition was, like another Babel, raised up with incredible art and diligence, to the very skies; yet still the Christian Clergy in general, and ours among the rest, were of no small benefit to the community. It is acknowledged by a historian, who has never betrayed any partiality to our order, that in the period we are speaking of, "the profession and (let me add) the disposition of the Churchmen, averse to arms and violence, tempered the general turn to military enterprises, and maintained, even amidst the shock of arms, those secret links without which it is impossible for human society to subsist." Nay, even many privileges of the order that were justly looked upon as a check to the despotism of our monarchs, and at the same time kept the community from falling to pieces ofty never to be forgotten, that for what we call our MAGNA CHARTA, that main foundation (as it is generally held to be) of our constitution, we are principally indebted to the eloquence, the spirit, and the activity of an English primate,* assisted and supported by almost the whole body of his clergy. It is true, indeed, in other respects the conduct of our Ecclesiastics was not always so irreproachable as might have been wished; for they must needs partake in some degree of the corruption and barbarity which then generally prevailed. Yet great numbers of them did, notwithstanding, preserve themselves pure and undefiled from the vices of the age, and were exemplary in their manners, temperate, charitable, meek and heavenly-minded. Their cloisters were a retreat not merely, as is commonly supposed, for the idle and dissolute, but for the studious, the afflicted, the penitent, and the devout. They afforded support to all the neighbouring poor, and in those days of lawless violence, were extremely useful as places of refuge and security to the defenceless and the weak. In them too were deposited many of those precious remains of antiquity which we now peruse with so much delight, and which had it not been for the protection they found in religious houses, would, in all probability, have perished by the hands of those barbarians that spread ruin and desolation over Europe. In these peaceful sanctuaries, the leisure and tranquillity which the monks enjoyed,

enabled them not only to record (however uncouthly) the transactions of their own times, but to transcribe the compositions of former and more valuable writers. Nor was this the only object of their attention. They found time to cultivate even some of the finer arts.—Those sublime powers of harmony, which have been this very day so nobly and laudably exerted in the cause of the fatherless and the widow, owe their birth in this country to monastic diligence and ingenuity.—Both the theory and the practice of music were first studied and taught here, and in other parts of Europe, by the regular clergy;* and what is now the delight and amusement of all ranks of people, was originally the offspring of Religion, and appropriated solely to the purpose of animating devotion, and giving dignity and solemnity to the service of the Church. The monks drew up a large number of treatises on this subject, which, notwithstanding the barbarism of the times, were written with great perspicuity, method, and precision; and they had seminaries of young people under their care, whom they instructed in the rudiments of this science. Libraries were also formed in all the monasteries, and schools founded in them and near most of the cathedrals, for teaching the literature of the times.† And thus was learning kept alive at least, though in a very languid state, till the art of printing was found out. Even that most useful art itself was, according to the opinion of some learned men, which seems to be well founded, first brought into our island by the care and generosity of an English primate.‡ In the restoration of letters, which quickly followed, the Ecclesiastics took the lead, and contributed more than any other set of men to introduce a true taste for every branch of polite and useful learning into this country. From that period to the present, they have always made a distinguished figure in the whole circle of sciences and arts; their writings have ever ranked amongst the purest of their times; and let the occasion excuse me if I add (the proofs of what I say are before the world) that our profession is at this very day adorned by men, who, in genius, learning, judgment, taste, and elegance of composition, have few if any superiors.

Whoever, then, is a friend to literature and the fine arts, must be a friend to the English clergy, and will cheerfully contribute to the relief of that order which has so largely contributed to his information and amusement. But they have still more substantial services than these to plead. To them you stand principally indebted, not only for the restoration of letters, but for the revival of true Religion. For although the first opposition made here to the usurpations of the Church of Rome took its rise from the passions of an impetuous prince, yet the work of reformation itself was undoubtedly begun, carried on, and completed by the hands of the English clergy. In this glorious cause they wrote with irresistible strength of argument, and suffered with invincible fortitude of mind. To their labours, their piety and learning, their judgment and moderation, you owe that pure mode of worship, and that excellent form of public prayer you now enjoy; the constant use of which in the Church of England has undoubtedly, in more respects than one, been of infinite service to the people of this kingdom. And when, at a subsequent period, our religious as well as civil liberties were in the most imminent danger of being destroyed by the intemperate zeal of a bigoted and despotic monarch, then again did the clergy courageously step forth in defence of both. From them originated one of the very first parliamentary checks to the violence of James II.§ By their excellent discourses and writings against popery, the people were first roused to a just abhorrence of that dangerous superstition.¶ By their decent, yet manly firmness, in supporting their invaded rights, the rest of the nation was inspired with a similar resolution to resist the precipitate and unconstitutional measures of an infatuated court; and throughout the whole of that memorable and glorious transaction, their behaviour was at once so prudent and intrepid, so suitable to their profession, and so friendly to the righteous cause of genuine liberty and pure religion, that they received one of the highest and most flattering rewards with which a British subject can be honoured, the unanimous thanks of the Commons of Great Britain in Parliament assembled.¶

These, perhaps it will be said, though important, are past services, and are calculated to prove, not what we ourselves, but what our predecessors have done for the public. Yet surely they are reasons for esteeming the order in general, for bearing testimony to the merits of those who have formerly adorned it, and for exercising every act of kindness and humanity towards the persons who succeed them in their ministry. And even these, we hope, have something to plead in their behalf. They have not, we trust, materially departed from the principles of their ancestors. The English clergy, we do not scruple to say, are still zealously attached to the interests of virtue and religion; are still, in general, faithful, diligent, and regular in the discharge of their sacred functions. They are still sincere friends to real constitutional freedom; and they are still the same love of, which at the Revolution led them to refuse a slavish and unlimited obedience to the illegal mandates of arbitrary power, induces them now to promote, both by their doctrine and their example, that dutiful respect, and conscientious submission to all lawful authority, which the Gospel most pre-eminently enjoins; the extreme want of which is at present too visible, and yet without which no true liberty can long subsist.‡ Expedient to throw their weight into the scale of government, yet they have done this without any unbecoming vehemence or heat; and amidst all the violent dissensions which have lately agitated this Kingdom, they have, as a body, conducted themselves with a degree of prudence, temper, mildness and moderation, which must do them no small credit.

* See Dr. Burnet's Hist. of Massie. vol. ii. p. 68. And Sir John Hawkins' Preliminary Disc. p. 48 to 53; and vol. v. p. 102, 113.
† Vides Moshemi Hist. Eccles. sec. vi. par. ii. c. 1. p. 237.
‡ Archbishop Bourchier; who persuaded Henry VI. to furnish Mr. Robert Turnour with a thousand marks, towards which the Archbishop contributed three hundred; and to send him privately to Haarlem, in company with Caxton, in order to fetch from thence the new-invented art of printing; in order to set him up in his native country of England. See the account of the inventor of printing, in the History of the Progress of Letters, by Richard Costellius, one of the composers at Haarlem. See Biography. Britann. art. Bourchier. Dr. Middleton, indeed, and others, have endeavoured to disprove the truth of this story; but their most material objections to it have been well answered by Mr. Meerman, in his very curious and learned work, intitul'd, Originis Typographice, vol. ii.
§ Henry Compton, Bishop of London, in the name of his brethren, made a motion in the House of Lords to take into consideration King James's famous speech in the second session of parliament, in which he signified his intention of dispensing with the Test-Acts. The bishop's motion was carried. Hume's Hist. vol. vi. p. 390.—I have referred to this historian all along, not on any other reason, than his eminent testimony, when given in favour of the clergy (whom he sincerely hated) is unexceptionable.

¶ To the same eminent persons we owe the subversion of the whole system of Arianism, and its various foundations. See the Bishop of Worcester's Sermons, &c. i. p. 238. and the Journals of the House of Commons, Feb. 1, 1688. Among other instances of cool yet resolute opposition to the despotism of James by the prelates and clergy of the Church of England at this memorable period, the reader will recollect, with peculiar veneration and gratitude, Bishop Compton's refusal to comply with the king's illegal order to suspend Dr. Sharp, for preaching against popery; the resistance made by Dr. Hough, and the Fellows of Magdalen College in Oxford, to the king's arbitrary mandate in favour of a popish priest; and the truly noble and patriotic conduct of the seven Bishops, who were sent to the Tower, and brought to a public trial, for their petition to the throne against the second Declaration of Indulgence founded on the Dispensing Power. These acts of magnanimity on the part of the English clergy, indispensibly prepared and led the way to the great and glorious events which soon after followed.

credit in the eyes of every unprejudiced observer.*—And that, in other respects, their talents, their learning, and their morals, are such as have gained them general approbation and esteem, may be collected from this single circumstance; that when you want to find out proper instructors for your children, you naturally turn your thoughts to the clergy; and it is in their hands, in their houses, you choose to place whatever you hold most dear and valuable in the world. To them, in short, has long been, and still is, confided that most important trust, the education of youth; a trust which it is no vain boast to say they have discharged with fidelity and ability.† Under their direction, the schools and universities of this kingdom have acquired an acknowledged superiority over all the other seminaries of Europe. In their colleges have been formed most of those great and illustrious characters that have contributed to the glory and prosperity of this country; and even among that large number of persons here present, there are few, I apprehend, who have not, at some period of their lives, derived considerable benefit from the instructions of our order.

REASONABLENESS OF BAPTISMAL REGENERATION.

(From Bishop Bethell on Baptismal Regeneration.)

There are persons who think that this necessary connection between Baptism and Regeneration, which results from the obvious construction of Scripture and our baptismal offices, is untenable upon principles of reason. In their opinion, common sense forbids us to suppose that Baptism, which is the work of man upon the body, is ordinarily accompanied with Regeneration, which is the work of God upon the soul; or that the sprinkling of the human body with water can be followed by a change of this magnitude and importance. But surely it becomes us rather to accept God's boon and bounty, in the way which He has prescribed, with humility and thankfulness, than to bring His ordinances and revelations to the standard of our own reason. If a doctrine has no foundation in scripture, or is only built on a few obscure passages, whilst it is contradicted by the whole tenour and current of Holy Writ, these are good grounds for its rejection; and we shall generally find that the support which it seems to derive from scripture, may be removed by the aid of received and general principles of interpretation. But where a doctrine is in no sense contradictory to reason and experience, where it harmonizes with the whole system of revealed religion, and where the language in which it is contained is plain and intelligible, it has every claim to our assent, and ought not lightly to be called in question. For my own part, I am at a loss to discover why this doctrine is more unreasonable than the doctrines of original sin, the incarnation of the Son of God, atonement by his blood, or the resurrection of the body; and why it is not to be received with the same assurance of faith, and the same freedom from sceptical doubts and ambitious curiosity.

Yet it often happens, that where we are unable to penetrate into the nature of the truths revealed to us, or to trace out the connection between causes and effects, we can discover some probable presumptions and grounds of reason, which so far as our benefit is intended, and our interest concerned, furnish us with a clue to their propriety and suitability. Some presumptions and probabilities of this kind may be assigned for this institution of our Saviour, and for the close union which He has established by his word and promise between outward Baptism and spiritual Regeneration.

In the first place, this institution is founded upon known principles, and appears to be a benevolent accommodation to the weakness of human nature, and the customs of common life. In all ages and countries, the transfer of property and the conveyance of grants, privileges and offices, have commonly been attended with some outward signs or symbolical actions. Personal freedom, the freedom of cities, magistracies, and even royalty itself, have been conferred in this manner. The sealing or stamping of public or private property, legal instruments, investitures, and inaugurations, were forms and ceremonies familiar to the minds of mankind. The same customs had been introduced into the religions of the world. External symbols were tokens of initiation into the mysteries of the pagan deities; and were used by the Jews in the reception of their proselytes; and God had sanctioned them, by admitting the Israelites to the privileges and promises of the old covenant, through the medium of circumcision. When, therefore, our Saviour adopted the same mode of initiation and investiture, conveying to his disciples the forgiveness of their sins, and the privileges, blessings, and promises of the covenant of grace, through means of an outward sign which was already familiar to their minds, and the import of which they well understood, this institution fell in with the views and customs of those persons for whose use it was intended, and was a merciful condescension to the feelings and habits of mankind.

In the next place, we must observe, that the leading parts and peculiar doctrines of Christianity are addressed almost exclusively to our faith. Christ's hearers were required to believe, upon the strength of those evidences that were before them, and in direct opposition to their popular prejudices and prepossessions; that he was the Messiah, or he that should come into the world. In the same manner, the doctrines which relate to his person and the purposes of his mission, his Godhead and incarnation, redemption, atonement, sanctification by his Spirit, the resurrection of the body, and the circumstances of the last judgment, are proposed to our faith; and the benefit which we are to derive from them depends in a great measure upon the steadfastness of our belief in their certainty. What is the exact nature of the union between God and man in our Saviour's person; how the death of Christ atones for our sins, and purges our consciences from dead works; by what process the Holy Ghost acts upon the human soul,—are questions with which we have no concern. If the truths themselves are plainly revealed in Scripture, and Scripture contains the word of God, we must receive them with the same assurance as if we could analyze and expound them with the most minute accuracy, and penetrate into the secret parts of the divine economy. But the doctrine of Regeneration in Baptism stands precisely on the same footing with these weighty truths, and harmonizes with the whole scheme of revealed religion. It is proposed to our belief, and is intended to be a test and exercise of it; it demands of us the same kind of assent, which we owe to the other peculiar doctrines of Christianity; and it is our business to believe it in the simplicity with which it is taught us, without attempting to unravel God's mysterious operations on the soul, and without being offended at the meanness of the instruments, through which pardon and grace are made over to us.

But farther, Our Regeneration in Baptism implying this close connection between the grace bestowed and the sign which denotes it, is an act of tenderness and mercy, not less worthy of God's infinitely

benevolence, than analogous to the whole course of His dealings with man. Goodness, indeed, seems to be the leading feature of His government, and the key to his mysterious dispensations: and those theological systems which strain His goodness, and depend principally on abstract views of His sovereignty and glory, will be found on investigation to have no foundation in His word, nor in the history and experience of mankind. But if man, considered as an alien from God and a child of wrath, had been left to collect the assurance of adoption into His family and restoration to His favour, in the best way that he was able, without any specific form or positive consignment of these privileges and blessings, he would have been placed, as it were, without chart or compass, in a troubled sea of doubt, suspense, and anxiety, and would have been tempted to resort to fanciful and fanatical principles of sonship and reconciliation. But on the principles which our Church deduces from Scripture, he receives in the sacrament of Baptism such comfortable assurances of God's favour and loving-kindness, as are sufficient, if duly prized and religiously pondered, to bring peace to his mind, and to invigorate his soul to duty. For, on these principles, the convert to the faith of Christ, who receives Baptism rightly, may assure himself, as certainly as God is true, and his promises in Christ are *yea and amen*, (2 Cor. i. 20,) so surely he is released from the bond and penalty of his sins, endowed with the earnest of the Holy Ghost, as a principle of new and holy life and holy endeavour, and enrolled among the children of God, and the inheritors of the kingdom of heaven. On the same principle, the parent will "not doubt but earnestly believe" that his child, who was "born in sin and in the wrath of God, is by the laver of Regeneration in Baptism received into the number of His children, and heirs of everlasting life." Here we rest on sure ground. And the very fact that our Regeneration in Baptism, as stated and believed by the Church, is a strong evidence of God's goodness and condescension to fallen man, amounts to a presumption of its truth, since, whilst it cannot be charged with unreasonableness, it shows that it is suitable to our wants, and analogous to the general course of the Divine economy.

Since then this theory of Regeneration, independently of the paramount authority of Scripture, is raised on a foundation of sound sense and sober argument, and is free from every suspicion of unreasonableness and absurdity; and since, without attempting to fathom the depths of this mystery of godliness, we can discover some probable grounds and reasons of the connection which our Saviour has established between Baptism and Regeneration, we shall not act wisely if we renounce the faith of our forefathers in Christianity, upon "the mere show of a conceit; and exchange it for any of those novel and discordant theories, which the ingenuity of modern theologians has substituted for it. Having learnt, ed that he believeth and is baptised shall be saved, that Baptism doth save us, that we are saved by the washing of Regeneration, and that except a man be born again of water and of the Spirit he cannot enter into the kingdom of God, we shall do well to be contented with the plain and literal interpretation, which our own Church and the ancient Christians have put upon these texts, and the simple and obvious conclusions which they have drawn from them. Some minds may be captivated with the theories to which they have attached themselves, and others may find a pleasure in solving problems and difficulties of their own creation. But the plain straight-forward path of Scriptural truth, whilst it presents us with no such objects as can fascinate the imagination, or pamper the vanity of the understanding, is beset with no toils, and presents few perplexing difficulties to a believing and humble mind.

EXTEMPORE DEVOTIONS.

(From Stephen's History of the Reformation in Scotland.)

From the first dawn of the Reformation, a Book of Common Prayer had been in constant use; at first that of Edward VI, afterwards one compiled, or at least sanctioned, by John Knox, which had been in daily use up to the period of the sacrilegious act of this Assembly. In Knox's Prayer Book, there was not only a set form for the administration of the sacraments and holy offices, but a distinct form for the ordination of superintendents, presbyters, and deacons, or readers, as he chose to call the last named office, with questions and responses, similar to the English Book of Ordination; from which it is evident, that Knox intended superintendents to be a distinct and superior order to presbyters, from the fact of his appointing a distinct form for their ordination. Readers answered to the order of deacons, and were appointed by Knox to read the prayers in such situations where "gifted brethren" had not been placed, and who might "purchase for themselves a good degree," by being advanced to a higher office. This humble appellation of superintendent was now, however, to be visited with the besom of reforming zeal, "as being (says Calderwood) no ordinary office within the Kirk of God." The Common Prayers were henceforth to be discontinued, and the extemporary plan adopted. The credulous people most devoutly believed that their conceived prayers were immediately dictated by the Holy Spirit, in which case there would at least have been unanimity in their prayers, and they should have recorded them in the canon of Scripture. And truly, if the Holy Spirit could dictate heresies, treasons, rebellions, and contents of ecclesiastical authority, the ministers of those days had a most abundant out-pouring of the Spirit; indeed, they may be said to have had it without measure, and the unhappy fruits were corresponding. But it is much more probable that the Holy Spirit had been withdrawn from them, for the works of the flesh were by far the most predominant: "idolatry, witchcraft, hatred, envyings, murders, drunkenness, revelling, and such like." Our Lord's Prayer, which is the rule of our desires, had also been discontinued, and condemned, "as a papistical charm." The use of the hymn of praise called the Doxology, or "Glory be to the Father, and to the Son, and to the Holy Ghost," was also abolished. This hymn, which is the divine song sung by the whole company of heaven, had always since the Reformation been used after the psalms; and a story is told of a congregation in the county of Angus, who, not knowing of its discontinuance, began singing the Doxology as usual, when they were interrupted by their minister, who exclaimed to the astonished people, "No more Glory to the Father." They struck even at the root of Christianity itself, by denying the Apostles' Creed to be apostolical, and, indeed, that idea has been since so far improved upon, that the Apostles' Creed is not in the Westminster Confession of Faith, but is only inserted in a postscript, with an apology for placing it even there; because, say the compilers, "there is no necessity for inserting the Creed."

At the village of Colborne the Bishop made another stop, and urged such of the inhabitants as he saw to enter upon the building of a Church. For some years past the services of the Church had been administered here with tolerable regularity; but it is important that, as the centre of a large unsupplied tract of country,—from Cobourg to the Carrying Place,—a resident Minister should, as soon as possible, be placed at this spot. The Bishop, accompanied by the Rev. Mr. Deacon, reached the Carrying Place in time to dine with the Hon. R. C. Wilkins, who expected them and had several friends to meet them.—The evening was spent very agreeably, and soon after prayers the Bishop retired.

MINISTERIAL RESPONSIBILITY.

(From "Clavis Mystica," by Daniel Fentley, D.D.)

A scar in the face is a greater deformity than a wound or sore in any other part of the body: such is the enmity of our calling, beloved brethren, that our spots can no more be hid than the spots in the moon; nay, that it maketh every spot in us a stain, every blemish a scar, every prick a wound, every drop of ink a evil, every trip a fall, every fault a crime. If we defile Christ's priesthood with an impure life,

we do worse than those his professed enemies who spit on his face. If we foul and black, with giving and receiving the wages of unrighteousness, those hands wherewith we deliver the price of man's redemption in the blessed Sacraments, we more wrong our Saviour than those who pierced his sacred hands with nails. If we in these holy mounts of God, wherein we should press the purest liquor out of the grapes of the vines of Engaddi, vent our own spleen and malice, what do we else than offer to Christ again vinegar and gall? If we, Christ's menial and domestical servants, turn *scrupa* into *scrupa* (Rom. xii. 11) as some copies misread, and *serve the time* instead of *serving the Lord*; if we preach ourselves, and not Christ crucified; if we bear the world in hand to vote for our master, but indeed speak for ourselves; if we use the stairs of the pulpit as steps only to preferment; if we hear our Lord and Master highly dishonoured, and dissemble it; if we see the sea of Rome continually to eat into the banks of our Church; and never go about to make up the breaches; if that should ever fall out which a sweet-sounding cymbal* sometimes tinkled into the ears of the Pope, that the worst enemies of Christ should be those of his own house; if Pastors turn impostors; if doctors, seducers, or prelates, Pilates; if Ministers of Christ, servants of antichrist, either by silence to give way, or by smoothing Romish tenets to make way for popery; no marvel then if judgment begin at the house of God, as it did in the siege at Jerusalem, with the slaughter of Ananus the high priest; no marvel if God suffer sacrifice to rob the Church of her maintenance, almost in all places, when the Church herself is guilty of worse sacrifice, by robbing God of his worship and service. But on the contrary, if, as ambassadors for Christ, we deliver our message faithfully and roundly; if we seek not our own, but the things that are Jesus Christ's; if we esteem not our preferences, no, nor our lives dear unto us in comparison of our Master's honour; if we preach Christ crucified in our lives, as well as in our sermons; if in our good name we are the sweet-smelling savour of God, as well as in our doctrine, we may then, *Christi nomine*, in Christ's stead, challenge audacity, yea and reverence too, from the greatest powers upon earth, whatsoever state-flies buzz to the contrary. For, as he that despiseth Christ's ministers, despiseth Him, so he that receiveth Him receiveth them also. No man that honoureth the price can disesteem his ambassadors.

Canadian Ecclesiastical Intelligence.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO DURING THE SUMMER AND AUTUMN OF 1843.

(Continued from last week.)

Thursday, September 7.—Peterborough is finely situated on a sandy plain, considerably elevated above the River Otonabee. It is the District Town of the new District of Colborne, where all the public offices are kept, and its position is very central. A fine lock, in connection with the improvements in the Otonabee, is constructing in the neighbourhood of Peterboro', which will bring the navigation up to the middle of the town. The church is of stone, and very commodious; and the congregation, on this occasion, was numerous and highly respectable. After the sermon, fifty-three persons were confirmed; eighty-two were enrolled on Mr. Taylor's list; but the great heat, and the appearance of rain, kept many back who had come a great distance. As it was several came upwards of fourteen miles; which, considering the state of the weather and the roads they had to pass through, was no light undertaking.

After services, some parochial matters were submitted to the Bishop; and these having been discussed, his Lordship employed the remainder of the morning in walking about the town and viewing its progress and improvements. It had prospered much since the Bishop's last visit; and now that the river is navigable from the Rice Lake for a good-sized steamer-boat, and plank roads are constructing from Peterboro' to Port Hope, Peterboro' can hardly fail to become a large and thriving place. It is surrounded by a very fertile country, and, at a very little expense, a large tract may be opened by a water communication for many miles to the west and south-west. The Bishop, and these having been discussed, his Lordship dined at a large party to meet the Bishop at dinner; among whom was the Rev. Mr. Dundas, from England, who came out some time ago to settle his sons on land in this Province. With this gentleman the Bishop was very much pleased, as well as with his family who joined us in the evening, and of whom four had been confirmed on that day.

Friday, September 8.—After breakfast, the Bishop left Peterboro' for Cobourg, very thankful to Mr. and Mrs. Taylor for their kind and abundant hospitality; and arrived at 3 o'clock at the Parsonage of his friend Dr. Bethune, at Cobourg, where his Lordship considers himself at home.

Sunday, September 10.—This morning, after much oppressive weather, proved so cool that a fire was found very agreeable. The congregation at Cobourg is very large, and the Church proves too small to accommodate its daily increasing numbers; but extensive improvements are in contemplation. After the sermon, and a collection in aid of the Church Society, the Bishop confirmed 114 persons—the largest number he had yet found in any parish—and apparently all well prepared. It was a most interesting sight, and the address of the Bishop, which was very affectionate, seemed to produce a deep impression.

After service, the Bishop, accompanied by Dr. Bethune, drove to Port Hope, where the Rev. Jonathan Shortt, the active clergyman of the place, was in waiting. The congregation was much larger than at the Bishop's previous visit; and at the close of the evening prayer and sermon, 46 persons were confirmed. Understanding that many Dissenters were present, the Bishop took occasion to enlarge upon the benefits of the Sacrament of Baptism, and the advantages of Confirmation in the English Church; of that ordinance he had already spoken, in the Bishop's previous visit, and at the close of the evening prayer and sermon, 46 persons were confirmed. Understanding that many Dissenters were present, the Bishop took occasion to enlarge upon the benefits of the Sacrament of Baptism, and the advantages of Confirmation in the English Church; of that ordinance he had already spoken, in the Bishop's previous visit, and at the close of the evening prayer and sermon, 46 persons were confirmed. Understanding that many Dissenters were present, the Bishop took occasion to enlarge upon the benefits of the Sacrament of Baptism, and the advantages of Confirmation in the English Church; of that ordinance he had already spoken, in the Bishop's previous visit, and at the close of the evening prayer and sermon, 46 persons were confirmed.

Monday, Sept. 11.—After breakfast, the Bishop, having taken leave of Mr. Bethune, started for the Carrying Place, a distance of 31 miles. We stopped at a few minutes to look at a neat Church which the congregation at that place have built, and nearly completed, and which it is intended shall, at no distant period, possess the services of a clergyman. The Bishop, in passing, called on Mr. C. at the residence of his friend Mr. Grafton, who has lately come out and established himself on a farm near the village of Grafton. The farm is well situated, and has the advantage of a small, but permanent stream running through, by which water can be introduced into most of the fields; the soil in front is light, but with the aid of a little plaster of Paris, and proper tillage will yield good crops: in the rear it is more given to clay, and therefore stronger. Mr. C. has shown much good taste in leaving many trees in front of his house and garden, which add much to the beauty of his situation; and from the notice he had taken of his out-houses and attention to his dairy,—which is quite a model,—there can be no doubt of his success. At the village of Colborne the Bishop made another stop, and urged such of the inhabitants as he saw to enter upon the building of a Church. For some years past the services of the Church had been administered here with tolerable regularity; but it is important that, as the centre of a large unsupplied tract of country,—from Cobourg to the Carrying Place,—a resident Minister should, as soon as possible, be placed at this spot. The Bishop, accompanied by the Rev. Mr. Deacon, reached the Carrying Place in time to dine with the Hon. R. C. Wilkins, who expected them and had several friends to meet them.—The evening was spent very agreeably, and soon after prayers the Bishop retired.

cost, have been projected and completed. A canal at the Carrying Place, with a good harbour at its entrance into Lake Ontario, might be made at a very moderate expense, compared with other works now finished, or in progress, and would be of great value to the Province, and especially during the late autumnal months, as well as in the event of any difficulty with the neighbouring country. After partaking of refreshment at Mr. Bartlett's, the Bishop and Dr. Bethune drove to the mouth of the River Trent, where it enters into the Bay of Quinte, at a distance of about five miles. This, it is supposed, will become a place of no little importance when the navigation of the River is improved; because it connects the Bay with the chain of lakes and rivers which intersect the Northwest and West, and which, through a fine water communication to mill-dams, the most fertile lands. As the improvements contemplated, or which are admissible, will be confined to a boat navigation, or at the utmost small steamers, the mouth of the Trent will become the harbour of trans-shipment into larger craft, to carry the produce of the extensive western Province to market.—Some progress has been made in removing a few of the obstructions which render the Trent, at present, in a great degree useless for the purpose of internal communication; but the stream is large, and the great fertility and capability of the extensive western Province, and the fact that it is the natural outlet, will soon force the public attention to the necessity of their entire removal.

The Bishop and Dr. Bethune took up their abode with Sheldon Hawley, Esq., a great friend of the Church, and always ready to promote her interests. There is a station for occasional services, on a Sabbath day, at this place, and a village is slowly growing up; but there is as yet no Church,—the people having been in some degree discouraged at the delays which have taken place in the improvement of the Trent, and upon which the prosperity of Annapolis, the most fertile village, is chiefly dependent. The Bishop took the opportunity of stirring them up to this good work; and having some property there, including a large portion of the site of what must become the town, his Lordship offered a square for the Church and Parsonage, and £100 towards the erection of a substantial one. Mr. Hawley, who has been for some time engaged for the benefit of this place, and is also a proprietor of the projected town-plot, liberally subscribed the same sum, and A. H. Meyers, Esq., Barrister at-Law, who has large possessions in the neighbourhood, and is a gentleman of considerable public spirit, has also liberally contributed, and has promised smaller subscriptions, it is already secured, and there is therefore no reason to doubt that the Church will soon be erected. It is wise to enter upon its erection without delay, and thus anticipate the Dissenters, who have a great number of members in this neighbourhood, and evince a great readiness to promote the improvement of a place which promises a rapid growth, and particularly where the Church is likely to gain a footing.

Wednesday, Sept. 13.—The Bishop proceeded this morning to Belleville. Dr. Bethune having returned on the previous night, and his Lordship, upon his departure from Belleville has increased much since the Bishop's last visit, and it presents a pleasing picture of unity which is an earnest of the judicious management of its worthy Rector, the Rev. J. Grier, whose services, with the approval of the Bishop, were transferred to the Carrying Place to this prosperous town on the resignation of the late Rev. J. Cochran. Sensible of the merits of their clergyman, and of his amiable and interesting family, the congregation are actively employed in building for him a commodious parsonage-house near the Church. The service commenced at 10 o'clock, and the confirmation of thirty young persons were confirmed. His Lordship, having partaken of refreshment at Mr. Grier's, with some of the principal parishioners, left Belleville for the Mohawk Mission at 3 o'clock, and reached Rogers's Inn, where he stopped for the night, at 5 o'clock.

Thursday, Sept. 14.—After a long season of dry weather, there was this morning a heavy penetrating rain. On the way to Mr. Givins's, we passed the new Church, which was just roofed and will be a fine building when completed. The site is well chosen, on an elevated piece of ground, and very commodious; and the congregation, on various directions of the Bay. Mr. and Mrs. Givins received the Bishop with great kindness, he being very wet from the great violence of the rain. Soon after his Lordship's arrival, the Rev. William Macaulay, Rector of Pictou, made his appearance at the house; he had travelled miles and crossed a broad ferry, to meet the Bishop, regardless of the weather. Notwithstanding the rain, there was a good congregation, chiefly of Indians, and thirty-three were confirmed. After service, the Bishop dined at the parsonage, and then proceeded, accompanied by Mr. Macaulay and Mr. Givins, to Nanpess Mills—the rain continuing to pour down violently. Here there was a good congregation, and twenty-six candidates were presented for Confirmation,—making 59 in all in Mr. Givins's mission; scarcely half the number that would have been brought forward, had the weather been favourable for he had 120 on his list. The Bishop did not preach at the Village, but addressed the persons confirmed, and the congregation from the altar. Here the Rev. Mr. Shirley, the Travelling Missionary, joined the Bishop, and was requested by his Lordship to pitch his tent at Sibley's, a few miles distant, and where he had been for some time settling dark, and the rain appeared to increase rather than diminish. Mr. Macaulay and Mr. Givins returned to the Mohawk parsonage, while the Bishop proceeded to Bath, a distance of twelve miles, which he reached at 8 o'clock, and where he took up his quarters at Sibley's.

It had been pitch dark for more than an hour before his arrival at Bath, and a portion of the road was stony and dangerous; but, thanks to God, no mishap was encountered and nothing disagreeable occurred beyond the discomfort and inconvenience of the rain. Friday, September 15.—The storm, which had continued all night, seemed to increase in fury this morning,—the rain pouring down in torrents. Though the Bishop had by a few yards to go to the church, he was quite drenched before he reached it. Scarcely any of the congregation were present; but service, nevertheless, was performed by the Rev. Mr. Harper, who had been called on by the Bishop, and the Rev. W. Harper, the Rector of the parish, and the Rev. W. A. Adams, who had come over from Amherst Island to meet his Lordship, it was agreed to defer the Confirmation to the 19th inst. After service, the Bishop would have proceeded to the two districts. The arrangement would cause some additional delay to his Lordship; but an opportunity would thus be afforded to the candidates to come forward, and it is hoped with more propitious weather. The Bishop dined in the evening with the Rev. Mr. Harper, and then proceeded to Pictou, where he arrived at 10 o'clock, and where he had a very large congregation, and a good number of candidates were presented for Confirmation, and Mr. Givins, the Rector of Adolphustown, called upon the Bishop this morning, and accompanied his Lordship to Fredericksburg, his first station, distant six miles. The rain had entirely ceased, and the day was beautiful, and in the afternoon the Bishop observed some improvement since his last visit, and expressed his congratulations to Mr. Deacon upon the favourable change. The congregation was good, and eighteen young persons were confirmed; the Sermon and the Address appearing to have a salutary influence in strengthening the faith of the people, and confirming the people in the good old paths. The Bishop then proceeded to Adolphustown, the Rev. J. Deacon, Rector of Adolphustown, called upon the Bishop this morning, and accompanied his Lordship to Fredericksburg, his first station, distant six miles. The rain had entirely ceased, and the day was beautiful, and in the afternoon the Bishop observed some improvement since his last visit, and expressed his congratulations to Mr. Deacon upon the favourable change. The congregation was good, and eighteen young persons were confirmed; the Sermon and the Address appearing to have a salutary influence in strengthening the faith of the people, and confirming the people in the good old paths. The Bishop then proceeded to Adolphustown, the Rev. J. Deacon, Rector of Adolphustown, called upon the Bishop this morning, and accompanied his Lordship to Fredericksburg, his first station, distant six miles. The rain had entirely ceased, and the day was beautiful, and in the afternoon the Bishop observed some improvement since his last visit, and expressed his congratulations to Mr. Deacon upon the favourable change. The congregation was good, and eighteen young persons were confirmed; the Sermon and the Address appearing to have a salutary influence in strengthening the faith of the people, and confirming the people in the good old paths. The Bishop then proceeded to Adolphustown, the

declaring that it afforded him the greatest pleasure to give free passages up and down the Bay to all clergymen.— At Kingston, the Rev. W. Herchmer was on the wharf with his carriage, to convey the Bishop to his residence; where his Lordship found the Ven. Archbishop Stuart, and several of the Clergy to meet him at dinner. The following day the Bishop, accompanied by the Rev. Mr. Church, his morning was very good, and ninety-nine persons were confirmed, who appeared well prepared, and were very attentive to the Bishop's address. After an early dinner, the Bishop went on board the Steamer at 8 o'clock on his return to Toronto, which he reached on the following day at noon.

THE CHURCH.

COBOURG, FRIDAY, OCTOBER 11, 1844.

CONTENTS OF THE OUTSIDE.

First Page.—The World's Progress. **Second Page.**—The Claims of the Clergy. **Third Page.**—The Claims of the Clergy. **Fourth Page.**—The Claims of the Clergy.

A Special General Meeting of the Church Society of the Diocese of Toronto, will be held on Wednesday the 23rd October next, in the City of Toronto, at 3 o'clock P. M., to re-organize the Society, under the provisions of an Act of Parliament intitled, "An Act to incorporate the Church Societies of the United Church of England and Ireland in the Dioceses of Quebec and Toronto."

In order to insure an expression of the opinion of the members of the Society at large throughout the Diocese, it is requested that Delegates from each District Branch Association be appointed as the representatives thereof, to attend the said General Meeting. A Special Meeting of the Central Board and Lay Committee, will be held on the same day at the Society's House, at 10 o'clock A. M., preparatory to the General Meeting.

In obedience to the following Resolution passed at the General Meeting of the Church Society of Toronto on Wednesday the 5th June last, the Lord Bishop of Toronto requests that the General Collection therein specified shall take place in the several Churches, chapels, and stations of this Diocese, on Sunday the 27th October next, and that the proceeds of the same be forwarded to the Treasurer of the Church Society, T. W. Birchall Esq., at Toronto:—

Moved by the Hon. Mr. Justice Hagerman, and seconded by A. Shale Esq.:—That the proceeds of the next annual Sermon to be preached throughout the Diocese in compliance with the Lord Bishop's Circular Letter, be appropriated towards the formation of a fund for the support of the Widows and Orphans of the Clergy in this Diocese.

The Lord Bishop of Toronto will, with the Divine permission, hold his next general Ordination in the Cathedral Church of St. James at Toronto, on Sunday the 20th October next.—Candidates for Holy Orders, whether of Deacon or Priest, are required to present themselves to his Lordship's Examining Chaplain, the Rev. H. J. Grasset, M.A., not later than Wednesday the 16th October, at 9 o'clock A. M., furnished with *Si Quis* and the usual Testimonials.

The notice of the Annual Collection in behalf of the Church Society, has now for some time been before the public; and a few remarks upon its special object, as announced in the notification of the Lord Bishop, may not be inappreciated.

By all professional men it has always been regarded a matter of duty to institute some plan or system by which a provision should be secured, after their decease, for the families they may leave behind them. Their case is different from that of persons engaged in mercantile business or mechanical trades; there a certain amount of capital is invested, which, at the least, remains for the benefit of their families or heirs; and in most instances, the same occupation can be as profitably pursued by a son, or a representative, as it had been by themselves, and the same advantage consequently accrues to those they leave behind them. But in the case of professional men their income, or means of subsistence, dies with themselves; and therefore, unless a provision has been by some means or other secured, their families must be left in a state of destitution and often of distress.

In the Army and Navy, it is well known, a system has long been established by which the family of a deceased officer, upon the annual allotment of a certain portion of his pay, becomes entitled to a considerable annual allowance,—enough at least to preclude want; and in England, the widows and orphans of the Clergy, with Mutual Life Assurance Companies, or other arrangements, are, as a general rule, secured either in an annual income, or a sum of money in bulk, which places them beyond dependence.

In their great enterprise of benevolence and charity, the venerable Society for the Propagation of the Gospel in Foreign Parts, in providing stipends for their Missionaries, did not lose sight of the duty of making some provision for their families, in case of their sudden demise; and accordingly, up to the present period, in the case at least of a certain number of their servants recognized as having special claims, pensions have been continued to their widows. In the present state of their funds, however,—when they have tasked them to the utmost point in order to meet the widespread spiritual destitution which prevails,—it is utterly impossible that they can extend that bounty to the families of their deceased Missionaries; and consequently they have, for some time, ceased to guarantee the formerly allotted pension to widows of clergymen employed by them, except, as we understand it, in the case of the few who were upon their list while a pledge to allow such pension might be considered to exist.

Under these circumstances, it was very natural that the Clergy of the Diocese should direct their attention to a subject which, upon the contemplation of it in any light, must necessarily engage their deepest anxiety. As early, we believe, as the year 1836, a Committee was appointed, at a general meeting of the Clergy at Toronto, to take this important subject into consideration, and devise and propose some plan by which a provision might be secured for the widows and orphans of deceased Clergymen. After various meetings and deliberations of this Committee, a plan was drawn up,—framed for the most part upon the system adopted in such cases in the Army and Navy; but although generally approved in principle, difficulties continually presented themselves which appeared to render it impossible in practice. From the fewness of the number of the Clergy, it was found that, in order to create any thing like an adequate fund, the annual tax upon their incomes would be much too heavy for almost any to undergo; and as few would be willing, or able to do so, the plan proposed would render necessary, it was deemed expedient, for the present at least, to abandon it.

At the formation of the Church Society, it was on all hands considered advisable to embody in its Constitution and objects the gradual formation of a fund, the proceeds of which should be specially applied to the maintenance of the widows and orphans of the Clergy of the Diocese, and after this should be raised to an amount which would yield a considerable annual income, it was thought that it would be quite practicable to have it sufficiently augmented, to meet the object proposed, by a small annual allotment from the Clergy themselves.

It is for the purpose of making a commencement of this good and necessary work, that the present Collection has been announced; and as many leading gentlemen of the city have, from the time such an idea was started, expressed their cordial concurrence in it, and declared their readiness to aid, by every practicable means, in carrying it out, it cannot but be believed that the proposed Collection on the 27th instant will meet with general sympathy and support.

While upon this subject, we cannot but notice another appointment in connection with the elevation of Mr. Ryerson,—we mean that of Mr. Murray, the late Superintendent of Education, to the chair of Mathematics and Natural Philosophy in the University of King's College. Here, at least, we have a realization of what was affirmed by us last week in regard to the "liberal" spirit of the Charter of that University, as it now stands. In spite of what agitators, by a wicked industry, have rendered a popular cry, namely, that only to members of the Church of England are the Professors' chairs of this University open, here we have a demonstration of its falsity in the fact, that to the first vacancy that occurs a Presbyterian is appointed.

We can find no fault with this, while the Charter so clearly allows it; we hope, however, that the appointment has not been merely a political one, but made from a conviction that Mr. Murray was the fittest man, in Canada West at least, to fill the office. And we hope, for the credit of our University and for the benefit of our rising youth, that pains have been taken to obtain assurance that the grounds of this impression are correct. The office, which had been filled by a Wrangler from Cambridge, ought not to be supplied without a minute inquiry into, and perfect satisfaction as to the qualifications of its new incumbent: in the Universities of England and that of Ireland, there is a certain position in academic acquirements and honours which is a guarantee to all the world of such qualifications; but we know not that it is so elsewhere. We must not, however, be understood as enunciating any doubt or suspicion in the present case; but the system of jobbing which has for some time been visible in well high departments of the public service, from the vicious principle of government which has been introduced, makes us wary and apprehensive lest it should be made even to reach and mar the auspicious growth of the literature of our Province.

We are happy to call attention to the result of the Exhibition Examination at Upper Canada College, which appears in our advertising columns. We are glad to see the District Schools maintaining, in this result, so respectable a standing; for even one out of four is a high honour gained in competition with an Institution possessing so many advantages as Upper Canada College.

We have had, for a few weeks, some remarks prepared on the subject of CLASSICAL LITERATURE, as a useful and important appendage to theological study; but a press of other matter has forced us to delay their publication. We shall endeavour, however, to commence them in our next number.

Ecclesiastical Intelligence.

CANADA.

EPISCOPAL VISIT TO NAPANE, CAMDEN, AND KINGSTON.
On Wednesday the 25th September, the Lord Bishop of Toronto, accompanied by the Rev. A. N. Bethune, D.D., one of his Lordship's Chaplains, proceeded from Kingston to Napane, in order to consecrate the new Cathedral, recently erected by the Mohawk Mission, and which a few weeks before had been opened for Divine Service. Having stopped at the village of Napane on Wednesday night, at Mr. Shorey's Inn, where his Lordship, accompanied by the Rev. W. Macleay, the Rev. W. G. G. Smith, and the Rev. V. Rogers, the Rev. J. Pope, the Rev. W. F. Harper, and the Rev. P. Shirley, all during the services of the day, robed in their surplices. The Church was crowded in every part,—with mingled white men and Indians, and in the evening, amongst other happy signs, of the shepherd's care and zeal, as well as of the improvement and obedience of the flock. And never was a more interesting assemblage gathered; or one, which we view the red man kneeling by the side of his white brother, and the white man kneeling by the side of his Indian brother, as indicative of the spirit of love by which our blessed religion is marked. The responses were generally and audibly made: the second lesson was read in the Mohawk language by Mr. Hill, the Catechist; and one of the Psalms was beautifully sung in the Mohawk language. After the service, the Rev. W. Macleay, the Rev. W. G. G. Smith, and the Rev. V. Rogers, the Rev. J. Pope, the Rev. W. F. Harper, and the Rev. P. Shirley, all during the services of the day, robed in their surplices. The Church was crowded in every part,—with mingled white men and Indians, and in the evening, amongst other happy signs, of the shepherd's care and zeal, as well as of the improvement and obedience of the flock. 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We are directed to inform you that Her Majesty continues to receive from Her Allies, and from all Foreign Powers, assurance of their friendly disposition.

You will rejoice to learn that, by the spirit of justice and moderation which has animated the two Governments, this desire is happily averted.

Her Majesty has observed, with the utmost satisfaction, that by the course to which you have steadily adhered in maintaining inviolate the public faith, and inspiring a just confidence in the stability of the national resources, you have been enabled to make a considerable reduction in the annual charge on account of the interest of the national debt.

It is extremely gratifying to announce, that all apprehensions of a collision between France and England, on the Taltit question, is at an end. Reparation is to be made by the French Government to Mr. Pritchard, for his illegal arrest at Tahiti.

It is also gratifying to announce, that the war between France and Morocco is at an end. The Sultan has given way, and peace terms have been agreed.

Our American readers will not be surprised that we have the inhabitants of the British Isles at the reversal, by the House of Commons, of the Irish Court of Queen's Bench.

This attempt to vindicate what is called the "majesty of the law," is little calculated to inspire respect for the public tribunals, or for the talents of those who figure in them.

The day the last steamer sailed, the judges had given their opinions in the House of Lords on the judgment of the Court of Exchequer, which composed the most important part of the proceedings.

This was the state of matters at the sailing of the last steamer. When the House met again on Wednesday, the discussion was confined to the law parts—the Chancellor, Lords Brougham, Colclough, Campbell, and Denham.

A letter from Alexandria, dated the 8th August, states the result of Mehemet Ali's late Escape.

A Council was held at Cairo, on the evening of the 5th inst., to take into consideration the different reasons of complaint which have been advanced by the Egyptian army.

The news brought by the Overland Mail is not of great importance. Lord Ellenborough did not intend to leave India till the arrival of the steamer.

Her Majesty is confident that these dispositions, so important to the peaceful development of our resources, and to our national strength, will be confirmed and encouraged by your presence and example.

It is recommended by Her Majesty to assure you that when you are called upon to receive the discharge of your parliamentary functions, you may place entire reliance on the cordial co-operation of Her Majesty in your endeavours to improve the social condition, and to promote the happiness and contentment of the people.

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severely his loss may be felt in the House of Commons, his entrance into the House of Peers must be hailed with universal satisfaction.

TRADE—THE MARKETS. Liverpool Ashes Market, Sept. 19. A SHES—Some foreign sales to the extent of 300 to 400 lbs were effected at 25s. 6d. for Montreal pots, 21s. for 400 lbs New York pots, and 20s. for pearls, and several small parcels have since found buyers at 10s. to 15s. per ton.

London Grain Market, Sept. 19. FLOUR, U. S. sweet, new, duty paid, £1 6 0 @ 17 0 Ditto in bond, 0 14 0 @ 1 7 0

CORN—The harvest around this district, and in most parts of England, has been secured under very favourable circumstances, the weather having proved uniformly fine, until the last three or four days, during which we had some extremely heavy rains.

Liverpool Provision Market, Sept. 19. BEEF, U. S. bbl. of 200 lbs. in bond, £1 15 0 @ 2 0 0 Ditto Prime, 1 18 0 @ 1 10 0

PROVISIONS—American.—There continues a steady regular demand for Beef. In the finer kinds (of which there is little new left) prices are firmly supported, and are selling at easier bought, holders being desirous to clear their stock before new appears.

Timber.—Since the first of this month, 13 vessels have arrived from Quebec with Wood, 8 from St. John's, 3 from St. Stephen's, and 6 from other ports; in all 30 cargoes, the tonnage of which amounts to 14,728. Of square Timber there are 9,235 logs; of Deals there are 10,203 pieces; and of Planks 9,988.

EXTENSIVE SALE OF AMERICAN PROVISIONS.—On Wednesday week Messrs. Keeling and Hunt's sale of foreign provisions took place at their warehouse, in Pudding Lane, London, and was numerously attended by provision merchants and others.

THE CANADA PARLIAMENTARY PAPERS.—A return of the charge incurred on account of the Canada in respect of the army, navy, ordnance, and commissariat, in each of the years from 1835 to 1843 inclusive, and the amounts granted by Parliament from the year 1837 to the year 1843 inclusive, in consequence of the increase in the cost of the articles furnished to the army, navy, and commissariat, one of about £2,135,884; in 1837, £2,135,884; in 1838, £2,135,884; in 1839, £2,135,884; in 1840, £2,135,884; in 1841, £2,135,884; in 1842, £2,135,884; in 1843, £2,135,884.

LACHINE CANAL.—The operations along the line of the Lachine Canal, and more especially where it is not performed in strict conformity with the requirements of the system, are advancing with startling celerity.

TO THE INDEPENDENT ELECTORS OF THE COUNTY OF DUNDAS. GENTLEMEN.—The relation which recently existed between us, as your Representatives in Parliament, having been dissolved by an Act of the Royal Prerogative, and not being allied to either of the great political parties that usually rule the State, we are desirous to advocate every measure tending to promote the prosperity of our country.

1. Because the said Ex-Councillors in Parliament were ever ready to sacrifice the interests, feelings, and prejudices of their constituents, and were ever ready to sacrifice the interests, feelings, and prejudices of their constituents, and were ever ready to sacrifice the interests, feelings, and prejudices of their constituents.

2. Because they introduced into Parliament, that odious Assessment Bill, taxing Household Furniture, Goods, Ware, and Merchandise, Charnels, Debts, Accounts, Notes of Hand, Bonds, Mortgages, and Income derived from any Professional Trade or Employment.

3. Because they inserted a clause in the said Bill, restricting its operation solely to UPPER CANADA, and especially exempting LOWER CANADA.

9. Because they have assumed to be themselves, the sole judges of the amount of remuneration they shall receive from the public coffers, and they have divided their hands into the public and the private purveyors.

10. Because they passed through the two Houses of Parliament an unconstitutional and impious bill, depriving a large and influential body of loyal and staunch Protestants in the eye of the world, of their civil and social rights.

11. Because they attempted to degrade the representative of this Province, by compelling him to enter into a stipulation respecting the Prerogative of the Crown; that no appointments to office should be made prejudicial to their influence, or, in other words, that the patronage of the Crown should be surrendered to them to purchase Parliamentary support, well knowing, that had he degraded his high office by such surrender, that he would thereby render himself subject to impeachment.

12. Because many of these measures have a tendency to weaken, if not to sever the tie, now happily connecting us with that great country, of which it is our pride and glory to boast; a country, whose parental solicitude has so frequently, and so liberally, been exemplified, in the following acts of justice and generosity.

She has endeavored our Bill for the loan of £1,500,000, to be expended on public improvements. She has passed an Act of the Imperial Parliament, permitting the introduction of Canadian products into the United Kingdom.

She has passed another Act of the Imperial Parliament, removing prohibitions, and permitting Tea, and other articles essential to our wants, to be imported into Canada from the United States, at a very moderate tariff.

And lastly, in compliance with the representations of a few of your Representatives, who made a special mission to England on your behalf but three years since,—of whom I am one, she transmitted a dispatch to the executive Government of this Province, urging on them the importance, may the necessity of taxing American wheat, and other Agricultural productions, and to the said Government, to suspend the said duties.

Returning Officers, Deputies, (resident free-holders for less than 12 months) and poll Clerks to be sworn in partially, &c. No votes to be scrutinized when once recorded.

Returning Officers and Deputies empowered to swear voters, administer the oath of allegiance and preserve order, appoint special constables, arrest disturbers, and seize offensive weapons.

REMARKS.—There continues a steady regular demand for Beef. In the finer kinds (of which there is little new left) prices are firmly supported, and are selling at easier bought, holders being desirous to clear their stock before new appears.

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at that period, as well as by the collection at this port of certain duties which were formerly paid at Montreal, and are now brought into the Upper Province under the binding system, more particularly the duties on cigars, which amount in the course of the year to a very considerable sum. It is, moreover, to be observed, that smuggling is nevertheless carried on to a great extent, although, if we believe the complaints that are often generally made against the custom house at Toronto, it would appear that the revenue laws are carried out, so far as regards that port, with tolerable severity.

That the means at the disposal of the officers of Customs, for the suppression of illicit traffic, falls miserably short of what is really necessary, will be admitted by all who have given the subject the least consideration, particularly when compared with the numbers and vigilance of those employed in smuggling, and the new modes that are continually resorted to by the purveyor of carrying out their unlawful practices.—British Colonist.

SECRETARY'S OFFICE. Montreal, 7th October, 1844. His Excellency the Governor General has been pleased to make the following appointments, viz: The Honourable DENIS BÉNARDIN, to be President of the Committee of the Executive Council, in the place of the Honourable R. B. STANLEY, resigned.

Upper Canada College. EXHIBITION EXAMINATION. AT THE FOURTH ANNUAL PUBLIC EXAMINATION, on Thursday and Friday, the 26th and 27th of September, the following Boys, classed in order of merit, were elected EXHIBITIONERS, on the foundation of the Council of King's College:

Table with columns: Name, Age, School, and Remarks. Includes names like Evans, Geo., 18, U.C. College, 4th Form, and others.

Number of Vacancies, July, 1845: Four: tenable for three years; to two of which (31 and 4th) is attached exemption from College dues for tuition; to one, in addition to the above, the Annual Stipend of £10; and to the 1st and 2nd, the College dues for Board and Tuition, with liberty to commute the privilege of Boarding for an Annual Stipend of £20.

Subjects of Examination, July 28th, 1845: GREEK.—Valpy's Delectus. LATIN.—Virgil's Epistles, Ariadne Thesoro and Evone Parodi.

Extract from the Regulations: 1. All Candidates to be eligible who shall produce Testimonials of Good Conduct and Qualifications from the Principal or Head Master, or any Institution for Education in Canada.

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

THEOLOGICAL AND OTHER WORKS, Continued. BRIEF VIEW OF Ecclesiastical History, £0 2 0 The Cathedral, or the Catholic and Apostolic Church of England, 8s.

BOOKS AND STATIONERY. THE Subscriber having received his expected Supplies of BOOKS and STATIONERY, from London, Edinburgh, and Glasgow, his Stock in all branches of the Business is now very complete, and will be found, both as regards quality and price, worthy of notice.

CINEARTS. JUST RECEIVED, Ex Warrior, from London, a large Assortment of SPLENDID ENGRAVINGS, many of them of recent production. These will be sold at prices much under the regular advance.

NEW STORE, AT GRAFTON. THE Subscriber begs to inform the Inhabitants of Grafton and vicinity, that he is now opening out at the Store lately occupied by Mr. Mackenzie, very choice and complete assortment of DRY GOODS, Groceries, Hardware, Crockery, &c. &c.

WANTED. An Establishment for Young Ladies, a Lady capable of giving instruction in the usual branches of a good education, and who is willing to make herself useful in the general routine of School duties.

WANTED. A LADY experienced in Teaching, will give daily instruction to a limited number of Pupils. For particulars apply to Mr. CHAMBERLAIN, Church Depository, King Street, Toronto, 5th September, 1844.

WANTED. An ASSISTANT in a SCHOOL, a Person of Lady-like manners, and good English Education. She must be competent to instruct in History, Geography, &c. &c. The avowed attachments are indispensable. She must belong to the Established Church.

WANTED. A SMALL quantity of U. Canada, Canadian, or Gore Bank Stock wanted. Also Land Scrip, Government, or City of Toronto Debentures (old dates). Apply to HENRY E. NICOLLS, Land Agent, No. 4 Victoria Row, King Street, Toronto, C. W.

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NEW WORKS. JUST RECEIVED AND FOR SALE BY H. & W. ROWSELL, 163 KING STREET, TORONTO. MEMOIR of the Life of the Right Honourable Lord Sydenham, G.C.B., with a Narrative of his Administration in Canada; edited by his Brother, G. Poulet Scrope Esq. M.P. 1844. 8s.

MEMOIR of the Life of the Right Honourable Lord Sydenham, G.C.B., with a Narrative of his Administration in Canada; edited by his Brother, G. Poulet Scrope Esq. M.P. 1844. 8s. Illustrations of the practical power of Faith, in a series of practical discourses, by T. Binney, 16s. 0d.

THE HISTORY of our Blessed Lord in easy verse for young children. Illustrated with coloured Plates. The Infant School, by Rev. H. W. Evans, B.D. 9s. 0d.

EDUCATION. MISS FELTON begs leave to inform her Patrons, Friends, and such persons as may please to favour her establishment for the EDUCATION of YOUNG LADIES, that Miss E. will be ready, on 7th of October, to receive Pupils at her residence, near the Episcopal Church, Hamilton, C. W.

BOARDING SCHOOL, FOR YOUNG LADIES. BY MRS. GEORGE RYERSON. TERMS PER QUARTER: Tuition in the following Branches of Education, viz.—Reading, Writing, Arithmetic, English Grammar, History, Geography, the use of the Globes, French, and Needlework, 2 0 0

TO BE LET OR SOLD. A most desirable residence for a Private Family, a PROFESSIONAL GENTLEMAN, or the Captains of Vessels navigating Lake Ontario.

WILLIAM HEPBURN (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 Office and Agency, and otherwise, and also Commercial Agency of every kind, will be promptly attended to.

FORWARDING, &c. THE SUBSCRIBERS, beg leave to inform their friends and the public generally, that they will be fully prepared to do any and every description of forwarding business, with efficient means, with efficient means, with efficient means.

MARRIED. On Tuesday the 8th inst., in St. Peter's Church, Brockville, by the Rev. J. C. Taylor, M.A., Rector of Peterboro, uncle to the bridegroom, Richard Farmer Steele Esq., Barrister, to Mary, eldest daughter of the late Thomas Hughes Esq., of Kingston, Kingston, Ontario.

MARRIED. On Tuesday the 8th inst., at St. George's Church, by the Rev. Mr. Pope, Mr. Richard Sobell, Jun., to Eliza Ann, only daughter of the late A.D.I. James George, of Her Majesty's 24th Regt.

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NEW DRY GOODS AND GROCERY ESTABLISHMENT. No. 2, Thorough Buildings, Division Street, (Near Mr. Calvert's and opposite Cobourg Hotel) FRANCIS LOGAN

DRY GOODS AND GROCERIES. (WHOLESALE AND RETAIL.) Which is determined to sell at the lowest possible prices for CASH, he therefore respectfully solicits an inspection of his Stock from intending purchasers.

SMUT MACHINES. known as "GRIME'S PATENT," as may be seen by reference to the office of the Registrar of the Province, where his Title is duly recorded. All persons who have infringed, or may infringe the said Patent, might as well be considered again as they make immediate application for redress; and the public are hereby cautioned against purchasing, using or vending machines made without the knowledge or consent of the subscriber or his authorized agents.

FOR SALE. A NEW and well built Stone Cottage, with five Acres of good land, beautifully situated in the romantic and thriving village of Ancaster, and distant but seven miles from the important town of Hamilton, District of Gore.

NOTICE TO THE PUBLIC. THE Sale of the Eleven (sixteen, as per hand-bills) BUILDING LOTS, on the East bank of the River Dan, near the City of Toronto, advertised in the fourth page of this journal, will be sold by AUCTION, on TUESDAY EVENING, the 11th day of October, at 6 o'clock precisely, at Mr. Woodfield's Auction Mart.

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