

Poetry.

PARAPHRASE OF THE HYMN OF PRUDENTIUS, ON CYPRUS, THE MARTYR BISHOP OF CARTHAGE.

[This hymn is the thirteenth of those de Corinis. The translation does not pretend to be literal. I believe, however, it expresses the meaning of the original. I am too conscious that much of the spirit of the original has evaporated in the process of version. Some I would hope is retained, and it may be more than if the translation were more literal.]

The Pacific land gave birth to him, who gives it wide renown; There was his dwelling, but his home, where'er the sun looks down. She in his birth the Martyr claims, but we in love and speech, Her hands received his blood in death, but where his words can reach.

There doth he live, and where he lives, God's blessed truth doth teach. And while the Lord our race permits upon this earth to dwell, While written characters remain, the things of heaven to tell, Who loves that Lord, that word shall taste, that word shall know.

To whom as to the prophets old, God's gracious spirit came, And to us, too, who have lived, Divine, Thy lips with living flame.

Man needed one to open wide the Apostolic page, And with its sacred lessons, to teach each coming age, What heavenly wisdom holy Paul, in burning words did write, Worked magic, rough, dark human souls, can polish and make bright.

And thus God's greatest virtues, bring reverently to light. One youth there was, but trained alas! in Satan's ways of guile, To whom no holy thing was good, no evil deed was vile.

In his hard heart, but hate and scorn, and lust most foul did dwell, And yet, in light streams doth shine, from out the living well, And love, and chastity, and faith, sin's ministers did quell.

Changed then with all that walk and way, the worldling held so dear, The wanton eye and laughing brow, grew downcast and severe; Gone are the flowing locks of shame, 'till silent his lip hath grown, No more aught of mirth or hope, he ne'er before hath known.

To follow Christ, the Faith to cherish, for these he lives alone, Graced with such meed that in his life, each day more brightly shone, God brought the Church's Doctor, to the Bishop's awful throne.

What time two faithless infidels, ruled o'er imperial Rome, And who had owned the true God, to death of woe did come, And both earth's foulest things of sin, the nation's gods became.

The spirits of his timid flock, roused then the damnable sin, That in the path of suffering, they should waver not, for pain; Nor to God's gracious promises give back a coward's lie, Which tell how light afflictions here, on pinions swift that fly, Work out a weight exceeding far, of glory never to die.

Forth then in presence of his flock, the Martyr-Bishop stood, And solemnly before them all, did consecrate his blood, In witness for Christ's holy Faith, so many another son, Should follow on the glorious road, he ordained for them to run, That race of conquering through death, on Calvary begun.

Alone within a caverned rock, where daylight never came, Where lizards crawled, with clammy tongues, and eyes of lurid flame, Bound with a felon's manacles, the Bishop on his knees, Prayed that in likeness of him, he might hang upon the tree, He, with his Lord's dread baptism, baptized might also be.

He prayed that He whose healing Grace, shone on his soul within, Had closed the gaping wound, and cleansed the leprosy of sin, Would give the martyr-spirit power to vanquish doubt and fear, In all the souls that swathed the crown, for Christ he held so dear.

The flock which they the Holy Ghost had made him Overseer, He prayed that they whom God had given, might all be kept, as he was kept; And for an answer, as one man all Christian souls were stirred, Warming and kindling, through each heart, was poured the Spirit's breath.

And thus the bloodless Sacrifice, all service absorbed, The Martyr's laid to rest, and kept unmarred the holy Faith, Still prayed the Saint with earnest love, a love that could not tire, While three an hundred sons\* received the Baptism dread of fire; And when he saw the burning sheets, wrap round each trembling limb, And knew that souls in brighter glory, rose on triumphal hymn, He blessed the Lord of Grace that now, the hour had come for him.

On, on, he went with eager step, and eye with courage bright, Till at the proud proconsul's throne, he stood in robes of white; And while he was ministered, the mysteries of the Lord, And saw the bloodless Sacrifice, all service absorbed, Bowed, singing gloriously the while, his head beneath the sword!

Did not that holy Bishop then, when Afric mourned his blood; Sit in his words he liveth, while he liveth unto God? Briton and Gaul, and they to whom the sunset land gives birth; The Church's Doctor teacheth still, as once he taught on earth, While the Martyr's prayer in Paradise, is boon of priceless worth!

—True Catholic. W.

\* In the book addressed to Donatus after his conversion, which did not occur till he was advanced in years, Cyprian describes in words that warrant these expressions, his former life, and the struggles of his conscience. See the Apostles' declaration, 1 Cor. xi. 14. It is absolute now. These were Valerian, who succeeded Gaius after a short and for the Empire troubled interval, during which the Church had rest, and Gallus his son. After the death of Valerian, Gallus is said to have ceased persecution. St. Cyprian. He was banished to Curium, but that is clearly another matter. Prudentius distinctly speaks of a prison and manacles. Prudentius distinctly speaks of a prison and manacles. Prudentius distinctly speaks of a prison and manacles. Prudentius distinctly speaks of a prison and manacles.

Præsentia Hæparia, Christiani ferri ultimis liberati, et liberti.

There are now regions and people farther west, than old Hæparia, and the Iberi.

REASONS FOR BECOMING AN EPISCOPALIAN:

IN A LETTER FROM A YOUNG GENTLEMAN AT ST. PETERSBURG, IN RUSSIA, TO HIS FATHER IN CANADA WEST.

(Concluded from our last.)

I would now make a few observations on the government of the Christian Church during the last period of the Sacred History contained in the New Testament.

Our inquiries have hitherto been confined to the formation of the Christian Church during the life of the apostle Paul. But the sacred history carries us farther, and exhibits the government of the Church at a later period. The epistles which St. John was commanded to write to the seven Churches in Asia, will throw further light on the subject.

St. John is supposed to have outlined the rest of the apostles, and the Churches to which he wrote seem to have been for some time in a settled state. We have therefore a good opportunity of learning from these Epistles what was the true apostolic form of Church government. Our information will chiefly arise from considering what kind of minister was designed by the term "angels of the Churches." I take for granted, that the term implies a minister of some description.

The strain of the Epistles, and the distinction made between the angel and the people of which the Church consisted, point out this so clearly, that no doubt can arise in the mind of any one who is content to take the Scriptures in their most obvious meaning.

It seems also sufficiently plain, that the angel was an individual person. He is always addressed as such by the inspired writers. And as it is expressly said, that there were seven angels, and one in each Church, there can be no ground for contest on this subject. I shall not dwell, therefore, on the absurdity of a contrary supposition, though that is manifest from the minute description which is given of each of the angels.

By the term angel must then be meant, either a sole presbyter presiding over the congregation of Christians at Ephesus, Smyrna, &c. respectively, or the superintendent in each Church, presiding over its presbytery as well as over the flock. In order to do this, we may form our idea on this subject in exact conformity to the Scripture history, let us consider the state of the first of these Churches addressed by the apostle St. John, concerning which we have the most ample information, and apply our conclusions to the rest of the Churches; in doing which we shall find ourselves supported by the instructions addressed to the angels of the other Churches.

The labours of St. Paul had been abundant in Lesser Asia. He had at one time preached in the Jewish synagogue at Ephesus "for the space of three months;" and "when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. So that not alone at Ephesus, but almost throughout all Asia, this Paul" (in the language of Demetrius) had "persuaded and turned away much people" (Acts, xix. 8, 10, 26).

It is probable, therefore, that by the "Church of Ephesus" was meant, not only the Christians in that city, but those also in the adjacent country; a great number of whom must have been converted to the truth during this long residence of the apostle. If this was the meaning of the term used by St. John, the "angel of the Church at Ephesus" must have been a minister presiding over a considerable district. But omitting this reasonable supposition, it is clear, that the number of Christians residing at Ephesus was so great, as to require the care of several presbyters. For, when St. Paul passed by this city in his way from Greece to Jerusalem, he summoned these presbyters to meet him at Miletus. "From Miletus he sent to Ephesus and called the presbyters of the Church" (Acts xx. 17).

It is certain, therefore, by the term "angel of the Church of Ephesus," could not be meant the sole presbyter, or minister of the congregation of Christians at Ephesus. The angel of the Church must, of consequence, have been the superintendent presiding over the presbytery, as well as over the flock.

This establishment was not new. It had subsisted for some time in the Church of Ephesus, as I have already shown, when describing from the Scriptures the authority which St. Paul had delegated to Timothy. He had been left by the apostle at Ephesus to superintend the teaching and the conduct of the presbytery in that part; and to ordain others, as the state of the Church might require.

The Epistle of St. John to the Church of Ephesus shows, that the same authority which St. Paul had delegated to Timothy was possessed by the angel of the Church who resided at Ephesus when the Apocalypse was written.

When St. Paul appointed Timothy and Titus to be superintendents, or bishops, over other presbytery, he gave them minute directions for the regulation of their conduct in that important office. It was not necessary that such directions should be given to the angels of the seven Churches in Asia, as they were already settled officers in the Christian Church, and were in the actual exercise of those powers which St. Paul committed to Timothy and Titus. We must not, therefore, expect to find the duties of a superintendent amply displayed in these short Epistles to the Angels of the seven Churches, as this had been already executed in the Epistles to Timothy and Titus. St. John was led to mention the duties of the office only incidentally, as the persons who now held it required praise or reproof, according to their respective conduct in the execution of that office. But the incidental mention of the peculiar functions of the office, affords as clear a proof that it was held by the persons addressed, as is afforded by the more minute descriptions contained in the Epistles to Timothy and Titus.

Nothing can prove more clearly that the angel of the Church of Ephesus was the superintendent of other ministers, than the notice which is taken of his authority to try the pretensions of those who laid a claim to the highest office in the Christian Church: "Thou hast tried them which say that they are apostles, and are not; and hast found them liars." (Rev. ii. 2.) The angel of this Church had exercised his superintending authority with zeal and discretion, and now receives the approbation of his conduct from the great Head of the Church through the hands of the apostle.

The same authority is recognised with respect to the angel of the Church at Thyatira, but in a way of reproof, instead of commendation. For after the apostle had expressed our Lord's approbation of his faith and patience, &c., it is added, "Nevertheless, I have a few things against thee, because thou sufferest that woman Jezebel, who called herself a prophetess, to teach," &c. Now it could not have been the subject of blame in the angel of the Church in Thyatira that he suffered the pretended prophetess to exercise her talents among the Christians in that city or district, unless he had possessed the authority of examining the pretensions of those who laid claim to the extraordinary gifts of the Holy Spirit, and of silencing improper teachers; which, as hath been already shown, were the functions of a superintendent, that is, of a minister in the Christian Church, who, ever since the apostolic age, has exclusively received the title of Bishop.

From these passages of Scripture I am convinced that Episcopacy was established by Divine authority in the Christian Churches in Asia, before the death of the Apostle John; and I can find no reason from Scripture to think that the government of the Churches in Asia differed from that of other Christian Churches. They were all under the care of the same persons, (2 Cor. xi. 28); matters of great concern, respecting them, were determined by a synod of the apostles and presbyters at Jerusalem (Acts xv. 6); and the decrees made for the government of the Churches were distributed by Paul and Silas as they went about preaching the gospel, (Acts xv. 4).

So much for the argument from Scripture, let us now turn to another line of argument, viz. the admission of our opponents, and the dilemma into which it brings them.

The evidence of Episcopacy having been received universally in the Church, either in the apostles' times or presently after, is so unquestionable, that the most learned adversaries of this form of Church government do themselves confess it.

Petrus Molinaeus, (an ancient French Protestant divine, who flourished at the beginning of the 17th century), in his book, on the Pastoral Office, purposely written in defence of the Presbyterian government, acknowledgeth, that presently after the apostles' times, or even in their time, (as ecclesiastical history witnesseth), it was ordained, that in every city one of the presbytery should be called a bishop, who should have pre-eminence over his colleagues, to avoid the confusion which oftentimes ariseth out of equality; and that truly this form of government all churches every where received.

Theodore Beza (the celebrated French divine, who became Calvin's assistant in the university and church of Geneva) confesseth in effect the same thing. For having distinguished episcopacy into three kinds, and attributed to the second, which he calls human, but which we maintain and conceive to be apostolical, not only a priority of order, but a superiority of power and authority, over other presbyters, (bounded, however, by laws and canons provided against tyranny), he

clearly professeth, that of this kind of episcopacy is to be understood whatsoever we read concerning the authority of bishops (or presidents, as Justin Martyr calls them) in St. Ignatius and other more ancient writers.

Calvin's testimony is equally strong: "Episcopacy," says he, "came from God."

And many others might be adduced to the same effect. Now we should never have had this free acknowledgment, so prejudicial to their own cause, and so advantageous to that of their adversaries, had not the evidence of clear and undeniable truth forced them to it. It will not, therefore, be necessary to spend any time in confuting the assertion of those who affirm that, the disparity between bishops and presbyters began long after the apostles' times; but we may safely take for granted that which these learned adversaries have confessed; and say whether upon this foundation of episcopacy, laid by them, we may not, by unanswerable reasoning, raise this conclusion, namely,

That, seeing episcopal government is confessedly so ancient, and so universal, it cannot with reason be denied to be apostolical.

(Calvin professeth it is from God.) We thus conclude, because so great a change, as that between presbyterial government and episcopal, could not possibly have prevailed all the world over in a little time. Had episcopal government been a corruption of the government left in the churches by the apostles, it would have been in every church so suddenly, or that it should have prevailed in all for many ages after.—If had the churches erred, they would have varied from each other in their errors,—error is multifarious and ever reproducing itself in different shapes,—what, therefore, we find to have been one and the same amongst all, we must conclude to belong not to error, but to truth. That in the frame and substance of the necessary government of the Church, a thing always in use and practice, there should have been a change so sudden as to take place precisely after the apostles' time, and so universal as to be received in all the churches, is clearly incredible.

If this be not allowed, we ask, what cause can be assigned for such a falling away from the truth?—General Councils, to make a law for a general change, for many ages there were none. There was no Christian Emperor, no coercive power over the church to enforce it; or, if there had been any, we know for some time was equal to the courage of the Christians of those times. Their obedience to any thing against the law of Christ was not to be commanded, for they had learned to prefer death to such obedience.—Therefore, there was no power then to command such a change; and, if there had been any, it would have been put forth in vain.

What device then shall we study, to account for the strange pretended alteration? Can it enter into our hearts to think, that all the presbyters and other Christians of those days, being the apostles' scholars, could be generally ignorant of the will of Christ, touching the necessity of a presbyterial government? Or, dare we venture to think them so strangely wicked all the world over, as, against knowledge and conscience, to conspire against that government? If we imagine that the spirit of Diotrephes (John iii. 9) had entered into some, or a great many of the presbyters, and possessed them with an ambitious desire of a forbidden superiority, yet, was it possible that they should attempt and achieve it at once without any opposition or contradiction? Can we believe this, when we know, by experience, how hard it is for policy, armed with power, by many attempts and connivances, and in a long time, to gain upon the liberty of any one people? And is it credible, besides, that the contagion of this ambition spread itself and prevailed without stop or control; nay, without any noise or notice taken of it, through all the churches in the world; all the watchmen in the meantime being so fast asleep, and all the dogs so dumb, that not so much as one should open his mouth against it? But let us suppose (though it be a horrible untruth) that the presbyters and people then were not so good Christians as the Presbyterians are now; that they were generally negligent to retain the government of Christ's Church commanded by Christ, which we are now so zealous to restore; yet certainly we must not forget nor deny, that they were men as we are. And, if we look upon them as mere natural men, undoubtedly we shall never entertain so wild an imagination, as that, among all the Christian presbyters in the world, neither conscience of duty, nor love of liberty, nor averseness from pride and from the usurpation of others over them, should prevail so much with any one, as to oppose this pretended universal invasion of the kingdom of Jesus Christ, and of the liberty of Christians.

When, therefore, I shall see all the fables that have ever been written, proved to be true stories, when I shall see all the governments in the world changed from one form to another without any resistance or difficulty; then will I begin to believe that presbyterial government, having continued in the Church during the Apostles' times, might presently after, against the Apostles' doctrine and the will of Christ, be whirled about like a scene in a play, and transformed into Episcopacy. In the meantime, while all these things remain thus incredible, and according to human reason, impossible, I hope I shall have leave to conclude thus:—

Episcopal government is acknowledged to have been universally received in the Church, presently after the Apostles' times.

Between the Apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration.

And, therefore, there was no such alteration as is pretended. And, therefore, Episcopacy, being confessed to be so ancient and catholic, must be granted also to be apostolical.

Such is the outline of our argument, by which, I trust, it will be seen that we have both Scripture and antiquity on our side. For we do not, as some slanderously affirm, set aside the Holy Scriptures, following, as they say, cunningly devised fables and the traditions of men. One grain of charity would lead a man to doubt this affirmation, and five minutes investigation would convince him of its fallacy. We most joyfully echo the Apostle's words, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" and our Church has added this gloss, "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, but that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Article iv.

The foregoing will, I trust, show you that I have not been led blindly or seduced into any thing. All that I have done has arisen from conviction of duty. I have embraced these ideas after much and painful investigation and frequent and earnest prayer for His direction who leadeth Joseph like a flock. And I feel that mental assurance that He has led me. Can I then turn back? No! I am convinced you would have me return by no other way than that by which I have come, and that I may not go, for the cloud still moves onward. But what I can most willingly do—I can show you that your fears are misplaced, in regard to many points in my creed. Let us banish the vulgar spectre called "Puseyism," and look at things with our own naked eyes and give them their proper names. It is ungenerous to nickname any one. Dr. Pusey does not pretend to have received any new doc-

trine from heaven, and, if indeed he did, we should be the first to condemn him.—(Gal. i. 8.) Why then call us by men's names? A practice which St. Jerome, seeing how it marred the beauty of the Church in his days, says emphatically, "is of the devil." We are not of Pusey or Newman, for neither Newman nor Pusey have died for us; nor were we baptized into their name. Christ is not divided, of whom we all are, and in His Church, which is the fulness of Him that filleth all his Church. It is also unkind towards any individual to make such use of his name, while he all the time is deprecating it. It is also evil, inasmuch as it fills our language with unmeaning words, which, from the very fact of their having no meaning, are made by unprincipled men to bear any and every signification. Hence has arisen the bug-bear use of the terms Puseyite and Puseyism. But if the doctrine thus misnamed—as if it were of man—be candidly studied, it will be found to be no such monstrosity as the design of some, and the ignorance of many more, have represented it; but a doctrine much older, much purer, and of much higher origin.

Thus much I have said in justice to a greatly slandered party in our Church; a party, moreover, who are, their enemies themselves being judges, the most zealous and the most self-denying.

For my own part, I am of no party. I deprecate all party names, and wish ever to be known by that name alone first given to the faithful at Antioch, and now the common birthright of us all.

As for the gross errors of which you speak, for myself I can sincerely say I am their sworn foe, more so than that, I would make no truce with Rome until she has renounced them and returned to the purity of her first love, doing works meet for repentance. Indeed, so strongly do I feel upon this subject, that unless I had known of so many brilliant examples of the Christian life daily afforded within her communion, I should be tempted to fear that the gates of hell had well nigh prevailed against her. To instance only two of her abominations,—the revolting iddity (I can use no milder name) of the "Blessed Virgin Mother and the dreadful mutilation of the Holy Eucharist.

You object to our bishops, that they grind down the clergy to a painful degree. I cannot imagine where you have come by that, when the fact unhappily is, that our bishops have so little power that the very least one of the clergy can put his bishop to open defiance, nor dread the consequence, knowing full well that his bishop can do nothing to him.

You object to us that we call the Lord's mother (St. Luke i. 43.) a saint. True, our Lord in no instance on record called his mother a saint. Yet the sacred writers do in many places call all the believers saints—all the believing men and all the believing women. There are more than two instances of this in the sacred volume, e.g. Acts ix. 32; Rom. i. 7, xii. 13; 1 Cor. i. 2; 2 Cor. i. 1, xiii. 13; Phil. i. 1, v. 23; Ephes. i. 1; Col. i. 2; Jude. 3. Was then Mary less favoured of God than all the believing women in the churches to whom St. Paul addressed his epistles, and whom he called saints? If so, how are we to explain St. Luke i. 27—28.

Mary, if she may not be called a saint, must have been less than all the faithful people of God, not only under the Christian dispensation, but also less than those under the Jewish economy, for David, and others of the sacred writers, frequently call their saints. Thus, Psalms xxx. 4, xxxi. 23, xxxiv. 9, xxxvii. 28, l. 5, lxxxix. 5, 7, xcvi. 10, cxvi. 15, cxxii. 9, 16, cxlv. 10, cxlix. 1, 5, 9, &c. &c. And how does that agree with St. Matthew xi. 11?

Moreover, that no valid reason can be given wherefore we should not, if such be our wish, style the Blessed Virgin a Saint, even though our Lord has not done so before us. We also, following the decision of the third Council of Ephesus, call her the "Mother of God," as this is but equivalent to Elizabeth's salutation, "The Mother of my Lord;" our Lord is our Saviour, and our Saviour is God.—There need, therefore, be no offence taken at that score.

You object to the many absurdities practised by us in the celebration of the Holy Eucharist. As you mention but one, that of transubstantiation, I must confine myself to it. Now the transubstantiation of the Romanist, the consubstantiation of the Lutheran, and the bare commemoration of the Calvinist or Zwinglian, are, according to our creed, equally wrong. This sacrament was very properly called in the ancient Church, and now in the Greek Church, the "Holy Mysteries." Remembering the angel's reproof to Miriam, we must ever be cautious how we inquire into that which is hidden. In such matters faith sees much farther than reason. Our Church, therefore, teaches us to receive meekly the announcement, that the bread which we eat is the body and the wine which we drink is the blood of our Lord, (St. Matthew xxvi. 26, 28, 1 Cor. x. 16), which, unless a man eat, he hath no life in him, (St. John vi. 50, 51). We say not that the elements are transubstantiated or consubstantiated, but simply, that while bread and wine in substance, they become to those that worthily receive them the living body and blood of our Saviour the Lord Jesus Christ; while those that partake unworthily (without faith) become guilty of the body and blood of our Lord, and do eat and drink damnation to themselves. This, I grant, presents an insuperable paradox to sense and reason. But they must be content to yield to faith. To them many things in religion are equally paradoxical, e.g. how God could become man, and die as a man, and yet all along remain God; and again, how Jesus Christ, the brightness of his Father's glory, and the perfection of the godhead, could learn "obedience by the things which he suffered," (Hebrews v. 8), and so forth.

And as when in ancient Israel there arose questions too hard for the elders to decide they brought them to Moses, who settled them according to divine revelation, so now, when cases are brought before the tribunal of sense and reason too difficult for them to solve, they must be carried higher, to the court of faith, there to be decided by Holy Scripture.

But there is another trick of our enemies which I must not leave unobserved. They set out by calling us Puseyites; thereby affixing to us a man's name, and endeavouring to cause the belief that our doctrine is of man. This they boldly assume without proof—even against our most decided protest, (knowing very well that if they can but induce this belief our condemnation will be speedy). This done, they go one step farther, and attribute it to the "man of sin;" for, say they plausibly, Scripture leads us to expect all false and corrupt doctrine from him.

And, on this rotten scaffolding, they build a third assertion, viz. that history proves that the "man of sin" is the Roman ecclesiastical power; you, therefore, originating in the man of sin, are at heart papists. And here they are ready with their fancied resemblances that exist between us and him; not scrupling to compare our god with the god that may be in him, and, from the fact that there is this resemblance between us in things that are good, they argue there must be a like resemblance in things that are bad. This is a very sound argument, to say nothing of their interpretation of prophecy, which sounds somewhat hollow.

All this, however, is nothing to them, they have succeeded in their aim, which was to rouse up all the pre-existent prejudices of our countrymen against us, trusting that, in the confusion and excitement, prejudice would overthrow what argument had been unable to cope with. And thus it has now become, generally speaking, impossible for us to obtain a fair hearing,

men's minds being pre-occupied. But we are content to bear this for a while, assured that when these subtleties shall have been detected, the reaction in our favour will more than repay our temporary suffering, and greatly advance the cause of truth. I would, in the meantime, put but one question to them. You say that we are of Rome, whence comes it then that our greatest champions have ever been the most determined of Rome's foes? Is there not herein a contradiction? Read the following list of some of them.—The student of English ecclesiastical literature will recognise among them nearly all the protestant champions in the literary war with Rome on matters of doctrine, besides others whose learning was of the most profound nature, and whose piety was of the most serene ardour;—Poynter, Jewell, Bilson, Andrews, Hooker, Morton, Cosins, Laud, Wake, Patrick, Bull, Potter, Mede, Hammond, Comber, Nichols, Bingham, Gayer, Hickes, Brett, Wheatley, Johnson, Scandera, Broby, Bramhall, Fell, Beveridge, Jolly, Thorndike, &c. &c.

I have, dear Father, adverted to all the theological points contained in your letter, and I am sure you will pardon both the great length and the plainness of my speech. I have felt full statements the more necessary, as I cannot help thinking, from several passages in your letter, that Uncle — has not dealt fairly by me; but has, to say the least, spoken unguardedly, if not unadvisedly. I refer to such passages as e.g. that you hope to hear of my renewed diligence at business, &c. &c. Now this implies some relaxation on my part, while I am quite unconscious of any abatement having taken place in my diligence, and well do I remember the cruel sophistry by which he would have persuaded me against my own conviction that such was the case. I can only assure you, of what I distinctly told him then, that I altogether denied the truth of the assertion, adding, that since he had prejudged me, it would be both unnecessary and useless for me to make any justification. But, as I have already spun out your letter to so enormous a length, and as Mother has your letter unanswered, I shall cast the rest of my remarks into hers. Oh, you can have no idea of the pain that the whole of this business gives! Yet I firmly believe that God's hand is in the matter. He intends to try and purify us. He is guiding us, though it may be by a way we know not, yet let us trust Him, and we shall yet have cause to bless Him.

Think not of me, dear Father, as one willingly disobedient. I may not change, from the reasons I have so amply stated. It gives me the most intense pain to resist your slightest wish. Prove me, in aught else, and if God and duty direct not otherwise, it will, I trust, ever be my highest pleasure to obey you. With best love to yourself and all the other dear ones, as also kindest remembrances to all friends in your neighbourhood, Believe me ever, My dearest Father, Your loving and dutiful Son,

Ecclesiastical Intelligence.

ENGLAND.

BROSELEY.—The new church at this place was consecrated on the 22nd ult. by the Right Rev. the Lord Bishop of Hereford, who preached upon the occasion. The attendance of the Clergy was very numerous, and the church, though capable of seating 1,400 persons, was insufficient for the attendance. A collection amounting to £100 was taken, and the altar and choir, in a style of architecture, consisting of a nave, aisles, and tower. The fittings up of the church, the chancel roof, &c., are of carved oak throughout. It has occupied three years in building, during which time divine service has been performed at the Town-hall. The cost of the church has been about £8,000.

THE CHURCH OF KIMDOND is about to be rebuilt on the former site, at the expense of Christopher Turner, Esq., the patron of the living, the Rev. Thomas Hamilton Langton, vicar, and a few of the parishioners. The foundation stone has been duly levelled at the north-east corner of the chancel. The style of architecture is to be the early English, from the designs of Messrs. Nicholson and Goddard, of Lincoln.

CHURCHES IN LIVERPOOL.—There are between forty and fifty Churches in Liverpool; scarcely one of which, however, deserves the name. None of them date before the reformation, and consequently they have all been built at a time when Christian architecture was at its lowest ebb. With one or two exceptions, therefore, they are all of a very debased style, and are cramm full of galleries, pews, preaching towers, and all the other kindred abominations of an unecclesiastical and tasteless age. There is only one church with anything like pretensions to correctness (St. Luke's), and in that the reading-desk and pulpit are placed at the west end, so that the congregation are obliged to turn their backs upon the communion table. The usual arrangements of the east end will astonish even Nottingham churchmen. There is generally no chancel—or if there be, the pulpit is placed against the eastern wall, underneath this is an immense reading pew, with a clerk's box at one side and a staircase on the other; the front of these, decorated with a few unmeaning ornaments, forms a veritable altar, against which is placed a small table, and the whole is placed just outside the font, and thus the whole sacred apparatus (so to speak) is made to take up little room as possible. Sometimes (as at St. Jude's, where the celebrated Rev. Hugh MacNelle preaches) the organ is placed in a gallery in the chancel, behind the altar. Indeed in the arrangement of the Liverpool churches, as a friend once observed to us, is very similar to that of a half-gown dressing-case. While, however, we were wandering near Abercrombie Square, we stumbled upon a building, that formed quite a refreshing contrast (as being inferior newspaper-writers say) to the absurd-looking places we had just been gazing at. It was in the decorated gothic style, and was only half built. The choir, however, was quite finished, and consisted of a gallery of six bays, with aisles, and terminated with a large square arch, which was temporarily bricked up, and the rest of the edifice has only advanced a few feet from the ground. It being a little before five o'clock in the afternoon, we entered and found the inside no less correct than the exterior—the choir was screened off, there was a full stool, an eagle, stalls, &c. Presently in walked two men dressed in albs, with crimson velvet stoles, one of whom went to the north and the other to the south side of the choir. The service was then commenced: it was in English, and consisted of selections from the Anglican ritual, but the prayers were so translated as to render it evident that we were not in an English church. On making inquiries we found it was an Irvingite meeting.—Nottingham Journal.

DERBY.—The church of All Saints is now closed for repairs. Extensive alterations and embellishments are being actively carried on. The pulpit, reading-desk, and clerk's desk, which blocked up the centre aisle, will be removed, and a larger space devoted to free sittings. A new pulpit and reading-desk will be erected on either side of the aisle, near to the altar; some old oak carvings of great beauty and value have been presented to the rector for the upper part of the former, by the Rev. Dr. Symonds, of Hereford. The stone altar-piece which used to command so much admiration, until some minister or churchwarden barbarously daubed it over with paint of gaudy and inappropriate colours, will be restored by the present rector.

YORK MINISTER GREAT BELL.—The "Great Peter," of York, has been raised to the chamber in the north-west tower of the Minster which it is intended to occupy. It has been swung in a manner which enabled it to be hung whenever it may be required. At present the chipping is going on, in order to bring the bell to the required pitch.

PRESTON.—A new church is being built at Preston. The fund for erecting which is being raised by penny-week subscriptions. £600 has thus far been raised.

MELKHAM CHURCH.—The re-opening of this venerable structure on Tuesday, the 22nd of July, took place under circumstances of a deeply interesting kind. The weather was propitious; the company present was large and respectable, and among them was not a few of the gentry and clergy of the neighbourhood. The improved character of the building, both as to its appearance and the four hundred free sittings that it now contains, are not the least valuable alterations that the Church presents. The collections after both sermons amounted to £70.—Devizes Gazette.

RESTORATION OF NETHER WALLOP CHURCH, NEAR ANDOVER.

The restoration of this church having been completed, the Right Rev. the Lord Bishop of Colombo presided on the occasion, in the course of which he said:—"What has you done to make your church more worthy of the holy purposes for which you assemble in it; well have you done to wipe away that stain, which is still the blemish and the shame of many a village church. The interior, the broken pavements, the irregular and unsightly pews, the shoddy windows and discoloured walls, the spoiled and hidden roof, as if anything and everything were good enough for God, while in our own homes not one of these things were to be seen in a single day. It was different with our forefathers. Their churches were spacious, airy, and often noble buildings, which, even in their decay, claim our admiration still, and are witnesses against us of the poverty of our spirit, and faithfulness of our prayers, compared with theirs. Their churches, I say, were not shabby buildings, they have you done to make your church more worthy of the holy purposes for which you assemble in it; well have you done to wipe away that stain, which is still the blemish and the shame of many a village church. The interior, the broken pavements, the irregular and unsightly pews, the shoddy windows and discoloured walls, the spoiled and hidden roof, as if anything and everything were good enough for God, while in our own homes not one of these things were to be seen in a single day. It was different with our forefathers. Their churches were spacious, airy, and often noble buildings, which, even in their decay, claim our admiration still, and are witnesses against us of the poverty of our spirit, and



THE QUEEN'S VISIT TO GERMANY.

Public interest has already, on several occasions, been excited by those progressions of our gracious Sovereign, and her foreign allies, which have not only diversified the amusements of the Court, and strengthened the feelings of personal sympathy which happily exist between the greatest potentates of Europe, but have powerfully contributed to promote national sympathies and political relations most favourable to the peace and welfare of the civilized world.

IN LONDON THE SUBSCRIPTION IN FAVOUR OF OUR SUFFERS HAD AMOUNTED TO £13,000.

Some other subscriptions from places in Canada West were received by the Committee, the Hon. R. E. Caron, by this morning's mail. The Lords Commissioners of the Admiralty have sent out in the Zealous and ... 6,000 blankets, 13,000 pairs of shoes, and 8,000 jackets; a handsome donation, and most acceptable; the blankets especially, of which the poorer class of those burnt out are much in need.

THE COMMITTEE OF THE GENERAL FUND IN BEHALF OF THE QUEBEC SUFFERS HAVE ON HAND, ACCORDING TO THE LATEST STATEMENT, THE SUM OF £27,799 10s. 10d.

DONORSHIP ELECTED.—This election closed on Tuesday evening last. The result is triumphant, and a large majority. We submit the list of the votes taken at the several polling places so far as they have been received in town; they are not, however, as yet complete.

—Quebec Mercury.

JACQUES CARIERE TREE, QUEBEC.—On Sunday evening, about 10 o'clock, one of the three trunks of this interesting relic of the first discoverers of the port of the continent was thrown down, but fortunately without doing any damage, as it fell in the English Church-yard, in which it stands.

—The Montreal Gazette.

On Tuesday morning, Mr. J. G. Hooper, a gentleman of first-rate experience in matters connected with the growth of timber, accompanied by the Lord Bishop, the Churchwardens, and several of our most influential merchants, proceeded to examine the site of the tree remaining, and we are happy to say that his opinion is, that although that portion of the remainder was perfectly sound, and that there was not the slightest danger to the inhabitants of the adjacent houses, in allowing it to stand, it will be necessary, from the fact of there being a defect in the northern stock, to take some part of the branches off, yet, as the two remaining trunks have united in their growth, the greater part will remain to be an ornament to the town.

—The Montreal Gazette.

In the Cornwall Observer of the 4th we find a very interesting account of a grand dinner given by the Saint Regis Indians to their newly appointed agent, Mr. Sutherland Colquhoun, and to the Hon. Mr. Macdonell, and Mr. Macdonell, and the members for Dundee, Cornwall, and the Indian village of St. Regis situated half in Canada and half in the United States, and contains about 850 inhabitants. Some serious discussions have lately occurred between the inhabitants, but on this occasion the opportunity was taken to smoke the Calumet, having a magnificent pipe, ornamented with the usual Indian style, and the production of some native artist in the North-West, being brought by Mr. Macdonell especially for this purpose.

parent to feel the amor patrie in its full extent beyond the second generation, and as they become more populous, the national feeling will grow and become stronger, weaving the bulk of the inhabitants from all love for the Mother Country, and deriving from it a firm attachment to the Fatherland, and a devotion to it. This feeling is even now sufficiently perceptible, and has been mainly counterbalanced by a knowledge of their own weakness, and by emigration to their shores, which implants those fresh impulses that of themselves are sufficient for the time to prevent an affectionately devoted people from appearing a suicidal people on the part of Great Britain to alienate their affections by depriving them of their rights, and by placing those advantages in the hands of a foreign power, to give to that power such a character, by holding their resources in its possession, as to enable it to seek and protect its own interests, independent, though Great Britain were to consent to a separation and to their desire; and hence it will be only a question of time, after our fabrics are made over to American enterprise, what Nova Scotia shall become a State of the Union.

—Halifax Times.

PRINCE HENRY OF HOLLAND IN NEWFOUNDLAND.—The reception which this royal stranger has met with in Newfoundland may appropriately come under the designation "bored to death." At the late season, the Newfoundlanders were first of view, him as a public spectacle. The Prince, we have no doubt, anticipating a repetition of this Newfoundland ordeal, has come to the conclusion of not visiting any more of the British dependencies. He will thus have to make up his mind of the rest, from his experience of past seasons, (always excepting the vast importance of the fishery), and will not thereby add much to his stock of general knowledge or acquaintance with the Colonial resources of Great Britain. Had his Royal Highness come this way, with the exception of the usual courtesy due to his rank, he might have observed at his leisure, and we think it very probable the frigate would have been a much greater lion than the Prince.

—Ibid.

UNITED STATES.

A DRASTIC FIRE IN BROAD STREET, PHILADELPHIA.—The fire in Broad Street, Philadelphia, was most disastrous in its consequences, and the most extended, in regard to space, of any that our city has been visited with for a considerable length of time. It originated, doubtless, from incandescence, between one and two o'clock, in a large stable used by John Clark, at the corner of Broad Street, where he keeps a livery stable. There were at the time a number of horses; twelve of them were got out unharmed, and saved. These animals were used to draw cars to and from the inclined plane. The wind, which blew pretty strongly from the south-west, carried the mass of smoke and flames to the eastward, and in a few minutes the stable of Messrs. St. James & Co. in an incredible space of time that large building caught, and the fire spread through it in every part. It was entirely destroyed, but a small portion of its contents, which consisted of cotton, flour, grain, &c., was saved, and the premises immediately vacated.

—The Philadelphia Record.

THE REV. ROBERT J. C. TAYLOR, M.A. SECOND MASTER: HENRY BALDWIN, ESQ., B.A. THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

any moment, to bring from two to five thousand warriors into the field. This number they are formidable; but they are far more formidable in discipline and prowess. They are, of course, to all the hardships of forest, mountain and prairie life. They are contented and well provided with arms and munitions of war. Unlike their northern brethren, they are mounted warriors. Every man has his feet shod, perfectly trained for battle; and it can hardly be deemed an exaggeration to say, that the Camanches are as much to be dreaded by an army in Texas, as were the Six Nations by our soldiers on their hunting grounds, in the day of their greatest power.

—The Montreal Gazette.

TO LET, ON REASONABLE TERMS, THE COUNTRY RESIDENCE, LODGE, and extensive OUT-BUILDINGS, &c. belonging to Mrs. CHARLES GOODEVE & CORRIGAL, slightly situated on the Bay, two miles from the Town, on a Macdonald Road, with about 40 acres of land. Possession given the 1st of Fall. Apply to F. M. HILL, Esq., Barrister, &c. Also: to be Let near SPRING, A FARM in the vicinity, with a good House and Out-Buildings, &c. Kingston, August 28, 1845. 424-f

A. & S. NORDHEIMER'S MUSIC ESTABLISHMENT, 123, King Street, Toronto.

SOLE AGENTS of the celebrated PIANO FORTES of Steudert & Co., New York, and Chickering, of Boston; also, a great variety of other Piano Fortes, of good makers, always on hand, as well as a large and choice assortment of every kind of BRASS and STRINGED INSTRUMENTS. A very large and choice collection of the latest publications in Music just received. N.B.—Messrs. A. & S. N. beg to give notice that they have appointed Mr. CHARLES B. GOYER, Stationer, in Cobourg, to act as their Agent, who has now a selection of choice pieces on hand, and will continue to receive the newest publications monthly. Any order in the line left with him, or sent direct to us, will meet with immediate attention. Old Piano Fortes taken in exchange for new ones. August 22, 1845. 423-8

MIDLAND CLERICAL ASSOCIATION.

The Members of this Association are respectfully reminded, that the next Meeting will be held, at 8 o'clock, on Wednesday the 5th, and Thursday the 9th of October next. SALTERN GREENS, Secretary.

CHURCH SOCIETY.

THE MONTHLY GENERAL MEETING OF THE Church Society of the Diocese of Toronto, will be held at the Society's House, 144, King Street, on WEDNESDAY, the 7th October, 1845, at 3 o'clock, P.M. W. H. RIPLEY, Secretary.

THE REV. ROBERT J. C. TAYLOR, M.A.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

TO LET, ON REASONABLE TERMS, THE COUNTRY RESIDENCE, LODGE, and extensive OUT-BUILDINGS, &c. belonging to Mrs. CHARLES GOODEVE & CORRIGAL, slightly situated on the Bay, two miles from the Town, on a Macdonald Road, with about 40 acres of land. Possession given the 1st of Fall. Apply to F. M. HILL, Esq., Barrister, &c. Also: to be Let near SPRING, A FARM in the vicinity, with a good House and Out-Buildings, &c. Kingston, August 28, 1845. 424-f

A. & S. NORDHEIMER'S MUSIC ESTABLISHMENT, 123, King Street, Toronto.

SOLE AGENTS of the celebrated PIANO FORTES of Steudert & Co., New York, and Chickering, of Boston; also, a great variety of other Piano Fortes, of good makers, always on hand, as well as a large and choice assortment of every kind of BRASS and STRINGED INSTRUMENTS. A very large and choice collection of the latest publications in Music just received. N.B.—Messrs. A. & S. N. beg to give notice that they have appointed Mr. CHARLES B. GOYER, Stationer, in Cobourg, to act as their Agent, who has now a selection of choice pieces on hand, and will continue to receive the newest publications monthly. Any order in the line left with him, or sent direct to us, will meet with immediate attention. Old Piano Fortes taken in exchange for new ones. August 22, 1845. 423-8

MIDLAND CLERICAL ASSOCIATION.

The Members of this Association are respectfully reminded, that the next Meeting will be held, at 8 o'clock, on Wednesday the 5th, and Thursday the 9th of October next. SALTERN GREENS, Secretary.

CHURCH SOCIETY.

THE MONTHLY GENERAL MEETING OF THE Church Society of the Diocese of Toronto, will be held at the Society's House, 144, King Street, on WEDNESDAY, the 7th October, 1845, at 3 o'clock, P.M. W. H. RIPLEY, Secretary.

THE REV. ROBERT J. C. TAYLOR, M.A.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

—The Peterborough Gazette.

THE REV. ROBERT J. C. TAYLOR, RECTOR OF PETERBOROUGH, on taking charge of the above Institution, under the name of the "Peterborough Grammar School," he for many years formerly conducted, informs the public that he is now prepared to receive Pupils into his family, whose general Education he undertakes to superintend, and who, in common with his own children, shall have the benefit of his watchful and unremitting attention.

FOR SALE BY THE SUBSCRIBERS, APOTHECARIES and Confectioners' Ware: STONE MORTARS and PESTLES. See Preserve Jars and Gally Pats, covered and uncoated, Water Closets, Bilets, Chair and Bed Pans, Brass Pipes, Brass Glasses, and Nipple-Shells, Vials and Sippeded Rods, Pickle and Sauce Bottles, Confectioners and Covers, Fish Globes, &c. &c.

Painters' Materials.

White Lead, several qualities, Venetian Red, and Spanish Brown, Green and Black Paints, ground in oil, Dry White Lead, Red Lead, Spanish Brown, Purple Brown, Rose, English and Dutch Pinks, Prussian Blue, Blue-Black and Dampp Blue, Distemper, Green, B. and Y. T. Brunswick Green, light and dark shades, Litharge, Chrome Yellow, Lampblack, &c. Whitewash Brushes, Paint Brushes, Wash Tubs; Swan quill Pencils and Camel-hair Pencils; Wit doze Glass, assorted sizes, Bofled and Raw Linseed Oil of the very best quality; Spirits Turpentine and Camphine Oil.

Dye Stuffs.

Logwood, Camwood, Redwood, and Dye Stuffs generally, JOHN MULLHOLLAND & Co. 10, City Buildings. Toronto, August 13, 1845. 343-13

950 CRATES CROCKERY, SUITABLE TO THE COUNTRY TRADE, for sale, either by the package, or put up to suit purchasers, by JOHN MULLHOLLAND & Co. 10, City Buildings. Toronto, August 13, 1845. 423-13

JOHN C. BETTRIDGE, YONGE STREET, TORONTO.

HAS just received from the English, French, and American Markets, an extensive Stock of GENUINE, PATENT AND OTHER MEDICINES; Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes, GROCERIES, WINES and LIQUORS; and every other article usually kept in a Chemist's Shop. All of which is prepared to sell, WHOLESALE AND RETAIL. On a Liberal Terms as can be obtained in Canada West. An Able ASSISTANT has been engaged to superintend the Drug Department. PHYSICIANS' PRESCRIPTIONS CAREFULLY PREPARED. Toronto, July, 1845. 416-f

LAND SCRIP FOR SALE BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO. [423-f]

WOOL.

THE highest market price will be paid in Cash for WOOL, at the Ontario Mills Woolen Factory, Cobourg, by the Subscriber. S. E. MACKECHNIE. Cobourg, June 12, 1845. N.B.—Growers of Wool who may prefer it, will have an opportunity of exchanging any portion of their Wool for Cloth. 413-f

TO UNIVERSITY STUDENTS, AND OTHERS.

A FEW young Gentlemen can be accommodated with furnished Lodging and Board, by a Lady residing in Toronto, and who occupies one of the best and most conveniently situated houses in that city. Reference to Thomas Chamption Esq., 144 King Street, and an early application is requested. 420-f

EDUCATION.

THE REV. FRANCIS EVANS, RECTOR OF WOODVILLE, TALBOT DISTRICT, has, during the last year, received into his family a limited number of young gentlemen (with the aid of an Assistant) he instructs in all the elements of a LIBERAL EDUCATION, and prepares for the higher forms of Upper Canada College. Mr. EVANS is making arrangements whereby he will be enabled to increase the number of his Pupils to ten, and he will therefore, on commencing on the 22nd of September, have three vacancies, which he is desirous to fill. No Pupils will be admitted who are more than twelve years of age. Satisfactory references will be given and required. Mr. E.'s residence is situated on the high road from Simons Port Dover, within an easy day's journey from Toronto, and only six hours' drive from Hamilton by the plank road, and in a pleasant and most healthy part of the country. Address (if by letter pre-paid) to the REV. F. EVANS, St. John's Rectory, Woodville, Simons, August 28, 1845. 424-f

The Wellington District Grammar School

WILL RE-OPEN on Monday, the 1st of September. The subjects taught are the usual Branches of an English Education, together with the course of Classical and Mathematical Instruction, for the obtaining Exhibitions at the Toronto College. First annual candidates having been already sent there from this School. HOURS OF ATTENDANCE, from 9 to 12 A.M., and from 2 to 4 P.M. Terms per quarter, £10 5 0. Drawing, French, &c., if required, on equally reasonable terms. ARTHUR C. VERNER, A.B. PRINCIPAL. Mr. V. has also accommodation for BOARDERS, to whose attainments and general improvement no attention will be spared. August 21, 1845. 423-f

## &lt;

