

The Echo

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Poetry.

PRECEPTS.

First worship God:—he that forgets to pray,
 Bids not himself good-morrow, nor good-day;
 Let thy first labour be to purge thy sin,
 And serve Him first when all things did begin,
 Honour thy parents, to prolong thy end,
 With them, though for a truth, do not contend;
 Whosoever makes his father's heart to bleed,
 Shall have a child that will avenge the deed.

Think that is just: 'tis not enough to do,
 Unless the very thoughts are upright too.
 Defend the truth: for that, who will not die,
 A coward is, and gives himself the lie.
 Honour the king, as thou his parents do;
 For he's thy father, and thy country's too.

Swear not; his oath is like a dangerous dart,
 Which shot rebounds to strike the shooter's heart.

Fly drunkenness, whose vile incontinence
 Takes both away thy reason and thy sense,
 Till with Circean cups thy mind possides,
 Leaves to be man, and wholly turns to beast;
 Think, while thou swallowest the capacious bowl,
 How 'twill let in seas to wreck and drown thy soul—
 That hell is open, to resuscitate thee,
 And think how subject drunkards are to fall.

To doubtful matters do not meddling run;
 What's well left off is better not begun;
 First think, and if thy thoughts approve thy will,
 Then speak, and after that thou speak'st, fulfil.

So live with men, as if God's curious eye
 Did every where into thy actions pry;
 For never yet was sin so void of sense,
 So fully fact with broken impudence,
 As that it durst before men's eyes commit
 Their brutal lusts, lest they should witness it:
 How dare they then offend, when God shall see,
 That must alone both judge and jury be?
 Strive to live well; tread in the upright ways,
 And rather count those actions than thy days;
 Then thou hast liv'd enough among us here,
 For every day will spend I count a year.
 Live well; and then, how soon may'st thou die,
 Thou art of age to claim eternity.

THOMAS RANDOLPH,
Born 1695, died 1834.

BISHOP HOUGH.

(From the Saturday Magazine.)

Bishop Hough is one of those persons, who, however loved and honoured in their own generation, might have been little known to posterity, had not peculiar circumstances obliged him to act an important and conspicuous part at a memorable period of our history, and thus inseparably mixed his name with the great events of the day in which he lived. At the same time, the manner in which he sustained his part, would show that the seeds of magnanimity and patriotism exist in many an obscure individual, and only require a favourable conjuncture of circumstances to call them into life and activity.

John Hough, the son of a citizen of London, was born in 1811, and the first six-and-thirty years of his life were passed in a state which gave little promise that his name would afterwards become illustrious in history. But in the year 1837, James the Second was vigorously prosecuting his design to supplant the Reformed faith in this kingdom: and, among other measures, was desirous of placing Roman Catholicism at the head of the several institutions of education throughout the country. He had succeeded in his intention with respect to Christ Church and University Colleges in Oxford; and when the Presidency of Magdalen, in the same University, became vacant, he sent to the Fellows of the College a letter recommending the election of a Roman Catholic, being a disreputable character, was not eligible according to their statutes. The fellows braved the king's resentment by rejecting his candidate, and, in his stead, elected the Rev. Mr. Hough, who is described as "a gentleman of liberality and firmness, who, by the simplicity and purity of his moral character, and by the mildness of his disposition, and the happy temperance of his virtues, and many good qualities, had given every reason to expect that he would be a distinguished ornament to the College and to the whole University." It seems that the choice of the fellows could not have fallen on a fitter person.

The king, warmly resenting the refusal to obey his mandate, sent down commissioners to visit the College, who expelled the refractory fellows, and forcibly possessed themselves of the President's lodgings. But Hough asserted his rights with intrepidity and dignity; and, of the twenty-eight fellows, only two submitted to retain their fellowships by acting contrary to their oath to observe the statutes of the College. It is also pleasing to remark in what manner both the president and the fellows conducted their opposition. With the greatest firmness and determination, there was, at the same time, an evident reluctance to oppose themselves to the king's authority;—there was a modesty of deportment and a decency of language, which shewed that their resistance sprung, not from passion nor from faction, but from principle; and, as such, it should have been apparent to all good judges of human nature, that it was more likely to be steady, than if it had vented itself in violence. In the event, this aggression of the king upon the privileges of the College was as unsuccessful as it was unwarrantable. It excited a great dissatisfaction throughout the kingdom; and, coupled with other arbitrary acts, particularly the prosecution of the seven Bishops for refusing to read in their churches an illegal declaration, had a material effect in driving the ill-advised monarch from his throne.

Hough was not only confirmed in his presidency of Magdalen College, but was appointed Bishop of Oxford, and afterwards, in succession, advanced to the sees of Lichfield and Worcester. It is also said that he refused the Archbishopric of Canterbury on the death of Dr. Tenison. In his highest elevation, his mild and amiable virtues appeared happily combined with the firm qualities that first brought him into distinction: and, eminent for almost every christian excellence, he was remarkable for none more than for his boundless magnificence.

He almost rebuilt, at his own cost, the episcopal residences at Evesham and Hartlebury; and one anecdote recorded of him is so pleasing, that it deserves to be given at length.—"He always kept a thousand pounds in the house for unexpected occurrences, perhaps to pay his funeral expenses or legacies. One day, the collectors of one of the excellent societies of this country came to him to apply for his contribution. The bishop told his steward to give them Five Hundred Pounds. The steward made signs to his master, intimating that he did not know where to find so large a sum. He replied, 'You are right, Harrison, I have not given enough; give the gentlemen the Thousand Pounds; and you will find it in such a place.'—with which the old steward, though unwillingly, was forced to comply." He lived to his ninety-third year, in the continued possession of his faculties, revered and beloved by all for his cheerfulness, his serenity of temper, his beneficence to man, and his heartfelt and unaffected piety toward God. It has been said of him, "His end was peace," and he enjoyed tranquillity to the last. The easiness of his death seems to have been as much derived from the serenity of his mind, and his good conscience, as from his insensibly exhausted spirits, or rather, from the concurrence of both: in scripture language, he gently fell asleep.

More brilliant characters than Bishop Hough may easily be found; but few appear more thoroughly to exemplify the workings of the true Christian spirit.

He seems too, by a singular felicity of manner, though he had acted so prominent a part in public affairs, to have lived without an enemy. Pope's lines are well known:

Such as on Hough's unassail'd mitre shine,
 And beam, good Digby, from a soul like thine.

He received, also, the panegyric of Lord Lyttleton and of Hawkins Browne; and, in later days, Sir Thomas Bernard has introduced Bishop Hough as the principal speaker in his excellent dialogue on the Comforts of Old Age; where he has made the good old prelate detail to Bishop Gibson and Lord Lyttleton, the comforts that the aged may draw from the recollection of a well-spent life, and from hopes full of immortality: comforts on which none were better able than himself to speak from personal conviction and experience.

There is a fine monument to Bishop Hough in Worcester Cathedral, by Roubiliac.

THE CLAIMS OF THE CHURCH SOCIETY.

A SERMON BY THE REV. J. DEACON.

(Concluded from our last.)

It is now a matter of fact in the history of Canada that, amongst the brigands taken at Windmill-point, near Prescott, and in the Western limits of the Province, but one, as I am informed, was found, who professed to belong to the Episcopal Church; and that of all the disaffected amongst ourselves, who had been arrested, punished, or who fled the country, but one, according to the information already stated, professed to belong to the Church of England, or to the Episcopal Church of the United States. Does not this very fact speak more than volumes? The Church is essentially a promoter of peace and loyalty, as well as of personal piety and a sound faith.

Her Liturgy, Articles of Faith, and Canons, all inculcate the Christian's duties towards himself, his country, all mankind, and his God.

The Church, as St. Paul terms her, being "the pillar and ground of the truth,"—that is, the keeper and preserver of the truth,—can have no interest in inculcating any thing contrary to that truth, nor dare she do so. In her sixth Article she says, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." And again, in her twelfth Article, "The Church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation."

In her Catechism she thus instructs each of her members, "My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother: to honour and obey the queen and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt no body by word nor deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering; to keep my heart from envying other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life into which it shall please God to call me."

Who, that adheres to this rule of life, laid down by the Church, can do otherwise than promote the peace and good government of any country in which his lot may be cast? And if, indeed, the same efforts had been made to increase, as have been made to diminish her resources, we should, in all probability, have been spared the painful and costly exhibition of a rebellion. Yes, a rebellion with its attendant consequences, which has cost the Mother Country nearly two millions sterling! If one-fourth of that sum had been appropriated for the erection and endowment of Churches within this Province, what a different aspect would the face of society now present! Instead of the anarchy and confusion, the party strifes, the sectarian bickerings and jealousies, the strong tendency to a wild fanaticism on the one hand, or Deism and infidelity on the other, which we now behold every where around us, there would be, in a great measure, peace and happiness, unity and concord, religion and virtue, taking deep root in the hearts of the great mass of our fellow-subject. If the principal movers in the unjust and unholy crusade against the resources of the Church in this country, expected that, from their diminution or entire alienation, her subversion would necessarily follow, they will find themselves grievously disappointed; for if the whole of the poor patrimonies, which have so reluctantly continued to her, were withdrawn to-morrow, still she would not only remain but continue to increase and to extend herself, as she is now doing every where around, even in the midst of persecution! To the Diocesan Church Society of Toronto upwards of twenty thousand acres of land have been already granted by private individuals for the support of the Church, although the Society has not been formed much beyond the short space of two years! I am not able to say what amount in donations has been received within that period; but I believe I am within the limits of truth in stating that upwards of £2,700 has been obtained in money during the past year,—and with such prospects, what has she to fear? But above all, when it is recollected that she has the promise of her Great Head, "The gates of hell shall not prevail against it," she may surely unhesitatingly, and with confidence, make up her mind to bear with meekness all the violent and unallowable attacks that are made and are making upon her; and with quietness, but firmness, proceed on her onward course to evangelize the land. If you turn your eyes to the United States, you will find the thinking portion of the community looking to the Church there as the conservative principle supporting and upholding peace and good government. Not long since, when a great clamour was made in favour of Irish repeal, she, through her organs, immediately raised her warning voice, and sternly forbade her members from interfering in any way in the case. She declared to them at once how inconsistent it was with their principles, as members of the Church, to force such a measure on a country and government, with which her own was then in profound peace; and there is reason to believe that the warning so given has had a most happy effect, for we do not now hear much of the agitation of that question amongst our neighbours.

If you look to England, you invariably find the Church inculcating loyalty, peace, and good order; and the circumstance of so very few, if any, of her members being found amongst the rioters in the vast mass of population there, shews most clearly how successfully she has been performing this her duty, amongst many others. If you look to Ireland, do you not find her patiently submitting to each fresh infringement of her rights, as quickly as that infringement obtains the sanction of law, rather than set an example of opposition to the ruling powers, and from fear of creating commotion? Has she not meekly submitted to spoliation and persecution rather than violate her principles? And although her persecutors had long since looked for her subversion, still, blessed

be God, she is in existence! Aye, and gathering strength and energy; for some of the wealthiest and best educated of the land are becoming not only her champions, but her ministers. Yes; and the sons of eminent dissenters, and of dissenting preachers, seeing how she has comforted herself both in England as well as in Ireland for the last few years, in which she has been most virulently assailed, have taken orders, and are now ministers in her sanctuary. Witness the sons of Doctors Jackson and Hannah, both of whom have been Presidents of the Wesleyan Conference.

And how has she conducted herself here under the most gross misrepresentation, persecution, and injustice? Has she been found agitating the people for her own private ends? Or has she not rather submitted quietly even to the spoliation of her patrimony, when that act of spoliation had become the law of the land? Is she not engaged in the holy office of teaching her children their relative duties and pointing, as do her spires, the way to heaven? Thus, on all sides, she is promoting peace and good government, as well as the salvation of souls and the honour and glory of God. As such, then, she has another claim on your liberality: "And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also of that which ye have."

But I have reserved for the last that which is the greatest consideration of all, and would therefore observe that, as the cause of the Church is the cause of Christ her Great Head, the consideration of what he has done and suffered for her and us, must have the strongest claim on your liberality.

St. Paul, in the next verse but one preceding my text, says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Yes, brethren, He who had heaven for his throne and earth for his footstool, who was one with the Father, and the Father with Him, He voluntarily relinquished the glories of heaven, and became clothed with flesh. Marvellous humiliation of the Son of God! But now behold the change! From the throne of glory at God's right hand, He descends to our world, and appears in the flesh as a helpless babe,—His birthplace a stable, His cradle a manger!—And the Jews could discover nothing extraordinary in this Holy Child, yet heavenly messengers were dispatched to announce the glad tidings to the humble shepherds; and the Magi from the east were directed to where He lay by a star, so that they might pour out their rich offerings before Him. During His sojourn on earth He hungered and thirsted; He endured, patiently and meekly, revilings and persecutions; He was destitute of that which the most common peasant possessed; He had not "where to lay His head." He was emphatically "a man of sorrows and acquainted with grief." And yet, in the midst of all these He was not unmindful of either the bodies or the souls of men. Were they hungry? He fed them. Were they sick? He healed them. Were they blind? He restored them to sight. Were they lame? He enabled them to walk. Were they dumb? He opened their mouths so that they spoke with their tongues. Were they dead? He opened their ears. Yea, were they dead? He raised them from the dead. If they were ignorant, He instructed them. If they were slow in understanding, He was patient. If they were impetuous or forward, He mildly rebuked them. And how was he required for all this? He was called a deceiver, an impostor, a wine-bibber, a friend of publicans and sinners. "He casteth out Beelzebub," and says, "by the prince of the devils." And a common malefactor, yea, a reputed murderer, was selected by the people for an act of mercy in preference to Him.—And how meekly He bore all this! Yes, and more too. For see Him in his agony in the garden! Behold the sweat, like drops of blood, bedewing His sacred countenance! Hear Him praying to His heavenly Father,—"Father, if it be possible, remove this cup from me." But mark His submission,—"Not my will, but Thine, be done." See Him basely betrayed by one Apostle, profanely denied by another, cowardly deserted by all,—falsely accused by the multitude, and unjustly condemned by his wicked judge. Now He proceeds on his way to execution, carrying his cross upon his bleeding shoulders. He sinks under its weight,—and well he may, for the burden of our sins and of the whole world was laid upon him,—and another is compelled to bear it for him. Arrived at the place of crucifixion, He beholds his weeping and heart-breaking mother. O what a sight! and at such a time, and on such an occasion! He consigns her to the care of His beloved disciple, and calmly resigns himself to his doom! Look now, my fellow Christians, at your Saviour, hanging on the accursed tree, bleeding, groaning, dying. "He cried out, "It is finished," and "gave up the ghost." All this, and much more, He suffered and endured for our sakes and for the sake of the Church, His spouse; and say now, can you resist the appeal which this makes to your liberality? "And therefore, herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

Thus, my dear friends, I have endeavoured, on this occasion, to bring before you a few observations, in the hope of your seeing the strong claims the Society of the Diocese of Toronto has upon your liberality. You cannot, surely, look upon the present state of the majority of the youth amongst emigrants and natives, without feeling that some effort should be made to extend the influence and ministrations of the Church in this vast Diocese. Nor can you suppress your sympathy, nor restrain your aid to your brother Churches, who are suffering every nerve, and making unusual sacrifices, to procure the erection of Churches, and the appointment of resident or itinerant Missionaries. Neither can you be indifferent to the peace and good government of our common country, which must be greatly promoted by the extension of the Church throughout its length and breadth. And if you but bear in mind what God's dear Son, the Great Head of the Church, has done for you, and that her cause is His cause, surely, surely, you will freely contribute to that which will so effectually promote so desirable an object. Remember that all which you have, your life, your health, your beloved friends and relatives, as well as your wealth, are all the gifts of Him, who died for your sins, and rose again for your justification, and that He can withdraw them how and when he pleases. See, then, that you make a good use of all these, and that you manifest a proper degree of gratitude for them, by imparting a portion to promote His honour and glory, and the salvation of immortal souls, and that you lead such lives as may be pleasing and acceptable to Him, through faith in His own all-sufficient merits. It is thus that you will make your contributions, now and at all times, acceptable to him and beneficial to your fellow Churchmen.

NEW ACADEMICAL INSTITUTIONS.

(From the Irish Ecclesiastical Journal.)

In our last publication we recorded an emphatic protest against the principles of that shadowy plan of academical education, which had been so abruptly revealed to the country. In the somewhat farther development of it which the interval has brought to

light, we find no ground for qualifying our reprobation if a measure by which the State proposes at once to usurp the office of the Church in the education of the people, and to omit Christianity from the circle of its teaching.

Nor has the project been regarded more favourably by those for whose immediate gratification it was so prudently designed. The sentiments of two parties in this country—who, however reluctant they may be to disclose, cannot conceal the seeds of discord which are quickly springing up between them—have already been put forward in distinct condemnation of it.

We allude to the memorial of the Romish bishops, lately presented to the Lord Lieutenant, and the petition to Parliament on the same subject, embodying the views of some of the leaders of the Reformed Association. The former boldly claim for their Church the virtual management of the new colleges; the latter, while touching with considerable tenderness and caution upon the religious element of the question, are equally uncompromising in their denunciation of that part of the project which would place the patronage of the Institutions at the disposal of the Crown and thus the matter stands for the present: in this respect, His Majesty's Government has avowed the determination of Government to abide by the principles of their bill, and, in other instances, to force their views upon those who will be thankless, if not reluctant debtors.

It is sometimes tauntingly asked, in vindication of the present policy of Government,—"What better could be done? The constitution of the country has been revolutionized. Even if men were found willing and able to attempt the conduct of public affairs upon sound principles, the task would be no longer practicable. They could not apply them under existing circumstances. Constituted as the State actually is, and having to deal with a population composed of such elements as are to be found in Ireland, who could dream of establishing a National Academical System here, under the Church's superintendency? This point, therefore, must, at any rate be surrendered. For those, then, who maintain that its better not to teach any religion at all, than to teach an eclectic one, is it not an unpractical and fatuous to condemn the State for doing the best it could under the circumstances—namely, omitting religion altogether from its educational arrangements—at the same time, to offer no substitute for this, but one, which even the objector himself acknowledges could not be attempted? We do not deny or disparage the greatness of the general difficulty here stated. It certainly would require a rare and precious combination of gifts and integrity in one who was called to guide the affairs of a country which had been so changed as this, and was not yet settled. Still a great deal, we think, might be done to postpone, if not entirely to obviate, the present bad and unpopular measure. For, first, let it be ever so visionary to talk now of placing the Church at the head of an educational system for Ireland, she might at least have been spared those repeated blows which have rendered her unable to assert and maintain a becoming place for herself. We do not enter into the question of how far the Church, occupying the position she did, might and ought to have been strengthened during the last half century; purified of all abuses, instead of being robbed under the plea of purification—made as much possible the instrument of bounty and blessing to the people, instead of being left as the scapegoat to which the odium of all the wrongs of the country was transferred—nay, how far another course from that which has been taken, would under the peculiar relation of mere secular policy, even omitting the consideration of principle as much as it has been omitted. But we do say, that she might at least have been left alone; and that the pertinacious injustice which suppressed her bishoprics, confiscated her property, depopulated her parishes, wrenched the instruction of the lower classes out of her hands, was as uncalculated for any motives of expediency, as it was assuredly indefensible upon all higher grounds.

But leaving such considerations out of view, and looking at matters as they actually are—not as they might or should have been—it appears to us that there was as little force on this academical experiment at the present time, as could well be imagined; and if we are right in this opinion, the protest against it is not so utterly unpractical a thing, even though we may not be prepared to suggest any equivalent nostrum. With regard to the advantage of a mere secular, apart from a religious education, and the duty of the State to provide the former, where it cannot give both, its advocates appear more disposed to take it for granted than to prove it. The popular notion that the educated man is, *ceteris paribus*, more likely to be brought under the subsequent influence of religion, than the uneducated one, is very fallacious.—"Though it be granted that a certain amount of elementary knowledge is necessary before men can be intelligent recipients of Christianity, it will not by any means follow that all which is over and above this very moderate amount, renders them better fitted or more disposed to receive it; in other words, that the best educated man, popularly speaking, is the best subject for a religious teacher to deal with. The contrary is as likely to be the case on many accounts. It is only a truism to say, that pure Christianity has nothing to fear from genuine light: truth cannot be self-contradictory; but when it is remembered by whom, and to whom, Christianity is to be presented, the infirmities of its advocates, and the corruptions of those to whom it is proposed, it requires no reference to examples to shew that bare intellectual attainments may be, not only a bar to its reception, but among its most formidable opponents."

But, however preposterous it may be in the way of a remedy for the turbulence and miseries of the country, there appears, nevertheless, to be every likelihood that the academical bill will pass into law without any material modifications; and should such be the case, a very important and practical question will at once present itself for decision. What position will the Church be prepared to take in relation to the new colleges? Will she be content simply to condemn them, while disclaiming all connexion with a system framed upon such principles; or, after registering her solemn protest, will she resolutely and promptly avail herself of all facilities afforded, under the constitution of the colleges, to protect the faith and morals of the students, and counteract, as far as may be, the evil which she cannot expel from the system?

Now, in all probability, this question must very soon be decided one way or the other, and it is superfluous to enlarge upon the pregnant consequences that will almost necessarily ensue from the decision. There can be no doubt indeed, that the clergy of the Church, whether it be done collectively or individually, will not take a lower ground in their reprobation of the irreligious character of the new educational scheme, than the Romish bishops have already done. Their firm and self-sacrificing stand against the principles of the National Board, is a sufficient guarantee for what their decision will be. On this head, therefore, we entertain no apprehension. On the contrary, we are more disposed to fear that their just and strong sense of what is evil in the system, will have a tendency to make them shrink altogether from anything like connexion or concern with it. Now this, we are satisfied, would be a most fatal mistake. The time is come, at last, when the Church must be content to take things as they are, and work with all the elements which she can use without contamination. If this course be neglected, she will only stand more isolated

and helpless where the demands upon her energy and resources are daily increasing; and bad as the new scheme unquestionably is, we cannot see anything to prevent the Church from turning its permissive provisions to great and beneficial account.

By the fifteenth clause of the Academical Bill, it is enacted:

"That it shall be lawful for any person to give, grant, sell, or convey, lands, tenements, &c., or any money, chattels, and effects, to any trustee, &c., in trust for establishing and maintaining lectures, or other forms of religious instruction, for the use of such students of the said colleges respectively as shall be desirous of receiving the same.

We earnestly hope, therefore, that advantage will be promptly taken of the provisions of this clause to neutralize, as much as possible, the evils that must otherwise rapidly ensue from the essential deficiencies of the system. In whatever diocese a college is established, we would desire to see a chaplain or theological professor at once appointed in connexion with it.—This should be done without delay. There could be little difficulty in providing a stipend for the purpose, until a permanent endowment was made. And we can conceive no object in which, touching as it does the highest interests of the laity, their warm sympathy and co-operation could be more surely anticipated. By acting with vigour and decision in such a cause, the clergy will come forward as the protectors of the people who are endangered by the rising generation of the pious, if left to the influence of the new system, as it comes from the hands of the government,—dangers which all who have any sense of religion must acknowledge to be of the most formidable description.

Ecclesiastical Intelligence.

MAYNORTH AND THE SCOTCH EPISCOPAL COLLEGE.

[The following Petition lies for signature at Mr. Cleaver's, publisher, 80, Baker-street, Portman-square, and will be presented in about a fortnight's time.]

To the Honourable the House of Commons in Parliament assembled.

The humble Petition of the undersigned Clergy and Laity of the Established Church of England and Ireland.

HUMBLY SHewETH—

That your honourable House has recognised the propriety of making a grant of public money for the endowment of the College at Maynooth, which is a College for the education of candidates for the priesthood of the Roman Catholic Church—a Church which dissents from the Church established in that country by law, and is not therefore recognised by the Constitution of the country.

That the Scotch Episcopal Church holds politically, in Scotland, a precisely analogous position in relation to the Church established there, with that which the Church of Rome holds in respect of the Church established in Ireland, but inasmuch as the tenets of the Scotch Episcopal Church are identical with the tenets of the United Church of England and Ireland, and that her poverty is much greater than that of the Roman Catholic Church—the Scotch Episcopal Church has greater claims upon the sympathy and generosity of the people and Government of England than has the Roman Catholic Church.

That the Scotch Episcopal Church, in consequence of this present motion to raise and endow a College at Perth, in the Kingdom of Scotland, for the education of the priests of her own communion in that Kingdom, to be called Trinity College, but that from extreme poverty she is unable to effect that most laudable object in the manner in which it ought to be carried out.

Your Petitioners, therefore, humbly pray your honourable House to be pleased to make such a grant of public money for the building and endowment of Trinity College, Perthshire, as may seem good to your honourable House, and bear some relation to the grant which your honourable House has been pleased to make for the use and behoof of the College at Maynooth.

ROTHSCHILD'S VISITATION.—The Lord Bishop of Hereford commenced the triennial visitation of his diocese on June the 17th at All Saints Church, the cathedral being at present under repair. The right rev. prelate, in the course of a very lengthened charge, alluded, with expressions of satisfaction, to the efforts made in the erection of churches throughout the diocese, and to the increase in the number of services. His Lordship then proceeded to speak of the divisions which had recently agitated the church, and remarked in unmeasured terms of reprobation on the moral dishonesty of those who, while professing adhesion to the established church of this country, were instilling into the minds of their congregation some of the most pernicious errors of the church of Rome. The introduction of obsolete ceremonies into the services of the church the Bishop strongly condemned, and characterized the disputes with reference to vestments as a disgrace to the age. His Lordship intimated to the clergy not to introduce into the celebration of divine worship novelties which might tend to occasion discord and lead to the estrangement of the people. The remainder of the charge he addressed primarily to matters connected with the present state of the diocese of England. Dr. Corbet clearly shewed that the Prayer Book in all its parts, was an inalienable protest against Romanism, and that it was equally just to charge the reformers and the papists, as being equally guilty of following in their steps by abolishing some of the ceremonies and retaining their superstitions. This *reductio ad absurdum* produced a deep impression upon the assembly, and he respectfully requested the Archbishop to publish a very able and seasonable charge. An extempore sermon was preached by the Rev. Mr. Mercer, of Sheffield.—*Leeds Intelligence.*

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of this Society was held on Monday, June 16, at which the Bishop of London presided, in the absence of the Archbishop of Canterbury. There were also present, the Bishops of Winchester, Chester, Bangor and Worcester; the Reverends Dr. Sney, B. Harrison, J. Jennings, H. B. Deane, B. Deane, Dr. Burgess, Mr. Watson, F. H. Dickinson, M.P., T. A. Adlam, M.P., James Coles, H. J. Barclay, &c.

Grants were voted amounting to the sum of £3,490 to thirteen parishes and districts, in aid of the various plans for increasing the present church accommodation therein. Several of the grants being for new churches, two for re-building, the remainder for enlarging or otherwise altering existing buildings. The proposed new churches are to be built in the districts of Portland Town, in the district parish of Christ Church, Marylebone; its population being 8,000 persons; Waterhead, parish of Oldham, Lancashire, population 4,000, chiefly operatives and miners; Middleton, parish of Rothwell, near Leeds, population 1,500 for the most part engaged in working the coal mines; Clidich, parish of Langyillich, near Swansea, population 2,000, principally colliers and operatives employed in tin and iron works; Fallsword, parish of Manchester, population nearly 4,000, mostly colliers, haters, and operatives belonging to the cotton mills; Wick parish of Wick and Abson, Bristol, with a rural population of 600 persons; and the district around Peter-street, in the parish of St. John, Westminster, containing 6,600 inhabitants. For these seven districts, containing together 10,000 souls, taken from parishes having an aggregate population of a very little short of half a million, there is at present no provision of church room whatever, with the exception of such temporary accommodation as may be obtained by some of the new incumbents in their efforts to supply to a few of their people the means of attending divine service while the new churches are in course of erection. In some cases the most strenuous exertions have been made by the poor people to aid the efforts of those who are engaged in the good work of raising the funds required for building the churches, and it is mentioned that the colliers of Middleton are a people of body men, are so anxious for the completion of their church, that almost every man amongst them has contributed towards it, £100 having been thus raised, with a promise of more if necessary. It is hoped that the Ecclesiastical Commissioners will endeavour to give to these districts from the funds recently placed at their disposal.

The churches which are to be re-built, enlarged, or otherwise altered, are the parish churches of East Ardsley, near Wakefield; Nettledon, near Hely-on-Thames; Beccford, near Driffield; Sandford, near Woodstock; Stert, near Devizes; and the chapel of North End, Fulham.

THE NEW CHURCH OF THE HOLY TRINITY, BARNSTAPLE, (built and endowed by the Rev. James Scott.) was completed on Saturday last. The building is in the perpendicular style of Gothic architecture, prevalent in this country from A.D. 1420 to 1480. The total length, within the walls, is 104 feet; and comprises a nave, 77 feet long by 34 feet wide; a chancel, 30 feet long by 12 feet wide; with north and south aisles, and transepts. The tower and spire, a beautiful composition, are placed at the south-west angle of the nave; it will be when completed 156 feet in height, and the finest specimen of modern Ecclesiastical architecture in the western part of the island. The chancel is peculiarly spacious and well developed, and most admirably executed. The altar is approached by a flight of steps, at intervals, and the whole of the windows in the chancel are filled with rich stained glass. The chancel arch is pure in its character, and strikingly bold in effect. The arrangement of the pulpit and reading desk, the manner of the chancel arch, and the steps, as well as the font, are exquisitely carved by Rowe, of Exeter, in Caen stone. The western window, of seven lights, after the type of St. Mary's, Oxford, is a fine specimen of the original in its great size, and the beauty of the proportions. The tower and spire, which the transepts, designed from Merton College Chapel, Oxford, are likewise very beautiful. The whole of the roof, benches, doors, and other fittings, are of oak. We hear that the Rev. founder's outlay, in erecting and endowing this magnificent fabric, has ultimately exceeded £7,000. The site was munificently presented by Charles Roberts, Esq., of Bickington House, near Barnstaple.

AN ANCIENT RELIC.—Whilst excavating the foundations of the old church at Llanwinio, Carmarthenshire, with the view of rebuilding the new one on the same site, the labourers came upon a very interesting relic, the remains of a small figure of the Virgin Mary, seated on a throne, and holding the infant Jesus on her lap. The figure is of the same quality as those seen at the remains of an old cross, where the British Druids performed their superstitious rites, and on the stone was engraved an inscription, and its date is given as characters, A.D. 81, which proves, if it is intended to fix the time, that Christianity was introduced into that county in the first century, and that Llanwinio Church is no less than 1764 years old.

DR. ARNOLD'S OPINION OF SIR R. PEEL (1838).—"I craved a strong mind for my children, for this reason, that they then have a chance at least of appreciating truth keenly; and when a man does not have ideas, opinions comparatively easy; as, for instance, Peel has an idea about the currency, and a distinct impression about it; and therefore on that point I would trust him for me yielding to clamour; but about most matters, the Church is especially, he seems to have no idea, and therefore I would not trust him for giving it all up to-morrow, if the clamour were loud enough."—*Life and Letters*, vol. ii. page 57.

TINNEYVILLE MISSION.

DESTRUCTION OF TEMPLES.—We may also mention, that since my appointment to this office, several temples, the division of the Christian have been either destroyed, or converted into Christian prayer-houses; and that of the twenty two villages in connexion with the mission, the whole of the most respectable and influential inhabitants are under instruction.

A few days ago, a large devil temple was made over to me, within a furlong's distance of my bungalow. The whole of the utensils of the temple have been brought to me, and the property transferred to the church in the village. These utensils were worth about eighteen rupees. The brass is all given to the brahmin, for a lamp for the church. The golden eyes of the idol, and the silver ornaments, have been sold to the goldsmith to be melted. The idol itself being of mud, has been dug down. This temple is worth about 100 rupees, and it shall be endeavoured to enlarge it, and make it a neat church.

ADULT SUNDAY SCHOOLS.—From the establishment of adult Sunday Schools, I look for the happiest results, under the blessing of God. I have established them in almost every village where a catechist is stationed, and the plan pursued is nearly the same in all; the Gospels, Epistle and Gospel, are read by the people, and expounded to them, and the sermon recapitulated. The number

Table with 2 columns: Name, Amount. Lists names like Sawyerport, Polhampton, Puthuket and their respective amounts.

In every catechist's station an adult Sunday School has been established, but as many of the catechists have to visit three villages on the Sunday, reading the morning prayers in one, non service in a second, and evening service in a third, I cannot expect them to attend regularly to the Sunday Schools, and I do not enter these schools in this report.

LOCAL CONTRIBUTIONS.—In some places lamps, drums, (used in Tinnevely to call the people to prayers), and other things have been purchased by the people. The oil for the evening services is always given by the people. As yet things are in the infancy; but in time, if a regular system be pursued, the people will be persuaded to be able almost entirely to bear the expenses of spreading the Gospel amongst themselves. They are exceedingly willing to contribute according to their ability, when the subject is fairly set before them.

From this brief statement of the general operations and results of the mission, it will be seen, that the increase in the numbers of the various congregations, during the last two years, is 2,676. This number includes women and children.

DIFFERENCE TO IDOL WORSHIP.—Devil-worship does not prevail so extensively and exclusively here as in the southern part of the province. Here the worship of Pulley and the lesser deities of the Brahminical system, is generally mingled with that of the demon worshipped in the south. Within a short distance from this place, there are two large Saiva temples, and villages of thousands attached to them. The Brahmins have often converted; they are quite ignorant of the system of the revenues of their temples, and by cultivation. They manifest no hostility to Christianity as a system, and when spoken of by the missionaries, they answer, "All this may be true, but our living and our caste compel us to remain in the religion of our forefathers." I see in these parts very few traces of the superstitions fear which enslaves so many of the poorer Hindoos.

THE CHURCH.

COBourg, Friday, August 1, 1845.

Table with 2 columns: Name, Amount. Lists names like Strathroy, London, London Township, Devonshire Settlement, Goderich and their respective amounts.

THE LORD BISHOP OF TORONTO, in announcing the following appointments for Confirmations, requests that it may be understood that candidates are not admitted to that rite until they shall have attained the full age of fifteen years. His Lordship also takes this occasion to renew his anxious desire, that candidates for this holy ordinance may be fully instructed in those solemn obligations and responsibilities which they are, in their own persons, to assume, and that every practicable means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the Church of Christ.

APPOINTMENTS FOR CONFIRMATIONS: Sunday, August 10.—Sable Indians, 11, A.M. Tuesday, 12.—Warwick, 2 P.M. Wednesday, 13.—Adeleide, 11, A.M. Metcalfe, 5th Con., 4 P.M.

APPOINTMENTS FOR CONFIRMATION BY THE LORD BISHOP OF TORONTO. Sunday, August 24.—Manitowaning, 10, A.M. Monday, 25.—Sandwich, 10, A.M. Tuesday, 26.—Grier's Mills, 10, A.M. Edge's, 3 P.M. Wednesday, 27.—Vallet's, 10, A.M. Thursday, 28.—Black's, 10, A.M. Bell's, 3 P.M. Friday, 29.—Arthur, 10, A.M. Elora, 3 P.M. Saturday, 30.—Nichol (Robinson's), 11, A.M. Sunday, 31.—McKees, Garrafax, 10, A.M. Leeson's, Erin, 10, A.M. Monday, Sept. 1.—McMillin's, 10, A.M. Esqueping, 4 P.M. Wednesday, 3.—Guelph, 10, A.M. Thursday, 4.—Guelph Parochial Meeting. Friday, 5.—Galt, 11, A.M. Saturday, 6.—Flamboro' West, 11, A.M.

The children of this world are in their generation wiser than the children of light; is a declaration from infallible lips of which every passing day witnesses the too painful realization. Amongst the stragglers which the enemy of souls employs, with the thoughtless and the goddess as his agents, none has proved more effectual to drive the sound-hearted from their fidelity, than persecution in direct form per chance has filled, than insinuation in the language of railery. This is a peculiar agency of which the fruits are rarely enough in the present generation; when a faithful follower of the Church, treating as she does in the footsteps of her crucified Lord, has been frightened from the fidelity of his holy principles by the application of some opprobrious epithet,—if some term of reproach which involves, in the meaning it is made to bear, a deflection from the simplicity of the truth of Christ, and an abandonment of the ties which have been considered to bind him to the pure and reformed branch of the Catholic Church in these realms.

We have often spoken with gratitude and hope of the revival, in this ancient portion of the Church universal, of principles of faith and action which, although existing in her formularies and recognized in all her constitution, have long been suffered to lie comparatively dormant; principles which, if firmly maintained, constitute her, as she was meant to be, the most effectual witness which God in his Providence hath ever yet raised up against the unscriptural encroachments of the Papacy,—principles, too, which, if faithfully acted upon by her long slumbering and careless children, render her the strongest bulwark against those desolations which infidelity on the one hand, and heresy and schism on the other, would bring upon the world of grace.

Let either the Papacy in the recklessness of its encroachments, or schism in the wanton lawlessness of its destructive principle, become predominant, and we might trudge indeed for the ark of God. In one case, we should have the temple of truth buried up and hidden from our sight beneath the meretricious trappings of human craft and device; in the other, we should have the fair structure of the one Apostolic Church demolished and levelled with the dust,—a thousand insignificant creations in its room, with a foundation and unsightly in form,—the sport of every tempest, at the mercy of every wave, because not built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

Against these pervasions and as a guard against this wreck, we regard the Church of England, restored in its primitive times and realizing the spiritual structure in this report, it was made to exhibit God's blessing upon the efforts of our Reformers, as the firmest, holiest bulwark; and in this contemplation of her high purpose and effect, we have looked with thankfulness and hope upon the zeal evinced, during the last few years, by many of her devoted sons, to give energy to her operation, and to carry out, in the fulness of practice, her character and her aim.

Not but that we deplore, with as much of genuine grief as any can, the deflection from her principles and therefore from her communion of a few erring, wayward sons,—men, no doubt, of high attainments and of ardent zeal, but warped in mind, impatient in temper, and not writing with enough of quiet submission to the workings of God's wise Providence,—men whom we follow with our prayers, that through the mercy of the Most High, light may yet beam upon their estranged minds to see the deepness of their sin and the greatness of their peril.

But though grieved and mourning for this apostasy, we have not failed of all hope. Judas, the false follower of the Son of God in his earthly pilgrimage, as an apostate fell; and Peter's rashness drove him from the weak and fallen state of human nature; but while the one example warns us against presumptuous sins, the other saves us from despair. And we remain steadfast in our hope, and trust, and confidence, even though harsh and rude assaults are made upon the principles which we feel it a conscientious duty to maintain,—we shall, and we trust all others will, cling with a faithful allegiance to the teaching of the Church, though not a few, in their blindness or their wantonness, may attempt to stigmatize our views as Puseyite or Popish.

We should rejoice to be assured that such accusations were begotten in all cases by a real concern for the purity and efficiency of our Reformed Church; but we can hardly, with the utmost stretch of charity, believe that motives so high and holy animate those who, in indulging this strain of invective, are so far wanders from the principles of the Church, that they are ready, if ever seen within its walls,—men whom every ordinance of the Lord,—neither hold nor see communion with the Saviour by any instituted channel of means,—whose only concern apparently about the eternal verities of Christianity, is to talk, in loud and uncharitable tone, of those who, it may be meekly and unostentatiously, strive to honour and worship their God and Saviour after the manner which he has himself appointed, and according to which their fathers in the faith have walked before them.

Again we say, we are not discouraged; though perchance we might doubt our interpretation of the Church's discipline and teaching, if they fix upon it the stigma of a harmless nickname, were themselves pre-eminently for their adherence to the Church even to interpret its order and its rules. But when we observe such assaults to number amongst them persons of no practical religion whatever,—their Bible an unopened, their Prayer Book an unused book,—their baptismal vow and covenant recklessly abjured and trampled on,—God's ordinances unemployed and lightly spoken of,—we are only discouraged at the possible effect of the indulgence still, in kindness and hope, extended to such, of being recognized as within the pale and brotherhood of Churchmen, and of their living on without some authoritative declaration that, until a returning season of better faith and penitence, they are excluded from its privileges and its fold.

But even these we follow with our prayers, and bid them look back to the days of early promise and of better hope,—to look to their covenant engagements,—to the baptismal font,—to the pledge and contract there,—to remember that once they were, and by the grace of God to arise, and repent, and realize in the end the good of that beginning.

We are glad to be enabled to offer some further strictures upon the "godless education" scheme in the Mother Country, from that sound and excellent periodical, the Irish Ecclesiastical Journal. We are glad to have this opportunity, in order to aid our readers in acquiring a right perception of the principles upon which all education should be based,—that they may be convinced that human knowledge, detached from a religious foundation, is productive of treason to the cause of Gospel truth, and directly subverts the blighting influence of infidelity. We trust, too, that members of the Church at least, in being thoroughly resist and reject the godless scheme of education which it is intended, in many quarters, that our University shall exhibit,—to defeat, if they can, the aggravation of wickedness involved in the attempt not only to establish a great academical institution separate from all religious teaching, but to rob a Christian University of its endowments in order to build up and perpetuate that infidel structure. We shall only be fulfilling a Christian obligation, in earnestly praying that such a scheme may come utterly to naught.

We are happy to learn that the local Government have found themselves enabled to restore to the five Clergymen so long and so unjustly deprived of their stipends, their former position upon the ecclesiastical establishment of the Province. The revenue from the Clergy Reserve fund, we understand, has so far increased as to suffice to meet this additional charge upon it, and a hope is expressed that the income derivable from this source will be sufficient to maintain permanently the number of Clergy whose salaries are at present furnished by the Government.

This revenue would undoubtedly be much larger, if a more judicious system were adopted for disposing of the Clergy Reserves; and the wants of the Church would, undeniably, be more adequately and permanently met, if her proper share of this property were delegated to the management of the Church herself, as has been so generally prayed for by her members, and as has been so strongly recommended by a Committee of the Legislative Assembly.

We trust to see this act of moderate and reasonable justice yet done, and we cannot but encourage ourselves in the hope that his Excellency the Governor General,—of whose personal desire for the welfare and stability of the Church in this Province we cannot entertain a doubt,—will view this question in its vast ulterior consequences, and lend the weight of his influence and recommendations in carrying into effect an arrangement that must be expected to largely aid in establishing amongst us "religion and piety through all generations."

We have been much gratified by the receipt of several numbers of the *Trinitarian*, a monthly religious periodical published at Baltimore in the United States. This ably conducted magazine is a credit to the periodical literature of America; and while its articles, both original and selected, evince no ordinary degree of talent, their best recommendation is the honest adherence to the principles of the Church, and therefore to the teaching of the Word of God. Its title has, no doubt, been adopted to counteract the usurpation of the term "Catholic" by a single branch, and that a corrupt branch, of the Church universal; and we feel assured that its pages, under its present management, will testify how rightly that title appertains to the pure and reformed portion of it to which the Church in the United States, as well as our own, belongs.

We have often noticed many admirable extracts from this periodical in our United States exchange papers, and are glad to have the opportunity of procuring it regularly. Our own journal is very cheerfully sent in exchange.

We are not partial to the habit of conveying rebuke through iron or steel; but it is sometimes more effectual than direct exposure of faults or foibles, and was used by many great and good men about the period to which our correspondent refers.—Ed.]

We regret that by some unfortunate misconception of the copy transmitted, there has been inserted in Mrs. Penn's advertisement, the amount of opposite Music, Singing and Dancing, respectively, whereas it should have been left blank. Our readers are requested to refer to the advertisement as so corrected.

Our Travelling Collector has proceeded on a tour Eastward from this office, which he will probably extend to portions of Canada East. It is of much importance to us that all in arrears should be prepared to settle their amount of their respective dues, when he calls upon them.

Communication.

(To the Editor of The Church.)

Sir,—Turning over some old books I lately purchased at a public sale, I met with the following piece of quaint humour:—Do thou, who thou hadst lost its title-page, which if you will print, will oblige a

SCORNER.

ECCLIASIASTICUS, XXIII. 22.—In all thy works, keep to thyself; and do not boast of it before the King.

ST. LUKE, XVII. 11.—"God, I thank thee that I am not as other men are."

My young friends, I wish to give you a good advice, and that which you can expect that others will do for you. Perhaps you have not reflected on the very great importance of making a good beginning. In early life, I suffered greatly myself, because I began on a wrong principle. I have taught those who knew not better to be modest, diligent, and to do every thing as if they were doing it for God, and to do any thing as if they were doing it for God.

No, I yielded to all other men, and barely took notice of every thing that was said to me, and hardly that, previous little as they had to spare, after satisfying their own appetites. But the case is clear that I was wrong, totally wrong. If you have a poor opinion of yourself, how can you expect that others will do for you better? Take warning then, and be wise. "Keep to thyself the pre-eminence." Whatever another may know, make light of it, by giving him to feel that you know it better, which you can easily do by a few well-chosen words, and by the way of conversation. Do not sustain your pre-eminence, and secure your credit, let nothing pass, wherever you happen to be, without correction. Correct every slip in the pronunciation and language of every one you converse with,—very few fail in the dress and manners of your conversation, and your appearance. Wherever you are a guest, criticise, for the benefit and instruction of the good lady of the house, and for the improvement of the company, every dish that comes to the table, and every article of the furniture. Let nothing escape your eye and observation, either in the management and behaviour of the children, or in the economy of the establishment, whether in the stable, garden, or fields, always taking care to show clearly to every thing that you know, and to follow my advice, all your claims to pre-eminence will be readily allowed, in whatever company you may happen to be. They will look upon you as a great prodigy, and spread abroad your name, and you will be sought for by every one, and you are not to say that your opinion are infallibly correct and certain, because the great Pope of Rome has spotted that word by keeping it so long for his own exclusive service; but then you must resolutely insist upon it that you are never wrong, in any opinion you hold or give.

If you should be a preacher, remember that, as you have the best opportunity in the world, both to claim and to exercise, the privilege of speaking by the word, without the fear of contradiction or opposition, which is a great advantage. In all places, never forget for a moment to set forth your own goodness. Unless you do this, time after time, in line open time, it will be long before you will be able to get their own look after. Keep a list of all the individuals that get religion, or are converted, by your preaching, and proclaim their number, but not their names, in all your sermons. This will induce others to attend your preaching, in the hope that they likewise shall be converted, where it was found by many others. When you visit the sick, never leave them without the fullest belief that your prayers and advice have converted them, if they were not so before. Show a people what you pray for by you, do so much, that you will be sought for by you. He has exchanged a world of sin and sorrow for heaven, and you have secured a brilliant gem for your crown of glory. The Angels will be glad to see you, and you will perhaps reach the fabled Jerusalem. Improve, if you do, the opportunity. Tell the friends and the neighbours how your exhortations and your fervent prayers had wrought with the Most High to prevail, so as to make a new man, or a new woman, or a new child, and please the friends of the deceased beyond all ordinary bounds, and raise your name to a towering height. A good name, you know, is above all price. The friends of the deceased will be glad to see you, and you will perhaps reach the fabled Jerusalem. Improve, if you do, the opportunity. 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THE FRENCH GENERAL TURENNE.

(From Burn's Magazine for the Young.)

The Viscount de Turenne was one of the most famous generals of France. He lived in the seventeenth century, in the reigns of Louis XIII. and Louis XIV., and his life was almost entirely spent in war; for he entered the army when about thirteen years old, and he was still commanding the armies of France when he was killed at the age of sixty-four.

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(From Blackwood's Magazine.)

The just pride and elegant flattery of the French historians has often led them to compare Napoleon's passage of the Great St. Bernard to Hannibal's passage of the Pennine Alps; but without detracting from the well-earned fame of the French General, it may safely be affirmed that his achievement will bear no sort of comparison with that of the Carthaginian hero.

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Table with columns: District, Township, Lot, Con. Area. Lists various land parcels for lease.

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IN returning his most sincere thanks to his friends and the public generally, for the liberal support hitherto extended to him, would most respectfully inform them that he has just received from Great Britain, a large assortment of Goods, adapted for the present and coming seasons.

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TORONTO, Oct. 7, 1843.

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IS hereby given, that D'ARCY E. BOULTON, Esq. of Cobourg, Canada, is sole Agent for the general management, superintendence and sale, of all Lands in this Province registered in the name of JACQUES ADRIAN PIERRE BARRIER.

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RICHMOND STREET (LATE HOSPITAL STREET).

THE Subscriber tenders his grateful acknowledgments to his friends and the Public for the encouragement which has been given to his undertaking.

TO quote more the words of the bishop of Nismes, in speaking of his death, he said, if it had not been for its suddenness, "We might have seen a Christian dying humbly in the midst of victories and triumphs. With what earnestness would he have employed his last moments in inwardly mourning his past errors, in abasing himself before the majesty of God, and in imploring the assistance of His arm against visible enemies, but against those of his salvation! But he had resolved to live, as I believe he died. Being ready to cast all his crowns at the feet of Jesus Christ, he was no longer of the world, though he was by Providence kept in it. Amidst the tumult of arms he entertained, as if in solitude, sweet and secret hopes; with one hand he overcame his enemies, while the other was lifted up to draw down upon himself the blessing of Heaven."

SAMUEL SHAW, Richmond Street, West of Bay St.

Table with columns: District, Township, Lot, Con. Area. Lists various land parcels for lease.

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FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of Township of Hamilton, 40 Acres of which are cleared. The Land is well watered, and in a high state of cultivation.

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