

Poetry.

(From the Banner of the Cross.) CHRISTIAN SONGS, NO. 1.

THE TORRENT OF ARABIA BY REV. JAMES GILBESON LYONS, LL.D.

The mountains of Arabia contain numerous springs, which, fed by the yearly rains, send streams of water through the valleys that descend towards the low country. Most of them, however, are lost in the sand as soon as they enter the plain. It may be well to add, that an Arabian tent is in general black, and that Ahak is the name of an extensive desert.

DIOCESSE OF FREDERICTON. (From "Annals of the Colonial Church," by the Rev. Ernest Hawkins, B.D.)

In 1826, the present Bishop of Nova Scotia made his primary visitation of the province; in the course of which he ordained two deacons and one priest, consecrated 19 churches, and confirmed, at 24 different stations, 1,720 persons.

It is unnecessary to record the progress of the several missions, little varying as they do from year to year, it would be unbecoming to trace lower down the conduct and proceedings of the clergy, many of whom are still living. It may be enough to say, that gradually, as population increased, new churches were built and new missions opened.

In 1832, the Bishop made a rapid visitation of the eastern and northern shores, in the course of which he travelled 800 miles and confirmed at seven different places. He mentions among the difficulties of the tour, that in passing from Chatham to Baie de Vents, he and his party had to travel along a road almost impassable, and to swim their horses over two large rivers.

We cannot fail to be reminded, by these Episcopal visitations of the important offices of the church which are of necessity omitted, and the vast influence for good in stimulating exertion, calling for liberality, reconciling differences, and the like, which is lost where the church is left without its legitimate head.

Another thing which is interesting to remark, even now, and will be still more so hereafter, is the rapid growth of colonial communities, and the striking change which a few years make in the aspect of a country.

Years ago, we again find the Bishop engaged in a toilsome journey through this portion of his diocese. The colony had made much progress, of which the settlement of Stanley may be quoted as an instance. The first freed had been cut down in August 1834; and now, August 1835, 150 acres had been cleared, and the greater part of it was under crop.

The Bishop was welcomed to this "Church in the wilderness" by a large number of bonfires; and a congregation of sixty persons gathered themselves into a wooden shed for Divine service. "Here," says the Bishop, "I preached the first sermon that was delivered on this spot, and endeavoured to adapt it to the occasion, and to the place where, only a few months before, the untamed beasts of the forest were the only occupants."

Again, speaking of the journey from Gage-Town to Coote's Hill, since called Peterville, the Bishop remarks: "In a former visit to this part of New Brunswick, in 1830, there was only a blind path scarcely fit for a horse to travel, and several of my party lost their way; now we could drive in the light wagons of the country." But the next day's journey presents a contrast such as is only to be met with in countries but partially reclaimed from a wild state.

After a ride of eighteen miles through the forest, the Bishop and his party reached Greenwich, drenched with the heavy rain that had fallen, and service over, set off to the house of Capt. Coffin. "The night," he says, "was dark, and we lost our way, which would not have been easily found by a stranger in the day. We struggled on until our wagon, entangled with the stumps of trees, and nearly buried in mud was immovable. At last, however, after a long struggle, by the assistance of the guide it was disengaged, but not till the horse had been thrown down several times. It was now so dark that we could not venture to move the carriage. I mounted a saddle-horse which we had with us, and followed what I supposed to be a road through the woods, but in vain; and we made up our determination to remain where we were for the night."

At last, however, the guide discovered the house which they were seeking, and at which they were "received with a most kindly welcome." Scenes such as these serve to impress upon us the reality of a Bishop's labours, and to win our sympathy for those who undergo them. In other respects, the visitation of a colonial diocese is marked by the same course of offices as that of a diocese at home.

The consecration of churches, the confirmation of the young, the setting in order of things that are wanting; these are common to the office of a Bishop everywhere; and if in a new country, they are attended with vastly increased labour, there is a compensation in the interest which must ever attend the first planting of a church, and the watching of its early growth. In his visitation of 1835, which occupied him two months, the Bishop held 31 confirmations, at which about 800 persons were confirmed. "Every toil," he says, "was lightened by a well-encouraged hope that, through the blessing of God, this vineyard of the Gospel vineyard is in a state of progress with greater success than elsewhere, as they are supported by a confident trust in Him, whose they are and whom they serve. They are exemplary in their life and conversation, not slothful in business, but fervent in spirit while thus serving the Lord. In all my communications with them, which have been constant and intimate, I have found them respectful and affectionate; and it has been a delightful task to share their labours and their prayers."

Hitherto, the province had done little for the support of the clergy, or the general desires of the Church. The missionaries were mainly supported by the Society for the Propagation of the Gospel; and no measures had been taken for eliciting the resources of the colonists for the supply of many things which were required.

sire, both for the purposes of public worship, and religious education. The Bishop, therefore, considering that the time had fully arrived when some independent exertions should be made, suggested the formation of a Church Society for each archdeaconry, which should embrace the various objects contemplated by the two great Church Societies in England.

This recommendation of the Bishop was immediately acted upon; and at a general meeting of the clergy at Fredericton, on the 8th of September, 1836, and following days, under the presidency of Archdeacon Coster, resolutions for the establishment of a Church Society for the archdeaconry were adopted, and a draft of its constitution agreed to. The objects to be aimed at were:—Missionary visits to neglected places;—The establishment of divinity scholarships at King's College, Fredericton;—Aid to Sunday and day schools conducted on the principles of the Church of England, and the training and encouraging of schoolmasters and catechists;—The supply of religious books and tracts;—and lastly, Grants for the building and enlarging of churches and chapels. These were the purposes for the furtherance of which the society was instituted; and with a view to raise the necessary funds, a committee was appointed for each parish or mission. Such was the first systematic attempt made in a British colony, for the more full and efficient support of its own church. A main design of it was to unite the laity in nearly co-operation with the clergy, under the united exertions of the Bishop; and how much their superintendence and aid were required, may be gathered from the following extract from a sermon, preached in Christ Church, Fredericton, on Sunday, December the 4th, 1836.

"There are eighty parishes in New Brunswick; and our Ecclesiastical establishment consists of twenty-eight clergymen, and forty-three churches or chapels. But these forty-three churches are all contained in thirty-six parishes, several of which possess more than one church; so that there are still forty-four parishes—more than half the whole number—without a church at this time. The twenty-eight clergymen reside in twenty-three parishes, some parishes having more than one; so that there are fifty-seven parishes out of eighty—more than two-thirds of the whole number—without a resident clergyman. I do not say that there are so many without clerical aid; for it is well known that most of your clergy have two or more parishes under their charge, and that they are continually obliged to go very far from their homes in the performance of their duty. And surely, my brethren, it will be allowed by all to be creditable to the little band of clergymen that now exists, that of the forty-three churches I have mentioned, there are, I believe, but two which are not regularly served; one of them because the mission to which it belongs is vacant, and the other, because it has been so shattered by the tempest as to be unfit for use at present, and the congregation assembled in another place.

"However, there are forty-four parishes in this archdeaconry without a church, and fifty-seven without a resident clergyman; and we all know that parishes in this province are of no trifling extent. All must confess that this is a most deplorable deficiency. The want of churches indeed is not so much to be regretted, while we have not clergymen to put in charge of them. Experience clearly shows that churches quickly spring up wherever there is a fair prospect of their being served. Ten of the forty-three churches, with accommodations for 14,000 persons, have been built since I first entered upon my office among you—that is, within about six years; and nearly an equal number are now more or less advanced towards completion."

JOHN CHECKLEY. (From Updike's History of the Narragansett Church.) John Checkley—a name of high repute in the early history of Episcopacy in America. He was born in the city of Boston, in 1680, of English parentage. His parents had been in easy circumstances, for after giving him the best advantages in Boston, under the celebrated Ezekiel Cheever, they sent him to England. He finished his studies at the University of Oxford, and then set out upon a course of travels on the continent. He went over the greatest part of Europe, and "collected some valuable curiosities, such as paintings, manuscripts, &c." (Elliot's Biog. Dict. p. 105.) These facts are important in the illustration of Checkley's future career; showing that his entrance into orders, late in life, must have been from the purest attachment to the church, and from no worldly considerations. They are quite sufficient to rebut all the slanders which have been brought against his want of piety. His earnest and uncompromising devotion to Episcopacy in New England—during an era when almost all New England was thoroughly impregnated with Puritanism—of course exposed him to that censure; for a Puritan condemns one's pretensions to piety when he differs, or rather presumes to differ from himself, just as recklessly as a Romanist, under similar circumstances, would condemn his pretensions to orthodoxy.

Checkley returned from his travels, and fixed himself in his native place. The date of his return is not given to us, but it is known that he was in Boston in 1715; for during that year he published a tract against the Calvinistic theory of predestination, which made some stir in the land of the self-esteemed elect, and provoked an answer. About this time he married the sister of the Rev. Dr. Miller, Episcopal missionary at Braintree, now Quincy, by whom he had two children, John and Rebecca.

What Checkley's employments now were is not known. Probably he pursued a life of literary leisure. One thing, however, is very certain, he was always devoted to the best interests of the church, and continually on the alert to promote them.

He published, in 1723, a pamphlet which is deserving of careful reflection; for it was the forerunner of the controversy upon Episcopacy on this continent. Its title is, "A modest proof of the order and government settled by Christ and his apostles in the Church, by showing—1. What sacred offices were instituted by him. 2. How those offices were distinguished. 3. That they were to be perpetual and standing in the church. 4. Who succeeded in them, and rightly execute them to this day." It was during this same year (1723) that Dr. Cutler, then Rector or President of Yale College, conformed to the Church of England, and was settled over Christ Church, Boston. Doubtless this pamphlet, not to say other circumstances, brought him and Checkley into close contact, and insured their union and action in reference to the great contemplated synod of the Puritans, which was to sit in 1724-5; ostensibly in respect to "the judgment of heaven," as Cotton Mather represented, but really in respect to the greatest of judgments, in a Puritan's view, which the king talked of inflicting upon America, viz., the sending a Bishop over. But of that matter more presently.

Checkley continued his zeal for Episcopacy without abatement. Not content with his "modest proof," he, in the same year (1723), republished Leslie's famous short and easy method with the Deists, to which he subjoined a discourse on Episcopacy. Now this, in Puritanical logic, was adding insult to injury; and as the times were getting ominously dark—the President of Yale College being an apostate, and an actual live bishop about to be intruded upon the inheritance of the saints—it became necessary to make a serious demonstration. Accordingly, intimidation was attempted by the penalties of law. Checkley was arrested as a libeller and a disturber of the public peace. He was tried. The jury were a little quibbling, and pronounced him guilty, of publishing in a libel, and pronounced him guilty. The court at once decided it such, and pronounced the following judgment.

"Suffolk, ss. At a court of Assize, &c. Nov. 27, 1724. Checkley, } The Court, having maturely advised, do hereby adjudge, on this special verdict, are of opinion Don. Reg. } that the said John Checkley is guilty of publishing and selling a false and scandalous libel. It is therefore considered by the Court, that the said John Checkley shall pay a fine of fifty pounds to the King, and enter into recognizance in the sum of one hundred pounds, with two sureties in the sum of fifty pounds each, and also pay costs of prosecution; standing committed until this sentence be performed.

Att'd SAMUEL TYLER, Clerk. Such was the amiable decree of the laws of freedom, and within the purview of Faneuil Hall, "the cradle of liberty," upon an unfortunate churchman, for the mere utterance of his opinions about religion. And, what seems most farcical, this sentence is gravely pronounced in the name of a king who was the civil head of the Church whose rights he thus trampled upon, and that king is coolly made to pocket a fifty pounds penalty, not for the assault, but the defence of a faith he himself was sworn to uphold!

Checkley republished his pamphlet in 1728, in the city of London, during a visit he made to England with the view of obtaining Holy Orders; and remembering the harshness and almost comic inconsistency with which he had been treated, added to it the following, as he calls it, "specimen of a true dissenting catechism, upon right true blue dissenting principles, with learned notes by way of explication." He gives us two questions, and two answers, with one note, composed of two lines of poetry. Whether this is a sample of a longer catechism, or the entire catechism itself, the writer of this article cannot say; but here is what he gives, and as he gives it.

Question.—Why don't the Dissenters, in their public worship, make use of the Creeds? Answer.—Why? Because they are not set down word for word, in the Bible. Question.—Well; but why don't the Dissenters in their public worship, make use of the Lord's Prayer? Answer.—Oh! Because that is set down word for word, in the Bible. Note.—They're so perverse and opposite, As if they worshipped God for spite.

Checkley, doubtless, paid his fine for rendering the king a service, entered into his recognizances, and lived on to annoy the poor Puritans a second time. He obtained secret information of the anti-Episcopal convocation which was to assemble at Boston in 1724-5, to discuss the rationale of the Divine Administration respecting New England; and by means of his letters, with those of Dr. Cutler's, the council was not so much as permitted to assemble. Some account of this affair may be found in Dr. Coit's book on Puritanism, note 103, pp. 503-505.

In 1727, Checkley, now at the advanced age of forty-seven, determined to go to England, that he might devote the residue of his life to the services of the church of his love, in his native land, in functions of the most sacred character. Why, at such a very unusual age, he should take that step, we are not particularly informed. His enemies said he had learned enough, but was altogether destitute of piety. Piety! finite inability to pay that debt, and then say you could not go to pray for a discharge. Consider that you are not only a debtor, bankrupt and in prison, but a criminal condemned already, and awaiting the day of execution to arrive. Another has undertaken to discharge your debt, and waits but for you to ask his aid. He has consented to suffer the penalty of the law in your stead, and justify you in the presence of your condemning judge, but he will extend the benefits of his clemency to you only on condition that you will ask believing. You are a sinner, dying in your sins. Death is feeling for your heart-strings now, and will soon break them. The frail thread of life holds you out of a burning hell. You must perish unless you pray. Pray, and perhaps you may be saved."

Well, armed with his sacred credentials, John Checkley at last stood upon his natal soil prepared to contend for the faith once delivered to the saints. He was sent to Providence, in Rhode Island, no doubt to remove him somewhat from the atmosphere of Boston, which would certainly have mustered for his devoted head some good stout thunderclaps. And there he ministered at intervals at Warwick and Attleborough, for 14 years; till, in 1753, in the seventy-third year of his ardent life, God gave him respite, and called him home.

It is much to be desired that we had some authentic memoirs of a ministry begun at almost the utmost verge of man's longest ordinary life. It ought to have been a curious and exciting thing to hear one who had been a scholar from his youth—a traveller, a wit, and a philosopher—who had been contending half his parish, perhaps, to be permitted to be a priest in his parish, however humble, and amid perils almost as thick and dangerous as an apostle's, and who at length clambered up to a deacon's "good degree," with the marks of sixty winters in his head. But almost a century has piled its dust upon a Checkley's grave, and this short record is all that remains of his life, and this short record is all that remains of his life, and this short record is all that remains of his life.

I NEVER PRAYED! (From the Churchman's Monthly Penny Magazine.) Severe and sudden sickness seized a young friend of mine, and I hastened to his bed-side. To the midst of conversation, which seemed to make little or no impression on his mind, I was led to enquire, "Did you ever pray?" A faint and hesitating "No" was the melancholy answer. A host of sad thoughts crowded on me, awakened by this reply. A youth of some eighteen or twenty summers was lying on a dying bed. He had lived in the midst of the means of grace, had been taught the nature and the duties of religion—had been externally moral in his deportment—but had never prayed. He had been taught that he was a sinner, but had never asked to be forgiven. He knew that he was under the curse of the law of God, and exposed to everlasting destruction from the presence of the Lord; but he had never asked God to deliver him from the danger of hell and prepare him for the enjoyment of heaven.

I was distressed beyond measure. It appeared incredible, but I had no reason to doubt the sincerity of the dying youth. Taking his hand, I addressed him in words similar to these: "My dear friend, did you never pray? You are a creature dependent on your Creator for every breath you draw, for every mercy you enjoy, for every power you possess, did you never thank that Creator for these gifts? A sinful creature—having no hope, and without God in the world—ready to perish under guilt that would ruin the universe—did you never pray for mercy? Bought up in the enjoyment of the Gospel, and often told of that Saviour who died for just such sinners as you are, did you never go to that Redeemer, and in the dust, at the foot of the cross, acknowledge your vileness, and sue for an interest in his pardoning and atoning blood? Look I beseech you, at the sacrifice God has made for you. Look at the sin which have separated between you and God. Consider the infinite debt which you owe your Maker, and your infinite inability to pay that debt, and then say if you could not go to pray for a discharge. Consider that you are not only a debtor, bankrupt and in prison, but a criminal condemned already, and awaiting the day of execution to arrive. Another has undertaken to discharge your debt, and waits but for you to ask his aid. He has consented to suffer the penalty of the law in your stead, and justify you in the presence of your condemning judge, but he will extend the benefits of his clemency to you only on condition that you will ask believing. You are a sinner, dying in your sins. Death is feeling for your heart-strings now, and will soon break them. The frail thread of life holds you out of a burning hell. You must perish unless you pray. Pray, and perhaps you may be saved."

With such words I urged the duty of prayer on this dying friend, and the insensibility with which they were heard was as great as that with which the multitudes of sinners listen to the same entreaties, when death does not appear so near. The work of death is going on, and that youth does not pray. I went from his bed-side, reflecting that perhaps disease had made him still more insensible than those in health, and if I made the appeal to them I might meet with more success.

Some of them have doubtless read this, and wondered that a sinner could die without prayer. But is it not more strange that one can live without prayer? Can you lie down at night and trust yourself to sleep without prayer, when you know that you are in the hands of an angry God who holds you in being, and might in an instant drop you into devouring fire? Can you presume on his goodness without so much as asking him to keep you while you cannot keep yourself? Can you wake in the morning, and begin the business of the day without once thinking of Him who watched you while you slept, and whose hand never asks his aid in whose hand are all your ways?—And these are but common obligations. These would bind though there were no such thing as sin and misery, or holiness and heaven. A wretch who believes there is a God, and denies everything else, ought to pray.—But you believe more than this. You believe that the Bible is the Word of God, and that every word of that book will have a certain fulfilment. You know that you must pray, or God will never have mercy on your soul. And knowing this and knowing that God is waiting to be gracious, you refuse to pray.

Should the king come to the door of your cell, where you were waiting for the day of death to come, and offer to grant a full and instant pardon, if you would fall down on your knees, and confess with penitence your sin, and trusting in his unbought goodness would plead with him for mercy, would you plead? If he should come to you on the scaffold as you were on the point of suffering the penalty of the law, and make you the same offer, would you pray? There is not a more miserable evasion of duty than the plea which many put in that they cannot save themselves, and therefore it is of no use to try. You do not feel the force of that objection. If you did, you would pray. Were you in that objection, dependent utterly on the will of your master for life and death, you would put all your hope of escape in prayer. You would fall down before him whose chains were on you, and plead with earnestness and tears that he would have compassion, and let you go. And the more sensible you were of the impossibility of deliverance, except through the mercy of your master, the stronger would be your supplications, and the more abundant your tears. And if you felt your dependence on God for deliverance from hell, you would go down on your knees, and beg for your life as a dying man.

Now God has constituted an inseparable connexion between your salvation and prayer. Your prayer will not make you better, or God more kind. But if you are saved, he must save you, and he will be engaged by you, to do this thing for you. And oh! if you never prayed, pray now. If you have, pray more.—Cry mightily unto God. Beseege his throne.

Perhaps he will admit your plea, Perhaps will hear your prayer." No. There is no perhaps or peradventure in any promise that God ever made. "Ask, and ye shall receive"—not perhaps ye shall receive. "Seek, and ye shall find"—not peradventure ye shall find. "Knock, and it shall be opened unto you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh it shall be opened."

SALVATION A DIFFICULT WORK. (From a Sermon by Archdeacon Manning.) To all mankind, as fallen men, the way of life is not more blessed than it is arduous. And that for this reason, because "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. xv. 50.) There must pass on each a deep and searching change. And this change, though it be wrought in us of God, is wrought through our striving. It is no easy task to gird up the energies of our mortal nature to a perpetual struggle. The most watchful feels as one that strives against the half-conscious drowsiness of an oppressive poison; the purest, as he that leaves upon driven snow a dark and sullying touch; the most aspiring, as a man that aims his shafts from a strained and slackened bow; the most devout, as one that stands on a rock that toils for a far shore in a rolling and stormy sea. It is a hard thing to be a Christian. It is a hard thing to keep ourselves unspotted from the world. It is a hard thing to force our way, making an armed retreat into a position of safety; for sin, that great and manifold mystery of ill, whose root no man hath ever found, whose goings forth were before the world was made, whose legions are unseen, hovers around with a terrible strength, and harasses our way; it hangs upon our skirts, and watches in every life; it besets all our paths, and lurks beside all our duties; it mingles in all our toils, and hides in our secret chamber, and masks itself under our religion, and follows us to the altar of God. Through all this we have to win our way to life. "We wrestle not with flesh and blood"—for then we might endure it, beholding our enemy and grappling with him face to face;—but we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephes. vi. 12.) These through the way to life, and cast down the unwary, and overbear the wavering soul, and mark the beginnings of repentance: therefore are they who find eternal life but few.

THE FIT OF ABSTRACTION. (From "Thoughts for the Thoughtful," by Old Humphrey.) It was a sharp frosty day at the latter end of December, when, standing up at the window to look at the trees powdered over as they were with snow, and at the poor half-finished birds that were rendered tame by the severity of the season, that I gave way to fit of benevolent abstraction. I will endeavour to set down my ruminations: "Oh!" thought I, "that it were possible for me to do some kindly deed to every man, woman and child under the canopy of heaven! Oh! that I could for once in my life make every eye sparkle, every pulse throb, and every heart beat with delight! Had I the power, the poor should be made rich, the rich more affluent than they are, and the one and the other have heavenly joys added to their earthly enjoyments."

Now this was all very beautiful, and I no doubt thought as I continued my musings of benevolence: "How delightful it would be to comfort the afflicted, to raise the fallen, to liberate the captive, to heal the sick, to bind up the bruised and the broken, and to scatter abroad, wide as the world, the elements of peace, comfort, satisfaction, happiness, and delight!" If anything, this latter burst of philanthropy was finer than the former; and most likely, at the moment, my countenance brightened up in contemplating the fair picture which my fancy in such glowing colours had drawn. But not yet was the fountain of my good intentions dry, or the treasure-house of my munificence; for thus did I continue my abstraction: "Had I the power and the opportunity to bless mankind, friend and foe should alike be partakers of my bounty; misery should be unknown; unkindness should be banished from the world, and the nations of the earth should celebrate an unbroken jubilee of joy."

By the time that I had arrived at this exalted climax of philanthropy, I stood trembled high in my own estimation, and how much higher I might have elevated myself it would be hard to say; but, at the moment, my opposite neighbour opened his door to let in a strange cat, which had, for some time, been mewed in the cold; he brought out, too, directly after, some broken victuals to a shivering lad, who had undertaken for a trifle to sweep away the snow from his door, and scattered a liberal handful of crumbs around for the benefit of the poor birds.

MISCELLANEOUS. MOTIVES ESSENTIAL TO DUTIES.—If I wanted a man to fly, I must contrive to find him wings; and thus, if I would successfully enforce moral duties, I must advance evangelical motives.—Rev. John Newton. OUR STEADFASTNESS AND SAFETY.—If we would stand, a CHRIST MUST BE OUR FOUNDATION;—IF WE WOULD BE SAFE, CHRIST MUST BE OUR SANCTUARY.—Mason's Remains. RESOLUTION.—Do but think that all things yield to hard labour, and you have overcome the greatest difficulties by that thought.—Bishop Patrick. PRIVILEGES NEGLECTED.—In hell, it may be, the water of baptism shall scorch more fiercely than the fire that is not quenched, and the Cross drawn upon the forehead eat into the soul as if it were graven with a finger of flame.—Archdeacon Manning.

THE WORLD.—Think how little the world can do for you, and what it doth, how deceitfully; what stings there are with its honey; what farewell succeeds its welcome; when this Jael brings you milk in the one hand, know she hath a nail in the other.—Bishop Hall. THE SWEETEST MUSIC.—Music is sweetest when heard over rivers, where the echo thereof is rebounded by the waters. Praise for penitence, thanks for tears, and blessing God over the floods of affliction, make the most melodious music in the ear of heaven.—Fuller. PRACTICE WITHOUT KNOWLEDGE IS BLIND, AND KNOWLEDGE WITHOUT PRACTICE IS LAME.—Fuller. TRUE HUMILITY.—Avoid the habit of speaking humbly of yourself as a snare of the devil. Can you submit not to speak of yourself at all? that is the question.—Howells. GOD'S PRESENCE.—A certain philosopher once asked a Christian, "Where is God?" The Christian answered, "Let me first ask of you, Where he is not?"—Rev. Augustus Toplady.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. CHURCH.]

(For The Church.)

THE SCRIPTURES AND THE CHURCH.

LETTER III. To "A Catholic."

Sir,—In support of your position you refer lastly to the Scriptures. But here, also, I must protest against the irregularity of your adducing the Scriptures at all, when the question is, whether the Church is its infallible interpreter. This should be proved independently of the Scriptures, and is surely unfair to rest a claim of infallibility for the Church upon a Volume which must be received only according to her interpretation. It is tantamount to saying, Here is the law, and it is in my side, but it must only be taken in the sense I put upon it. If the Church's interpretation is to be unquestioned, the Church might put what sense pleased on any part of the Bible, and so make it prove anything.

However, letting this objection pass, I will take the liberty of examining some of your interpretations. Leviticus x. 11, you quote more than that the priests under the old Covenant, and, by inference, the ministers of the Gospel under the new, were to teach the people, and instruct them in the truths of their religion,—a duty which there is no doubt, but the question is, whether here declared to be the duty of the minister, or whether it is a duty of the people, of which you give only a part, as follows:—"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute unto you throughout your generations; and that ye may put difference between holy and unholy, and between clean and unclean; (11th) and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto you by the hand of Moses." The whole passage is here declared to be the duty of the minister, of which you give only a part, as follows:—"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute unto you throughout your generations; and that ye may put difference between holy and unholy, and between clean and unclean; (11th) and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto you by the hand of Moses." 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Church. When St. Paul is instructing Timothy "how he ought to behave himself in the house of God, which is the Church of the living God, the pillar and support of the truth," it is much more...

But again: the words "pillar and support of the truth," may, according to the Greek, apply to Timothy himself, as some commentators think they do, and that the Apostle is instructing him in the right way to conduct himself as a pillar and support of the truth, as every faithful minister should be; either of these meanings will agree very well with the general scope of the passage...

It may be asked, where has the Church found the interpretation which it has put upon the passage of Holy Writ, and yet certain in its character? If there be such, the Church must either have originated them or have received them. On the former supposition, they are a figurative expression, and it is never safe to build upon metaphors, much less to lay much stress upon them. It refers to it on account of its being a famous text, and not because it is not an absolute certainty of interpretation. Burnet says of these words that they are a figurative expression, and it is never safe to build upon metaphors, much less to lay much stress upon them.

THE CHURCH. TORONTO, FRIDAY, AUGUST 27, 1847. CONTENTS OF THE OUTSIDE. First Page. Poetry—Christian Songs, No. 1. Diocese of Protection. John Cheekley. I never regretted. Salvation a difficult work. Miscellaneous Items. Communications. Original Poetry—Love. Parable of the Ten Virgins.

THE ARCHDEACON OF YORK intends to visit the several Parishes and Missions in the Niagara, Home, and Simcoe Districts, on the days mentioned below. Morning, or Evening, Prayer will be held in the Churches therein named at the hours stated; immediately after which, the Archdeacon will be desirous of meeting the Clergyman, Churchwardens, and other parishioners of those places, respectively, on business connected with the temporal and spiritual well-being of their parishes or missions. He would, at the same time, be happy to assist at public parochial meetings of the Diocesan Church Society in the several places named in the following list.

Any Clergyman within those Districts, who may require to be instituted and inducted into his Cure, will please notify the Archdeacon of such wish as soon as convenient. NIAGARA DISTRICT. Dunville Church.....Saturday, 28, 11 A.M. Christ Church....." 30, 3 P.M. Port Robinson.....Monday, 31, 11 A.M. Thorold.....Tuesday, 1, 11 A.M. St. Catharines....." 6 P.M. Port Dalhousie.....Wednesday, Sept. 1, 11 A.M. Jordan....." 6 P.M. Grimsby.....Thursday, 2, 11 A.M.

HOME AND SIMCOE DISTRICTS. Whitby.....Thursday, Sept. 9, 10 A.M. Brock.....Friday, 10, 11 A.M. Scarborough.....Saturday, 11, 4 P.M. Etobicoke.....Monday, 13, 11 A.M. Credit....." 4 P.M. Streetsville.....Tuesday, 14, 10 A.M. Chingunow.....Wednesday, 15, 10 A.M. Lloydstown.....Thursday, 16, 10 A.M. Tecumseh....." 4 P.M. Barrie.....Friday, 17, 4 P.M. Penetanguishene.....Saturday, 18, 4 P.M. Orillia.....Monday, 20, 4 P.M. Georgina.....Tuesday, 22, 4 P.M. Markham....." 4 P.M. Thornhill.....Friday, 24, 10 A.M. York Mills....." 4 P.M.

THE LORD BISHOP OF TORONTO held a general Ordination in St. Peter's Church, Cobourg, on Sunday the 22nd August, when the following gentlemen were admitted respectively to the Orders of Deacon and Priest:— Walter Stennett, B.A. of King's College, Toronto; appointed Assistant Minister of the Church of the Holy Trinity, Toronto, now near completion. John Bell Worrell, Student of the Diocesan Theological College at Cobourg; appointed Travelling Missionary in the Newcastle and Colborne Districts, in conjunction with the duties of Assistant Minister at Cobourg.

Charles Lyecester Ingles, B.A. of King's College, Windsor, and lately a Student of the Diocesan Theological College at Cobourg; appointed Travelling Missionary in the Niagara District. Rev. Henry Brent, lately Travelling Missionary in the Newcastle and Colborne Districts and Assistant Minister at Cobourg; appointed to a temporary duty as Visiting Missionary in the Newcastle, Colborne, Home, and Simcoe Districts. Rev. George Bourn, lately Travelling Missionary in the Simcoe District; appointed, temporarily, to the charge of Assistant Minister of the Cathedral Church of St. James, Toronto.

The Candidates were presented by the Ven. the Archdeacon of York, and the oath administered by the Rev. H. J. Grasett, M.A., Examining Chaplain to the Lord Bishop. A valuable and impressive Sermon on the duties of Ministers was preached by the Lord Bishop from 1 Peter iii. 15; after which the Holy Communion was administered to the Clergy present, and to 78 of the Laity of the congregation of St. Peter's Church.

We have been furnished with some other facts relative to the official visit of the Lord Bishop to Cobourg, which we have not been able to say before our readers. His Lordship arrived in that town on the evening of Thursday the 19th inst., and on the following day, after Morning Prayer, attended the Examination of the Diocesan Theological College, then in progress. The subjects of examination for the day were the Greek Gospels, and the Ecclesiastical history of the first three centuries: this was conducted by the Ven. the Principal; and his Lordship was pleased to express his satisfaction with the progress which the several Students evinced in these two important departments of Theological study. Subsequently two original Essays were read by two of the Students; and these were noticed with commendation by his Lordship.

On Saturday, the Bishop was pleased to give his attendance at a fête provided for the children of the Sunday Schools of the parish on the Rectory lawn.—About 150 children were present; and the proceedings of the occasion were commenced by their chanting the 95th Psalm, "O come, let us sing unto the Lord &c.," after which a few questions were put to them by the Rector of the parish, to testify their knowledge of the Catechism, and the Scriptural and other facts bearing upon it. Refreshments were afterwards distributed, and the children amused themselves for some time upon the grounds, a considerable number of the parishioners being witnesses of their sports.—When they were again called together, and a portion of the Evening Hymn was sung. They were then addressed affectionately and impressively by the Lord Bishop, and the Benediction was pronounced, after which, girls and boys separately proceeded in due order past the Bi-

shop, curtseying or bowing to his Lordship, and left for their homes.

In addition to the account which we have given above of the interesting proceedings of Sunday we have to add that the usual Offertory Collection was made after the sermon, amounting to £14 11s. 4d. and designed for the augmentation of the funds of the local Parochial Branch of the Church Society.—At Evening Service, at 7 P.M. Prayers were read by the Rev. W. Stennett, and an excellent Sermon preached by the Rev. H. J. Grasett.

On Monday, after Morning Prayer, the Lord Bishop was pleased to meet the Students of the Diocesan Theological College, in order to adjudge the "Kent Testimonial" prize, and the second prize furnished by his Lordship himself, for the best Essay on the "Threefold Ministry proved from Scripture."—The former was adjudged to the Rev. John Bell Worrell, and of the competitors for the second prize the merits of the Essays of two were considered so nearly equal, that after much deliberation his Lordship resolved upon dividing the amount of the prize, —as the credit acquired by success rather than the intrinsic value of the Prize was, as his Lordship observed, chiefly to be regarded. The second, or Bishop's prize, was adjudged to Mr. J. Lloyd Thomas and Mr. Ephraim Patterson, as equal. At the same time, his Lordship took occasion to notice that of the unsuccessful Essays one approached very nearly to the successful ones in merit, and the remaining two, from the research and knowledge of the subject which they evinced were highly creditable to the writers and to the Institution of which they were members.

On Tuesday, the proceedings of this day were a member visit, and both the Rector of the parish of Cobourg and his numerous parishioners have reason to be grateful to his Lordship for the honour and distinction which has thus been conferred upon them.

BISHOPRIC OF MANCHESTER.

The enactment which provides for the erection of a new Bishopric in England, will afford sincere gratification to every friend of our venerable National Church, more especially as further additions to the Episcopalate are announced by Government to be in contemplation.

That such a measure was urgently called for can be denied by no one who professes to uphold the principle of an Established Church. If such an institution is to be continued at all, reason suggests that its resources should keep pace in some degree with the demands made upon it by the changing circumstances of the community. As Lord John Russell rightly remarked "The whole question in this case resolved itself into this—whether the population had not so increased throughout the country, and whether the Towns had not so increased in size and extent, as to render it necessary that in the government of the Church there should be an additional number of Bishops." We repeat that in no other way can the matter be viewed, than by the professed Destructive, who would scruple not to proclaim open war against the inseparably united Crown and Mitre. Such a one might logically and consistently argue, "I will have no additional Bishops because I wish the whole body to be abolished,"—but no one who was unprepared to go to this length, could object to the manner in which the Premier puts the case. It is a constitutional axiom which can be set aside only by a destruction of the constitution itself. Our satisfaction however at this important measure suffers no small abatement from the fact, that the possessor of the new Mitre is not to have a seat as a Spiritual Peer in the Upper House of Parliament. We assert without hesitation that a more daring and unblushing innovation upon the integrity of the British Constitution, is not to be found in the records of history.—Even James the Second of England never attempted any thing half so gross, so far as aggression is concerned, as that which is implied by the restriction in question. It is a blow to the crown by the sword of the lightest, aimed at one of the great Estates of the Realm,—and may well call forth the liveliest apprehensions of all who would conserve the minutest stone in our matchless and time honoured system of government.

This unprecedented inroad upon the privileges of the Anglican Hierarchy was met, as it deserved, in the House of Peers by a firm protest from the Bishop of Exeter, and some other kindred spirits who have not as yet learned to bow the knee before the altar of expediency. And, as might have been expected, that noble Christian Statesman, and invaluable friend to the Church Sir Robert Inglis, expressed in the Lower House his decided opposition to the obnoxious portion of the Bill.

"It was not intended in this Bill (said the Hon. Bart.) to give to the new Bishops that position in the state which from time immemorial had been permitted, and as he thought, with advantage to the country, to the possessors of the present Sees. The Noble Lord might be assured that such reasons as there had been for continuing for a thousand years, from before the date of the constitutional history of England, the civil influence of the hierarchy and its representative character on behalf of the Church existed in full integrity at this moment, and were as applicable as ever to the proposition before the House. (Hear.) And if the early period of our nation were studied, it would be found that this influence had from time to time been increased, with a view of maintaining in their former proportions the relations of the Church with the people."

Sir Robert dwelt strongly upon the great Constitutional objection which applied to the clause in dispute, and demonstratively showed that the Crown would thereby be deprived of the prerogative it had possessed even before there was a House of Lords, of investing the Hierarchical body with a representative character in that assembly.

A correspondent of the John Bull considers the question in another point of view—viz. in reference to the Coronation oath. The writer pertinently inquires:—"How is the oath, taken by the Monarch at the Coronation—to preserve unto the Bishops and Clergy of this realm, and to the Churches committed to their charge, all such rights and privileges as by law do, or shall appertain to them, or any of them—to be reconciled with the erection of new Bishops, the Bishops of which are not to have seats in the House of Lords? The English Bishops ever have sat in the great council of the nation, and for many centuries have been members of their own temporal Barons; they constituted one of the three estates of the realm."

"Have we no longer three estates? Are the Bishops no longer spiritual Lords as well as temporal Barons; and as the latter, is the number to be limited? The Whigs once attempted to limit the number of the temporal Lords, but the plot was indignantly overturned.

"There is, I believe, a protest against the injustice to the body of Prelates, in their secondary capacity of temporal Peers. There must be a regular Bill of exclusion to keep them out; the mere omission of a writ of summons will not do."

When such serious, such fundamental objections exist to the course which Government has thought proper to pursue in this matter, the question naturally occurs, what necessity was laid upon them to act as they have done? Had it been shewn that the Spiritual Peers were unworthy to discharge the functions with which they were entrusted? Was it proved that by any act, or series of acts, they had demonstrated themselves to be so many political insects, paralyzing the healthy exercise of the functions of the great body politic? No such averments have been attempted to be substantiated even by the most virulent and unscrupulous of their adversaries. On the contrary, history furnishes many striking and conclusive proofs to the reverse, as witness the heroic conduct of the seven Bishops in the reign of the demented James.—Witness, also, the noble stand made for the rights of the labouring man in our own day by Bishop Wilberforce,—a stand which demonstrated that he was a true son of his illustrious sire. No! The Anglican Bishops have always been identified with the cause of constitutional freedom, and national improvement.—

They veto to any popular measure has only been called forth when such measure was dragged with the poison of Infidelity or Republicanism.

What then could have induced Lord John Russell to disfigure a measure, otherwise praise-worthy and salutary, with such an ungracious stipulation? It was nothing more or less than EXPEDIENCY, that gigantic political tyrant of the day, which binds our nervous statesmen in fetters of iron. The Premier dared not to press the passing of an enactment which might benefit the Church, without adding a salvo of evil to propitiate the modern Moloch. Convinced as he is that good requires to be done, there must be a certain admixture of the opposite principle so as to render the virtue palatable to political vice. But, as Sir Robert Inglis well observed, "The noble Lord would have had no more difficulty in retaining the old form and making each Bishop a Peer, than he had experienced in bringing in the present Bill. Opposition would have arisen in both cases; but in the one position he would have had a principle on which to defend himself, while, in the alternative he had chosen, he had cut the ground completely from under his feet."

Most fully have the views of the Honourable Baronet been born out by the discussions upon this most important Bill. So far from the "excluding clause" operating as a tub to the whale, the opposition of the voluntary and Democratic party, was marked by an intensity of bitterness which could not by any possibility be exceeded. They regarded the concession as a matter of little or no consequence;—and did not attempt to conceal that their hostility was not so much against the Bill as against the Church. To quote the words of the noble Lord, "The Bill is not so much to be placed 'UPON AN EQUALITY WITH OTHER SECTS.' Earnestly do we hope that the lesson thus emphatically read to a time-serving administration, will be productive of salutary fruits, when the creation of the three additional Bishoprics comes to be considered by the Imperial Parliament. Let the false step now taken be retraced, and the British Constitution (at least so much as remains of it since the passing of the Roman Catholic Relief—Reform—and Free Trade Bills)—be preserved intact. The old orthodox rule, "honesty is the best policy," may surely now be acted upon, even by a time-serving legislator of the Nineteenth Century, seeing that expediency, in this particular instance, has been practically weighed in the balance, and signally found to be wanting. Principle has been sacrificed, and nothing gained in return."

THE EMIGRANTS.

Wednesday Evening, August 25. Total number at present in Sick Hospital..... 804 In the Convalescent Hospital..... 278 Died during the week ending Saturday, 21st inst. 83 Admitted this day (Wednesday)..... 24 Died during the last twenty-four hours..... 10 Discharged..... 9

They are deeply grieved to hear that W. H. BLAKE, Esq., was seized—by the second time—with an apoplectic fit, yesterday, whilst engaged in the discharge of his professional duties in the Court of Appeals.—During the progress of an argument, to which he was speaking, he took a book in his hand for the purpose of making a reference; but, before he commenced his quotation, his eyes were observed to close, and in a few seconds he fell back unconscious into the arms of a bystander. He was immediately conveyed home, and is now, we are assured, recovering from the effects of his sudden attack.

CHURCH EXTENSION IN ST. PANCRAS.—The church accommodation for this parish is only sufficient for one-third of the population. To remedy this deficiency the Rev. Mr. Dale, the Vicar, it is well known, has set on foot a public subscription for the erection of places of worship, which amounts to upwards of £3,000. Within the last few weeks, the Rev. Mr. Dale has received the munificent donation of £500, together with a site of ground for the erection of a church.

SECESSIONS FROM THE ESTABLISHED CHURCH.—The Rev. Mr. New, lately appointed to the Rectory of Christ Church, St. Pancras, whose resignation of his curacy was announced some time back, has, together with his lady, been received into the Roman Catholic Church. Another Curate of Christ Church, St. Pancras, has recently, we understand, withdrawn from ministerial engagements.—Morning Post.

From our English Files.

PROROGATION OF PARLIAMENT.

Parliament was yesterday prorogued by the Queen in person. Her Majesty, as appears in excellent health, and spoke with her usual firmness, delivered the following

SPEECH.

"My Lords and Gentlemen, "I have much satisfaction in being able to release you from the duties of a laborious and anxious session. I cannot take leave of you without expressing my grateful sense of the faithful and zealous manner in which you have applied yourselves to the consideration of the public interest.

"Your attention has been principally directed to the measures of immediate relief, which a great and unprecedented calamity rendered necessary.

"I have given my assent to those laws which, by allowing the free admission of grain, and by affording facilities for the use of sugar in breweries and distilleries, tend to increase the quantity of human food, and to promote commercial intercourse.

"I rejoice to find that you have in no instance proposed new restrictions, or interfered with the liberty of foreign or internal trade, as a mode of relieving distress. I feel assured that such measures are generally ineffectual, and in some cases aggravate the evils for the alleviation of which the Legislature is called upon to act.

"I have also given my assent to a law to make better provision for the permanent relief of the destitute in Ireland; and I have likewise given my assent to various bills calculated to promote the agriculture, and to develop the industry of that portion of the United Kingdom. My attention shall be directed to such further measures as may be conducive to those salutary purposes.

"My relations with Foreign Powers continue to inspire me with confidence in the prospect of peace.

"It has afforded me great satisfaction to find that the measures which, in concert with the King of the French, the Queen of Spain, and the Queen of Portugal, I have taken for the pacification of Portugal, have been attended with success; and that the country has at last been brought to a bloodless termination.

"I indulge the hope that future differences between political parties in that country may be settled with an appeal to arms.

"Gentlemen of the House of Commons, "I thank you for your willingness in granting me the necessary supplies; they shall be applied with due care and economy to the public service.

"I am happy to inform you that, notwithstanding the high price of food, the revenue has, up to the present time, been more productive than I had any reason to anticipate. The increased use of articles of general consumption has chiefly contributed to this result.

"The revenue derived from sugar, especially, has been greatly augmented by the removal of the prohibitory duties on foreign sugar.

"Various grants which you have made for education in the United Kingdom will, I trust, be conducive to the religious and moral improvement of my people.

"My Lords and Gentlemen, "I think proper to inform you that it is my intention immediately to dissolve the present Parliament.

"I rely with confidence on the loyalty to the Throne, and attachment to the free institutions of this country, which animate the great body of my people. I join with them in supplications to Almighty God, that the death by which we have been afflicted may, by the Divine blessing, be converted into cheapness and plenty."

The writs for the new Parliament are made returnable on the 21st of September, but Parliament does not of necessity meet in consequence. The late Parliament did so, but that arose from the circumstance of its resulting from a change of administration, the business of the previous session not having been completed.

The general election in England engages the attention of the press and the people to the exclusion of other topics.

The London Morning Chronicle gives the following as the probable state of parties in the new Parliament. As compared with the last Parliament it shows a loss of 35 members to the Protectionists:—

Already gained by Liberals from Protectionists..... 30 Lost by Liberals and gained by Protectionists..... 7 Absolute gain by Protectionists..... 23 Gained by Liberals from Peelite..... 10 Lost by Liberals and gained by Peelite..... 10 Absolute gain by Peelite..... 5 Total absolute gain of the Liberals on the borough elections..... 28

If the Liberals gain upon the whole election, as we have supposed, 15 seats from the Peelite and 35 seats from the Protectionists, the numbers would then stand thus:— Liberals..... 393 Peelite..... 97 Protectionists..... 238 Total..... 728

This would give the Liberals a majority of 8 over the present section of Conservatives. This, we are convinced, is not far from the truth, and will be arrived at, and we should not be much surprised to find, instead of a majority on any side, an exactly even division of the House of Commons.

With regard to the return of members of the new House of Commons, it is quite impossible for us to give, at the present time, a list of the elected members. The Times, of the 25th inst., gives the following summary:— "Thus far, there appears to be a considerable gain to the Ministerial cause. No county election has yet taken place. The cities and boroughs from which returns have been made are in number 129. These places have already elected 353 members of the new House of Commons. In the Parliament recently dissolved, the Protectionists formed nearly one-fourth of the whole number, and the Peely were of almost equal strength; whereas, up to this period of the election proceedings, the Liberal party form three-fifths of the number, the other parties counting only one-fifth. The numbers of the three parties, up to this time are as follows:—Liberals, 189; Peelite, 62; Protectionists, 58."

Lord John Russell, at the head of the poll for the city of London, on Wednesday last, returned, and with regard to the other member, there is a dispute, whether Mr. Masterman or Sir George Larpent is really elected. Sir Robert Peel is returned for Northampton. Mr. Macaulay has been rejected for Nottingham, and Mr. Fox for Oldham, in place of Mr. Fielden. Mr. Roebuck is defeated at Bath, and Sir J. Hobhouse, a cabinet minister, is defeated. Geo. Thompson the Abolitionist, is returned for Tower Hamlets. Lord G. Beninck, Mr. Fisher, and Mr. Tower Hamlets, &c. These are a few of the most important elections and changes.

ARRIVAL OF MR. O'CONNELL'S REMAINS IN LONDON, AND DEPARTURE FOR DUBLIN. The remains of Mr. O'Connell, accompanied by two of his sons, the Rev. Dr. Miley, and a courier, arrived in town on Sunday night by the train on the South Western Railway, which left Southampton at 10 o'clock on Saturday night. The funeral cortege arrived at Havre from Paris on Thursday last, but owing, as is stated, to the ill health of Mr. Daniel O'Connell, it was necessary to make a halt in that town until Sunday day, the coffin in the meantime having been placed in the carriage of the Rev. Mr. Miley, and the Rev. Dr. Miley, who accompanied the body to Liverpool, where it is expected the first-class cabin of the Dublin Steam Packet Company will place one of its crew to remain on the Channel to the Irish metropolis.—St. James's Chronicle.

THE WAR MEDALS.—The following is a list of the regiments which served in the Peninsula during the war:—1st and 2d Life Guards; Royal Horse Guards; 1st, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 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Toronto, 18th August, 1847.

Present—The Chairman, the Mayor, Messrs. Denison and... The Chairman, the Mayor, Messrs. Denison and...

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King's College, Toronto. 1847-8. FACULTY OF ARTS. Rev. J. McCaul, L. D. D. Classical Literature. Logic. Rhetoric. Sacred Letters. Rev. J. Beavan, D. D. Ethics. Metaphysics. Evidences. Biblical Literature. Chemistry. Experimental Philosophy. Mathematics. Natural Philosophy. The Fee for all the subjects appointed for each Term, is £4 per Term.

FACULTY OF MEDICINE. H. H. Croft, Esquire, Chemistry. W. C. Wynne, M. B. Anatomy and Physiology. J. King, M. D. Theory & Practice of Medicine. W. Beaman, F. R. C. S. Principles & Practice of Surgery. W. B. Nicol, Esq. Materia Medica & Pharmacy. H. Sullivan, M. R. C. S. Practical Anatomy. The Fee for each is £3 10s. per Course of six months, or £5 10s. Perpetual.

FACULTY OF DIVINITY. Rev. J. Beavan, D. D. Divinity. J. M. Hirschfelder, Esq. Hebrew. The Fee for each is £2 per Term.

THE CANADIAN ANNUAL. THE Subscriber begs leave to announce that it is his intention to continue the publication of THE CANADIAN ANNUAL; and that the volume for 1848 is already in preparation. It will be considerably larger than that published last season, it being intended to increase the quantity of letter-press, and also the number of illustrations, but without any addition to the price. H. R. respectfully requests that Literary contributions may be forwarded to him (post-paid) before September 20th, as the selection must be made, and the work placed in the hands of the Printer, soon after that date, in order to ensure the execution of the orders of the Trade before the close of the navigation. HENRY ROWSELL, 527-3 Toronto, August 20, 1847.

EDUCATION. THE business of the HOME DISTRICT GRAMMAR SCHOOL will be resumed, after the Midsummer recess, on Monday, the 6th of September next, at the usual hour. A few vacancies for BOARDERS. Terms for both Day-pupils and Boarders very moderate. M. C. CROMBIE, Head Master.

WHOLESALE AND RETAIL. A general assortment of Hardware, Of the latest Styles and of the best Patterns. His Stock being imported direct from Sheffield, Birmingham, Wolverhampton, and New York, he is prepared to sell at the lowest prices, and on the best terms. Amongst his Stock will be found—English Banks, and Swedes Iron. Cast Steel, Blister, Spring and German ditto. Copper, Tin, Canada Plates, and Sheet Iron. Bar Lead, Sheet Duct, Grain Tin and Zinc. Anvils, Vices, Sledges, and Hammers. Chain Nails, and Spikes. Patent Tools, Circular, and Philadelphia Saws. Saddlery Mountings and Carriage Trimmings. Patent Axes and Patent Leather. Spades, Shovels, Forks, Hoes, and Ploughs. Carriage Springs, Perrow Dues, and Three Rivers ditto. Hollow Ware, Tea Kettles, Sauce Pans, Enamelled and Tinned Stew Pans and Grid Irons.

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MISS MACNALLY BEGS to announce, that in connection with her Sisters, by whom she is assisted, she opened her SEMINARY FOR YOUNG LADIES, on the 16th of August, 1847. Miss M-N has had many years' experience as a finishing Teacher, and begs to state, in reference to her qualifications, that she has obtained introductory letters from the Rev. Dr. SKEGGER, Senior Fellow of Trinity College, Dublin; the Rev. ROBERT JAMES MCGUIRE, Rector of Holywell and Nuthall, Northamptonshire; Sir PHILIP CRAWFORD, Bart., and several eminent persons of Learning and distinction, whose daughters she has educated, bearing testimony to her capability as an instructor, and to her zealous attention to the advancement of her pupil. The plan of education which Miss M-N pursues, is based upon the most approved modern European system, and the Young Ladies entrusted to her care will enjoy the advantage of being at all times under her immediate superintendence, or that of her Sisters, who having been early accustomed to the tuition of Young Persons, will feel happy in devoting their time exclusively to their improvement. Pupils studying Italian, German and French, will have the advantage of frequent conversation in those languages; and to facilitate an attainment which is now felt to be indispensable, a class for the exclusive purpose of practicing French speaking will be held twice in the week. They will also have access to a well assorted library, which comprises the most approved modern publications in English, and the continental languages, with which, as also the globes, Miss M-N has taken care to provide her. Separate hours and apartments will be allotted to the various branches of study, by which method the rapid progress of the pupil in each department is secured. TERMS: PER QUARTER. French Language..... £1 15 0 German..... 2 0 0 Italian..... 2 0 0 Piano Forte and Violin..... 1 10 0 Drawing..... 1 10 0 Geography, History, Astronomy, and Use of Globes..... 1 0 0 French Works..... 0 15 0 English Language & Composition..... 1 15 0 English Language & Composition & Plain Work..... 1 5 0 Board, including the last-mentioned acquirements..... 7 10 0 Use of Piano..... 0 10 0 Washing..... 1 0 0 Each Young Lady to provide her own bedding and blankets, two counterpanes, two quilts, six towels, two pair of sheets, and a silver fork and knife. Number of Boarders limited to twelve. Payments to be made quarterly, and in advance. A quarter's notice to be given previous to the removal of a pupil. MISS M-N, proposes forming a private class for tuition in the French, Italian and German Languages, to which last branch of study she has devoted peculiar attention, and is author of an improved German Grammar, now extensively used. Her Sister will be happy to receive Private Lessons in Drawing, including Pen and Water Colours, Landscape and Figures. REFERENCES: THE HON. R. RY. REV. THE LORD BISHOP OF TORONTO. THE HON. DR. McCALL, Vice-President, K. C. W. A. BALDWIN, Esq. THE REV. D. E. BLAKE, Rector of Thornhill. WILLIAM HUME BLAKE, Esq. REV. H. CRONIN, Rector of London. 36, WELLINGTON STREET WEST, Next door to the Residence of the late Judge Hogarson, Toronto, August, 1847.

NEW IMPORTATIONS. RESPECTFULLY inform the Public of Toronto and its Vicinity that they have opened their Premium No. 8, WELLINGTON BUILDINGS, KING STREET, (a few doors West of Church Street), with an entirely new and carefully selected Stock of British and Foreign Staple and Fancy Dry Goods, comprising the newest designs in Dress Materials and Trimmings, also a very large assortment of Surges and Shawls in every variety of style and texture. Their Bonnet department is well fitted to contain the newest London and Paris Fashions in Plain and Fancy Stuffs. S. & P. have determined on charging only the smallest remunerating profit, consequently no deviation from the price first stated can be made. North Side of King Street, Toronto, June 15th, 1847. 517-13

FARMERS AND MECHANICS' BUILDING SOCIETY. Incorporated by Act of Parliament. SHARES £100 EACH. Monthly Subscriptions..... 10s. 0d. per share. Entrance Fee..... 2s. 6d. per share. Management Fee..... 7 1/2d. per share per month. Transfer Fee..... 2s. 6d. per share. Directors: W. B. JARVIS, Esq., President. JOSH. D. RIBOT, Esq., Vice-President. E. G. O'BRIEN, Esq., Treasurer. T. BRUNSILL, Esq., Secretary. ROBT. BEEKMAN, Esq., Equities. THOS. CHAMPTION, Esq., Equities. J. W. MUTTLERBY, Esq., Secretary and Treasurer. A. B. TOWNLEY, Esq., Solicitor. J. W. MUTTLERBY, Esq., Bankers. BANK OF UPPER CANADA. OFFICE: No. 2, WELLINGTON BUILDINGS, KING ST., TORONTO, (Over Mr. T. Dillon's Store.) 519-14

FARMERS AND MECHANICS' BUILDING SOCIETY. SECOND MONTHLY MEETING. THE SECOND MONTHLY MEETING of the above SOCIETY will be held in the HALL of the MECHANICS' INSTITUTE, on WEDNESDAY, the 1st of September, next, at 5 o'clock, P.M., when the Directors will Loan or Advance £400 (four hundred), or such further shares as they may deem advisable. The shares will be put up to competition in the same manner as at the last Meeting. The Secretary will be in attendance at the HALL, at six o'clock, P.M., to enable those who may be in arrears to pay up, and to receive the THIRD INSTALLMENT, which is due on that day. By Order of the Board, A. B. TOWNLEY, Secretary & Treasurer. Toronto, 26th August, 1847. 527-1

BIRTHS. In this city, on Thursday the 19th inst., Mrs. J. Dodsley Humphreys of a son. In this city, on Thursday the 19th inst., the lady of John Ford Maddock, Esq., of a son. MARRIED. On the 29th July, at Parish Church, Eastington, Yorkshire, by the Rev. Douglas Ferguson, Thomas Ferguson, Esq., eldest son of the Rev. Daniel Ferguson, Rector of Eastington, to Ann, only daughter of Joseph Simpson Esq., of Southsea, Hampshire. On the 19th instant, by the Rev. H. J. Grant, Arthur Griffiths, Esq., of Thundersley, to Susannah, eldest daughter of N. Gatchell, Esq., Bangs Lake. DIED. On the 19th inst., Herbert Clarke, infant son of James Nairn, Esq., aged 1 year. On Monday, the 26th July, aged 71, Sarah, wife of Mr. S. Rowell, of 31 Chesapeake, London, and of Lower Tulse Hill, Brighton, Surrey, England; mother of Mr. Henry Rowell, of this city. At Montreal on Sunday the 22d inst., Sarah Anne, widow of the late H. Wynn, Esq., of Toronto, aged 61 years. In Ottawa, Whitty, on the 22nd inst., Emily Jane, infant daughter of the Rev. John Pentland. In Kingston, on the 10th inst., Mary Harriet, and her sister, Emma Jane, twin children of G. A. Mallac, Esq., Surveyor of Customs, Port of Kingston. On Monday, 19th July, at the residence of C. Richardson, Esq., Field House, Whitty, Colonel Samuel Rutherford, of the Royal Regiment of Artillery, son of the late Lieut. General Henry Rutherford, of the Royal Engineers. This much lamented officer served his country for a period of 45 years on full pay, of which 16 were passed in Ceylon and the East and West Indies; and it appears, by an extract from Hart's Army List, that he was engaged as follows:—Colonel Rutherford served in the 1st Battalion of the 71st Foot, in the Peninsular war, in the capture of a fortress, in the Travancore war, East Indies; served also in the campaign of 1815, including Quatre Bras and the ever memorable battle of Waterloo. LETTERS received by Thursday, August 26: A. MacDougall & Messrs. Wm. Miller & Co., W. H. Bottom, Esq., to our READERS AND CORRESPONDENTS. We are sorry that we had of space prevents us from inserting the letter of "A Catholic" this week. It will appear in our next. The letters of the Rev. Dr. O'Meara and Veritas have been deferred for the same cause. Several editorial articles are unavoidably postponed.

THE MAPLE LEAF; and that the volume for 1848 is already in preparation. It will be considerably larger than that published last season, it being intended to increase the quantity of letter-press, and also the number of illustrations, but without any addition to the price. H. R. respectfully requests that Literary contributions may be forwarded to him (post-paid) before September 20th, as the selection must be made, and the work placed in the hands of the Printer, soon after that date, in order to ensure the execution of the orders of the Trade before the close of the navigation. HENRY ROWSELL, 527-3 Toronto, August 20, 1847.

WHOLESALE AND RETAIL. A general assortment of Hardware, Of the latest Styles and of the best Patterns. His Stock being imported direct from Sheffield, Birmingham, Wolverhampton, and New York, he is prepared to sell at the lowest prices, and on the best terms. Amongst his Stock will be found—English Banks, and Swedes Iron. Cast Steel, Blister, Spring and German ditto. Copper, Tin, Canada Plates, and Sheet Iron. Bar Lead, Sheet Duct, Grain Tin and Zinc. Anvils, Vices, Sledges, and Hammers. Chain Nails, and Spikes. Patent Tools, Circular, and Philadelphia Saws. Saddlery Mountings and Carriage Trimmings. Patent Axes and Patent Leather. Spades, Shovels, Forks, Hoes, and Ploughs. Carriage Springs, Perrow Dues, and Three Rivers ditto. Hollow Ware, Tea Kettles, Sauce Pans, Enamelled and Tinned Stew Pans and Grid Irons.

BIRTHS. In this city, on Thursday the 19th inst., Mrs. J. Dodsley Humphreys of a son. In this city, on Thursday the 19th inst., the lady of John Ford Maddock, Esq., of a son. MARRIED. On the 29th July, at Parish Church, Eastington, Yorkshire, by the Rev. Douglas Ferguson, Thomas Ferguson, Esq., eldest son of the Rev. Daniel Ferguson, Rector of Eastington, to Ann, only daughter of Joseph Simpson Esq., of Southsea, Hampshire. On the 19th instant, by the Rev. H. J. Grant, Arthur Griffiths, Esq., of Thundersley, to Susannah, eldest daughter of N. Gatchell, Esq., Bangs Lake. DIED. On the 19th inst., Herbert Clarke, infant son of James Nairn, Esq., aged 1 year. On Monday, the 26th July, aged 71, Sarah, wife of Mr. S. Rowell, of 31 Chesapeake, London, and of Lower Tulse Hill, Brighton, Surrey, England; mother of Mr. Henry Rowell, of this city. At Montreal on Sunday the 22d inst., Sarah Anne, widow of the late H. Wynn, Esq., of Toronto, aged 61 years. In Ottawa, Whitty, on the 22nd inst., Emily Jane, infant daughter of the Rev. John Pentland. In Kingston, on the 10th inst., Mary Harriet, and her sister, Emma Jane, twin children of G. A. Mallac, Esq., Surveyor of Customs, Port of Kingston. On Monday, 19th July, at the residence of C. Richardson, Esq., Field House, Whitty, Colonel Samuel Rutherford, of the Royal Regiment of Artillery, son of the late Lieut. General Henry Rutherford, of the Royal Engineers. This much lamented officer served his country for a period of 45 years on full pay, of which 16 were passed in Ceylon and the East and West Indies; and it appears, by an extract from Hart's Army List, that he was engaged as follows:—Colonel Rutherford served in the 1st Battalion of the 71st Foot, in the Peninsular war, in the capture of a fortress, in the Travancore war, East Indies; served also in the campaign of 1815, including Quatre Bras and the ever memorable battle of Waterloo. LETTERS received by Thursday, August 26: A. MacDougall & Messrs. Wm. Miller & Co., W. H. Bottom, Esq., to our READERS AND CORRESPONDENTS. We are sorry that we had of space prevents us from inserting the letter of "A Catholic" this week. It will appear in our next. The letters of the Rev. Dr. O'Meara and Veritas have been deferred for the same cause. Several editorial articles are unavoidably postponed.

AS OLD VETERAN.—The only surviving campaigner who fought under Sir Grace the Duke of Wellington when in India, is an old gentleman, aged 80, now residing in the King's Road, St. Pancras. His name is James Crump. He was in the early embark of the American war; was at the siege of Seringapatam, when the Sultan Tipoo, the Rajah of Mysore, fell in defending his capital. He was also at the capture of the fortress of Seringapatam, which was the last of the Mysore empire. He was in the 77th regiment of the line, was 28 years in the Indies, and discharged military duties in the army of Great Britain upwards of 44 years.—Post.

DEATH OF MR. WALTER.—This gentleman, well known as one of the principal proprietors of the Times newspaper, died at a quarter before two o'clock, a. m., on Wednesday, the 17th inst., in Printing-house Square, in the 74th year of his age. From an article in the Times we take the following paragraphs respecting the deceased, and the great object of his life—the engagement of the resources of that paper with which he was connected, and the application of steam power to the uses of the press:— "His public spirit was not of that exclusive or theoretical character which comprehends only a class or a constituency within the range of its affections; which cares nothing lower than a 40s. freeholder, or an £300 a year tenant, or a 10 household. He considered every Englishman a fellow-citizen and friend, and sought the suffrage of affection from the humblest labourer, and feebled most desolate pauper, as anxiously as the vote and interest of the all-important elector. He only knew Mr. Walter can be aware how much his feelings for the poor had been formed and cherished by the associations of his personal experience, and how much the benevolence, the sympathy, the denials, and indignities from which he sought to rescue the unprotected and persecuted classes of his country, were those which he had personally felt or witnessed. His private life and experience were deeply written in his political sympathies; nor can any stranger be aware of the incessant toil, the discomfort, the utter neglect of health and comfort, not to say life itself, which he devoted to the public and mental fatigue which he went through for the sake of the people whose great organ of opinion it had been his glory to edit, and was still his chief pleasure to assist and advise."—The note and interest of the all-important elector. 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