

The Cobourg Standard

COBOURG, CANADA, FRIDAY, JULY 18, 1845.

VOLUME IX.—No. 2.]

[WHOLE NUMBER, CCCCXVIII.

Poetry.

MARTYRDOM OF ST. POLYCARP.

Right dear in the sight of the Lord is the death of his Saints.

PALMER.

Night hung o'er Meles' rapid flow and Smyrna's tower and bay—
Neath Smyrna's lowliest roof that night the Saint in slumber lay:
And through the uncurtained window as the solemn starlight streamed,
Its rays like a glory shone around him as he dreamed.
And from the chamber as they flowed up to the depths of even,
There lustre glowed, a radiant road from that rude couch to Heaven.

High noon o'er Meles' rapid flow and Smyrna's bay and tower—
The blessed sun looked calmly down on Godness mocked by Power.

The soldiers of the Roman stood with that humble room,
To bear the holy father forth to trial and doom:

Yet was the old man's smile as sweet, his soul as little moved,

As when his seat was at the feet of him "whom Jesus loved."

High noon o'er Smyrna's tower and bay.—The haughty chief of Rome.

And pagan priests and people thronged to fill the Hippodrome,

O'gan a fair and pleasant sight, as gay heart could desire.

To see a son of Christian die by faggot and by fire:

To feel the merry flames; to flout and mock his holy calm;

And swell the shout that echoes out to drown his chanted psalm!

Then came the martyr, through the crowd that bellowed like a sea,

Roped all in white, as every priest of our pure God should be;

And as he came, distinct and clear, along the sky there ran a voice from Heaven—"Now, Saint, be strong, and quit thee like a man!"

He raised his eyes as if to greet some vision he might see,

Then murmured sweet, "Ah, it is meet, Jesus, to die for thee!"

Warriors were there who had not blenched where blows fell thick as rain;

Men who had gorged the eagle's beak on many a bloody plain;

Men who had launched from fearless hands the thunderbolts of war;

And clung proud princes to the wheels of their triumphant car.

But priest and soldier fell the noblest hero there.

To be that brave old man who knelt beside the stake in prayer.

They bound him, and they fired the pile, quick raged the flames afar;

But, to the heaven-chained element harm not the Saint of God!

As the three children stood of old, safe, 'mid the circling fire,

Till a rude soldier pierced his side with malice-sharpened spear,

The fair and wide, the fiery tide rolled in its mad career.

So, as the Prophet went of old, in chariots of flame.

The old man's saintly spirit passed to God from whom it came,

His soul the Angels met, the fire and steel destroyed their sanct—

O Christ! I inspire with warm desire my weak and erring breast,

That I may suffer all for Thee, nor deem the trial sharp,

With all the free, high loyalty of good St. Polycarp.

New York Clergyman.

ACOLYTE.

* St. Polycarp, pupil of the "beloved disciple" and Bishop of Smyrna, died a martyr in that city about A.D. 164. According to the Epistle of the Church of Smyrna, *Patres Apostoli*, p. 561. Oxford 1646, and a translation in Whittington's *Patres Apostoli*, page 16.

* Daniel, page 19-26.

† 2 Kings ii. 2 et seq.

TASMANIA, OR VAN DIEMEN'S LAND.

(From the *Church of England Magazine*.)

[Concluded from our last.]

The colony, now in a progressive state of advancement, and yearly approaching nearer in resemblance to the mother country, can already boast of towns and villages in a most flourishing condition. It was originally divided into two counties only—Cornwall and Buckingham; but these being inconveniently large, they were subdivided so as to form eleven.

Hobart Town, the capital of the colony, is built on the left bank of the river Derwent, at the head of a fine bay, about twenty miles from its junction with the sea. The river is without rocks or sand-banks, and always navigable for ships of considerable size.

The town is situated on a gently rising ground, which terminates in hills covered with wood, and over-looked by mount Wellington, 4,000 feet above the level of the sea in height. The Derwent is the *sea* and wide. The town itself covers more than a square mile. The houses are principally of wood, though some are of brick and freestone. The streets are regularly laid out, with rows of large shops on either side. The houses in general stand apart from each other, a small piece of ground being attached to each.

The public buildings are numerous. The town contains tanneries, &c. or three banks, hospitals, taverns, hotels, &c. &c. A small stream runs nearly through the centre of the town, which, besides turning mills, affords certain seasons a good supply of water.

The town, however, is chiefly supplied by pipes, which convey water to private houses and to public pumps, and occasionally some scarcity of this prevails. Two or three newspapers are published weekly, and an official gazette. Breweries and distilleries are not wanting; and spirit-shops—the ruin of a population, when at home or abroad—are abundant; and, while such exist, demoralization must continue. Their decrease will be the harbinger of a better state of things; for, if the dissipated man in the mother country necessarily exposes himself to incalculable evils, absolute ruin presents itself to him in the colonies. And let no man be so fool-hardy as to emigrate, if conscious that drunken habits have so far gained the mastery over him, that he cannot emancipate himself from their soul-destructing bonds; for he may be assured of this—that he will not improve his condition. It is an undeniably fact, that thousands fail in realizing the benefits they expected to obtain by emigration, from their own dis-solutes of conduct. Thousands fall a prey to the poison of the spirit-store—the fountain which sends out the waters of bitterness, and misery, and despair. Not, indeed, that any man need say that he is so far a slave to drunkenness as that no exhortation can affect him; what no human resolution, no human pledge, can do, the grace of God may do, and will do, if it is sought by unceasing prayer.

There are various places of divine worship for Presbyterians, Wesleyans (or at least those who maintain Wesley's), Independents and Romanists. The church of St. David, a large building, was, until lately, the only one connected with the united church; others, however, have been erected, and others are in progress. St. David's has recently undergone several alterations so as to give it more the appearance of a cathedral.

The second largest town is Launceston, at the junction of the north and south Esk, at the head of the navigable portion of the river Tamar, which discharges itself into Bass's Strait, about forty-five miles below, at Port Dalrymple. The town presents a business-like appearance, with its shipping, wharves, and stores. The court-houses, barracks, female factory, &c., stand near the junction. The male prisoners' habitations lie near to the north Esk. There are two finely built churches here—the episcopal and the Scottish presbyterian—with numerous and highly respectable congregations; besides meeting-houses of various sects—all of which receive pecuniary support from government; also several benevolent institutions, supported chiefly by the liberality of the inhabitants.

The exchange-room is well supplied with newspapers. There are several banks, inns, warehouses, and shops, having almost every necessary and luxury at very moderate rates. The private houses are excellent. The river is navigable for vessels of 500 tons burthen up to the town. The chief exports are wheat, bark, wool, and whale-oil. In connection with the post-office, custom-house, and commercial establishments, a telegraph has been erected on an eminence called the Windmill hill. This is of great consequence to the merchants, who ascertain, by signals devised for each mercantile house, when a vessel either enters or

clears the heads of George Town, thirty miles distant, where there is a government establishment.

"At Longford, near Launceston, may be found an example of 'patient continuance in well doing' which deserves to be recorded for the encouragement of others. About the year 1830, the first clergyman stationed there, the Rev. R. P. Davis, began with a congregation of five, which appeared for some time stationary. A church was built, which would never have been filled; but, in eight years afterwards, the walls could not contain those who were anxious to hear the word of God in them. The grain of mustard-seed had grown into a spreading tree, the congregation had multiplied a hundred-fold, and towards the erection of a larger church £1,500 was subscribed by the inhabitants." (Pridmore's "Australia.")

Other places might be adverted to, all in a flourishing condition, though at present of minor importance; as Elizabeth Town, Brighton, Perth, Port Arthur, &c.

The subject of the convict population of Van Dieman's Land is one on which the Christian cannot reflect but with feelings of the most intense anxiety; and it cannot be more strikingly set forth than by the bishop himself. It is true that the statements made by him, here referred to, were not from actual personal observation, but on authority which could not be doubted or contradicted. It is gratifying to know that additional means for the amelioration of the spiritual condition of the convicts have been afforded by government. "It will be a matter of deep thankfulness to Almighty God," says the quarterly paper of the Society for the Propagation of the Gospel, for April last "with all who have been aware of the spiritual destitution in which the convicts in Australia have been left in past years, to learn that her Majesty's government have determined on providing a large increase of clergy for their express benefit. The services of five candidates for ordination in the diocese of Tasmania have already been secured through the recommendation of the society, two of whom sailed with the convict ship 'London' about a fortnight ago; and two clergymen are about to be sent to Norfolk Island." Still the bishop's language is most forcible, and may well excite commiseration for those who, as they merited punishment of their crimes, have become necessary outcasts from the land of their fathers.

It has been stated that the cheering accounts received at home from emigrants have had a tendency to lessen the dread of transportation, for felonious actions; that the horrors of the penal settlements have been regarded as extremely exaggerated. It was stated to the police committee some years ago, by the ordinary of Newgate, that the generality of those transported consider it as a party of pleasure—that they rejoice at it. "I have heard them," said he, "when the sentence of transportation has been passed by the recorder, return thanks for it, and seem quite overjoyed at their sentence." But let us not the criminal flatter himself that the condition of the felon is to be measured by that of the industrious and honest emigrant; that the state of the voluntary and necessary exile are nearly the same. Most forcibly did Mr. Baron Alderson address the wretched criminals tried by him for burning, at the late Suffolk assizes: "Think you these things will not rise up against you on Almighty God's judgment-day hereafter, when you will have to answer at that tribunal where there will be no doubt, where there will be no dispute, where this and all the other crimes you have committed in the flesh will be made manifest as the sun upon noon day? I beseech you, think of these things while you live, in the time spared you, lest you think of them only in the awful day of God's judgment. But in this world you must abide your punishment; and that will be very, very severe. You may think, and people may say, that the old man's saintly spirit passed to God from whom it came, His soul the Angels met, the fire and steel destroyed their sanct—O Christ! I inspire with warm desire my weak and erring breast, That I may suffer all for Thee, nor deem the trial sharp, With all the free, high loyalty of good St. Polycarp.

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NEW ACADEMICAL INSTITUTIONS.

(From the *Irish Ecclesiastical Journal*.)

and was 1840, 115,548. The number of burials in 1837 was 336,994; in 1838, 292,650; in 1839, 286,855; and in 1840, 304,407. The number of baptisms in the latter year was 364,440, some 5,000 fewer than in 1833.—*Globe*.

OXFORD.

MAY 28.—In a Congregation held this morning, the following degrees were conferred:—*Bachelor of Divinity*, Rev. James Morris, Brasenose College; *Bachelor of Arts*,—George Seaton, Exeter College.

The Pusey and Ellerton Hebrew Scholarship has been awarded to Robert Grandell, B.A., Michel Scholar of Queen's. Mr. Grandell was also the successful candidate for the Kenicott Hebrew Scholarship in 1844.

This morning, Thomas Charles Grainger, Commoner of Lincoln; and Robert Parker Wilkinson, Commoner of Worcester, were elected Exhibitors of Lincoln.

The Professor of Rural Economy (Dr. Daubeny) delivered two lectures “On the Rotation of Crops,” on Saturday and Monday last. On the latter day he explained the results of some experiments which have been carried on in the Botanic Garden during the last ten years, connected with the subject of his lecture.

The Prize Essays and Poems have been adjudged as follows:—*English Essay*,—The Candidate who has made the best exercise in Latin Hexameter verse, has been adjudged to James Leigh Joyes, Scholar of King's College.—Subject:—

CAMBRIDGE.

The following prizes have just been awarded as follows:—*Chancellor's English Medal*.—The gold medal given annually by the Chancellor of the University for the best English Poem in heroic verse, has been adjudged to Edward Henry Bickersteth, Trinity College.—Subject:—

“... domus Alburnum resonans,

Et praecipit Ario, ac Tiburii lucus, et tuta,

Mobilius aqua, et ruris amoenus;

The Persian Prize.—The Person Prize, (being the interest of £4000, or 5 per cent.) for the best translation from Shakespeare, Ben Jonson, &c., has been adjudged to Thomas Markby, Scholar of Trinity College.—Subject:—

SHAKESPEARE, Hamlet, Act. I.—From the beginning of scene 3, to the words—

“... though none else near.”

Caius College.—Andrew Whyte Barclay, Scholar of this College, has been recommended to the Mickleburgh and Caian Scholarships for his superior examination in chemistry on the 8th, and in anatomy and physiology on the 9th inst.

Queen's College.—On Thursday last the Latin and English prizes were adjudged, the former to Richards and the latter to Thackray; a second English prize was also adjudged to J. B. S. Williams.

St. John's College.—John Bainbridge Smith, B.A., has been appointed mathematical master of the Royal Naval School at Deptford. There were upwards of fifty candidates.

Sir W. Browne's Medals.—On Thursday last, Sir Wm. Browne's gold medals were adjudged as follows:—*Greek Odysseus*,—John Noyes, in Latin Dives Helene regatus?—Charles James, Monk, Trinity college, *Latin Odysseus*;—Subject:—*Eversorius focias antiquae Gentis Etruscae*?—Jas. Camper Wright, King's college. *Greek and Latin Epigrams*.—Subjects:—*tauλον πανταρεν* and “Liber nos pot est gulosus esse”—Henry De Winton, Trinity college.

St. John's College.—We understand that the degree of LL.D. has been conferred upon Mr. D. W. C. Moore, of St. John's college, and of the Grove Blackheath, by a very celebrated Foreign University; this gentleman is equally of standing for the degree of B.D. in this University.—*Cambridge Chronicle*.

Trinity College.—Mr. Thos. Markby, scholar of the German college, to whom the Person Prize was adjudged last week, was the first Captain of the First Bury school for the University, after the appointment of the Rev. Mr. Donadoth to the Head Mastership.

RELIGIOUS MOVEMENT IN GERMANY.

Whilst Puseyism and the debate on Maynooth agitate England, an analogous movement is agitating all Germany. A more disconcerted and uneasy, M. Ronze, “trying to walk in the footsteps of Luther and Calvin,” as he wages war with the Latin language, and like Abbe Siegel, he wants mass to be said in the language of the country. But M. Ronze goes much farther, and wants to extend his reform to other things than Latin. First of all he demands the complete abolition of all the different religious communities; and finally, the complete independence with respect to the Court of Rome, of the German clergy, or, to speak more properly of the German *Catholicos*. M. Ronze has explained his principles, defended them, and showed what he hoped for, in various discourses pronounced at Breslau and other towns of Germany. A series of pamphlets has been published in support of these first declarations, and, at the present time all the Confederation is engaged in the quarrel. Several celebrated professors have taken part for M. Ronze, who has proclaimed himself provisionally chief of the German Catholicos. Professor Herder, of Breslau, and others, has published a tract, which has produced the most lively sensation throughout Germany. At Friburg, in the Duchy of Baden, a distinguished professor, M. Schreiber, has placed himself at the head of the movement. M. Ronze has suffragans every where, whom the bishops of the different dioceses where they preach hasten to excommunicate. As a matter of course that step has been had recourse to long since against M. Ronze himself, and that act has not a little contributed to give him celebrity. In the time of Luther, the sovereigns intervene in the church, and the prince is disposed to recognize the new doctrine of M. Ronze, Princeps of Germany. This reformer appeals at the same time to Catholics and Protestants. To the former he offers a religion, in his opinion, more easy, freed from auricular confession, augmented by the marriage of priests, and relieved of many other regulations. To the Protestants, M. Ronze presents a form of worship more apparent than their own, and appealing more to the sense; he offers them, in addition, he says, a certain unity which would put an end to the differences now giving birth to the innumerable sects that at present split Protestantism into pieces. These reforms are well received in all camps. Protestant professors place themselves under the banner of M. Ronze, and his standard bearer, M. Czarsky, another fugitive from the Catholic church, serves him with effect in his conquests. The inferior clergy are more particularly appealed to, and in various districts, they seize on the opportunity of escaping from the yoke of authority and discipline. The movement is propagated throughout all Germany, and it is even penetrating into Austria, notwithstanding the precautions taken by the Government to arrest its progress. The name of M. Ronze and his adherents; the papists and the censorship aid each other to crush this doctrine in the bud. The King of Hanover prosecutes it as anti-monarchical, and the King of Bavaria as communistic. The German Catholics of Saxony have addressed a protest to the Minister of Worship, and call on the Saxon Government to ask Bavaria for explanations on the measure which she proposes taking; and they defy the Bavarian Government to find a trace of communism in their doctrines. In his last discourse, Czarsky has given his partisans time to prepare for persecution. It appears, in fact, that Austria intends proposing to the Diet severe measures. In other states, the movement is displayed itself indulgent. In Prussia, Saxony, and other states of the German Confederation, the authorities, without precisely approving of the reforms proposed by M. Ronze, throw no obstacle in the way of their discussion, and the Rongists or Separatists are making rapid progress in Breslau, Leipzig, Berlin, Magdeburg, Hildesheim, Frankfurt, Mentz, Offenbach, &c. The German press, in seizing on the question, displays a prodigious activity; and special publications destined to propagate the new doctrine, are described as coming in every part of Germany. The *Reformation*, the organ of the German Catholicos, body, which is published at Berlin, is said nearly six thousand subscribers. The last catalogue of the fair of Leipzig contains the names of upwards of 200 pamphlets and works appearing, or condemning the new German Catholic Church; and rarely has a question so powerfully agitated both the minds of thinking men, and of those persons who are least accustomed to meddle with matters of theology. But simple discussions are not the only things sought for. Everywhere the materials of a new system are being woven, and the new Church is being augmented; and at a recent meeting of the dogmas and the doctrine were canvassed, but the temporal interests of the Church, and they did not separate until everything was arranged to the satisfaction of the dissenters. Dr. Wigard presided over the meeting. At Mentz, Frankfurt, and the towns of the Duchy of Hesse, manifestations of the same kind have taken place; they are in general, favoured by the municipal powers, and several governments seem inclined to enter into the views of the Reformer of Breslau. The Archbishops and Bishops employ spiritual armament to move the movement, but as always, in such circumstances, the thunders of the Church remain without effect, or to speak more correctly, they only serve to extend the schism, and become a determining motive for all that remained doubtful.

Paris Constitutionnel.

THE CHURCH.

COBOURG, FRIDAY, JULY 18, 1845.

CONTENTS OF THE OUTSIDE.

First Page.
Poetry—Martyrdom of St. Polycarp, or, Van Diemen's Land (Concluded).
New Academic Institutions.
The case of King John.

THE LORD BISHOP OF TORONTO, in announcing the following appointments for Confirmations, requests that it may be understood that candidates are not admissible 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 now, 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:

Monday, July 21.—Dover	11, A.M.
Tuesday, 22.—Dereham	11, A.M.
Wednesday, 23.—Port Burwell	11, A.M.
Thursday, 24.—Malahide	11, A.M.
Friday, 25.—St. Thomas	3, P.M.
Saturday, 26.—Dunwich	12, Noon
Sunday, 27.—Westminster	11, A.M.
Monday, 28.—Delaware	11, A.M.
Tuesday, 29.—Wardsville	4, P.M.
Wednesday, 30.—Zone Mills	1, P.M.
Thursday, 31.—Howard	3, P.M.
Friday, August 1.—Mersea	11, A.M.
Saturday, 2.—Colchester	11, A.M.
Sunday, 3.—Amberburgh	2, P.M.
Monday, 4.—Sandwich	2, P.M.
Wednesday, 6.—Chatham	2, P.M.
Thursday, 7.—Walpole Island	2, P.M.
Friday, 8.—Moore	11, A.M.
Saturday, 9.—Sarnia	11, A.M.
Sunday, 10.—Sable Indians	11, A.M.
Tuesday, 12.—Warwick	2, P.M.
Wednesday, 13.—Adelaide	11, A.M.
Metcalfe, 5th Con.	4, P.M.
Thursday, 14.—Katesville	11, A.M.
Stratroy	3, P.M.
Friday, 15.—London Township	11, A.M.
Sunday, 17.—London Township	3, P.M.
Monday, 18.—Devonshire Settlement	2, P.M.
Tuesday, 19.—Goderich	11, A.M.

FURTHER APPOINTMENTS FOR CONFIRMATION BY THE LORD BISHOP OF TORONTO:

Sunday, August 24.—Manitouwhining Island, Lake Huron	10, A.M.
Monday, 25.—Sydenham Village, Owen's Sound	2, P.M.
Tuesday, 26.—Grier's Mills	10, A.M.
Edge's	3, P.M.
Wednesday, 27.—Vallett's	10, A.M.
Watt's	3, P.M.
Thursday, 28.—Black's	10, A.M.
Bell's	3, P.M.
Friday, 29.—Arthur	10, A.M.
Eloa	4, P.M.
Saturday, 30.—Nichol (Robinson's)	11, A.M.
McKees, Graxra	10, A.M.
Leeson's, Erin	4, P.M.
Monday, Sept. 1.—McMillin's	10, A.M.
Esquisses	4, P.M.
Wednesday, 3.—Guelph	10, A.M.
Puslinch	3, P.M.
Thursday, 4.—Guelph Parochial Meeting	11, A.M.
Friday, 5.—Galt	11, A.M.
Flamboro' West	11, A.M.

It is an observation, which has now, attested by commercial enterprise. It is true that the reputation of literary and scientific pursuits has but little decayed, although the number of our great men in either department, it is to be feared, is very much diminished; knowledge, not always of the soundest character, is sought after with greater eagerness than at any former period; and education, without its religious counterpoise and antidote, has a much stronger hold upon the popular appetite than the sober and serious man can be pleased to observe. But still the generation in which we live is, to a very great extent, entirely conversant with matters of fact. The motive power of society is a practical principle which works by calculation, despises abstraction, and cares little for plans or measures which do not terminate in physical comforts and advantages. They made little progress in chemistry, astronomy and some other branches of natural philosophy.

“... And here I would remark, in passing, that the mental endeavour among the Greeks was quite different from that of the English; and that their philosophy, was distinctiveness; while that of the Greeks was abstraction.

The Egyptians erred, by carrying the desire

of distinguishing too far; the Greeks, by extending their abstract reasoning to subjects to which it did not apply.

The people of the East were never satisfied, till they

made an important truth apparent to their senses.

No sooner did they make a discovery than they set to work to symbolize it—to attempt to draw it down from heaven, and even to create that constant craving for something new, which was so characteristic of them that it passed into an ancient by-word. We know that they learned nothing from the East to study at the most celebrated schools of philosophy which were founded by the priests in the confederacy, and we can easily imagine how the vast majority of them, which the Greeks had, were yet continually seeking to improve and to add to their knowledge, and to make them more perfect.

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thousand poor children collected within the grandest temple in the British empire, all presenting an aspect of comfort, and uniting their sweet youthful voices in prayer and praise.—From all quarters of the metropolis the living stream poured on Thursday, while yet the day was fresh and cool, towards St. Paul's—all in new attire, in decent and orderly array, and some partly composed to the gravity of the occasion. Vast as the size of the cathedral is, the wonder seemed how space could be found for the multitudes as they arrived, till the children rose higher and higher in circles round the walls, and the walls looked as if they were about to burst with life.

The dance of visitors was numerous, many of the metropolitan clergy being present. The civic authorities came in state; they were the sight for the children, who looking at scarlet gowns and gold chains, forgot that they were themselves the attraction of the day. There was some chancing from the gentleness of the choir; but it excited little notice compared with the breathless attention with which "Great Britain Anthem" was listened to, sung by the whole body of the children present. At first there was some trembling in the body of sound—a kind of oscillation, such as we observe when a vast multitude sway to and fro; but as the little tremblers found how strong the current was, and every mark of that noise was filled with the melody of their ten thousand voices. The sermon, an excellent one, was preached by the bishop of Peterborough, and then followed more singing, concluding with Handel's grand chorus, the children's voices rising in the "Hallelujah" high above the magnificent pealing of the organ blending with harmonious accord into one sweet tone of the purest quality, though of unimaginable power. It is believed that nearly 12,000 children were present.

THE DEPARTURE OF THE GREAT BRITAIN STEAM SHIP.—The influx of visitors from the United States to Quebec and Montreal is this season very large. The lowering of the rates of travelling on Lake Champlain, has occasioned the town of St. Johns to overflow with strangers. Under the direction of the Commissioner of Customs, J. W. Duncombe, Esq., an improvement highly favourable to comfort and expedition has been effected. A Custom-House Officer is put on board the steamer at Isle-aux-Noix, to examine the passengers' luggage takes place on the route without any detention. This plan saves a waiting like seventeen hours in time to the passage.

Montreal Courier.—The arrival of the Indians from the United States, who used to receive presents annually from the British Government, a practice now ordered to be discontinued. The number of Indians is stated to be over 1,000, and partly by a rather numerous immigration of tribes from the United States.—*Montreal Courier.*

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The New-York *Times*, in an article in reference to the recent news from Texas says, we understand that Captain Stanhope has arrived in this city, and brings the information that a treaty with Mexico is actually signed, and that Commissioners have gone to England via Havana, in the last steamer to commence it there. The terms agreed on we understand are these:—The Independence of Texas is to be recognized by Mexico; the former to pay the latter twenty millions of dollars, five millions down, (the funds to be furnished by England) and the balance in instalments, guaranteed by that power, which is to have exclusive commercial privileges.

France is understood also to recognize the independence of Texas. We learn that it is difficult to be placed in the manner. It may remain to be seen, whether the people of Texas will fall in with this measure. President Jones, in his recent proclamation evidently inclines to the treaty for independence. He speaks of the people taking the alternative, "Independence and peace, or annexation and its consequences,"—*Idem.*

TUESSDAY, JUNE 10.—The communication between London and this place, by the way of Antwerp, is now wonderfully expeditious. A considerable number of the passengers who arrived here yesterday evening left London on Sunday by the Antwerp steamer. They arrived at Antwerp early on Monday morning, and after staying two or three hours at that place started by the railroad train, which leaves at half-past 10 o'clock, and reached this town in the evening. The whole journey from London to Cologne is in that way performed in about 29 hours.

STEAMER WINDERMERE.—The launching of a steamer upon one of our northern lakes is not only a novelty in the lake district, but a circumstance without a precedent in any of the lakes in either England or Ireland.—Henceforth, however, that ocean in miniature—the Queen of the English lakes—magnificent Windermere, is destined to bear upon her waters a neat and powerful steamer. The steamer was built at the foot of the lake, a little above Newby Bridge, and on Saturday last was launched in the Windermere, and received the appropriate name of *The Lady of the Lake*. In about a month or six weeks the steamer will be ready for plying up the lake, when she will be placed under the command of Captain Lamb, R.N., the late commander of the *Couvent of Lorraine* steamer, belonging to Whitehaven.—*Carlisle Patriot.*

The following account of the events which attended the outward voyage of the *Hibernia* are extracted from a letter, addressed by a gentleman who was a passenger on board, to a merchant in this city. On Saturday evening, the 10th ult., he wrote home with the following account:—In the first place, when out five days, and about 300 miles west of Cape Clear, we had a starting of an enormous fire on board, which was duly signified by a general rush from the saloon, at half-past eight p.m.; when all the passengers—some of them in a state of frantic excitement—posted the captain with an immense number of suggestions as to the best way of putting out the fire, which was discovered to be in the hen running across the vessel, immediately under the galleys. I was very much pleased with Captain Ryrie's conduct on this occasion. He stripped off his coat, and in his shirt sleeves, went into the coal-pit, and assisted the stokers in shovelling away the coal from the place where the fire was; and, after half an hour's labor, we got it out. It was burning long, 47 feet into the iron, which was heavier and in larger quantities than I ever before saw it. We lay-to for two nights, and paddled during the day at half-staff; and, after breaking all our floats, and doing considerable injury to the stem, at last got an opening, when we went at full speed, passing several icebergs of huge dimensions, some of them 200 feet above the level of the water."—*Manchester Guardian.*

FORTUITOUS ACTIVITIES IN SYRIA.—(From a Morning Paper.)

The following details have come to hand through a private letter, of the butcheries that have recently taken place in Syria:—

"A civil war and one of extermination, reigns at this moment in the mountains between the Druses and the Christians, and during the last fifteen days, the horrors have been perpetrated around us are dreadful. On the 1st ult., six hundred of the Druses are burnt in their huts, and their houses are reduced to ashes; there is scarcely a man, woman or child to be seen in the burnt district. Now and then a solitary carter, with a load of horses to raise a temporary shelter, breaks the melancholy quiet, but all else is dead. The very trees are withered by the intense heat, the vegetables in the gardens charred, and the grass of the neighbouring fields burned up. The tombstones too in the English burying-ground are cracked, the marble monuments defaced, and the wooden ones reduced to ashes. Never was destruction more complete, or more widely spread.

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THE PROPHET'S GUARD.
BY ARCHDEACON WILBERFORCE.

It was the very earliest morning. The day was not breaking as it does in this land of England, with a dewy twilight and a gradual dawning—first a dull glow all over the east, the blood-red rays, catching any fleecy cloud which is stealing over the sky, and turning all its misty whiteness into gold and fire; but day was breaking as it does in those eastern countries—sudden, and bright, and hot. Darkness flew away as at a word; the thick shadows were all at once gone, and the broad glaring sun rose proudly in the sky, rejoicing in his strength. The people of the town woke up again to life and business. Doors were flung wide open, and some were passing through them; the flat roofs of the houses began to be peopled—on one was a man praying, on others two or three standing together; but most of them were hastening here and there to get through their necessary work before the full heat of the day came on; numbers were passing and repassing to the clear dancing fountain, whose cool waters bubbled up in the midst of a broad square with in that city.

And now what is it which one suddenly sees, and after gazing at it for awhile, points out to another, and he to a third? At each ears, they look eagerly up to the hill, which rises high above their town, until they gather into a knot; and then as one and another are added to their company, grow into almost a crowd. Still it is in the same quarter that all eyes are fixed; their water vessels are set idly down, as if they could not think of them. Those which were set under the fountain have been quite full this long time, but now escape so venously away, and the water has been running over their brimming sides, while a liquid silver flew all around in a shower of sparkling drops.—But no one thinks of them. What is it which so chaunes all eyes and fixes the attention of all?

The hill is quite full of armed men. There were none there over night: they have come up from the vale silently and stealthily during the darkness, while men slept; and, like some great mist rising from the waters, they seem to be hemming in the town on every side. Look which way you will, the sun lights upon the burnished and brilliant points of spears, falls on strong shields, or flashes like lightning from polished and cutting swords, or is thrown a thousand ways by the rolling wheels of those war chariots. Who are they? is the question of all; and no one likes to say what all have felt for a long time—"they are our enemies, and we are their prey."

But why are they come against this little town?—When they have licked up it and its people like the dust from the face of the earth, they will be scarcely further on in their war against Israel. Why did not they begin with some of the great and royal cities?—Why is it not against Jerusalem, or even against the newly re-built Jericho? Why should they come against this little town?

Then one, an evil-looking man of a dark countenance, one who feared not God and loved not His servants, whispered to those around him, and said "Have you not heard how Elisha the prophet, who dwells amongst us, has discovered to the king of Israel the secrets of the army of the king of Syria? No doubt it is because Elisha is dwelling here that the king of Syria has come upon us. And now shall we, and our wives, and our sweet babes, and our houses, and our treasures become the prey of the king of Syria, for the sake of this Elisha. I always thought that no good would come from his dwelling here."

Now, fear makes men cruel and suspicious, and fills their minds with hard thoughts; and many of these men were full of fear; and so, when they heard these words, they began to have hard bad thoughts of God's prophet, and to hate him as the cause of all the evils which they were afraid would very soon come upon them.

Just then the door of another house opened: it was the prophet's house, and his servant came forth, with the water-vessels to fill them at the fountain. He wondered to see the crowd of men gathered together, and he drew near to ask them what was stirring. He could read upon their dark scowling faces that something moved them exceedingly; but what it was he could not gather. He could not tell why they would scarcely speak to him, but looked on him with angry faces, and spoke under their breath, and said "this is one of them." "Twere best to give them up."—"They will destroy us all!" Then the man was altogether astonished; for his master had been ever humble and kind gentle: no poor man had ever turned away without help when he had come in his sorrows to the prophet of the Lord. And yet, why were they thus angry with him, if it were not for his master's sake?

Broke sentences were all that he could gather; but, by little and little, he learned what they feared and what they threatened; he saw also, the hosts of armed men, gathered all around the city; and his heart, also, was filled with fear. He believed that it was for his master's sake that they were there: he saw that all around him were turned against his master, and he trembled exceedingly. For some time he stood amongst the rest, scarce knowing what to do, neither liking to remain nor daring to go; until at last, as some more stragglers joined themselves to the company, he slunk away like one ashamed, without stopping even to fill the water-vessels he had brought.

And he entered his own door, heavy-hearted, and trembling; and he went to the prophet's chamber, for he deemed that he still slept. But the man of God was risen; and he knew, therefore, where he should find him—that he would be upon the flat roof of his house, calling upon the name of the Lord his God, who had made another morning's sun to rise in its glory.

So he followed his master to the house-top: and there, even as he had supposed, he found the holy man. It was a striking sight, could any one have seen the difference between these two men. The one pale and trembling and affrighted, like a man out of himself, and with no stay on which to rest his mind; the other calm and earnest, as in deep and solemn prayer, with his head bowed and his hands clasped together, his low voice poured forth his thanksgiving, or spoke of his needs: he also, as it seemed, was out of himself but going out of himself that he might rest upon One who was near to him though his eye saw him not, and who spoke to him though his outward ear heard no voice of words.

So he continued for a season, as if he knew not that any man was nigh unto him: as if he knew not that there were, in the great world around him, any one besides his God with whom he communed, and his soul which spake unto his God. All this time his servant stood by him, pale and trembling, but not daring to break in upon that hour of prayer; until at length the prophet paused, and his eye fell upon the trembler; and he turned towards him and said kindly, "What aileth thee my son?" Then the servant answered, "O my father look unto the hill!" And he stood gazing in the prophet's face, as though he expected to see paleness and terror overspread it when his eye gathered in the sight of those angry hosts. But it was not so. No change passed over his countenance; his brow was open as it was before; the color never left his cheeks; and, with almost a smile, he turned toward the servant, and said, "And why does this affright thee?" "It is for thee they seek, my father—it is for thee they seek; and the wicked men of the town are ready to fall upon thee and deliver thee into their hands. Even now, as I walked along the street, they looked on me with fierce and cruel

eyes: and they breathed threats which these lips may

not utter, and said, that thou hadst brought this trouble upon them, and their wives, and their little ones; and I feared that they would curse thee and thy God?" But the prophet was not moved by his words, for he only answered, "Fear them not, they are with us more than they that are against us." Then did the servant cast his eye to the ground, and he spoke not, yet his lips moved and if any one had heard the words which he whispered, they might perhaps have heard him ask how this could be, when they were two, and their enemies were so many and so mighty.

Now the prophet's eye rested upon him and he read all his secret thoughts; and he pitied his weakness, for that holy man was full of pity for the weak; so he clid him not; but, bowing his knees again on that flat roof, he prayed unto his God to open those eyes which earthly fear had darkened. His prayer was heard. For there fell from them as it were films and now when he looked out he saw a glorious sight.

All the mountain was full; and they were a fearful company which filled it. The dark hosts of the Syrians, and their glancing swords and clashing chariots, now looked but as a mere handful; for the whole mountain round them was full of that terrible army. Chariots of fire and horsemen of fire thronged it in every part. High up into the viewless air mounted their wheeling band; rank beyond rank, and army beyond army, they seemed to stretch on into the vastness of space, until his wearied eye was unable to gaze on them. And all of these were gathered round his master. They were God's host keeping guard over his servant. And they who would injure him must first turn aside those flashing swords, must break up that strong and stern array, and no one to do battle with God's mighty angels.

Then was the weak heart strong. Then did the poor trembler see that he was safe; and know that he who is on God's side can never want companions and defenders.

THE ADVENTURES OF A CHAMOIS-HUNTER.

"Ah! write it all down, and I'll tell you something about the cunning of the Chamois, that no one has heard before," said a Syrian Chamois-hunter, to Mr. Khol, the traveller; and in truth he told him a most wonderful and interesting story, which shows not only the cunning of that animal, but the wonderful and great love of its young ones which God had implanted in its breast. The Chamois is a species of wild goat, which is found in Alpine countries, and esteemed valuable for the sake of its skin, of which is made where parties advertising for the year, or for a considerable time.

From the extensive circulation of *The Church*, in the Province of Canada, (from Sandwich to Gaspe,) Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain & Ireland, we learn that in the year 1842, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

Advertisements inserted in the City of Cobourg, may be sent to the office of Mr. J. V. Bowes & Co., Esq., 141 King St., and will be forwarded by him free from the charge of postage to parties advertising.

Advertisements, without written directions to the contrary (post-paid) inserted full paid, and charged accordingly.

EVERY DESCRIPTION OF JOB WORK, DONE IN A SUPERIOR MANNER

AT THE OFFICE OF "THE CHURCH."

ALSO,

BLANK DEEDS AND MEMORIALS, KEPT CONSTANTLY ON HAND,

WITH AND WITHOUT BAR OF DOWER,

Handsome printed on superior Paper and on Parchment.

THOMAS H. EDMUND, TAILOR, ROBE MAKER, AND DRAPER, NO. 2, CHURCH STREET, TORONTO.

IN returning his many thanks to his friends and the public generally, for the liberal support hitherto extended to him, would be most respectfully to inform them that he has just received (per *Groat Britain from London*), a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barrister's, and Clergyman's Robes, from ADAM & EDEN, Robe Maker to Her Majesty's High Court of Exchequer, Chancery Lane, London. As the advertiser has had considerable experience in Rome, as well as all other branches of his business, he hopes, by unmitigated attention to business, to merit that particularity which it will ever be his study to deserve.

New York, February 14, 1845.

JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON.

THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has REMOVED to

NO. 4, VICTORIA ROW.

This former shop having been partially destroyed by the late fire in King Street, we hope he may, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him.

Toronto, September 26, 1843.

A SHOP AND OFFICES TO LET AT NO. 4, Victoria Row.

Apply to JOHN BROOKS, on the premises.

T. M. BURGESS, MERCHANT TAILOR, (LATE G. BILTON) NO. 128, KING STREET, TORONTO.

A. MC MORPH, UPHOLSTERER AND PAPER HANGER, ONE DOWN WEST ST. PETER'S CHURCH.

20 Sofas, Couches, and Chairs, stuffed and neatly repaired; Mattresses and Pillows always on hand; Curtains and Carpet cut and made to order.

THOMAS WHEELER, CLOCK AND WATCH MAKER, ENGRAVER, &c.

191, KING STREET, TORONTO.

Reference, for integrity and ability, kindly permitted to the Lord Bishop of Toronto.

THOMAS MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO.

OWEN, MILLER & MILLS, WHOLESALE AND RETAIL GROCERS. AND DEALERS IN WINES AND LIQUORS, WASHINGTON BUILDINGS, CORNER OF KING AND CHURCH STREETS, TORONTO, February 3, 1843.

DENTISTRY.

DR. COWLES has removed his Office to his intended residence, on King Street, the house formerly occupied by Mr. Sisson, nearly opposite Messrs. Gravely and Jackson's Store. Cobourg, June 19, 1844.

362-tf

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON.

PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED.

July 14, 1842.

202-tf

M. J. D. HUMPHREYS, FORMERLY OF THE ROYAL ACADEMY OF MUSIC.

PROFESSOR OF SINGING AND THE PIANO FORTE.

Toronto, Oct. 7, 1843.

330-tf

MR. W. SCOTT BURN, ACCOUNTANT, NO. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO.

Toronto, June 1844.

364

EDWARD GEORGE O'BRIEN, GENERAL AGENT, Accountant and Notary Public, CHURCH STREET, TWO DOORS SOUTH OF KING STREET, TORONTO.

These Lots are larger (being from one-fourth to three-fourths of an acre each), cheaper, (*as hand-bills*) and upon easier terms than any lots now offered for sale. The soil is well adapted for Pasture, Orchard, or Garden; and those lying at the Margin of the River, are well adapted for the erection of any kind of Machinery propell'd by Steam, and would answer well for a Brewery, Distillery, or Tannery.

N.B.—Purchasers wishing to have a Deed at once, can have it given by a Mortgage.

It may be well to remark, that such a Deed will entitle the holder to a Vote in the First Riding of the County of York.

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