

The Church

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Poetry.

THE VIGIL.

By the Rev. Edward C. Jones.

When night her elon curtain spread,
Above a world of sorrow,
And many a sad and fevered head
Was resting for the morrow,
Upon the quiet air arose
The tones of supplication,
For ardent friends, and ev'ning foes,
For England's Church and nation.

And now the psalm of Jesse's son,
Imbued with love so fervent,
Of Christ's devoted servant,
Anon the Deum's glowing strain,
That olden hymn inspiring,
Which still ascends from Christian fauce,
His heart and tongue was fring.

The couch invited calm repose,
But still that gray-haired father rose,
The hours in prayer to number,
Like him who once prevailed with God,
His sinfulness confessing.

And think you not, that Angels sped,
Their way through ether winging,
And rapture through their bosom shed,
As he his chant was singing!
Oh, think you not that sliding grace,
Which his heart was planted,
That glimmers of the Saviour's face,
By God's own love was granted.

Church of my love! with sons like him,
Thy light may ne'er its radiance dim,
Thy course can never falter;
Inscribing conquest on thy brow,
Thou still shalt bless the nations,
Of earth the excellency being,
The praise of GENERATIONS.

—Banner of the Cross.

and additional clergymen sent out; but the work of all was very much of the same character. They had all great distances to travel, and much hardness to endure from the severity of the climate and the nature of the country. With wives and families for the most part, their stipend from the Society was but £50 a year; and what they received from their congregations must have been exceedingly scanty and uncertain. Assuredly, therefore, their reward was not here; and when we add to these material privations the perfect isolation of their position, the want of a friend to comfort or advise, the coldness or worldliness of their own people, the steady opposition of traditional dissent, and the frequent intrusions of the "New Lights," we must be thankful that men were found ready to do and to suffer so much for their Master's sake. Such were the early missionaries of New Brunswick—

Ministers Detached from pleasure; to the love of gain Superior; insusceptible of pride; And by ambitious longings undisturbed;— Men whose delight is where their duty leads Or fixes them."

As the country began to be opened and cleared, the physical difficulties with which they had to contend, gradually, of course, grew less; and the life and occupations of a missionary became more like that of a laboring curate, in the wild and thinly peopled districts of England. It may suffice, therefore, for the purpose of this summary, to give a rapid sketch of the principal events in the later missionary proceedings of the colony.

On the lamented death of Mr. Cooke, the Bishop was at a loss, for some time, how to fill the important position which had thus become vacant. But the inhabitants of Fredericton, having conceived a great regard for the Rev. George Pidgeon, during the time that he officiated as missionary at Belleisle, were anxious that he should succeed their late beloved pastor; and accordingly, on General Carleton's presentation, he was formally instituted to the cure of that parish, and shortly afterwards received the appointment of Commissary. Mr. Pidgeon had been formerly an officer in the 66th regiment; but his first inclination, as well as his more mature reflection, led him towards the service and ministry of the Church. He was a man of liberal education and sound principles. For the nineteen years, from 1795 to 1814, during which he had the charge of Fredericton, the Church appears to have made steady progress; though it was assailed by the wild fanatics who, under the name of "New Lights," taught the extreme antinomianism, and was constantly distracted by the excitement consequent upon the war in Canada. The province of New Brunswick, however, suffered less on account of the war than it would have done, had it not been for the strong opposition which the Governor of Massachusetts offered to the policy of President Madison.

Nothing can be better evidence of the estimation in which the character of Mr. Pidgeon was held, than the fact that, on the death of Dr. Hyles, in 1814, he was directed by the Bishop to take possession of the most important mission of St. John's. Considering the vast increase of that capital within the last thirty years, it may be interesting to record in this place a few particulars from his report. There were then, in 1814, eight hundred members of the Church of England; one hundred of whom were attendants at the monthly Communion. The church, "a large and handsome structure, was constantly filled by an exemplary and devout congregation; but the Scotch Presbyterians, comprising some of the most wealthy inhabitants, and the Roman Catholics, who were in much smaller numbers, were raising contributions for the erection of a new church, which was to be dedicated to the Holy Spirit. The next year Mr. Pidgeon reported that his congregation was still increasing; and that a great improvement in the service of the Church had been effected, by the introduction of a better style of psalmody, and the assistance of a voluntary choir.

This was his last report. His health, which had frequently suffered from attacks of a painful disorder, now entirely gave way, and he died May 1, 1818, to the universal regret of his parishioners. Every mark of respect was paid to his memory, and a sermon was preached, on the occasion of his funeral, by the Rev. Robert Willis, a chaplain in the Navy, of high character, who was then in the town.

(To be continued.)

GEORGE BRUMMELL, THE WIT AND COURTIER.

(From the Churchman's Monthly Penny Magazine.)

It is profitable to trace a well-spent life from its dawn to its peaceful close. Much instruction may be gained by seeing from what minute beginnings great results flow. It is also profitable to trace an ill-spent life throughout its devious course, and to mark by what means the worthless character was formed, and the miserable catastrophe brought on.

Of the herd of triflers who thronged the streets some fifty years ago, scarcely any record remains. Some reformed and became useful members of society; a few turned to God, and were blessings to mankind; but who shall say how many continued frivolous till the end of their days, and died, leaving no gap in the social edifice? One, however, distinguished by his excessive frivolity, has been rescued from the oblivion which usually follows an useless life. Natural wit, and Royal favour imparted a transient brilliancy to a contemptible career.

Above a hundred years ago there was a shop in Bury-street, St. James's, kept by a man named Brummell. Lord Liverpool, while still Mr. Jenkinson, took lodgings over this shop, and recommended his landlord's son to Lord North, who made him a clerk in the Treasury. Afterwards the clerk was appointed private secretary to the Prime Minister, married the daughter of Richardson, the lottery-office keeper, made a fortune, and bought a country-house. The youngest of his three children was named George, and it was this child who afterwards became notorious.—One anecdote related of his childhood was a faithful indication of his character. He cried because he could not eat any more mutton-tart. Here was greediness unrestrained by the instinct of beasts, or the reason of man.

The visitors at the home of the father contribute to form the character of the children. Sheridan frequented Mr. Brummell's. Adorned with brilliant talents, his actions were often marked by egregious folly; not satisfied with making witty repartees, he descended to mischievous practical jokes. Little George, naturally-foolish, as well as witty, must have been fascinated by such a character. At Eton he was considered clever and idle. At Oxford he made no progress in study. Early left an orphan, in possession of a fortune of more than twenty thousand pounds, he embarked without restraint in the world.

A casual introduction, while at Eton, to the Prince of Wales, was the means of procuring him the gift, when only sixteen, of a cornetcy in the Tenth Hussars, the Prince's own regiment. From this point he started in his ruinous career.

Distinguished by an elegant figure, polite manners, witty sayings, and taste in dress, he became the favourite of the Prince, and the model of the fashionable world. Intoxicated by the attention so suddenly attracted, he gave himself up to every species of vanity and affectation. In his small, but luxurious establishment, a French cook was included; and among his guests the Prince of Wales. His repartees were

circulated from noble to noble; his dress imitated by every aspirant to fashion. The tie of his cravat was considered unrivalled, and was acquired by hours spent in practising the art with his valet. A bundle of tumbled cravats has been seen in the hands of his servant, who has been heard to say, "These are our failures." Even Duchesses dreaded his unfavourable sentence on their young daughters when first introduced, knowing that his criticisms would be circulated rapidly in the highest circles. His sarcastic speeches became more and more caustic, till at length he too boldly levelled them at his royal master and his royal favourites.

His fall was as sudden as his elevation. Unexpectedly he found himself excluded from the society where he had been caressed and corrupted.

The Prince had once admired a snuff-box that Brummell held in his hand. The pretty bauble was, of course, presented to his noble admirer. At the same time the Prince desired the favourite to order at his jeweller's any box he pleased. The courtier replied he should choose one containing a portrait of the Prince. A magnificent box was ordered; but afterwards when Brummell inquired whether it was ready, he heard that the Prince had desired none might be delivered. By this he knew that his fate was sealed, and immediately he cultivated assiduously his former acquaintance with the Duke and Duchess of York; while he took every opportunity of revenging himself on his early patron, and the author of his greatness. In his absurd arrogance, it is said, that he declared, "I made him, and I can unmake him;" and that he threatened to bring the old King into fashion. While, on another occasion, when the Prince entered a room where he was, and noticing his companion, overlooked him, he said to that companion, in a voice loud enough to be heard by the Prince, "Pray, who is your fat friend?" Pride so insane, united to ingratitude so base, soon met with their due reward. The fame of the model of fashion had already begun to decline, when gaming and luxury swallowed up his slender fortune, and obliged him to escape from his creditors by a hasty retreat to Calais. His friends, more pitiful than he deserved, not only assisted him with money, but procured him a situation as consul at Caen. Here he lived in luxury far beyond his narrow means; but even of these he was suddenly deprived, by the annihilation of the consulship. Though now reduced to depend for his subsistence on the bounty of his former acquaintances, he retained his old habits; feeding on every species of delicacy, and dressing himself in a complete change of linen three times a-day. His blacking for his boots, of the most expensive kind; his oil for his wigs, and his primrose-coloured gloves, were in his eyes necessities of life.

At last one of his chief creditors, exasperated by his incurable extravagance, broke into his room, and, with a band of men, saluted his eyes when he first opened them in the morning. Vain were his pleadings; he was forced to dress himself hastily in the presence of his assailants, and was carried off to prison. Here he was lodged in a room with four other prisoners, and exposed to the society of felons. Afterwards he obtained some alleviations to the miseries of his confinement. Bitter were his lamentations over the fate provided for him: a single mutton-chop and pigeon (a bird for which, he said, he had never a fancy) he considered quite insufficient for his dinner.

His former friends hearing of his situation, not only subscribed money to procure his liberation, but provided an annuity of £120,—services for which he showed no gratitude, but received as less than his due. For sixty pounds a-year he lodged and boarded at an distinguished for the enormous quantity of food that he consumed. Proud as he still was, he would gladly permit any stranger to treat him to wine, and would encourage his liberality by relating witty anecdotes. There was no meanness to which he would not stoop; rather than miss an opportunity of indulging himself, while he never scrupled secretly to ridicule his benefactors on any vulgarly of which he thought them to be guilty. The hours between twelve and two he devoted to the care of his withered form, and would then sail forth in the street to display it, arrayed in its delicate attire. Though he was induced by repeated remonstrance, to be satisfied with one suit of clean linen daily, and with a black silk coat instead of the immitable tie, he still adhered to the primrose-coloured gloves, and indulged in many other extravagancies.

But the time of his deepest humiliation approached. His constitution had received an irreparable blow by his sudden removal to prison. Attacks of paralysis so enfeebled him that he became unable to take care of his idolized person, and his presence was as much avoided at the table d'hôte, as his society had once been courted in the palace. His wit entirely forsook him, and his spirits failed. He was now to be seen wandering about the streets in tatters, a miserable, and even disgusting object: till one day he fell down as he was crossing the way, and on being picked up, it was found that one of his boots was only half drawn on. It was now considered necessary to employ an old woman to sit in his room. Greatly annoyed by this measure, he often proved rebellious, and a man was called in to oblige him to go to bed. Abandoned to the care of mercenary menials, he was utterly neglected, and only once a-month was indulged with clean clothes. Sensible of his altered condition, he shrunk from the gaze of all. His degraded state excited the compassion of visitors, and with much difficulty they succeeded in obtaining him admission into an hospital called Le Bon Sauveur, in which kind-hearted sisters of charity ministered to the destitute and diseased.

When the coach arrived to convey him there, he imagined that he was going to be taken to prison again and struggled and screamed while carried down the stairs. But the benevolent countenances of the nuns, and a blazing fire more than reconciled him to the change in his position. The English clergyman was now almost his only visitor. Never in all his experience did this clergyman approach a being more inaccessible to religious ideas. Regarding worldly topics, some sparks of intelligence might still be elicited from his enfeebled mind; but none—when Divine truth was set before him. This subject seemed utterly strange and incomprehensible. Of the story of the Bible, of God, of Christ, and of the way of salvation through his blood, he was as ignorant as the darkest of the heathen. When the last night of his life arrived (which it did after he had been a year in the hospital), the clergyman entreated him to try to pray. "I do try," was his reply, but his next words rendered it doubtful whether he had understood the entreaty. With his dying breath he repeated, after his attendants, a prayer for a contrite sinner, but it is to be feared that his mind was then incapable of following any ideas. He died in March 1840, at the age of sixty-two. The death of friends had never drawn from his eyes a tear. The tears he shed had been for his own privations, or for his dogs, whom he reckoned among his best friends.

Selfishness unrestrained, and undisguised, had been the leading feature of his character: yet that exclusive regard to self had never led him to consider the welfare of his immortal soul. His solicitude had been confined to the care of that perishing body, which, so long his pride, sunk at last so low. He had experienced, as Wolsey had, the feeble tenure of princely favour, but could not (like Wolsey) have said "Had I served my God with half the zeal which I served my king he would not have abandoned me in my old age,"—for no human being had he served, or cared for, but himself.

Well may the heart sink at reading the sketch of a life so utterly useless, so increasingly miserable; especially when it is considered that those attractive qualities, which were the occasions of ruin, might have been applied to a good end.

And well may the poor see, from such a relation, how little happiness is bound to high station in this life, and how little prosperity. Such falls, though not of so striking a nature, are of daily occurrence in life; and point to the fact, that in every station good conduct is requisite for permanent respectability; and they ought also to teach us to seek earnestly from God that wisdom and that "godliness which is profitable unto all things, having the promise of the life that now is, as well as that which is to come."

FEAR AS A MOTIVE TO REPENTANCE. (From a Sermon by Bishop Horsley.)

The alternative which the Gospel holds out is endless happiness in heaven, or endless suffering in hell; and the view of this alternative may well be supposed to operate to a certain degree on base and sordid minds,—on those who, without any sense of virtue, or any presence of its proper enjoyments as naturally the greatest good, make no other choice of heaven than as the least of two great evils. To be deprived of sensual gratifications, they hold to be an evil of no moderate size, to which they must submit in heaven; but yet they conceive of this absence of pleasure as more tolerable than positive torment, which they justly apprehend those who are excluded from heaven must undergo in the place of punishment. On minds thus depraved, the view of the alternative of endless happiness or endless misery was intended to operate; and it is an argument of God's wonderful mercy, that he has been pleased to display such prospects of futurity as may affect the human mind in its most corrupt and hardened state,—that men in this unworthy state, in this state of enmity with God, are yet the objects of his care and pity,—that "he willet not the death of a sinner, but that the sinner should turn from his way and live." But, to imagine that any one whom the warnings of the Gospel may no otherwise affect than with the dread of the punishment of sin—that any one in whom they may work only a reluctant acquiescence, as eligible only in comparison with a state of torment,—does merely in his feelings, or by a pusillanimity in vice, which is the most those feelings can effect, satisfy the duties of the Christian calling,—to imagine this, is a strange misconception of the whole scheme of Christianity. The utmost good to be expected from the principle of fear is that it may induce a state of mind in which better principles may take effect. It may bring the sinner to hesitate between self-denial here with heaven in reversion, and gratification here with future sufferings. In this state of ambiguity, the mind deliberates; while the mind deliberates, appetite and passion intermit; while they intermit, conscience and reason energize. Conscience conceives the idea of the moral good; reason contemplates the new and lovely image with delight; she becomes the willing pupil of religion; she learns to discern in each created thing the print of sovereign goodness, and in the attributes of God adores his first and perfect form. New views and new desires occupy the soul: virtue is understood to be the resemblance of God; his resemblance is coveted, as the highest attainment; heaven is desired as the condition of those who resemble him; and the intoxicating cup of pleasure is refused,—not that the mortal palate might not find it sweet, but because vice

is hateful to the soul.

UNSTABLE PROFESSORS.—It is with such men as it is with the sea, when a spring-tide covers all the shore; when it ebbs, it discovers nothing but sands, where before was nothing but deep water. So, these affected and following Christians discover, that there is nothing but barren sands at the bottom, and that they are as unstable as water.—Bishop Hopkins of London-derry.

A SWISS LABOURER'S REASON FOR NOT WORSHIPING THE VIRGIN MARY.—A poor Swiss saboteur, or wooden shoe-maker, recently converted from Romanism, on being asked why he had left off worshipping the Virgin Mary, replied, "because she says, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' Now, 'if she has need of a Saviour herself, how can she save me?'"

PRACTICE BETTER THAN SPECULATION.—When all is done, positive and practical divinity is it must bring us to heaven; that is it must purify our judgments, settle our consciences, direct our lives, mortify our corruptions, increase our graces, strengthen our comforts, save our souls.—Bishop Sanderson.

THE ADVERSARY DISAPPOINTED.—Satan's craft, like Pharoah's destruction, is made to show forth the glory of God in the preservation of his people. The presence of the Evil One causes the faithful to walk more carefully with Christ; or, as it has been well said, "the wit and the malice, the rage and the strength of devils, only serve, like a hedge of thorns, to keep the sheep of Christ within the fold."

ERROR REPRODUCED.—Opinions start up, and flourish and fall into disgrace, and seem to die; but like Alphaeus and Arethusa, they only disappear for a time, and rise into light, and into favour again.—Jortin.

PUBLIC FAVOUR SUSPICIOUS.—When Phocion had made a speech which was applauded by the populace, he asked, "Have I not said some foolish thing?"—Ibid.

THE HUMBLE HEART.—The highest heavens are the habitation of Christ's glory; and the humble heart hath the next honour, to be the habitation of his grace.

TRUE DIGNITY.—I think them the greatest heroes and excellent persons of the world that attain to high degrees of pure contemplation and divine love; but next to those, them that aspiring to that and falling short of it fall down into deep humility and self-contempt, and a real desire to be despised and trampled on by all the world. And I believe that they that sink lowest into that depth, stand nearest in advancement to those heights; for the great king who is the fountain of that power, hath given us the character of himself that he respects the proud and gives grace to the humble.—Leighton.

CAUSE OF THANKFULNESS.—A minister was once speaking to a brother clergyman, of his gratitude for a merciful deliverance he had just experienced. "As I was riding here to-day," said he, "my horse stumbled and came very near throwing me from a bridge, where the fall would have killed me, but I escaped unhurt."

"I can tell you something more than that," said the other. "As I rode here to-day, my horse did not stumble at all."

We are too apt to forget common mercies.

The almost Christian is the unhappiest of men; having religion enough to make the world hate him, and yet not enough to have God love him.

The servants of God should be as bold for their Master, as the servants of the Devil are for theirs.

O Lord, what I give Thee doth not please Thee, unless I give Thee myself. So what Thou givest me will not satisfy me, unless Thou give me Thyself.—Countess of Warwick.

THE DAISY.—The word daisy is a thousand times pronounced without adverting to the beauty of its etymology,—the eye of day.—T. Campbell.

When a man chooses the rewards of virtue he should remember that to resign the pleasures of vice is part of his bargain.—Wilberforce.

Ecclesiastical Intelligence.

ENGLAND.

VIZAGAPATAN, May 1.—Considerable excitement has prevailed, and still continues to prevail, amongst the Brahmin community here, more especially amongst the Brahmins, consequent upon one of them having last Sabbath morning expressed to the Rev. H. M. A., of the London Mission Society, his determination to renounce idolatry, and desire to embrace Christianity. The individual apparently an intelligent young man of about 20 years of age, had been for some years under Christian instruction, and lately one of the monitors in Mr. Hay's School, and his mind having by Divine grace been enlightened to discover the error of Paganism, and its utter inability to confer salvation, he therefore conscientiously and voluntarily sought to be admitted by baptism into that Church which alone is able to bestow it. Upon the discovery of this circumstance in the town, multitudes of natives of all castes immediately repaired to the Mission house, armed with all kinds of weapons, and there behaved with such violence and disorder, and even threatened the lives of the missionaries, that the Rev. Mr. Hay, in order to prevent for, but as so small a body could not act against such a multitude, it was at length determined to lodge the young man in the custody of the head of police, with a view to appease the exasperated fanatics, pending the decision of the magistrate. On the following day he accordingly taken before E. G. Fane, Esq., who having satisfied himself that no unfair means had been made use of in the conversion of the young man, but that the desire was purely voluntary on his part, he ordered him to be committed to a strong military guard in the 11th Regiment (previously applied for and kept in readiness) to the mission house, to be delivered to the charge of the Rev. Mr. Hay—the young man having peremptorily refused to go elsewhere. A meeting was held at the mission house, at 8 o'clock, on Saturday last, in consequence of the dilapidated state and insufficient accommodation of the present church. The clergy connected with the place and the clergy of the diocese were entertained at luncheon by the Rev. Mr. George L. Glyn Bart, B.A., of the 11th Regiment, after which Divine service commenced in the church, at three o'clock. The Rev. R. Tritton, M.A., rural dean, addressed a numerous congregation, in behalf of the building fund, which is yet short of the sum required by about £200, and a collection was made amounting to £64 15s. 1d. At the conclusion of the service a procession was formed to the site of the new edifice, on an acre of ground given to the parish by Sir George Glyn, it consisted of the national school children, the parish officers and tradesmen. The clergy were assisted by the Rev. Mr. Glyn, and the Rev. Mr. Freeman, assisted by the brethren from London, whose kind attendance on the occasion much contributed to the general effect of a scene which the providential beauty of the weather gladdened and blessed. The church now being built will increase by more than double the present accommodation in the parish, the old church seating 450, while the new one is to contain 948. The contract is taken by Mr. G. Myers, of London, and Mr. Killick, painter, of Ewell, at £5022; the architect is Henry Chilton, Esq., 5, Whitehall-place.

PRESENTATIONS OF PLATE.—TESTIMONIAL TO THE REV. WILLIAM SCOBBY, D.D., F.R.S., &c., LATE VICAR OF BRADFORD.—(From our Own Correspondent.)—Bradford, Yorkshire, Monday, This day, at noon, a large number of the friends and late parishioners of the Rev. Dr. Scobey, met in the large room of the Vicarage Church Institution, where he had been visited by his testimonial committee, in order to afford an opportunity to his friends and late parishioners to testify to his esteem and gratitude for his services as vicar of the parish for some seven years, by requesting his acceptance of a watch and a pair of glasses, weighing upwards of 120 ounces, and the cost of which is £200, presented an elegant appearance. The arms and tureen bear the following inscription:—Presented to the Rev. W. Scobey, D.D., F.R.S., member of the Institute of France, &c., &c., on his resignation of the vicarage of Bradford, Yorkshire, as a testimonial of regard and esteem of his friends, June, 1847. An address, accompanied by an elegantly-bound Bible and Prayer-book, was also presented on behalf of the teachers in the parish presented to him by a number of the members of the Church of which the reverend doctor accepted and acknowledged with feelings of great emotion, displayed throughout a long and able address.

The foundation-stone of a new church for the district of Two-mile-hill, St. George's, Gloucestershire, was laid on the 28th inst. by the Rev. Mr. Glyn Bart, B.A., the newly-appointed incumbent of the same. It is to consist of chancel, nave, and north aisle, with a tower and spire 142 feet high.

The exterior of the new church, Tewkesbury, dedicated to St. Mark, is now complete. The fitting up of the interior is rapidly proceeding. The consecration will take place in August.

The Archdeaconry of Barnstable has become vacant by the death of the venerable George Barnes, D.D.; the appointment is in the gift of the Bishop of Exeter. Dr. Barnes's death the Rectory of Sowton, Devonshire, has become vacant. His annual value is £216, and it is in the gift of the Bishop of Exeter.

The Vicarage of Wheatstead, Suffolk, has become vacant by the death of the Rev. George Gapper. It is worth £200 per annum, with residence, and is in the gift of the Lord Chancellor. By Mr. Gapper's death the Vicarage of Gosbeck, in the same county, has become vacant. It is worth £100 per annum, and is in the gift of the Rev. E. Attwood. Also the Rectory of Little Blakenham, Norfolk, value 200 per annum, in the gift of S. Jackson, Esq.

The Bombay Times records the death of the Rev. Mr. Halls, acting Chaplain of Black Town, who had but recently arrived in the country. He died of an affection of the heart; and was buried at St. Mary's, leaving a widow in a feeble state of health.

Jewish Intelligence.

JERUSALEM.

TURKISH SUBJECTS DECLARED FREE TO CHOOSE THEIR RELIGION.

Letter from the Rev. J. Nicolayson.

I have also now to report the final liberation of the Jewish land Mayer Menakem (whose case has been fully reported before), who is now, by the authority from Constantinople, declared perfectly free to choose for himself in matters of religion, and has accordingly been restored to us by the Pasha; to whom we certainly are much indebted for the course he has taken in the case. This is the more important because the Porte (although by its own statement an Austrian), it decides the case of any and all other native Jews who may choose to become Christians. The Rabbinic here are, therefore, so fully disconcerted at this being taken in their own craftiness, that they have passed off this as a Turkish subject.

M. M. has been placed in the School of Industry, now under the domestic superintendence and religious instruction of Mr. Hershon, to be lodged and boarded there, but to be apprenticed (for day attendance only) with one of our other convert tradesmen, tailor or shoemaker.

CELEBRATION OF JANUARY 21ST.

On Thursday, the 21st inst., being the fifth anniversary of the first Protestant Bishop in this city, we had public service in the forenoon, when I read prayers, and the Bishop preached himself, for the first time, in consequence of slight indisposition, since his arrival, a very appropriate and impressive sermon, from 1st St. John ii. 28, which, as we were observing, was observed with much interest and interest to all. I may mention here, that in accordance with the Bishop's desire, I have commenced a course of explanatory lectures on the History of Abraham, at the afternoon service on Wednesday, the third of which I shall have to deliver this afternoon, on "Abraham's worship." (Gen. xii. 7, 8.)

APPOINTMENT OF THE ARMENIAN PATRIARCH.

Preliminary notice has just been received by the Pasha, of the appointment just received by the Armenian Bishop Kyriakos here, as Patriarch; and as he is an old friend of Bishop Gobat's, as well as mine, and very friendly to our mission, his Lordship intends calling on him on the occasion.

ATTEMPT AT POISONING AT THE SYRIAN CONVENT.

A shocking case of attempt at poisoning has just occurred in the Syrian Convent here. A young and very intelligent, well-informed, and well-learned young priest of that convent, with whom I have been acquainted ever since he was a deacon, had lately returned from his patriarch at Deir Sifrán, who had sent for him on purpose, now consecrated Bishop. On Saturday last, having called on Bishop Gobat, and returned to his convent, he was found to have been mingled with the pepper they used, that they were all taken with the most violent symptoms, and very narrowly escaped immediate death. Dr. Megawon was called in, and yesterday declared them all out of danger. On that day Bishop Gobat, attended by the Rev. W. D. Veitch and myself, returned the poor Bishop's case, and we found him just recovering. The symptoms show that corrosive sublimate must have been used. The suspicion fell very strongly on an individual (of that community) out of the convent, who had been observed in the kitchen that day, and of whom the bishop had been previously warned.

Yesterday, the 26th, being Bishop Gobat's birthday, the English and Russian Consuls, with the members of the mission and their families, all met at his house in the evening, when there were also some English and American travellers present.

BERLIN.

BAPTISM OF A JEW.

Extract from Rev. R. Nelson's Journal.

I have now to mention a baptism that took place on Sunday, the 24th February. The convert was a Jew from Denmark, whom I had instructed for two months. He is a very respectable man, a hatter by trade, and one of those happy instances which require no pecuniary assistance. I had scarcely room to stand at the font, when I baptized him, so full were the people. Every chair, bench, and footstool, out of the vestry, and reading-desk were in use, and every spot where a person could stand was more than occupied. Besides which, I was told that at least 500 people could not find admittance at all. I am happy to say that there were many present, and I trust the words then spoken may have gone to the hearts of some of them. Some of the English congregation, who take an interest in the Jews, were also there, and were much edified. Our good cause is certainly and evidently on the increase. The last day or two, which I had to witness much often in the duchy of Posen. One of the Jewesses to whom I give Christian instruction, was sent for by the Jews, under pretence that a letter with money had arrived for her. But when she came to them, instead of the money, she found a bench, and footstool, out of the vestry, and reading-desk were in use, and every spot where a person could stand was more than occupied. Besides which, I was told that at least 500 people could not find admittance at all. I am happy to say that there were many present, and I trust the words then spoken may have gone to the hearts of some of them. Some of the English congregation, who take an interest in the Jews, were also there, and were much edified. Our good cause is certainly and evidently on the increase. The last day or two, which I had to witness much often in the duchy of Posen. One of the Jewesses to whom I give Christian instruction, was sent for by the Jews, under pretence that a letter with money had arrived for her. 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Upper Canada College.

PRIZE LIST, 1847.

- I. His Excellency the Governor General's Prize
II. The Classical
III. The Mathematical
IV. The French
V. The English
VI. The Hebrew
VII. The German
VIII. The Hon. J. H. Cameron's Medal.

The Principal's Prizes.

- Head Monitor
GOOD CONDUCT.
FOR THE GREATEST AMOUNT OF VOLUNTARY EXTRA WORK.

Boys leading the VII. Form with Honour upon Examination.

- Palmer, G.
Evans, G. M.
Armour, J.
Barber, G.
Hutton, J.
Preparatory to I.
I. to II.
II. to III.
III. to IV.
IV. to V.
V. to VI.
VI. to VII.

College Prizes.

- Scripture
Reading
Grammar
Elocution
Prize Essay
Prize Poem
Additional Prize
Drawing (Geometrical)
Good Conduct

Prizes for Diligence and Proficiency during the Year, in

- Classics
Mathematics
French
Arithmetic
Geography
Writing

Prizes for Proficiency in the Subjects of Examination.

- 7th Form. Evans, G. M.
6th Form. Grier, J. G.
5th Form. Simpson, C.
4th Form. Phillips, T.
3rd Form. Thomas, A.

Honours.

- 7th Form. Palmer, G.
6th Form. Clarke, A.
5th Form. Blake, D.
4th Form. Campbell, T.
7th Form. Armour, J.
6th Form. Freer, C.

First Places.

- GREEK
HISTORY, GEOGRAPHY AND ANTIQUITIES
LATIN
GEOMETRY
ALGEBRA
FRENCH
LATIN EXERCISES
HISTORY
ARITHMETIC
GEOGRAPHY
MAPS
GEOMETRICAL DRAWING
READING
DICTIONARY

COW FOUND.

CAME into the Premises of the Subscriber, ten miles from Toronto, on the Lake Shore Road, in the Township of...

BOARD AND EDUCATION.

MR. LOSCOMBE especially anxious to his Friends and the Public that he will re-open his School on Monday, the 7th September, in a new and spacious School House...

NEW IMPORTATIONS.

RESPECTFULLY inform the Public of Toronto and Vicinity that they have opened these Premises No. 8, WELLINGTON BUILDINGS, KING STREET...

FARMERS AND MECHANICS' BUILDING SOCIETY.

Monthly Subscriptions 10s. 0d. per share. Entrance Fee 2s. 6d. per share. Management Fee 1s. 0d. per share, per month.

MARKHAM HYDROPATHIC INSTITUTION.

ROBERT HUNTER, M.D., SURGEON, Graduate of the University of the City of New York, of the Whittaker School of Medicine and Surgery...

NEW COLONIAL CHURCH MAGAZINE.

On the First of July was Published, THE Colonial Church Chronicle, AND MONTHLY MISSIONARY JOURNAL.

MISS MACNALLY.

BEGS to announce, that in connection with her Sister, by whom she is assisted, she will open a SEMINARY FOR YOUNG LADIES, on the 10th of August, 1847.

THE HON. MR. JUSTICE JUSTICE.

Monday, 13th September, 21st
Tuesday, 21st
Wednesday, 28th
Thursday, 5th October, 21st
Friday, 12th October, 21st
Saturday, 19th October, 21st

THE HON. MR. JUSTICE M'LEAN.

Monday, 11th October, 18th
Tuesday, 18th
Wednesday, 25th
Thursday, 2nd November, 28th

THE HON. MR. JUSTICE DRAPER.

Thursday, 7th October. Of which all Sheriffs, Coroners, Magistrates, Gaolers, Constables, Bailiffs, and other Peace Officers, are commanded to take notice.

THE HON. MR. JUSTICE SMALL.

Monday, 6th October, 11th
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Wednesday, 25th
Thursday, 2nd November, 28th

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