

# The Church.

TORONTO, CANADA, FRIDAY, JUNE 25, 1847.

[WHOLE NUMBER, DXVIII.]

## A CHARGE

DELIVERED to the Clergy of the Diocese of Toronto, at the Triennial Visitation, held in the Cathedral Church of St. James, Toronto, on the 3rd June, 1847, by the Honourable and Right Reverend JOHN STRACHAN, D.D., Lord Bishop of Toronto.

### MY REVEREND BRETHREN:

Three years have elapsed since I last addressed you from this place. During this period much has occurred in favour of the Church, for which it becomes us to be thankful, and nothing of a calamitous or unexpected nature, that can seriously impede her future progress.

It is indeed delightful to behold the affections of our people embracing with so much pious cordiality and increasing knowledge her distinctive principles, and with what correctness they are beginning to appreciate the beauty and efficacy of her forms of order and worship, with which we feel that there are none to be compared in point of Scriptural authority, ancient usage, and intrinsic excellence, in promoting the growth of living Christianity.

We readily grant that the forms and ceremonies used in the celebration of Divine worship are not properly speaking, religion itself; but they are, nevertheless, essential to its healthy existence and to the continuance of the visible Church, and were they removed, it would gradually disappear from the face of the earth.

But although the claims of the Church in our favour and affection are now more generally acknowledged, and the progress she has made in this Diocese, during the last three years, be very encouraging, we have yet to confess that, owing to circumstances over which we had no control, the number of our Clergy has not increased so rapidly as we had reason to anticipate.

Since we last met we have, from deaths, removals, and various casualties, lost about twelve Missionaries, and this has, in many ways, put us to great inconvenience; leaving parishes long vacant, disappointing reasonable hopes of obtaining a resident Minister, and preventing the appointment of so many Travelling Missionaries, as we had intended and have the means of supporting.

Even the growing prosperity of the Mother Church at home, for which we bless God, daily operates somewhat against our progress, because it creates so great a demand for Clergymen, that few are disposed to take up their lot with us in this distant Colony. Indeed, so long as there is so great an opening in England, it is not very clearly the duty of those brought forward to the Church in that country, to look to distant Colonies to discharge the functions of their Ministry.

In the meantime, our wants and spiritual destitution are increasing as our new settlements extend; and every advance we make in the waste places, only opens new fields of labour, and excites the still more distant settlers to make urgent applications for holy ordinances and a divinely constituted Ministry.

A brief inspection of the map of the Diocese will give us some faint conception of the present extent of this spiritual destitution. We have about three hundred and fifty organized townships, each containing about one hundred square miles, or space sufficient to constitute fifteen or twenty English parishes, and we have only one hundred and eighteen Clergymen, including two now past duty, and three who, having no cure of souls, are employed in the higher departments of education, but are always disposed to give such services as are in their power. We have therefore two hundred and thirty-seven townships, or more than two-thirds of the whole Diocese, with no resident Clergymen. In none of the districts (twenty in number) have we so many as one for every township. In the Wellington District, containing twenty-seven townships, we have only one resident Clergyman, and occasionally the services of a Travelling Missionary. In Victoria District, with twelve townships, and the Ottawa District, with ten townships, we have only two Clergymen in each. In the Huron District, there are only three Clergymen for twenty-one townships. Now, in each of these three hundred and fifty townships, one Clergyman might find ample employment, and in many of them three or four.

This Diocese is now supposed to contain upwards of six hundred thousand inhabitants, of these it is believed that one-third at least, or two hundred thousand, scattered indeed over all the townships, belong to, or are favourable to, the Church; and could we embrace them all in our ministrations, we should in no long time have the great majority of the whole population, for when the Church is beheld in her simplicity, fullness and beauty, she obtains the preference in every well-constructed mind; but owing to the fewness of our Clergy, we are in danger of losing many who might, under other circumstances, have become our sincere friends and supporters.

Our need of a great increase of Clergy is so pressing, that we hail with joy the magnificent scheme now brought to bear, in the establishment of a Theological College at Canterbury, for the express purpose of educating young men for the Colonial Church: yet the Colonies are so many, and their territories so extensive, that this noble Institution can furnish but a very few for each, and by no means supersede local seminaries of the same kind. It will, nevertheless, be in many respects exceedingly useful; it is a new link of grateful attachment to the Church at home, for it shows that she does not forget her distant children, and a sprinkling of young Clergymen coming among us from England, from time to time, will awaken many pleasing associations, and provoke us to new exertions.

Our Diocesan Theological College, I am happy to say, is in a very satisfactory and flourishing condition, both as to the number pursuing their studies, and the promise of usefulness and efficiency, which, as the result of the instruction they are receiving, they happily evince; yet the number of students presenting themselves is by no means so great as could be desired.

For this, indeed, in a Colony like this there are many causes. From continual immigration, the state of society is not so settled among us as in older countries. It takes a long time before our people recover from the struggles and privations incident to their new position, and it is not unusual that there should be among them a desire to guide the minds of their youth to such employments as tend most rapidly and effectually to advance their physical improvement and social comforts. This will account for the fact, that so few from amongst the settled inhabitants of the Province, of that class from which candidates for the Ministry are in other countries usually derived, are found to offer themselves for that sacred office.

Hence it becomes the more necessary to encourage what, in Colonies, may be termed the middle classes of society; that is, the sons of respectable farmers and tradesmen, who, if they should be furnished in other respects with the requisite qualifications, are more likely to be able to contend successfully with the toils and difficulties incident to Missionary life in this Diocese, and to be content with the very frugal provision allowed them.

There is, however, another class of persons whom, in reference to this great object, it is particularly desirable to encourage. It is well known that amongst the emigrants from the Mother Country there are many families who have occupied respectable stations in society, and who have been induced to leave their native land mainly from the hope of securing to their children, in a new and less populous country, a decent provision and satisfactory settlement in life. Many of these naturally direct their attention to the learned profes-

sions, and some to the sacred Ministry. It is likewise a fact not to be overlooked, that a considerable number of those who are looking for a comfortable maintenance in the Colonies are the sons of Clergymen, settled in various parts of the United Kingdom, whose means have not enabled them to do more perhaps for any of their children, than secure them a good education at a Grammar School. To these different classes we are anxious to give every encouragement in our power to induce them to consign one, at least, of their sons to the Church. But I need not dwell on the excellence and importance of this object, for which I have twice solicited the assistance of the Diocese, in addition to the munificent grant of the Society for Propagating the Gospel in Foreign Parts, because nothing can be more obvious than our need of additional labourers, while experience has fully proved that, without such assistance as we have been in the habit of extending, we shall find it difficult and perhaps impossible to ensure even a small supply of candidates for the sacred Ministry in the present state of this Colony.

In thus calling your attention to our need of a great increase of our Clergy, we must not be unthankful for the measure of success which God has vouchsafed us since the last visitation, as if we had made no addition to our ranks. At that time our number was one hundred and three; now, as already stated, we have over one hundred and eighteen, and have at this moment the means of employing, from our own resources, twelve or fourteen Travelling Missionaries. Our prospects, however, of a speedy increase, to any great extent, are not as yet sanguine. Next year the very able and learned Professor of Divinity in the University of King's College expects to present four or five candidates for Deacon's orders, and perhaps as many may come from Cobourg. Although it may be said, what are these among so many townships, we ought not to think lightly of the day of small things.

Since our last meeting in June, 1844, I have visited every Mission in the Diocese. Not having included Woodstock, Bleinheim, Wilmet, Stratford, and Zorra, in my former visitation, I held Confirmations in them respectively soon after we separated, and found them, and more particularly the first, namely, Woodstock, of great promise. In the summer of 1845 I visited the Districts West of Toronto, as far as the Mahnetongish Island, Lake Huron, and returned by the way of Owen's Sound. In the summer of 1846 I travelled through the Districts of Niagara, Simcoe, and the Home, and all those East of Toronto. The time occupied, and the continuous and great intensity of the heat in 1846, were rather beyond my strength, and warned me of the necessity of dividing the Diocese into three parts, instead of two, an arrangement which becomes the more requisite, from the extraordinary increase of Missions and Stations, at which my visits are desired. During my first visitations, in 1840 and 1841, I confirmed at seventy-four stations, scattered over an immense surface; in 1842 and 1843 they had increased to one hundred and two; and in 1845 and 1846, to one hundred and ninety-seven. Hence, you perceive that my stations, during those years, had increased ninety-five. Here it may be proper however to remark, that some of these last were rather stations of exploration, such as my journey to Owen's Sound, and other back settlements, that I might make myself better acquainted with the country and inhabitants, and show our Travelling Missionaries that I called upon them to undertake no labours which I am not willing to share. Some of the stations, as the country becomes better cleared and opened, and the roads more tolerable, may be joined for Confirmations, so as to economize labour; but this can only be done to a very limited extent, although it may be sufficient to prevent so great an increase under this head during the next three years. The number confirmed, in the course of my recent visitation, was 4358, which only exceeded the former by 679. This may be considered a less increase than might have been expected from the rapid growth of our population from immigration and natural causes. It is, however, necessary to remember, that the number of grown-up and elderly persons, who came forward during my first Confirmation journeys, has greatly diminished, and that the candidates now more generally consist of young persons. In respect to immigrants, many are confirmed before they leave home; and where it is otherwise, the mass of them proceed to the newest settlements, and do not for some time come within my range of travelling, extensive as it is, nor can they be reached with advantage, till some kind of roads or paths are made, even by our Clergy, active and laborious as they are.

It is very pleasing to remark, that a very great change has been for some years gradually manifesting itself in regard to the holy ordinance of Confirmation. Our people now almost universally believe and recognise it to be an Apostolic institution, and, to all who receive it, a most beautiful and impressive consummation of their baptism.

The frequent administration of this interesting ceremony has been especially blessed throughout the Diocese, and has had the most salutary effects upon the minds of many, whose views of the true foundation and principles of our Church were very confined and unfruitful. Following up the holy conceptions and aspirations which the frequent witnessing of Confirmation is calculated to produce, they have formed more correct opinions of the sacred functions of the Church of God, in her divine appointment to regenerate man and to mould him for heaven.

As an Apostolic ordinance, the Scriptural warrant for Confirmation is more generally admitted and appreciated. Our congregations feel it to be a most solemn and profitable renewal of their baptismal vows, and the taking possession of all the gifts and inheritance of the first Sacrament, with a full understanding of their infinite importance. They are farther taught to feel that it is the proper introduction to the holy Communion, and bestows upon them a blessed fellowship with the Church in all ages. Nor is it a small advantage to the pious mind, to have thus enjoyed an opportunity, at which the faith and obedience to Christ, promised for him by the lips of others in early infancy, shall be pronounced by his own; and that before he is admitted to the full privileges of the Church, he should have given this testimony publicly before God and the congregation. Hence Confirmation, being much better understood, has taken a far deeper hold on the hearts and minds of our people than it used to do. It is more felt in its spiritual application, and more affectionately valued by spiritual minds.

The return of seasons of Confirmation is looked for with much anxiety and satisfaction, and may be considered the great harvest of the Church. At no time do our services appear with greater loveliness and interest, except perhaps at the infant baptism of innocence and beauty, than when a band of young Christians come forward to confess the faith of Christ crucified, and their readiness to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto their life's end.

"I was delighted," said one of the most promising of my younger Clergy, "to hear many of my congregation observing that they were much affected at beholding the ordinance of Confirmation administered for the first time, displaying as it does the Episcopal authority, which is one of the marks of the Catholic Church. In one case, where I had been unable to persuade two young persons in a family to become candidates for Confirmation, they expressed great sorrow, after having witnessed the ceremony, that they had not yielded to my advice, and professed their determination to be confirmed, God willing, at the next opportunity."

The progress of the Church Diocesan Society in promoting the extension and endowment of the Church in this Colony, was brought so fully under your notice yesterday at the annual meeting, that it is not necessary that I should dwell at any length on the subject. Our people are everywhere more sensible of the duty of giving of their substance towards the permanent support of religion. The offertory is becoming

more general and effective, and wherever it has been introduced with a Christian spirit, it has been attended with a visible blessing. How such a legitimate mode of contributing to the support and extension of the Church in this Diocese, in which we resemble in so many things the Church of the first age, came to be questioned by any one, can only be accounted for from inattention to the true nature and character of the Christian religion. What, it has been said, shall we, after a pathetic sermon destroy its effect by the jingling of money. Such a profane sarcasm could never have proceeded from a well constituted mind, because the charity called forth is one of the best means of shewing that the preacher has made the proper impression upon his hearers. He has opened their hearts to the temporal and spiritual wants of their fellow creatures, and made them eager to give God his portion. "Now abideth faith, hope and charity, these three, but the greatest of these is charity;" for when faith is swallowed up in conviction, and hope in eternal blessedness, charity, or love, the bright image of God, burns in the bosoms of the redeemed for ever.

In this respect the Church Society has done much; and when the parochial system is judiciously carried out, by the Clergy joining and helping one another, the most happy results are sure to follow.

We are, as the first Christians, struggling to maintain and extend the truth, and for this purpose we are desirous to plant a Church in every neighbourhood. Now this can only be done by contributing of our means, and that not grudgingly, but liberally; and there should be no delay, for if we do not lay a permanent foundation for the Church and her ministrations through the Diocese during the present age, thorns and briars will grow up, and a generation will succeed us who know not God. Great then, my brethren, is our responsibility, and fearful the guilt of those who neglect and discourage this labour of love.

It is scarcely necessary to answer the unsound objections of those who reject the offertory. Is it because their people are unfavourable? or because it will produce but little? We reply, it is a part of the public worship of God, sanctioned and practised by the Apostles, and enjoined by the Church; and we may with the same propriety oppose any other portion of Divine worship as this, and so banish religion altogether from the land. Have these objectors been at pains to explain this duty to their people—have they called attention to the Scripture sentences of the offertory in the Prayer Book—have they taught that charity is the brightest of the Christian graces, and that its diligent practice is made the ground by our Lord himself of a favourable judgment at the last day? Let us all feel that any serious neglect on this point, and especially in a new country like this, must be very fatal in its consequences, and that the responsibility rests chiefly upon us. Let it be seen that in this we are not seeking our own advancement and interest, but the glory of God.

Charity, be it remembered, though the brightest among the constellation of Christian graces, requires like every other virtue to be cherished and encouraged, and then it expands more and more in force and energy, and though still a duty it becomes a delight. Its meaning is not to be confined to almsgiving; for it is meant to promote and support every institution which may contribute to the health of the body and the soul. It should also in its beneficial effects be illustrated by examples, that its beauty and excellence may be the more deeply impressed upon the hearts of our people. The members of our Church should be taught never to come to Divine worship empty handed; and again and again should they be reminded of this important duty, which so strongly connects our devotion to God with kindness to man, and it should not be forgotten that a small exertion on the part of our people at the present time, would be more effectual than ten times the same exertion a few years hence. Suppose that in this Diocese sixty thousand families belong to the Church. Were each of these families to dedicate to the service of God a few acres of wild land, some giving more, some less, as God has enabled them, but, on the whole, averaging eight or ten acres each, it would form an endowment sufficient to establish, in time, three or four parishes in every township. Now, this is an effort which every one will readily acknowledge to be of no great magnitude, for an acre of land is of little value at present, and yet how mighty the results it would produce, and of what infinite importance to the country. It would enable the Church, with the other growing means at her disposal, to carry her holy ministrations to her children in every part of the Diocese in all future time, however numerous they might become. Some such effort as this, you will be pleased to learn, is in contemplation, and the detailed information necessary to put it forward, with hope of success, is now collecting; and even if partially successful, it will prove a good beginning, and, when fairly put in motion, it can be gradually carried forward as opportunity serves. For it is not a work to be completed in a day, or in many years. It is our duty to do all we can, and to leave the final issue to a higher power.

Nor, if we look at the ways of Providence, can we consider this issue doubtful. The Bishop of London proposed to build within the metropolis fifty Churches, and it has been proceeded with in a true Christian spirit, and will soon be accomplished. To build the like number of Churches required, a century ago, the whole influence of Government. The Bishop of London's proposal was a great definite object, and the building of the first Church silenced all doubts as to its practicability, and now that it is nearly completed, there will arise an assurance that the three or four hundred Churches still required in that immense city, will in due time be erected. So far the holy work has been blessed, and it would indeed be strange were it now to cease; but it cannot be. The holy impulse has been given,—a glorious emulation excited,—the benefits are already visible and striking, and the task, gigantic as it may appear, will be accomplished. Why then should we despond and tremble for the success of our plan? In all collective undertakings, the first step, or more properly speaking, the first act of faith, is the germ of all that succeeds it, because the pledge of actual consummation. Therefore, the first testimony, in holy confidence, to our scheme of extending the Church through the Diocese becomes to us an assurance of final triumph. Let no one start in despair at its magnitude, or think lightly of the day of small things.—Think of the late Mr. Wilberforce, standing almost alone in the British Legislature, in his first attempt to abolish the slave trade, when assailed with the scorn and fierce opposition of almost all around him, and his glorious triumph. Now, our object is as much a Christian duty as the abolition of the slave trade; and the time, it is hoped, is not distant in the history of this Diocese, when all our people shall recognize, as a first principle and their first duty, to provide for the salvation of the souls and bodies of men, and that we have no right to build ourselves "wide houses and large chambers, and ciel them with cedar, and paint them with vermilion," (Jer. xxii. 14), until we have built up houses of God for every portion of the Christian population of the land. Nor are we without the encouragement of example in this great undertaking.—On my return from visiting the missions west of Toronto, in September, 1845, I found a letter from the Lord Bishop of Ripon, the perusal of which dissipated in a moment the continued fatigue which I had been enduring for several months. His Lordship stated, that "he had the pleasure to inform me that some munificent individual, entirely unknown to him, had deposited in his hands the sum of five thousand pounds sterling, which the donor wished to be appropriated to the building of a Church in the Diocese of Toronto, to be called the Church of the Holy Trinity; the patronage to be left entirely to the Bishop of the Diocese, as well as the situation."—Sacramental plate, surplices, and all things needful, were at the same time promised, and have since been furnished.—

The only condition imposed is, "that a yearly Report of the progress and circumstances of the Church is either to be printed in the Annual Report of the Society for Promoting Christian Knowledge, entitled, 'Holy Trinity Church Report,' or to be sent to the Rev. H. Swale, M.A., Little Yorkshire, who will shew it to the benefactor. I have the most remote conjecture," adds the Bishop, "who the donor is." On consulting with several of my clergy and other friends of the Church, all of whom were filled with joy and admiration at this noble Christian manifestation of charity, they concurred with one voice that the free Church should be built at Toronto, by far the most populous city in the Diocese, and in a locality most likely to embrace the largest portion of the poor. This Diocese may be justly considered the great reservoir of emigration from the United Kingdom, and therefore its increase of population is extremely rapid, and of this increase Toronto naturally partakes more than any other town. Of the emigrants, many are of the poorer classes, so that a more valuable boon could not be conferred upon them, than that of building and endowing a free Church for their religious instruction. The great importance of the object which the pious and generous donor has in view is very much enhanced, from the fact that our Churches are commonly built by subscription, for which sittings and pews are in general stipulated, and although liberal provision is in most cases made for the more destitute class, often to the extent of one third of the whole Church, yet this, generous as it appears to be, is not always sufficient, hence we have no little difficulty in providing convenient room in our churches for the accommodation of our poorer neighbours. Moreover, it is refreshing to know that we have a sacred edifice, one of the largest and most beautiful in the Diocese, built expressly for the benefit and use of the poor, into which they can enter with sweet independence of mind and grateful feelings of heart to the pious donor that it is their own. It is farther proposed to attach to the Church a Free School, for the advantage of the children of the congregation and all others who may desire to avail themselves of the benefits it will offer.—The basis of instruction to be the Church Catechism, without neglecting those secular branches of education which are taught at schools from which religion is unwisely and wickedly excluded. Measures were immediately taken to find a site for the Church, eligible for the purpose intended, and to proceed without delay to its erection. In the selection of a proper site we met with some difficulty; several were offered, but they were not in the desired locality, and the price demanded by the proprietors of such as might have been deemed eligible, was so great as would have trench on the wished for endowment. From anxiety on this subject, however, we were soon relieved by the Honourable John Macaulay, retired Lieutenant Colonel of the Royal Engineers, who bestowed upon us, gratis, the very spot which we had all believed to be the most appropriate, at an expense to himself of more than five hundred pounds. While we offer our warmest thanks for this generous and seasonable gift, we beg to acknowledge our obligations to several other gentlemen, who generously offered us sites, but which were declined, because not convenient for the object in view. But we have not done with our generous benefactor. The whole proceedings are clothed with something so delightfully holy, that to dwell upon them is to elevate and purify our own hearts and affections, and thus to produce similar fruit. In due time the sacramental plate for the Church, and also for private communion with the sick, with table-cloths, napkins, and surplices, &c., all of which are very much admired for their tasteful elegance, reached us in safety. But what created still greater admiration, and still deeper feelings of gratitude, were the magnificent gifts, and their beautiful appropriation, for rejoicing on the day of the consecration of the Church, with which these things were accompanied.—First,—The donor desires that fifty pounds sterling be presented at the Offertory on the day of the consecration of the Church of the Holy Trinity, should the Holy Communion be then administered; if not, on the first occasion on which there is a Communion. Second,—That the same sum be offered to supply gifts and rejoicings for the poor on the day of consecration. Third,—That the sum of fifty pounds sterling be offered and appropriated for an Altar Cloth for the Church of the Holy Trinity. Fourth,—That the like sum of fifty pounds sterling be offered for the beautifying of the Font; or should that be completed, for any internal decoration for the more devout observance of Divine Service. Such a complete act of charity, and so thoughtful and delicate in all its arrangements, and descending with holy foresight to the most minute things which might in any way tend to the devotional objects of the gift, is scarcely to be found in the history of the Christian Church. Wealth is indeed a blessing, when it is thus devoted to so noble a purpose as the extension of Christ's kingdom.

But while we are most grateful to the donor who has thus provided for the spiritual instruction of our poor, it may not be out of place to mention some exertions among our own people, which have a kindred spirit, and may, by the blessing of God, provoke others to the like good works. The congregation of the township of Dunwich is composed of a few families, which are entirely rural in their manners and habits, and manifest the strongest attachment to the Church; of their zeal in her favour they have given many proofs. Though few in number, they have erected a neat Church on a plot of ten acres of land, without any assistance from other quarters. One individual, a farmer, gave eighty pounds towards its erection, another sixty pounds; while the land, and also a set of excellent books for the desk, were the donation of an aged lady of the congregation, now departed, who has left for the benefit of the Church a small legacy yet to come. They have lately built a commodious Parsonage House, and have added to their Church a handsome steeple, furnished with a large bell; and all this has been done quietly and without any bustle or apparent effort, as if they were matters of course. Is it not from this example evident that there needs only the same spirit to do the same in every populous neighbourhood throughout the Diocese?

The Church in the township of Westminster we owe to the vigorous and unweary labours of Miss Watson, a lady who came to Canada principally with the view of establishing her nephews on land. On arriving in this township, where a purchase had been made on her behalf, she found it unprovided with religious ordinances. Her first step was to appropriate ten acres of her farm for the site of a Church, Churchyard, and Parsonage; she then appealed to her friends in England for assistance in aid of her own and her neighbours efforts, and she has now the satisfaction of beholding her exertions crowned with success in a very commodious Church with a respectable congregation. A few such persons in each District, and their waste places would soon rejoice and blossom. In the township of Malahide we have a signal proof of what may be done by a single person, whose heart is in the work. Mr. Johnson has a large family, and is not a wealthy farmer, nevertheless he resolved upon building a Church on his own farm. The Church is almost completed, as he is determined to finish it without any assistance. This he says he had on his mind when he first came into the woods and settled on his land, and was an invigorating source of encouragement which never left him; and to this he attributes his continual health and gradual progress towards independence. It was, he remarked, a great undertaking for a poor man, but he and his family have done most of the work with their own hands; and he thinks he is in better circumstances than he would have been had he made no such attempt. This shews how much good a man may do, even in situations by no means promising, when sincerely disposed and heartily labouring for the honour and service of God. A very few such men could establish and endow a parish and not feel it a burthen, but a blessing, as Mr. Johnson now does.

[TO BE CONTINUED IN OUR NEXT.]

THE CHURCH.

TORONTO, FRIDAY, JUNE 25, 1847.

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The Lord Bishop of Toronto will hold an Ordination in St. Peter's Church, Cobourg, on Sunday, the 22nd August next.

In accordance with a Standing Regulation of the Incorporated Church Society of this Diocese, that two of the Four Collections to be made annually in the several Churches and Chapels in its behalf, shall be appropriated exclusively to a fund for the extension of Missions in this Diocese.

It is said by Livy of Numa, the wise and pacific king of Rome, that "having, by treaties and alliances, secured the friendship of all his neighbours, and thereby removed all apprehension of danger from abroad, he made it his first aim, lest the disposition of the people, who were not used to be restrained by fear of their enemies, and by military discipline, should, in time of tranquility, grow licentious, to inspire them with the fear of the gods."

This is a sentiment, though coming from a heathen, well worthy the attention of Christians; for it affords a sort of independent testimony to the value of the principle grafted amongst our own earliest lessons.

We have often said, what we believe cannot be contested, that we have no confidence in what is termed a principle of honour, as the guide of action; because that is liable to many and conflicting interpretations; it is unstable in itself; and there are passions in the human breast, and they very easily aroused, which readily pervert and master it.

We are often strongly impressed with feelings of surprise and pain at the apparent little compunction with which men—even professing Christian men—violate this fundamental principle of religion, and cast away as it were, the fear of God.

It is not a matter which very nearly concerns the public, whether one honourable member is flatteringly exhibited in a portrait or not, whether another has, or has not, evinced a professional incapacity in drafting an indictment: playful sallies upon the merits of a picture, or the flaws of a declaration, may be amusing and pardonable, but not when accompanied with personal acrimony and intemperate language.

Satire loses its effect when it is not exhibited in polished words, and repartee has no sting when it is not pointed by elegance of diction; and our public debaters should reflect that though we may listen with pleasure and even with edification to wit and rejoinder in the temper of Martial or the vein of Pope, we turn with loathing and apprehension from the proverbial eloquence of Billingsgate.

We believe the talismanic name of Reform has not yet lost its potency; it may then begin the exercise of its charm and its influence in the House which professes to be the foundation and spring of our political ameliorations: we shall, hope, at least, that this legislative censorship will not be directed to the public before it has been applied, with some proofs of practical good effect, to our senators themselves.

How jealous the Almighty was of the observance of the Sabbath, is evident from the fearful penalties annexed by his own authority to its violation. We are informed that it was unlawful to gather even the allowance of manna during the period of that holy rest, and that a double portion was vouchsafed, and must be collected, on the preceding day; and we have an account given us of an individual who was according to the injunction of the law, stoned to death, because he was found gathering a few sticks for domestic purposes, in contravention of that law, on the Sabbath-day.

Although we are certainly not to consider that the same literal strictness is exacted from Christians in reference to the sanctity of this day of rest—for in many points the severity of the Law was tempered by the mildness of the Gospel,—we cannot but believe that, in general spirit, the obligations to maintain the sacredness of the Sabbath hold good.

The Editor of the Examiner has been amusing his readers with a caricature of the Sunday Evening Service at King's College Chapel. As he avows that he entered what he knew to be a place of Divine worship, merely to gratify his curiosity, we do not suppose our readers will think his opinion very valuable respecting a service which, to be appreciated at all, must be entered into as an act of worship to Almighty God.

We are informed, indeed, that there was a person at the College Chapel on the evening he specifies, who had not even the good manners (to say no more) to attempt the slightest conformity to the accustomed usages of Christian congregations,—but actually remained sitting and looking about him during the whole time his fellow Christians (?) were engaged in the worship of their Maker: and we were informed that this person was the reputed Editor of the Examiner.

It is, therefore, not very surprising that we find him not satisfied with prayer and considerable portions of the word of God, but he must require the word of man!

However, it is useless to waste our thoughts or those of our readers on the opinions of a person who cares so little for facts, as to assert that in the Evening Service of the Church of England (including, on the way on the spot whatever assistance might be required. We have specified, the 10th chapter of St. Paul's 2nd Epistle to the Corinthians) there was "not a single idea of the Gospel that was or could be gathered from that that was said or sung;" and that the congregation

bowed reverently towards the altar on naming the Virgin Mary;!!! which, we need scarcely say, is an absolute falsehood.

H. C. C., we think, has no reason to charge us with receiving his Communications—even when at variance with our own recorded opinions—in any other than a friendly, indulgent, and liberal spirit. We have allowed him hitherto the utmost freedom in the use of our columns; we have afforded him every facility for the public expression of his views, whether we agreed with him or not; but, in regard to his last letter of the 11th June, he will forgive us, we hope, if we claim the privilege of withholding it from our readers.

Our Correspondent, we are sure, desires to do good by what he writes; but his last letter, to our mind, would do harm. It does not appear to us that the matter which he has taken in hand justifies the severe observations which he has made upon it; it is a matter which it would be far better to discuss—if it need discussion—where all the local circumstances connected with it are known; it belongs to the affairs of another community, and it is expedient, we conceive,—except when very urgent reasons seem to require a different course,—to abstain from canvassing the proceedings of a society so closely united to us as the sister-Church in the United States; and, what is of still greater consequence, the reflections of H. C. C. might lead to a result of which all good Churchmen wish to be extremely fearful,—they might slacken the endeavours, and throw suspicion upon the really honest-hearted motives, of pious persons who are ready to dedicate, with a parsimonious hand, their exertions and their substance to the Church of Christ.

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We cannot refrain from expressing our sorrowful disgust at another fact stated in the account of this execution—that "a large proportion" of the spectators were "women and children." Alas! for the boasted refinement of British mothers, and wives, and daughters in the nineteenth century. Let us no more stigmatize the ancient Roman matron for witnessing the gladiatorial combats of the Amphitheatre. Unfeminine as were the scenes there enacted, there was at least a shading of the heroic around them. Man fought with man for life, and the victor was rewarded, and the vanquished, sometimes at least, was spared.

But here, Christian females gazed ghoulish upon the agonies of bound and terror-paralyzed wretches, unable to shut their doors even for one second. And here Christian mothers (!!) held up their young ones, warm from their sheltering bosoms, to scream like unfledged vultures at the sufferings of brother mortals; aye, brethren still, though born down with such a giant mass of ignominy! Oh, in this the school at which the gentle virtues which



HOW IT CAME ABOUT.

(From the Evergreen.)

THE NEW CHURCH.

While the events were transpiring which resulted in the extinguishment of all visible appearance of Congregationalism in this town, another series of events began to unfold, which terminated in a very different manner, namely, in the organization of a flourishing Episcopal Church.

I have already alluded to the establishment of certain manufacturers in town, and a consequent increase of population. The mills were those which you saw on the stream about a mile below the site of the old meeting-house.

For a year or more no regular religious services were continued long, but preachers of all sorts officiated from time to time. Besides Congregationalists, there were Methodists, Baptists, Christians, Unitarians, and Universalists.

At length a most unexpected incident occurred. One sultry day in summer a venerable looking gentleman rode into the village, accompanied by a lady, who appeared to be his wife.

It so happened that our blacksmith, whose shop was just opposite the tavern, was a shrewd and sociable man, and soon engaged the stranger in conversation. It was found that the repairs could not be completed until the close of the next day.

Making an errand into the room where his guests were, he lingered, and made a few observations, hoping to elicit something to his purpose.

"Yes," responded the landlord, "it is a very pretty house, but some do not like it so well, because it looks so much like the Episcopal Church, in Greenville."

"No, sir," replied Boniface, "we have had almost everything else; and I think we might as well try that. Perhaps you—that is, some of our folks about the village thought you might be a clergyman of that Church."

"The gentleman smiled, and assented to the correctness of the conjecture; and was assured that he would be invited to preach. The landlord left his guests, and the Rev. Mr. Bennett went out to call upon Mrs. Steele, in whom he found an old acquaintance.

"Sunday came, and with it a large concourse of people, to hear the strange clergyman. By the aid of Mr. Steele, a bundle of Prayer-Books was distributed among such of the congregation as were inclined to use them, and the services proceeded. Led by Mr. Steele and his wife, and the wife of the clergyman, those who had previously learned the order of the service joined in the responses, and nearly the whole congregation followed their example in the customary change of postures.

"So much pleased with the services were the majority of the people, that Mr. Bennett was urgently solicited to come and preach again, and even to make an engagement for a year, if he could do so. He replied that he was permanently engaged elsewhere; that he was now on his way to the Annual Convention of the Diocese; that he should return in a short time, and would give us another service on some evening. He recommended us, in the mean time, to extend an invitation to the Bishop of the Diocese, who was to be at Greenville in a few weeks, to visit us and preach. He also offered to be the bearer of a communication to him. Before he left, the next morning he was accordingly furnished with a letter to Bishop G—

"The ensuing week he returned through the village, and preached in the evening an impressive and searching discourse upon 'The Resurrection of the Dead, and the Eternal Judgment.' (Heb. vi. 2.) He also brought us an answer from the Bishop, and made an

appointment with him to spend a Sunday with us in a few weeks. "The Bishop came. We were charmed with his humility and meekness, and much edified by his excellent sermons. At our urgent request he promised to send us a minister, if one could be found.

"In the course of a few weeks a young man came among us, with credentials from his Bishop, and, after hearing him preach, we were so much pleased with him as to engage him for a year. He soon proposed the organization of a Parish, which was carried into effect. He was unwearied in giving us instruction as to the principles of the Church, which he did chiefly in private conversation. He was diligent in instructing the children and youth, and assiduous in visiting the sick. Through his influence in private, and by the happy effects of his sermons, many of the 'converts' of the protracted meeting, who had fallen into habits of gross sin, were reclaimed, and truly converted to God, and were led to desire remission of sins, through the laver of regeneration; and a still larger number were desirous of being strengthened and confirmed by the laying on of hands.

"In about three months time, therefore, Mr. Maurice, our minister, requested the bishop to pay us another visit. He came, accompanied by the rector of the church in Greenville. In the morning of the day appointed for services, about twenty persons received the sacrament of baptism, and in the afternoon more than double that number were confirmed.

"But one thing now remained to be done. Our church was not consecrated to the service of Almighty God. The consent of the proprietors being readily obtained, the Bishop who had made us a visit by special request, consented to remain till the next Sunday, to consecrate the church. This interesting service being performed, the Holy Eucharist was administered to a large and devout band of communicants, including a large portion of the members of the former society. In the afternoon another goodly list of candidates presented themselves for confirmation.

"Thus closed a happy and profitable season, which will long be remembered by many persons with devout thankfulness to God.

"You have now, my dear sister, learned 'how it came about,' that the great change has taken place which you observe in the religious affairs of your native place. While you remain with us, I trust you will see reason to approve of all that has been done, and be led to love and prefer what was the old and honoured Church of our ancestors, long ago, before the rebellion in England warmed into life the seeds of heresy and schism, which are but too abundantly sown in the corrupt nature of fallen man."

I have only to add, that the above sketch is founded upon facts.

STORIES.

CHARITY AND SELF-DENIAL.—The Rev. Philip Skelton was rector of Pettigo, a remote parish of the county of Donegal, in 1757, when a remarkable scarcity prevailed in Ireland, the effects of which were most severely felt in that part of the country.

He travelled through the country, that he might discover who was in want. When he entered into a wretched hovel, he would look into the meal-chest, and count the number of children, that he might be a judge of their necessities, which he lost no time in supplying. His tender-hearted zeal at this distressing season is beyond all praise: how deep lay in his feelings will be understood by the following fact:—When his money was nearly all spent, but he saw that the scarcity must continue for many weeks more, he resolved to sell all his books, that he might relieve his parishioners with the sum they might produce.

A bookseller in Dublin bought them for eighty pounds; but soon after the announcement of the sale appeared, two ladies, guessing at his reason for selling the books, sent him fifty pounds, requesting him to keep the books, and relieve the poor with this money, he expressed his gratitude, but answered that he had dedicated his books to God, and he must sell them. The ladies did not withdraw their gift, so that both sums were applied to the relief of the poor.

This was a sacrifice to duty of which no one can have an adequate idea, except a scholar, fond of reading, situated like Mr. Skelton, in a coarse, barren country, among illiterate people, with a number of agreeable books, the only companions of his solitary hours.—Such were the exertions and extraordinary charities of this exemplary clergyman, employed in a time of scarcity for the preservation of his poor parishioners. He was, indeed, like an angel sent down from heaven to visit them in their distress.

GEORGE HERBERT.—His chief recreation was music; in which he was a most excellent master, and composed many divine hymns and anthems, which he set and sung to his lute. And though he was fond of retirement, yet his love to music was such that he usually went twice every week to the cathedral church in Salisbury; and at his return would say that his time spent in prayer and cathedral music elevated his soul, and was his heaven upon earth.—But before his return home, he would usually sing and play his part at a private music-meeting, and would often say, "Religion does not banish mirth, but only moderates and sets rules to it."

In one of his walks to Salisbury he saw a poor man, with a poorer horse, which was fallen under his load; they both were in distress, and needed present help. Mr. Herbert, perceiving this, put off his canonical coat and helped the poor man to unload, and after to load his horse. The poor man blessed him, and he blessed the poor man; and was so like the good Samaritan, that he gave him money to refresh both himself and his horse, and told him that, if he loved himself he should be merciful to his beast. Thus he left the poor man; and when he came to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and clean, came into that company so soiled and discomposed. He told them the reason; and one of the company thinking he had done what was beneath him, he said "that the thought of what he had done would prove music to him at midnight, and that the omission of it would have made a discord in his conscience, whenever he passed by that place. For if I am bound to pray for all in distress, I am sure I am bound to practice what I pray for, as far as it is in my power. And though I do not wish for the like occasion every day, yet I would not willingly pass one day of my life without comforting a sad soul or showing mercy; and I praise God for this occasion. And now let us tune our instruments."

EARLY RELIGIOUS INSTRUCTION.—During the illness of a parishioner (says a clergyman) I had many opportunities of seeing her, and I visited her for the last time on the evening before her death. After some conversation, I commenced reading to her one of the psalms when she immediately exclaimed, "Excuse my interrupting you, sir; that psalm is the twenty-fifth." I directed her attention, for the present, to the matter of the Psalm than its order; but before leaving her, I inquired how it was she remembered so accurately that it was the twenty-fifth? She told me, in reply, that many years ago she had to learn this psalm, before receiving one of the Bibles annually distributed in the parish, as directed by the late Lord Wharton. She lamented that her mind was not now sufficiently retentive to enable her to meditate during the night on what she read by day; but declared that she could readily call to mind these lessons of her youth, and received comfort from them.—Thus, "in the morning show thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper this or that, or whether they both shall be alike good."

THE PASTOR AND HIS PARISHIONER.—The effect of the pastoral instruction of the Rev. John Bold was

shown in one of his disciples, who died at the age of ninety. This man, Joseph Brown, labourer in husbandry, stated that in his early youth he and others of his time never failed to attend the warning bell for catechetical instruction on Saturday afternoon, whatever employment they were engaged in. What his after-life was may appear from this relation:—In his 78th year he was desirous of applying for one of the prizes offered by the Agricultural Society of Leicestershire to labourers in husbandry of the greatest merit. It was necessary for me to give my certificate of his merits, which I inquired into from the oldest people in the parish. I was informed by all that knew him that he had in early life been a labourer in husbandry in a farmer's family for forty uninterrupted years, till their extinction, and afterwards served in another; that he had never been known to be intoxicated in his life, to spend a penny in a public house, or from his family which consisted of a wife and five children, all educated in habits of piety and strict industry, without which he could not have lived; that he had never received any parish relief, though his wife was bed-ridden two years before her death; that he never omitted attendance on the Church; and the Sunday, as I knew, was always employed, after public service, with his family at home in religious duties; that his integrity was as well known as his industry.—Such a life of labour could not but be beneficial to the public, and his example edifying. His labours in husbandry were continued till within two or three years of his death (at the age of ninety), which was in peace, full of the hope of immortality.

THE FIRST HOSPITAL.—A grievous famine, with all its inseparable evils, having befallen the city of Edessa, its venerable deacon, at the call of suffering humanity, came forth from the studious retirement of his cell, whither he had long withdrawn that he might devote his latter days to meditation on the deep things of God. Filled with emotion at the sight of the misery which surrounded him, with the warmth of Christian charity he reproved the rich men of Edessa, who suffered their fellow-citizens to perish from want and sickness, and who preferred their wealth at once to the lives of others and the safety of their own souls.—Stung by his reproaches, and awed by his reverent virtues, the citizens replied, that they cared not for their wealth; but that in an age of selfishness and corruption, they knew not whom to entrust with its distribution. "What," exclaimed the holy man, "is your opinion of me?" The answer was instant and unanimous. Ephrem was everything that was holy, just, and good. "Then," he resumed, "I will be your almoner. For your sakes I will undertake the burden;" and, receiving (proceeds Sozomen) their now willing contributions, he caused about three hundred beds to be placed in the public porticoes of the city, for the reception of fever patients; he relieved also the famishing multitude who flocked into Edessa from the adjoining country; and rested not from his labour of love until famine was arrested, and "the plague was stayed." Then, once more, he returned to the solitude of his beloved cell, and in a few days breathed his last.

EARLY CHRISTIAN INSTRUCTION.—"One day," says Mr. Robert Raikes, of Gloucester, the institutor of Sunday-schools, "I overtook a soldier just entering the church-door. This was on a week-day. As I passed him, I said to him a great pleasure to see that he was going to a place of divine worship." "Ah, sir," said he, "I may thank you for that." "Me?" said I; why, I do not know that I ever saw you before." "Sir," said he, "when I was a little boy, I was indebted to you for my first instruction in my duty. I used to meet you at the morning-service in this cathedral, and was one of your Sunday scholars. My father, when he left this city, took me into Berkshire, and put me apprentice to a shoe-maker. I used often to think of you. At length I went to London, and was there drawn to serve as a militiaman in the Westminster militia. I came to Gloucester last night with a deserter; and took the opportunity of coming this morning to visit the old spot, and in the hope of once more seeing you." He then told me his name, and brought himself to my recollection by a serious circumstance which happened whilst he was at school. His father was a journeyman carrier, a most profligate man. After the boy had been some time at school, I heard that his father was wonderfully changed; that he had left off going to the alehouse on Sunday. It happened soon after that I met the man in the street, and said to him, "My friend, it gives me great pleasure that you have left off going to the alehouse on Sunday." "Sir," said he, "I may thank you for it." "No," said I, "I do not recollect that I ever spoke to you before." "No, sir," said he; "but the good instruction you give to my boy brings home to me; and it is that, sir, which has induced me to reform my life."

ST. ALBAN.—During the tenth and most rigorous of the persecutions, which was the only one that extended to Britain, a Christian priest, flying from his persecutors, came to the city of Verulamium, and took shelter in Alban's house; he not being a Christian himself, concealed him for pure compassion; but when he saw the devotion of his guest, how fervent it was and how firm, and the consolation and joy which he appeared to find in prayer, his heart was touched, and he listened to his teaching and became a believer. Meantime the persecutors traced the object of their pursuit to this city, and discovered the place of his retreat; but when they came to search the house, Alban, putting on the hair-cassock of his teacher, delivered himself into their hands, as if he had been the fugitive, and was carried before the heathen governor, while the man whom they sought had leisure and opportunity to escape. Because he refused either to betray his guest or offer sacrifices to the Roman gods, he was scourged and then led to execution. That spot was then a beautiful meadow on a little rising ground, "seeming," says the Venerable Bede, "a fit theatre for martyr's triumph." There he was beheaded, and a soldier also at the same time, who, it is said, was so affected by the resignation and magnanimity of this virtuous sufferer, that he chose to suffer death with him rather than incur the guilt of being his executioner. A magnificent abbey was afterwards erected to the memory of St. Alban on the spot where this event took place, and the Church and town still bear his name.

Advertisements.

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R. CUTHBERT, BOOKBINDER, ACCOUNT-BOOK MANUFACTURER, &c. RESPECTFULLY begs leave to tender his grateful acknowledgments to the Gentry and Inhabitants generally of Toronto, for the liberal patronage he has hitherto received from them, and to inform them that he continues to carry on his business at his Old Stand,

J. P. CLARKE, Mus. Bac. R. C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, 62, CHURCH STREET, Toronto, Jan. 13, 1847.

MR. ROBERT COOPER, SOLICITOR AND ATTORNEY, Wellington Buildings, King Street, TORONTO.

DONALD BETHUNE, Jr. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBOURG, CANADA WEST.

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF RIDOUT, BROTHERS & Co. December 1, 1842.

D. E. BOULTON, BARRISTER, ATTORNEY AT LAW, SOLICITOR IN CHANCERY AND BANKRUPTCY, NOTARY PUBLIC, AND MASTER EXTRAORDINARY IN CHANCERY, COBOURG, CANADA WEST.

J. W. BENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED, July 14, 1842.

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO.

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO.

BANK STOCK BOUGHT AND SOLD BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO.

THE business heretofore carried on at Cobourg by D. E. Boulton, Esq., Barrister, Solicitor in Chancery, Bankruptcy, &c. will for the future be conducted in the names of the undersigned who have entered into co-partnership. D. E. BOULTON, JAMES COCKBURN, Cobourg, July 7th, 1846.

GEORGE W. MORGAN, BOOT AND SHOE MAKER, 93, YONGE STREET, TORONTO.

LAKE ONTARIO. THE ROYAL MAIL LINE OF STEAMERS, WILL leave Toronto for Kingston, on the 10th day of June, 1847, (weather permitting) every Sunday excepted, at 12 o'clock noon, precisely, until the 10th day of June next; and from the 10th of June to 10th September, at 1 P. M., precisely, from 10th September, to close of the Season, at 12 noon, precisely. Will leave Kingston for Toronto, every afternoon (Sundays excepted) at 5 o'clock precisely. Royal Mail Office, Toronto, April 15, 1847.

THE STEAMER AMERICA WILL leave Toronto for Rochester, touching at Cobourg and intermediate Ports, (weather permitting), every TUESDAY, THURSDAY, and SATURDAY Morning at Eleven o'clock. Will leave Rochester Landing for Toronto, touching at Cobourg and intermediate Ports, (weather permitting), every MONDAY, WEDNESDAY and FRIDAY Morning, at Eight o'clock. Luggage and Parcels at the risk of the owners, unless booked and paid for as Freight. The Proprietor will not, in addition to the ordinary exemption from liability, hold himself responsible for any property lost in said Steamer, owing to accidental fire or collision with any other vessel. Royal Mail Office, Toronto, April 22, 1847.

THE STEAMER ECLIPSE WILL leave Hamilton for Toronto, daily, (Sundays excepted), at Half-past Seven, A.M., and will leave Toronto for Hamilton, at Half-past Two, P.M., (weather permitting). Toronto, March 22, 1847.

THE STEAMER ADMIRAL WILL leave Toronto daily (weather permitting) for Niagara, Lewiston and Queenston, (Sundays excepted) at Eight, A.M. Toronto, March 22, 1847.

Home District Mutual Fire Company. OFFICE—NEW STREET, OPPOSITE NEWCASTLE STREET, TORONTO. INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufacturing, &c. DIRECTORS. John McMurich, John Doel, James Benty, Charles Thompson, John Eastwood, Benjamin Thorne, James Leslie, J. B. Warren, Capt. J. Emsley, B. W. Smith, J. RAIS, Secretary, J. H. PRICE, Esq., President. All losses promptly adjusted. Letters by mail must be post-paid. July 5, 1845.

THE PREMIER FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorized to receive premiums for the renewal of policies. MOFFATTS, MURRAY & Co. Toronto, July 1, 1841.

BRITISH AMERICA FIRE & LIFE & MARINE ASSURANCE COMPANY (INCORPORATED BY ACT OF PARLIAMENT) AGENT AT COBOURG—ROBERT HENRY, Esq. November, 1844. The Church is presided by the MANAGING COMMITTEE, at TORONTO, every Friday. TERMS—FIFTEEN SHILLINGS PER ANNUM. To Post Masters, THE SHILLINGS PER ANNUM. Payment to be made yearly, or, at least, half yearly, in advance.