

Poetry.

KING CHARLES'S CHILD.

A daughter of Charles I. died when only four years old. When on her death bed she was desired by one of her attendants to pray: she said she could not say a long prayer, but would try to say a short one. Lighten my darkness, O Lord God, and let me not sleep the sleep of death. Having said this, she expired.

It was within a monarch's palace hall, At midnight, when the trembling lamp grew pale, And yet it gleamed on glittering coronal, On robe of ermine, and on burnished mail, Oh! grand and festal—as the owners' frail! And pale attendants sat there, with sad eye Watching where, covered with a royal pall, England's young princess was laid down to die On couch with gems inlaid, and gold of Araby.

THE SYSTEM OF THE CHURCH.

(From the Christian Remembrancer.)

Men are endowed with faculties, feelings, and energies, which, all and each, have their own proper tendency and object. When they are directed towards that object they are in a state of health and strength, and advancing to their own perfection; when they are directed towards any other object, not their own, they are weakened, and, ere long, paralyzed. The Will influences and guides them all. Their true object is God. As they tend towards Him, i. e. to obedience to His Will, and working out His Ends, they become strong and perfect; when they are directed to any other object, they become weak in the proportion in which that object is distant from God. At the Fall, the Will became perverted, and directed all our powers towards false objects; our powers were weakened, and the human being became a weak, a disordered, and disorganized system, like a watch with all its works separated and out of place, not working their proper end. While the powers of man were thus disorganized, they gradually weakened; their strength and perfection consisted in being united; each occupying its own place, and working out one end, its proper one; inactivity weakened them, disorganization warped and bent them.

under the rule of which they bring every word and statement, by which they receive this and condemn that? Have they not as complete a scheme of interpretation as the Catholic scheme of interpretation? Is it not so rigid often as to stand alone and independently of Holy Scripture, so that men fearlessly reject a manifest meaning because it does not find its place in their system of interpretation? Is not this as much bringing human interpretation and system to bear upon Holy Scripture, as the most devoted child of the Church could desire? The only difference between them is, the one seeks the system of ages—the Catholic Church of Christ; the other, the system of to-day, and of his own individual mind. Both are systems; the latter—in some respects more so than the former—often falling under the rigid rule laid down by some individual interpreter of his own day, as fully as we would fall under the guiding of the Church.

Men must fall under system. It is as impossible to do without it as to support the bodily frame without regular sustenance, or as untrue to say, that an act of the will does not precede each moral action. It is the support of our moral nature: men unconsciously fall into it who are most violently opposed to it as a thing external to themselves. But this is not exactly to the point; it is rather to show the futility of the objection which men raise to the Church under the notion of its being a system at all.

The final Object of systems with regard to our moral conduct is, of course, God, and subjection to Him. In the same degree in which they lead truly and surely to this End, in that degree, to short-sighted observers, they will seem not to do so. This mistake arises from the fact, that such schemes will present objects short of the Final one, yet resembling it, to revive the tired energies, and to lead on the weak powers of men in their road to God: the truth is, they more certainly lead to an end in Him. They become rests on the journey, securing the steps already taken, and applying their gain to make the remaining ones easier and lighter. Ends short of the Final one, in systems, will have the appearance, at first sight, of taking the place of the Final one; they will closely resemble it: they will take part of its nature; whereas the leading feelings and powers directly to God, without the intervention or aid of systems, has the appearance of greater devotion to Him, and of avoiding the difficulties supposed above, as no End short of Him presents itself for their aim. This is the feeling of men who have fallen into views in the present and past ages, which they call "spiritual," as distinguished from schemes which involve Form and auxiliary ends. But what is, and must be, the consequence? Their feelings and powers are led to God. They keep His name and service in continual view; but with their eyes on Him, fail to reach Him with the step; they go to waste, become extravagant, unreal, and dissipated; keeping their eye as on the dawn in the horizon, become lost in the desert over which they go to reach it. They call this spirituality of mind and unity of purpose. It is, in truth, unreality. They imagine that they avoid Formalism, and, in doing so, lose the prop and support which Forms must give to enable their powers to reach their ends at all. They feel this at last, and fall into systems of their own, weak and insecure. We said, ends short of the Final one, partaking of its likeness and nature, are mistaken for it by some. E. g. the Holy Eucharist is an End, and short of Christ, yet leading to Christ by a sure road. Daily Prayer in Public Worship is an End which leads men to longings for continual support and beginnings afresh; yet it, of course, leads on these very feelings and longings to exhaust themselves on the repose of eternity. The traveller who sees the distant light which speaks of rest and shelter, must mind the path he takes to reach it. Better be in the right path to it, and his eyes off it, than his eyes on the light, and he in a road which finally leads away from his object.

The objections to systems at all, and to systems as leading men to stop short of the Final End, are, then, unreal. Men fall into them always, more or less; it is in their nature to do so; and so by the short-sighted, ends contained in a scheme of forms partaking of the likeness and nature of the Final one, are likely to be mistaken. The Church is the divinely-appointed system to lead man in his every part to God. It is the only one which surely and really does so. It takes each power and feeling of men, guides them to their own proper object in God's scheme, and through them leads them to God himself. She only, while she regulates, prevents their extravagance, corrects them while she guides them.

These feelings, finding nothing on which to exhaust themselves, are thrown back on their subject, and produce a strange deformity of character, by injuring the growth and development of other feelings and principles. In some they produce morosity; in others constant dissatisfaction. They roll back like a flood on the advancing moral character, and draw back parts of it in their own receding tide, or they fix themselves on some trifling object, whose importance they magnify. In either of these two cases, the repression or false use of these feelings produces narrowness of mind. Any feeling without its due object will have the same effect. So it is that we find dissenters so often narrow-minded. They have no objects for feelings. The Church, in her systems, expands the mind, and leads the feelings to God. She does this by adopting the feelings to God. She does this by the very contrary of the one just supposed.—She does it by finding vents and laying hold of feelings and enlisting them fully in her service. Her objects are natural ones: the voice within seems always to have led men to attach value to place and mystery to rites: it is the vent suggested by their without-admitted feelings. Who can contemplate without admiration the Church's vast machinery, by storied window and rounded shaft, arrest Reverence wherever we turn: the hoary hue of ages on her walls and towers, the deep meaning of her slightest carving, the silence of her mysteries, the footstep, oft returning, of her holy-days, independent of our fancy, and always the same, however we may change: the calm monotony of her daily prayers, though we are ever altering: the certainty with which she carries on her work, whether men will heed her or no. These are all parts of her system which offer no food for Reverence; fit, satisfying objects for our deepest feelings—objects which no other system has pretended to find, and many have indignantly rejected.

The consequence has been, that she has retained in her bosom her own children, while other systems have lost many, who have gone to seek in other homes objects to satisfy feelings which will have their way.—She has caught in her grasp every thing which was passing in the world's scenery, and made them her own—antiquity, symbolism, sublimity, and mystery. She has declared them sacred, and has consecrated feelings of Reverence by consecrating them. She saw they were what satisfied men, and seizing them, engraving them into her system: through them she leads us to God. If we may say it before she was a system, they had arrested those feelings in us, and she, by taking them, has made herself the master of the deepest things of nature. Standing in this position, she draws on the philosopher to see to what final point his own systems and principles lead: how much he agrees with her; and she argues that he should do so totally, while with the schismatic she argues on the imperfection and inability of his objective system—the perfection of her own.

THE PRIMITIVE CHURCH IN ITS EPISCOPACY.

Presbytery and bishops—What is a presbyter?—No presbyter ever acted as a bishop.—Consentation of Matthew and Mark.—How the presbytery aided St. Paul.—The manner of this in the early Church.—They acted in conjunction with bishops.—The terms bishop and presbyter the same.—What the presbytery did who called bishops.—Meaning of the terms "Coadjutors," "Counsellors," "Rectors," "Bishops," "Priests," and "Deacons."—The Church of Ephesus.—The Apostles call themselves presbyters.—St. Paul means not to describe himself as only a presbyter.—No church without a bishop.—It would not be right or advisable now to lodge Episcopal duties in the hands of presbyters.—Apostolic attempt at community of goods.

Presbytery, or priests, or elders, are of older institution than bishops, excepting the first bishop and ordainer of presbyters, Jesus Christ. The word presbyter seems to denote the superintendence of a congregation, and is the minister who is ordained and licensed by the bishop to preach, administer the sacraments, and attend to the weekly duty of the pastoral office. A presbyter cannot exercise authority over other presbyters, because all presbyters, as described in the Scriptures, are equal. Our Lord ordained seventy presbyters, for we will not say that He ordained eighty-two, though in view fact He did so; because, as though with a view to ulterior elevation, the Twelve were always mentioned as distinct from the Seventy, and had some peculiar privileges, not so much of office, as from propinquity to our Lord's person. But as soon as "the Twelve" were consecrated bishops, then "the Seventy" remained alone as inferior ministers; and it is of these and their successors that we have now to speak according to what is related of them in the New Testament.

None of the presbyters ever exercised the same authority as the Apostles or bishops, until one of them was formally consecrated to be a bishop in the room of Judas Iscariot, and the lot fell upon Matthias. There is not in the Scriptures any instance of Ordination by presbyters alone; but we have an instance of the presbyters assisting a bishop at an Ordination. St. Paul writes to Timothy, Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. (1 Tim. iv. 14.) Surely, this is a plain statement that the presbytery had some share in the Ordination of Timothy, and hence must have assisted St. Paul as that Apostle writes, Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands, (2 Timothy, 16.) Although St. Paul seems to have ordained Timothy without presbyterial assistance, yet in the case of Timothy there is no such case; as must appear from the above texts, which, if taken in this way together, will present no contradiction in the Apostles' epistles. This assistance on the part of presbyters seems also to have been permitted in the early Church. From the authentic records of the ancient Christians we learn what was the manner of such an Ordination. The bishop had his seat on high in the Church, above all those who were present: this being doubtless significant of his spiritual and ecclesiastical, but not of his worldly, dignity. On the presentation of a candidate, at the proper time, the presbyters then assisted in the laying of hands, and thus became, before all the people, in a manner coadjutors or fellow-helpers with the bishop; and they were called in early times, the counsellors and assistants of the bishops, and frequently went by the name of com-presbyters. Now, these several names, as describing several persons aiding some one or other person in conferring a dignity on another, together with the manner of performing such a duty, plainly show that they acted in conjunction with bishops, but never solely as bishops. In vain will any one search Scripture or the historical annals of the early Church for any instance of Ordination being performed by presbyters only.

Jesus with the bishops and deacons, (Phil., i. 1.) Here there is at once a distinction drawn between the congregation and the ministers; but such ministers as were presbyters only are designated bishops. The ministers of the Church of Ephesus are also in Acts xx. 17, called "elders," when at verse 28 of the same chapter, they are called "overseers," or according to the original language (ἐπίσκοποι) bishops. But, in either case, these ministers then called bishops had but the oversight of their respective congregations, and never over the ministers of those congregations; and the idea of this, unless Scripture pointed out the portion of the presbytery so commanded, would involve the absurdity of each one sitting in judgment on his own or his brother minister's conduct. They never exercised such episcopal authority as no St. Paul, or Timothy, or Titus.

No orders as to Timothy, and Titus, and their successors were ever given by the Apostles to these presbyters or bishops: and there is no instance recorded of their ever having assumed or used such episcopal power. If they had been bishops, why need a governor over them? For, it plainly appears that St. Paul exercised authority over them. It seems that he took maintenance of the Philippian at the very time that epistle was written, (Philippians, iv. 14—18; i. 29—30; 2 Cor. ii. 10.) from which circumstance, as well as from his writings to them, we may reasonably conclude that they were under his government. Again, his authority over presbyters is proved by his summoning them to Miletes to appear before him at a distance of fifty miles from their stations, and by his appointing Timothy in his place with the fullest authority to ordain and rebuke elders when he departed, having before told the presbyters (Acts, xx. 30) that after his departing they would arise up among their own selves men speaking perverse things to draw away disciples after them, and creating confusion. And it was plain that there all are equal, none can command; and then, difference of opinion leads to dissent, and dissent to open separation, and thus the unity and communion of a Church (an evidence of Christianity to the world, John, xvii. 21) is destroyed; an evil to be much avoided by appointing a bishop, as at Jerusalem, to be mainly resident among them.

At this time the Church was clearly under formation and in a state of growth, and the meaning of the word "bishop" in its full extent was not defined, or appropriated to that order of ministers to whom it was afterwards limited. The Church of Ephesus was certainly complete in reality if not in name; because, as shown by the Scriptures, it was a congregation of Christians planted and protected by the hands of St. Paul himself, and possessing a three-fold ministry, viz. the deacons looking forward to a higher office (1 Tim. iii. 13), the presbyters labouring in the word and doctrine, (1 Tim. v. 17), and the bishop, in the person of Timothy, superintending all and exercising control in matters both of faith and doctrine; of course wherever he had reason to put in practice the authority delegated to him by St. Paul, (1 Tim. v. 17, 20, 22). The Church of Philippi it was equally complete also, having St. Paul as well as bishop, and presbyters (called bishops, but without the power of bishops) and deacons, as mentioned in the first verse of the first chapter of the epistle to the Philippians.

To show how little strength can be placed on the fact, or supposition as it may be, that the terms of "bishop and presbyter" denoted one and the same office, we find the Apostles, who were so clearly superior authority in the Church, and exercising episcopal power in its highest degree, calling themselves presbyters—not that others called them so—and they did so rightly without any derogation of the superior office, for every bishop is a presbyter; and he might on many occasions address them as a general will address his officers or privates as "fellow soldiers," "fellow comrades," &c., or any governor or magistrate address his fellow creatures as "fellow citizens." And St. Paul might with greater propriety thus address the com-presbyters who acted with him when he exercised the fullest episcopal power in the Ordination of Timothy. Nothing can be clearer than that St. Paul was a superior presbyter, in other words a bishop (Acts, xx. 17; Rom. i. 5, 15; also throughout Epistles to Tim. and Titus); and if his calling of himself by an inferior name would bind him down to the duties only attached to that name, he would belie his whole life of episcopal action and speech. And in every Church (Acts, xiv. 23.) as well as that of Ephesus, the Apostles exercised the superior office of a bishop, until it became universally affirmed throughout the Christian world that there could be no Church without a bishop.

And surely in this our day it would not be advisable, to say nothing of its being unscriptural, to lodge episcopal power in the hands of the presbyters or priests. For, if at any time there was the establishment of a superintending presbytery for the partial government of the Church of Ephesus (a matter we cannot ascertain and have no right to suppose) before St. Paul placed Timothy there with authority over presbyters, we see that it did not succeed, or Timothy's appointment would never have taken place. Why then seek to re-establish a system without apostolic personal guidance, which, under such direct apostolic guidance appears to have signally failed; for there was either a signal and decided failure after trial, or the presbyterial system never had existence.

We know that the apostolic trial of holding all goods and property in common, quickly failed. If there was any failure in the Church of Ephesus, the cause of such failure was in the schism of its own officers (Acts xx.) and the plan of community of goods failed, perhaps in part through the falsehood of two of the society (Acts v. 1.); and thus both systems fell by the hands of their own members. How then are we to revise these plans after any such signal examples of failure, such awful warnings that the attempted schemes could not succeed? Surely the improved state of Church government, as introduced probably from Jerusalem to Ephesus, should be preferred by us; and in the other case also, if the Apostles could not conduct the system of community of goods, how can we hope to succeed? Our adversaries, in order to gain their point, ought to show that the dignities and duties now attached to the name of bishops, were granted also to those called bishops in St. Paul's Epistles to the Philippians and Timothy. They ought to show how, if presbyterial government was established in all or any of the churches planted by the Apostles, the change to the episcopal pattern was so quietly brought about as to be noticed by no historian, affirmed by no witness, and the memory of such a state wholly extinct; especially when, as some argue, the change was effected forty years after the deaths of the Apostles, when several excellent and worthy writers existed; and yet no notice what would have been so great a fact. Neither do any future historians, though giving lengthened details on any matter affecting Church government or custom, a matter in the smallest points always raising jealousies and commotions among the primitive Christians, ever allude to such a change, or mark any time or manner of its accomplishment. In fact, no change of this kind could have been made, or it would have been on record, and triumphantly appealed to; a change that in civil matters would be as important as the adoption of a mixed monarchy after a mere republic. And if the change had taken place, the question would then be why did it take place? For changes are the result of dissatisfaction with former kinds of government; changes promise

amelioration; and if it was felt that the tyranny of the many was intolerable, (for how much easier in cases of oppression is it to shame, or control, or overthrow one man, than to contend against a council, a junta, or a committee,) why should we return to a system abandoned, as it must have been, under very holy and approved action in those days?

THE SHEPHERD OF THE SHEEP.

(From a Sermon preached on the death of the Rev. E. G. Prescott, by the Right Rev. Bishop Doane.)

The leading trait in Christ's delineation of the shepherd of the sheep is the intimate relation between him and them. They are "his own sheep." A world of meaning in this little word, "his own." Who has not felt it, in the Prayer Book version of that inimitable Psalm, the hundred and third, "Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him?" Who has not lived upon it, in the intercourse of heart with heart, as the endearing thought filled up the measure of his bliss, mine dearest thought filled up the measure of his bliss, mine dearest, all mine? "He calleth his own sheep by name." And again, "when he putteth forth his own sheep, he goeth before them." This is a most important aspect of the pastoral relation. Rather, it is of the first necessity, for comfort and usefulness, his own from God, his own for life, his own for death, his own for immortality. It is because he has the care of souls that this is so; and because he has to answer, with his own soul, for his care of them. The teacher of a school, the captain of a ship, whatever other office society creates or owns, may hold its tenure upon time. The pastoral office, like the conjugal relation, is for life, as it knits souls together, that must be answerable to and for each other, in eternity. I grieve to say, that this consideration is too much lost sight of. I grieve to say, that there are many who regard the pastoral relation as one of mere convenience. The Pastor, will he find a larger, or less arduous, or more profitable charge, the flock, till he can find a more attractive, or, perhaps, a cheaper Pastor. How entirely such loss sight of the instructions of the Saviour! It is because they are "his own sheep," that he "calleth them by name," and "leadeth them out." It is because they are "his own sheep," that they "hear his voice." It is because they are "his own sheep," that they "know his voice, and follow him." Nay, the very reason that the hireling, when he sees the wolf, "leaveth the sheep, and fleeth," is because the sheep are "not his own." Nothing can be more true to nature. There is no bond of hearts without a mutual interest. And, without a bond of hearts, there can be no security for love or duty. What, but the certainty that it must hold for life, would make the marriage tie of strength sufficient to endure life's stern vicissitudes? What else would for a moment stand against the strain of temper, or the storm of passion? What besides this would serve as a surety for the training up of children, with its countless trials, its wear and tear of life, its risk of final disappointment? How much more must this be needed in the pastoral care? With opportunities so far inferior for mutual acquaintance and interest, with exposure so much greater to interference and alienation, with a load so infinitely heavier of moral and immortal accountability? As there can be but one adequate and worthy motive to undertake "the doing of so weighty a work, pertaining to the salvation of man," the love of Him who died for it; so there can be but one adequate and worthy tenure of it, its reference simply and unreservedly to His most holy will, as sought and ascertained through the authentic medium of His Church. Fearfully do they tempt providence, who, whether it be for filthy lucre, or from self indulgence, or as matter of convenience or of taste, encounter such an enterprise. Fearfully do they tempt their own frail nature, who venture on the care of any portion of Christ's flock, until some more desirable position can be found; or leave the place where God has set them, by His Church, for lighter duty, or for larger salary, or for that worst of all delusions, greater usefulness. How do they know that they shall ever live to have another charge?—And, if they should not, what a bed of death, and what a day of judgment! A single soul, for whom Christ died, lost, while he who had the charge of it from God, was seeking higher things! What right has he, who at the holy altar, gave himself, his soul, and body, to the service of the Cross, a fellow soldier with the radiant martyr host, to shrink from danger, or withdraw from duty; as if he could do more than die upon his post, and as if that were not the very terms of his enlistment, and his highest trophy. With what propriety does he stand out for higher wages, and refuse to work, unless his pay is sure, who serves a Master, who, when He is rich, as God is rich, for our sakes, became poorer than the merest mendicant, that has a hovel for his head. And, as for greater usefulness, who but the enemy of souls could whisper such a thought? What had Paul to do but plant?—What had Apollos to do but water? If they did this to the utmost, and yet failed of usefulness, it was because the Lord withheld the increase.—There is no word about our usefulness, my reverend brethren, in all the word of God, nor in all the Church's ordinal; but many burning words of service and of duty. What we have to do is to be diligent and watchful; to watch and work, as if for life; to watch and work, as knowing that each day may be our last; to watch and work, as certain that the eye of God is on us.—When this is so, there will be little question as to where our duty lies. Every where it will overtake our strength. When this is so, we shall have no desire to serve ourselves. Our utmost service will be all too little for our sense of saving mercy. When this is so, however great their meanness and their sin, who stint God's altar, and leave its ministry to starve, there will be little carelessness for what we are to eat, or where-withal we shall be clothed. Every where we can find "food and raiment," and with that the great apostrophe was content. Well and wisely is the practice of this diocese so ordered as to further to the utmost these high views of pastoral relation. It admits no priest to the full measure of its privileges, who has the opportunity, and fails to act upon it, of a permanent connection with his parish, ratified and solemnized by his chief minister, with the highest officers of our religion. Cases there have been where a tenure but from year to year has been continued through life, in confidence and usefulness; while the most express engagements, with the holiest sanctions have scarcely lasted out their anniversary. But these are small exceptions to the general rule. Nature and truth, the Church's custom and the word of God, lean all the other way. If it were not the usage of the diocese, people and pastors should alike desire to have it so, as knitting them together in the bands of a confiding love; the Pastor with his own sheep, the sheep with their own Pastor under Christ. Seeing that it is a loyal Churchmanship comes in, in aid of Christ's intentions, and the reason of the case, to take away all doubtfulness. What can be thought of more enduring than the pastoral bond, woven with the heart of generation after generation! What can be more impressive than the venerable aspect of the priest of God, who blessed the parents, as they knelt together at the altar's foot, and now receives the children's children, at the sacred font! What can be happier for the Church, what for the institutions of the country more

benign and blessed, than the stability, which should be so knit in, with nature's holliest bond, and sanctified with prayer! Beautiful fulfillment of that sweetest pastoral picture, when the shepherd of the sheep goes out before them, and they follow his familiar voice, to where the stillest waters have the greenest pastures, and find rest and comfort in his watchful care! Blessed assurance of that enchanting vision of the Saviour, when all pastors and all flocks shall be attracted by one gracious voice, shall own the guidance of one kindly eye, shall seek the shelter of one holy arm, and one Almighty Shepherd gather all in one eternal fold!

It naturally follows, from the shepherd's feeling that the sheep are his, that he devotes himself entirely to their welfare. What else has he to think of? What else has he to care for? They are all his; and they are his all. He is continually among them. He is forever going before them. He watches for their safety. He labours for their comfort. He gives himself wholly up, to guide, protect, and feed them. If they are in danger, he risks himself to shelter them. If need be, he gives his life to save them. You will not hear, of such a shepherd of the sheep, that he is neglectful of his studies. You will not hear, of such a shepherd of the sheep, that he repeats to weariness his few stale sermons. You will not hear, of such a shepherd of the sheep, that he is much among the folds of other men, while other men are left to feed his sheep. By such a pastor, every portion of his flock will be regarded. He will be with them, from house to house. He will instruct them, as they sit by the fireside, and as they walk by the way. He will be concerned in all their concerns. He will be interested in all their interests. He will be influential with the rich, to care for the poor; with the poor, to be contented with their condition. He will be tender of the sick, gentle with the aged. He will weep with them that weep, and rejoice with them that rejoice. He will take the infants in his arms, lay his hands upon them, and bless them; he will pursue with gentle assiduity the wayward feet of youth, to win them, in due time, for the good gift of confirmation; he will never cease his labour, his care and his diligence, while there are any who come not, or come carelessly, to be partakers of the banquet of that most heavenly food, which Jesus gives us, in His body and His blood. He will be present, with the word of comfort, and the prayer of faith, by the bed-side of pain and sickness. And when death has done his worst, he will not leave the temple, where a soul has worshipped God, till it is garnered in the grave, and consecrated by the triple sprinkling of the sacred dust, with words of piety and comfort, to a joyful resurrection, through the purchase of the Cross of Jesus Christ.

To such a shepherd of the sheep there is a sure reward. He finds his pleasure in his duty. The habit of doing his own work lightens and sweetens it. The wisdom to win souls grows by his exercise. His earnestness becomes contagious. He has his way with them. He knows his sheep, and they know him. He calls them by their names, and they come to him. They know his voice. They follow where he leads. They feel his heart. They give him theirs. He finds even here the overpayment of his toil, his care, his pain. He looks hereafter to the souls, for whom his life was spent, to be his glory and his joy, in the presence of our Lord, when he shall come. And, when He appears, he shall receive a crown of glory that fadeeth not away.

English Ecclesiastical Intelligence.

EXETER.

(From Woolden's Exeter Gazette.)

A complaint having been made to the Lord Bishop of Exeter, on the part of the family of the late Mr. B. H. Lyne, of Liskeard, that the Rev. J. F. Todd, vicar of that parish, in reading the funeral service of the deceased, at the parish church of Liskeard, had omitted part of one of the prayers of the service, a commission was issued by his Lordship, directed to the Very Rev. Martin (the Ven. Chancery of the diocese, the Very Rev. the Dean of Exeter, the Ven. J. M. Stephens (Archdeacon of Exeter), the Ven. Dr. G. Barnes (Archdeacon of Barnstaple), and the Rev. A. Athely; on which the five commissionaires sat in the Chapter-house on the 12th inst. preceding day; and accordingly to the provisions of his Lordship's direction, the Very Rev. the Dean of Exeter, the Ven. J. M. Stephens, the Ven. Dr. G. Barnes, and the Rev. A. 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SEMINARY. THE MISSES SKIRVING take this opportunity of returning their most sincere thanks for the very liberal support extended to them since they commenced teaching in Toronto...

MRS. GILKISON. BEGS respectfully to announce to the inhabitants of Toronto, and to her friends generally throughout the Province...

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H. & W. ROWSELL, BOOKSELLERS, STATIONERS, AND PRINTERS. 163, KING STREET, TORONTO.

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HENRY HOWARD.
CHAPTER VII.

THE CONFIRMATION.

And oft as sin and sorrow fire,
The hallo'd hour do thou renew,
When broken'd up the awful choir,
By pastoral hands, toward These we drew.

When trembling at the sacred rail,
We hid our eyes and hid our breath,
Felt Thee how strong our hearts how frail,
And long'd to own Thee to the death.

For ever on our souls be traced
That blessing day, that dove-like band,
A sheltering rock in memory's waste,
O'ershadowing all the weary land.

Christian Year.

For several years Henry's life was without other incidents than those which commonly befall boys in their youthful days. He was carefully educated by the Bradwells, who, from the time when he first began to understand any thing, endeavored on all occasions to instil right principles, correctly believing that a child's mind is never too young to receive impressions, and that every impression has an influence more or less upon the future character. The consequence was, that Henry's kind patrons had the pleasure of seeing him grow up with every reasonable promise of turning out a highly-principled and religious man.

At the time of which we write he was rather more than fifteen years old, and in most things was far superior to boys generally of that age. He was well instructed in history, particularly in that of his own country, had made great progress in geography, and, besides being a good arithmetician, had devoted a considerable portion of his time to mathematics; beyond all this, and far more important, under the tuition of Mr. Milles—who was in the habit of receiving a class of the children of the wealthy inhabitants of Preston weekly, to instruct in theology,—he had studied ecclesiastical history, and was thoroughly conversant with the doctrines held by his own Church. Nor in this last respect had Bradwell neglected the duty which, as Henry's godfather, devolved upon him. He was in the habit of spending much time in reading with his young friend works of a religious tendency, and always took a great interest in the reports which his godson brought of the vicar's weekly lectures.

They were thus engaged one evening, when Mr. Milles entered the room, and said he had an important communication to make; he had received a letter from the Bishop of the diocese, signifying his intention of visiting Preston during the summer, for the purpose of holding a confirmation.

"As Henry is of proper age, I shall therefore hope," added the vicar, "to be able to present him to the Bishop for participation in that holy rite, and shall expect him regularly to attend my confirmation-lectures, which will be given twice a week."

After this intelligence, which was very gratifying to Bradwell and his godson, the conversation turned on the subject of confirmation when Bradwell observed,—

"I have frequently thought that too little attention is paid to this important rite. You will understand that I intend to say nothing disrespectful of our spiritual guides in my remarks; but it strikes me first of all, that the Bishops generally do not assign to confirmation that importance which belongs to it. I do not say that they disregard it, or slight it, but that it is not placed by them so highly among their episcopal functions as it ought to be."

"Do you allude to its being administered so seldom?" asked the vicar.

"That is one of my reasons," replied his friend; "I cannot think that once in three years, which generally is the rule with Bishops, is enough. I see no reason why confirmation should not be administered annually. This would certainly place a holy rite, which is peculiar to the highest order in the ministry, in a fit position than it is at present."

"Perhaps it would do so," responded Mr. Milles; "and indeed, I do not doubt but that the Bishops would gladly hold an annual confirmation, had they the power of doing so—I mean had they time enough for it; but the fact is, that many of them—I may say, most or all of them,—are so fully engaged, that they are obliged to decline many things, which, if done, would prove of the greatest service to the clergy and the people of their dioceses generally."

"Would it not be better," inquired Bradwell, "to divide the dioceses, or have suffragan Bishops?"

"I certainly think the latter plan very desirable," replied the vicar; "but there are many men, more able than myself to discuss this question, who think otherwise."

"Well," continued Bradwell, "we will for the present leave this subject to them, as I am desirous to say my say on the matter we commenced upon, viz. confirmation. I have spoken of the Bishops,—pray stop," added he, smiling, "if you think I am going beyond my calling, or speaking of things of dignity, which they commonly assign that importance to confirmation which it deserves."

"In what way," asked Mr. Milles, "do you see the proof of this?"

"In many ways," answered the other; "but as sufficient for our present purpose, I will say, first, in the low views as to its nature, which they frequently hold and teach; and, secondly, in the careless way in which they very often prepare their children for it—in my own case, I remember that one idea I had of confirmation was, that I confirmed the vows and promises I had made at baptism; the consequence was, that I looked upon this holy rite as a simple ceremony of the Church, not intended to convey grace, but merely to press upon my mind the remembrance of what I had consented to perform; and I thought that the presence of the Bishop, and the laying of his hands, was only intended to make the ceremony more imposing."

"But do you imagine," asked the vicar, "that such is the common impression, or rather that you were placed in unfortunate circumstances, where your clergyman was but imperfectly acquainted with this subject?"

"I fear," replied Bradwell, "that such a low view is very commonly entertained and taught by the clergy, and that its sacramental nature is very often overlooked."

"Perhaps you are right," said the vicar, "although one could wish the case were otherwise. But now for the practice in which you think we fall so much."

"Well then," continued Bradwell, "I do not imagine that the occasional preparation the children have, for instance, one night in seven, or even the more regular teaching which in some cases they enjoy for a few weeks, is sufficient duty to fit them for confirmation. In my opinion, it is impossible to understand the dispositions and acquirements of children in so short a time, so fully, at least, as to say whether or not they are prepared for such a rite."

"And in what way," asked Mr. Milles, "would you remedy this?"

"It is difficult," answered Bradwell, "to reply satisfactorily to your question; but I should say, that the mode you adopt in these cases appears to me as good as any. With regard to the holy rite itself, I have ever heard you speak of it as a high and holy ordinance, sacramental in its nature and conveying grace; and in your catechisms on Sundays and holy days, together with your private instructions to the young, I see that preparation which should fit all that properly use it for a due reception of the great blessings that doubtlessly attend upon this holy ordinance of the Church."

"I thank you," replied the vicar, "for the kind way in which you speak of my poor attempts to do my duty in this instance, which I must set down to your feelings of friendship; but, indeed, with regard to what you have said generally, I most fully concur; I do think that, for some reason or other, probably

from a fear of appearing to favour the Roman Catholic view as to sacraments, we of this day have lost sight, to a very great degree, of the sacramental nature of some ordinances in the Church, among which confirmation may justly be added. There is one other point connected with this subject which you have not touched upon, but which, I think, demands as much consideration as those things of which you have spoken. I mean, the incantations in which young persons are admitted to Holy Communion. I have no doubt but that this has arisen from the lamentable state in which our flocks generally are. A clergyman from among a large population has perhaps but a twentieth or a thirtieth part of them communicants; he is anxious, of course, to remedy so great an evil; he sees in the candidates for confirmation the means of doing so; and, without duly instructing them in the things required of those who go to the Lord's Supper, he tells them, that unless they are fit to come to the holy Communion, they are unfit to come to confirmation."

"And is not this true?" asked Bradwell.

"True, undoubtedly," replied the vicar; "but the mere statement of such a proposition is scarcely sufficient preparation for holy Communion; and yet I believe, it is frequently all the young candidates have. Of course there can be no doubt as to the point of all persons prepared for confirmation being prepared for Holy Communion; but the truth of the case is, that many are admitted to both who are fit for neither."

"The real point then is," said Bradwell, "that you object to the incantations way in which the young are admitted to confirmation, and the defective instruction they receive on the subject of the holy Eucharist."

"Exactly so," replied the vicar; "you have stated my objections better than I did myself."

"It is necessary, I think," continued Bradwell "to have clear views upon this subject, or we shall fall into another error, viz. of encouraging the young to be confirmed, and yet treating Holy Communion with indifference. Surely the only proper way is to give both their due honour, and to admit no person to one or other unless duly prepared for both. Confirmation, although not a sacrament necessary to salvation, is doubtless so intimately connected with the two sacraments that are, that it appears to me almost wrong to separate it from them."

"And yet it is distinct," observed Mr. Milles.

"Yes," said Bradwell, "it is in one sense; nevertheless, in another sense it is not; but as neverthless, in a broader sense, it is a mode of communication between the two banks, so, to my mind, confirmation is, as it were, the stepping-stone between Holy Baptism and the Eucharist; and, although neither one nor the other, partakes in some degree of the nature of both."

In due time the day arrived; the Bishop with his chaplain came; and by ten o'clock in the morning the roads on all sides of Preston were thronged with the young of the different parishes in the neighbourhood, each flock headed by its pastor, and hurrying onward to Preston, where the confirmation was to take place. I know few things more interesting than a confirmation, and have seen few sights more beautiful than that which the church presented on this occasion.—The whole body of it was filled with the young; the girls for the most part dressed in modest white, and the greater portion of those present apparently impressed with the nature of the solemn service in which they were about to be engaged. The galleries—I am sorry to say there were galleries—were filled with the parents and friends of the children. One difference was observable in the case of Mr. Milles's children, which it will be well to mention. With many of the candidates for confirmation,—in all cases, viz. where the plan could be adopted,—was one or more grown-up persons, who proved to be the respective godparents, and who accompanied the children when they went to the altar; and sought from God, through Christ, by the hands of the heads of the Church, that heavenly grace which alone would enable them to persevere in the good course in which they had been instructed to walk. Among those thus present was Bradwell, who attended upon the young orphan; and with a moistened eye and beating heart, heard the confession made by him, that he renewed his baptismal vow and promise, and witnessed the imposition of the Bishop's hands. As soon as the holy rite was over, the Bishop ascended the pulpit and addressed the children, pointing out to them the nature, privileges, and responsibilities of confirmation, urging them to meditate frequently and earnestly on the service in which they had been engaged, and to strive to live up to the vows and promises they had ratified and confirmed. After this the congregation dispersed, and all returned to their own homes.

THOMAS WESTFIELD, BISHOP OF BRISTOL.
(A. D. 1643.)
(From Walker's Sufferings of the Clergy.)

He was a person of such an unexceptionable character, that when the Rebel Committee ordered the profits of his bishopric to be restored, and gave him a pass to go to Bristol, they added in the latter part of it, that he was a person of great learning and merit. And indeed he was such an excellent preacher, that Bishop King said, "he was born an orator." He was also a person of such admirable modesty, that it is said, he never ascended the pulpit (even after he had been almost fifty years a preacher) but he trembled. And having once to preach before the King at Oxford, he faintly quite away; when that excellent Prince was contented patiently to wait till he had recovered himself, and then had from him a sermon which abundantly rewarded such a royal and Christian condescension. To which let me add that a line of his epiphany (composed by himself) was this,

"Episcopus infirmus, Peccatorum primus."

DEATH OF THE LATE KING OF SWEDEN.
The Bishop of Linköping, who attended the king during the last days of his existence—an existence which, after he had been called to the Swedish throne, was devoted to the best interests of the country that had adopted him—has published an account of the circumstances attending the mournful scene, from which the subsequent particulars are derived. "It would appear that the departed prince had a deep conviction of the insubstantiality and nothingness of human greatness. When the prelate entered the apartment of the royal invalid, on the 20th of February last, the prince held out his hand to him, and the Bishop advanced to carry it respectfully to his lips; but the king, according to his habitual custom, having refused the homage, raised himself, with a strong effort, in his bed, and drew the holy man within his arms. When the latter reminded the prince that the only strength and balm which could avail in the hour of earthly suffering was the word of truth and prayer to God, the king besought him—"Pray, O pray for me!" The Bishop then exhorted him to offer up his supplications in an especial manner for his never-dying soul, in order that that emanation of the bosom of the Father who sent it forth. "To this exhortation the royal sufferer replied, with lively and emphatic feeling, 'God in his mercy, grant it!' Upon the Bishop's remarking that man's true greatness consisted in a right knowledge of his Creator, the monarch instantly added, 'and of his own nothingness.' Again, when the Bishop reminded him that all the good works he had been enabled to do were inspired by the Spirit of God, who is the teacher of all truth and the originator of all that is of 'good report,' the prince repeatedly ejaculated, 'There is none good but God! God alone doeth good and wondrous things! We poor mortal creatures, are but instruments to do his bidding!' And upon the Bishop's exhorting him to seek for refuge in the mercy of the Most High, the king's response was, 'Yes, the mercy of God is indeed wonderful.'"

He was at that time in too weak a state to partake of the holy communion, but expressed himself anxious to partake of it a day or two afterwards; for which purpose he requested the bishop not to leave Stockholm for a few days longer. His strength however, kept declining until the 6th of March, when his soul returned unto him who had given it.—Stockholm, March 26.

Advertisements.

RATES.
Six lines and under, 2s. (4. s. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4s. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time. Advertisements, without written directions to the contrary, (post-paid) inserted till forbid, and charged accordingly.

RIDOUT BROTHERS & Co.
IMPORTERS OF BRITISH HARDWARE,
BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON
WAREHOUSE,
CORNER OF KING & YORK STREETS, TORONTO,
NEW SUPPLIES OF
Iron, Steel, and Mill Hardware Goods,
DIRECT from the Manufacturers in England, which, with their Stock previously on hand, will comprise an assortment including every article usually forming the trade of the Ironmongery business, and which they offer to Country Dealers at their old retail prices of six months, for approved paper, or in Retail at their customary low prices Toronto, September, 1842. 270-1f

WILLIAM STENNETT,
MANUFACTURING SILVER-SMITH,
Jeweller and Watchmaker,
STORE STREET, KINGSTON,
AND
KING STREET, TORONTO.

DEALER IN Silver and Plated Ware, Gold and Silver Watches, Clocks, Gold and Gill Jewelry, Jet Goods, German Silver, Britannia Metal, and Japanese Ware, Fine Cutlery, &c.
Watches, Clocks, Plate and Jewelry, carefully repaired; Engraving and Dial-plate executed.
The highest quality of Jewellery for Old Gold and Silver.
July, 1842. 262-1f

CARVING, GILDING,
LOOKING-GLASS AND PICTURE-FRAME MANUFACTORY,
A FEW DOORS WEST OF THE MARKET,
King Street, Cobourg.

SIMON MUNRO
RESPECTFULLY begs leave to announce, that he has opened, in the TOWN OF COBORG, an establishment for the above Business,—such as Carving, Gilding, Looking-glass and Picture-frame Making; House, Sign, and Ornamental Painting; Glazing, Grafting, Marbling, Paper-hanging, &c. &c.
Gilt Window Cornices; Rich Ornamental Frames for Oil Paintings; Plain Gold, and Walnut and Gold Frames for Prints,—made to order, and on the shortest notice.
Prints, Maps, and Oil Paintings, Cleaned and Varished in the best style.
Gilt Mouldings, for bordering rooms, always on hand.
Orders from the Country punctually attended to.
Cobourg, 12th June, 1844. 361-1f

EMPORIUM.
UNDER THE PATRONAGE OF THE UNIVERSITY.
W. H. EDWARDS,
HAIR-DRESSER AND PERFUMER,
No. 2, St. James's Buildings, KING STREET.

BEGS respectfully to acquaint his Friends and the Gentry of this City that he has recently fitted up
A PRIVATE DRESSING-ROOM
for their convenience, and he hopes they will favour him with their patronage.
Also, a Room for the accommodation of Ladies and Children. He would mention that he has on hand a quantity of
RAZORS, HAIR-BRUSHES, AND PERFUMERY,
ALSO—
A Composition for the certain cure of Ring-worms.
HAZARD CAREFULLY SET.
Private Entrance to the Dressing-Room, one door west of the Shop.
Toronto, May, 1844. 359-1f

JOHN HART,
PAINTER, GLAZIER, GRAINER AND PAPER-HANGER,
(LATE OF THE VIEW OF HART & MARCH.)

RESPECTFULLY returns thanks for the kind support he has received with regard to his painting and glazing business, and the public that have honoured him with the honor lately accorded by Mr. POPPLEWELL, in 213, King Street, two doors east of Mr. Howells's, where he intends continuing on the above business, and trusts, by strict attention and liberal terms, to still merit a continuance of public patronage.
Toronto, 20th May, 1842. 47-1f

JOHN BROOKS,
BOOT AND SHOE MAKER,
FROM LONDON.

THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has removed to
No. 4, VICTORIA ROW,
(his former Shop having been partially destroyed by the late fire in King Street), where he hopes, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him.
Toronto, September 26, 1843. 326-1f

A SHOP AND OFFICES TO LET at No. 4, Victoria Row. Apply to JOHN BROOKS, on the premises.

MARBLE GRAVE STONE FACTORY,
No. 2, Richmond Place, Yonge Street,
NEXT DOOR TO MR. J. C. BETTINGER'S,
JAMES MORRIS has always on hand Tombstones, Pedestals, and Grave Stones; and Marble Work, of every description, promptly executed to order.
Toronto, January 2, 1842. 288-1f

SMITH & MACDONELL,
WHOLESALE AND RETAIL
FINE WINES, LIQUORS AND GROCERIES,
West End of Victoria Row, Toronto. 307-1f

RIDOUT & PHILLIPS,
WHOLESALE AND RETAIL GROCERS,
DEALERS IN WINES AND LIQUORS,
Wellingford Buildings,
CORNER OF KING AND CHURCH STREETS.
Toronto, February 2, 1844. 291-1f

N. G. HAM,
BARRISTER AT LAW,
Office over the Post-office,
COBORG. 363-3m

MESSRS. BETHUNE & BLACKSTONE,
BARRISTERS AT LAW,
OFFICE OVER THE WATERLOO HOUSE,
No. 134, King Street, Toronto.

ONE DOOR EAST OF RIDOUT, BROTHERS & Co
December 1, 1842. 282-1y

MR. BEAUFONT,
Professor of Surgery in the University of King's College,
FELLOW OF THE ROYAL MEDICAL AND CHIRURGICAL SOCIETY OF LONDON, &c. &c.
REMOVED TO BAY STREET,
NEAR TO FRONT STREET,
At home for consultation from 10 a.m. till 12 daily.
Toronto, April, 1844. 353-1f

DE. PRIMROSE,
(Late of Newmarket),
OPPOSITE LADY CAMPBELL'S,
DUKE STREET.
Toronto, 7th August, 1841. 7-1f

MR. S. WOOD,
SURGEON DENTIST,
CHEWETT'S BUILDINGS,
KING STREET.
Toronto, February 3, 1842. 31-1f

DENTISTRY.
DR. COWLES has removed his Office to his intended residence, on King Street, the house formerly occupied by Mr. Sisson, nearly opposite Messrs. Gravelly and Jackson's Store.
Cobourg, June, 19, 1844. 362-1f

J. W. BRENT,
CHEMIST AND DRUGGIST,
KING STREET, KINGSTON,
PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED.
July 14, 1842. 262-1f

MR. W. SCOTT BURN,
ACCOUNTANT,
NO. 4, VICTORIA ROW, KING STREET,
TORONTO. 364

EDWARD GEORGE O'BRIEN,
GENERAL AGENT,
NO. 4, VICTORIA ROW, KING STREET,
TORONTO;
OPPOSITE WELLINGTON BUILDINGS. 359-1f

MR. J. D. HUMPHREYS,
(FORMERLY OF THE ROYAL ACADEMY OF MUSIC)
SINGING AND THE PIANO FORTE.
Toronto, Oct. 7, 1843. 330-1f

THE CHURCH.

CALLING at the Intermediate Ports, viz.: WINDSOR, DALLINGTON, TOND HEAD, PORT HOPE, and COBORG, weather permitting.

THE ROYAL MAIL STEAM PACKETS
SOVEREIGN, CAPT. ELMSELY,
CITY OF TORONTO, CAPT. T. DICK,
PRINCESS ROYAL, CAPT. COCLEUGH,
SAIL AS UNDER.
From Toronto to Kingston:
SOVEREIGN,
Every Monday and Thursday, at Noon.
CITY OF TORONTO,
Every Tuesday and Friday, at Noon.
PRINCESS ROYAL,
Every Wednesday and Saturday, at Noon.
From Kingston to Toronto:
PRINCESS ROYAL,
Every Monday and Thursday Evenings, at Eight o'clock.
SOVEREIGN,
Every Tuesday and Friday Evenings, at Eight o'clock.
CITY OF TORONTO,
Every Wednesday and Saturday Evenings, at Eight o'clock.

Steamers arrive daily at Toronto from Hamilton and Niagara, in time for the above Boats to Kingston. Passengers are respectfully requested to look after their personal Luggage, as the Proprietors will not be accountable for any article whatever, unless Entered and Signed for, as received by them or their Agents.

Royal Mail Packet Office, Front Street,
Toronto, 16th May, 1844. 359

DAILY LINE BETWEEN BUFFALO AND NIAGARA FALLS. THE FAST-RUNNING LOW PRESSURE STEAM-BOAT EMERALD, CAPT. VAN ALLEN.

Will leave Buffalo every day for Chippawa and Port Robinson, at 9 o'clock, A. M., and returning, will leave Chippawa, at 12 o'clock, noon, and the Rail Road Dock, reach Buffalo before 5 o'clock in the afternoon, when she will leave Buffalo at the same hour for Chippawa only, and returning will leave Chippawa at 4 o'clock, P. M.

By this route, passengers leaving Buffalo at 9 o'clock, A. M., will have an opportunity of viewing Nya Navy, Niagara Falls, and the splendid scenery of Niagara River, and arrive at Queenston at 12 o'clock in the afternoon. Cars also leave Queenston in the evening after the arrival of the Steamer that leaves Toronto at 2 P. M.

STEAMER TO OSWEGO. THE STEAMER ADMIRAL

Will leave HAMILTON for OSWEGO, every Tuesday and Saturday, at 2 o'clock, P. M. Will leave TORONTO for OSWEGO, every Tuesday, at 10 P. M., and every Saturday, at 7 P. M.

Will leave PORT HOPE and COBORG for OSWEGO, touching at WELLINGTON (weather permitting) early every Wednesday morning. Will leave OSWEGO for TORONTO and HAMILTON, every Monday, at 4 P. M.

Will leave OSWEGO for COBORG, PORT HOPE, TORONTO and HAMILTON, every Thursday, at 6 P. M. Will leave TORONTO for HAMILTON, every Tuesday and Saturday, at 8 A. M. Toronto, May 30, 1844. 354

DAILY LINE OF STEAMERS TO ROCHESTER. THE STEAMER AMERICA, CAPT. TWOHY.

Will leave Toronto for ROCHESTER, touching at Port Hope and Cobourg, and other intermediate Ports (weather permitting) every Tuesday, Thursday and Saturday morning, at Eleven o'clock; and will leave ROCHESTER for COBORG, &c. every Monday, Wednesday and Friday, at Eight o'clock, A. M. Toronto, 1844. 355

THE STEAMER GORE, CAPT. KERR.

Will leave Toronto for ROCHESTER DIRECT, every Monday, Wednesday and Friday Evening, at Seven o'clock; and will leave Rochester for Toronto direct, every Tuesday, Thursday and Saturday, at half-past Two o'clock, P. M. Toronto, March 16th, 1844. 349

MONTREAL DIRECT. THE NEW LOW PRESSURE STEAMBOATS CHARLOTTE, BYTOWN, and CALEDONIA.

Will leave KINGSTON for MONTREAL, descending all the Rapids of the St. Lawrence; and MONTREAL for KINGSTON, calling at all the intermediate Ports, as follows, viz: DOWNWARDS:

Table with columns for destination, day, and time. Destinations include The Charlotte, Bytown, and Caledonia.

Table with columns for destination, day, and time. Destinations include The Bytown, The Caledonia, and The Charlotte.

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And arrives in Kingston the same Evening.

ONE MILLION AND A HALF ACRES OF LAND, TO BE DISPOSED OF IN CANADA WEST, (LATE UPPER CANADA) NO MONEY IS REQUIRED DOWN. TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

THE CANADA COMPANY have for disposal about the stated quantity of Land mentioned in the Printed Lists of this date. They consist of Lots from 100 to 200 Acres each, scattered throughout the Country, and most of them surrounded by Old Settlements; of Blocks, containing from 1,000 to 10,000 Acres, situated in the WESTERN DISTRICT; and of a very extensive and important Territory, of 800,000 Acres, in the DISTRICT OF NIAGARA, and some other parts of the Province. The Land is offered on the most Liberal Terms, and are highly beneficial to the Settlers. By this arrangement, the Company dispose of their Lands by way of LEASE, FOR A TERM OF TEN YEARS.

No Money Being Required Down, The Rents payable 1st February, in each year, being less than the Interest upon the Price. Thus, for example, suppose the Purchase Money for 100 Acres to be 120. 00 per Acre, which is 200 100, the Rent required thereon is 42 1/2 full power being given to the Settler to Purchase the Land he occupies, at an advance during the Term, upon Payment of the Price stated in the Lists. The Company will make a Liberal Allowance upon the Price, according to the period when the Settler pays, by anticipation, the amount, and thereby save himself from further loss.

These Lands, and others not included in the Leasing List, are also to be disposed of upon the Company's former plan, viz.—for Cash down or by One-fifth Cash, and the balance in five equal Annual Installments, with Interest. In order to afford every assistance to industrious and prudent Settlers, the Canada Company will receive any sum, no matter how small the amount may be, for which their Lease Settlers may not have immediate want, on Deposit—allowing Interest at the rate of Six per cent. per annum for the same; but it is clearly understood, that the full amount with interest accrued, shall at all times be at the disposal of the Settler, without notice. For this purpose the Company have opened an Account, which is termed the Settler's Deposit or Savings Bank Account, and thus affording to the prudent Settler, every facility for accumulating sufficient money to purchase the Freehold of the land which he leases, whenever he chooses to do so, within the term of Ten years, but should his Harvests, or any other unforeseen circumstances, diminish his Company's actual Lease Settlers, during the continuance of their Leases.

Remittance of Monies. Anxious to assist Settlers, and others desirous of sending home Monies to their Friends, the Company will engage to place the amount in the hands of the parties for whom they are destined, free of all cost and expense, this saving the Settlers all care and trouble in the business. And during the last few months, they have already sent home a similar amount. The arrangements of the Company for this purpose are so complete, that the sums are placed in Europe, before the end of the month, and are accompanied by every kind of useful information upon Canada.

The Company will also remit any sum of money from Europe to Canada, by Letters of Credit upon their Commissioners in the Province, free of expense, and the Settlers may remit by Exchange to the Emigrant, and likewise saving him from the inconvenience and too frequent loss arising from bringing his money with him in coin. The Company, with a view to accommodate Emigrants having large families, will immediately use for their funds, will allow Interest, at Four per cent. per annum, for money left with them for any period not less than Sixty Days—the money, however, being always at the Emigrant's disposal, without notice.

Every kind of Information upon Canada, and directions, that can possibly be useful to intending Emigrants to Canada, will be readily furnished, free of charge, by applying personally, or by letter, to the Company's Office in England—Canada House, St. Helen's Place, Bishopsgate, London.

The new printed Lists of Lands, which may be seen in every Post-Office and Store in Canada West, and any particulars, may be obtained, free of charge, upon application by letter, Post-paid, to the Company's Office, at Goderich, as regards the Huron Lands; and at Frederick Street, Toronto, as to all other Lands and Remittances of Money.

FORWARDING, &c. 1844. THE SUBSCRIBERS, beg leave to inform their friends and the public generally, that they will be fully prepared, on the opening of the Navigation, with efficient means to carry on their usual business as Forwarders, Warehousemen, AND SHIPPING AGENTS.

Routes of Transport between Kingston and Montreal, via the Rideau Canal upwards, and River St. Lawrence downwards. Their Line of Steam-boats, Ericson Propellers, (first introduced into Canada by this Company, at Albany, equal to any in the country) will enable them to forward Merchandise, Produce, and Passengers, on the Canal, Lakes and River, at as low rates, and with as much expedition, as any other House in the Trade.

In addition they would also beg to state, that they have leased from the Kingston Marine Railway Company, their spacious STORE-HOUSE, foot of Gore Street, together with a large New Warehouse, to be erected by the Company on the adjoining Wharf, which will be ready for occupation on the opening of the Navigation.

These premises will afford every facility for Transhipment, Storage and despatch, superior to any they have hitherto occupied in Kingston, while the safety of Property stored in Fire-proof Buildings, is too well known to the Commercial Public to require comment.

At Montreal, Brockville and Bytown, they will occupy the same extensive Premises which they have hitherto occupied. Entries passed, Duties and all other Charges paid on Goods consigned to them from Great Britain.

MURRAY & SANDERSON, Montreal, SANDERSON & MURRAY, Kingston and Brockville. February, 1844. 346-1f

F. H. HALL, AUCTIONEER, COMMISSION MERCHANT, AND GENERAL AGENT. OFFICE AT MR. JAMES MACDONALD'S, MARKET SQUARE, Cobourg, 20th March, 1844. 349-1f

MR. HOPPKER MEYER, ARTIST, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET. Toronto, June 24, 1842. 51-4

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO. 329-1f

T. & M. BURGESS, MERCHANT TAILORS, (LATE G. BILTON) No. 128, KING STREET, TORONTO. 343

FOR SALE, BANK STOCK, LAND SCRIP, &c. BY EDWARD G. O'BRIEN, No. 4, Victoria Row, King Street, TORONTO.

Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above. 359-1f

FOR SALE, IN the village of Grafton, a Village Lot, containing One-fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor Esq. Apply to Wm. BOSWELL, Solicitor, Cobourg. Cobourg, 12th