

VOLUME XI.—No. 8.]

Poetry.

LADY MARY. (By the Rev. Henry A. Ford.)

There shall be a resurrection of the dead.—Acts xxix. 15. Thou wert fair, Lady Mary, As the lily in the sun; And fairer yet than mightiest be, Thy youth was but begun; Thine eyes were soft and glancing, Of the deep bright blue; And on the heart thy gentle words Fell lighter than the dew. They found thee, Lady Mary, With thy palms upon thy breast, Even as thou hadst been praying, At the hour of rest. The cold pale moon was shining On thy cold pale cheek; And the moon of the Nativity Had just begun to break. They carried thee, Lady Mary, All pure and white as snow, With thy palms upon thy breast, In the chancel all alone; And I saw thee when the winter moon Shone on thy marble cheek, When the moon of the Nativity Had just begun to break. But thou kneelest, Lady Mary, With thy palms upon thy breast, Among the perfect spirits, In the land of rest; Thou art even as they took thee At the hour of prayer, Save the glory that is on thee From the sun that shineth there. We shall see thee, Lady Mary, On that shore unknown, A pure and happy angel In the presence of the throne. We shall see thee when the light divine Plays freshly on thy cheek, And the Resurrection morning Hath just begun to break.

DIocese of Fredericton.

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

[Continued from "The Church," of June 18.]

The mission of St. John seemed, upon the whole, a promising one, although at that time the people were divided in sentiments and interests, and therefore split into parties. A house, convertible into a small church, had already been purchased, but remained unfinished. Mr. Cooke, therefore, zealously entered upon this incomplete work, and persuaded the inhabitants to set on foot a subscription, which in three days amounted to £90. Early in the ensuing year, a respectable invitation of some of the principal inhabitants of St. Andrew's, Mr. Cooke visited that settlement. He was the first clergyman who had been there since the foundation of the settlement. In consequence of adverse winds, the voyage took him ten days. He stopped a Sunday on his way, at Campo Bello, a small island in the Bay of Fundy, a few miles distant from the coast, and performed divine service. There he baptized a woman of forty, and seven children. The following Sunday he performed the offices of the Church and preached to a respectable congregation at St. Andrew's, and during the week administered the Sacrament of Baptism to seventy-one, including two adults. He desisted from his duties, the capital of Charlotte County, as a town regularly laid out, and consisting of about 200 houses, with a good harbour and a fine surrounding country. The larger part of the settlers were of the Kirk of Scotland, but Mr. Cooke was of opinion that, if an efficient clergyman were sent to reside amongst them, they would conform to the Church of England.

In 1786, in pursuance of an arrangement with the Governor, Mr. Cooke removed to Fredericton, at that time an inconsiderable settlement, but important as the seat of government. There was no church; but divine service was performed in the king's provision store. The congregation did not exceed 100, and the whole number of communicants on Christmas Day was fourteen. Soon after this the government made a grant of £500 for building a church and parsonage-house; but the trustees, to whom the management of the fund was committed, determined to appropriate the entire sum towards the erection of the church, and to allot £30 a year for house rent out of a rate to be levied on the pews. The sum of £150 was afterwards added to the building fund by Governor Carleton.

In 1789 Mr. Cooke was appointed Ecclesiastical Commissary by the Bishop of Nova Scotia. The total population of Fredericton at this time amounted to about 400. The next year, in virtue of his office, he summoned a congregation of the clergy; all of whom, with the exception of Dr. Byles, who was kept at home by sickness, attended; and the report of the commissary was as follows:—"They are all diligent in their missions, and their Churches increase and flourish." Subsequent visitations of the clergy were held by him, in successive years at St. John's, Margerville, Gagetown and Kingston.

The life of this exemplary clergyman was brought to a melancholy and unexpected termination by an accident. As his residence was on the side of the river opposite to that on which the town stands, he was of course obliged to cross it whenever duty called him there. On one of these occasions, May 23, 1795, after having fulfilled a particular engagement, he embarked, with his only son, in a birch canoe, to return a sudden squall arose, the boat was overset, and both father and son perished—the son, though a remarkably expert swimmer himself, being lost in attempting to save his father's life.

The Bishop gives his testimony to the regard and esteem in which Mr. Cooke was held by all who knew him, and adds that his death has made a vacancy which it will by no means be easy to supply. And in token of their sincere sorrow at his loss, all the people of the more respectable class, not only of the parish, but also of the surrounding country, went into deep mourning.

In a record, however brief, of the first missionaries of New Brunswick, it would be unjust to omit the name of George Bisset. At his own request he was transferred to this province from Rhode Island, where he had been labouring since the year 1771. As his attainments were of a kind to fit him for a town parish, he was put in charge of St. John's; where, on his arrival in July 1786, he found a large congregation, many of them Scotch Presbyterians, who liberally contributed to the repairs of the church, and continued to attend its services till a minister of their own communion came out. How entirely Mr. Bisset succeeded in acquiring the love and esteem of his parishioners, and of the town generally, may be inferred from the sincere grief which his death, after a ministry of less than two years among them, occasioned.—The churchwardens, in communicating the sad event to the bishop, say that, "with the keenest sensations of heartfelt grief they undertake the melancholy office of announcing the death of their late rector, the beloved Mr. Bisset; and they are persuaded that no church or community ever suffered a severer misfortune, in the death of an individual, than they experienced from the loss of this eminent servant of Christ—this best and most amiable of men." His success-

ful field:—"The church is a remarkably neat and well finished building, highly creditable to the people and to Mr. Scovil, who has given much benevolent attention to this place. The church (Trinity) and its burial-ground were consecrated. I preached to a crowded audience, who seemed very attentive, and I confirmed seventy-five persons. So large and respectable a congregation are naturally anxious for an efficient missionary, and would most cheerfully and effectually comply with the reasonable requisitions of the Society, by providing a house, and at least £300 a year." This privilege was accorded to them in 1830, by the appointment of the Rev. Oliver Amos of Sussex-Vale of Springfield, while his old mission of Sussex-Vale was devolved upon his son, the Rev. Horatio N. Arnold. In this way, as the places became more populous, the number of missionaries was gradually augmented. Again, of the central station, Kingston, the Bishop says—

"We had a large and interesting congregation at the church, where 182 persons were confirmed," and he goes on to observe, "This county (King's) was blessed in its early settlement with the zealous pastoral labours of the late Mr. Scovil, a most valuable and primitive missionary, who planted the Church around him deeply and firmly. The blessing of God has rested upon it, and this apostolic minister has been most successfully succeeded by his exemplary son." In like manner, Archdeacon Willis in the same year wrote thus to the Society: "The respect and cordial attachment which are seldom refused to the zealous discharge of duties, are nowhere more conspicuous than in the mission of Kingston, in which place may be found, under the ministry of the Rev. Elias Scovil, a body of communicants exceeding 200. There were, besides, ten schools, conducted upon the Madras system, in which upwards of 200 children were instructed."

Almost identical is the language of Archdeacon Best. He says: "This mission, when I look at the number of communicants, really appears, if I may so say, an expression, the ring-stone of our Church in this province; nor in any mission in the diocese, do I believe, is the number in proportion to all equalled; and I might venture further to assert that there is scarcely a dissenting voice to be found in it." These facts and testimonies are devoted missionary; but we may be allowed to add an extract from one of his own letters, written towards the end of his career, both because it tends still further to show his own humility, and accounts for the deficiency of striking incident in the annals of our North American clergy. He says—January, 1835—"There cannot be expected to be any great variety in the report of a parish priest from year to year; especially of one who has had the superintendence of the same district for upwards of thirty years, and the annual occurrences of which have been regularly reported to the Society. The routine of duty is nearly the same: there are seldom any occurrences so remarkable as to require particular remarks. Visiting the sick, burying the dead, administering consolation to the afflicted, &c., are the every-day labours of a clergyman, and which I have endeavoured faithfully and conscientiously to perform to the best of my ability. In public and in private, I have invariably set forth Jesus Christ crucified, although to some it may be 'a stumbling-block,' and to others 'foolishness,' but to those who believe, 'Christ, the power of God and the wisdom of God'; and I humbly trust my labours have not been in vain."

But age had already begun to produce its natural effects, and Mr. Scovil was no longer equal to the more laborious duties of his mission. He had long anxiously desired some assistance: at last his prayers were heard, and it must have been a proud and happy day for him when his son, who had been educated at the University of Cambridge, was on the 2d of August, 1834, admitted to the order of priests, at Trinity Church, Kingston, in the presence of not fewer than 500 persons who had assembled to witness the solemn rite. The Bishop, who preached the ordination sermon, says, "The occasion was deeply interesting; the church had been founded and faithfully served by the grandfather of the present candidate for priest's orders, who was cherished in the affectionate and grateful recollection of the people. The father of the candidate, who presented him at the altar, has trodden in the steps of the founder of the church, and is beloved by his flock. The prospect of similar blessings from the ministry of an exemplary young man, well known to the people, and known to be worthy of his race, engaged their best feelings and hopes. An allusion to the memory of their first pastor deeply affected many of those who listened to it, and prompted their fervent prayers for that blessing which alone can give value to every labour of the minister of Christ. The Lord's Supper was administered to nearly one hundred communicants."

Nothing, for the reasons so well explained by himself, remains to be told of the last years of Mr. Scovil's life; but it would be unjust to omit the following well deserved tribute to his memory, by his Diocesan. Writing, March 2, 1841, the Bishop of Nova Scotia says, "I am grieved to communicate the intelligence of the death of the Rev. Elias Scovil, one of the oldest and most valuable of the Society's missionaries. He died at Kingston, on the 10th of February, after nearly forty years of faithful missionary labour. The Church was admirably planted there by the first settlement of New Brunswick, and by the blessing of God upon due culture by two able and excellent men, father and son, its roots have penetrated deeply, and its branches have spread widely, and its blossom has been beautiful, and its fruit rich and abundant. We can ill afford to lose such men; but instead of lamenting that they have gone to their reward, we should be full of gratitude for the great blessings which have been imparted through them. His end was peace! He made a great effort on the first Sunday in the month to partake, with his affectionate flock, of the Lord's Supper; and when this his last meal with his affectionate flock, three days after his last meeting with his affectionate flock."

The son who had now for some years been assistant to his father, was at once, on the Bishop's recommendation, appointed to succeed him in the mission of Kingston. CHURCH ARRANGEMENTS EMBLEMATIC. (From Bishop Lee's Address at the laying of the Corner-Stone of St. Mary's Church, Burlington.) We may premise, that a Church is not to be built to show how rich we are, or how liberal we can be; how little we think of wealth, and how much we think of God; it is not to be an expiatory offering; a lure, as it were, to Divine justice; a kind of Babel, upon which we are to climb to heaven. But it should be so constructed and arranged, as to preach to sinners the life-giving doctrines of the Cross, and in their due proportions, and oneness of effect. And, the first of these doctrines,—the one which forms the centre of all saving truth; the bright star, around which all others revolve,—is the awful doctrine of the Incarnation of the Eternal Son of God, for the salvation of men. This being the most vital element in the Christian's faith, should form the leading fea-

ture in the Christian's place of worship. Every thing, therefore, should tell of this great mystery of Godliness: "God manifest in the flesh." Not that this mystery should merely constitute one among many of other kindred ideas; but that it should be one, in absence of which, all others would be without meaning and force; and one, into whose spirit all others, to have a name and significance, must be baptized. Besides, Church arrangements should be such as to indicate this mystery, as *God in the flesh*. Not as God here, and man there; but as *God and man united every where*. The glory and the weakness, the majesty of the God, and the humiliation and suffering of the Man, should, in every thing, be blended. Socialism should be rebuked at every point; should meet the truth of God incarnate, in every position.

Then, there is the subordinate doctrine, involving the object of the great mystery, that God became united to us, that we might be united to Him; became partaker of our nature, that we, in some sort, might become partakers of His; share His likeness, and be admitted to His fellowship. The laver of our regeneration, then, in its form, and position, and emblems, should be expressive, so far as possible, of this wonderful truth, should remind us of our high union with Christ, and the state of discipline, under the tutelage of the Holy Ghost. And, then, the young members of the Church should be kept near His presence, should be turned loose upon the world, or, after an hour's instruction weekly, be sent to worship in other temples, or in some remote corner of our own; but have a place by the font of their new birth, under the eye and constant teaching of Him, who was the instrument of their ingrafting into Christ, and who is commissioned to feed them, as His lambs. And they should be kept and nurtured there, till they are so grown up into Christ, their Head, as to be advanced to the foot of His altar, to be publicly acknowledged as His own, and called to the higher communion of His love. Hence, a Church should be so constructed, as not only to admit of this; but to require it; to be unintelligible and unmeaning without it.

And then further, the still more awful lesson, in this same truth, of our being one with Christ, to be nourished to the fulness of His stature, should be represented to our minds. The lesson, not only that we, at baptism, become 'partakers of Christ's death'; but also, that if we would live by faith upon Him, we must have Him with us, as our constant 'spiritual food and sustenance,'—have Him with us, not merely in imagination, not merely by His Holy Spirit; but really, though *spiritually*, in His own proper person, as He suffered on the Cross, or as He ascended into heaven. I know this is a great and fearful mystery. But it is a vital one. One in which our spiritual life is hid. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "Because I live, ye shall live also." "He that eateth My flesh and drinketh My blood, dwelleth in Me and I in Him."

It is indeed impossible to express this truth in all its divine reality and significance; to give an adequate conception of it, by any arrangements of the material edifice, the temple made with hands. But, something may be done. To the faithful, much, if nothing palpable can be exhibited, the senses may be overawed; the imagination restrained; the eye of faith made to look in the right direction; the pure in heart to feel the invisible presence of the great High Priest, the incarnate God, made, by His own hand, a sacrifice for guilty men. It is difficult, I know, to tell you how this can be done; how chance and altar may be so constructed, and disposed, and adorned, as that faith may be aided, in realizing the presence of the Lord of Life. But the thing may be conceived by holy minds; and has been conceived and wrought out, in holier times, when the spirit of truth prevailed. When Christians, in the presence of the Lord, as if with foolishness with God; and quarrelled not with His wisdom, because it was wrapped in mystery. When they were thankful for glimpses of His presence, for intimations of His will, and complained not that they were compelled to walk by faith; compelled to admit the existence of things which their bodily vision might not see, their carnal minds might not comprehend; compelled to arrive at the full realization of truth, in the way of holiness. There were such times, but far back in the history of the Christian Church. They did pass by, however, and left their impress on the places of Christian worship.

THE LATE REV. MARK WILLOUGHBY.

(From the Montreal Courier.)

The interment of the Rev. Mark Willoughby, whose lamented decease has been announced, took place on Friday, the 16th instant, in the Old Burying Ground. The funeral of this much esteemed clergyman was attended by a large number of the most respectable inhabitants of Montreal, including the whole of the clergy of the city, excepting those who were prevented by illness from being present. The Rev. Drs. Bond and W. Dawes officiated. There were also present many of the poor of the district attached to Trinity Chapel, who had been relieved by the bounty, and aided by the spiritual labours of their deceased friend and pastor, and for whose loss many among them exhibited tokens of sincere sorrow and regret; and not a few of the Sunday scholars attended, who have long benefited by the admirable Sunday-school connected with the chapel, established and constantly superintended by the late incumbent; an institution which he ever regarded with the most watchful care, earnest prayer, and fondest hopes, justly considering it, under the Divine blessing, which was manifestly vouchsafed and ever gratefully acknowledged by him, as the nursery of his congregation.

The circumstances attending the death of Mr. Willoughby rendered the scene of his funeral peculiarly solemn and affecting. He was removed from us whilst actively engaged and much blessed in a large and extending sphere of usefulness, after a few days illness, the latter part of which were passed in a state of unconsciousness. The disease under which he fell was contracted while zealously prosecuting his self-denying labours at the Emigrant Hospital and Sheds, where, as a Christian Minister, he attended very frequently, to alleviate the sorrows, and to point the eye and the heart of many a dying stranger to the compassionate Saviour of sinners, and to the rest which remaineth for the people of God. And in this blessed work God has, in His wisdom and love, taken him from us to Himself. Well might the many friends who surrounded his grave feel his loss, yet hopefully submit to the stroke. By his death a void has been made in an important sphere of Christian exertion, but which, we may trust, the Lord of the Vineyard will not permit to continue long unfiled.

The Rev. gentleman was born in Somersetshire, in England, about the year 1793, and passed the greater part of his early days in London. He was from his youth imbued with a deep sense of the importance of spiritual things, and early walked with God. He became associated with some excellent men, who originated or actively supported many of the existing religious societies at home, for the spread of the pure Gospel of Christ far and near; and he ever felt a deep interest in Missionary enterprises, whether directed toward the conversion of the heathen or the Jews.—At the commencement of the Newfoundland and British North America School Society in London, about twenty-four years ago, he became intimately connected with it, and proceeded to Newfoundland, to establish schools, plant school-masters, and superintend the whole operations of the Society, in that previously

neglected and destitute Colony. In that field of labour his exertions were signally blessed. Chiefly by his means, many pious and devoted young men were stationed in obscure remote settlements of that land, who, in the twofold office of schoolmaster and catechist, instructed the young daily, and in public worship, and to hear the message of Gospel love. Of their success, under the Divine blessing, and through the untiring efforts of their zealous Superintendent, ample testimony is afforded in the Annual Reports of the Society; which has been substantially confirmed by the Bishop of Newfoundland admitting several of those young men to Holy Orders.

In his capacity of Superintendent of the Newfoundland and British North America school society, Mr. Willoughby visited Canada from time to time, to establish Scriptural Day-schools in destitute parts of the country, to be maintained or assisted by the Society; several of which continue to this present day, and have long proved a blessing to the localities in which they have existed. On one of these visits in 1839, he was admitted to Holy Orders by the Lord Bishop of Montreal; and in the month of April 1840 he was nominated by the late Major Christie, to the Incumbency of Trinity Chapel, which had then been newly erected by the liberality of that respected friend and in this ample field to labour with patient perseverance and with marked success, until God was pleased to remove him from us. On his settlement in Canada, he resigned the Superintendentship of the Newfoundland schools; but by the earnest request of the Committee of the Society, he continued to hold the office of Superintendent of the Society's schools established in this Province, assisted by the Rev. W. Bond. He had associated with himself, as assistant Ministers of the Chapel, first the Rev. F. Broome and afterwards the Rev. D. B. Parther, who both laboured with acceptance in their sacred office; and were ever ready to carry out the plans, and forward the efforts for God, of their zealous and beloved chief. By their assistance the jail was for many years regularly visited; and the prisoners gathered for divine service every Sabbath day.

The numerous and attached congregation which he had from the commencement of his ministry in Montreal; the very large and excellently regulated Sunday-school; the District Visiting Society, which by associating voluntary lay-agency, with the pastor's visits, enabled by a systematic course every poor family in the District allotted to the chapel, to be regularly visited and assisted, both in a temporal and spiritual point of view: these are some of the fruits of the well directed exertions of the late Rev. M. Willoughby.—Nor should we fail to mention the successful effort made during the last winter, to lead the congregation to charge itself with the entire maintenance of a Travelling Missionary in connection with the Church Society, to visit and officiate in the destitute settlements of the district of Montreal. To these more general and observed labours, we have to add those more retired pastoral duties, which peculiarly endeared him to his flock, and to the benefit of which, it is believed, many a heart can bear willing and grateful testimony. The monthly Communicants' meeting; the weekly meeting of the Sunday-school Teachers, at which he uniformly presided; and the fortnightly meeting of several of the congregation at his own residence, for special prayer, were among the means which he employed for the spiritual advancement of his congregation. But we would no further

"seek his merits to disclose." He is gone to his rest, and his works do follow him. May it be found at the last, that he fully inherits the promise of Holy Writ, "they that be wise shall shine as the brightness of the firmament, and they that turn to the right they shall have increase of glory." While we thus contemplate with humble hope his present and eternal peace with God; and while the tear of the virtuous poor, "the good man's benison," has not been unshed at the grave of this faithful Pastor; we think it will be in the hearts of all, who knew him while on earth, to say, "Peace to his memory."—Communicated.

GOD'S PROVIDENCE AS SEEN IN MISSIONARY LIFE.

(From the Banner of the Cross.)

"The one shall be taken, the other left." Death, when presented in its mildest features, is wounding to our sensibilities, but there are circumstances under which it may be viewed, which make it peculiarly terrific and appalling. As we bend over the languishing frame of a relative or friend, we may mark the successive encroachments of the destroyer upon the source of life, and whisper the accents of comfort in his ear with mournful yet placid resignation to the anticipated bereavement; everything is done to smooth the pillow of the suffering, and to prepare him for the solemn change. As we regard the fate of the soldier, who, fighting the battles of his country, falls pierced with deadly wounds, we are led to reflect on the bravery of his conduct, and on the fact that, going deliberately where he knew the arrows of death would be flying thick around, he had time, if he chose, to improve it, for previous reflection and preparation; and we find solace, and a mitigation of the bitterness of our grief in the circumstances. But when some awful disaster, at the moment of fancied security, deprives scores of life in the twinkling of an eye, there is nothing to which the thoughts can turn for consolation. The utter sacrifice of life, its fearful suddenness, the painful mode by which the destructive agent effected its purpose, and the frightful manner in which its victims were disfigured, all combine to rend the heart with the keenest anguish.

On the western waters, where transportation is performed mostly by steam, the traveller who reflects on his situation is conscious that "there is but a step between him and death." Without question the officers and crew, as a body, are skillful and attentive men, with whom we may feel as much security as in the nature of earthly things can be indulged under the best circumstances; but considering the vast number of boats of every size and quality which ply the thousands of miles of communication between the numerous and distant cities which stud the noble rivers of the West, we are prepared for an occasional catastrophe by explosion.

The steambark N. H., freighted with New Orleans, with a valuable cargo, which sunk her to the gunwale in the water, and having a compliment of passengers, ploughed her way rapidly up the Mississippi, then running high and rapid; and to the joy of all on board entered in safety the Arkansas river, which was fortunately at a good stage, and with a moderate current. The painful solicitude which had naturally been felt on account of her heavy lading and the perils of the navigation, was now terminated, and each one's meditations of a more placid and agreeable nature.

Wm. and George A., brothers, were captain and clerk. Experienced and accommodating, they possessed the general confidence of the commercial community and travelling public, and the trip bidding fair to be very profitable, they were buoyant with hope. They had always manifested the most devoted attachment for each other, which was cemented not solely by the ties of relation, but also by a congeniality of disposition and community of interest; engaged in one joint business, and ever participating in the same pleasures. The point of destination, where most of her rich merchandise was to be discharged, was not far distant, as early in the morning the boat was mov-

ing gradually along through the meanderings of the Arkansas, while all except the acting crew were asleep in their berths. These affectionate brothers, aroused by the noise, the vessel as she passed amidst some brush that protruded itself into the stream, had gone on deck, and were standing together in conversation. At length William, turning round, walked along abaft; at which juncture a deafening report was heard, and the air simultaneously filled with human bodies and fragments of the wreck. All was confusion and dismay. "Where, where is George?" exclaims William, running back to the position he had a moment before left, greatly excited. "He is safe," replies a voice amidst the tumult. "Thank God! Then bring round the yawl quick, and take in the passengers from the cabin—the women and children." No time was lost in obeying this order, and scarcely were those who were rescued landed, when the cabin, parting from the hull, floated down the stream, and the latter, reeling to and fro from the concussion, turned bottom upwards and sunk. Alas! all the work of a few minutes. And then came the sad office of ascertaining the extent of the disaster; some fifteen persons had been hurried into eternity. "But where is George; who said he was here?" anxiously cries William, as after having superintended the saving of the passengers, he rushed up the bank; "oh! tell me, is George alive?" Poor fellow, his brother had been

driven up in the yawl, high over the rocks, and had been on the shore some hundred yards distant, nearly buried in the sand; and had he retained his place on the deck a few seconds longer, he would himself have shared a similar fate. The scene of distress which followed is indescribable. 'Twas enough to make the chorals of sympathy vibrate in the most obdurate bosom. His reason seemed to reel, and lying down by his deceased relative on the beach, he refused to be separated, desiring to die there.

The body of George A. was brought to the city for interment. As the Missionary performed the rites of Christian sepulture, he reflected on the strange providences of God, and beholding this disconsolate survivor standing at the foot of the grave, supported by a friend, he remembered the Scripture declaration that "the one shall be taken, the other left."

On the following Sunday, also, the sweet simplicity and genuine devotional spirit of the latter part of the Prayer for all Conditions of men.—"Finally, we commend to Thy Fatherly goodness all those who are any ways afflicted or distressed, in mind, body, or estate; that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions."—struck him as a balm to the lacerated feelings of one, at least, in the assemblage, whom God had sorely afflicted by this dispensation, yet spared in mercy from a horrid death, that he might in future serve Him.

Ecclesiastical Intelligence.

ENGLAND.

CONSECRATION OF THE COLONIAL BISHOPS.—The ceremony of the consecration of the four newly-appointed colonial bishops took place on Tuesday morning, 29th June, in Westminster Abbey. The bishops were Dr. Gray, consecrated to the diocese of Cape Town; Dr. Tyrrell, to the diocese of Newcastle, South Australia; Dr. Short, to the diocese of Adelaide; and Dr. Ferris, to the diocese of Melbourne. The ceremony commenced at eleven o'clock, by which time all the seats set apart for the congregation and those who assisted at the ceremony were occupied. The Clergy, about 150 in number, had their seats in the sacristy; the lay members, 2000, were seated in the nave and choir, and the rest of the south transept was filled with the representatives of the colonies. The assistant bishops were the Bishops of London, Winchester, Gloucester, Litchfield, and St. Asaph. There were also present the Bishops of Oxford, Tasmania, and Madras, besides many other dignitaries. The morning prayer having terminated, the communion service was read by the Archbishop, and the responses and Nicene creed sung. After which a sermon, appropriate to the occasion, was preached by the Bishop of London, who took for his text the 7th verse of the 21st chapter of St. John's Gospel, "I will send angels to minister unto thee, and to carry thee up into heaven, and to set thee down in a golden chariot, and thou shalt come to thy father's house." The sermon was delivered in a most impressive manner, and was well received by the two presiding bishops, viz. the Bishops of Winchester and Gloucester, and by them led to the communion table. The consecration service was then commenced, the litany (falls being exchanged by two of the new canons), the legal official having read the documents of appointment to the several colonial sees, and the necessary forms having been gone through, the Archbishop put the questions set forth in the consecration service to the bishops, and they answered in the affirmative. On their return, they were admitted within the rails, and took their places with the other prelates, the anthem "The Lord gave the word" (Handel), and the *Yeni Creator* (Tallis) being sung by the whole choir. The presence of the canons who retired to the choir, was immediately proceeded with; and the conclusion of which the Archbishop read the prayers for the church militant, when those of the congregation who did not intend to be communicants retired. The Dean read the exhortation and invitation, and the Sub-Dean the confession, the Archbishop administering the Sacrament. The ceremony was conducted with more than usual solemnity, and lasted upwards of four hours; at the conclusion of it, the Dean, presiding at the altar, requested the Archbishop and the whole of the bishops present to the Jerusalem Chalice.

NEW COLONIAL BISHOPS.—A very numerous and influential meeting in aid of the fund for promoting the endowment of additional Bishops in the colonies, was held in the Town-hall, Oxford, on Wednesday, 26th inst. The Lord Bishop of the Diocese presided. The meeting was addressed by the Bishops of Oxford, St. Asaph, Madras, the Vice-Chancellor, the Bishops Designate of Adelaide, the Rectors of Good Hope, and Melbourne; Mr. R. Hassey, Regius Professor of Ecclesiastical History, the Provost of Oriel College, and the Master of University. The following resolutions were carried unanimously:—1. That it is the duty of the Church and nation to provide the means of grace for all the dependents of the British Crown.—2. That with a view to the more effectual discharge of this duty it is most important to plant the Church in the full integrity of its government and order in those countries.—3. That there is an especial call upon the Universities of the land to cooperate in this work, and that for the complete carrying out of this object it is desirable to establish schools and colleges in the several colonies.—4. That this meeting acknowledges the great need, not only of individual contribution, but also of the continual prayers and intercession of the Church and each of its members for the blessing of Almighty God on the labour of His servants.—The sum of £158 6s. 6d. was collected at the doors.

MANCHESTER BISHOP.—The principle of this Bill has been affirmed by the House of Commons, and will be made immediately into law. The appointment will be made immediately after the passing of the Bill, the endowment at present to be £3,000, but which is shortly to be advanced to £4,000 per annum. The population within the new See was, according to the last census (now, of course, considerably increased), 1,125,000, and the area comprised 1,220 square miles. The Bishop appointed is not to have a seat in the House of Lords, neither is any future junior Bishop, unless his appointment should be made to Canterbury, York, London, Durham, or Winchester, which sees are always to be represented in the Lords. The Bill also contemplates the erection of a new Archdeaconry of Liverpool to be annexed to the See of Chester.

NEW CHURCH AT PLYMOUTH.—On Friday the 11th inst., the foundation stone of a new Church, to be dedicated to St. Barnabas, was laid by the Marquis of Westminster, upon ground in Queen St., given by his Lordship. The Church is to be entirely free, and without pews or galleries, and to afford accommodation for 800 persons. It is to be built with rubble walls, faced with Portland stone, and is to have the last tower of spire. The style is to be the early English in use between the 12th and 13th centuries. Several prayers having been offered up by the Rev. W. J. E. Bennett, the incumbent of St. Paul's Church, Knightsbridge, in which the new Church is situated, the assembly was addressed by the noble Marquis, who presented the Rev. W. J. E. Bennett with a handsome dona-

1 Vol. xxiv. p. 399. 2 Journal, xv. p. 22. 3 Report for 1808. 4 Letter dated June 2, 1846. 5 Report for 1827, p. 91. 6 Report for 1828, p. 147. 7 Ibid. p. 357. 8 Journal, xvi. p. 364. 9 Ibid. 1835, p. 144. 10 Ibid. 1836, p. 60. 11 Journal, xv. p. 8. 12 Ibid. p. 78.

tion towards the completion of the work. The assembly afterwards proceeded to the new school-house, which has been just built for the education of 500 poor children, and the maintenance of 12 poor orphan girls, and which it is intended, as soon as the necessary license is obtained, to open for Divine service, and the consecration of the Chancel for the completion of which a sum of £4,500 is still wanted.

The foundation stone of St. Peter's Church, Inskip, was laid on Thursday week by the Rev. W. Hornby, M.A., Vicar of St. Michael's-on-Wyke, and pastor of the parish of St. Michael's, who has resolved to supply the desideratum, by endowing a Church at Inskip, contributing for this purpose the Church of St. Michael's, in answer to the first application, subscribed the sum of £300, besides the grant of a plot of land for the site of the new structure.

LETTERS ON CHURCHES.—The paper of enquiries to churches, issued by the archdeacon, always contains the question, "Is there any ivy growing on the walls, &c.?" A rural dean has appealed to the Archbishop Ormerod, on his primary visitation, to consider before he issues his decree, that the removal of ivy from many of our churches, if it contemplates that, so far from the ivy rendering the structure damp, and so fastening its decay, on the contrary, nothing so effectually keeps the building dry, when it will be found that the walls are dry, though everything around is deluged with wet. And further, he contends that "its exuberant and web-like roots, issuing as they do, from every portion, and running all over the surface on which it grows, bind everything together, so that comes within their reach with such a firm and intricate mantle, that not a single stone can be removed from its position without first tearing away its protecting safeguard."

In proof of this, he refers to ruins of our ancient castles and abbeys; "for while in those parts of the structure that have been left, the ivy, by its clinging mantle, everything is comparatively perfect and fresh, and sometimes the very angles of the sculpture, which have become almost as sharp and entire as when first they came from the mason's yard."—*Bury Post.*

CLERGY ORPHAN CORPORATION.—Tuesday, the annual examination of the children educated at the Clergy Orphan Institution took place, at the Institution, St. John's Wood, in the presence of the Archbishop of Canterbury, the Bishops of London, Durham, Liehfield, St. David's, St. Asaph, the Rev. Dr. Russell, the Rev. Messrs. Brown, Wharton, Eisk, &c. The examination was conducted by the Rev. Dr. Shepherd, the Preacher at Gray's Inn, and at its close the Venerable Primate congratulated the Rev. Dr. Butler, the mayor, on the progress the children had made in their respective studies.

The Rev. Wm. Watts, M.A., the minister of Christ Church, St. Giles's, died from a fever a day or two since, having contracted it in the discharge of his ministerial duties among the more distressed portion of his parishioners. Mr. Watts's attack was so malignant that he lived but a few hours after contracting it.

Tuesday's Gazette contains two new orders in Council, ratifying schemes of the Ecclesiastical Commissioners. The first authorises a loan of £1,669, for improving the episcopal house of residence of the see of Oxford; the second assigns to the consecrated Church of St. James, in the parish of Maresfield, Sussex.

Two schemes of the Ecclesiastical Commissioners are sanctioned by orders in Council, published in last night's Gazette. The first constitutes a separate district for spiritual purposes out of the parish of Liverpool, to be called "the district of Yaxley." The second assigns a district to the consecrated Church of the Holy Trinity, Eastbourne, Sussex.

The foundation-stone of a new Church for the district of Two-Mile-Hill, St. George's, Gloucestershire, was laid last week by the Rev. C. G. C. the newly-appointed incumbent of the same. It is to consist of a nave, and north aisle, with a tower and spire 124 feet high.

THE CHURCH.

TORONTO, FRIDAY, JULY 30, 1847.

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THE LORD BISHOP OF TORONTO will hold an Ordination in St. Peter's Church, Cobourg, on Sunday, the 31st inst., at ten o'clock. Candidates for Priest or Deacon, are requested to be present for Examination at the Rectory, at Cobourg, with the usual testimonials and St. Quis, on the previous Wednesday, (August 18), at 9 o'clock, A.M.

THE CHURCH AND METHODISM.

The writer of the article in the *Christian Guardian*, on which we adverted last week, proceeds to notice certain allusions in the Lord Bishop of Toronto's late Charge, regarding the effect produced by the agitations of Wesley and Whitefield. After quoting what his Lordship says, that the Church at that period was in a state of general deadness, and that these remarkable men "certainly effected a partial reformation both among the clergy and people," the author of the paper in the *Guardian* speaks as if the credit of this awakening was due to what he is pleased to call "the Methodist Church."

Now, the fallacy of such reasoning consists in overlooking the vitally important fact, that, at the period referred to, Methodism, as a separate body or sect, had no existence whatever. The Reformation or awakening of the Anglican Church was brought about by her own children—by her own regularly ordained ministers. As the Rev. Adam Townley well remarks, in his able *Dialogues on Methodism*, published in this Journal some five years ago (and which, in our opinion, form one of the very best hand-books on the subject in existence):

"What was early Methodism? Was it not almost entirely composed of pious clergymen and lay members of the Church? Now, that those individuals were in their degree highly useful to the Church, is not to be doubted; but remember that they were the founders of what is now a distinct religious sect, they themselves lived and died in the communion of the Church of England. It was, therefore, as *Churchmen* that they became eminent for piety, and consequently as such, that they were made the instruments of so much good to that Church of which they were the legitimate children. Thus though these individuals were afterwards called Methodists, it is evident that in as far as they aided in bringing about the revival of religion which took place in the last century, it was under the influence of the Holy Spirit, and the Church which was the means of its own regeneration, and not her own clergy, and not the ministers of any dissenting sects, who were the agents therein."

To an honest, candid, truth-seeking mind, nothing can be more conclusive than this reasoning of Mr. Townley. Indeed the case, so to speak, lies in a nutshell. The Church, while in a state of admitted apathy, was aroused, from her luke-warm trance by the energy and pious zeal of certain of her own children. After their mission had been accomplished—after the Church had resumed the faithful exercise of her functions—certain of their admirers, smitten, it may be feared, with worldly ambition,—and thirsting for the eclat of being the heads and founders of a Church—separated by degrees from their venerable Mother, and erected, in opposition to her, what they vainly call an altar. Alas! they might as well have imagined the creation of a world as a Church! And now, after the lapse of nearly a century, this self-erected and self-ordained sect, deliberately takes credit for the good wrought by such men as Fletcher, and Wesley, and Whitefield, as if these great ones ever belonged to their schismatic body, or ever would have countenanced their present position! Never did we meet with such a glaring case of demanding credit on false pretences. We can characterise it by no milder term than that of MORAL FRODO. No. The triumphs of the early Methodists were the triumphs of the Anglican branch of the universal Church of Christ. The spark of spirituality, we grant, was feeble and low indeed—but then it was glimmering in a corner of the cold heart of that paralyzed Church—and it was fanned into a glow, and from a glow into a bright and generous flame by its breath of her own dutiful chil-

den—her own lawfully ordained and duly commissioned sons!

And here it may be profitable to refer to the recorded opinions and sentiments of that earnest man, who is now claimed as Father and Founder by the multiform and antagonistic sects adopting the general designation of Wesleyan Methodists. Let it be kept distinctly in view, that what we are about to quote bore reference to the Church, when she was in a state of far inferior usefulness and zeal to that which now, by the blessing of God, she exhibits.

In a sermon written by the Rev. John Wesley, in the year 1789, about fifteen months before his decease, and published in the *Arminian Magazine*, 1790, he thus solemnly and emphatically expresses himself:—

"In 1744, all the Methodist preachers had their first Conference; but none of them dreamed that the being called to preach, gave them any right to administer Sacraments; one of our first rules was given to each preacher: 'You are to do part of the work which we appoint to administer the Lord's Supper. To exercise the priestly office? Such a design never entered into our mind; it was farthest from our thoughts; and if any member had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a renunciation of our connexion. I wish all of you, who are vulgarly termed Methodists, would seriously consider what has been said, and particularly you whom God has commissioned to call sinners to repentance. It does by no means follow from hence, that you are commissioned to BAPTIZE AND TO ADMINISTER THE LORD'S SUPPER. We never dreamed of this for ten or twenty years after ye began to preach; ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also; ye knew no man took this honour unto himself, but that he is called of God, as was peculiar to him. O! CONTAIN YOURSELVES WITHIN YOUR OWN BOUNDS."

Methodists!—such of you at least as are not ambitious souls, do you dare to do more than a trumpet-like call? Can you—dare you—despite the almost dying words of your venerated Wesley?

Again, in his fifty-fourth Sermon, which happily few modern Methodists have seen, as it is seldom or never reprinted, (doubtless for cogent if not good reasons), Mr. Wesley, speaking of Methodism, observes:—

"It may throw considerable light upon the nature of this work, to mention one circumstance more, attending the present revival of religion, which I apprehend is quite peculiar to it. I do not remember to have either heard, or read of any thing parallel. It cannot be denied that there have been several revivals of religion in England since the Reformation. But the generality of the English nation were little profited thereby; because they were the subjects of these revivals, preachers as well as people, soon separated from the Established Church, and formed themselves into a distinct sect. So did the Presbyterians first, afterwards the Independents, the Anabaptists, and the Quakers. And, after this was done, they did scarce any good, except to their own little body. Here, and in the present revival of religion, the Methodists (so termed) know their calling. They weighed the matter at first, and, upon mature deliberation, determined to continue in the Church. Since that time they have not attempted to separate from the Church, nor to alter their relation. They have heard abundance said upon the subject, perhaps all that can be said. They have read the writings of the most eminent preachers for separation, both in the last and present century. They have spent several days in a general Conference upon this subject. It is their unanimous opinion, that it is unlawful to separate from the Established Church? But still they could see no sufficient cause to depart from their first resolution. So that their chief purpose is, let the clergy or laity use them well or ill, by the grace of God, to continue in the Church, and to do no more, unless God permits them to be thrust out. We do not, will not, form any separate sect, but from PRINCIPLES remain, what we always have been, true members of the Church of England."

Honest, consistent, prayerful Methodists, we pause to inquire, what do you say to this? Does the trumpet here give a wavering or an uncertain sound? Can you, without making yourselves a sect and a hissing to Christendom, ay, even to the straightforward faithful and Heathen, continue to shelter yourselves under the name of WESLEY, while, by forming a "separate sect," you contemptuously tread under foot the PRINCIPLES which he prized so highly?

You may urge, when thus driven into a corner, "the Methodists, in point of fact, never thrust out of the Church of England." Right well, we know, that in this Province at least you are taught to believe that such was the case. But what is the reason? It is, we believe, that in the Wesleyan *Journal*, printed at Dublin, by R. Napper, in 1809, and bearing on the title-page that it is "sold at the Methodist Preaching House in Town or Country." We are thus particular in quoting this modest intimation, furnishing, as it does, a striking contrast to the assumption in these latter days of the high-sounding title, "Methodist Church." Now what do we read in this graphic diary, under date 9th January, 1783?

"I preached at St. Thomas's Church in the afternoon, and Mr. St. John's in the evening: I do not think to see that I have more invitations to preach in Churches than I can accept of."

And the last event recorded in his *Journal* is, that he preached in Spitalfield's Church in the morning, and in St. Paul's, Shadwell, in the afternoon of Sunday, the 34th October, 1790. Was this casting out? In the name of common decency, let us no more hear repeated this most imbecile and unprincipled fabrication.

Would that John Wesley's *Journal* was in the hands of every Methodist through the length and breadth of the land, and that by all it was perused with thoughtful and unsectarian attention. It would then be seen (to quote the words of *Modern Methodism*, a valuable tract published by Burns, London, 1844,) "that to the day of his death, his opinions, [in regard to the Church] never changed; and that in proportion as he drew nearer to the grave, his attachment to the Church, and determination never to quit her communion, waxed stronger and stronger." Though at the risk of swelling this article to a greater extent than originally contemplated, we cannot resist giving a few quotations, in chronological order, of this avowal:—

"1755, April 30.—We began reading together 'A Gentleman's Thoughts for his Disciple' in the Church of England. It is an elaborate and lively tract, and contains the strength of the cause; but it did not yield us one proof that it is lawful for us, much less our duty, to separate from it."

"1756, July 25th.—At eleven I went to Church, to the surprise of many, who heard a lively, useful sermon. After dinner one of our brethren asked, 'If I was ready to go to the meeting?' I told him, 'I never go to a meeting.' He seemed as much astonished as the old Scot at Newcastle, who left us, because we were mere Church of England men." We answer, "We are mere Church of England men."

"1759, May 20th.—I received much comfort at the old Church in the morning, and at St. Thomas's in the afternoon. It was as if both the sermons had been made for me. I pity those who can find no good at Church! But how should they, if prejudice come between? AN EFFECTUAL BAN TO THE GRACE OF GOD."

"1761, June 9th.—We had a long stage from hence to Swallow, where I found an earnest, loving, simple people, whom I likewise exhorted not to leave the Church, though they had NOT the BEST of Ministers."

"1766, August 4th.—I see clearer and clearer now that I will keep to my own church. WHOEVER SEPARATES FROM THE CHURCH WILL SEPARATE FROM HIS MINISTERS."

Query.—How many Methodists there can now be found?

"1772, May 10th.—I attended the Church of England service in the morning, and at the Kirk (Presbyterian) in the afternoon. Truly 'no man having drank wine, straightway desired new.' How dull and dry the latter appeared to me, who had been accustomed to the former."

It will here be remembered, that in the Presbyterian Establishment of Scotland there are no forms of prayer; the devotions are all extempore. How little edification then could Mr. Wesley derive, if entered one of the modern Methodist Churches, over whose gateway, perchance, his name is ostentatiously painted. "All hail consistency!"

"1787, January 21.—I went over to Deptford. After meeting the whole Society, I told them, 'If you are resolved, you may have my service in Church or home; BUT REMEMBER FROM THAT TIME, YOU WILL SEE MY PAGE NO MORE.'"

Speaking of the *last Conference* he ever attended in England, July, 1789, he says—

"The conference began: about a hundred preachers were present, and never was our Master more eminently present with us. The ease of separation from the Church was largely considered, AND WE ALL WERE UNANIMOUS AGAINST IT."

One question only remains to be answered. Did the solemnities of a dying-bed work any change upon these oft-repeated convictions of John Wesley? His biographers, Coke and Moore, inform us, that the last prayer he was heard to utter was, "BLESS THE CHURCH and King, and grant us truth and peace, through Jesus Christ our Lord, for ever and ever!"

Whence came it, then, that the nominal followers of this great man so sadly departed from his opinions and views, and to this day act so doggedly in opposition to his last solemn injunction? The only theory which can be adduced in reply, is that contained in the Lord Bishop of Toronto's late Charge, "They were made the severe chastisers of the Church, for their supineness and neglect of her high functions, by extending idleness, despising authority, violating the faith, and throwing back the hope of union among Protestants, which can only be obtained by blending with discipline and order." Yes! the Church is now sadly reaping the bitter fruit of the tares which she formerly sowed. God grant that she may profit by the sharp and sore lesson!

And now, will our Methodist friends suffer us to address them for a moment, in the language of heartfelt sincerity and love. You have seen what were the feelings of the man whose name you assume, in reference to the Anglican Church, at a time when her spiritual graces were, comparatively speaking, at a low ebb. Do you—as before God—doubt that if John Wesley were now upon earth, and beheld the vitality of the New Temple which are continually springing up in the Mother Country,—the Bishops which she is yearly founding in the wildest quarters of the globe, and endowing from the free-will offerings of her children,—do you doubt that he would rejoice with exceeding great joy, and that more earnestly, more intensely than ever, he would exhort all who held his name in reverence to cling, and cleave to, that regenerated and vivified Church? It is not to be questioned for a moment! Oh, then, as you love the name of Wesley, return back to the fold, from which (only for a season we trust) you have wandered. Come home all of you! and who can calculate the blessed effects of your exodus from the cold churchland of schism. Such a return may be the first step to the union of all who name the name of Christ over the wide world.—It may go far to realize the glorious and extatic picture of "ONE SHEPHERD, ONE SHEEP-FOLD."

THE EMIGRANT FEVER IN TORONTO.

We are extremely sorry to observe that the excessive apprehensions which exist in some quarters about the future prevalence of this disorder, have given rise to some groundless and distressing rumours. It is to be presumed that the reports to which we allude could have proceeded only from persons whose minds are prepared by fear to magnify to the greatest degree the evil under which we are now labouring. We have been informed, for example, by letter, that it was reported in some places westward of Toronto that one of our City Clergymen had been added to the victims of the epidemic. The Clergyman of whom this was said is still preserved, we are happy to state, in health and strength for the diligent discharge of his pastoral duties; and although another of the Parochial Clergy here—the Rev. Henry Scadding—is now disabled, only for a time we hope, from the prosecution of his duties at the College and from his Ministerial labours, the sickness with which he has been visited has not assumed a serious or threatening aspect. Attendance at the Emigrant Hospital was, probably, the proximate cause of his illness, but it does not appear certain that the fever which he has contracted is the same with that malignant disorder by which large numbers of the Emigrants have been attacked. This morning (Thursday), Mr. Scadding is said to be in a weakly condition; but we have not heard any alarm expressed in regard to his situation.

It is the opinion of the Medical Profession, that the violence of the Fever amongst the Emigrants themselves now in the Hospital,—and, as a consequence we suppose, the power of the contagion,—is greatly diminished.

From the usual Programme we perceive that the Annual Public Examination of UPPER CANADA COLLEGE will commence on Tuesday next, the 3rd of August, and close on Wednesday the 11th. The proceedings of this interesting occasion are too well known to need any special recommendation on our part; it will be sufficient merely to draw the attention of our readers to the notification which we have received.

The Examination of the well-managed School for Young Ladies in this City, under the tuition and charge of Mrs. Coates, took place on Tuesday and Wednesday last. The occasion was honoured with the presence of His Lordship the Bishop of Toronto, the Rev. Vice-President of King's College, and others both Clergy and Laity. The result of the different exercises evinced on the part of the Pupils a very satisfactory advancement in secular and religious knowledge, and afforded fair proof of the practical excellence of the system which Mrs. Coates is pursuing.

DESTRUCTION BY FIRE OF ST. PAUL'S CHURCH, ROCHESTER.

To our afflicted fellow-churchmen, and more especially to the estimable Rector of St. Paul's Church, in Rochester, we beg to express the deep regret which we have felt from reading the following article of intelligence in the *Rochester Advertiser*.

"It becomes our painful duty to announce the destruction of St. Paul's, or Grace Church, by fire. Sunday morning, about two o'clock, the flames were discovered issuing from the bellry just above the roof of the building, and in a few minutes so strong was the current of air, that the entire steeple was enveloped in flames. The fire spread with great rapidity to other portions, and the whole interior was in a blaze in an incredibly short space of time. The fire department were promptly on the ground, but it was found impossible to save anything but the surrounding buildings. The library of the church, we understand, had been removed, but the books in the body of the building were not got out. The splendid organ of the Society, as also the massive bell, were both destroyed, the latter having been melted. The cost of the two was something like 2000 dollars. The outer walls of the church, which are of cut stone, are considerably injured, but remain standing. Everything upon the inner portion was consumed."

The late importations of books by the Church Society, which are now exhibited for sale in the Depository, form probably one of the most varied and valuable collections that the Society has ever had on hand. Our first sight of this beautiful and extensive assortment—comprising some of the most approved works, with a supply of handsomely bound Bibles and Prayer Books—gave us great pleasure.

PARLIAMENT.

The Montreal *Courier* of Tuesday, the 27th inst., contains the following paragraph respecting the Prorogation of the Provincial Parliament. The University question, of course, will be postponed to the next Session.

"It is confidently expected that Parliament will be prorogued to-morrow. Since writing the above, a letter has been read in the House of Assembly, from the Civil Secretary, stating that it was the intention of the Governor General to prorogue Parliament at 4 P.M. on the day we have already mentioned, if the state of public business should allow."

We have received to-day a Communication by Telegraph from Cobourg. The line is now in active operation as far as Kingston.

Communications.

(We deem it necessary to follow the example of the London Church periodicals, and to apologise to our readers that we are not responsible for the opinions of our Correspondents.—L. C. G.)

(For The Church.)

EDUCATION.

The principle which the Imperial Government has adopted respecting National Education is wise and equitable, and well worth the consideration of our Canadian Legislature. It is an acknowledgment of the necessity of religion being made a chief element in education, and it is an admission of the fact, that the secular instruction of a man in religion and secular instruction, so as to meet the views of the several parties into which the Christian Community of England is unhappily divided.

The Home Government has conceded the question, that every denomination should be at liberty to educate their children in their own religious faith, and it has gone more—it has offered to assist all in doing so, in the proportion in which they exert themselves; but with this most important and salutary proviso, that in every school receiving government assistance religious instruction shall be given. A doubtful concession, and one which, if applied to our subjects, could scarcely have done less; and it is doubtful whether, under all existing circumstances, the government of Great Britain could have done more.

With some modification, the principle might be adopted here. The Home Government might be asked to make great exertions for the education of the rising generation, the Church, of course, taking by far the lead, as acknowledged even by her opponents; but it must probably be some time before the religious bodies in this Province will be in circumstances to do so. There is no occasion, yet to be left entirely to the voluntary exertions of the community; and it therefore still remains a question in what way the enactments of the Legislature can be made so to combine with the exertions of the private and voluntary bodies, as to meet this important object. This naturally leads us to the subject of the present School Act.

The first amendment which would be suggested by the Home Government, is that the word "Protestant" in its present form in the bill provided to be no religious instruction shall be given if objected to by the parents of any pupil, I would propose that no pupil shall be educated at any school partaking of government aid unless receiving religious instruction. There is no occasion to affect so much tenderness towards "no-religion" people. We are not called upon to devise educational plans for Jews, Turks, or Infidels. We expect our government to legislate for us as for a Christian community. This amendment is not proposed, but it is effected by substituting for the 31st section words to the following effect: "That in any model or common school receiving a share of the Provincial School Fund, every child shall be required to read the Scriptures and receive religious instruction, and to join in the exercises of devotion appointed by the managers of the said school."

The next alteration I would propose is, to expunge the exclusive permission given to members of the Church of Rome, to have separate schools and receive government aid. This is a piece of partiality to which we have no objection to the Church of England, and to every other religious body that comes under the classification of "Protestant." The privilege should be extended to every Christian denomination on the following conditions: That religious instruction shall be given to all the scholars without exception; that the school be attended by a certain number of scholars, and that the school-house and furniture be sufficient and in good repair.

With respect to common schools, managed by children of different denominations, the inhabitants of the school section may be trusted to settle the question of religious instruction among themselves; they must either make some amicable arrangement for that purpose, or have separate schools. Indeed, in all the common schools with which I have been connected, either care has been taken to mutual understanding on the subject. A good system of inspection is of much importance; in fact the District Superintendents seem to be the most valuable officers under the Act; they should be well qualified men, and sufficient religion to give all the scholars a religious solely to the business. It would be well if their visits of inspection could be twice a year, instead of only annually as the Act at present requires. The Trustees or Managers of each school might be notified of the Inspector's visit, and the Inspector might be empowered to call on the members of the neighbourhood should be requested to assist; if the school be in connexion with any particular religious body, the minister of that body should be required to certify that the religious education of the children is proceeding satisfactorily; or if not so connected, then the Trustees should be required to do so. The question of religion would thus be entirely left to those locally interested in the school.

In accordance with the principle already stated, that it is scarcely expedient yet to leave education entirely to the voluntary exertions of the community, we would suggest the power given by section 8, to levy a general tax equal in amount to the district share of the provincial fund, to be used in the erection and repairs of school houses, &c. might be left to the localities where they are required; for it would be sufficient stimulus to the inhabitants of any neighbourhood to do this of their own accord, when they perceive that they must pay the cost of district education, whether they establish a school or not; and it would also act as a check to the erection of school houses unnecessarily, when it is known that without a certain attendance of scholars no assistance from the general school fund will be obtained.

The arrangements of school sections might rest with the inhabitants of the neighbourhood where a school is required, and the District Superintendent; at present it rests with the District Council. They meet, however, at such long intervals, and have so much general business to get through, that they cannot enter carefully into the local details of school sections. They have generally, I think, found it expedient to authorize the establishment of a school, and the laying off of a corresponding section, wherever assurance is given of the immediate erection of a school; but this is not the case with the District Councils. Much delay and inconvenience arises from this power being placed only in the District Council; whereas the District Superintendent can be readily communicated with, and must be personally acquainted with the details of the school, and the local circumstances. But indeed the necessity for special school limits would cease, when the principle of taxing individual sections for the support of schools is given up, as proposed above.

It is suggested, also, that the title of school houses and land and premises appurtenant thereto, should remain with the local trustees, instead of being vested in the District Councils according to section 10. I would expunge section 23, which imposes a fine of five pounds upon any person refusing to act as a trustee; and also, all that relates to visitors. In the central management of the system some improvement might be made. The authority and responsibility attached to the office of Superintendent, is too much to be possessed by one individual, and some idea of this has been suggested by the legislator; he might appoint a Board of Education to co-operate with him. I would at once merge the office of Superintendent in the Board of Education, and pay them, with a good sufficient clerk. At present too much is required of them to do justice to the community. They are employed at the call of the Superintendent whenever he requires them, and are subject to all lawful orders and directions in the exercise of their duties, which shall from time to time be issued by the Governor; and also, by the District Superintendent. The Board of Education would be entirely dispensed with by the Superintendent; so that they may receive a little respect as pay.

The specified duties also of the Superintendent seem hardly equivalent to the salary of the office. The appointment of the government grant among the districts and townships, according to the ratio of population as shown by the latest census, and the furnishing a Report to the Governor, are special annual duties. The issuing of a pamphlet of forms and regulations is not an annual task. The government of the Normal School, wherever one is established, certainly belongs to the office, but beyond these, the other directions in section 2 are too much of the nature of an ad libitum accompaniment. The Superintendent may do much, or he may do very little. H. C. C.

THE TRAIL AND THE VERDICT.

We re-arrange the Rev. Septimus Ramsey on his having passed through a horrible ordeal, and with honour to himself. He had fearful odds to contend; but the righteousness of his cause annihilated them all. Not the least of them was the speech of Mr. Serjeant Shee, the whole of which we shall not attempt to repeat, but we can say anything like a faithful transcript. We were at a loss, for some time, to understand the cause of the bitter energy with which the learned Serjeant assailed the defendant, after the plaintiff's evidence had so miserably failed. Indeed, we are not yet able to comprehend it. It could not be, as we suppose, because Serjeant Shee, as a Papist, felt any peculiar dislike in smiting a clergyman of the Church of England. He certainly did his best for his very respectable client, who probably will not suffer so severely from an adverse verdict as her counsel declared she would. We shall not be surprised to hear her singing in other choirs than those of the Church of England; not that we can say in favour of the latter—on the contrary, we shall, next week, probably have much to say against them.—*Church and State Gazette.*

Mr. Cartwright has retired from the approaching election date.

LONDON.—I aspire to the honour of being again your member." This ironically Lord John has at last announced his intentions to the electors of London, who are referred, for any further information they may require, to his daily speeches in the House of Commons. It would not be easy to state how much surprised he is to hear that they are not re-elected.

There are now, however, seven candidates in the field: His Lordship, Mr. Masterman, Mr. Pattison, Baron Rothschild, Sir George Larpent, Alderman Johnson, and Mr. Payne, the City Councillor, who will have to hold an inquest on three of the number, of whom will certainly be himself, and we have the agreement that the Baron and the Baronet will be the other two.—*John Bull.*

The appearance of Baron Rothschild (a Jew) in the field, is made the subject of just censure in the *John Bull*. The following paragraph places the matter in its true light.

"As to 'Supporting Baron Rothschild, who has just been elected by the City of London, we do not see how it can be done; we are not in favour of the election of a Jew to the House of Commons; he is met by an oath which it is impossible for him to accept. He cannot swear to do his duty 'upon the true faith of a Christian.' Or if he swears it, he is either a Christian or a hypocrite."

My Letter does not contain the slightest imputation against the Superintendent, as having evinced, in this respect, any partiality towards our Church. Although the name of Dr. Egerton Ryerson is somewhat associated in my mind with the tone and language of the "Christian Guardian," it will be gratifying to learn that his views respecting the Anglo-Catholic Branch of the Catholic Church are of a more amiable nature than formerly. H. C. C.

Ecclesiastical Intelligence.

CANADA.

DIOCESSE OF TORONTO.

MISSIONARY COLLECTIONS.

Previously announced, No. 37, amount.	£	s.	d.
Collection at Lloyd's Church, Toronto, to be applied to the fund for the support of Missionaries.	40	10	0
—per Rev. H. B. Osler.	1	6	83
The Rev. W. H. Gunning's Mission at Lamb's Pond.	1	5	0
St. John's Church, Sandwich, per Rev. Wm. Ritchie.	3	0	0
St. Peter's Church, Brockville, per Rev. E. Denroche.	10	12	6
St. George's Church, Guelph, per Rev. A. Palmer.	4	0	6
Emily, per Rev. Robert Harding.	1	0	0
Delaware Church.	£1	6	0
Caradoc Academy.	0	16	6
—per Churchwardens.	2	0	0
Christ's Church, Bytown, per Churchwardens.	5	5	5
—per Churchwardens.	6	5	11
Woodburne Church, Brimbrook.	£20	12	6
Stoney Creek.	0	5	73
Corner of Grandford and Barton. O. 1 10 1			
—per Rev. J. S. Alexander.	1	0	0
St. John's Church, Port Hope.	23	1	0
St. Paul's Church, Perthroy.	0	6	0
—per Rev. J. Short.	3	10	0
53 Collections.	£169	7	73
—per W. Birchall.			

29th July, 1847. W. BIRCHALL, Treasurer.

From our English Files.

THE QUEEN W. RAMSEY.

...become what the lion, member has depicted, an Ame-
lion: America in feeling, American in everything.

...the money in excess of this amount so laid out which
was not the result of increasing the stream of emi-

...which no Government can indulge in without hurting itself
no ordinary policy supports it in its course—why?

...In Kingston, on Sunday last, of Typhus fever, contracted in
the discharge of his sacred duties at the General Hospital;

...SEA BATHING,
LONG BRANCH, NEW JERSEY,
UNITED STATES.

...NOTICE.
A Special Meeting of the Board of Directors to be held
at the BUILDING SOCIETY, held on Saturday,

...The matter of the Sinoce election was taken up.
Mr. Sinoce moved an amendment, declaratory that although
there was irregularity in the manner in which the election

...MINERAL REGION OF LAKE SUPERIOR.
(From Logan's "Geological Survey.")
To the possible existence of a mineral region of some impor-

...I regret most sincerely that the destructive efforts of an
infinite number of men to destroy this noble monument should have

...FARMERS AND MECHANICS'
BUILDING SOCIETY.
FIRST MONTHLY MEETING.

...NOTICE.
WESTERN DISTRICT ASSOCIATION.
A Meeting of this Association will be held (D.V.) on Wed-

...NOTICE.
THE Public are hereby notified that arrangements are now
in progress by Fire Engine Company No. 2, in con-

...The subject of this mineral region, however, is still un-
known, and the present efforts to turn it to account can only be

...I say "complete the design," because I am one of those who
think that it is best not to begin a work of this kind, when the

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Poetry.

MONDAY.

Three blest art thou Almighty Lord, Who, as on this day thy word The Heavens of heavens didst form, Didst build the Firmament on high— Didst fill with clouds the sunless sky, To nurse the untaught storm.

CANADIAN COLLOQUIES; OR, CONVERSATIONS BETWEEN A PASTOR AND HIS PEOPLE.

WHO IS THE GENTLEMAN?

Captain Hugh Pallister—or rather I should say Esquire (or the former rank, as is often the case with our military emigrants, was self-conferred—a sort of egotistical brevet), occupied a small farm in the neighbourhood of my dwelling.

The result may easily be predicted. Ere long his El-Dorado had disappeared in the profundity of a cedar-swamp, and the gay Esquire Pallister, and his fashionable wife, presented all the signals characteristic of denizens of the "backwoods."

Inter alia, Pallister had contracted a most inveterate habit of profane swearing. The slightest irritation or annoyance was sufficient to call forth a torrent of execrations enough to make the blood run cold.

Our conversation at first was of a general nature, as I was desirous to avoid abruptness in commencing my proof, lest I should frustrate the object I had in view, by exciting the native irritability of his temper.

M.—It is indeed my friend; and how careful should we be in our approaches to such a being, who marks, so to speak, the faintest pulsation of thought, and to whom the soft still breathing of a sigh is as audible as the roar of a thunderclap.

M.—Indeed! you are strangely forgetful. I heard you distinctly beseech the Almighty to inflict upon you the most tremendous doom which it can enter into the heart of man to conceive—a doom, the tenor of which no created being can analyze or comprehend.

M.—If not a prayer, it was a mockery of the Most High: a taking of his name in vain, and He will not hold him guiltless who does so.

P.—You must remember that I was brought up in the army, where, among the young fellows, a little swearing was looked upon as a spirited and gentlemanly practice.

M.—It certainly is not so regarded by the really respectable members of that honorable profession, and I have had no small opportunities of judging—

M.—By the way, begging your pardon, to drop the discussion for a moment, is the report true which is current about young Bamford?

M.—Well, then, you must believe that every thing you possess is the free gift of God, altogether unmerited on your part. To Him you owe your very existence, and that you are His debtor for every breath you draw, every comfort you enjoy?

M.—Do you remember the case of an Officer, who was cashiered by the sentence of a Court Martial some time ago, for using disrespectful language at the mess-table in reference to the Queen?

M.—Do you think that the punishment was not somewhat disproportionate to the offence? The obnoxious words might have been uttered after dinner, without reflection?

M.—Then, through your sponsors, you enlisted yourself as a soldier of Christ, and engaged to fight manfully under his banner against that unholy alliance, "sin, the world, and the devil."

M.—Certainly. Such were the conditions of my reception into the Church.

M.—And yet, my dear friend, times without number you break that vow, by casting the most utter contempt upon the name of your liege Lord and Master.

M.—May the Holy Ghost give you grace and strength to keep your good resolution.

A TALE OF HORROR.

The upper part of the city was thrown into a state of extraordinary excitement in the early part of the week, in consequence of the sudden and alarming illness of five members of the family of the Rev. Ezekiel Harvey, Pastor of the Episcopal Reformed Church in the Ninth Avenue.

Messengers were instantly despatched to the chief of police, the indefatigable Mr. Matzell, and to Dr. Mott. Obeying the summons with characteristic alacrity, Dr. Mott hurried to the house, and, on ascending the strange and alarming character of the case, he sent a message desiring the attendance of his particular friend Dr. Cheeseman, with whom he has been for many years associated in terms of warmest professional and personal friendship.

M.—I admit that he would be a very indifferent Christian, but he might be a thorough gentleman for all that.

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RICHARD SCORE, MERCHANT TAILOR, No. 1, Chesham Buildings, Toronto.

SPRING IMPORTATIONS T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, Toronto.

THE GASEOUS THEORY OF THE SUN, of the great Astronomer, ARAGO, will very probably be accepted by the scientific world.

THE LORD BISHOP OF TORONTO, BEAUTIFULLY ENGRAVED BY WARNER, FROM A PAINTING BY G. T. BERTHOUD.

WOOL. The highest market price will be paid in Cash for WOOL, at the Ontario Mills Woolen Factory, Cobourg, by the Subscriber.

LANDS TO BE LEASED ON VERY FAVOURABLE TERMS.

ADVERTISEMENTS.

THOMAS WHEELER, WATCH MAKER, ENGRAVER, &c. No. 6, King Street East, Toronto.

JOHN HOLMAN, TAILOR AND DRAPER, WOULD respectfully inform his Customers and the superior assortment of NEW GOODS, consisting of the best article of

FARM FOR SALE, SITUATED within half a mile of the Town of Victoria, and within three miles of Port Ryse, on Lake Erie.

Home District Mutual Fire Insurance Company. OFFICE—NEW STREET, OPPOSITE NEWGATE STREET, TORONTO.

J. P. CLARKE, Mns. Bac. K.C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, 62, CHURCH STREET.

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

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

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

W. MORRISON, WATCH MAKER AND MANUFACTURING JEWELLER, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

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.

NOTICE IS hereby given, that D'ARCY E. BOULTON, Esq. of Cobourg, Canada West, is sole Agent for the general management, superintendence and sale of all Lands in this Province registered in the name of JACQUES ADRIAN PIERRE BARRIE, Trustee of EUPHRASIE BARRIE; and that no sales will be effected, or payments upon mortgages acknowledged, that are not effected personally with Madame BARRIE, or her authorized Agent, Mr. Boulton.

NOTICE is hereby given, by order of His Excellency the Administrator of the Government in Council, to all persons who have received Locations of Land in Western Canada, since the 1st January, 1832; and also to parties located previous to that date, who have not taken the oath of settlement, or who have not taken the oath of settlement, published in the list of unpatented lands, liable to forfeiture, published in the Act of April, 1839, that, unless the claimants or their legal representatives establish their claims and take out their Patents within two years from this date, the land will be resumed by the Government to be disposed of by sale.

CHURCH LARD DEPARTMENT, Montreal, 10th March, 1846.

Home District Mutual Fire Insurance Company. OFFICE—NEW STREET, OPPOSITE NEWGATE STREET, TORONTO. INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufactories, &c.

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

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VESTINGS IN GREAT VARIETY, Which he is prepared to put up to order in the most fashionable manner, and on moderate terms.

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Farm for Sale. FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of the Township of Hamilton; 40 Acres of which are cleared. The Land is well watered, and in a high state of cultivation.

JOHN THORPE'S BRITISH HOTEL, GUELPH. HOUSE Comfortable and Commodious; Larder at all times well supplied; Cellar of the choicest. Excellent Stabling. The Mail Stage daily to Preston, Galt, and Hamilton, and every other day from Fergus and Elora to Hamilton, and vice versa.

BARNARD, CURTISS & Co. 110, Front Street, New York. HAVE constantly on hand, from their HUDSON OIL WORKS, Bleached and Unbleached WINTER AND FALL OILS, of all kinds; such as Sperm, Whale, and Lamp Oils, and Sperm Candles, which they offer on favourable terms.

LANDS FOR SALE, ON REASONABLE TERMS. District of Simcoe. Lot 4, 1st Con. East of Huronario Street, Mulmur, 200 acres.

THE ROYAL MAIL LINE OF STEAMERS. WILL leave Toronto for Kingston, touching at Cobourg (weather permitting) every day (Sundays 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.

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.

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).

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

THOMPSON'S TRAVELS. SHORTLY will be published, in two Crown Octavo, or three Duodecimo volumes, The Travels of David Thompson in the Great North West, DURING TWENTY-EIGHT CONSECUTIVE YEARS.

THE PHENIX FIRE ASSURANCE COMPANY. APPLICATIONS for Insurance by this Company are requested to be made to the Agents, who are authorized to receive premiums for the renewal of policies.

BRITISH AMERICA FIRE & LIFE & MARINE ASSURANCE COMPANY INCORPORATED BY ACT OF PARLIAMENT. AGENT AT COBOURG—ROBERT HENRY, Esq. November, 1844.