The Church.

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Poetry.

TUESDAY IN WHITSUN-WEEK.

When He putteth forth His own sheep, He goeth before them.—*St. John* x. 4.

(*Addressed to Candidates for Ordination.*)

"Lord, in thy field I work all day,
"I read, I teach, I warn, I pray,
"And yet these wilful wandering sheep
"Within thy fold I cannot keep.

"I journey, yet no step is won—
"Alas! the weary course I run!
"Like sailors shipwreck'd in their dreams,
"All powerless and benighted seems."

What? wearied out with half a life?
Scar'd with this smooth unbloody strife?
Think where thy coward hopes had flown
Had Heaven held out the martyr's crown.

How could'st thou hang upon the cross,
To whom a weary hour is loss?
Or how the thorns and scourging brook,
Who shrinkest from a scornful look?

Yet ere thy craven spirit faints,
Hear thine own King, the King of saints;
Though thou wert toiling in the grave,
'Tis He can cheer thee, He can save.

He is th' eternal mirror bright,
Where angels view the Father's light,
And yet in Him the simplest swain
May read his homely lesson plain.

Early to quit his home on earth,
And claim his high celestial birth,
Alone with his true Father found
Within the temple's solemn round:—

Yet in meek duty to abide
For many a year at Mary's side,
Nor heed, though restless spirits ask,
"What? hath the Christ forgot his task?"—

Conscious of Deity within,
To bow before an heir of sin,
With folded arms on humble breast,
By his own servant wash'd and blest:—

Then full of Heaven, the mystic Dove
Hovering his gracious brow above,
To shun the voice and eye of praise,
And in the wild his trophies raise:—

With hymns of angels in his ears,
Back to his task of woe and tears,
Unmurmuring through the world to roam
With not a wish or thought at home:—

All but Himself to heal and save,
Till ripen'd for the cross and grave
He to His Father gently yield
The breath that our redemption seal'd:—

Then to unearthly life arise,
Yet not at once to seek the skies,
But glide awhile from saint to saint,
Lest on our lonely way we faint;

And through the cloud by glimpses shew
How bright, in Heaven, the marks will glow
Of the true cross, imprinted deep
Both on the Shepherd and the sheep:—

When out of sight, in heart and prayer
Thy chosen people still to bear,
And from behind thy glorious veil,
Shed light that cannot change or fail:—

This is thy pastoral course, O Lord,
Till we be sav'd, and Thou ador'd;—
Thy course and ours—but who are they
Who follow on the narrow way?

And yet of Thee from year to year
The Church's solemn chant we hear,
As from thy cradle to thy throne
She swells her high heart-cheering tone.

Listen, ye pure white-robed souls,
Whom in her list she now enrolls,
And gird ye for your high emprize
By these her thrilling minstrelsies.

And wheresoe'er, in earth's wide field,
Ye lift, for Him, the red-cross shield,
Be this your song, your joy and pride—
"Our Champion went before and died."

—*Keble's Christian Year.*

WHITSUNDAY.

(*From Bishop Jolly's Sunday Services.*)

It is a just observation, that the law of Moses was the gospel of Christ, covered under types and figures; and the Gospel is that law unveiled, the *truth* of which the former was the *type;* the same God and the same Mediator between God and man regulating and conducting all from beginning to end. Between the Old Testament therefore and the New, we trace a plain correspondence. The Israelitish feast of tabernacles is succeeded by our Christmas, commemorative of Christ's condescending to be born and dwell among us in a tabernacle of flesh. Their Passover was passed into our Easter, when we adore Christ the true Paschal Lamb, who by his blood sprinkled upon the cross, has averted destruction from us, and ransomed us from the slavery of sin and bondage eternal. And the ancient Pentecost, fifty days after the Passover, in memory of the law of terror, given in thunder, fire, and thick darkness from Mount Sinai, has given place to our Whitsunday, the fiftieth day after Easter, a day of light and bright shining garments, when the law of love descended from heaven upon Mount Zion, in mild and gentle flames, and winning voices in divers languages, not bringing dread, but spreading joy and glory. White is the emblem of light, of purity and joy, that springs from holy love, the fruit of the Spirit being first love and then joy, &c. Sin is the source of sorrow and sadness; and the guilt of it must be done away ere gladness can take place. The sting and stain of sin, the blood of Christ alone can cure and cleanse. For this merciful purpose, He opened in his own blessed side that ever flowing fountain, which replenishes the sacraments of his Church, duly administered, with life-giving virtue to heal and save us. "Be baptised," said Christ's commissioned servant, "and wash away thy sins," (Acts xxii. 16.) This saving grace, with its happy effects, turns heaviness into joy, puts off the black dress of mourning, and invests the new man with the white robe of gladness. In the happy days of the Church's vigorous growth, the candidates for baptism, converts from Heathenism and Judaism, old and young, parents with their children, being numerous; and baptism mystically signifying and conferring the virtue of the death, burial, and resurrection of Christ, the season of Easter, the festivity of which is continued down to Pentecost, was made the time of general baptism.—The person baptised was immediately vested with a white garment, which amounted to a lively emblem of the holiness obtained by the grace of the sacrament. This significant ceremony, which, in those places and times, was also a matter of decent conveniency, is plainly alluded to in those words of our Saviour's Epistle to the Angel,—that is, Bishop of the Church of Sardis, (Revelations iii. 4.) "Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy." The words formerly pronounced at vesting the baptised with their white garments, were very solemnly expressive of the obligation to preserve the holiness and purity which the regenerating sacrament confers: "Take these white garments for a token of the innocency which, by God's grace, is given you in the holy mystery of baptism, and for a sign whereby ye are admonished, so long as ye live, to give yourselves to innocence of living: And may ye bring them forth without spot before the tribunal of our Lord Jesus Christ, and be partakers of the rewards of holiness and purity in the life everlasting. Amen."

Such emblematical rites and practices, cleared of superstition, are useful helps and monitors to our weak minds. For since, in this embodied state, all our notions of spiritual and heavenly things are framed by analogies or faint resemblances conveyed from natural objects through our senses, the brighter such resemblances are made the more impressive they become; the mind rising from the things that are seen, to the invisible, eternal realities, which eye hath not seen, nor ear heard, not hath it yet entered into the heart of man to conceive as they are in themselves. "Whatever," says the truly Christian philosopher, the great and good Dr. Samuel Johnson, "withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present advances us in the dignity of thinking beings." White then being the emblem of innocence, and white garments of the clothing of the Saints in light, the newly baptised, advanced by that sacrament to be heirs of the kingdom, were very fitly admonished, by such dress, of the high dignity to which they were advanced; and therefore, to put them in mind of the necessity of walking and continually advancing in holiness, they appeared at church for some time in their whites. Hence the first Sunday after Easter was anciently called *Dominica in albis*, the Lord's day in Whites. But the season of such administration terminating in the festival of Pentecost, when all the newly baptised appeared to celebrate the festival, it came to be called, by way of eminence, the Sunday in Whites, or Whitsunday, as continues to be its title at this day. A very high festival it is, celebrating the descent of the Holy Ghost, which, in consequence of our Saviour's ascent into heaven, put the perfecting seal upon his wondrous dispensation for the accomplishment of our redemption and salvation. Our redemption He finished upon earth; but our salvation, through all ages, He continues to promote and accomplish by the Holy Ghost sent down from heaven: "which things," says St. Peter, "the angels desire to look into."

THE GIFT OF TONGUES.

(*From Dr. Jortin's Sermons.*)

Christ at his ascension commanded his apostles to go and teach all people. This they seemed not capable of performing upon many accounts, particularly because they understood not the languages of foreign nations, and had neither leisure, nor opportunity, nor perhaps a genius to learn them.

The holy Ghost therefore conferred upon them the knowledge of the languages. A great concourse of people from different and remote places was present at this miracle, and each heard the apostles speaking in their tongues. Thus began the promise of divine assistance to be fulfilled, and a way was opened for the publication of Christianity, which immediately had its effect, and converted three thousand persons.

The gift of tongues was a miracle in which there could be no deceit and illusion. The apostles were well known: they had always dwelt in Judæa; their manner of life, the circumstances of their education, the meanness of their condition were notorious.—Several things concurred to show that they could not have acquired this knowledge in an ordinary way. If they had learned languages by the help of men, that would surely have been discovered; if we should say, by their own sagacity and industry, that is too improbable to be supposed; and whether without or with the assistance of others, the labour of some years would scarcely have been sufficient.

This was also a miracle new and singular in its kind, and therefore adapted to affect the Jews in a particular manner. They would probably be most moved by wonderful works of which the fewest instances had been known.

This was a power which neither Moses, nor the prophets, nor John the Baptist had received, nor had Christ himself during his ministry ever exercised it. The blind man who had been so from his birth, to whom Christ gave sight, immediately observed that since the world began, it had not been heard that any man opened the eyes of such an one. He concluded that his kind benefactor had not only wrought a miracle, but a great miracle, because it was singular.

And moreover, it was not only the speaking new languages, but teaching sacred truths in a new and effectual manner. We hear them speak, say the multitude, the wonderful works of God. This doubled the miracle, and was all that a reasonable person could desire for his satisfaction and conviction.

The gift of tongues was of particular service to Christianity. It increased the number of believers at Jerusalem, and engaged the admiration and favour of the people so much, that the enemies of Christ could not accomplish their designs against the disciples, and it served to convey the Gospel to distant regions.

For at the time of Pentecost there was a great resort of Jews and proselytes from various and remote countries. The gift of tongues conferred upon the disciples served to convince and convert many of these persons, and they were serviceable in carrying Christianity with them to their several abodes. Afterwards the Æthiopian eunuch, Cornelius the Roman centurion, Sergius Paulus the proconsul, Dionysius the Areopagite, and others were converted. By these persons, and by the travels of the apostles and of their disciples, Christianity was established in the Roman empire, and in the East; and then the Greek tongue, which was so generally spread, together with human industry in learning other languages, might be sufficient to carry the Gospel as far and as soon as Providence intended; and accordingly the gift of tongues seems to have been of no long continuance in the church.

THE WITNESS OF THE SPIRIT.

(*By a Correspondent of the Irish Ecclesiastical Journal.*)

This passage, Rom. viii. 16, (says Bishop Bull) is in almost every man's mouth, but is rightly understood by very few; yea, by too many is dangerously mistaken and abused.

I confess I have never seen any interpretation of it, which completely satisfies my mind.

The expounders of it may be divided into two classes,—the enthusiastical and the sober; both of them seem to me to err alike, in confounding "the witness of the Spirit" with the testimony of conscience, or consciousness.

The first class maintains that there is a direct intimation from the Spirit of God to the spirit of the believer, that he is a child of God; the impression is "*borne in*" upon his mind so forcibly that its Divine origin cannot be denied; he has a heavenly whisper or internal Bath Kol (as the Jewish doctors would term it), which assures him of his sonship; and, from this supposed testimony of the Spirit, which (say they) is infallibly true, they infer the certainty of the believer's final and eternal salvation; and some have gone so far as to hold, that without such assurance, a man is not truly a believer or a child of God.

But may we not ask, "Deus hanc, πληροφοριαν, mentibus addit, an sua cuique Deus dira cupido?"

Visible miracles were performed by our Lord, in order to demonstrate his power to perform invisible miracles: and the Spirit of God, in order to satisfy those whom He inspired, and others also, of the reality of His communications to their souls, invested them with supernatural endowments; nor were His revelations to them merely personal, and concerning themselves alone. "Heaven does with us, as we with candles do, not light them for themselves;" but as for the internal whispers and peculiar revelations of which these men speak, they are not better than "a dark lantern of the Spirit, which none see by but those who bear it;" and, moreover, as they have no other evidence of the existence of the secret intimations besides their own consciousness, it is manifest that, on their system, the two distinct and concurring witnesses of which the Apostle speaks are reduced to one, viz.:—that of their own spirit.

A similar error appears to me to exist in the interpretations of the more sober expositors. They hold, most correctly, that as the presence and power of the wind is not discernable by our senses, but is to be inferred from its effects, so the presence and power of the Spirit on our spirits is not a subject of consciousness, but is to be inferred from the change which it produces within us. The operation of the Spirit of God is upon the will—the spiritual part in man; and the most subtle discernment cannot, in any particular volition, distinguish between the workings of our own minds and those of the Divine Agent. They say, therefore, that the "witness of the Spirit" consists, not in any distinct or perceptible intimation to our minds, but in the permanent effects which it produces on the affections and the will, that it is nothing more than His influence on the hearts of believers—those graces of a Christian life which are in Scripture called "the fruits of the Spirit." This interpretation might be admitted, if we were to adopt the version which is sanctioned by the authority of Grotius and other eminent commentators, according to whom the passage (Rom. viii. 16) should be translated thus: "this very Spirit," viz., that spirit of adoption spoken of in verse 15) *αυτο το πνευμα*, witness to or with our spirit. According to this translation, the spirit of adoption, or *filial disposition*, which is a fruit or grace of the Holy Spirit, is the evidence to our spirits of our sonship; but, if we adhere to the authorized, which is the ancient, version of the passage, "the Spirit itself," i. e., the third person of the Blessed Trinity, must mean something more than His influence, or the effects which He produces in the heart; because, as we have no evidence of these effects but that of our own consciousness, this, on the scheme which we are considering, would be our sole witness, instead of the two distinct and concurring testimonies of which the Apostle speaks; and accordingly, Chrysostom, in his observations on this passage, remarks, *ου τον χαρισματος εστιν ἡ φωνη μονον αλλα και τον δοντος την δωρεαν παρακλητου.*

What, then, is "the witness of the Spirit," of which the Apostle speaks? It is, I think, that record of the revelations of the Spirit of God which is contained in the written Word—the storehouse "of all truth requisite for man to know."

We are not without Scriptural authority for this interpretation, for St. Paul, in Heb. x., 15, 16, when quoting a passage of Scripture, cites it expressly as the testimony of the Spirit, to the truth which he was inculcating. Now, with respect to the adoption and sonship of believers, the Holy Spirit, in Scripture, witnessing to these truths—that human nature has become essentially corrupt—that His divine influences are absolutely necessary to reclaim it,—He testifies to the reality of His operation on the soul, and delineates the effects of this operation, and declares that those who are under His guidance, and experience these effects, are the sons of God. This is the witness, or testimony, of the Spirit; and if, with this, the believer can combine the testimony of his own conscience (to which likewise St. Paul refers, as a ground of confidence and hope, 2. Cor. i. 12) that, in all simplicity and godly sincerity, he has his conversation in this world, he will from the conjunction, obtain a most satisfactory assurance that he is under the guidance of God's Spirit, and is, therefore, a child of God (Rom. viii. 14). And as the concurrence of these two witnesses is sufficient to produce a satisfactory assurance, so it is absolutely necessary for this purpose. For as, on the one hand, it would be a manifest delusion to suppose that we were truly children of God, unless we could discern in ourselves the fruits of the Spirit, so, on the other, no change, however great, in our character and views, and inclinations, could warrant us in concluding that this change was produced by the Divine influence on our hearts, unless we had "the witness of the Spirit" in the written Word, to this great truth.

Some of the ancient heathen philosophers do indeed occasionally speak very remarkably concerning the necessity of a Divine influence to enlighten and reform the soul—as Socrates, in his Dialogue on Prayer, and Cicero, De Nat. Deor. lib. 2. c. 60, where he says: "Nemo vir magnus, sine aliquo afflatu divino unquam fuit;" and Seneca, Epist. lxxiii, where we find these words: "Miraris hominem ad Deos ire? Deus ad homines venit, imo (quod proprius est) in homines venit; nulla sine Deo, mens bona est." But these were but occasional guesses at the truth; and this in-dwelling Deity of whom they speak, will, perhaps, on examination, be found to mean nothing more than conscience or right reason in man, which they considered to be an emanation from the Deity.—These guesses had no currency, they were not generally received, the popular notion was quite at variance with them:—

> 'Satis est orare Jovem, quæ donat et aufert,
> Det *vitam*, det opes, æquum mi animum ipse parabo."—Hor. Epis. i. 18, 111.

And, indeed, without a direct revelation, whatever we might *conjecture*, whatever we might *hope*, it would be impossible for us *to know* that God *worked* in us to will and *to do*, according to His good pleasure.

It is evident that, in proportion as the testimony of conscience becomes clearer to the singleness and sincerity of the believer, and to his attainments in holiness and devotion, he will the more nearly approach to that full assurance of faith and hope, of which St. Paul speaks, and after which he exhorts us to labour diligently, by the performance of such good works as God has prepared for us to walk in. This, at least, will be the case if he is well-informed in "the witness of the Spirit." But, as his confidence must be founded, in a considerable degree, on the testimony of his own conscience, the decision of the Council of Trent seems to be correct:—"Nullus scire valeat certitudine fidei (cui non potest subesse falsum) se gratiam Dei esse consecutum"—i. e. that he is pardoned, and adopted into God's family, and entitled to the inheritance.

ABUSE OF ENTHUSIASM IN RELIGION.

(*By Dr. Waterland.*)

All our passions ought to centre in God, and they can never be better spent than upon his glory and service. But passion, even in that case, without reason, judgment, or sound discretion, in the use of just and proper means, works in like manner as any other wild and turbulent passion does; for passion, as such, is blind. Violent passions and unruly affections are the worst guides imaginable, whether in religion, or in any other affairs of moment For, like as an over-zealous and over-officious admirer often forgets the good counsel of a wise friend whom he undertakes to serve, overlooks his instructions, disturbs all his affairs, crosses his interests, exposes his reputation, and makes it at length necessary for his friend to discard him for his ill-managed fondness; so an heady, unthinking religionist, through his eagerness and impatience in the cause of God, often forgets God's sacred laws, and overlooks his all-wise commandments; and in conclusion, rather disturbs, obstructs, and exposes religion, than serves it; and therefore cannot reasonably expect a reward for it. True religion requires both a warm heart and a cool head, especially in a minister of it, if he proposes to do any good service in his function. It is easy for warm zealots to throw reflections upon the wiser and more considerate guides, who come not up to their degrees of intemperate heat and ferment, but a small knowledge of mankind will suffice to show, that they who will not be converted by cool, calm, and rational measures, will not be wrought upon, as to any good and lasting effect, by eagerness or passion. The world, indeed, is generally bad, always was, and always will be; but still we must not venture upon affected, irregular, unjustifiable courses, in order to reclaim it, which in reality would not reclaim it, but make it worse. Men must be brought to God in God's own way, if at all.—When the ministers of Christ have done all that was just, prudent or proper, and the effect does not answer, they must not presume to grow as mad in one way as sinners are in another, in hopes to recover them to their senses. Is any man zealous for the Lord God of Hosts? It is well that he is so. But still there is one thing of as great, or greater importance than any, and which ought to be looked to in the first place, namely, to rest contented with God's approved and authorized methods of reforming the world; to submit to his wisdom rather than our own; to proceed no farther than God has warranted; but to stop where God requires it, as well as to run where he has sent. God will be served as becomes an awful Governor of the universe, not with amorous freedoms or fond familiarites, but with reverence and respectful fear; at a becoming distance, in due form and solemnity.

SAINT JOHN THE EVANGELIST.

It is to St. John that we are indebted for the knowledge of the Persons in the Godhead: it is he who has unfolded to us the deep mystery of the Trinity, in which natural reason alone discovers nought but perplexity and darkness. From him—to avail ourselves of the remark of St. Hilary—the Church has borrowed all those weapons which she has wielded to confound the adversaries of this venerable truth. How were the Arians overthrown? By the Gospel of St. John: by what means were the Sabellians, the Macedonians, and so many other heretics convicted of error in ancient councils? By the Gospel of St. John: it is St. John who has furnished us, in three short words, with a summary of the sublimest theology and the highest religion when he informs us that *the Word was made flesh*. The Virgin Mary—this elegant thought is the property of St. Augustine—has been the instrument of making this Word sensible to us; and St. John has rendered him intelligible. His mother displayed him to our outward eyes, when she cradled him in the manger of Bethlehem; and St. John has proposed his nature and attributes to our minds, when he explains to us that the Word was with God before the beginning of the world; in what respect the Father was associated with Him in the creation of all things; and what he became, as distinguished from the Father, when it was the will of God to accomplish his purpose of restoring and saving mankind. The other Evangelists are content with describing the temporal generation of this Incarnate Word; but St. John has elevated our thoughts even to the eternal generation of the uncreated Word. And equally admirable with the grandeur of the mysteries themselves, are the circumstances of the revelation to men. They were secrets beyond the scope of mortal vision, for they were hidden in the bosom of the Father. What, then, did Jesus Christ? He who, in the character of only-begotten Son, reposes in the bosom of the Father, hath drawn them from that divine receptacle: *the only-begotten Son which is in the bosom of the Father, he hath declared them.* But this was not enough; for these mysterious doctrines having passed from the bosom of the Father into the bosom of the Son, there needed some one to seek them in the bosom of the Son; which office did St. John perform, when he reclined upon the bosom of his Lord; and because St. John was, as it were, a secure treasury, he hath opened to us this treasury, for our instruction, by revealing to us what had been revealed to him, and by confiding to our care the sacred deposit which had been confided to him. And in this manner, St. John reclining upon the bosom of the Son of God, and the Son of God reposing in the bosom of his Father; the Father having no secret to conceal from his only Son; the Son desiring to have none with the disciple whom he loved; and the beloved disciple conceiving himself bound to retain nothing from us; these mysteries, whereon depend our happiness and salvation, have descended, by divine transfusion, from Father to Son, from the Son to the disciple, from the disciple to ourselves; and thus we have learned what God is, and what is in God.—*Bourdaloue.*

PRESENT PROSPERITY OF THE CHURCH OF ENGLAND.

(*From a Speech by the Rev. H. Scadding before the St. George's Society of Toronto.*)

Mr. President and Gentlemen,—This is not the place to enter into any very lengthened remarks upon the sentiment last proposed by you, and which was, and always is, so cordially received by this assemblage. But in connexion with an aspiration for the prosperity of the Church of England, I cannot forbear to add this much, that it is my firm conviction, and most here will rejoice with me in it, that the Church of England has not been, for the space of two centuries past, in so truly prosperous a condition, at home and abroad, as she is at this moment. It is my belief, and I have a good many means of knowing, that she is, at this time, more vigorous and energetic than she has been for many years past,—more fully awake to her own high office and mission, and embracing within her bosom larger numbers of the people of her jurisdiction, from the lowest to the highest, than she has done for many a long year before. And what, it may be asked, is the cause of all this? I reply, it has been produced by the "Spirit of the age,"—the "Spirit of the age" overruled for good. That love of investigation—that love of acquiring knowledge which has seized with such irresistible power upon every class of the community, has seized also upon her clergy—and they have become more diligent and earnest than they used to be, in searching into her history, examining into the grounds upon which she stands, and striving to comprehend her whole system; the consequence has been a greater zeal in working out her economy than has been witnessed for some centuries—an intelligent zeal—not a blind unreasoning attachment—but a zeal which is likely to be lasting, because it is according to knowledge. True it is, she has had some petty trials to pass through—petty in comparison of some of the trials which she has passed safely through, during the seventeen centuries of her existence. She has had to suffer from the indiscretions of a few private individuals of her body—but these, if viewed in the right light, are petty things—and need not, and ought not to interfere with the firm belief that a vast awakening of strength and energy and desire for self-purification and discharge of high and holy duty, is now pervading her whole body; the parent body at home, and her numerous branches throughout the British empire. These indiscretions of individuals are not parts of her system; and where they have been indulged in, and as far as they have been indulged in, she has been treacherously and undutifully treated, and she must not be judged of by these. Rather let her be judged of by those greater facts, which no one can deny to have taken place within her in these latter days, viz., a theology deepened and invigorated after the pattern of the ancient Christian theology; a Church daily becoming more and more conscious of its privileges and responsibilities; a clergy more zealous, more self-denying and more holy; a laity more interested in the great concerns of time and eternity; Churches more fully attended; sacraments and divine offices more frequently and fervently partaken; unexampled efforts to evangelize and provide Church room for the multitudinous population of the land, and to carry religion into the dark recesses of heathenism. Let the English Church and her prosperity be judged of by these facts, which no competently-informed person can deny to have taken place within her fold in recent times.

DECAY OF DISSENT IN THE CITY OF LONDON.

(*From the London Morning Herald.*)

So certain, so general, and so visible is the change, that we are quite certain that any observant person, who knew London in 1823, and has only recently revisited it, must be struck with the change, even in matters most obvious to the view.

Such a man, walking from the Royal Exchange to Charing-cross, in 1823, would have had his mind (supposing him to be a Churchman) repeatedly aggrieved and wounded in many different ways. The shop windows were then filled with offensive and disgusting exhibitions. *Here* you met with "The Black Book of the Church"—*there* with a placard, "Down with the Bishops." Carlile's blasphemous exhibitions polluted Fleet-street, and for some months an effigy of a bishop hanging by the neck appeared at his first floor window.

At the present moment the same person, taking the same walk, might almost fancy that he had got into another country. Splendidly-bound Common Prayer Books, illuminated, and with large crosses on their covers, models of old churches, baptismal fonts, altars and tombs, appear now, where in former times we saw only horrid profanities or disgusting libels. Now as people furnish their shops with *such goods as are likely to sell*, we discern in this change, a change in the public mind of the most complete description.

Nor do the Dissenters lack warning enough, even among themselves. Many is the family of respectability which has, within the last ten years, deserted their chapels for the parish church. And do not their own families, even the families of their most eminent preachers, miss many a youth of promise, who has already quitted their ranks for Oxford or Cambridge?

We say that the delusion of the Dissenters is strange; and we must add, that its results are melancholy.—The last time we took up one of their journals, the first announcement which met our eye was one promising a series of "*Anti-State-Church lectures!*" We could not help exclaiming, "Why do not these poor people propose to lecture against railroads?" Assuredly they will just as quickly stop the Birmingham or Great Western trains as put down the Church by their itinerant lectures.

But the mere waste of time and money is the least part of the business; indeed, if this were all, we should have scarcely thought it worth a remark. The mischief chiefly to be regretted is, that this foolish spirit isolates the Dissenters from Protestanism at large, and turns them into a set of fanatics, running wild after an impossible enterprise.

THE CHURCH.

COBOURG, FRIDAY, MAY 9, 1845.

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(Circular.)

To the Reverend the Clergy of the Diocese of Toronto.

Toronto, April 15th, 1845.

Reverend Brethren,—In conformity with a Resolution passed at a Special General Meeting of the "Church Society," held at Toronto, on the 23d of October last,—that four Collections should be made annually throughout the Diocese in aid of the funds of this Society, at such times as the Lord Bishop shall appoint, and that the proceeds of two of such Annual Collections should be devoted to the maintenance of Travelling or Resident Missionaries in this Diocese,—I have to express my desire that a Collection be made in all Churches, Chapels, and Stations in this Diocese, on Trinity Sunday, that is, on the 18th of May next,—the same to be applied exclusively to the promoting of the cause of Missions in this Diocese, under the direction of the Church Society.

In order to obviate the inconveniences which are found to arise from the postponement, in certain instances, of the Collections beyond the period at which they were required to be made, and to secure the unity of action which a strict adherence to one particular day for this object would help to promote, I beg particularly to recommend that, in all practicable cases, the Collection be made on the day announced; or if circumstances should unavoidably cause its postponement, that it should not, if possible, be delayed more than two Sundays beyond the time originally fixed upon.

As the proposed Collection on Trinity Sunday is designed to further a most important and noble Christian object, it is my fervent prayer, as it is my hope, that the Lord will put it into the hearts of all his faithful people, to remember, on that occasion, the claims of the spiritually destitute, and "while they have time, to do good unto all men; specially unto them that are of the household of faith."

I remain, Reverend Brethren,
Your's faithfully,
(Signed) John Toronto.

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The General Annual Meeting of the Incorporated Church Society of the Diocese of Toronto, will be held, at Toronto, on Wednesday the fourth day of June next. Divine Service, preparatory to the business of the day, will be held in the Cathedral Church, at 1 o'clock, P. M.

☞ The Clergy who may attend are requested to appear in their robes.

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The Lord Bishop of Toronto will, with the Divine permission, hold his next General Ordination in the Cathedral Church at Toronto, on Sunday, the twenty-ninth of June. Candidates for Holy Orders, whether of Deacon or Priest, are requested to intimate, without delay, their intention to offer themselves, and to be present for Examination on the Wednesday preceding the day of Ordination, at 9 o'clock A. M., furnished with the usual Testimonials, and the *Si-Quis* attested in the ordinary manner.

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☞ We are requested to state that it is the intention of the Lord Bishop of Toronto to hold Confirmations, during the ensuing summer, throughout the District of Gore and the several Districts above it, with the exception of the few places visited for that purpose during the preceding year. His Lordship requests that such of the Clergy in the Districts about to be visited,—whether resident or travelling Missionaries,—as have established new missions, or stations, at which it would be desirable that Confirmations should be held, would signify the same to him at their earliest convenience, that he may so arrange his journies as to include them in his list of appointments.

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A series of Lectures, by a combination of Ministers in the City of Toronto, appears to be in progress,—the main purport of which, it is alleged, is to counteract "the extravagant claims and pretensions of the High Church party;" in other words, to overturn, if they can, the principles of the Church of England as taught in her recognized Formularies. It would be a waste of labour to analyze these productions, as they successively appear in the *Banner* newspaper; so we shall, for the present, content ourselves with a cursory examination of the fourth of the series,—a Discourse on "the Christian Ministry," delivered by the Rev. Adam Lillie. And we enter upon this review of the publication in question, not because it has been instrumental in creating any new "difficulty" or bringing to light some novel objection or expedient; but because some little degree of variety has been aimed at in traversing the well-worn cycle of sophism and pretext; and we conceive that it may not be altogether unprofitable to refresh the memories of those who entertain these erroneous views of Episcopal jurisdiction with some, at least, of the arguments which have been repeatedly advanced against the peculiar tenets they are pleased to avow. It is very certain that their faculties of retention, in this matter, must either have become seriously weakened, or be purposely relaxed, from some motive of policy or convenience, when we find them, with a most exemplary patience, diligently reiterating, from time to time,—as if to exhaust the perseverance, where they cannot impair the good cause, of their opponents,—statements which have been refuted so soon as they had been made, and advancing a threadbare scheme of reasoning which would long ago have been consigned to obscurity and concealment, if the modesty and judgment of its propounders had borne any proportion to the extent of its own inaccuracy and unsoundness.

The same errors and fallacies, the same misapprehension of Scriptural passages bearing upon the controverted point, and the same forced accommodation, or rather absolute distortion, of Patristic testimony, which characterize the tactics of our adversaries in general, have been adopted, indeed, by Mr. Lillie as well as by his predecessors and colleagues; but we are bound to make this observation, that the discourse of this gentleman evinces less of that acrimony, and none of that vulgar vituperation, which too often distinguish the productions composed for the attainment of a similar object. The abandonment of all that is positively offensive,—of all that violates decency whilst it fails, often for that very reason, to promote conviction,—is an improvement in the conduct of this argument which affords us satisfaction, because it is likely to subserve that temperate spirit and composed demeanor which should accompany the discussion of all religious topics; and although we would not be supposed to express an unqualified approval of the mode in which the dissertation we are considering has been managed, we are by no means unwilling to acknowledge that it is considerably superior to the articles, original and selected, which are commonly presented to the public in the columns of the rather anomalous newspaper in which it has made its appearance.

After a lengthened citation of what he terms the "lofty claims" of those who advocate the Episcopal Succession, Mr. Lillie proceeds to argue that Bishops cannot be the successors of the Apostles, because they inherit not their extraordinary powers and miraculous functions; his language is as follows:—

> "Have the Bishops with which the Church is now blessed seen Christ in the flesh? Have they been called directly to their office by him? Do they possess the gift of inspiration? Do they work miracles, or can they by the laying on of hands confer miraculous gifts? Do they bear an universal commission, which lays the churches of the whole world under imperative obligations to comply with their injunctions? If these questions must be answered in the negative,—which we presume is the case,—Apostleship is out of the question, for all these were characteristics of it."

When we aver, as every advocate of the Episcopal Succession does aver, that the order of Bishops is connected by direct and lineal affinity with the Apostles themselves, we do not mean to declare that a Bishop in the Church of Christ is now what an Apostle was then, in the utmost latitude of that designation. The diversity of title is sufficient to mark the distinction which we consider to prevail,—affords the clearest intimation of our desire to discriminate, in some respects, between the immediate Apostles of our Lord, and those who have succeeded to their charge of governing the Church and ordaining its pastors. The deferential usage which prevailed in the time of Theodoret, who explicitly records its observance, has never been abolished; for the name of Apostle is still confined to the original emissaries of Christianity. What sort of distinction this established custom is intended to point out, may be readily understood from a comparison between the requirements of the Gospel upon its first promulgation, and the provision which afterwards became sufficient for its future progress and dissemination. The intervention of visible miracles was indispensable at the outset of the institution; but when these direct and sensible interpositions of a preternatural power were no longer necessary, after that the religion of the cross needed only the ordinary means of conviction to recommend it to the favour and adoption of the unconverted, they ceased by degrees to be manifested. But not so with the ordinary functions of the Apostolic order: these, being essential to the constitution of the Church, could not be alienated without the complete disruption of the entire Evangelical system and economy. If the privilege of presiding over the Church and commissioning the clergy by imposition of hands, expired with them, we are driven to the conclusion that the administration of Baptism and of the Lord's Supper was likewise temporary; for the jurisdiction entrusted to the Apostles was not at all more miraculous and extraordinary than the authority committed to them to celebrate the Sacraments. Nay, according to this destructive argument, the preaching of the Gospel has likewise been abrogated. So that, since the cessation of their extraordinary, there is no objection to the transmission of their ordinary powers, we are fully justified in abiding by the persuasion, that, independent of the unusual qualifications annexed to the Apostolic office to meet a particular exigency,—irrespectively of the gift of miracles and of tongues, the peculiar illumination of the Holy Spirit, the universal mission, the especial exaltation and other personal honours and advantages enjoyed by the Apostles,—the great promise of Jesus Christ, that "he would be with them always, even unto the end of the world," concerns a Ministry which the Apostles indeed possessed, but which it was never designed should terminate with them. This promise of perpetual presence and co-operation, whereon the vitality of the Christian Church depends, was communicated to the Apostles in their capacity of pastors and rulers, and not in their character as extraordinary men, who were permitted to exert a supernatural agency, and were favoured with a remarkable outpouring of divine grace and inspiration. It does not, therefore, appear to us that any difficulty can be manufactured out of this objection to shake the very express and important testimony of the African Bishop, Clarus à Muscula, (A.D. 250):—"The determination of our Lord Jesus Christ is manifest; for he sent his Apostles, and committed to them alone the power given him by his Father: to them we [bishops] have succeeded, *governing the Church of Christ by the same power.*"

But let us place the matter in another light. We know that the extraordinary gifts of the Holy Ghost were at the first propagation of Christianity communicated to ordinary Christians, without respect to qualification for ministerial services, (see Acts x. 44).—Now, if instead of "Bishops" we read "Christians" in the preceding extract, the argument will run thus,—"Have the *Christians* of which the Church is now composed seen Christ in the flesh? Do they possess the gift of inspiration? Do they work miracles, or can they by the laying on of hands confer miraculous gifts?" And, inasmuch as "these questions must be answered in the negative," the inference results, if we adopt as sound the argument which this contrast is made to yield when applied to Episcopal authority, that there are no Christians in the present day! And the comparison in question will just as fairly prove this, as that Bishops are not the successors of the Apostles, because they do not inherit their miraculous endowments; for these miraculous endowments, be it understood, were not limited to the Apostolic office and government,—which is all that Bishops claim,—as they were clearly unnecessary to a complete profession of the Christian faith.

"Why should the Apostleship be permanent," inquires Mr. Lillie, "when a full revelation is made, in the New Testament, of all that the Church requires to know, or Christ has thought it proper that she should know?" A conclusion of this kind would not only affect the preservation of the Episcopate, but would deny the propriety of instituting any government at all in the Church. Those who have been appointed to preside over Christ's mystical body on earth, may not indeed presume to originate doctrines; but they may, and do exert a very important influence in protecting and perpetuating, without injury, corruption, or innovation, "the faith once delivered to the saints;" besides that they are invested with authority to arrange matters of discipline and to prescribe all ritual exercises and ceremonies,—a commission by no means unimportant, when we consider how deeply purity of doctrine is involved in the establishment of judicious regulations and appropriate liturgical forms.

It is impossible to imagine how long our opponents will be pleased to derive a fancied advantage from the circumstance which Episcopalians do not deny, that the terms "Bishop" and "Presbyter" are employed interchangeably in the New Testament. The fictitious argument must be marvellously popular with dissentients from our polity when it is constantly reiterated, as if the advocates of Episcopal superiority questioned, instead of admitting the correctness of the statement which is made. What we have challenged our adversaries to do,—and what they have invariably evaded,—is to show that the *Apostles* did not possess and exercise powers peculiar to themselves and attached to the highest rank of the Christian Ministry; and that this distinctive power has not been perpetuated, and designed to be continued "to the end of the world."

We have already written so often and so copiously on this item of theological criticism, that we do not care to repeat the remarks which have been made on former occasions. The following observations, however, from the pen of that distinguished divine, the Rev. Charles Leslie, embody a luminous and scholarlike exposition of the case:—

> "If the Presbyterians will say (because they have nothing left to say) that all London (for example) was but one parish, and that the presbyter of every other parish was as much a bishop as the Bishop of London, because the words ἐπίσκοπος and πρεσβύτερος, *bishop* and *presbyter*, are sometimes used in the same sense; they may as well prove that Christ was but a *deacon*, because he is so called Rom. xv. 8, διάκονος, which we rightly translate a *minister*: and *bishop* signifies an *overseer*, and *presbyter* an *ancient man* or *elder man*; whence our term of *alderman*. And this is as good a foundation to prove that the apostles were aldermen, in the city acceptation of the word, or that our aldermen are all bishops and apostles, as to prove that presbyters and bishops are all one, from the childish gingle of the words.
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> "It would be the same thing if one should take to confront all antiquity, and prove against all the histories, that the emperors of Rome were no more than generals of armies, and that every Roman general was emperor of Rome, because he could find the word *imperator* sometimes applied to the general of an army.
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> "Or as if a commonwealth-man should get up and say, that our former kings were no more than our dukes are now, because the style of *grace*, which is now given to dukes, was then given to kings.
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> "And suppose that any one were put under the penance of answering to such ridiculous arguments, what method would he take, but to shew that the emperors of Rome, and former kings of England, had generals of armies and dukes under them, and exercised authority over them?
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> "Therefore when we find it given in charge to Timothy, the first Bishop of Ephesus, how he was to proceed against his presbyters when they transgressed, to sit in judgment upon them, examine witnesses against them, and pass censures upon them, it is a most impertinent logomachy to argue, from the etymology of the words, that notwithstanding of all this, a bishop and a presbyter are the same thing: therefore that one text, 1 Tim. v. 19, is sufficient to silence this pitiful clamour of the Presbyterians; our English reads it, *against an elder*, which is the literal translation of the word *presbyter*, κατὰ πρεσβυτέρου, *against a presbyter receive not an accusation, but before two or three witnesses; and them that sin rebuke before all, that others also may fear*. Now upon the Presbyterian hypothesis, we must say that Timothy had no authority or jurisdiction over that presbyter, against whom he had power to receive accusations, examine witnesses, and pass censures upon him; and that such a presbyter had the same authority over Timothy; which is so extravagant, and against common sense, that I will not stay longer to confute it, and think this enough to have said concerning the Presbyterian argument from the etymology of the words *bishop* and *presbyter*."

"We find in the Apostolical writings," continues Mr. Lillie, "no statement of the duties of any such officer [bishop], no description of the parties eligible to it, no distinct designation appropriated to it."

How completely at variance this insinuation is with the facts of the case may be easily ascertained from a perusal of the Epistles to Timothy and Titus; in which letters their capacity as superior overseers of their respective dioceses of Ephesus and Crete is manifestly implied and established by the injunctions delivered to them by St. Paul. These directions, the most of which are altogether unsuitable to the station of a mere Presbyter, may be classed under the following heads:—

Instructions to TIMOTHY:

1. As to ministerial deportment,	1 Tim. iii 2, &c.
2. Jurisdiction:	
Over the people - - - -	1 Tim. iv. 11.
Over widows - - - - -	1 Tim. v. 11.
Over the presbyters - - -	1 Tim. v. 19.
3. Infliction of ecclesiastical censures	1 Tim. v. 20.
4. Conferring of rewards on the elders	1 Tim. v. 17.
5. Impartial judgment - - - -	1 Tim. v. 21.
6. Ordination - - - - - -	1 Tim. v. 22.

Instructions to TITUS:

1. As to ordination - - - - -	Titus i. 5.
2. Cognizance and punishment of heresy - - - - - -	Titus iii. 10.
3. "All authority," - - - - -	Titus ii. 15.

But it is asserted that all these powers and privileges were shared by Timothy in common with those who were no more than presbyters. To interpret by a supposition like this the commission to exercise a judicial authority over the presbyters themselves, which is delivered in the injunction, "Against an *elder* receive not an accusation, but before two or three witnesses," would be equally rational and sensible with the observation, regarding any civil court of justice, that it was a mere accident, or at best only an arrangement for temporary convenience, that the judge was placed upon the bench, whilst the criminal stood arraigned at the bar!

Mr. Lillie refers to the assembly of the elders at Miletus, convened by St. Paul for the purpose of receiving his final exhortation; and, assuming the presence of Timothy on this occasion, goes on to say,—"If ever appointed Bishop of Ephesus it must have been before this, because Paul's first epistle to him, whence the notion of his being bishop is drawn, is universally acknowledged to have been written prior to this period." In the Bibles published with marginal references, the dates respectively of the Visitation at Miletus and the writing of the First Epistle to Timothy, are A.D. 60, and A.D. 65; which computation represents the epistle to be *five years posterior* to the assembly. If Mr. Lillie, before he ventured to make this gratuitous assumption touching the chronology of these two events, had borne in mind the argument in the Horæ Paulinæ of Archdeacon Paley, in which we cannot doubt he will fully concur, he would hardly have hazarded an affirmation like this. In the chapter on St. Paul's First Epistle to Timothy, the statement of Paley is as follows:—"Since the leaving of Timothy behind at Ephesus, when Paul went into Macedonia, suits not with any journey into Macedonia recorded in the Acts, I concur with Bishop Pearson in placing the date of this epistle, and the journey referred to in it, (see 1 Tim. i. 3), at a period subsequent to St. Paul's first imprisonment at Rome, and consequently subsequent to the era up to which the Acts of the Apostles brings the history."

The passage (1 Tim. iv. 14) which, compared with 2 Tim. i. 6, is supposed by some to intimate the conjunction of presbyters with St. Paul in the ordination of Timothy, is subjected to the following acute and searching criticism:—

> "Connexion or association with, and not consent or concurrence, is the meaning of διά. Besides, the pressing of this argument will overthrow the parties who use it, because it is not with the presbyters, but with the laying on of their hands, the preposition is joined, which will make the hands, or the laying them on, the concurring party, not the presbyters themselves."

We believe that the reflexion in the first clause of this paragraph will not be disputed by Episcopalians, so far as it relates to the idea of "connexion or association" on the part of the presbytery. The force of the Greek preposition certainly conveys the impression that the presbyters were concerned with the *Apostle*, as the presiding officer, in the performance of this ceremonial, and that there was a joint action of the first and second orders of the Ministry, though the inherent power of ordination resided in the first alone. As to the *second* clause of the extract we have quoted, we have nothing to object but that it demands from us the modest avowal, "Davus sum, non Œdipus."—It might assist us to a clear apprehension of the "significatio prægnans," which the writer of this sentence evidently supposed to exist in it, were it possible to illuminate our minds in regard to the nice distinction drawn between the use of their hands by certain individuals, and the accompanying disposition of the will on the part of the individuals themselves!

Of Mr. Lillie's patristic authority one case will suffice for a specimen of the whole. "In the earlier ages of the Church presbyters exercised the same privilege or performed the same duty, as even Ignatius himself acknowledges or implies." We know of no evidence to support this declaration but Mr. Powell's dismembered and perverted extracts, the dishonesty of which has been already fully exposed. But if any one, in a devout and honourable spirit, will study the Epistles of Ignatius in order to discover the bearing of his testimony, he will perceive that he presses earnestly upon all the Churches to whom he wrote, the indispensable obligation of a strict obedience to their respective bishops; that the laity should submit themselves to the presbyters and deacons, as to the apostolical college under Christ; and that the presbyters and deacons, as well as the laity, should obey their bishop as Christ himself, whose person he represented; that, therefore, whoever kept not outward communion with his bishop did forfeit his inward communion with Christ; that no sacraments were valid or acceptable to God which were not celebrated in communion with the bishop;—with a multitude of other precepts and admonitions which might be quoted from these valuable letters, declaring, in language the most unequivocal, the diocesan superiority of Episcopal regimen and control. But what does Mr Lillie mean by the expression, "*even* Ignatius himself;" does he really concede the opinion that Ignatius was a bishop? But adds Mr. Lillie,—

> "Gieseler notices it as remarkable how long this notion of the original identity of bishops and presbyters was retained, and names a number of Roman Catholic writers between the eleventh and sixteenth centuries, who held it, among them Pope Urban the Second."

This only proves, what is capable of very satisfactory demonstration, that Popery and Presbyterianism are equally unfriendly to legitimate Episcopacy.—"Episcopacy," says Leslie, "has none so great an enemy as the Papacy, which would engross the whole episcopal power into the see of Rome, by making all other bishops absolutely dependent upon that which only they call the *apostolical chair*. And no longer since than the Council of Trent the pope endeavoured, with all his interest, to have episcopacy, except only of the Bishop of Rome, to be declared to be not *jure divino*; by which no other bishops could claim any other power but what they had from him. But that Council was not quite so degenerated as to suffer this to pass. And the Jesuits and others who disputed there on the pope's part used those same arguments against the divine right of episcopacy, which from them, and the popish canonists and schoolmen, have been licked up by the Presbyterians and others of our Dissenters: they are the same arguments which are used by pope and presbyter against episcopacy. And indeed, whoever would write the true history of Presbyterianism, must begin at Rome, and not at Geneva."

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We perceive, in a late number of the St. John's (New Brunswick) *Courier*, a spirited and well-written letter to the Editor of that paper from the Hon. A. E. Botsford, a Member of the Legislative Council in that Province,—replying to an attack made upon him for the part he was alleged to have taken in the discussion of a grant to the Sackville Seminary.

We are not prepared to enter into the merits of this question generally, nor to state with any accuracy the claims of this Seminary, as a literary institution, to the aid which it appears Mr. Botsford was not disposed to refuse; but the letter of that gentleman makes it a matter of much doubt, how far, upon moral and prudential grounds, it was entitled to that benefit. The following are his words:—

> "In expressing my opinion on the grant, I premised by saying, that I should vote for it; that I did not wish to prejudice the minds of the committee against the institution; that my object, in making the observations I did, was solely for the purpose of warning the managers and those most deeply interested in the Seminary, that the proceedings which had been permitted and encouraged among its students were strikingly calculated to injure its prospects and to narrow its usefulness as a public and liberal institution of learning, where the youth of every denomination might obtain instruction. At the time I made these observations, I firmly believed that a course of conduct had been encouraged among the boys of the Seminary of the objectionable nature referred to in my speech, and from all the particulars which I have since been enabled to gather at this distance from the scene, I am still of the same belief, notwithstanding the subterfuges which have been resorted to, in order to conceal and gloss over the transaction; as I will now proceed to shew to the satisfaction, I think, of an unprejudiced public.
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> "During the past winter several of the scholars were in the habit of congregating together during the evenings in some of their private rooms and joining in prayer and singing. It must be here understood that many of these students are under twelve years of age, and some are old enough and do preach occasionally in the Methodist Chapel in the neighbourhood. Matters proceeded in this way for some time, when at length the leaders began to pray aloud in the public room, at the close of the day, when all the scholars, as also the Rev. Mr. Desbrisay, were present. When I mention this person's name I do so with respect, for I believe him to be a good man and a gentleman in *manners* and *feelings*. This led to further exhortation and prayer by Mr. Desbrisay, accompanied by invitation for all who had any desire to come forward to the altar, as it was called, urging them by the usual entreaties such as ministers are wont to urge from the pulpit, accompanied by warnings of a nature to work upon the fears and feelings of young and susceptible minds.
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> "This being continued several times, a great impression was produced, and many, in fact, nearly all, went forward and professed to be moved, and were of course received and commended by Mr. Desbrisay. A little boy, about ten years of age, whose parents do not belong to the Methodist persuasion, went up, during the excitement, with others, to the altar, shed tears, and was, as he thought, converted; so that when he returned home a few days after, the child appeared much dejected, and was rather unwilling to return again, and after being home a day, he called his mother aside and told her that *he was afraid he was a Methodist*; when inquired of as to what they said to him, his reply was, '*They talked to me as if I was on my dying bed!*' Another lad, under twelve years of age, whose parent is not a Methodist, thus describes the scene—'I have turned to God; we have had strange doings here; some of the boys who laughed at us yesterday, came forward to the altar to-day and confessed their sins, and were melted into tears.' Whether these revivals, or excitements, or by whatever name they may be designated, are a rational and catholic way of impressing upon youth religious doctrines, I presume to offer no opinion; with lowliness of spirit and with no mock humility, I arrogate not to myself the right to judge; I leave such questions between man and his Maker! And while I have the most unbounded confidence in the form of worship in which my fathers have offered up their prayers to Heaven; yet would I shrink from the bigotry of placing on the 'broad way' all those with whom I may chance to differ on religious subjects."

The mockery of religion, in which persons sometimes permit themselves to indulge under the sanction and shelter of its venerable name, when introduced into a Seminary of learning, might well cause those to pause who, in being solicited for public aid, should feel themselves justified in considering it unexceptionable as a public institution. The inquiry very naturally presents itself, how far it can fairly be so regarded, when the freaks and fancies which have been described, are apparently rendered part of the religious system and spiritual training, and when the conviction cannot be repressed that, however harmless and even edifying these may be deemed by some, of heated and enthusiastic temperament, they are viewed by others as most objectionable and seriously detrimental to the cause of true religion.

Such wildness and extravagance is condemned, indeed, by every thing analogical in the world around us. Substances which are most combustible, are soonest consumed; and those which are most susceptible of effervescence, are generally the most vapid and distasteful when that effervescence is over. We know, too, that the earth is better watered and its growing plants more completely fertilized by the softly descending shower, than by that which comes down in floods and torrents. Religion, in short, has other ingredients besides fire and warmth: the head as well as the heart is concerned in its possession; reason as well as feeling must guide us in its workings. An inspired Apostle tells us, that "soberness and temperance,"—not merely in their common acceptation, but as respects our thoughts and feelings also,—are amongst the "fruits of the Spirit:" we are directed, indeed, upon the same authority, to "think soberly;" and the example of our Lord, as much as the precepts of his Apostles, goes to establish the impression that we are also to *act* soberly in our religious, not less than in all our other duties.

Powerfully, therefore, as the Spirit of God may work within the human heart, we are taught by Scripture, as well as by our reason, to believe that it works invisibly, silently, calmly: that its direct operations are unseen, though its fruits are apparent: that in the exertion of His saving influence upon our souls, "the Lord is not in the great and strong wind, nor in the earthquake, nor in the fire, but in the still small voice."

In connection with the false feeling and the false taste which the encouragement of such excitements engenders, Mr. Botsford quotes the following from the inaugural address of the Principal of this Sackville Seminary:—

> "The history of this Institution may be brightly written upon the intellectual and moral character of those who may from time to time hold connexion with it. Each mind will be itself a living volume of incalculable value, to be here filled up with chapters of this history, and all being *well bound* with good moral habits and principles, *self circulated (!)* through society, to be profitably read by many in this world, and afterwards elevated to *the Library of Heaven* as an interesting *text-book (!)* for the study and *instruction* of its spiritual inhabitants, who continually seek wisdom under the immediate direction of the Eternal!!"

While we cannot wonder at such a specimen of inaugural eloquence as the product of the system under which it has been fostered, we may adopt the occurrence as a serviceable hint in reference to the late memorable effort, within our own Province, to combine this and every other religious extravagance with an ecclesiastical system of soundness and soberness,—to bring contradictories into harmonious blending,—to make confusion bear the aspect of order,—and to cause the distortions of truth to pass for its confirmation and its strength.

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We have to acknowledge the receipt of the first number of the "British American Journal of Medical and Physical Science," edited by Dr. Hall, lecturer on Chemistry in the University of McGill College, Montreal. This is a work which promises to be a great acquisition to the literature of the country, and we sincerely hope it may be sustained. The researches into a most important department of science which it will be the means of developing to the world, are such as all classes of society are interested in promoting; and that the recently started journal will be eminently useful in forwarding this great and philanthropic end, may fairly be augured from the care and ability which are manifest in this its first number.

We repeat that it has our best wishes for its success; and should a work, got up at so much pains and cost, meet with an adequate patronage, it will be another amongst fast accumulating evidences, that our young country is rising in moral culture and literary distinction, as well as in physical power and prosperity.

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Our numerous readers in New Brunswick will be glad to perceive that the time appears to be hastening on when they are to be favoured with the presence and superintendence of a zealous Bishop. In connection with this appointment, we rejoice to see that steps are being taken to erect a Cathedral Church in that Province, and that a subscription is in progress amongst the friends of the Bishop elect, in aid of so desirable a structure. We copy the following in reference to this interesting subject, from one of our English exchanges:—

> "Consequent upon the erection of New Brunswick into an independent bishoprick, under the episcopal superintendence of the Right Rev. Dr. Medley, the Bishop elect, a cathedral is to be forthwith commenced at St. John's, the architectural preparations for which have been intrusted to Mr. Frank Wills, of Exeter. The cathedral will pretend to nothing more than a large parish church. The plan has been adopted from the Church of St. Mary, Snettesham, Norfolk, which is a specimen of the present decorated architecture. Its beauty depends not on the luxuriancy of its carving, but on the correctness of its proportions and its general form, together with purity of detail. In length the cathedral will be 160 feet, including the chancel, and 100 feet in width across the transept. The west front will be 68 feet in height to the top of the cross, and the spire will be about 200 feet high. The western window is a "six-light." The model of St. Mary Snettesham Church is blocked up with bricks and mortar, but the form can be traced, and is perhaps unequalled in beauty by that of any church in the kingdom. At the west end of the cathedral there will be a triple porch. Such a cathedral will be well worthy the reputation of the Right Rev. Dr. Medley, the bishop elect, who has, during his incumbency of St. Thomas's, Exeter, exerted himself in the restoration of the different churches in the neighbourhood. A chapel erected by him at Exminster, some time since, is a complete gem, and he has also at different times, expended large sums of money on the restoration and adornment of his own church."

* * *

The communication of "A CHURCHMAN" sufficiently demonstrates the fallacy of the attempt to build an argument upon local legislation in regard to the University. The address referred to appears simply a petition that *whereas* an endowment had been provided for King's College out of the Crown Reserves, the *whole* of the lands originally allotted for Educational purposes, should be placed at the disposal of the Provincial Legislature, to be applied by them to the purposes intended. That address cannot be construed to mean that the endowment for the University was designed to be touched or alienated to any other purpose.

Local legislation *antecedent* to the granting of the Charter of King's College, may be entitled to consideration, as shewing the mind and wish of the country upon that subject: local legislation *posterior* to the granting of this Charter, is but waste labour, and more than a useless interference. All local legislation *antecedent* to the granting of the Charter is in favour of the establishment of an University: witness, among other things, an act passed in the year 1820, not only recognizing such an institution as desirable and needful, but actually providing that when established, the said University *shall be entitled to send a Member to the Provincial Parliament!*

* * *

The Editor of the *Christian Guardian* evinces a very comprehensive philanthropy, and has apparently as much interest and anxiety to spare for questions regarding the Offertory, Surplice, &c., in the Church of England, as for the concerns of the "Book Steward" and the more weighty matters of a "Revival," within his own connexion. We must not disturb him in this enlargement of kindness, further than to observe that our recommendation of the recently published work of the Rev. Dr. Beaven, referred simply to it as a Manual of Devotions for Youth at school. Upon any prefatory remarks, as not necessarily connected with the main object of the work, we neither offered, nor meant to give, any opinion. If there should be any peculiarity in the sentiments or reasoning exhibited in those remarks, the Reverend compiler of the work is as able to explain or defend them as any other person can be; and it is certain that if the little Manual we took upon us to recommend be faithfully used, there would be little need of laying down any special rules as to the proper conduct of children under injury or affront.

* * *

☞ *Our Travelling Agent has commenced his collecting tour Westward, and will visit the several stations of the Home, Niagara, Gore, Wellington, Talbot, and London Districts, as far as the Town of London.*

Communication.

To the Editor of The Church.

Rev. Sir,—In the *Statesman* of the 19th inst. I observe the Editor, Mr. Gowan, the Member for Leeds, in his anxiety to justify his conduct upon the University Bill introduced into the House of Assembly by Mr. Draper, has become the opponent of the Church of England, although I had hitherto considered him one of its supporters. He has, moreover, in my opinion, endeavoured to mislead the public, by introducing into that paper an Address of the Upper Canada House of Assembly to the King, passed in December, 1831, soliciting His Majesty to place at the disposition of the Legislature the School Lands, amounting to 539,217 acres, to be applied exclusively for the purposes intended by his Royal Father,—as if that Address would prove that the Conservative House of Assembly, by which it was proposed and adopted, contemplated depriving the University of King's College of the lands with which it had been previously endowed, and which were then under patent to the University, and could not be revoked by His Majesty any more than by any private individual. When that address was adopted, no attempt was made to deprive the University of what had been so graciously bestowed upon it.

Those who were opposed to King's College, urged that as so munificent an endowment had been given to it out of the Crown Reserves, for which 225,944 acres, part of the 539,217 acres, had been taken back by the Crown, His Majesty having the 225,944 acres, and other lands, still at his disposal, should appropriate the whole of the reservation of 539,217 acres, originally intended for Grammar Schools and a University, to Grammar Schools alone.

It would appear, however, that the address did not go so far as this, but merely asked his Majesty to place the School Lands, meaning, I suppose, the 539,217 acres, at the disposition of the Legislature, exclusively for the purposes intended by his Majesty George the Third, which would of course include the University. But this last was not the intention, because all the members who supported the address knew the University was endowed out of the Crown Reserves, and claimed nothing more for it. The address would appear, therefore, rather inconsistent with the object it was intended to accomplish; but it was so worded in order to procure as unanimous a support as possible, and I believe all the friends of the University and of the Church supported the address. As a friend to justice, and desirous that the public should not be deceived upon the facts connected with the University question, I have hastily prepared this communication, which I desire to be inserted in your valuable and extensively circulated journal.

A CHURCHMAN.

Cobourg, 6th May, 1845.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF QUEBEC.

Amount of Collections in Christ Church, from Easter, 1844, to Easter, 1845; and the manner in which the same has been appropriated:—

Total amount collected		£571 4 6
Sermon for Church Society	£36 8 4½	
" for Isle of Aran	16 14 10	
" for Church at Phillipsburgh	10 2 4	
" for Society Promoting Christ'n Knowledge	42 2 0½	
" for Old Choir	34 12 11	
	£140 0 6	
Am't. collected for Poor Fund	431 4 0	
		£571 4 6

Paid away in the following manner:—		
For Wood for the Poor, distributed in quarter cords	£63 10 3	
For Bread and Meal	19 9 3	
For coffins and Digging graves	22 4 7	
For Boots and Shoes	7 14 6	
To Dorcas Society	14 0 0	
For Sundries	18 12 9	
Superintendent	37 1 8	
Orphan Asylum	14 15 0	
Ladies' Benevolent Institution	6 5 0	
	203 13 0	
Paid to 110 indigent persons, principally Widows with children, and infirm persons	181 13 7	
		385 6 7
Balance to the credit of Poor Fund on the 1st April, 1845		45 17 5
Amount expended		£431 4 0

—*Montreal Courier.*

From our English Files.

LORD ASHLEY AND THE MANUFACTORIES.—Lord Ashley had a handsome testimony from the millowners in Mr. Brotherton's ingenuous acknowledgement, uncontradicted by any one, that the noble lord's reforms hitherto had proved as beneficial to the employers as to the employed, a fact, indeed, sufficiently attested by the present prosperity and contentment of the manufacturing districts. This and the most interesting letter from a working mechanic, "describing the factory labourers as elevated to a higher order of beings within 20 years," read by the noble member for Dorsetshire, must afford him great encouragement in his glorious cause, and present an irresistible argument to the legislature to follow a leader at once so zealous and so circumspect. It is plain that the great work of social improvement is in irresistible progress—not in this trade or in that—but, as it was reproachfully thrown up to Lord Ashley, in all pursuits (probably the highest compliment ever paid even to his lordship); and this has been the work of Michael Thomas Sadler and of Lord Ashley, in less than 15 years.—*St. James's Chronicle.*

TRANSPORTATION OF FISH BY RAILROAD.—The seas that surround Great Britain, "that principal gold mine of the Dutch," as they were called nearly two centuries ago by Sir Josias Child—the British seas are, as fisheries, perfectly inexhaustible; yet hitherto the produce of those seas—produce that, if cultivated, would feed all Europe, has supplied little more than an article of luxury to the rich at home, and an article of commerce with a few nations of the south. Fish could not be carried inland with the celerity necessary for its wholesome use, except at an expense that placed it beyond the reach of the humbler and of even the middle classes; hence the number of fishermen and fishing-boats employed, except during the herring fishery, has been comparatively small; another cause of enhancing the price of this—certainly not the least wholesome article of food, and preventing the habit of its use obtaining among the people. By railroad, however, fish can be carried in a state of perfect freshness from any extremity of the island to its very central point; and we can at once see how rapidly will extend the consumption of this savoury and eminently wholesome kind of food, cooked more rapidly, more neatly, and more economically than any other, when we learn that in so populous a place as Manchester fish of the best quality has been reduced to *one-eighth* of its former price—reduced to a price equivalent in household consumption to about three pence a pound of the best butcher's meat. As the habit of consuming fish grows, the numbers of fishermen and fishing-boats will be multiplied, and in this way will be extended broadly the basis of the naval power of England, concurrently with a great increase to the comfort of her people. We can see no gap in the chain of causes and effects; but we repeat it—this is a benefit from railroads foreseen by few, if by any.—*Ibid.*

THE SLAVE TRADE.—Zealous advocates as we have always been of the abolition of the Slave Trade, the measure just brought in by government for its prevention by a more stringent blockade of the whole line of African coast has our full approbation. The late regretted Sir Thomas F. Buxton, proved by no fewer than five modes of investigation altogether various and distinct, that 250,000 negroes are annually torn from Africa, for the supply of the Portugese, Brazillian, or western slave markets alone. He demonstrates that for every 10 negroes who reach Cuba or the Brazils, 14 are destroyed. He demonstrates that the Slave Trade, in the middle passage between Africa and America, subjects 120,000 more to the powers of slavery; and murders under every form of torture 255,000 more. To these must be added 100,000 victims of the Mahometan slave trade, constituting a total annual loss to Africa of 475,000. "The Slave Trade," says Sir T. F. Buxton, besides its living victims, requires a daily sacrifice of one thousand lives." We need not add a word to this fearful sentence of the great and good deceased philanthropist.—*Cambridge Advertiser.*

CRUELTY TO ANIMALS.—We noticed in our last week's Cambridge Police report the laudable step taken by the society for the prevention of "cruelty to animals," to prosecute through the intervention of Mr Litchfield, of Cambridge, all flagrant cases of brutality to the dumb creation, which may be brought before the magistrates. We have before expressed our regret that some of the various societies for the protection of animals have not resorted to the very obvious step of employing an agent here before, and we regretted to be obliged to attribute the neglect to the mutual jealousies, rivalries, and dissentions, which are rife between the three existing societies for the prevention of cruelty to animals. But, "better late than never." Besides its appeal to humanity and Christianity, the subject of animal protection is intimately connected with the most important question of the day, the moral education of the people.—Throughout the whole scriptures, the protection of animals, even to the mother bird sitting on her young is solemnly enjoined. It has been justly said that the "infant who begins by torturing an animal might terminate by murdering his friend," Domitian began by indulging in the torture of flies and ended by the cruel excitement of witnessing the protracted torture of agonized human beings. Most justly has that observer of human nature—Hogarth—represented the murderer commencing his career by torturing a dog. This view imparts its climax to this department of the question. Animal cruelty prepares for murder and disciplines for the scaffold. Abate it and the periodical crimes that disgrace the calendar will be also abated. Its abatement and abolition will go hand in hand with one of the great hopes of Philanthropy—the mitigation of capital penalty.—*Ibid.*

GRANT TO MAYNOOTH.—The inquiry which Protestant England now has to make is, not what the Irish Parliament did in 1793, under the peculiar circumstances of that period, when, in consequence of the French war, the Continental education of Irish Priests was no longer practicable, but whether she is at liberty now to become the nursing mother of Romanism; whether it is a work upon which, as a nation, she can invoke the blessing of God, whether, while she teaches her own children to view with alarm the slightest approach towards Popery, she can conscientiously assist in facilitating the approach of others; and whether, if she does so, she will not be guilty either of deliberate hypocrisy or deliberate treachery? There really does not appear to us to be any middle course in this business. The more we reflect upon it, the more firmly we are fixed in that conviction. If Popery be a true religion, why are we Protestants? Why have we renounced it? Why do we keep aloof from that which is true? If it be not a true religion—or what comes to the same end for our argument—if we sincerely believe that it is not, why do we seek to commit the sin of aiding in its propagation? Let those who believe in its truth perform the duty which that belief imposes upon them—use every means in their power to diffuse the knowledge of it. But if this be the duty of a sincere Roman Catholic, as it undoubtedly is, it cannot *also* be the duty of a sincere Protestant. There we take our stand. Indeed, we would say to the sincere Protestants, copy the example of sincere Roman Catholics, and be as zealous for your religion as they are for theirs. We call for no persecution. We simply desire that Popery should be left to look after itself.

They who think that this proposed augmentation of the grant, or the contemplated measures for promoting academical Institutions in Ireland, will have the effect of conciliating the Roman Catholics of that country, meaning by the term conciliation, contentment and satisfaction, will find themselves miserably deceived. The only contentment, the only satisfaction, of which Romanism is susceptible, lies in one word—supremacy. It can patiently wait its time—it can calmly watch its opportunities—it can silently carry on its own work—but it never loses sight of its one great object. Bind it with a chain of a thousand links—strike off the nine hundred and ninety-nine—the solitary one which remains will represent all that have disappeared. In the vocabulary of Popery, equality means ascendancy.—*Ibid.*

MOTIONS IN THE HOUSE OF COMMONS.—The following notices of motion were given on Thursday evening, March 19. They seem to have a common object, and are indicative, we think, of the progress we are making towards the abolition of protection in every thing as well as in merchandize. Free trade, free religion, free Churches, free Universities, to be followed by free morals, free principles, and free, very free, conduct, will, it is to be feared, make free with all that used to be considered free from such interference. But to our notices:—

Mr. WYSE gave notice that on the 3d of April he would move an address to Her Majesty, praying that Her Majesty may be graciously pleased to give directions that there be laid before the House copies of such extracts from charters granted to the University of Dublin *as went to exclude Roman Catholics from being graduates in it.*

Mr. CHRISTIE gave notice that on Thursday, the 10th of April, he would move for a Commission *to inquire into the Universities and Colleges of Oxford and Cambridge.*—*Ibid.*

CANADA COMPANY.

From the London Morning Chronicle of March 26.

A general court of proprietors of the Canada Company was held at the company's house, St. Helen's-place, yesterday, for the election of a deputy-governor, three other directors, and an auditor; as well as for the transaction of general business.

Charles Franks, Esq., the governor of the company, took the chair at one o'clock, when the following gentlemen were re-elected without opposition:—James Mackillop, Esq., deputy-governor; John Fullarton, W. T. Hibbert, and F. H. Mitchell, Esqrs., directors; and W. Gaussen, Esq., auditor.

The *Governor* then read the following statement of the affairs of the company:—

LANDS SOLD AND LEASED IN 1844.

SALES.

Crown Reserves 15,729½ acres, at an average price of 14s. 9d.
Huron Tract 12,941 acres, at an average price of 12s. 9d.

28,670½ acres, producing	£19,863 0 0
22 town lots, producing	417 0 0
	£20,280 0 0

LEASES.

Crown Reserves 30,794 acres, at an annual rent of £990.
Huron Tract 43,721 acres, at an annual rent of £1,589.
Huron Tract 10,292 acres, disposed of at an annual rent, for 12 years, the aggregate amount of which is £11,321.
Total sold and leased 113,477½ acres.
64 town lots leased, annual rental £75.

The amount collected by payment of bills receivable in 1844, was for principal	£15,910 0 0
For interest	7,490 0 0
	£23,400 0 0

COST OF MANAGEMENT, 1844.

London, £2,266; Canada, £5,827; assessment and road tax, £1,658; premium of exchange on remittances, £1,937.

A GENERAL STATEMENT OF THE COMPANY'S AFFAIRS, ON DECEMBER 31, 1844.

Dr.		Sterling.
Capital received from proprietors		£289,737
Amount raised on debentures		111,500
Dividends due to proprietors		1,342
Interest due on debentures		2,163
Cash deposited with the company by sundry persons, to be repaid		5,033
Income tax unpaid		525
		£410,300
Cr.		
Property in London—		Sterling.
Cash at Bankers		£4,931
Property in Canada—	Currency	
Cash in hands of Commissioners	£6,860	
Cash due by sundries	8,185	
Bills received, bearing interest at 6 per cent., and secured thereon by mortgages on the lands and improvements	160,543	
Interest due thereon	49,500	
Lands leased for 12 years at present value	61,890	
Cost of houses, mills, &c., belonging to the company	13,985	
Expended on Goderich harbour and pier	16,547	
	£317,510 or	£285,759
		£290,690
Balance represented by the value of 1,385,195 acres of land paid for and unsold, besides the town lots in Guelph, Goderich, &c.		119,610
		£410,300

Land originally purchased, 2,484,413 acres.

Land paid for and unsold to December 31, 1844, 1,385,195 acres; of which quantity 155,892 acres are leased for a term of 10 years at an annual rental of £5,100 currency.

Land sold to December 31, 1844, deducting cancelled sales 1,001,745 acres.

Land remaining unpaid for, 97,473 acres.

Amount paid her Majesty's government to the 31st Dec., 1844	£295,000
Amount paid for improvements	40,000
	£335,000
Leaving unpaid	13,680

Colonial.

MR. PARKE has been provided for at last, and the salary of Surveyor General, some seven hundred pounds a year we think, has been very properly saved to the country. We feel grateful to the present administration—to whom we cannot be accused of extravagant attachment—for their practical economy in reducing the outrageously heavy expenses of our Colonial Government. The office of Surveyor General had become next to useless, and is now no more. May every thing equally useless and costly in or about the Government share its destiny.—*Patriot.*

(*From the Canada Gazette.*)

Secretary's Office,
Montreal, April 26, 1845.

His Excellency the Governor General has been pleased to appoint Thomas Parke, Esquire, to be Collector of Customs, and collector of Welland Canal Tolls at Port Colborne, in the place of James Black, Esquire, resigned.

JOHN GILCHRIST, Esq., late M.P.P. for the county of Northumberland, has been dismissed from the offices of Crown Lands Agent and Treasurer of the Colborne District, for having returned Land Scrip instead of cash, which he had received in payment for Crown Lands. Dr. Gilchrist admits the fact of his having submitted Land Scrip for money, in an explanatory letter published in the *Peterboro' Chronicle*, which he concludes in the following terms:—

"Had I acted the hypocrite, and become the sycophant of Sir Charles Metcalfe and his administration, there is no doubt I should still have held the situations from which I am dismissed. I am compelled to consider it as arising wholly from an unworthy political animosity."

Political animosity may or may not have had something to do with Dr. G.'s dismissal; but it was certainly a species of fraud on his part to substitute a Land claim, which he no doubt purchased at a fourth part of its value, for the full amount of it in cash. There has been too much imposition of this kind practised on the Revenue heretofore. Government officers should perform their duty with a single eye to its best interests—and those who act otherwise deserve to be summarily dismissed, be they friend or foe.—*Kingston Chron. & Gazette.*

RETIREMENT OF MR. MARKS.—After an active and efficient service of half a century in duration, the Lords of the Admiralty, at his own request, have permitted the retirement of John B. Marks, Esq., so long the Head of the Civil Department of the Royal Navy, on the Canada Lakes. We cannot allow this event to pass over without recording our feeble tribute of praise to the very valuable services Mr. Marks has rendered to Canada, since his first coming into the country, during the war of 1812. With the execution of the arduous duties of his department we have nothing to do, although we know that they have ever been considered at Home as being those of an ardent and careful officer; but in his several provincial capacities, as Warden of the District, Member of the Assembly, Colonel of the Militia, Associate Judge of Assize, Justice of the Peace, founder of the Agricultural Society, Patron of the Turf Club, no gentleman has so well deserved, and at the same time so universally received, the esteem and approbation of all classes of the Canadian community, as the object of our present notice. Although advanced in years, Mr. Marks still is hale and hearty, and we trust that a long life of usefulness is still before him. We need not add, that the Lords of the Admiralty have not permitted this retirement without amply providing for Mr. Marks.

In filling up the vacancy caused by the retirement of Mr. Marks, by the appointment of David Taylor, R. N., the late Master attendant of Kingston Dock Yard, the Lords of the Admiralty have not been unmindful of services, if not so long continued, certainly in their nature as efficient as those of his predecessor. Mr. Taylor is very generally and very favourably known in Canada. He may be said to have commenced his public career in this Province, and we heartily hope here it may end. Mr. Taylor's scientific acquirements, and thorough knowledge of Canada, its extent and resources, must render him a desirable Head of his Department, should at any time the encroaching despotism of our republican neighbours make it necessary to increase the naval force on these Lakes. We beg leave to tender him our sincere congratulations on his appointment, a sentiment we feel persuaded every press in the province will re-echoe.—*British Whig.*

RAILROAD TO LAKE HURON.—We are delighted to find this glorious improvement in a fair course of being carried into positive operation in a reasonable time. Men are becoming thoroughly alive to its importance, and the natural result of such a conviction is, that active measures are being taken to ensure its immediate commencement. We understand that an eminent engineer will be here this week to commence running the line from Toronto to Port Sarnia. The latter point is at present regarded as by far the most favorable western terminus for the proposed road. Opposite to it, on the western side of the St. Clair, is Fort Gratiot, from whence a Railroad is about being run across the great Michigan peninsula towards Chicago. The proposed line will pass west from Toronto, far to the north of Hamilton, and will necessarily traverse the most beautiful, fertile and populous portion of Canada, through the Home, Gore, Wellington, Brock, London and Western Districts—opening up vast tracts of noble country, and carrying in fact a market to the door of every settler within reasonable distance of its track.

We are credibly informed that we can depend on at least half of the stock being taken up in the United States, and the effect of the completion of the line would speedily be the diversion of nearly the whole stream of travel from the east to any point west of Detroit from the dangerous circumnavigation of Lake Erie to the smooth short-cut across the level surface of Western Canada. The shares have been judiciously reduced in amount to £5, thus placing it in the power of almost every man to contribute towards a work of such unspeakable benefit to the City of Toronto, and the whole line of country through which it must pass.

In a few weeks the line will be regularly run, and the estimates fully before the public. Then, we trust, will every nerve be strained to raise the necessary amount of stock. Every man in this city owning a foot of land—every well doing mechanic—every inhabitant, in fact, who follows any trade, profession or occupation, will find it to be his interest to take as many £5 shares as be possibly can afford, without even glancing at the work as a profitable investment. But we have sure grounds for believing that it will prove a certain source of profit, and we are convinced no improvement has ever yet been proposed to the people of Canada of such vast and paramount importance, or one more calculated to insure "a long pull, a pull altogether," among all classes of Her Majesty's subjects possessed of a spark of enterprise or grain of common regard for their own best interests.—*Patriot, April 29.*

A project is on foot to terrace the banks along the front of Toronto, from Church-street to Peter-street. A number of gentlemen have promised to contribute liberally in order to carry it into effect. When the list is made up, it will be presented to the Corporation for their additional subscription—after which the work will be proceeded with forthwith. Mr. Beckett has the credit of having originated the design.—*British Canadian.*

CANADIAN INDUSTRY.—One of our fellow citizens who feels an interest in the arts and industry of the country, and who is himself engaged in one of the former branches, Mr. Louis Perrault, has had the politeness to forward us a portion of the first yard of cotton manufactured in Canada, at Chambly. This sample which we have shewn to good judges, is sufficient in itself to demonstrate to what extent we can maintain competition with other countries by cultivating the products of our own, and applying to them our industrial powers, and the expression we now use with regard to the purely mechanical and material arts, we equally apply to the liberal arts of the most elevated order. For whiteness, delicacy, and firmness of texture, the sample under inspection is much superior to most of the cotton which comes here from the United S. The warp is firm and strong, and after one washing the cotton becomes bleached and singularly compact. We sincerely wish that this fortunate "*coup d'essai*" of our Canadian weavers will finally outstrip native industry and attract sufficient encouragement to extend it over the face of the country. We understand the manufactory is the property of Mr. Hatt, of Chambly, and to his energetic industry is owing this fortunate beginning which is doubtless the precursor of a wider career of Canadian industry.—*Aurore.*

ENGLAND AND THE UNITED STATES.

(*From the Toronto Patriot.*)

There's ane bit spot I maist forgot,
  AMERICA, they ca' that—
A coward plot, their rats ha' got
  Their father's flag to gnaw at.

But see it fly top-gallant high!
  Atlantic winds shall blaw that—
And Yankee loon, beware your croun,
  There's kames* in hand to claw that.

SCOTT.

We continue to copy extracts from the American papers on the highly critical position of the relations of their country with Great Britain. The Whig press, with few exceptions, come out emphatically against President POLK's discourteous gasconade about the *Oregon*, and insist that WAR cannot and must not spring from such a cause. The Loco Foco papers—the organs, we fear, of that wild and unstable democracy which drew the obscure Tennessee politician from the "minor theatre" of the West to the official splendour of the "White House,"—are generally rabid and insolent in their threats against England, and in the announcement of their ability and readiness to "whip" all the Monarchies of Europe, "one down and the other come on." The West—the mighty inland valley of the Mississippi,—has begun to exercise a tremendous and annually increasing influence over the politics of the United States.—The representatives of this great portion of the Union are generally conspicuous for ridiculous and unseemly vauntings of the power and resources of the United States, and impudently active in "blackguarding" England, and every thing English, in terms as absurd as they are uncourteous. The West has but little to risk by a war, and perhaps much to gain. No echo from the bombardment of an Atlantic city—no wail of slaughtered thousands on the battle-fields of the seaboard—no red glare of the fiery havoc of WAR, would reach the ear or eye of the Western Republican. He would sit securely by his Kentuckian or Tennessean fireside, reading the thrilling horrors in the bloody catalogue of which a "*Gazette*" is manufactured, and complacently cipher down the probable profits of his wheat-field, or his hog-pen, at the exhilirating maximum of "war prices."

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* *Anglice*—Combs.

So the "West" goes for "War" and "Down with the Britishers!" The maritime states will bear the heat and burden of the scuffle. A few cities may perish, a noble commercial navy be swept off the ocean, but the vanity of "Young America" will be gratified by a passage at arms with the hated English, and the star of Britain's centuries of victory by land and sea, is to fade from the horizon before the irresistible splendour of the mounting sun of American Republicanism.

Should our glorious country be dragged into a war by the insufferable rapacity and pretensions of the United States, we of the Canadas must look to our saddle-girths. To *us* it will be no child's play—life and death will be involved in its issues. Deeply, heartfully as we pray for peace, we feel that circumstances may arise which will render its preservation impossible. Should the beacon fires be lighted on the Canadian hills, we know that tens of thousands of gallant spirits will spring to arms ready to do battle for the supremacy of old England and for their own free hearths and altars. The profound conviction of a just cause—the heart-cheering memories of a thousand victories—the knowledge of the almighty aid of the God of Battles ever watching over the right—will lend a ten-fold vigor to the hearts and arms of the North American Colonies of Great Britain, and ensure the rekindling of the same gallant spirit that led on to victory at the rock of Queenston, and rolled back the torrent of invasion at *Chrysler's Farm* and *Detroit*.

Earthquakes.—On Tuesday the 29th ult., at about half-past four o'clock in the afternoon, the shock of an earthquake was very distinctly felt in this town. In the suburbs, and especially upon the mountain, it was felt with very great severity indeed, the tremour of the earth being actually visible, furniture being shaken, and even displaced, and, in one instance, persons employed in excavacating a foundation for a house, retreated in alarm, imagining that the earth was falling in upon them. We have heard of cracks occurring, but this we have not been able to authenticate. All accounts concur in representing it as a short sharp shake, lasting about a second, and, when felt in houses, producing the impression of something heavy like a barrel, falling in, and rebounding on the upper floors. Like all visitations of the kind, it was not felt by every body, and as these phœnomena are more or less connected with electric currents, it seems probable that individuals are not at all times, whether it arises from the position or the syncrasy of the moment, equally sensible of them. This shock we did not ourselves feel, though we felt the last that occurred in this locality very sensibly. We have heard a great many descriptions of the shock of Tuesday. It does not appear to have been confined to this vicinity. A letter before us, from William Henry, repesents it as occurring about the same time, and lasting half a minute, attended with the displacement of goods upon shelves in stores. In a letter from Cote St. Paul, about four miles south west of this city, Mr. Evans the Editor of the *Agricultural Journal*, thus describes it:—

"We felt a most violent shock, that continued I think, half a minute. We first heard a noise as if a coach was moving over a wooden pavement, and then felt the floor of the room distinctly move several times under us, and, indeed, the whole house and every thing in it appeared to be moved violently, so much so, that we all involuntary rose from our seats to escape from what we imagined might be a falling house. The servants in the kitchen were so alarmed they ran up stairs. I have before felt the shock of an earthquake, but never any thing like what we experienced here yesterday."

Shocks of the kind are usually experienced at night, when the comparative absence of human sounds makes an extraordinary impression much more sensibly felt. In some instances they have been the accompaniments, and appeared to be the effects of great eruptions in the volcanic regions of the Andes or the south of Europe. The great earthquake of Lisbon, for instance, in the middle of the last century, was distinctly felt in London, but, in the great majority of instances, they are wholly tropical, and, as we trust, will prove the case in this instance, unconnected with any distant calamity.—*Montreal Gazette, 1st May.*

Awful Earthquake in Mexico.—The Extra from the New Orleans *Picayune*, yesterday, furnished but a portion of the news from Mexico. The *Vera Cruzano*, of the 12th, contains the account of an awful earthquake which desolated the city of Mexico on the 7th inst.

At the moment we write, says the *Siglo* of the 8th, the inhabitants of the capital of the Republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still imperfectly acquainted with.

Yesterday, at 52 minutes past 3 o'clock P. M., the oscillations began, slight at first and then stronger.

The direction of the motion appeared to be north and south. It lasted about two minutes. The shocks were terrible: nothing like them was ever experienced before, and the condition of the buildings too surely proves the absence of all exaggeration.

We were by chance upon the great square at the time, and we witnessed a spectacle not easily to be forgotten. In an instant the multitude, but a moment previous forgetful and listless, were upon their knees, praying to the Almighty and counting with anxiety the shocks which threatened to convert the most beautiful city in the New World into a vast theatre of ruins. The chains surrounding the portico were violently agitated; the flags of the pavement yawned open, the trees bent frightfully, the buildings and lofty edifices oscillated to and fro; the immense arrow which crowns the summit of the cathedral vibrated with astonishing rapidity. At 56 minutes past 3 the movement had ceased.

It is impossible to ascertain the extent of destruction. Not a house or a door but bears the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering; and others entirely fallen; San Lorenzo, La Misericordia, Tompeate Zapo, and Victoria streets and the Grand street have particularly suffered. The aqueducts were broken in several places. The Hospital of St. Lazarus is in ruins, and the churches of San Lorenzo, and San Ferdinand greatly injured. The magnificent chapel of St. Terisa no longer exists.—At the first shock the cupola, a building of astonishing strength and great beauty fell, and was soon followed by the vault beneath the tabernacle and the tabernacle itself.

Fortunately all those in a church so much frequented, succeeded in escaping. At eight o'clock last evening, 17 persons had been taken from the ruins of other buildings and carried to the Hospital.

At three quarters past six, and a quarter past 7, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewal of terror.

The authorities did every thing that zeal and humanity could suggest, to carry help to the victims, and resore the aqueducts which furnish water to the city.—*Buffalo Commercial Advertiser.*

FIRE IN LONDON.

(*From the London [C. W.] Times.*)

A meeting was held in the Court House, on Tuesday 29th April, 1845, and opened by the President of the Board of Police, when L. Lawrason, Esq., was called to the chair, and D. Watson appointed Secretary.

The chairman explained that the object of the meeting was to ascertain the amount of loss occasioned by the late fire, and devise means to afford relief to the sufferers; after which the following resolutions were passed unanimously.

Moved by the Rev. Benj. Cronyn, M.A., and seconded by John Fraser, Esq.,

That this meeting feel with deep sorrow the late calamitous visitation by which a great portion of the Town was destroyed by fire on the 13th inst., and by which very many of the most industrious and worthy members of the community have been left without a home or shelter, and deprived of their means of support.

Moved by Henry Allen, Esq., and seconded by John Balkwill, Esq.,

That this meeting feel that many individuals who were before comfortably situated, have lost their all, and are thrown, without means, upon the world, and they feel confident that the sympathy felt for them by their fellow townsmen who have escaped the disastrous calamity, will be responded to by their countrymen both in this Province and in the other parts of the Empire.

Moved by Mr. Cowley, and seconded by Mr. Flinn,

That in order to carry into effect the object contemplated by the foregoing resolutions it is expedient that a committee be now appointed for the purpose of ascertaining the names and circumstances of individual sufferers, with a view to raising funds by an appeal to the sympathy of the public, that they may be enabled to mitigate the calamitous effects of the late disaster.

L. Lawrason, *Chairman.*
London, April 29th, 1845. D. Watson, *Secretary.*

The Committee have adopted the following Letter, which will be sent by their Chairman to the Towns in Canada and the United States:—

London, 2d May, 1845.

Sir,—At a public meeting of the Inhabitants of the Town of London, held on the 29th day of April last, a Committee was appointed for the purpose of devising and procuring means to relieve the sufferers in the late fire: and James Hamilton, Esq., Cashier of the Office of the Bank of Upper Canada in this town, was appointed Treasurer for receiving subscriptions. That Committee [now addressing through their Chairman] have heard with feelings of gratitude that the Inhabitants of the leading Cities and towns of Canada and the adjoining States, have expressed a desire to aid our distressed fellow townsmen in recovering from the disaster with which it has pleased Providence to visit them.

The majority of the sufferers, however, have yet the land their former houses stood on—and all these would refuse the charitable assistance of the public, from a reliance on their own independent exertions. But there are others, and *very many others*, who have lost their ALL—large families utterly destitute of every necessary and comfort of life, and whose daily earnings can only now supply them with food; and for these the Committee feel it their duty to appeal to the humanity of the public for relief, and to give those who have so charitably and generously offered aid an opportunity of bestowing it.

The Committee therefore request that you will have the kindness to receive the subscriptions in your neighbourhood that may be humanely given in our behalf—or to make such other arrangements for that purpose as may be most meet and convenient to yourself.

The public prints have given so particular an account of the late awful calamity to our town, that it would be useless to repeat it here.

It is sufficient to add, that a very large proportion of what was the most thickly built and populated part of the town, is now a heap of ashes.

The Committee trust that you will not consider this application a liberty, or in any way troublesome—they, on the contrary, venture to hope that you will feel an interest in furthering their views, and will do all in your power in so good a cause.

I have the honor to be Sir,
In behalf of the Committee,
Your obedient humble Servant,
Lawrence Lawrason.

A Public Meeting was held in the City Hall on Saturday for the praiseworthy object of endeavouring to assist our unfortunate fellow subjects of the Town of London who have suffered so deeply in the late heavy calamity. With every disposition to aid, it appears that the Meeting was not in possession of sufficient information as to the manner in which assistance can be best rendered. The following Resolutions were adopted:—

Moved by Mr. G. Duggan, Jun., seconded by Mr. Farr,

Resolved,—That this meeting deeply sympathise with the sufferers by the late calamitous fire in the Town of London and are desirous of contributing to their relief; they are nevertheless, given to understand, that it is questionable how far the tender of such relief would be proper in the absence of any information intimating that it would be acceptable to the sufferers, this meeting, therefore, on behalf of themselves and their fellow-citizens, feel pleasure in declaring their readiness promptly to give every assistance in their power so soon as it is ascertained that the same would be acceptable to the inhabitants of London.—Carried.

Moved by Mr. Atkinson, seconded by Mr. Scobie,

Resolved,—That his Worship the Mayor be requested to communicate the foregoing Resolution to the authorities at London, and take all further steps necessary to fully carry out the same.—Carried.—*Toronto Patriot.*

Fire!—It is to us a very painful duty to furnish our readers with the following details of the fire of which one of our most-esteemed and industrious countrymen was the victim.—Every body will learn with regret that Mr. Le Tourneaux, so well known among us, after having lost a child, a fine youth of seventeen years, and the very day of the funeral, became the victim of an awful and disastrous calamity, which wrested away from him in an instant, all that he possessed in this world.

Disastrous Fire at Belœil.—The proverb that "misfortunes never come singly" is but too true. A highly respectable family of this district has just been the victim of one of those misfortunes which are written in the impenetrable secrets of Providence, and which we cannot too deeply deplore.—The death of a child suddenly torn from the fond affections of parents, brothers and sisters, had collected under the parental roof the members of the family of P. L. Te Tourneaux Esq. The funeral of Fleury Lucien Le Tourneaux had taken place on Tuesday morning, the 29th of April last, and after the fatigues and the grief of the day, the family had retired for the night. Twelve o'clock had just struck. All was calm and silent—a strong east wind alone troubled the quietness of the night—when all at once a thick heavy smoke spread through the house. The whole family will perish in the flames! But Providence protects it still in its misfortune. Miss Le Tourneaux was awake, and was communicating by letter to an absent sister the death of their brother. The smoke reached her room, and she gave the alarm. Every body was asleep but herself. We can scarcely describe the scene which ensued, or recount the heart-rending cries of the children, who in the midst of destruction and the dangers of death, suffocating in the dense smoke, only ejaculated, "Save my mother! Save my father!" It was with the greatest difficulty and danger that the family could escape, barefooted, from the house, which was speedily and entirely destroyed. When the neighbours came, the fire had made such progress that it was impossible to save any of the property, not even one single article. The whole of the furniture, wearing apparel, stock in trade, books, paper, monies, &c. &c.—every thing—was entirely consumed. And we regret to say, that the buildings, and all they contained were not insured, or rather the insurance had not been renewed since its expiration a few months ago. The loss is estimated at £2000 c'y. It is difficult to tell the cause of the fire, but it is supposed to be purely accidental.—*Translated from La Minerve.*

THE PETRIFICATION AT BERTHIER.

To the Editor of the Quebec Mercury.

Sir,—It is singular that the discovery of the petrified corpse in the Church yard of this village, although made I believe in September last, did not until lately attract public attention.—It does not appear that even now it has roused the curiosity of the scientific, although it is perhaps the greatest natural wonder of its kind.

Passing through Berthier, on the 21st March, I paid a visit to the gentleman in whose house it was deposited; and received from him every civility and explanation that time would allow. The petrification, for such I must term it, is kept in a large chest made for the purpose, in a lower room of the house, under lock and key. On removing a fair linen cloth, one of the most extraordinary sights presents itself, that probably ever came under notice. By a rare process of nature, a body committed to earth in the ordinary way some twenty years since, instead of crumbling to its original dust has become the petrified image of a human form, which once had being, life, and motion. The body, which in life was composed of both solid and empty parts, is now entirely solid, hard, and seems to be as completely stone as if quarried by mortal hand. It has the appearance of one of those ancient statutes, abraded by time and exposure, which are seen in niches on the outsides of Cathedrals in Europe. In colour it is dark gray, or nearly black. The nose and mouth are destroyed, and one of the feet I think was gone. The trunk was perfect. Where the foot is broken it has every appearance of mutilated stone.

The small running stream, doubtless containing earthy particles, over which the coffin is supposed to have been originally deposited in the soil, presented as I was informed, a bubbling spring, the exit of which was not larger than the palm of the band. On either side two bodies had been interred about the time of the burial of the one in question. All these have entirely disappeared: a fact which shows that the influence of the petrifying spring, or lapidific fluid, did not extend beyond a narrow vein, of the breadth or space occupied by the body which had suffered so extraordinary a change: *Ossa lapis fiunt: intra quoque viscera saxum est.* I perceive a New York Editor is rather incredulous of this being a petrification, and suggests that it may be adipocere. To its being the latter, the description given above, if correct will establish the negative. The body was exhumed in September last, and is still as solid as when discovered; and was in fact described to be also stone.—The opening of the navigation will soon make Berthier easy of access; and it is to be hoped for the sake of science, that some one skilled to decide on the composition of this supposed petrifaction will proceed to a close examination and test, giving his report to the world. Perhaps the stream will be found impregnated with salt or iron.

One object, however, in my writing you this letter, Sir, is to enquire if you ever heard, or have any means of ascertaining it from that venerable gentleman "the oldest inhabitant," that when the foundations of the old fortifications of Quebec were dug up, a petrified savage was found amongst the last beds which the workmen proceeded to excavate. His quiver and arrows were still well preserved; but where the story is to be found in detail, I have no means of discovering.

I am Sir,
Your very obedient servant.
J. C. F.

Quebec, 17th April, 1845.

We extract, says the Brockville Statesman, with pleasure, from our town contemporary, of last Thursday, the following letter from John Lewis Macdonald, Esq., of Gananoque; and we hope it will be read with attention by our agricultural friends throughout the District:—

Sir,—Thinking it might be interesting, I send you a statement of six animals, slaughtered here this spring. They all had the same keeping in every respect for the last twelve months. They ran in the same pasture all last summer, and were fed in the same stable, and on the same kind and quantity of food, (hay and shorts.) The heifers were none of them with calf.

Comparative Statement of the Weight of Six Head of Fat Cattle—three Durhams, and three of the ordinary breed of the Country.

	Beef.	Hide.	Tal.
A thorough breed Durham Steer, three years old next June	707	94	56
A common Heifer, four years old next June	474	57	35
Difference	233	37	21
A 3-4 breed Durham Heifer, three years old next June	581	67	45
A common Heifer, four years old next June	441	48	32
Difference	140	19	13
A 3-4 breed Durham Heifer, three years old next June	574	67	45
A common Heifer, four years old next June	438	46	33
Difference	136	21	12

Total difference of Beef	509
do do Hide	77
do do Tallow	46
Total difference	632
632 lbs. of Beef, Hide and Tallow, at 20s per 100 lbs is	£6 6 4
1 year's additional keeping of each of the common breed, at 60s each	9 0 0
Gain with good stock.	£15 6 4

I am, Sir, yours, &c.,
J. Lewis Macdonald.

Gananoque, April 21, 1845.

Victoria District Assizes.—The Spring Assizes were opened here on Tuesday, by the Honl. Justice Jones. The Hon. Henry Sherwood attending as Crown Officer. The civil docket was but light, and the criminals not numerous. One Goss, was found guilty of stabbing his wife, a very respectable woman, with the intention of killing her; sentence not yet pronounced.

A lad pleaded guilty to the charge of obtaining two or three pound of candles in the name of his former employer, when in fact they were procured for the ball ally. We urge upon the Town authorities, the propriety, of laying a heavy tax upon such dens of infamy and vice. We know beyond a doubt, that contrary to the wishes and desire of parents, lads of thirteen and fifteen years of age are encouraged at these places; it is even carried on so far, that the keeper will allow masters to come there with their boys, not apprentices, and play with them for their wages. When this is the fact, can it be wondered at, that such petty crimes are committed by children? And is it not certain that unless checked in time, greater evils will be produced.—*Belleville Intelligencer.*

Johnstown District Assizes.—The *Statesman* publishes the proceedings of a trial in a case of libel which took place in the Town of Brockville, on the 26th ult. The parties concerned were the Hon. W. Morris, Plaint. and Malcolm Cameron, Esq., Def. It appears from the account of the transaction given in that Journal, that the libel was originally published in 1828 under the signature of "James Robertson," and re-published in 1844, with additions in the *Toronto Examiner* under the signature of "J. S." and in the *Bathurst Courier* under the signature of "O. P. Q." A verdict was returned for the *defendant*. When the decision of the jury had been given in, the Judge inquired.—

Judge.—Gentlemen, may I ask, if your verdict has been founded upon your opinion of discredit being attached to any part of the evidence?

Jury,—No my Lord.

Judge,—It is to be hoped your example will not be followed by other Juries.

The original libel, says the *Statesman*, was published in 1828, by Mr. Cameron, for which he afterwards spontaneously offered Mr. Morris redress, as appears by a letter of apology, which Mr. Morris accepted in full. It was for the re-publication of the same slanderous matter, (four years after he had apologised for it,) that the present action was brought.

Shipping Intelligence.—The Steamer Pocahontas arrived here this afternoon, at about one o'clock, from the Saguenay, and reports that she spoke the ship *Great Britain*, Capt. Swinburn, 14th March, from London, with a general cargo for Montreal, off Crane Island this morning at 7 o'clock, the wind being then light at S. W. Capt. Swinburn informed the commander of the Pocahontas that he saw no other vessel,—experienced contrary winds, and was detained 48 hours in the ice in the Gulf.

It will be remembered that the *Great Britain*, was the first vessel from Europe last year, having arrived on the 3d May.—In 1843 she arrived here on the 18th April, and was also the first vessel from sea.

The steamer *North America* proceeded down at four o'clock this afternoon to tow up the ship *Great Britain*, and will return this evening.

The wreck of the bark Prince George, at Port Salmon Bay, has been surveyed and condemned, and will be sold for account of the underwriters on Tuesday next, at the Exchange—*Quebec Gazette.*

Table showing the date of the first arrivals from sea, at the port of Quebec, from the year 1830 to 1845, both inclusive:—

April 26th, 1830, ship Unicorn, Troup, 31st March, from Liverpool.
April 16th, 1831, brig Nemesis, Roallins, 24th do. from Poole.
May 4th, 1832, ship Canada, Allan, 2nd April, do Greenock.
May 10th, 1833, brig, Favourite, Allan, 27 days, do. Greenock.
May 5th, 1834, bark Ottawa, Douglas, 31st March, do. London.
May 2nd, 1835, brig William Ash, Randall, 20th do., do. Bordeaux.
May 11th, 1836, ship Canada, Allan, 2nd April, do. Greenock.
April 29th, 1837, bark Great Britain, Swinburn, — days, do. London.
May 3rd, 1838, brig Procris, Arnold, 27th March, do. Poole.
May 8th, 1839, ship Rainbow, Arnold, 31st do., do. Poole.
April 25th, 1840, ship Vere, Webb, 25 days, do. Poole.
April 39th, 1841, ship Vere, Mills, 2nd April, do Poole.
May 2nd, 1842, bark Kingston, Robson, 50 days, do Gibraltar.
April 19th 1843, Ship Great Britain, Swinburne, 24th March, do. London.
May 3rd, 1844, ship Great Britain, Swinburn, 19th March, do London.
April 30th, 1845, ship Great Britain, Swinburn, 14th March, do. London.

Appointments to Office.—His Excellency the Governor General has appointed Frederick Ferguson, Esq., of Montreal, to the offices of Crown Lands Agent and Treasurer of the Colborne District, in place of John Gilchrist, Esq., removed. His Excellency has also appointed Andrew Geddes, Esq., of Flora, Agent of Public Lands in the Wellington District, in the room of James Durand, Esq., resigned.

UNITED STATES.

Harrisburg, Pa., April 11.

"The Babes in the Woods."—A touching incident occurred among the mountains in the upper end of this county, while the fire was raging in the vicinity. A Mrs. Lupold has been somewhat deranged occasionally, for some time past, but was not considered much out of the way, until, one day last week, in the absence of her husband, she left her infant in the cradle, and taking with her two other children, one about five years of age, the other only three, fled to the mountains, and nothing could be discovered of them until Saturday last, when she was found almost famishing and nearly naked; but the children were missing. The neighbourhood soon turned out to scour the mountains in search of them, but in vain until Monday last, when some men providentially happened to come upon them in one of the wildest regions of that wild country, where no one would have dreamed of looking for them. They had been out four days and four nights—cold nights, too, barefooted and half naked otherwise, their clothes being nearly torn off them by the under-brush, and their little legs blackened by the ashes of the conflagration through which they had wandered, and their flesh a good deal lacerated. They had cried themselves sick, and one of them had taken off its dress to make a bed of; and there they lay, at the root of a tree locked in each other's arms, unable to speak, having eaten nothing, it is supposed, since they left home. The poor little sufferers were taken up to the nearest house and comfortably provided for, and are said to be doing well. They were found ten miles distant from the place at which their mother was first discovered, and that they did not perish is altogether providential, and almost miraculous.—*Philadelphia Chronicle.*

JUST PUBLISHED,

AND FOR SALE AT THE "CHURCH" OFFICE,
IN SHEET FORM,
(PRICE 1s. 3d.)

THE TABLE OF CUSTOMS DUTIES
TO BE LEVIED
On Articles Imported by Land or Inland Navigation
INTO THE
PROVINCE OF CANADA,
FROM AND AFTER THE 6TH APRIL, 1845.

☞ This is an indispensable document to all persons engaged in Trade, and an early application is recommended.

Cobourg, May 9th, 1845.

1845.
SPRING IMPORTATIONS.

THE Subscribers beg leave to announce to the inhabitants of Toronto and surrounding country, that they have taken the Shop and Premises lately occupied by Messrs. Bowes & Hall,

No. 173, King Street, Toronto,

Where they will open in a few days an extensive and varied assortment of

FANCY AND STAPLE DRY GOODS.

Their Stock will be found to consist of *English and French Goods*, which they will dispose of at the smallest remunerating profit.

CREIGHTON & HALL.

Toronto, May 1st, 1845. 408-2m

1845.
EXTENSIVE SPRING IMPORTATIONS
OF
SUMMER DRY GOODS.
BETLEY & BROWN, TORONTO.

THE Subscribers would respectfully intimate to their numerous customers, that this Season they will be enabled to offer for sale the largest and most complete assortment ever opened out in Western Canada; and which they will dispose of for a remunerating profit—their usual liberal terms.

They anticipate having a considerable portion of their purchases forwarded by the 15th May.

Their stock will include the latest and most fashionable designs in Printed Goods; also, the newest styles of dresses, in Silk and Worsted Fabrics, to be met with in the London market.

BETLEY & BROWN.

Toronto, 1st May, 1845. 408-4

MUTUAL INSURANCE COMPANY
OF THE
NEWCASTLE DISTRICT.

THE ANNUAL MEETING of the Company will be held in the Company's Office here, *on Monday, the 2nd day of June next, at Twelve o'clock, Noon*, when a statement of its affairs will be submitted and Directors elected for the year ensuing.

By order of the Board,
DAVID BRODIE, *Secretary.*

Cobourg, 1st May, 1845. 407-5

Wm. GREEN,
GENERAL COMMISSION MERCHANT AND AUCTIONEER,
HAMILTON, CANADA WEST.

REFERS to James B. Ewart, Esq., *Dundas, C. W.*; A. McDonald, Esq., Manager Commercial Bank, *Hamilton, C. W.* Also, to Messrs. Thomas Clarkson & Co., *Toronto*, who will make liberal advances on all consignments made to him.

April 26th, 1845. 407-2m

EDUCATION.
TO PARENTS AND GUARDIANS.

MRS. COATES will, both from invitation and for the facility of procuring Masters, remove to Toronto on or about the 1st June, and on Tuesday the 10th following, Classes will be formed and studies commenced. The branches of instruction include, besides the English, French and Italian Languages, every study requisite to the completion of a liberal and accomplished education. The system of instruction is adapted to the temper, capacity and taste, of each individual. Lecture and Interrogation are generally used, being found from experience most efficient in calling forth latent talent and eliciting enquiry. A taste for useful knowledge is steadily kept in view, as subservient to the formation of that energy of character best suited to the demands and duties of real life; but above all, are such sentiments and principles sought to be instilled as will, with the Divine blessing, make not only accomplished women but good Christians and useful members of society.

TERMS.

Boarders, with tuition in the English and French languages, Literary Composition, History, ancient and modern, Geography, Writing and Arithmetic, Music, Drawing, Fancy Work, &c. &c. ....per annum...	£50	0	0
Day Boarders in the same branches " " ...	35	0	0
Day Pupils in the same branches... " " ...	24	0	0

MASTERS ON THE USUAL TERMS.

References—The Lord Bishop of Montreal, the Lord Bishop of Toronto, Chief Justice Robinson, Sir Allan N. Macnab, Rev. Dr. Lundy, Montreal, Rev. T. Creen, Niagara, &c. &c. &c.

May 2d, 1845. 408-3

LANDS TO LEASE,
ON FAVOURABLE TERMS.

District.	Township.		Lot.	Con.	Acres.
Johnstown	South Crosby		12	7	200
	Lansdowne	S. W. ¼	5	7	50
Victoria	Hungerford		33	8	200
Newcastle	Clarke		19	10	83
	Cartwright		14	5	200
	Do.		6	4	200
	Seymour		18	4	200
	Do.	E. half	4	8	100
Colborne	Mariposa		8	10	200
	Fenelon		1	1	200
	Belmont	W. half	5	11	100
Home	Brock	W. half	11	2	100
	Do.	S. half	11	4	100
	Uxbridge	W. half	18	7	100
	Do.		8	5	200
	Mara		14	A	200
Simcoe	Innisfil	S half	25	8	100
	Do.	S. half	26	8	100
	Tecumseth	S. half	1	12	100
	Do.	S. half	2	12	100
	Do.		6	12	200
	Do.	S. half	1	14	100
	Do.	S. half	2	14	100
	Orillia South		16	1	200
	Do.		15	2	200
	Do. North	W. half	1	5	100
	Tiny	S. half	7	15	100
	Tay		97 & 98	2	200
	Do.		17 & 18	6	103
	Do.		17	3	200
	Do.		18	3	200
	Do.	E. half	8	10	100
	Oro	W. half	19	4	100
	Nottawasaga	S. half	26	7	100
Gore	Nelson (New Survey)	W. half	13	2	100
	Puslinch		14	3	200
Wellington	Garrafraxa		16	1	200
	Do.		17	1	200
	Do.	E. half	6	5	100
	Do.	E. half	7	5	100
	Amaranth	W. half	28	6	100
	Do.	W. half	29	6	100
	Do.		14	8	200
	Eramosa	E. half	32	6	100
Brock	Nissouri		33	1	200
Talbot	Townsend	S. half	20	5	100
Western	Moore		15	6	200
	Do.	W. half	16	10	100
	Dawn	E. half	29	4	100
	Raleigh		19	A	150
	Do	S. half	25	9	50
	Sarnia		17	4	88
	Harwich		18	3	200
	Brooke	E. half	11	11	100
	Do.	E. half	13	4	100
	Sombra	N. half	14	10	100
	Dover		44 & 45	East Baldoon Street.	200
	Warwick	E. half	20	1	100

☞ For further particulars, application may be made to Thomas Champion, Esq., at the office of the Church Society of the Diocese of Toronto, 144, King-street, Toronto,—(if by letter, post-paid.) 408

COBOURG BAZAAR.

THE BAZAAR in aid of the funds for the enlargement and improvement of St. Peter's Church, in this Town, will be held in the NEW HOTEL, in King Street, on THURSDAY, the TWENTY-SECOND of MAY next, commencing at Eleven o'clock.

It is requested that contributions of articles for sale (*with the prices affixed*) may be transmitted, on or before Monday, the 18th May next, to the following Ladies, who are to preside at Tables:—

Mrs. THROOP & Mrs. G. BOULTON.
Mrs. J. V. BOSWELL & Mrs. C. MORGAN.
Miss LODGE & Mrs. CHATTERTON.
Mrs. B. CLARK & Mrs. H. JONES.

or to the undersigned,

E. BOULTON, *Secretary.*

Cobourg, April 10th, 1845. 404 6

TRENT CHURCH.

THE Subscribers to the Trent Church, residing in and about Cobourg, are requested to pay their respective Subscriptions to Benjamin Clark, Esq., who holds a list of their names, and is duly authorised to receive the same.

(Signed) SHELDON HAWLEY,
Treasurer to the Building Committee.

February 20, 1845. 397-tf

GOVERNESS.

A LADY, long accustomed to Tuition, will be happy to engage with a family as RESIDENT GOVERNESS. She will undertake to give instruction in the usual branches of an English Education. Letters to be addressed A. B., Office of this paper.

April 22, 1845. 407-5

GOVERNESS.

A LADY, accustomed to Tuition, wishes to obtain a situation as Daily Governess to young children in a respectable family, or Assistant in a School. Apply to Mr. Thos. Champion, 144, King Street, Toronto.

December 18, 1844. 388-tf

BOARDING SCHOOL,
FOR YOUNG LADIES,
BY MRS. GEORGE RYERSON.

TERMS PER QUARTER:

	£	s.	d.
TUITION in the following Branches of Education, viz.:—Reading, Writing, Arithmetic, English Grammar, History, Geography, the use of the Globes, French, and Needlework	2	0	0
Music	1	10	0
Italian	1	0	0
Tuition to Junior Classes, under Ten Years of Age—In Reading, Writing, Arithmetic, English Grammar, Geography, and Needlework	1	5	0
Board and Washing (paid quarterly, and in advance)	8	0	0

Masters will be procured, if desired, for Drawing, Singing and Dancing, on the usual Terms.

Each Young Lady to furnish her own Bed, Bedding, and Towels.

A Quarter's notice required before removing a Pupil.—Quarters commence on the 9th May, 1st of September, 23rd of November, and 15th of February.

Mrs. Ryerson hopes to do justice to those who may entrust their children to her care, as she has had much experience in the work of instruction in the West of England, in Dublin, and in London, in the families of Noblemen and private Gentlemen.

Bay Street, (between King Street and Adelaide Street) March, 1845. 372-tf

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EDUCATION.

MRS. KING has opened a Ladies' School at Cornwall, and begs to name the following Gentlemen as references:

In Toronto.—The Rev. Dr. McCaul, the Rev. H. J. Grasett, Hon. Mr. Justice McLean, and Messrs. H. & W. Rowsell.

In Cornwall.—The Rev. J. G. B. Lindsay, Geo. S. Jarvis, Esq., A. McLean, Esq., and P. Vankoughnet, Esq.

A limited number of Young Ladies can be received as Boarders.

TERMS PER QUARTER—(*in advance.*)

For Reading, Writing, Arithmetic, Grammar, History, Biography, Plain and Ornamental Needle-work, &c. &c.	£1	10	0
Drawing and Painting—each	1	10	0
Piano, Guitar, and Harp—each	1	10	0
Dancing	1	10	0
French	1	10	0
First Rudiments	1	0	0
Board and Education in the above branches,—(Dancing extra)	12	0	0

Cornwall, April 7th, 1845. 405-tf

NOTICE.

THE Undersigned, having been appointed by the last Will of the late JAMES HENDERSON, Esquire, Executors to his Estate, hereby request all persons having claims to present them, duly authenticated, at the Office of the late Firm of Henderson, Hooker & Co. (now Hooker, Holton & Co.) for adjustment.

ALFRED HOOKER,
JOHN M. TOBIN,
C. H. CASTLE.

Montreal, March 31, 1845.

THE Co-partnership heretofore existing under the Firms of Henderson, Hooker & Company, at Montreal, Hooker, Henderson & Company, at Kingston, and Hooker & Henderson, at Prescott, is this day DISSOLVED. The business of the Co-partnership will be closed by the surviving partners.

ALFRED HOOKER,
Alfred Hooker, John M. Tobin, C. H. Castle, } Executors of the late JAMES HENDERSON,
FRANCIS HENDERSON,
LUTHER H HOLTON.

Montreal, March 31, 1845.

THE FORWARDING and COMMISSION BUSINESS heretofore carried on by the late Firms of Henderson, Hooker & Co., and Hooker, Henderson & Co., will be CONTINUED by the undersigned, under the Firms of HOOKER, HOLTON & Co. here, and HOOKER, HENDERSON & Co., at Kingston.

ALFRED HOOKER,
FRANCIS HENDERSON,
LUTHER H. HOLTON.

Montreal, March 31, 1845. 406-1m

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 Barbier, Trustee of Euphrasie Barbier; and that no sales will be recognised, or payments upon mortgages acknowledged, that are not effected personally with Madame Barbier, or this her Agent, Mr. Boulton. And all mortgagees, or persons indebted for payments on sales already made, will please communicate the particulars of their debts forthwith to Mr. Boulton, who is authorised to collect and receive the same.

New York, February 14, 1845. 398 tf

WANTS A SITUATION,

AS a Book-keeper in a respectable Establishment, a Gentleman who, from more than twenty years' experience in Mercantile business, is perfectly qualified for the office. The most unexceptionable references as to character and ability can be given.

Apply (if by letter, pre-paid.) to N. N., Post Office Cooksville, or to A. B., Cobourg.

November 8th, 1844. 382-tf

BANK STOCK WANTED.

A FEW SHARES in the Upper Canada, Commercial, and Gore Banks. Apply to box 115, Hamilton, Gore District.

April, 1845. 404-8

FOR SALE, OR EXCHANGE,

ON YONGE STREET, six and a half miles from Toronto a LOT, consisting of One Acre, on which is a substantial and well-finished raw-brick HOUSE, with Cellar, Wood Shed, Granary, Stable, Pump-house, and other out-houses; the whole Lot planted with Fruit Trees of the choicest kinds; and good water; within two hundred yards of an Episcopalian Church and Post Office; a Presbyterian and Baptist Churches and three Grist Mills, within half-a-mile—a desirable residence for a genteel private family. To be sold cheap for Cash, or short Credit; or will be exchanged for a small Farm with improvements. Apply to the Subscriber on the premises, (if by letter, *post paid*, addressed to York Mills Post Office.)

HENRY J. FYFE.

Yonge Street, March 4th, 1845. 402-13

FOR SALE,

THAT very valuable property, beautifully situated on the Shore of Lake Simcoe, Township of Georgina, being "THE BRIARS," the property of the late Captain Bourchier, R.N.

The Estate contains 200 acres of very good land, of which there are 70 under good cultivation, and fenced in a very superior manner; the House is of Brick, well built, and not only comfortably arranged for a gentleman's family, with all necessary and fitting offices, but also well and completely finished in every particular.

"The Briars" is within a mile of the Church, Post Office, excellent Grist Mill, Saw Mill, and Store, and a few minutes walk from the Steamboat Wharf at Jackson's Point, the cove of which is one of the most perfectly sheltered boat-harbours of that beautiful piece of water, Lake Simcoe.

To any person visiting the picturesque scenery of the Lake, or desirous of settling on its healthy banks, this property can be pointed out by Capt. Laughton, the intelligent commander of the Steamboat *Beaver*, who is acquainted with the place, and on whose information every reliance may be placed.

For terms and particulars apply to Edward G. O'Brien, *Land Agent, &c., No. 4, Victoria Row, King Street, Toronto.*

April, 1844. 353-tf

NOTICE TO THE PUBLIC.

THE Sale of the Eleven (say Sixteen, as per hand-bills,) BUILDING LOTS, on the East bank of the River Don, near the City of Toronto, advertized in the fourth page of this journal, will be sold by Auction, on Tuesday Evening, the 11th day of June next, at Eight o'clock precisely, at *Mr. Wakefield's Auction Mart.*

Terms:—Only £2 10s. on each lot required down, the remainder can be paid in four equal annual instalments.

NOTICE.

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

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

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

Toronto, May, 1844. 357-tf

HAMILTON NAIL WORKS.

THE above Works having been in full operation since last Summer, the Subscribers are now prepared to supply their Customers, and the Trade of Canada West, generally, with their very superior

CUT NAILS,

A stock of which they have been accumulating on purpose for the Spring business.

RICHARD JUSON & Co.

RICHARD JUSON & Co. also announce, to the Merchants of the Western Districts, that they have at all times on hand a very extensive stock of

SHELF AND HEAVY HARDWARE,

which they offer, by Wholesale, on the most favourable terms.

By the first Spring arrivals, they expect very large importations, including

IRON, TIN PLATES, and OTHER METALS,

and will be prepared to do the Hardware Business on the most extensive scale, and to offer the greatest advantage to Customers.

Nail Works and Iron Warehouse,
Hamilton, 1st March, 1845. 399-4m

NEW TAILORING ESTABLISHMENT,
No. 1, Chewett's Buildings,
KING STREET, TORONTO.

RICHARD SCORE would most respectfully inform his friends and the public generally, that he has commenced the TAILORING BUSINESS in all its branches, with a complete Stock of the best West of England Cloths, Cassimeres, Doeskins, Vestings, &c, fitting for the coming Season, and hopes, by strict attention to business, first-rate workmanship, and moderate prices, to merit a share of public patronage.

R. S. would further intimate, that by a long experience in England, and also conducting the business of Mr. R. Hawke for the last seven years in this city, hopes that he will be able to satisfy the most fashionable who may favour him with a trial.

N.B.—Having had considerable experience in University work, he is prepared to make every description of *Gown, Hood*, and *Cap*. Also, *Judges, Queen's Counsel*, and *Barristers' Robes*, in the most approved style, and on moderate terms.

Toronto, 1st April, 1845. 403-13

RIDEAU CANAL.
1845. 1845.
THE STEAMERS
AID, PRINCE ALBERT, AND BEAVER,

WILL ply during the season between KINGSTON and BYTOWN, and *vice versa*, as follows:—

LEAVE KINGSTON.

The *Aid*,	Every Monday, at 9 A. M.
" *Prince Albert*,	" Wednesday, at 9 A. M.
" *Beaver*,	" Friday, at 9 A. M.

LEAVE BYTOWN.

The *Aid*,	Every Wednesday, at 9 A. M.
" *Prince Albert*,	" Friday, at 9 A. M.
" *Beaver*,	" Monday, at 9 A. M.

☞ The above Boats run in connexion with a regular daily Line of Steam-boats and Stages between Bytown and Montreal.

Kingston, 1st May, 1845. 407-26

THE ROYAL MAIL
STEAM PACKETS,
BETWEEN TORONTO AND KINGSTON,
WILL COMMENCE THEIR REGULAR TRIPS
ON FRIDAY NEXT, THE 18th INSTANT.

DOWNWARDS.
From Toronto to Kingston.

SOVEREIGN,.................. Capt. Sutherland,
Every Monday and Thursday,—At Noon.
CITY OF TORONTO,.............. Captain Dick,
Every Tuesday and Friday,—At Noon.
PRINCESS ROYAL,.............. Capt. Colcleugh,
Every Wednesday and Saturday,—At Noon.

UPWARDS.
From Kingston to Toronto.

PRINCESS ROYAL,.............. Capt. Colcleugh,
Every Monday and Thursday Evenings, At Seven o'clock.
SOVEREIGN,.................. Capt. Sutherland,
Every Tuesday and Friday Evenings, At Seven o'clock.
CITY OF TORONTO,.............. Captain Dick,
Every Wednesday and Saturday Evenings, At Seven o'clock.

The above Steamers will call regularly at *Cobourg* and *Port Hope*, (weather permitting) and on Mondays, Wednesdays and Fridays, on their downward trip, at *Windsor Harbor, Darlington*, and *Bond Head*.

Parcels and Luggage at the risk of the owners, unless booked and paid for as freight.

The proprietors will not hold themselves responsible for damage to Goods by accidental fire or collision with other vessels, in addition to the ordinary exemption from liability. Money parcels at the risk of the owners thereof.

Royal Mail Steam packet Office,
Front-Street, Toronto, 14th April, 1845. 405

THREE TIMES A-WEEK!
THE STEAMER AMERICA,
CAPT. HENRY TWOHY,

WILL, until further notice, leave *Toronto* for *Rochester*, THREE TIMES A-WEEK, touching at *Windsor Harbour, Oshawa, Darlington, Bond Head, Port Hope*, and *Cobourg*, (weather permitting) commencing on TUESDAY next, the 22nd instant.

The *America* will leave Toronto every Tuesday, Thursday, and Saturday morning, at Eleven o'clock, and will leave *Rochester Landing* every Monday, Wednesday, and Friday morning, at Nine o'clock.

Parcels and Luggage at the risk of the owners, unless booked and paid for as freight.

N. B.—No freight received on board after the second bell has rung for starting.

☞ The *America* will leave *Toronto* for *Rochester* direct, on Sunday Evening next, at Seven o'clock—to commence her regular trip from *Rochester* on Monday Morning.

Toronto, April 14, 1845. 404

THE STEAMER ECLIPSE,
CAPT. JOHN GORDON,

WILL, until further notice, leave *Hamilton* for *Toronto* at 7 A. M. every morning, (Sundays excepted) and returning, will leave *Toronto* for *Hamilton* at 3 P. M., touching at the intermediate Ports, *weather permitting*.

Hamilton and Rochester Steamboat Office,
Toronto, April 10, 1845. 405

REMOVAL.
H. & W. ROWSELL,
Booksellers and Stationers,
Have removed from No. 163 King St. to
No. 1, Adelaide Buildings, King St.,
a few doors West of their former Store.

Toronto, March 17, 1845. 403-tf

ORDERS FOR ENGLAND.

THE Subscribers will shortly be sending off their first Orders for the season, for BOOKS &c.. to be procured from England by the early Spring vessels; and will feel obliged to such of their friends and customers as may be desirous of getting Books, or any other article connected with the business, if they will forward them their Orders with as little delay as possible. Having a near relative in London, who devotes himself exclusively to their business, they can depend upon their orders being executed with care and precision.

H. & W. ROWSELL,
163 *King Street.*

Toronto, Dec. 24, 1844. 391-tf

BRITISH MAGAZINES,
REVIEWS, &c.

PARTIES desirous of procuring any of the following publications for 1845, are requested to give their orders without delay, as no greater number of copies will be imported than are actually subscribed for. The publications are received regularly by the Halifax Steamers, and are delivered by the undersigned *in Toronto*, at the annexed prices, free of postage. It is hoped that this attempt to supply the original British editions, at prices even less than the United States re-prints, will meet with extensive encouragement, and especially as the past year's experience has shewn the regularity with which the Importers, Messrs. Armour & Ramsay, of Montreal, have fulfilled their engagements respecting them:—

	£	s.	d.	
London Quarterly Review	1	2	0	per annum.
Edinburgh "	1	2	0	"
British and Foreign "	1	2	0	"
Foreign and Colonial "	1	2	0	"
Westminster "	1	2	0	"
Foreign "	1	2	0	"
Bentley's Miscellany (Monthly)	1	10	0	"
Colburn's New Monthly Magazine	1	16	0	"
United Service Journal (Monthly)	1	16	0	"
Dublin University Magazine "	1	10	0	"
Blackwood's Edinburgh Magazine "	1	7	0	"
Ainsworth's Magazine "	1	7	0	"
The London Lancet, a weekly Medical Journal	1	12	6	"
Bell's World of Fashion, (Monthly)	1	16	0	"

PAYABLE IN ADVANCE.

H. & W. ROWSELL,
King Street, Toronto.

January 8, 1845. 392-tf

JUST PUBLISHED,
PRIVATE DEVOTIONS FOR SCHOOL-BOYS,

TOGETHER with some RULES OF CONDUCT, given by a Father to his Son, on his going to School;

COMPILED BY JAMES BEAVEN, D. D.

ALSO:

PRIVATE DEVOTIONS AND RULES OF CONDUCT
FOR YOUNG LADIES
AT SCHOOL, OR UNDER PRIVATE INSTRUCTION;
BY Mrs. BEAVEN.
Price 7½d. each.

For sale by Ramsay, Armour & Co, and at the Depository of the Church Society, Kingston; A. Davidson, Niagara; Ramsay & McKendrick, Hamilton; at the Depository of the Church Society, Toronto; and at the Publishers',

H. & W. ROWSELL,
King Street, Toronto.

April 9, 1845. 404-tf

BIRTHS.

At the Carrying Place on Friday the 25th ult., the lady of the Rev. P. G. Bartlett, of a son.

At the Rectory, Three Rivers, on the 27th ult., the wife of the Rev. S. S. Wood, of a son.

At Glen-Riddell near this place, on Sunday morning last, the lady of Robert Riddell, Esq., M.P.P., of a son.

On the 26th ult., Mrs. Sheriff Corbett, of a son.

At Port Dover, Talbot District, on the 28th ult., Mrs. Alfred Buckwell, of a daughter.

MARRIED.

On the 6th inst. by the Rev. A. N. Bethune, D.D. Mr. John Jones, Tailor, to Miss Rachel Dean, both of Cobourg.

At Dundas, on the 26th ult., by the Rev. W. McMurray, Rector of Ancaster, Thomas A. Crichton, youngest son of the late Captain Thomas Crichton, H.E.I.C.S., to Sarah Rosina, youngest daughter of the late Dr. W. Milne, R.N.

DIED.

On the 6th of March, S. S. Strong, Esq., of Homivortly in the County of Dorset, aged 78 years.

At the Isle of Wight, on the 4th March last, Mrs. Dames, wife of Capt. G. L. Dames, 66th Regt., and daughter of the late W. Kemble, Esq., of Quebec.

Letters received during the week ending Thursday, May 8:

Rev. A. F. Atkison, rem.; J. W. Brent, Esq., rem.; Rev. S. S. Strong; C. C. Neville, Esq., (2); J. M. Babington, Esq., (2) rem.; Rev. A. Sanson, rem.; Mrs. Coates; Rev. Dr. Beaven; R. Garrett, Esq., add. subs. and rem.; J. Hall, Esq., rem.; P. M. Tyrconnell, rem. 2 copies to end of vol. 8; Rev. J. Wilson; Hon. J. Crooks; T. Champion, Esq., rem.; Lord Bishop of Montreal.

English Ecclesiastical Intelligence.

Death of the Bishop of Ely.—The Right Rev. Dr. Joseph Allen, died at two o'clock on Thursday evening, at the Palace of Ely. For some time past his Lordship's health has been declining; but within the last three or four weeks the decay of his strength, and the diminution of his vital energy, became so evident to his medical attendants, that no hope of his Lordship's restoration to health could rationally be entertained. His immediate connexions were therefore fully prepared for the melancholy event which we now record. He had been somewhat better in the middle of last week. On Friday there was a change for the worse. In addition to the cough, other symptoms came on; but he was particularly affected by the cough, and there was evidently a good deal of ferbile excitement. On Saturday his Lordship slightly rallied. There was an improvement in the symptoms on Sunday, and both nights he passed rather easily. On Monday he became worse, and the bad symptoms abated again during the night. His state on Tuesday was very critical; but during the night again a more favourable change than might have been expected took place.—Another exacerbation of the leading symptoms was observable on Wednesday afternoon, and his Lordship's strength gradually failed, until he expired on Thursday morning at the hour above mentioned. His death was tranquil in the extreme and he was perfectly sensible to the last. Dr. Fisher, the Downing Professor of Medicine in the University of Cambridge, was in attendance at the Palace, with his Lordship's ordinary surgeon, when the melancholy event took place.

Dr. Allen was formerly Fellow of Trinity College, Cambridge; he graduated B.A. in 1792, when he was seventh Wrangler. Soon after his election to a Fellowship he was appointed tutor to Lord Althorp; and upon the completion of the noble lord's education, the late Earl Spencer presented his tutor to the Vicarage of Battersea, Surrey. About the same period he received a Prebendal Stall in Westminster Abbey, and soon afterwards the living of St. Bride, London. In 1834 he succeeded Bishop Gray in the See of Bristol, and was translated to Ely in 1836, upon the death of Bishop Sparke.

The Cambridge Chronicle says:—"He closed his life tranquilly, without a struggle, in peace with God and man. His Lordship commenced his course in this University as an Undergraduate of Trinity College and attained distinction for his acquirements both in Classical and Mathematical learning. He was early elected a Fellow of his College; to which through life he continued to feel a warm attachment. After holding some subordinate preferments and dignities in the Church, he was in the year 1834 elevated to the Bishopric of Bristol, and thence translated in 1836 to this Diocese, to the care of which he devoted himself with unremitted zeal and vigilance, manifesting on all occasions his firm attachment to the great principles of the Church of England, as settled at the Reformation. His intercourse with his Clergy was marked by that frankness and candour which were distinguished features in his character. He was a zealous and munificent supporter of any well-devised measure for improving the religious and social condition of the community, particularly for extending to the humbler classes the benefits of a sound education on Church principles. Recently, when two Fellowships, one at St. John's, the other at Jesus College became vacant, his Lordship showed his desire of rewarding acedemical merit by throwing them open as prizes for general competition; and in the disposal of his Church patronage he was manifestly influenced by the same disinterested and honourable motives. He was most affectionately beloved by his family; and the benevolence, integrity, and manly independence of his character will justly endear his memory to all who knew him."

Bishopric of Ely.—We have the satisfaction of announcing that her Majesty has approved of the appointment of the Rev. Dr. Turton, Dean of Westminster, and formerly Regius Professor of Divinity in this University, to the vacant See of Ely. The selection of Dr. Turton for this high office will be hailed with peculiar pleasure in this Diocese. He is a man of eminent ability, of sound judgment, and of most amiable disposition; and the minister has done himself honor in recommending his elevation to the Episcopal Bench.—*Cambridge Chronicle.*

Death of Sir Herbert Oakeley.—We have to announce the death of Sir Herbert Oakeley, Bart., Archdeacon of Colchester, Dean of Rocking, and Prebendary of St. Paul's, which took place at Patteson's Hotel, in Lower Brook-street, on Thursday morning, the 27th.—Sir Herbert Oakeley had been long suffering from illness, but his death was comparatively sudden, as he had retired to rest on the previous evening not perceptibly worse than usual. Sir Herbert was born in 1791, and in 1826 married Atholl Murray, daughter of Lord Charles Aynsley, and niece of the late Duke of Atholl. He survived this amiable lady only fourteen months. He is succeeded in the baronetcy by his eldest son, Charles William Atholl, who was born in 1828.

The Sees of St. Asaph and Bangor.—The Clergy of the Archdeaconry of Durham have resolved to petition both Houses of Parliament to repeal such portions of the Act, 6th and 7th William IV., which proposes to unite in one the ancient Bishoprics of St. Asaph and Bangor on either of these Sees becoming vacant. The petitioners state that they have always regarded with great concern the proposed union of these Sees, and are deeply impressed with the value of episcopal superintendence and residence, particularly in the circumstances of North Wales. They also state that they have a strong sense of the evil and danger of interference with the ancient and cherished institutions of the Church, and pray Parliament for the repeal of that part of the aforesaid Act which relates to the union of the Sees of Bangor and St. Asaph. The petition has been signed by the Archdeacon, the principal dignified Clergy, and most of the beneficed Clergy and Curates of the Archdeaconry; and so strong a feeling prevails on the subject that almost every Clergyman in the Archdeaconry, which embraces the whole county, is expected to sign it. A petition from the laity on the same subject is also contemplated, and if carried into effect will receive the signatures of thousands of the members of the Established Church, both in the large towns and rural parishes. There is nothing that the people regard with more anxiety and sorrow than any measure for the dismemberment of the institutions of the Established Church, and a general desire prevails that the Welsh Church may have continued to her that episcopal superintendance which is her ancient right, and which is in these days so essential to her efficiency and success as an instrument of spiritual good to the population of the principality. The question will shortly be brought under the notice of the Legislature by Earl Powis, and if the noble lord is only properly seconded by petitions from the members of the Established Church, there is little doubt but his Christian labours will be attended with success, and the Welsh Church have preserved to her the ancient and much required number of Prelates to watch over her interests, and to rule her to the advantage of pure religion and the spread of Christian virtue.

The Prince of Wales and the Welsh Bishoprics.—We are enabled to state that legal and constitutional questions, involving the rights of an illustrious Prince, now in his minority, and also involving the constitution of the House of Lords itself, have since been raised upon the question of destroying a Welsh Bishopric, which renders it somewhat improbable that the bill will be again stopped in its course by any technical point raised on behalf of the Crown.—*Church and State Gazette.*

Bishoprics of St. Asaph and Bangor.—At the Denbighshire General Quarter Sessions, held at Denbigh, on the 18th and 19th inst., the Grand Jury agreed unanimously to petition both Houses of Parliament against the union of the Sees of St. Asaph and Bangor. An address to the Queen was likewise unanimously adopted, prayinig her Majesty to give her sanction to the introduction of a bill into Parliament for the repeal of so much of the 6th and 7th Wm. IV. as provides for the union of the above-named Bishoprics. The Grand Jury also unanimously resolved to memorialise the Archbishop of Canterbury upon the same subject, praying his Grace to use his very great influence with those in power to preserve to the Welsh their ancient and long-cherished Episcopates. When it is remembered that the Grand Juries are selected from the middle class, and that a very large proportion of this class dissent from the doctrines of the Established Church, this may be taken not only as a very fair expression of the opinions of this order respecting so momentous a question to the principality, but also as the strongest proof of the interest taken alike by all Welshmen, dissenters as well as Churchmen, in a subject involving so completely as it does the best interests of the Church in North Wales.

The Bishop of Calcutta.—It is with heart-felt regret we learn that our good Bishop is still very far from being well in health. He was attacked with a cold accompanied by cough and fever last Sunday night, and we are truly sorry to say, that though his medical advisers recommended his proceeding to Agra for change of air, yet it was feared that a long time would elapse before he recovered his accustomed health. It is much to be desired that as little business as possible should be pressed upon his Lordship's attention in his present very delicate condition, and those who are his real friends will avoid doing so. Unless some very unexpected improvement should take place, the Bishop does not expect to be able to preach until he reaches Calcutta.—*Bengal Hurkaru.*

The West India papers state that the Lord Bishop of Jamaica had been making an extensive tour of the island, and had held confirmations at St. Elizabeth, Pedro Plains, Westmoreland, the Trinity district, Hanover, Lucia, &c. He is now engaged in his sacred functions on the north side of the island.

Confirmation.—On Thursday the Archbishop of Canterbury held a Confirmation at the parish Church of St. Mary-le-Bow, Cheapside. The Most Rev. Prelate accompanied by the Rev. Benjamin Harrison, M.A., his chaplain, arrived about 11 o'clock, and was received by upwards of forty clergymen, habited in their academical costume. The usual prayers of the Church, and those specially appointed for the occasion, having been read by the Venerable Archdeacon Hamilton, the Communion Service was performed, concluding with the Offertory sentences and the prayer for the Church Militant. The candidates for the holy rite then assembled around the altar, and the Most Rev. Primate addressed them in his usually affecting and impressive style. He pointed out to them the solemn nature of the responsibility they were about to incur, the importance of a rigid adherence to those promises they were about to make in the presence of the Church and the congregation, and the advantages that would result from a life spent in conformity with the institutions of Him who gave his life for the Church.—The address of the Most Rev. Prelate was listened to with breathless attention, not only by the candidates, but also by a large congregation, and at its close the candidates were confirmed.

Bishopric of New Brunswick.—A subscription has been opened for presenting to the Rev. Prebendary Medley, Bishop Elect of New Brunswick, a sum of money as a contribution towards the erection of a cathedral, or to any other Church purposes which may appear desirable to him. Upwards of £1,200 have already been subscribed, principally by the parishioners of St. Thomas's, Exeter, of which the Rev. gentleman has been, until the present time, the Vicar.

The Church in Jerusalem.—A memorial, which has already received a large number of influential names, to the Earl of Aberdeen, the Secretary of State for Foreign Affairs, praying his lordship's interposition with the Ottoman government on behalf of the Protestant Church at Jerusalem, is now in the course of signature, at Leeds, amongst the members and friends of the London Society for Promoting Christianity amongst the Jews. The propagation of the Reformed Protestant religion has been much checked in Jerusalem—indeed, almost entirely proscribed—and the building of a church completely stopped by the local government there; whilst various minor sects of professing Christians have been permitted to worship God in their respective temples. The memorialists pray Lord Aberdeen to give such instructions to the representative of the British Crown in Turkey, Sir Stratford Canning, "as shall enable him to prefer the necessary representation of the case to the Turkish government, and obtain from the Sultan a firman, authorising the completion of the buildings, upon which so much money has been already expended, and which have excited such general and intense interest. A strong proof of this interest is afforded by the fact, that an English lady has undertaken to complete the church, and endow it with an income of £100 per annum for a permanent Minister, as well as to contribute the sum necessary to form a fund for keeping the church in repair."

Eton College.—The annual examinations for the Newcastle Scholarship (of the value of £50 per annum, to be held for three years, founded by the Duke of Newcastle, in 1829) which commenced on Monday last, were concluded on Friday. The scholarship was adjudged to Day, K. S., the son of the Rev. H. T. Day, Vicar of Mendlesham, Suffolk, and the gold medal to Back, as the boy who stood second in the examination for the scholarship. The number of candidates was thirty-six.

Dr. Scoresby.—We mentioned last week, that on Friday evening an address was presented to the Rev. Dr. Scoresby, the Vicar of Bradford, from the inhabitants of that parish, requesting him to reconsider his determination of resigning the living. In a portion of our impression we gave a report of the presentation of the address, which bore 3,000 signatures, and of a like address from the Sunday-school teachers, with a condensed report of the Rev. Doctor's reply, in which he very feelingly went into a detailed account of the difficulties with which he alleges he has had to contend in his ministerial capacity during the five years he has been the Vicar of the parish. He complied with the prayer of the requisition so far as to consent to reconsider his determination, but did not give any pledge as to the course he should ultimately adopt.—*Leeds Intelligencer.*

Return of a Stray Sheep from Popery to the Fold of Christ.—We are most happy to state that Miss Marriott (daughter of the Rev. Harvey Marriott, of Bath) who had unhappily been seduced to apostatize from the Church of Christ to the popish sect in England, has returned from that bye-path of heresy and schism to the fold of God. This cannot be otherwise than gratifying to every Catholic, as well as to her Reverend father.

The Successful Way of Opposing the Popish Sect.—A Rev. correspondent writes to us as follows:—"In the preface to Dr. Hook's sermon, copied in your paper of December 17, is the following passage—'But while Anglicans are as strongly opposed to the Church of Rome as ever, they are as fully persuaded now, as they always have been, that the cause of Rome can only be successfully opposed by displaying the excellence and restoring the discipline of the Church of England.' This is an important truth, which has been exemplified by facts; for instance, some years ago we had controversial sermons in Limerick, when one of the pope's priests, a very clever man, said—'Oh, I do not care for all their sermons, but I fear their Church!' I wish this saying were sounded into the ears of all our brethren in England, and that it might induce them to pause before they allow Sir Robert Peel to crush the Church of Ireland, and establish popery on her ruins."

Munificence to the Church.—The handsome new church now approaching to completion, at Sowton, near Exeter, has been built at a cost of upwards of £3,000, by the princely munificence of John Garratt, Esq., of Bishop's Court. Mr. Garratt was one of the Aldermen of London for many years, being highly respected in the metropolis. He accumulated a handsome competency by activity and integrity in mercantile and commercial pursuits, and retired into Devonshire, where he made large purchases of landed property, and where, as a country gentleman, he has acquired the general esteem of the nobility, gentry, and all classes. He possesses a large portion of the parish of Sowton, and has taken the above course, as a true and sincere Churchman, to show his gratitude to Almighty God, for his worldly prosperity, by providing a most substantial, spacious, and handsome new church, built in accordance with the rules of ecclesiastical architecture, for the accommodation of the present and succeeding generations.

The Queen Dowager has forwarded £20 in aid of the funds for building Malvern Link District Church.

The Bishop of Exeter has offered a contribution of £500 towards alleviating the spiritual destitution which at present prevails in the parish of Stoke Damerel within the precincts of his Diocese.

The beautiful and picturesque village of Trent was on Saturday last the scene of unusual excitement and joy.—It had been for some time the intention of the lady of the esteemed rector, the Rev. W. H. Turner, to erect and endow some almshouses for the reception of eight aged and infirm men and women, as a place of retirement for the deserving poor of the parish. In pursuance of this benevolent object the time appointed for laying the foundation stone was appointed for Saturday last. Not less than 500 persons were present. The children of the three charity schools were also present.—*Sherborne Mercury.*

New Church at Wednesbury.—The foundation-stone of the intended church in the new district of St. John, in the parish of Wednesbury, was laid by Lady Emily Foley on Thursday last. The prayer was offered up by the Rev. John Winter, the Incumbent, and the address was delivered by the Rev. J. Clarkson, Vicar.—The site of this intended church was given, together with a donation of £500, by Samuel Addison, Esq.; and the church will be endowed by E. T. Foley, Esq., with a moiety of the great tithes of the parish of Wednesbury. The edifice will contain one thousand sittings, one-half of which will be free. It will be in the early English style of architecture, having a capacious and lofty nave, with ornamental timbered roof.—*Birmingham Gazette.*

OXFORD.

The Examiners appointed to elect two Mathematical Scholars have announced to the Vice-Chancellor that they have elected the following gentlemen:—

Senior Scholar.—Hugo D. Harper, Scholar of Jesus College. *Junior Scholar.*—Robinson Thornton, Probationary Fellow of St. John's College. These Scholarships were founded in 1844, for the encouragement of Latin literature.

Dr. Kidd, the Regius Professor of Medicine in the University of Oxford, having resigned the office of Lecturer on Anatomy, the Dean and Chapter of Christ Church, in whose gift the appointment is vested, have unanimously nominated Henry Wentworth Acland, Esq., M.A., Fellow of All Souls (and formerly of Christ Church), to be the Anatomical Lecturer, on the foundation of Dr. Matthew Lee. Mr. Henry Acland is a son of Sir Thomas Dyke Acland, Bart., M.P., and has been at Edinburgh for nearly a year, pursuing his studies, and will remain there till he goes into residence at Oxford at Christmas next.

CAMBRIDGE.

March 15.—St. John's College.—On Monday last, the following gentlemen were elected Fellows of St. John's College:—Robert Bickersteth Mayor B.A., [1842,] and Stephen Parkinson, B.A., [Senior Wrangler 1845].

Moral Philosophy Prize.—This honour was awarded on Tuesday last to Dr. Smalley.

St. John's College.—The Rev. William Winthorpe, M.A., formerly Fellow of St. John's College [12th Wrangler in 1792], who died on the 16th of last February, has bequeathed £5,000 in trust, to be laid out in small advowsons for the Platt Foundation of St. John's College.

Mr. John Llewellyn Davies, recently elected to one of Bell's Scholarships, is son of Dr. Davies (of Queen's College, Rector of Gateshead, Durham,) and was educated at Repton School. Mr. David James Vaughan, elected to the other scholarship, is a brother of Dr. Charles John Vaughan, Master of Harrow School, and was educated at Rugby School.

The following is a list of distinguished living lawyers who have been members of this University:—The Chief Justice of England, Lord Denman; the Chief Justice of Common Pleas, Sir N. Tindal; the Lord Chief Baron was Senior Wrangler; the Master of the Rolls was Senior Wrangler; the Lord Chancellor of England was Second Wrangler.

The Garner.

CHRIST'S ASCENSION.

So use we commonly to say of him, that hath attained to any high degree or dignity, that he is ascended up or advanced into some high room; some high place or state; because he hath changed his former case, and is become of more honor than the rest. In such case is Christ gone up, as he before came down. He came down from highest honor to deepest dishonor, even the dishonor and vile state of a servant and of the cross. And likewise afterward he went up from the deepest dishonor to the highest honor, even that same honor which he had before. His going up into heaven, yea, above all heavens, to the very royal throne of God, must be evident by most just reason, that his glory and majesty might in comparison agreeably answer to the proportion of his baseness and reproachful estate. This doth Paul teach us in his writing to the Philippians: he became obedient unto death, yea the very death of the cross. Wherefore God hath both advanced him to the highest state of honor; and also given him a name above all names; that at the name of Jesus every knee shall bow, of all things in heaven, earth, and hell. But although he be already gone up into heaven; nevertheless, by his nature of Godhead, and by his Spirit, he shall always be present in his Church; even to the end of the world. Yet this proveth not that he is present among us in his body. For his Godhead hath one property, his manhead another. His manhead was create; his Godhead uncreate. His manhead is in some one place of heaven; his Godhead is in such sort everywhere that it filleth both heaven and earth. But to make this point plainer, by a similitude, or comparing of like to like. There is nothing that doth trulier, like a shadow, express Christ, than the sun; for it is a fit image of the light and brightness of Christ. The sun doth alway keep the heaven; yet do we say that it is present also in the world; for without light there is nothing present, that is to say, nothing to be seen of any man; for the sun with his light fulfilleth all things. So Christ is lifted up above all heavens, that he may be present with all, and fully furnish all things, as St. Paul doth say.—*King Edward the Sixth's Catechism, A.D.* 1553.

THE ACCUSER AND THE DEFENDER AT THE JUDGMENT SEAT.

The Holy Spirit is a defender, the evil spirit is the accuser; and they that in this life belong to one or the other, shall, in the same proportion, be treated at the day of judgment. The devil shall accuse the brethren, that is, the saints and servants of God, and shall tell concerning their follies and infirmities, the sins of their youth, and the weakness of their age, the imperfect grace and the long schedule of omissions of duty, their scruples and their fears, their diffidences and pusillanimity, and all those things which themselves, by strict examination, find themselves guilty of and have confessed, all their shame and the matter of their sorrows, their evil intentions and their little plots, their carnal confidences and too fond adherences to the things of this world, their indulgence and easiness of government, their wilder joys and freer meals, their loss of time and their too forward and apt compliances, their trifling arrests and little peevishnesses, the mixtures of the world with the things of the Spirit, and all the incidences of humanity, he will bring forth and aggravate them by the circumstance of ingratitude, and the breach of promise, and the evacuating of their holy purposes, and breaking their resolutions, and rifling their vows; and all these things being drawn into an entire representment, and the bills clogged by numbers, will make the best men in the world seem foul and unhandsome, and stained with the characters of death and evil dishonour. But for these is appointed a defender; the Holy Spirit that maketh intercession for us, shall then also interpose, and against all these things shall oppose the passion of our blessed Lord, and upon all their defects shall cast the robe of his righteousness; and the sins of their youth shall not prevail so much as the repentance of their age; and their omissions be excused by probable intervening causes, and their little escapes shall appear single and in disunion, because they were always kept asunder by penitential prayers and sighings, and their seldom returns of sin by their daily watchfulness, and their often infirmities by the sincerity of their souls, and their scruples by their zeal, and their passions by their love, and all by the mercies of God and the sacrifice which their Judge offered, and the Holy Spirit made effective by daily graces and assistances. These, therefore, infallibly go to the portion of the right hand, because the Lord our God shall answer for them.—*Bishop Jeremy Taylor.*

THE OPERATION OF THE SPIRIT.

It must be acknowledged, that the Spirit doth not now work upon men in that sudden and sensible manner, as it did in the first times of Christianity; because then men were strongly possessed with the prejudices of other religions, which they had been brought up in; and therefore, as more outward means of conviction were then necessary, so likewise a more powerful internal operation of the Spirit of God upon the minds of men, to concur and bear down those prejudices, and to subdue them to the obedience of faith. But now the principles of religion and goodness are more gradually instilled into the minds of men, by the gentle degrees of pious instruction and education; and with these means the Spirit of God concurs in a more human way, which is more suited and accommodated to our reason, and offers less violence to the nature of men. So that the promise of God's Holy Spirit is now made good to us, as the necessity and circumstances of our present state do require. God does not use such extraordinary means for the producing of those effects, which may be accomplished in a more ordinary way.—The assistance of God's Holy Spirit is still necessary to men, to incline and enable them to do that which is good; but not in that manner and degree that it was necessary at first; because the prejudices against Christianity are not now so great, and many of those advantages which were necessarily wanting at first, are now supplied in an ordinary way; and therefore it is not reasonable now to expect the same extraordinary operation of the Spirit of God upon the minds of men, which we read of in the first beginning of Christianity.—*Archbishop Tillotson.*

THE HELP OF THE SPIRIT.

There are means of God's appointment by which that help may be obtained; but the help must be sought for, and the means must be used, with all that earnest anxiety and determined perseverance, which result from a deep and overpowering sense of our infirmities. The pure word of God may be preached by faithful ministers, with the serious and persuasive eloquence of truth and affection; the sacraments of grace may be rightly administered and regularly received; the ordinances of devotion may be so performed, as to produce for a time a decent seriousness and a favourable impression of religion; the Spirit may be round us and close at hand, and waiting to be called upon; but yet he is *not* called upon, he is *not* implored; he is not earnestly sought "with groanings that cannot be uttered;" and what is the result? The word preached passes across the mind, as the shadow of a cloud, and is forgotten; the sacramental communion of Christ's body and blood is a communion only as to the outward and visible signs: the seriousness produced by the solemn forms of holiness, is a seriousness of demeanor only, and that but for a time; and the whole impression produced is of the same kind with those undefined and unprofitable emotions, which are excited by the concord of sweet sounds: "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." "The Spirit helpeth our infirmities." What would become of us were it otherwise? for there is a Spirit of evil who is always exercising a malignant activity, to aggravate those infirmities; the more malignant and the more active, because he knows that the help and the remedy are close at hand. He strives, often, alas! too successfully, to avert our eyes from the brightness of the light in which they are placed by the revelation of God's will; and if a transient gleam of truth shoots across the darkness of a passive uninquiring soul, he straightway interposes some object of present interest, some glittering bauble, or some attractive delight, and effaces the impression almost as soon as it is made. There is thus a contest for predominance and mastery in the moral world, between the Spirit of God and the Spirit of evil.—*Bishop Blomfield.*

THE WITNESS OF THE SPIRIT.

How unspeakably joyful and consolatory is the assurance hereby given of the interest which God takes in us! If the ordinary graces of our Christian profession are the work of his blessed Spirit, they prove that we have already his Almighty protection both conferred on us in this world, and pledged to us in the world to come. For, if he has already been thus gracious to us, in working in us, and with us, and for us, in even marking us out for his own; how can we doubt the continuance of his goodness? or how can we set bounds to the exercise of that goodness towards those whom he has already called to the endearing relation of his children. Let every Christian, let the simplest and lowliest among us, who finds in himself any of the graces of a Christian life, enjoy all the comfort which this view of the subject affords; let him exult in the glorious reflection that those graces are the witness of the Spirit of God in his behalf, that they declare him to be a child of God, that they manifest the especial exercise of the Spirit's mighty energy for his benefit, and prove his particular and personal interest in the general scheme of man's redemption. But the same consideration enforces on us, in the strongest manner, the obligation we are under to persevere in holiness of heart and life. Has the Spirit of God so far condescended to us, as to work in us in any degree the power to will and to do of his good pleasure; and shall we make void his gracious work? Shall we reject his proffered love? Shall we refuse to let him any longer attest for us, that we are God's children? Shall we return to the state from which we have been rescued, voluntarily renew our servitude to sin, and add to all our natural load of guilt the aggravated baseness of ingratitude and apostasy?—*Bishop Phillpotts.*

Advertisements.

RATES.

Six lines and under, 2s. 6d., first insertion, and 7½d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. 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.

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

Advertisements from the City of Toronto, may be left in the hands of the Agent of this Journal, Thomas Champion, Esq., 144, King St. and will be forwarded by him free from the charge of postage to the parties advertising.

☞ Advertisements, without written directions to the contrary (*post-paid*) inserted till forbid, and charged accordingly.

EVERY DESCRIPTION OF JOB WORK.
DONE IN A SUPERIOR MANNER
At the Office of "The Church."
ALSO,
BLANK DEEDS AND MEMORIALS,
KEPT CONSTANTLY ON HAND,
WITH AND WITHOUT BAR OF DOWER,
Handsomely printed on superior Paper and on Parchment.

NEW ESTABLISHMENT.

THE Subscriber begs leave to inform the gentry of this city, and inhabitants generally, that he has commenced business as an

UPHOLSTERER AND UNDERTAKER,
AT No. 94, YONGE STREET,
THREE DOORS ABOVE THE GREEN BUSH INN.

Matresses, Palliasses, Feather Beds, &c. &c. made to order; Church-Pews Lined and Cushioned; Funerals Furnished; Hearses and Palls kept for hire.

G. W. W. has also erected a STEAM APPARATUS for Cleaning and Renovating Feathers, by which all moths and insects are destroyed—grease, dust, and unpleasant odours are removed—the Feathers are expanded and restored to their original lightness. The above Apparatus is an improvement on the Machine known as '*Williams' Feather Renovating Machine.*'

All persons who consider their health and comfort, or who study economy, will find on trial perfect satisfaction, as those who have hitherto favoured him, have experienced.

CHARGES MODERATE.
GEORGE W. WILLIAMS.

☞ *Beds can be returned the same day if required.*

We, the undersigned, having made trial of the above Apparatus, do recommend the same to the public.

(Signed) Walter Telfer, Surgeon.
" J. O. Orr, Surgeon, &c. &c.
" John King, M.D.
" Alex. Burnside, Physician.

Toronto, February 7th, 1845. 397-3m

GOODEVE & CORRIGAL,
IMPORTERS,
KING STREET, COBOURG,

BEG to inform their friends and the public, that they are now opening a large and extensive assortment of GOODS, selected by one of themselves in the English, New York, and Montreal Markets, the whole of which having been bought for Cash, they feel confident their prices will rule as low as any house in the Province; amongst their Stock will be found—

Linen and Woollen Drapery, Hosiery, Haberdashery, Muslins, Lace Goods, Furs, &c. &c.

Teas, Sugars, Coffee, Cocoa, Fruits, Sauces, Pickles, Oils, Wines and Spirits, Ale and Porter, Dye Stuffs, &c. &c.

Plain and Fancy Stationery, Account and School Books, Perfumery, Crockery, Glassware.

To an early inspection of which G. & C. would recommend their friends, as they are determined to sell at a very small advance for Cash.

ALSO:

A good assortment of choice North-West Buffalo-Robes.

Cobourg, November, 1844. 383-tf

NEW ESTABLISHMENT.

EASTON & WRIGHT,
Importers of British and Foreign Dry Goods,
GROCERIES, WINES, SPIRITS, &c. &c.
KING STREET, COBOURG,

RESPECTFULLY intimate to the Inhabitants of Cobourg and surrounding country, that they have commenced business in the West Store, Mr. SCOTT'S NEW BUILDINGS, corner of King and Division Streets, with an extensive stock of *SEASONABLE STAPLE AND FANCY DRY GOODS*, bought in the Home Markets under the most favourable circumstances by a person of *judgment* and *experience*, and expressly intended for the trade of this place.

In purchasing their heavy Stock of

Teas, Groceries, Wines, Spirits, Glassware, &c.

they have been particularly careful to exclude inferior qualities altogether; and they come before the public to solicit their patronage with confidence, promising that their prices will be uniformly low, the most strict attention paid to the wishes of their patrons, and the skill in business acquired by long practical experience, made subservient to their interests.

☞ 100 Doz. TTS Ground-bottom FLINT TUMBLERS, 3s. 9d. per dozen.

Cobourg, 4th November, 1844. 382-tf

EMPORIUM.
UNDER THE PATRONAGE OF THE UNIVERSITY.

W. H. EDWOODS,
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.
RAZORS CAREFULLY SET.

☞ Private Entrance to the Dressing-Room, one door wes of the Shop.

Toronto, May, 1844. 359-tf

CARVING, GILDING,
LOOKING-GLASS & 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 COBOURG, an establishment for the above Business,—such as Carving, Gilding, Looking-glass and Picture-frame Making; House, Sign, and Ornamental Painting; Glazing, Graining, Marbling, Paperhanging, &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 Varnished in the best style.

Gilt Mouldings, for bordering rooms, always on hand.

☞ *Orders from the Country punctually attended to.*

Cobourg, 12th June, 1844. 361-tf

FASHIONABLE TAILORING ESTABLISHMENT,
No. 6, Waterloo Buildings,
NEXT DOOR TO STONE'S HOTEL, TORONTO.

ROBERT HAWKE, in tendering his sincere thanks to his Friends particularly and the Public generally, begs leave to inform them, that he keeps constantly on hand a well-selected stock of

West of England Broad Cloths, Cassimeres, Doeskins, &c. &c.
WITH
VESTINGS, IN GREAT VARIETY,

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

N.B.—Cassocks, Clergymen and Queen's Counsel's Gowns, Barristers' Robes, &c., made on the shortest notice and in superior style.

Toronto, May 30, 1844. 359-tf

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

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

Toronto, May 23, 1844. 385-tf

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-tf

☞ A Shop and Offices to Let at *No.* 4, *Victoria Row.* Apply to JOHN BROOKS, on the premises.

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

RESPECTFULLY returns thanks for the kind support he has received while in copartnership, and desires to acquaint his friends and the public that he has Removed to the house lately occupied by Mr. Popplewell, No. 233, King Street, two doors east of Mr. Rowsell's, where he intends carrying on the above business, and trusts, by strict attention and liberal terms, still to merit a continuance of public patronage.

Toronto. 25th May, 1842. 47-tf

Keep your Money at home, & encourage Home Enterprize.

TORONTO AXE AND TOOL FACTORY,
Richmond Street (late Hospital Street.)

THE Subscriber tenders his grateful acknowledgments to his friends and the Public for the encouragement which he has received, and respectfully informs them that, having relinquished the Retail business in order to give his whole attention to Manufacturing (his Factory being now in full operation), he is prepared to execute any Orders he may be favoured with, and solicits a continuance of the favours so liberally bestowed, and pledges himself that no exertion shall be wanting on his part to give satisfaction.

A large assortment of Felling Axes (various sizes) always on hand; Broad and Hand Axes; Hatchets; Shingling and Lathing, do.; Cast Steel Drawing-Knives, Cast Steel Hammers, Steel-tipped do., Cast Steel Chissels, [all sizes,] Hoes, Coopers and Carpenter's Tools [of every description,] Ship-Builder's, do.; Cutlery and Surgeon's Instruments of every description made to order, as usual.

Every article manufactured in the above Establishment will be warranted not inferior to any in America.

Orders sent to Messrs. Ridout Brothers, & Co., who are Agents for the sale of Felling Axes, or to the Office at the Factory, will meet with prompt attention and liberal terms.

N.B.—Cutlery and Surgeons Instruments, with every other article in the above line, repaired as usual, in the best manner, with despatch.

SAMUEL SHAW,
Richmond Street, West of Bay St.

Toronto, August, 20, 1844. 381tf

WILLIAM A. GARRETT,
ATTORNEY AT LAW, &c. &c. &c.
COBOURG, CANADA.

Cobourg, Dec. 18, 1844. 388-t

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

December 1. 1842. 282-1y

DR. PRIMROSE,
(Late of Newmarket,)
OPPOSITE LADY CAMPBELL'S,
DUKE STREET.

Toronto, 7th August, 1841. 7-tf

MR. BEAUMONT,
Professor of Surgery in the University of King's College,
FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND,
REMOVED TO BAY STREET,
NEAR TO FRONT STREET,
At home for consultation from 10 a.m. till 12 daily.

Toronto, April, 1844. 353-tf

MR. MEREDITH,
SURGEON DENTIST,
FROM ENGLAND,
239, King Street, near Chewett's Buildings,
TORONTO. 402

DENTISTRY.

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

Cobourg, June, 19, 1844. 362-tf

J. W. BRENT,
CHEMIST AND DRUGGIST,
KING STREET, KINGSTON.
PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED.

July 14, 1842. 262-tf

MR. J. D. HUMPHREYS,
(FORMERLY OF THE ROYAL ACADEMY OF MUSIC)
PROFESSOR OF
SINGING AND THE PIANO FORTE.

Toronto, Oct. 7, 1843. 330-tf

RIDOUT & PHILLIPS,
WHOLESALE AND RETAIL GROCERS.
AND
DEALERS IN WINES AND LIQUORS,
Wellington Buildings,
CORNER OF KING AND CHURCH STREETS.

Toronto, February 2, 1843. 291-tf

EDWARD GEORGE O'BRIEN,
GENERAL AGENT,
Accountant and Notary Public,
CHURCH STREET,
TWO DOORS SOUTH OF KING STREET,
TORONTO: 332-tf

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

Toronto, June, 1844. 364

FOR SALE,
BANK STOCK, LAND SCRIP, &c.
BY EDWARD G. O'BRIEN,
CHURCH STREET,
TORONTO.

☞ *Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above.*

January, 1844. 339-tf

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

G. & T. BILTON,
MERCHANT TAILORS,
No. 2, Wellington Buildings, King Street,
TORONTO,
[LATE T. J. PRESTON.] 397

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

THOMAS WHEELER,
CLOCK AND WATCH MAKER,
ENGRAVER, &c.
191, King Street, Toronto.
Reference, for integrity and ability, kindly permitted to the Lord Bishop of Toronto. 370

A. McMORPHI,
UPHOLSTERER AND PAPER HANGER,
One door West St. Peter's Church.

☞ Sofas, Couches, and Chairs, stuffed and neatly repaired; Mattresses and Palliasses always on hand; Curtains and Carpets cut and made to order. 391-1y

BUILDING LOTS.

ELEVEN splendid Building Lots for sale, containing about half an acre each, beautifully situated on the East Bank of the River Don, about a quarter of a mile from the Bridge, and well adapted for the erection of Rustic Cottages with unburnt bricks, several of the lots run down to the river, the soil is excellent, and the price extremely low.

For further particulars apply to Mr. J. G. HOWARD, Architect and D. P. Surveyor, 243, King Street, Toronto.

Toronto, October 27, 1842. 277-tf

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 July, 1843. 313

JUST RECEIVED,
THE TRIAL OF THE
RIGHT REV. BENJAMIN T. ONDERDONK, D.D.,
BISHOP OF NEW YORK,
PUBLISHED BY AUTHORITY OF THE COURT,
334 pages, price 3s. 1½d.
—ALSO:—
BISHOP ONDERDONK'S STATEMENT
Of Facts and Circumstances connected with the Trial.
Price 9d.
H. & W. ROWSELL, *King Street.*

Toronto, February 10, 1845. 396-tf

THE CALL TO THE SACRED MINISTRY:
A DISCOURSE,
Addressed to Members of the Church of England,
BY A CLERGYMAN.
Price,—3d. each; 2s. 6d. per dozen.

May be had at the Depository of the Church Society of the Diocese of Toronto, and of Messrs. H. & W. Rowsell, King Street, Toronto.

March 1845. 400

Ecclesiastical Music.

SHORTLY WILL BE PUBLISHED,
BY H. & W. ROWSELL,
WITH THE SANCTION OF THE HON. AND RIGHT REVEREND THE LORD BISHOP OF TORONTO,
A Selection of Psalm Tunes, Chants, &c.
EDITED BY J. P. CLARKE,
ORGANIST OF CHRIST'S CHURCH, HAMILTON,
(*Formerly of St. Mary's, Glasgow.*)

Toronto, August 1st, 1844. 369

THE PHOENIX FIRE ASSURANCE COMPANY OF LONDON.

APPLICATIONS for Insurance by this Company are requested to be made to the undersigned who is also authorised to receive premiums for the renewal of policies.

MOFFATTS, MURRAY & Co.

Toronto, July 1, 1841. 3

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

November, 1844. 383-tf

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

INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandize, Household Furniture, Mills, Manufactories, &c.

DIRECTORS.

John McMurrich,
James Beaty,
John Eastwood.
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Capt. J. Elmsley,
John Doel,
Charles Thompson,
Benjamin Thorne,
J. B. Warren,
B. W. Smith,

J. Rains, *Secretary.* J. H. Price, Esq., *President.*

☞ All losses promptly adjusted. *Letters by mail must be post-paid.* July 5, 1843. 317

MOFFAT'S
VEGETABLE LIFE PILLS
AND PHŒNIX BITTERS.

THE high and envied celebrity which these pre-eminent Medicines have acquired for their invariable efficacy in all the diseases which they profess to cure, has rendered the usual practice of puffing not only unnecessary, but unworthy of them. They are known by their fruits; their good works testify for them, and they thrive not by the faith of the credulous.

IN ALL CASES OF

Asthma.
Acute and Chronic Rheumatism.
Affections of the Bladder and Kidneys.
BILIOUS FEVERS and LIVER COMPLAINTS. In the south and west, where these diseases prevail, they will be found invaluable. Planters, Farmers, and others who once use these Medicines, will never afterwards be without them.
Bilious Cholic and Serous.
Looseness.
Biles.
Costiveness.
Colds and Coughs.
Cholic.
CONSUMPTION. Used with the greatest success in this disease.
Corrupt Humors.
Dropsies.
DYSPEPSIA. No person with this distressing disease should delay using these medicines immediately.
Eruptions of the Skin.
Erysipelas.
Flatulency.
FEVER AND AGUE. For this scourge of the western country these Medicines will be found a safe, speedy, and certain remedy. Other medicines leave the system subject to a return of the disease—a cure by these medicines is permanent. Try them, be satisfied, and be *cured.*
Foulness of the Complexion.
GENERAL DEBILITY.
Gout.
Giddiness.
Gravel.
Headaches, of every kind.
Inward Fever.
Inflammatory Rheumatism.
Impure Blood.
Jaundice.
Loss of Appetite.
LIVER COMPLAINTS.
Leprosy.
Looseness.
MERCURIAL DISEASES. Never fails to eradicate entirely all the effects of Mercury infinitely sooner than the most powerful preparation of Sarsaparilla.
Night Sweats.
Nervous Debility.
Nervous Complaints, of all kinds.
Organic Affections.
Palpitation of the Heart.
Painter's Cholic.
PILES.—The original proprietor of these medicines was cured of piles of 35 years standing by the use of the Life Medicines alone.
Pains in the head, side, back, limbs, joints, and organs.
RHEUMATISM.—Those afflicted with this terrible disease will be sure of relief by the Life Medicines.
Rush of Blood to the head.
Scurvy.
Salt Rheum.
Swellings.
SCROFULA or KING'S EVIL, in its worst forms.
Ulcers of every description.
WORMS, of all kinds, are effectually expelled by these medicines. Parents will do well to administer them whenever their existence is suspected.—Relief will be certain.

THE LIFE PILLS AND PHŒNIX BITTERS
PURIFY THE BLOOD,
AND THUS REMOVE ALL DISEASE FROM THE SYSTEM.

A single trial will place the LIFE PILLS and PHŒNIX BITTERS beyond the reach of competition, in the estimation of every patient.

☞ Prepared and sold, wholesale and retail, by **Dr. WILLIAM B. MOFFAT, 335** Broadway, corner of Anthony Street, New York.

The Genuine of these medicines are now put up in white wrappers and labels, together with a pamphlet, called "Moffat's Good Samaritan," containing the directions, &c., on which is a drawing of Broadway from Wall Street to our Office, by which strangers visiting the city can very easily find us. The wrappers and "Samaritans" are copy-righted, therefore those who procure them with the white wrappers can be assured that they are genuine. Be careful, and do not buy those with *yellow* wrappers; but if you do, be satisfied that they come direct from us, or don't touch them.

J. M. GROVER,
Agent for Colborne, C. W.

Also, J. FOLEY & Co.,
Asphodel and Otonabee.
P. M. GROVER & Co.,
Peterboro'.

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The Church

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