

The Church.

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Poetry.

(From Wordsworth's "Ecclesiastical Sonnets.")

SPONSORS.
FATHER! to God himself we cannot give
A holier name! than lightly do we bear
Both names conjoined, but of spiritual care
Be duly mindful; still more sensitive
Do thou, in truth a second Mother, strive
Against disheartening custom, that by thee
Watched, and with love and pious industry
Tended at need, the adopted plant may thrive
For everlasting bloom. Benign and pure
This ordinance, whether loss it would supply,
Prevent omission, help deficiency,
Or seek to make assurance doubly sure.
Shame if the consecrated vow be found
An idle form, the word an empty sound!

CONFIRMATION.

The young ones gathered in from hill and dale,
With holiday delight on every brow;
We passed away; far other thoughts prevail;
For they are taking the baptismal vow
Upon their conscious selves; their own lips speak
The solemn promise. Strongest sinews fail,
And many a blooming, many a lovely, cheek
Under the holy fear of God turns pale.
While on each hand his low-robed servant lays
An apostolic hand, and with prayer seals
The covenant. The Omnipotent will raise
Their feeble souls; and bear with his regrets,
Who, looking round the fair assemblage, feels
That ere the sun goes down, their childhood sets.

I saw a Mother's eye intensely bent
Upon a maiden trembling as she knelt;
In and for whom the pious mother felt
Things that we judge of by a light too faint:
Tell, if ye may, some star-crowned Muse or Saint!
Tell what rushed in, from what she was relieved—
And such vibration through the mother went
That tears burst forth again. Did gleams appear?
Opened a vision of that blissful place
Where dwells a sister-child? And was power given
Even to this site? For thus she knelt, and ere
The summer leaf had faded, passed to Heaven.

THE TURKS.

(From Alison's History of Europe.)

Encamped for four centuries in Europe, the Turks have deviated in no respect from the manners and customs of their Asiatic forefathers. Although from the day that the canon of Mahomet the Second opened the breach in the walls of Constantinople, which still exists to attest the fall of the Emperor of the East, they have been the undisputed masters of the fairest and richest dominion upon earth, yet the great body of them still retain the primitive customs and habits which they brought with them from the Mountains of Koordistan. They have in no degree either shared in the improvement, or adopted the manners, or acquired the knowledge, of their European neighbours. Their government is still the absolute rule of the sultans and the pashas, and the Agas and the Janissaries; notwithstanding their close proximity to, and constant intercourse with the democratic commercial communities of modern Europe; they are yet the devout followers of Mahomet, notwithstanding that they every where admit that the Star of the Crescent is waning before that of the Cross, they still adhere in all their institutions to the precepts of the Koran; they rely with implicit faith on the aid of the Prophet, although they are well aware that the followers of Christ are ultimately point to expel them from Europe, and themselves point to the gate by which the Muscovite battalions are to enter when they place the Cross upon the dome of St. Sophia. A very sufficient reason may be assigned for this invariable adherence of the Turks to their Asiatic customs, notwithstanding their close proximity to European civilization, and the innumerable evils which they have suffered from the superiority of the European discipline. Their religion renders them incapable either of alteration or improvement. The Koran contains several admirable precepts of morality, drawn from the ages of antiquity, and many sublime truths borrowed from the gospel; but in all the parts where it is original, it is either a wild rhapsody, inapplicable to the rest of the world, or a rude code suited to none but a horde of Oriental conquerors. Nevertheless it forms not only the religious standard of faith, but the civil code of law: the whole decision of the cadis in Mussulman states are founded on texts of the Koran; all the maxims of the muftis and supreme religious council are drawn, without comment or amplification, from its injunctions. The celebrated saying of the Arabian conqueror who destroyed the Alexandrian library, "If these books contain the truth, it is already in the Koran, and therefore they are superfluous; if what they contain is not there, it is false, and therefore they should be destroyed," contains the whole system of their civil and ecclesiastical government. Minutely specifying almost all the particulars of government, containing every possible direction for the regulation of the interests of society as it existed around the dwelling of Mahomet, and the cradle of his religion, it is necessarily inapplicable to a different state of society, where separate interests have arisen, and unforeseen passions and difficulties have emerged. All attempts, therefore, at the renovation or regeneration of the Turkish, as of every other Mahometan empire, must necessarily fail, because before they can be generally adopted, the people must have ceased to be Mahometans; the priests must have ceased to be the expounders of the law; the way of the Sultan to be the delegated authority of Mahomet; the Koran to be the supreme code, in all matters, civil and religious, from which there is no appeal. This is, with a view of their respective political effects, the grand distinction between the Christian religion and that of Mahomet. Prescribing nothing for external form, enjoying little for ecclesiastical government, studiously avoiding all allusion to political institutions, the Gospel directs all its efforts to the purification of that great fountain of evil—the human heart. Destined in the end to effect powerful changes, both in the heart of man, the frame of society, and the powers of government, it aims directly at neither of the latter objects: it is to work out the destined end, to accomplish the ultimate designs of Providence, by its unobscured influence on the human heart. The Koran, on the other hand, specifies everything which its disciples are to do, from the division of property among children upon the death of a parent, to the number of daily ablutions to be performed by the faithful. Reform of institutions, or changes of manners, therefore, is impossible in a Mahometan state; for it can be attempted only at the hazard of destroying the great bond of nationality, Mahometanism itself. It is as impossible as for a child to grow to maturity when, in early youth, has been eased in a rigid suit of armour; his figure cannot enlarge unless his fetters be burst. The one faith proposes to reform the heart by the institutions; the other, to reform the institutions by the heart. Whoever will reflect on this distinction, cannot fail to perceive that the one produces a great impression, and in some respects improvement, among the Asiatic tribes for whom it was intended, was wholly unfit for the progressive destinies and different circumstances of mankind; while the other, though producing, in the outset, a less impression, from its enjoying no external ceremonial or outward institutions, was adapted for every imaginable state of human compression, and fitted to pour the stream of real regeneration into the human heart to the end of the world. But although the Mahometan religion has thus opposed an invincible bar to the improvement of the Turkish empire, or the engraving upon its aged stock of any part of the free institu-

tions of Christian Europe, and rendered chimerical all the projects which have been formed in recent times for its political reformation; yet there can be no doubt that for several centuries after it was established in Europe, the extraordinary strength and formidable power of the Turkish empire were mainly owing to the religious fervour with which its Asiatic inhabitants were inspired. Not only were the conquests of the Osmanlis effected during the feyrou of a new faith, when the Arabians, with the scimitar in one hand and the Koran in the other, poured into all the adjoining states to seek the hours of Paradise in the forcible conversion of the world; but the religious veneration with which the family of the first founder of the empire was regarded, gave a degree of stability to its institutions which has never obtained elsewhere in the East. Alone of all the Oriental dynasties, the descendants of the same family have sat upon the throne for four hundred years; and although many irregularities in the choice of the princes and the order of descent have occurred, the throne has never been filled but by the descendants of Othman. In this way, the Turkish empire has been saved that perpetual recurrence of civil wars upon every accession, which has ruined the independence and halved the population of her immediate neighbours in Poland and Persia; and without the hereditary descent of the throne having been formally recognised, the Ottoman dominions have substantially obtained most of the benefits of that invaluable institution.

The provinces which fell to the Turks upon the overthrow of the Lower Empire were immense, and embraced perhaps the fairest portion and most delightful regions of the earth. It still extends, notwithstanding the great losses it has sustained in the last twenty years, to 815,000 square geographical miles,—a surface about nine times that of the British Islands, which contain 90,000. Although, however, the extent of its surface is so great, and the climate so benign that the plains in general yield thirty or forty, in some places as much as two hundred fold; although the mountains, cut in terraces, will yield fruits and crops to the height of several thousand feet above the sea; yet the population of the whole empire in Asia and Europe does not at the highest estimate exceed twenty-five, and by the lowest estimate is brought down to eight or nine, millions: the largest of which number only gives twenty-eight souls to the square mile, while the lower will only yield nine;—while Great Britain, with far inferior climate and natural advantages, contains two hundred and sixty. More decisive proof cannot be figured of the desolation practically produced by the Turkish government, or of the extent to which the most boundless gifts of nature may be rendered nugatory by the long-continued oppression of Oriental tyranny. In fact, it is only in the great towns and mountainous regions of the country that any considerable population is to be seen: its finest plains are nearly desolate; nine-tenths of the state of Mesopotamia, the garden of the world, capable itself of nourishing forty millions of souls, is a blowing desert; not a seventh of the rich alluvial soil in Wallachia or Moldavia is cultivated; and the wild grass of nature comes up to the horses' girths, from the gates of Constantinople to the mosques of Adrianople.

Yet the world hardly afforded so noble a country as that which at this period was still desolated by the sway of the Osmanlis. Bounded by the Euphrates on the east, the Mediterranean or Lybian deserts on the south, the Adriatic on the west, and the steppes of the Ukraine on the north; containing the isles of Greece, the forests of Macedonia, the cedars of Lebanon, in its bosom; numbering the Nile, the Danube, and the Euphrates among its inland streams; embracing all the nations who fought at Troy among its subjects, all the realms which have enlightened the world among its provinces; giving law at once to Egypt and Jerusalem, to Nineveh and Babylon, to Athens and Constantinople; connected together by a vast inland sea, navigated by hardy and skillful seamen, enjoying hundreds of the finest harbours in the world on its shores; with the vine and the olive clothing its slopes, the orange and the citron loading its isles, the oak and the pine flourishing on its mountains, to maize and the rice waving on its plains;—it seemed to enjoy every advantage which the bounty of nature could accumulate, to bestow happiness and contentment on the human race. But all these blessings were blasted by the despotism of the East and the rigidity of the Mahometan rule; its noble plains were fast relapsing into deserts; its capacious harbours deserted; wild beasts were resuming their dominion amidst the ruins of former magnificence; population, amidst the rapid increase of the European states, was retrograding, and fears were entertained for the extinction of the human race in those realms of boundless riches where the species were first created.

LABOURS OF THE EARLY MISSIONARIES IN AMERICA.

(From the British Magazine.)

(Continued from "The Church" of May 2.)

We shall now proceed to record a few brief notices of the early New England missions.

CONNECTICUT.

The members of the church at Hebron built a church and gave a glebe in trust to the Society for the benefit of a clergyman, earnestly requesting that one might as soon as possible be sent; but as the Society, owing to want of means, was unable to comply with this request, they promised to allow a stipend of 20l. to Mr. Cotton if he would undertake the voyage to England, and should be admitted to holy orders.

Mr. Cotton had been educated for the ministry, and had for some years read the prayers of the church and sermons to the people. He readily accepted the offer; went to England in 1752, and was ordained, together with Mr. Camp, who had been rendering similar service to the members of the church in Middletown and Warwick, and with a like happy result; for his congregations also showed their anxiety for the blessing of a duly authorized clergyman by building a church, and securing a glebe for his maintenance.

Mr. Cotton, however, was not permitted to exercise his ministry in New England. On his voyage back he was seized with the small-pox, and died within seven days after landing in his own country. Hebron was singularly unfortunate in its attempts to procure duly ordained missionaries; for, seven years prior to this, Mr. Dean, another graduate of Yale College, who was sent to England as candidate for holy orders, having been admitted deacon, was, in returning, lost at sea, together, as is supposed, with all the passengers and crew, for the vessel in which they embarked was never afterwards heard of. A third candidate, Mr. Usher, son of the Rev. James Usher, the missionary at Bristol, was taken prisoner by the French in his passage home in the year 1757, and confined in the castle of Bayonne, where he died of the small-pox.

It is gratifying to find that, in spite of various discouraging circumstances, so many of the New England congregations exhibited a hearty and spontaneous affection for their church by complying with the Society's rule in building a church and setting apart a glebe. This was done at Marblehead, where, on the petition of the inhabitants, Mr. Peter Bours, educated at Harvard College, was ordained to officiate in 1753. A like provision was made for the missionary at Newark and Ridgefield. At Newbury the people built a second church, and undertook to pay a moiety of the assistant curate's stipend; the other moiety (20l.) being furnished by the missionary who he

was to assist. The person fixed upon was the Rev. Edward Bass, B.A. of Harvard College, the future bishop of Massachusetts; and as nothing connected with the early history and character of the first American bishops can be uninteresting, the following letter, introducing him to the notice of the Society, is inserted:—

"Rev. Sir,—The bearer, Mr. Bass, is a young gentleman bred at Harvard College, and has preached for some time among the dissenters to good acceptance, but now, upon mature consideration, thinks it his duty to conform to the Church of England, and come over for holy orders, and to be appointed to the new church in Newbury. Both Mr. Plant and the people are highly pleased with him, and, indeed, he is universally well spoken of as a man of piety and sense, a good preacher, and of an agreeable temper. He brings full testimonials from the college, where he has lived, I think, about ten years, which are confirmed by the clergy of Boston, &c. A person so qualified and recommended can never want your favour and assistance."

"There is one thing in particular wherein he desires your assistance—viz. that you would do what you can to dispatch his business speedily, because he has never had the small-pox, which he is fearful of, if having proved fatal to many New England men in London, and besides, Mr. Plant's ill state of health is another reason for his returning as soon as may be."

"Mr. Bass is a distant relation of mine, and I shall esteem the favour shown as an addition to those already conferred on."

"Dear Sir, your affectionate brother and humble serv't,
F. MILLER.

"Braitree, in New England."

Mr. Bass was, accordingly, after a full inquiry into his qualifications, ordained; and in April 1753, it was reported from the mission of Newbury that he "had behaved to their universal satisfaction."

The town of Salem was formed into a Church mission, and Mr. Brockwell removed to it, as the more important place, from Scituate, in 1739. "He was received with great joy, and found a handsome and well-furnished church, with the ten commandments in gold letters upon black, and the Lord's Prayer and the Creed in black letters upon gold, at the communion table. The congregation seemed seriously disposed to adorn their profession with a Christian course of life." Like other parts of New England, however, Salem was exposed to the exciting effects of the visit of the Methodists. In a letter, dated June 15th, 1741, Mr. Brockwell says, "The distractions Whitfield and Tennent have made in these parts are very great; some labouring under a high spirit of enthusiasm, others of antinomianism, and others under despair, and what is yet stranger, the very children are affected by their parents' uneasiness, and talk nothing less than of renovation, regeneration, conviction, and conversion, though neither children nor parents understand the meaning of the terms they continually cast about. And even from eight years old to twelve or thirteen they assemble in bodies to vent the imaginary profusions of the Holy Spirit in disorderly praying and preaching; nay, the very servants and slaves pretend to extraordinary inspirations, and under the veil thereof cherish their idle dispositions, and in lieu of dutifully minding their respective businesses, run rambling about to utter fantastic nonsense. The Wesleys and Whitfield are expected here in the fall. We universally dread the consequences of their coming, and I am sure as to myself I should be glad of the Society's direction how to behave in such perilous times. The two former, if enemies, are powerful ones, men of great capacities and fortified by a large fund of learning, whereof Whitfield is destitute, and therefore the victory over him neither difficult nor glorious, however he may boast in his lying and scandalous journals. If the venerable Society please to favour us with their instructions how we are to treat these itinerant preachers, the sooner the better, that we may be armed against the approach of (I fear) these enemies to our church and constitution."

Who the principal followers of Whitfield in America were at this period, we learn from the following extract of a letter written by Mr. Brockwell, in 1743: "As to the convulsions in religion raised here by the emissaries of Whitfield, such as Cowper, Tennent, Rogers, Davenport, Bewel, &c., they still continue breaking out in different parts, and, as the church has steered clear of this religious phrenzy, so I think we have gained by their confusions, seeing the beauty and harmony of government has opened the eyes even of those who were blinded with prejudice."

A considerable number of the candidates for holy orders was composed of those who had been brought up as dissenters, and several had actually been dissenting ministers. Of the latter class, the Rev. Solomon Palmer was appointed, in 1755, itinerant missionary for the district surrounding New Gifford and Litchfield, and in the following year, Mr. Macclaugen was ordained to the charge of an equally extensive tract of country round George Town and Frenchfort. Mr. Macclaugen was specially recommended "on account of his uncommon fortitude, and a mind cheerfully disposed to undergo the dangers and difficulties to be expected in that mission."

The other missionaries of this period reported favourably of the state of their congregations and the growth of religious principle. The Rev. John Graves, of Providence, himself described as most acceptable to his people, who wrote humbly to thank the Society "for sending so very worthy a person, whose behaviour won the esteem of all," says that his church was crowded.

From Salem, in 1756, Mr. Macglen writes "that true religion gains ground there, and his communicants increase; and that the Church of England is of considerable service in that country, not only to those who are within her pale, but to those likewise that are without, and disown all obligation to her, for by the light she holds forth to them, they perceive many of their errors, and are much brought off from their rigid ways and antinomian principles, as often perceive the truth, except in such doctrines as immediately affect their separation."

We are told also that the church at Ripton greatly flourished under the care of Mr. Newton.

Many of the settlements, however, were in a deplorable state of spiritual destitution; thus the Rev. Mr. Thompson, who gives a satisfactory account of his own mission at Scituate, in respect to the attendance on the means of grace, both of the English and Indians, informs the Society in 1755, that he had been, on invitation, to perform the services of the church at Plymouth, where, although the town had been settled more than 120 years, the *liturgy of the Church of England had never before been used in public.*

The Rev. Jacob Bailey, itinerant missionary for the eastern frontiers of Massachusetts Bay, states that in the county of Lincoln, which contains a population of 1500 families, scattered over a country extending one hundred miles in length and sixty in breadth, he found no teachers of any denomination, save only a number of illiterate exhorters who rambled about the country. The people were a mixture of several nations, languages, and religions; but pretty constant in their attendance on divine worship.

The following year he writes that his communicants at George Town had increased from seventeen to fifty, and "that it gives him great satisfaction to find industry, morality, and religion flourishing among a people till of late abandoned to disorder, vice, and profaneness."

"That the effect of his presence and labours among them were such as he has described, seems probable

from the subjoined testimony to his character by an elder brother in the ministry, Mr. Caner:—

"It is a great pleasure to me to hear, as I have repeatedly, that Mr. Bailey, lately sent missionary to Kennebec, is highly useful there, by his diligence, prudence, and exemplary conduct. That county, though a frontier, peoples very fast. Had they the happiness of two more such missionaries, one at the western, the other at the eastern boundary, as Mr. Bailey is in the centre, the whole country would unite in one profession, without any perplexing disputes or differing sentiments. But this is a matter which must be referred to the wisdom of the Society."

It is only just to notice from time to time the patient and persevering labours of some of the missionaries.—The Rev. Mr. Punderson remarks, in a letter written by him, Nov. 12th, 1762, that although he had entered upon his thirtieth year of service, he had during that long term been enabled to officiate every Sunday except one; and that amid many difficulties and discouragements he saw much to cheer him. In *Gaithford, Nauchan, and Blandford*, he had six churches and 160 communicants.

Altogether he had, by the blessing of God on his endeavours, been the means of raising eleven churches in Connecticut.

Several instances occurred about this time of gifts or bequests for the endowment of the church in different missions. Mr. Samuel Colburn, of Braintree, left land for the site of a church, and 200l. currency towards the expense of the building; he left also an estate of 111 acres, with a house upon it, for the permanent endowment of the church. "A handsome benefaction," as Dr. Miller, the missionary, observes, "from one who was only a private sentinel in the provincial troops, and died in the expedition against Crown Point."

But there were some who looked anxiously, beyond the settlement of their own minister, to the better organization of the church itself.

The Rev. Dr. Macsparran, who was for thirty-three years a missionary at Narraganset, in Rhode Island, and deserves a favourable notice for the pains which he took in catechizing the negroes, having long felt and complained of the practical evils arising from the anomalous position of a church without a bishop, bequeathed by his will, bearing date May 23, 1753, a farm with house thereon, as a convenient residence for a bishop, with this remarkable proviso, that at least the first three bishops in direct succession be born and educated in Great Britain or Ireland, and that the said bishop be sent at farthest within seven years after the decease of his wife, who was to hold the property during her life-time.

It is difficult to see how the first bishop that should be appointed could derive any benefit from a bequest saddled with the former of these conditions.

In 1762, Wentworth, the governor of New Hampshire, having authority from his majesty to distribute by grant many tracts of land in that province, made over to the Society a lot of about 300 acres, severally in 120 new townships, together with a glebe for the use of the clergyman.

CHRISTIANITY IN INDIA.

EDDYSTONE LIGHT-HOUSE.

(From the Christian Observer.)

It would be well if those who cavil at Christian missions as having (as they say) effected little; and also those who are surprised that they have not effected more, would consider the difficulties which they have had to encounter, and then calmly estimate the actual results. The objection is especially pressed in reference to India; but those who look back to the many obstacles which till recently impeded the progress of the gospel throughout that vast empire, will cease to rejoice that, by the blessing of God, an auspicious commencement has been made, and many trophies already won to Christ, and thus be stimulated to new exertions.

No person ever looked upon the Eddystone light-house with the intensity of intelligent pleasure and admiration which it is capable of affording, who had not read Smeaton's interesting account of the hopes and fears, the haps and hazards, which attended its erection. It stands amid the boiling waves, to the least curious eye, the least scientific mind, a wonderful structure, fixed on the solid granite, whose base is in the mighty ocean, and indented into it; braving the surges which rush in fury up its sides, and fall in cataclysms from its lofty head; scorching hurricanes which rock but cannot uproot it; and holding out its friendly torch to the tempest-beaten mariner, whom it rescues in the black howling night from shoals, and reefs, and overwhelming billows. All can see and admire its strength and beauty, and value its utility. But how did it come there? What were the objects to be attained, and the difficulties to be surmounted? And by what astonishing process of skill, toil, and perseverance, did that wonderful structure rise from its narrow shelf of slippery rock—a 'stone in an eddy,' as our fathers named it,—till it swelled above the storm, and looked up to the skies, while it guided the mariner to the haven where he could shelter his struggling bark! To know what we are gazing at in the accomplished structure, we should look back at the architect, and his little band of toiling, patient, adventurous workmen, in the outset and progress of their labors. They found, on the scene of their projected exertions, a few relics of former structures; a few bars of iron which had been fixed in the rock to support wooden edifices,—one of which had perished by tempest, and another by fire. But it was now determined to construct the whole of solid granite, making every stone part of the rock itself; each dove-tailed with its neighbor, and the whole with the foundation; so that, humanly speaking, the structure can never be destroyed, unless the rock which supports it, and into which it is fixed and framed, becomes treacherous to its trust. What laborious years did those unwearied men spend in their arduous labors! How did they toil amid tides and breakers to get a firm hold of the foundation on which their structure was to rest; how did they rejoice when they had landed a single stone, and made it one with the very ribs of the earth's structure; how did they shout with delight, yet with trembling, when they saw a whole course laid and jointed and cemented together, apparently beyond the reach of disaster; and then another, and another; how did they return to their task with mixed hopes and alarms, when tempests had driven them from their moorings, and wintry surges had long prevented their approach, and severely tested the strength of their skillful labors; and how did they shout when they found that, though a few of the last-placed stones were shaken or drifted off; the consolidated edifice was safe, and every month and week added to its elevation! And how were they vexed and distressed when, in addition to the inevitable difficulties of their task they were impeded by the squabbles of powerful bodies of men who had conflicting interests in light-houses, and for a lengthened period allowed the mariner to perish in the storm, because they were quarrelling as to the claim to erect a beacon to save him!

We were led to these thoughts by looking back at the history of Christianity in India; but we will not trouble our readers with applying the illustration. If our parallel is apt, it will apply itself; if far-fetched, it is not worth hunting after, and the reader may score it out of his recollection. But this we say: that, delightful as it is to witness India ripening to the gospel harvest, and to see what God is there doing, and the bright prospects of that long-benighted land; the

spectacle, glorious as it is, derives still greater glory from contrast. True, it is even now a day of comparatively small things. Alas! what is the handful of Bishops and missionaries, and other Christian labourers, for a hundred millions of souls; and of that hundred millions how few have yet arisen and shone, for their light is come, and the glory of God hath arisen upon them! But these 'small things' were once much smaller; the little was less; there was toilsome digging, and there were weary preparations, and there was a stubborn soil, and the laborers were few; and their efforts were thwarted by the ignorance, ungodliness, and worldly prudence—which is the worst of imprudence—of secular men, who thought not that the heathen were given to Christ as his heritage, and the uttermost parts of the earth for his possession.

THE RITE OF CONFIRMATION.

(Communicated by a Correspondent.)

It is highly useful, at the period when men's habits are beginning to be formed, to have their minds and hearts prepossessed by the instructions of religion.—Man is a religious being; his interests and destinies are not confined to this present world; he is to exist through eternity. Yet the things of this life seize fast upon his attention, and have a powerful influence upon his passions and conduct. He passes the first years of his existence in a state in which there is every thing to mislead his opinions and endanger his virtue.

The world is infectious. Few bring back at eve immaculate manners of the morn. Ah! how many thoughts become rooted in the mind; how many habits are given to the affections; how many biases are put upon the conduct in years of youth, which it is the most painful labour, the most difficult duty of the Christian, in after life, to correct or destroy.—These evils proceed from want of better knowledge or holier impressions. They would hardly find place if the ground in which they appear were occupied with plants of religious setting, and warmed with the light of celestial wisdom, and watered with the dews of heaven; at least they would not strike their root so deep, and leave so strong a growth as to become so difficult to guide, so hard to extirpate. Confirmation calls the attention to religion; it sets before the youthful mind what God has forbidden as evil: what he hath revealed as true, and of highest importance to them; and what he hath enjoined as good: it excites enquiry; enquiry begets knowledge; knowledge obtained and professed under such solemn auspices can hardly fail to produce an increase of piety; and there is placed early in the hearts of the young a light by which they may discern the character and tendency of their desires; thus they are furnished with defence so far as knowledge will go, against the errors and immoralities to which they cannot but be exposed, by the corruption of their sinful nature, and the pollutions which are in the world.

The rite of Confirmation is held by our Church as it is also represented by St. Paul, to be a first step of the doctrine of Christ. For the due administration of it, she has provided a very instructive and solemn office, and enjoined it upon the officers to whom the administration of it belongs, to endeavour that all her children have opportunity to receive it.

"Laying on of hands" was a ceremony used on diverse occasions in the first years of Christianity.—Upon the sick, the Apostles laid their hands when they would recover them. In the ordination of any one to either of the three orders of the ministry, imposition of hands was used. And sometimes in simple benediction, or in sending out Evangelists upon their work, recourse was had to this ancient and significant ceremony. But "laying on of hands" is mentioned with "baptism" and faith as fundamentals; that is, as elementary principles in the Christian life. Now in the elements, or first principles of any scheme of religion, all who would be proficient therein, are interested. But the "laying on of hands" in ordinations, or in benedictions, or in healing the sick, conferred but a few, and those exclusively. There must, therefore, have been some occasion of using this rite, in which all Christians partook of it. Let us see if we can find, in the sacred record, mention of any such occasion. It is stated in the eighth chapter of Acts, that Philip, one of the first Deacons, preached the Gospel to the Samaritans, and baptized those by whom it was embraced. The Apostles were then remaining at Jerusalem. When they "heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he had fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." We read moreover, in the nineteenth chapter of the same book, that when Paul, having journeyed through the upper coasts of Asia, came to Ephesus, he found there certain disciples who had been baptized into John's baptism, and who told him, upon his asking them whether they had received the Holy Ghost since they believed, that they had not so much as heard whether there was any Holy Ghost on them." Here, then, is a proper Confirmation; and the question arises whether all Christians partook of this rite? From the nature of the thing, and the testimony and usages of the fathers of the first centuries, it is reasonable to infer that they did. Of the gift of the Spirit, which it signified, they all had need; being all heirs of that infirmity and corruption which unfitted them to do, or to think, that which was good without the help of God. It was declared to be prepared for them all. "Repent and be baptized," said St. Peter to the multitude, "and ye shall receive the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call."—Bishop Dehon.

That Confirmation was a rite practised by the Apostles, and considered of perpetual obligation in the primitive ages of the Church, we have the fullest testimony of the earliest and most authentic ecclesiastical writers. Tertullian, who lived about eighty years after the Apostle St. John, in a treatise on baptism, says, "After baptism, is the laying on of hands; by blessing and prayer inviting the Holy Spirit; who graciously descends from the Father upon the bodies cleansed and blessed by baptism." St. Cyprian flourished about sixty years after Tertullian. Speaking of the Samaritan converts who had been baptized by St. Philip, and confirmed by St. Peter and St. John, he says, "The same thing is still the custom with us. They who have been baptized are brought to the Bishops of the Church, that by our prayers and the laying on of our hands, they may obtain the Holy Ghost, and be perfected with the seal of the Lord." "As for those," says St. Jerome, "who are baptized afar off, in the lesser towns, by Presbyters and Deacons, the Bishop travels out to them to lay hands upon them, and invoke the Holy Spirit." And in another place he demands,—"Do you ask where this is written? In the Acts of the Apostles: although if there were no authority of Scripture for it, the consent of the whole world in this particular, has the force of a command."

It would be easy to multiply authorities. We have in fact the consent of the whole Christian world to the authority of this rite, till the period of the Reformation. And at this period, it was preserved in every Protestant Church that preserved the Episcopal office. The Lutheran Churches too, which, with the excep-

tion of those of Denmark and Sweden, did not hold Episcopacy to be essential, still retained Confirmation, as of Apostolic origin, and committed the administration of it to Presbyters. And the principal reformers of the Church of Geneva, including Calvin and Beza, agree in the opinion of its utility and Apostolic origin. To us, this rite is derived from a Church which has never been without it; and which, in rejecting the errors and corruptions of Popery, was careful not to renounce or degrade any of the rites or institutions of the Church, which were of Apostolic origin or divine authority.—Bishop Brunell.

CHURCH AFFAIRS IN ENGLAND.

(By a Correspondent of the Banner of the Cross.)

Though the last steamer brings us nothing new of the Maynooth manoeuvre, except that some of the intruding Bishops of Rome in Ireland treat it with suitable scorn, it confirms former impressions, that in this as in other matters, the Church suffers as the victim of expediency, being tied and bound to the state. "You will see," says an excellent correspondent, who has great advantages to see and know, "that we have been in a great excitement here about Maynooth. Gladstone's speech will have somewhat surprised you, I think. At least it did me. I quite understood, as I thought, his reserve at the opening of the Parliament, under the peculiar circumstances of his position. But I certainly anticipated that when the question came on, his vote against it would fully explain his retirement from office. It is a very perplexing and ugly question altogether; the consequence of former acts, which it is almost equally difficult to get out of, or to undo, or to amend. I cannot see where our priests is that we shall get even an improved race of priests from the enriched College. I do not see why the Romanists should be unwise enough to consent to lose, or throw away the hold they have over the peasantry and lower orders in Ireland at present. Looking to our own politico-ecclesiastical politics, there is something very uncomfortable, I think, in the present position of things; the extreme right joining, as they seem inclined to do, the extreme (or all but extreme) left, in regard to the Irish Church, in particular." Of this perplexing position of things I have given you my solution heretofore.

Another matter of great moment is likely to go wrong, on the same hateful ground of political expediency, the merging of the two dioceses of Bangor and St. Asaph into one. Of this the same correspondent writes—"The St. Asaph and Bangor bill was brought in by Lord Powis, in the House of Lords, last night, and negatived. I have not yet read the debate, which, from what I hear, I am afraid was of a painful kind, from the views and statements which it drew forth from some of the speakers." It certainly was painful to see the Duke of Wellington and Lord Stanley in such a position. The merits of the question were left untouched. With them it was a mere matter of revenues. Of Lord Brougham nothing better was to be expected. On the other hand, the Bishops of Bangor and St. David's, with the noble mover, and my admirable friend, the Bishop of Salisbury, made most able and eloquent speeches. In the forum of reason and justice, they must have prevailed. But the decree has gone forth, "Delenda est Carthago." I send you the conclusion of the Bishop of Salisbury's speech. He said—

"He was yesterday reading a book written by a gentleman who had been thought worthy of promotion in the church by Her Majesty—the venerable Samuel Wilberforce, who was shortly, he believed, to be Dean of Westminster. That book was upon the American Church, and he saw much in it which afforded an instructive lesson in reference to the question before their lordships. It was instructive to see how the Church there had flagged, and well nigh expired, for want of that Episcopacy which was now sought to be upheld in this country. It was remarkable to see how the wisest and best men in America, year after year, petitioned this country for that which should never have been withheld from them; and how a pious queen took into her royal heart to attend to their petitions, and had well nigh carried measures for fulfilling them. It was sad to see how cold and worldly statesmen,—oh, that the statesmen of the present day might not prove like them,—such as Walpole, turned a deaf ear to requests of that kind, caring little for that which seemed to have a bearing on spiritual things, and turning their attention only to immediate and temporal advantages. It was sad to see how they deferred, and obstructed, and delayed, and finally defeated, every attempt of that kind. It was instructive how the members of the Church in that country were mostly well-disposed and loyal subjects, giving no great trouble to their governors; and therefore, perhaps, it was thought that there was no very urgent necessity to attend to their requests, and so they were left unheeded; how there were many sectaries who were turbulent and discontented, and how the church was disregarded and schism encouraged; how the state flourished, or seemed to flourish; and the church decayed, until the day of retribution came, and they repented that they had sown too sparingly the seeds of loyalty and religious principles, which bind the hearts of men more closely together, and are the best securities of social order and national prosperity. (Hear, hear.) It was cheering to consider how that church revived from a state almost of dissolution; not by the wisdom and help of man, but under God, through her own native and divine agency, in maintaining that order which he considered to be apostolic in the church; and how it was delightful to see how that church was as 'a city set on a hill'; having 22 bishops and upwards of 1,200 clergymen; thus being the fairest and best daughter of her spiritual mother in England." That history taught them a lesson they had learnt before from another source, the volume of inspired wisdom, which was useful for the church to remember in every age—"Put not your trust in princes,—no, nor in their advisers. (Hear, hear.) 'For vain is the help of man.' Let the government support the church, and increase, and not diminish her usefulness, and they would secure the hearts of the people and the protection of God."

And now, in conclusion, you will ask if I do not feel discouraged as to the state of things in England. I certainly do not. Much as the Church is hampered, and, I must say, trodden upon, in what a corresponding calls her "politico-ecclesiastical" enlargements, she is rising daily to new power and majesty, as THE CHURCH; and proving more and more conclusively that God is in her of a truth. I will illustrate what I mean; first giving an extract from the letter of a lady of distinguished and deserved fame in poetry. "There are matters pending in this country of such deep and vital consequence to Christian and Catholic believers, that I feel it impossible not to advert to them in writing to one so profoundly impressed with their importance as I know you to be." "It is with us as with the Athenians; the cry is for 'some new thing!' Out of the disturbed elements of its existing differences, our dear Church will, it is to be hoped, work itself clear at last, the clearer for past turbulence!" This is my confidence. Let me give two incidental illustrations of the grounds of my reliance. "We kept Ascension day," says a dear friend, "at Westminster Abbey, where we unexpectedly met Sir C. and Sir T.— We had a sermon and the Holy Communion administered." Now, how long is it since Westminster Abbey was chiefly thought of as the burial place of Sir Cloudeley Shovel, or Lord Nelson,

a place to see the sights! How long is it since the festival of the Ascension ceased to be observed there with the holy eucharist? How long is it since to have seen two members of parliament at that blessed sacrament, on a week day, would have been counted "righteous overmuch"? The Church, as the Church, is daily rising to her duty; and Churchmen, as Churchmen, are rising daily to their privilege, as members incorporated in the mystical body of Christ. Another incident. I have just received by mail, the third number of "European Agriculture and Rural Economy," by Henry Colman. Mr. Colman was formerly well known to me as an Unitarian preacher in Massachusetts. He was afterwards commissioner of agriculture there, and is now in Europe on a tour of observation and inquiry. He is describing an English lady, whom he visited in the midst of every thing that rank and wealth could furnish of luxury and taste, and whom he represents as exemplary in her attention to all the relations, and her discharge of all the duties of life. In the morning, he says, "I first met her at prayers; for, to the honour of England, there is scarcely a family among the hundreds whose hospitality I have shared, where the duties of the day are not preceded by the services of family worship; and the master and the servant, the parent and the child, the teacher and the taught, the friend and the stranger, come together to recognize and strengthen the sense of their common equality in the presence of their common Father, and to acknowledge their equal dependence upon his merciful and all-wise Father. This accords entirely with my own experience. When you ask me, then, on what my reliance for England lies, I say, on the faithful worship of her Church, and the devout prayers of her people. Then that honour God, he will honour her. He will not cast off his people that pray unto him."

THE CHURCH.

CODRUG, FRIDAY, JUNE 20, 1845.

CONTENTS OF THE OUTSIDE.

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 St. Quis attested in the ordinary manner.

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 journeys as to include them in his list of appointments.

We promised to appropriate a few further remarks to Mr. Lillie's vindication of his Lecture on the Christian Ministry, and we return now to the subject with an intention to discuss it with all the brevity the case will admit. This gentleman devotes a large portion of his apologetic Letter to the consideration of our argument, that "the cessation of the extraordinary, affects not the transmission of the ordinary, powers possessed by the Apostles."—We certainly conceived that we had stated in a sufficiently clear and simple manner what we wished to say on this head; and yet it appears that the distinction we drew between what was miraculous and temporary in the Apostolic office, and what was ordinary and permanent, has not been clearly apprehended. It is not, perhaps, to be expected that this line of demarcation, however requisite and apparent, will immediately carry conviction to the minds of those who have been accustomed to confound the supremacy (which was Episcopal) of the Apostles, with the supernatural gifts bestowed upon them; and who, in consequence of this intermingling of two things absolutely distinct, have been in the habit of viewing both as terminating with the Apostolic age. But although the force of the argument was, on such grounds, have failed of being acknowledged without hesitation, we have no reason for supposing that our treatment of it was so obscure and perplexed as to give occasion to a reflection so extraordinary as the following:—

"It is granted, [so at least we suppose] that they want the 'universal qualifications annexed to the Apostolic office to meet a particular exigency,'—the gift of miracles and of tongues,—the particular illumination of the Holy Spirit,—the possession of the exclusive right, to govern the Church and ordain its Pastors. Alas! what a descent! Has it come to this, after so much 'acute' reasoning? How near to one of us, we think we hear some despised Methodist, or Presbyterian, or Congregationalist exclaim.

Mr. Lillie's objection originally was to this effect, if we do not mistake its purport and bearing,—that "Bishops could not be the successors of the Apostles, because they do not inherit their miraculous powers." To this our reply, substantially, was,—that Bishops claimed no more than the ordinary functions of the Apostolate, the ordaining power, the duty of supervision, and general direction of the affairs of the Church; that the very existence of the Christian Church depended upon the perpetuation of such powers; that the objection in question, if pushed beyond the right of Episcopal authority, would abrogate all the duties of the Ministry, the administration of the Sacraments amongst the number; nay, that from that argument, it would follow that Christians of the present day ought not to assume the Christian name, because they do not enjoy any of the miraculous gifts which in the Apostles' days were conferred upon ordinary believers as well as upon persons holding office and authority in the Church. We see nothing very perplexing or mysterious in this conclusion; and be it remembered, with reference to the last sentence of the extract above cited, that the subject of controversy is not, whether Bishops claim for their office privileges and powers superior or inferior to those which are assumed by a preacher in the "Methodist, Presbyterian, or Congregationalist" persuasion; but which of the two has received his commission by a regular, valid, and authoritative investiture.

"In the times nearest the Apostolic age, the Bishop was, at most, the President of a single Christian society or congregation."—"It is true, in process of time, the Bishops arrogated to themselves the exclusive right of ordaining, or had it conceded to them; but in this, as in other things, it was the mere custom of the Church which elevated them above the Presbyters, with whom they were originally on an equality." These two affirmations, together with the statement of Coleman,—"Bishops began about the middle of the third century, to assert the doctrine of the Apostolic Succession," would be admirably suited to the purpose, would be just the thing required for the overthrow of Episcopacy, could they be supported by a shadow of proof,—had they a particle of historical evidence to confirm them! To cite a little historical evidence on the other side, we may adduce the testimony of IRENEUS, who was separated from the Apostle St. John only by one generation, and who wrote about A.D. 170: he deliberately affirms,—"We can reckon upon those Bishops who have been constituted by the Apostles, and their successors, all along to our times;" and, as a proof of his ability to do so, he publishes a catalogue of single individuals who had presided over the Church at Rome, in But

what the testimony of Christian antiquity in favour of our argument is, is best stated in the language of GORZIUS, himself a Presbyterian,—"The Episcopate had its origin in the Apostolic times, and was approved by the Divine judgment." Alluding to the interchange of the titles, Bishop and Presbyter, in the New Testament, Mr. Lillie makes this observation,—"Peter was justified, on the principle referred to, in calling himself a Presbyter; but what would Episcopals think of a Presbyter who should call himself an Apostle? The New Testament supplies no instance of this sort."—Certainly not; and in this admission we have, virtually, a concession of all we contend for. We have the implied acknowledgment from Mr. Lillie that there are recognized in Scripture the distinct orders of Apostle, Presbyter, and Deacon. In process of time, for reasons too often stated to need repetition, the term Bishop, (which had been used interchangeably with Presbyter to denote in general terms an overseer) was appropriated to the first, or Apostolic office, and the orders of Presbyter and Deacon remained in their original position. The Bishop, as did the Apostle, might still call himself a Presbyter, but a Presbyter could not call himself a Bishop: we have no evidence in Christian antiquity of that.

We have already said, satisfactorily we must presume, with the bold assertion,—"Of diocesan episcopacy Ignatius knows nothing, nor does he yield it any support;" our general citation of his testimony in our first remarks upon this subject, must be sufficient to demonstrate how utterly untenable that assertion is. Of this Mr. Lillie himself appears to have no slight perception; and in despair of any advantage from the testimony of that Father, he avails himself of the often employed alternative of disparaging his writings,—"The Epistles which bear the name of Ignatius," says Mr. Lillie, "are in all probability greatly interpolated, so that it is difficult to know, when quoting him, whether he has his authority or not." This is a convenient affirmation, when the testimony of that Father happens to bear against the argument which, at other times, is attempted to be supported from him: when it occurs,—though we confess we have not seen the case in which it does occur,—that an expression of Ignatius can be made to strengthen such an argument, there it is not necessary to adduce the plea of interpolation; the testimony may, in such instances, be permitted to pass as genuine.

In regard to the Epistles of Ignatius, the case stands thus. Of the seven genuine Epistles, there are two editions, a longer and a shorter one: in the longer edition, a manifest system of interpolation has been detected; but the purity of the shorter one has been satisfactorily established by the ablest critics. The existence of the corrupted edition is so far from being injurious to that which is accounted authentic, that it rather enhances its reputation; inasmuch as the distinction between the two has been accurately traced, while the very circumstance of the fraud proves that the writings in question enjoyed, at the time the imposture was accomplished,—which was not at a very late period,—such a degree of importance and respectability, as to render them in any subject of controversy, a testimony of acknowledged value.

But an inquiry which it is natural to make is, Who were the interpolators? Have the theological views of these individuals been ascertained? When our adversaries seek to disparage the evidence of Ignatius on behalf of Episcopacy, by alleging a vague imputation of corruption and adulteration, we must suppose them to mean that the interpolators were liable to the suspicion of benefiting and unduly exalting the Episcopal order; and that they covertly introduced certain passages (which, to be sure, are and ever will be unknown), for the sake of attaching to this order of the ministry an unreasonable authority and eminence. No supposition of any other interpolation would serve the purpose of those who pretend it; none other would be at all connected with the subject of dispute. The artifice must have proceeded from extreme Episcopals; or the allegation of it by Presbyterians is worth nothing.

We have shewn that no just imputation of forgery applies to the edition in general use; but the only individuals who are supposed to have been concerned in a corruption of any kind,—that is, in the interpolation of the larger edition,—were ARIANS. Here then is a solution of the whole difficulty. The impugners of the Episcopal polity have lighted upon a rumour of interpolation: the report is eagerly laid hold of; they adapt it to an edition to which it does not belong; and thus, they take it for granted, it will affect the cause of Episcopacy. Whereas, the only interpolation, which is thus erroneously imputed to a genuine publication, was effected by the Arians, and arose of course from motives very foreign to the question of Episcopal order and jurisdiction,—a subject which never came into dispute till long after the Arian controversy had terminated. The interpolation, in short, of which we hear so much, might have been calculated to recommend heterodox and unscriptural notions of the TRINITY; but there is certainly no reason for suspecting that it had any, the most remote connexion, with the threefold ministry of BISHOPS, PRIESTS, and DEACONS.

Our next intelligence from England will probably inform us of the final passing of the MAYNOOTH Bill in the House of Commons, and may perhaps convey some intimation of what its fate is likely to be in the House of Lords.—There it will undoubtedly encounter a vigorous opposition; and amongst its most able and energetic opponents will be found, we venture to predict, the Bishop of EXETER. This much maligned prelate is not a latitudinarian, and cannot subscribe to the false principle, which unhappily in these days has so many advocates, that truth and error are in themselves indifferent, and that it matters not which of the two the State may adopt as worthy of its patronage; and because the Bishop of Exeter has no sympathy with the lax and licentious views which make no discrimination between Scriptural truth and man's devices, he will oppose, we venture to predict, with a might and energy which few will be found to equal, the Maynooth Grant, emanating, we grieve to say it, from Sir Robert Peel and the Conservative Ministry.

We cannot too often refer to a characteristic attendant upon this measure,—that while favour and honour are heaped upon the dissentients from the National Church, (which the Prime Minister should know is the Church of Christ within these realms,) and those dissentients the most deeply steeped in doctrinal error, it is impossible to wring from the State an ordinary need of justice to the faith and communion which it professes to regard as established, and therefore pre-eminently the one which the State is bound to foster and support. Thirty thousand pounds per annum can be voted in support of a Romaniest establishment at Maynooth in Ireland, and the fact at the same moment proclaimed with a species of exultation that our newly established Colonial Bishops are no charge upon the national resources, but are maintained by the exertions of private benevolence. A pathetic portrait can be drawn of the distress and privations of students of theology at a Romish College, and the Protestant people of the United Kingdom taxed to ameliorate their condition; but five meritorious clergymen in this Diocese, with the guarantee of a stipend from the Crown, which some legal quibble is of force enough to place in doubt, can obtain no other redress for the withdrawal of their incomes than the unexpressed expression of regret.

We meet in many of the English journals admirable remarks upon this injudicious and exciting question of Maynooth; but no where have we observed a better lesson upon the laxity of the times than is inculcated in the following extract from a recent work which is entitled "Maynooth, the Crown, and the Country":—"Some persons, as we have said, do not wish (as they term it) to embarrass the Government, and so they would allow it to go on in the course of self-destruction! Such is their affection to the Administration—such their loyalty to the Crown." "Some, again, allow that the measure of endowing Maynooth is a most pernicious one, pregnant with most baneful consequences to the State, but yet they will not oppose its progress. And why? because they would thus be the means, as it were, of bringing the late Government into power, and because it is an undeniable fact that no one can govern the country but Sir Robert Peel. So that, in fact, we are come to this condition at last, that a Prime Minister may be invited to do all conceivable mischief to his country, and that he is to be approved and supported in all measures however pernicious, 'because he alone can govern the country.'" "We reply to all this, if the Maynooth Bill is to be regarded as a specimen of Government; if to undermine the foundations of the Monarchy, to patronise those who would be the means of its destruction, to bring the late Government into power, and because it is an undeniable fact that no one can govern the country but Sir Robert Peel. So that, in fact, we are come to this condition at last, that a Prime Minister may be invited to do all conceivable mischief to his country, and that he is to be approved and supported in all measures however pernicious, 'because he alone can govern the country.'" 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are to see him, and with what solicitude and affection the question is continually addressed to us.

Colonial.

PRESENTATION OF THE TESTIMONIAL TO THE BISHOP OF FREDERICTON.

This took place on Monday last, and was one of those interesting and interesting scenes that occasionally present themselves to the public eye.

On Saturday we had the pleasure of visiting the Steamer Royal at the Canal Basin.

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It will be perceived, on an inspection of the plans, that Lieut-Colonel... who took the degree of Bachelor of Arts at Oxford, on the 14th ult., the names of C. J. Stewart and A. W. Mountain.

UNIVERSITY INTELLIGENCE.

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ONE MILLION AND A HALF ACRES OF LAND IN UPPER CANADA. To Old Settlers, Emigrants and others.

THE CANADA COMPANY OFFER.

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BANK STOCK.

FOR SALE by the undersigned, EIGHTY-FOUR SHARES in the BANK OF UPPER CANADA.

A LARGE AND GENERAL ASSORTMENT OF BOOKS AND TRACTS HAS JUST BEEN RECEIVED AT THE DEPOSITORY OF THE Church Society of the Diocese of Toronto.

BOOKS AND STATIONERY. THE Subscriber has respectfully to intimate to the inhabitants of Cobourg and its vicinity.

TO ARCHITECTS. THE BUILDING COMMITTEE OF ST. PAUL'S CHURCH, to be erected in the Eastern part of the Town of Kingston.

ROSEWOOD PIANO; AN ORGANISED SERAPHINE, an instrument well calculated for Parlor or Church Music.

WOOL. THE highest market price will be paid in Cash for WOOL at the Ontario Mills Woolen Factory.

EDUCATION. A GENTLEMAN and his wife, who have had long experience in Teaching, are desirous of hearing of a pupil.

PRIVATE TUITION. MR. REV. ARTHUR PALMER, A. B., Rector of St. George's Church, Kingston, has vacancies for two pupils.

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

BOARDING SCHOOL, FOR YOUNG LADIES, BY MRS. GEORGE RYERSON. TERMS PER QUARTER (in advance).

NOTICE. IS hereby given, that D'ARCY E. BOLLTON, Esq. of Cobourg, Canada West, is sole agent for the general management.

FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of the Township of Hamilton.

GENERAL COMMISSION MERCHANT AND AUCTIONEER. HAMILTON, CANADA WEST. REFERS TO JAMES B. EWART, Esq., Dundas, C. W. J. A. McDonald, Esq., Manager Commercial Bank, Hamilton, C. W. Also to Messrs. THOMAS CLARKE & Co., Toronto.

NEW TAILORING ESTABLISHMENT.

RICHARD STORE would most respectfully inform his friends and the public generally, that he has commenced the TAILORING BUSINESS in all its branches.

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

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

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 well-finished RAISED HOUSE.

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, B.N.

NOTICE TO THE PUBLIC. THE Sale of the Eleven (eleven) acres, as per bond-bills, BUILDING LOTS, on the East end of the "The Don," near the City of Toronto, advertised 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 Room.

NOTICE. These Lots are large, (being from one-fourth to three-fourths of an acre each), cheap, (see bond-bills), and upon easy terms than any lots now offered for sale.

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Wm. GREEN, GENERAL COMMISSION MERCHANT AND AUCTIONEER. HAMILTON, CANADA WEST. REFERS TO JAMES B. EWART, Esq., Dundas, C. W. J. A. McDonald, Esq., Manager Commercial Bank, Hamilton, C. W. Also to Messrs. THOMAS CLARKE & Co., Toronto.

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DIALOGUES ON CHURCH MISSIONS.

SUNDAY EVENING.

Mrs. Morrison.—Well, sister, I thought I would step over to you after tea, just to hear the news— they tell me there is a letter from Jim; so I'll sit down now and hear how he gets on in Canada.—So he got across the seas quite safe?

Mr. Roberts.—First, we came to inquire about Jenny, whether she is ill or not, because she was not at church or school.

Mr. R.—I was thinking, Mrs. Gray, (to bring things home to ourselves,) that it may be our fault; if we do not exert ourselves to give what we can to save the poor children from such a loss.

Advertisements. RATES. Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion.

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

Keep your Money at home, & encourage Home Enterprise. TORONTO AXE AND TOOL FACTORY, RICHMOND STREET (LATE HOSPITAL STREET).