

PRIMARY CHARGE OF THE LORD BISHOP OF FREDERICTON.

My REVEREND BRETHREN.—Within the memory of living men, it was thought fit to assign the spiritual care of members of our Church in five vast Provinces,—the first in size equal to France, the second to Britain, the third to Ireland, the fourth to Scotland, and the fifth to Greece, containing nearly 380,000 square miles, and separated from each other by vast and stormy seas;—to one solitary, unsupported Bishop. The continued existence of our Church under such a system is little less than miraculous, and I see in it a hopeful sign of its vitality and progress. The son of the first Bishop of North America, my venerated predecessor, has lived to see this unwieldy Diocese divided into five separate Sees; and I have to-day the happiness of meeting for the first time, in my Cathedral Church, a larger number of Clergy than have been ever before assembled at any one time in this Province.

In selecting topics for my Address, I do not consider that it would be conducive to our mutual good, that I should enter at length into that wide field of polemical theology, where the most ignorant are always the most confident, and where it is easier to discover a partisan than to find a judge.

The Clergy of this Province do not, I believe, need from me any admonitions on the danger of deserting the Church to which they are attached by their conscientious convictions and recorded vows; over others I have no jurisdiction, and I am not disposed to be a busy-body in other men's matters.

But I deem it worse than needless to plunge into controversy with those who are without the limits of our communion, or with those out of my jurisdiction, when by many of the professed members of our Church the duties of a holy life are neglected, and when multitudes entertain no other notion of "Christ's Church militant here on earth," than that it is something, they know not what, imported from the mother country, sustained by its liberality, and intended to make them comfortable in their minds, and to release them from all ordinary obligations imposed on the members of incorporated societies.

Great business seems to me to be, to teach men not to study controversy, but to study holiness; to manifest their Christianity and their churchmanship, not by hollow-sounding words, but by solid and fruitful actions; and to confute or convince their real or supposed antagonists by a more virtuous and practical kind of religion, and by a humbler walk with God.

You will not, I am sure, understand by such expressions that I would abandon, by an unholy compromise, any part of the faith of the English Church; but I am convinced that the chief use of my meeting together on these high and solemn occasions is to "sit up the gift that is in us" by remembrance of our ordinary, and because they are ordinary, our sometimes neglected duties. I would therefore call your attention to the importance of a review of our true position, as Ministers of Religion, as Pastors of a true branch of the Catholic Church, and as placed by the Providence of God in this Province, at this particular time.

There are certain periods in the life of most men, when, by an unexpected incident, by deep affliction, or by the working of the gracious Spirit upon their hearts, they are led to take a deeper view of their own state before God, and of their prospects for eternity. And as the excitement into which the civilized world is thrown at this time is very unfavourable to such reflection, it becomes us to make the most of our present meeting for that holy end.

We meet here indeed with cheerfulness, to cement old friendships, and to rejoice in the society of new labourers in the gospel field; yet how much is there to chasten our joy, and fill our hearts with trembling. On us is laid the heavy, yet self-imposed burden, of being "ministers of Christ, and stewards of the mysteries of God."

All that is required of Christian Pastors by the Church of which we are Ministers, all that is implied in the direction, "to teach and to preach, to feed and to provide for the Lord's family," all the necessary vigilance and circumspection, discipline and self-control, purity of motive and integrity of heart, burning zeal, and undimmed steady, ripe and cultivated knowledge, daily study, nice discrimination, elevated tone of action, calm contemplation, subdued demeanour, meekness and lowliness of mind, heavenly conversation, and deadness to the calls of pampered appetite and degrading lust; in fine, that angelic life which he who would make men angels in Heaven should strive to lead on earth, is required of us. The very day and hour on which we took those vows, and listened to the awful words of our Church in imposing them, and the spirit in which we took them, and in which we have up to this day fulfilled them, is present to that Holy One, to whom we must soon give our dread account. Can we then without fear and sadness pass over the events of these, to us, momentous years? I am not now dwelling on those foul crimes which expose the clerical orders to just and overwhelming reproach and which a primitive discipline must prevent or punish, but I speak of those sins of omission into which the indolent frequently fall, and by which even the most sedulously faithful are at times surprised. As if the remembrance of sins of omission weighed heavily on the dying moments of the profoundly learned, diligent, and heavenly-minded Archbishop Usher, how painfully sensible ought we to be of our faults in this particular! Which of us can say that the theory of our Church in regard to pastoral duties has been, to the full, exemplified in our own practice? Where is the Clergyman so deplorably ignorant, or so intolerably vain, as to imagine that his own life or labours are a perfect copy of the exhortation to Priests in the Ordination Service? How sad it is to reflect that some souls may have been led astray into heresy or schism, whom a kind word from us might have stayed; some blinded spirits have passed into eternity, whose blood may be required at our hands! How often have we been content with the ordinary routine of Sunday duty! How often has the ingratitude or churlishness of man paralysed our exertions, and we have "persuaded men and not God!" How often has the worldly spirit which we deplore or censure in our flocks, crept in upon ourselves, and rendered all our discourses unimpressive and nugatory! We "watch for our souls." "It will be work enough," says the holy Bishop Wilson, "for every man to give account of himself, but to stand charged, and be accountable for many others, who can think of it without trembling?" We can indeed easily perceive the evils which abound among our flocks; and we wonder that they listen to our discourses, and continue unimproved. But may not a counterpart of their sins be sometimes detected in ourselves? Do we not read and expound the Holy Scriptures to others without that respect of reverence duty, that indubitable seal of holiness which impresses, where it cannot persuade? If men saw in our Order, universally, an entire self-denial, a fervent and unshrinking zeal, a thorough love for the ordinances and discipline of our Church, and a perfect union of mind and action, could they remain so worldly, so self-indulgent, so dissipated as they are? If all the Bishops and Clergy of our Church were "perfectly joined together in the same mind and in the same judgment," and if that mind were "the mind of Christ," we should have more hearts with us, and our adversaries would have less power. The disorderly spirits among the multitude appeal to similar passions raging among ourselves; and while we creep and grovel on earth, we fall to "point to Heaven, and lead the way."

Our reformation then must begin at home. To cure our flocks of schism, we must heal our own disorders. We must banish that frightful party spirit, that minute exclusiveness, which refuses the hand of fellowship to those who have signed the same articles, own the same truths, and are built on the same foundations with ourselves. The odious cries of High-Churchmen and Low-Churchmen, with other more offensive names, must not be heard in our mouths, lest our own weapons be turned against ourselves. We should take our tone of doctrine and practice, not from low interested writers, but from the pure foundation of Scripture, by the many expositions of the master-spirits of that English Church. There must be about ourselves that genuine heartiness, that honest simplicity, which no man can mistake, and which will persuade more forcibly than the most elegant diction, or the most impressive delivery.

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1. It is peculiarly important that all Clergymen—and I especially direct my remarks to the younger portion of my Brethren—should be frugal, temperate, and even self-denying in their personal habits. This and even sobriety incumbent on us, is strengthened by the necessities of the times, the frequent calls of charity, and the desirableness of showing to those who know us, and the desirableness of showing to those who are God's soldiers of Jesus Christ. A Clergyman may be too luxurious and extravagant in his dress, or household expenses, affected in his manner, and aiming at something more than usual by way of display, can never obtain from people who are often poor, and if he respect and attachment which are desirable; and if he run into debt to supply himself with such superfluities, he not only ceases to be useful, he becomes positively mischievous. The greatest care and caution are requisite to enable a Clergyman to live on a comparatively scanty income, a portion of which is in all probability unpaid; yet he is expected to meet his engagements as punctually as if he himself were paid in due season. Yet we must consider that our bodily trials are few, compared with those of our original Missionaries in the Province, who often walked in deep snow and over miserable road-tracks from house to house, and scarcely ever enjoyed the luxury of a waggon.

2. In order to the effectual discharge of our duties, we should cultivate a grace in which most Christians are lamentably deficient—*moral courage*. It is obvious that an age of fierce and fiery zeal would be more favourable to the development of this grace, than our own refined, scientific, self-indulgent age. The world, however, is not really more in love with truth, because it has ceased to persecute it. A universal relaxation of all tests and bonds has followed the decay of persecution. The State has abandoned the ancient theory of an Establishment, (which may be defined to be the active support of what is believed to be the Truth, because it is true, with toleration, but without support, to what is conceived to be error), and has substituted the general recognition of all Christian Communities according to their numbers and influence, by what is termed a Paternal Government; that is, I suppose a Government, which on grounds of necessity or expediency, recognizes the religion of all errors of any. The different sects in the nominally Christian world have, in consequence, assumed a definite and sustained position, and have completed their organization agreeably to their own views. Men of the highest literary and scientific attainments are now found among professors of different faiths, mix together, and frequently support each other in the extension of their respective religious theories, while intermarriages are continually formed among these different parties. We must add to all these elements of confusion the extraordinary influence of the public press, which aims not merely to reflect, but to lead the public mind.—No check, no limit is imposed on its anonymous conductors. An infamous system of anonymous slander is in all civilized countries permitted; and, on the empty sophism, that public characters are public property, we find men's principles anonymously accused, and their lives anonymously traduced; the writers half believing their disguise, so as to allow themselves to be known to fame, yet artfully concealing their names, that they may escape detection and exposure. Shall then we cease to wonder that men are deficient in moral courage? We rather marvel that there should be anything left to defend, any distinct system of faith, any positive convictions of the danger of "error in religion, or viciousness of life."

This stream of human meanness and corruption, if you have any love for truth, for honour, and for religion, you must endeavour to stem. And you can only stem it by moral courage. It may sound strange in your ears, yet I feel it necessary to say it, be not ashamed to be *real men*; to state distinctly, though with sobriety and respect for others, your acknowledged convictions, and to let your seal to what you believe to be true; and let "mendax infamia" do its worst.

No man indeed gains much, even in the opinions of the world, from a cowardly shrinking from the Cross, which the profession and practice of the Gospel imposes.—Though he may not be attacked with public and open slander, he will be met with the wink of contemptuous reproach, as one well known to be sailing in the same boat, only to be a little more sly. Remember, if public characters are public property, much more should public accusers be public characters, or rather real characters. Shun therefore as a moral contamination the ignominy of anonymous censure; nay, it might be better generally to avoid the risk of anonymous defence. For you may sometimes wound, when you only mean to uphold.

Yet though unwelcome truth at all times on which by its eagerness and impetuosity, raising up adversaries, and to be unable to distinguish between the things which are vital, and those which are accidental and alterable, is mere blindness or obtuseness. No prevalence of custom can warrant a departure from "the faith once delivered to the Saints;" but habit and custom may render some evils more tolerable, than we could have supposed them to be; or we may with sorrow perceive that we cannot "root up the tares, without rooting up also the wheat with them."

On this attention to many irregularities which prevail in the Diocese, in reference to the manners of performing Divine Service, and the slovenly neglect with which Divine Offices are often treated.

1 Viz. Woodstock, Fredericton, Kingston, St. John, St. Andrew's, Shelburne, and Chatham.—See Note A.

2 See Note B.

3 See Note C.

4 See Note D.

5 See Note E.

6 See Note F.

and soaring upwards, singing as he rises, and hopes to get to heaven and climb above the clouds; but the poor bird was beaten back by the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of its wings, till the little creature sat down just at that point and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music from an angel, as he passed those streams through the air about his ministering here below. So is the prayer of a good man."

And here is a woodland scene moralized with all the serious wisdom of a poet or a painter—"Whom, what he finds
Of flavor or of scent in fruit or flow'r,
Or what he views of beautiful or grand
In nature, from the broad majestic oak
To the green blade that twines in the sun,
Prompts with remembrance of a present God."
He is speaking of the influence of ancestral virtues or vices—"And as the root of a tree receives nourishment not only sufficient to preserve its own life, but to transmit a plastic juice to the utmost branch and smallest germ, that knots in the most distant part; so the great and exemplary piety of the father of a family not only preserves to his own soul the life of grace and hopes of glory, but shall be a quickening spirit, active and communicative of blessing, not only to the trunk of the tree, the body and rightly descending line, but even to the collateral branches, to the most distant relatives, and all that claim a kindred shall have a title to a blessing."

Everywhere we discover the observer of nature—"The love of the Divine Architect has scattered the firmament with stars, as a man sows corn in his fields." "The slightest rural circumstances are recorded; whether it be the little bee that feeds on dew or manna, and lives upon what falls every morning from the store-houses of heaven, clouds and Providence; or the fountain that swells over the green turf." "He finds in the ivy round the tree an illustration of the connexion between the church and state: "For so doth the humble ivy creep at the foot of the oak, and leans upon its lowest base, and begs shade and protection, and leave to grow under its branches, and to give and take mutual refreshment, and pay a friendly influence for a mighty patronage; and they grow and dwell together, and are the most remarkable of friends and married pairs of all the leafy nations." "And perhaps the children of Lord Carbery, idly rocking upon the Towry, may have suggested to him the description of a Christian faith, not to be agitated by any circumstances of fear: "And so have I often seen young and unskillful persons sitting in a little boat, when every little wave sporting about the sides of the vessel, and every motion and dancing of the barge seemed a danger, and made them cling fast upon their fellows; and yet all the while they were as safe as if they sat under a tree, while a gentle wind shook the leaves into a refreshment and a cooling shade."

"The Hon. R. B. Sullivan has addressed a letter on this subject to the Roman Catholic Bishop of Montreal, as representing the "Association of Canadian Settlers in the Townships." This document though containing a good deal of matter comparatively of small interest to the general reader, would have given entire had our limits permitted; but as it occupies four and a half closely printed columns of the Globe, we must content ourselves with alluding to some of its more important and practical features.

Mr. Sullivan, after noticing a proposition in the Montreal, to which his letter is a reply, that a colonization should take place in that part of the Province usually called the Townships, proceeds to say that there are upwards of a million of acres at the disposal of Government, in the Counties of Sherbrooke and Megantic; and adds:

"It is exceedingly gratifying to his Excellency that the views of the Association very nearly coincide with the plans of settlement of that neighborhood, which his Excellency has been advised to adopt, and he commands me to detail these plans to you, and to inform your Lordship that they are proceeding to their accomplishment with all possible activity."

The following statements will be interesting to all who may purpose to settle in the districts referred to:—"It is not proposed to make any distinction between settlers who are able to pay for land and those who are not, so far as grants of fifty acres are concerned. To that quantity of land every male inhabitant admitted to settle on the tract, of the age of twenty-one years, will be entitled to."

But as it is by no means desirable that the whole or the greater part of the settlers should be of the description who cannot pay for land, it is proposed that any of the settlers who may wish to do so, should have the opportunity of purchasing for a price to be paid down, the neighbouring lots vacant to the extent of 150 acres. The price will be fixed for actual settlers at the rate of four shillings per acre, and will be payable in cash or land scrip.

As it would be obviously imprudent for any man to settle on this property who has not the means of providing himself with the necessaries of life, until the means of subsistence can be derived from the soil, the agent will be instructed to inquire into the means possessed by each individual offering himself as a settler. For the purpose of this information the certificates of the society and its officers will be of great value, as the members of the society will probably know what prospect a settler can commence his operations, and will be able to explain to the agents, with more accuracy, the nature of the settlement upon wild land without means of some extent already provided.

The agent will be instructed to reserve sites for churches, schools, villages, and mills. The former will be granted, and the latter will be disposed of so as to secure their being used for the purposes required, and so as to guard against monopoly. Another road, running through the centre of the tract, and communicating from Lake Mégantic to the Gosford Road, a distance of forty miles, will also be immediately laid out with a double tier of 30 acre lots on each side.

Side lines, or roads to communicate from the rear lots to the main road, will be surveyed; but the making of these roads must be left to the industry and energy of the settlers themselves.

The colonists who have families containing several males above the age of twenty-one years, will, if they desire it, have their lots adjoining each other.

The agent will be instructed to place each settler upon his lot, and enter his name in a book, from which returns are to be made to the Crown Land Office. The settler will receive a location ticket authorizing him to occupy the lot for which he is set down; but under the most strict condition of occupation, and with the certainty that if he be abandoned at any time before the lease is entitled to a patent, the land will be granted or sold to another settler within.

Each locattee will be entitled to his patent on the certificate of the Government Agent, that he has cleared and made fit for cultivation sixteen acres of land. The time allowed for this clearance will be four years from the date of the occupation by the settler.

Persons who purchase land will be obliged, within four years, to clear and make fit for cultivation one-tenth of the whole quantity purchased, and will not receive patents until they have complied with these conditions.

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We quote with pleasure the following paragraph, as indicating a greater degree of conscientiousness than that of late we have seen in the habit of recognizing in our "powers that be:—

"By comparing the proposed course of the Government respecting the seigniorial lands which belonged to the late Order of Jesuits, and that regarding the lands of the Crown hitherto appropriated, your Lordship will understand that in cases where the Government are trustees of special funds, they are not prepared to sacrifice these funds to the general policy of the country—a course which would amount to an indirect confiscation; and the same principle will apply to the lands appropriated to the Clergy (Reserves, or reservations for the Indians, school lands, or other special land appropriations)."

Before concluding, we must enter our decided protest against the error which Mr. Sullivan, inadvertently we trust, has committed in the supererogation of his letter. It thus runs: To the Right Rev. the Catholic Bishop of Montreal. Mr. Sullivan is a member of the Anglican Church, and as such he professes his belief in the holy Catholic Church. Does he mean to say that he recognizes the Catholic Prelate of Montreal as his Bishop—and the doctrines which that Prelate is bound to propagate as those which he consents or approves? If not, then the title Catholic, in the document in question, is rather a gratuitous insult to the Church, whose teaching the Hon.

Holy Communion administered—fifty-four of the Laity remaining to communicate with the Clergy. The day was indeed an auspicious one for our sister Diocese, and many of the Clergy will hail with joy this reinforcement of the numbers of "them that preach the Gospel of peace, and bring glad tidings of good things;" from the new Theological Institution:—from which have now gone forth, in the space of two years and nine months from its commencement, ten men, "ready to endure hardness as good soldiers of Jesus Christ."

We submit a list of the names of the gentlemen ordained, and the respective charges to which they have been appointed. Deacons. Mr. James Fulton, Bishop's College, Lennoxville: Licensed to the Mission of Russell-town, District of Montreal. Mr. Thomas Ainslie Young, Bishop's College, Lennoxville: Licensed to the Mission of St. Martin, Isle Jesus, District of Montreal. Mr. Richard Lewis, Bishop's College, Lennoxville: Licensed to the Mission of Port Neuf, District of Quebec. Mr. Samuel Hoare Simpson, Bishop's College, Lennoxville: Licensed to the Mission of Upper Ireland, County of Megantic. Mr. John McKelown, Bishop's College, Lennoxville: Licensed to the Mission of Frampton, County of Megantic. Mr. Jacob Leegood, King's College, Fredericton: To be Assistant Minister at Christ Church, Montreal; and Licenced to the Mission of Sabrevois, District of Montreal.

Priests. Rev. John Kemp, formerly of Bishop's College, Lennoxville, Missionary of Bury, District of St. Francis. Rev. Frederick Robinson, formerly of Bishop's College, Lennoxville, Curate to the Rev. T. Johnson, Missionary of Abbotford, District of Montreal. Rev. John Irwin, B.A., Licenced to the Chapelry of St. Thomas, Montreal. We cannot dismiss this subject, without expressing an earnest hope that it may please Almighty God to pour down the abundance of His blessing upon the Institution, in which so many of these gentlemen have been trained for the "work of an Evangelist;"—and make it, what it already promises to become speedily, a great blessing to the Church.

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Secretary professes to receive, or it is an exhibition altogether inexcusable in so important a functionary as the Hon. R. B. Sullivan.

ORIGINAL TEMPERANCE SOCIETY. The Rector of Grace Church, Galena, Illinois, having been requested, by a body calling themselves "The Sons of Temperance," to preach to them, complied with their request, and the discourse which he delivered appears in a late number of our contemporary, the New York Churchman. It is not stated in what spirit the Association received the plain and faithful truths enunciated on the occasion; but they could hardly have failed to arrest the attention of all who were capable of reasoning with logical impartiality on the subject. And we only regret that the disciples of Teetotalism (to use a most unmeaning and childish slang term) are not more frequently addressed with clearness and Scriptural fidelity. Our author, with a bold yet kindly hand, dissects the modern scheme for putting an end to alcoholic excess,—and while he cheerfully concedes that some good has been effected by means of voluntary and irresponsible organization, he unhesitatingly affirms that, "as Christian men who have experienced the perfect efficacy of the Gospel and the Church of Christ, as agents in reforming men, we cannot but propose the same agency to them, and by every argument in our power to command, endeavor to induce them to submit to its superior influence."

This, we humbly conceive, is putting the question on the Scriptural—and consequently upon the only true foundation. If the Gospel of our Lord Jesus Christ, could be demonstrated by some process of deputation to be IMPERFECT—and the means which it propounds to be insufficient for bringing about certain essential results,—then we would be disposed to concede that "another" and a supplementary Gospel, propounded by Father Theobald Matthew, had become necessary, and should be received with cordial welcome by all who had heard the glory of God, and the happiness of the great human family. But we contend that no such deficiency in the Gospel has ever been established. The completed Canon of Scripture is devoid of any indication that "PLEDGES" and "MEDALS" in his sober integrity are necessary in order to continue a temperate man, or to snatch the bleared and parched drunkard, like "a brand from the burning." And here we cannot avoid remarking upon the fact—that Dissenters who profess to maintain a more wakeful guard against innovations connected with morals or religion,—should yet unscrupulously adopt images and devices, as wholesome for the cultivation of truth and the weeding out of error and vice. The same man who would feign nervous agitation at witnessing the sign of the Cross in the Catholic administration of Baptism,—makes no scruple—sectarian as he is—of wearing upon his bosom a device furnished and blessed by an itinerant Popish Friar!

"THE FORCE OF HUMBOLDT, CAN NO FURTHER GO." After remarking that the mechanism of the popular Temperance Societies is altogether human—and that the person who pledges himself to this supplementary Gospel, is bound mainly by a sense of worldly honour and temporal considerations more or less weighty, as incitements to scrupulous honesty in relation to his pledge,—the Rector of Grace Church proceeds to observe— "It will hardly be disputed, by a Christian man, that, in bestowing upon our world the gift of the Gospel, and the Church of Christ, our Heavenly Father knew all our necessities and wants, our errors, and infirmities, and the various dangers and temptations which, in His wisdom, He saw it expedient to inflict upon the human race. He should therefore provide, when fairly applied, in reforming and renewing him, as a fit subject for his own compassion above. Hence we find all the prominent virtues to which mankind are subject, distinctly mentioned in Scripture, and our reformations, when duly urged upon us from the most awful considerations; while the most effectual means of doing so, are pointed out, as being through the supernatural assistance of the grace of God. Drunkenness is, by no means passed by in silence among the numerous sins which are so fully and so justly condemned, by the Apostles of our Lord, and the early Church. 'Be not deceived,' is the cautionary language of the faith that, 'So scrupulous were the early fathers of our faith, that any indulgence or leniency in visiting his sufferings. This fact displays not a little the feelings with which all who knew him regarded the late Rev. William Thompson."

"We cannot close these remarks without complimenting the Railroad Company on their granting of their own accord, free passage to the medical and clerical friends of the deceased, who, from feelings of kindness and sympathy, were desirous of doing all in their power to alleviate his sufferings. This fact displays not a little the feelings with which all who knew him regarded the late Rev. William Thompson."

It will be seen from our advertising columns, that these schools will all be closed on the 1st July (tomorrow)—the assigned cause is, that the Corporation has not made any provision for funds to carry them on. The whole system of our Common School education is such, that we can take very little interest in the matter; and whatever inconvenience may in the meantime be experienced by the numerous and very respectable class of our fellow citizens who depend upon these schools for the education of their children, we shall feel it our duty to sympathize with the Corporation in their intention of retiring from the establishment of such a system of Common School education as the Church can take her proper part in carrying out. It is very certain, that if schools were placed under the direction of the Church, that churchmen would cheerfully pay any reasonable tax that should be required for the support of such schools.

Our Collector, Mr. REFORD, will visit Montreal and the Neighbourhood in the course of a few days. We must be excused urging upon our Subscribers the necessity of prompt payment of their accounts. An announcement appears in the Herald, informing the public, that it has been determined to discontinue that Journal from the 1st of July next, unless arrangements can be made to maintain it. The cause of this step is, that very many of the subscribers have failed in paying their dues. This circumstance, we hope, will induce those who are interested in the existence of a newspaper, to consider seriously the effect of unfaithfulness in the payment of subscriptions.

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THE CHURCHMAN. TORONTO, FRIDAY, JUNE 30, 1848.

CONFIRMATION APPOINTMENTS.—FIRST DIVISION. THE BISHOP OF TORONTO, in announcing the following appointments for Confirmation, requests that it may be understood that Candidates are not admissible to that holy rite until they shall have attained the full age of fifteen years:—

Table with 3 columns: Day, Name, Time. Includes appointments for 1848, July and August, such as Walpole, Moore, Errol Plympton, etc.

SECOND DIVISION. 3, Warwick Village, 4 P.M. Tuesday, 4, Brooke, 10 A.M. Cromey, 1 P.M. Williams, 4 P.M. Wednesday, 5, Adelaide, 10 A.M. Metcalfe, 3 P.M. Thursday, 6, Katesville, 10 A.M. Fitzroy, 1 P.M. Friday, 7, London, 11 A.M. Nissouri, 4 P.M. Saturday, 8, St. Mary's, Blanchard, 10 A.M. Sunday, 9, St. George's, London Township, 11 A.M. Monday, 10, Hodgson's School-house, Biddulph, 11 A.M. Stephens's School-house, Devonshire Settlement, 3 P.M. Tuesday, 11, Goderich, 2 P.M. Saturday, 15, Mitchell, 10 A.M. Stratford, 3 P.M. Sunday, 16, Hayesville, 10 A.M.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at Christ Church, Hamilton, on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previously obtained permission to offer themselves, are desired to be present at the Rectory, Toronto, with the usual testimonials and Si Quis, on the previous Wednesday (July 26) at 9 o'clock, A.M.

On Sunday, the 18th inst., being Trinity Sunday, and one of the days appointed by the Church for the performance of Ordination, the Lord Bishop of Montreal, assisted by the Rev. Official Macle, D.D., and the Rev. J. H. Nicolls, M.A., Principal of Bishop's College, Chaplains, and the Revs. L. Doolittle, C. F. Reid, and G. Slack, Missionaries at Lennoxville, Compton, and Granby, admitted seven gentlemen to the Holy Order of Deacon, and three to that of Priest, in the Church of the Mission of Lennoxville (St. George's). The Church was well filled with visitors, although the very unsettled state of the weather prevented many persons residing at a distance from attending, who otherwise would have come together, to witness the sending forth of so large a number of labourers into the Lord's Vineyard. The Service was performed with good effect, the new Choral chanting of the Te Deum and other hymns with taste and accuracy.—A eucharist and forcible sermon was preached by the Rev. Official Macle, on St. Matthew xxxiii. 19, 20, concluding with very happy effect, the two great topics of the day. Hands were laid upon the several Candidates for the two orders of our Sacred Ministry, and

the presence or the absence of lay persons, as though the numerical union of the people should constitute the potency of prayer, as though the doors of God's sanctuary were only unclosed that the multitude might enter in. I grieve, too, to witness the self-same course of thought among many of the scoffers with their estimate of the value of the daily prayer. "Do your people attend?" is very frequently the anxious question that we hear. Now, it appears to me, Sir, that the foundation of the cathedral service was by no means intended, as one of its very valuable elements, to be the numerical union of the people. It was rather that around the diocesan altar a perpetual priesthood might be established and stand, to offer every day intercessory supplication for the sins of the people. And a beautiful proof of this is afforded by the fact that, although the laity may be absent and scattered upon the mountains of this world, in pursuit of the manifold purposes of ordinary life, their anxious Mother had provided an unbroken ministry to watch and ward in the channel of the Chief Shepherd of every region, that the souls of the faithful might not go out, nor the sound of his service cease; not for a single day. Think, moreover, what myriads of the souls of the just—nay, not only the spirits of our brethren in the faith, but also what starty multitudes of "angels and archangels" will be around the altar, to offer up with a grateful sympathy at the signal of morning and evening prayer! In like manner I conceive of the morning and evening prayer in the town or village church. It is a duty to be performed rather for than with the people. The priest is the "Vicar of Souls" who officiates in the Holy Place for the absent and for those who are "too far off." Let me not, however, be misunderstood. Far be it from me to dissuade the concurrence of the flock. Would to God that we could lift up our eyes and behold the white with the faithful, and the diligent in prayer! But I do mean to contend, that the efficacy of ministerial prayer is not derived from the presence of the congregation in the cathedral or the parish church. I do allege that the public entry of a faithful priest at his altar is an efficient means for the discharge of his pastoral duty. For my own part, if I were a layman, I had rather have the daily prayer of the field, whose words are in reverence at the sound of the sacred bell, and whose life is spent in thanksgiving at the altar, than thought that the voice and hands of his minister are about to be lifted up at that very hour by those who cannot leave their daily toil, than the most triumphant sealer that ever rent open the wounds of the Church in order to exalt the name of Jesus.

I remain, Sir, your's faithfully, R. S. H. Morwenston, Cornwall, May 19, 1848.

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THE LATE REV. WILLIAM THOMPSON. In our last we briefly recorded the decease of this lamented clergyman, and now subjoin a few particulars, mainly derived from our contemporary the Berean.

Mr. Thompson, it is understood, was formerly an officer in the East India Company's naval service. Having received holy orders, he held for some years the pastoral charge of St. Thomas's Church, Montreal, which he subsequently relinquished for the incumbency of Trinity Church, Christville, which he held at the period of his death. Having volunteered, in common with some other clergymen, to attend the Quarantine Station at Grosse Isle, Mr. Thompson was the first to visit that fatal locality this season. The Berean informs us that: "On the evening before he embarked for Grosse Isle, a few friends gathered round him in this city, to whom he expounded the first two verses of the fortieth chapter in Isaiah; he dwelt on the blessed fruits of sanctified affliction, in the course of his exposition, and the theme was one among others which engaged him in converse with those who had the privilege of spending the remainder of the evening with him."

Being relieved by the Rev. W. B. Bond, Mr. Thompson returned on the 11th inst., afflicted with head-ache, which he attributed to cold, the weather having been unusually severe. This, however, was the manifestation of the pestilence which in a few days was to terminate his mortal conflict. Regarding his last hours, we obtain the following memoranda from an obituary notice communicated to the Montreal Witness:—"No other than Christ was his pattern. His whole aim was the advancement of God's glory, in the salvation of the souls of men. Even in his last moments, although his disease was fever, his mind was calm in a most wonderful degree, and he instance it very remarkably in the answer that he gave to a friend, who called on him early in his sickness, in reference to his affairs. My temporal affairs, he said, I settled before I went to Grosse Isle; and my peace with God I made, through his grace, two and twenty years ago. For myself, I have no desire, no wish, but to abide the will of God, and the result of this sickness will, I am sure, be that which will abound to his glory."

"He did not seem to suffer much; but as his hand having been seen to move involuntarily towards his head, he was asked did he experience much pain; his answer was, 'O yes; but the Lord is good; I have many mercies.' " "He was so much better on Tuesday, that the medical attendants hoped for his recovery; but the worst symptoms returned again on Wednesday; and on Thursday, a little before midnight, he calmly rendered up his spirit to God, who gave it.—The decease was the theme of his every discourse, and whose goodness formed a prominent topic in his whole conversation."

Mr. Thompson had attained the age of fifty-two years. Eight years ago he was deprived of his wife and three children, within the space of a very few months, and has left only one son, who is being educated in England, and was shortly expected to have joined his father in Montreal. The Witness concludes its notice as follows:—"We cannot close these remarks without complimenting the Railroad Company on their granting of their own accord, free passage to the medical and clerical friends of the deceased, who, from feelings of kindness and sympathy, were desirous of doing all in their power to alleviate his sufferings. This fact displays not a little the feelings with which all who knew him regarded the late Rev. William Thompson."

It will be seen from our advertising columns, that these schools will all be closed on the 1st July (tomorrow)—the assigned cause is, that the Corporation has not made any provision for funds to carry them on. The whole system of our Common School education is such, that we can take very little interest in the matter; and whatever inconvenience may in the meantime be experienced by the numerous and very respectable class of our fellow citizens who depend upon these schools for the education of their children, we shall feel it our duty to sympathize with the Corporation in their intention of retiring from the establishment of such a system of Common School education as the Church can take her proper part in carrying out.

Our Collector, Mr. REFORD, will visit Montreal and the Neighbourhood in the course of a few days. We must be excused urging upon our Subscribers the necessity of prompt payment of their accounts. An announcement appears in the Herald, informing the public, that it has been determined to discontinue that Journal from the 1st of July next, unless arrangements can be made to maintain it. The cause of this step is, that very many of the subscribers have failed in paying their dues. This circumstance, we hope, will induce those who are interested in the existence of a newspaper, to consider seriously the effect of unfaithfulness in the payment of subscriptions.

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THE CHURCHMAN. TORONTO, FRIDAY, JUNE 30, 1848.

CONFIRMATION APPOINTMENTS.—FIRST DIVISION. THE BISHOP OF TORONTO, in announcing the following appointments for Confirmation, requests that it may be understood that Candidates are not admissible to that holy rite until they shall have attained the full age of fifteen years:—

Table with 3 columns: Day, Name, Time. Includes appointments for 1848, July and August, such as Walpole, Moore, Errol Plympton, etc.

SECOND DIVISION. 3, Warwick Village, 4 P.M. Tuesday, 4, Brooke, 10 A.M. Cromey, 1 P.M. Williams, 4 P.M. Wednesday, 5, Adelaide, 10 A.M. Metcalfe, 3 P.M. Thursday, 6, Katesville, 10 A.M. Fitzroy, 1 P.M. Friday, 7, London, 11 A.M. Nissouri, 4 P.M. Saturday, 8, St. Mary's, Blanchard, 10 A.M. Sunday, 9, St. George's, London Township, 11 A.M. Monday, 10, Hodgson's School-house, Biddulph, 11 A.M. Stephens's School-house, Devonshire Settlement, 3 P.M. Tuesday, 11, Goderich, 2 P.M. Saturday, 15, Mitchell, 10 A.M. Stratford, 3 P.M. Sunday, 16, Hayesville, 10 A.M.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at Christ Church, Hamilton, on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previously obtained permission to offer themselves, are desired to be present at the Rectory, Toronto, with the usual testimonials and Si Quis, on the previous Wednesday (July 26) at 9 o'clock, A.M.

On Sunday, the 18th inst., being Trinity Sunday, and one of the days appointed by the Church for the performance of Ordination, the Lord Bishop of Montreal, assisted by the Rev. Official Macle, D.D., and the Rev. J. H. Nicolls, M.A., Principal of Bishop's College, Chaplains, and the Revs. L. Doolittle, C. F. Reid, and G. Slack, Missionaries at Lennoxville, Compton, and Granby, admitted seven gentlemen to the Holy Order of Deacon, and three to that of Priest, in the Church of the Mission of Lennoxville (St. George's). The Church was well filled with visitors, although the very unsettled state of the weather prevented many persons residing at a distance from attending, who otherwise would have come together, to witness the sending forth of so large a number of labourers into the Lord's Vineyard. The Service was performed with good effect, the new Choral chanting of the Te Deum and other hymns with taste and accuracy.—A eucharist and forcible sermon was preached by the Rev. Official Macle, on St. Matthew xxxiii. 19, 20, concluding with very happy effect, the two great topics of the day. Hands were laid upon the several Candidates for the two orders of our Sacred Ministry, and

the presence or the absence of lay persons, as though the numerical union of the people should constitute the potency of prayer, as though the doors of God's sanctuary were only unclosed that the multitude might enter in. I grieve, too, to witness the self-same course of thought among many of the scoffers with their estimate of the value of the daily prayer. "Do your people attend?" is very frequently the anxious question that we hear. Now, it appears to me, Sir, that the foundation of the cathedral service was by no means intended, as one of its very valuable elements, to be the numerical union of the people. It was rather that around the diocesan altar a perpetual priesthood might be established and stand, to offer every day intercessory supplication for the sins of the people. And a beautiful proof of this is afforded by the fact that, although the laity may be absent and scattered upon the mountains of this world, in pursuit of the manifold purposes of ordinary life, their anxious Mother had provided an unbroken ministry to watch and ward in the channel of the Chief Shepherd of every region, that the souls of the faithful might not go out, nor the sound of his service cease; not for a single day. Think, moreover, what myriads of the souls of the just—nay, not only the spirits of our brethren in the faith, but also what starty multitudes of "angels and archangels" will be around the altar, to offer up with a grateful sympathy at the signal of morning and evening prayer! In like manner I conceive of the morning and evening prayer in the town or village church. It is a duty to be performed rather for than with the people. The priest is the "Vicar of Souls" who officiates in the Holy Place for the absent and for those who are "too far off." Let me not, however, be misunderstood. Far be it from me to dissuade the concurrence of the flock. Would to God that we could lift up our eyes and behold the white with the faithful, and the diligent in prayer! But I do mean to contend, that the efficacy of ministerial prayer is not derived from the presence of the congregation in the cathedral or the parish church. I do allege that the public entry of a faithful priest at his altar is an efficient means for the discharge of his pastoral duty. For my own part, if I were a layman, I had rather have the daily prayer of the field, whose words are in reverence at the sound of the sacred bell, and whose life is spent in thanksgiving at the altar, than thought that the voice and hands of his minister are about to be lifted up at that very hour by those who cannot leave their daily toil, than the most triumphant sealer that ever rent open the wounds of the Church in order to exalt the name of Jesus.

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The Bishop of Oxford, during the Sabbath on Thursday last, referred to the romances of one Rabbi Crooke, who addressed himself to a friend in England, loudly told him that he was no Englishman, though born in England; he was a Jew...

Baron Rothschild may be prepared to reconcile his faith with his worldly views. He is a Jew, and he is a Christian. He is a Jew, and he is a Christian. He is a Jew, and he is a Christian.

Colonial. GENERAL TOM THUMB.—This remarkable and interesting personage whose diminutive size has gained more notoriety than any others have acquired by great achievements—has been seen every day since Monday last, by large numbers of the inhabitants of this city.

ADM. SOCIETY OF OSGOODE HALL.—Enter Term, 1848.—The following gentlemen were admitted to the degree of Barrister-at-Law:—On Monday the 12th June, Edward Courtes Jones, David Patte, Wm. Ross, and Richard Scott, Esquires; Tuesday 20th June, Charles Gould, Esquire.

DEADLY HORROR.—A tornado or hurricane visited the neighbourhood of this city on the afternoon of the 27th inst. We have gathered some particulars of its disastrous effects from the Rev. Mr. Scott, who in company with the Rev. Mr. Oustable, was travelling at the time between the two places.

THE BUFFALO COMMERCIAL ADVISOR.—This weekly advice sheet which is published by the Rev. Mr. Mitchell, is a most valuable and interesting paper. It is published by the Rev. Mr. Mitchell, is a most valuable and interesting paper.

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Every body, however, finds the difficulties almost insuperable in his own mind. The labourer, when his rising family brings home to him the desperate misery of his condition, can no more raise the £20 which would take them all to Canada, than he can pay off the national debt.

After dinner, excellent and appropriate addresses were delivered by Pott and Simpson, Chiefs, and the Superintendent, known to the antiquarian and the student of the history of the continent. I am truly glad to meet you at all times, but particularly so at present, because we are now assembled upon the most important occasion that ever dawned on the Chippewa.

My Brothers.—I have told you we have met to-day under the most happy and gratifying circumstances, to perform a ceremony which has never before fallen to the lot of any of the tribes. It is the laying of the first stone of the school for the education of the young of both sexes of the Indians of this country.

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COMMON SCHOOL NOTICE.

THE BOARD OF TRUSTEES FOR COMMON SCHOOLS, of the City of Toronto, hereby give notice that, inasmuch as the Common Council of the City of Toronto have declined to make the requisite appropriation for the purpose of continuing the Common Schools after the 30th June, 1848, the Trustees of the said Schools are reduced to the painful necessity of closing the said Schools on and after the 1st July.

BRITISH AMERICA FIRE & LIFE ASSURANCE COMPANY. NOTICE IS HEREBY GIVEN that a Dividend at the Rate of Eight per Cent. per Annum on the Capital Stock paid in, was at the meeting of the Board, held on the 27th July, 1848, declared, and that the same will be Payable on and after Monday, the Tenth Day of July next.

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EDUCATION.

GRADUATE OF TRINITY COLLEGE, DUBLIN, of the year 1846, is desirous of a temporary employment; he will be glad to prepare young gentlemen for the University, or to undertake the duties of Tutor in a private family, or to avail himself of any employment not demanding professional knowledge. The amount of the emolument will be less an object than present occupation. The highest testimonials can be given.

THE OFFICE OF THE TORONTO BUILDING SOCIETY is REMOVED to the East Wing of the Bank of British North America, corner of Yonge and Wellington Streets.

REMOVAL. MESSRS. A. & S. NORDHEIMER in returning thanks to their friends and to the Public in general for their liberal patronage, beg to acquaint them that they have removed their Music Establishment to the new and large Premises lately occupied by Mr. Hall, and next door to the British Colonist Office.

MRS. JAMIESON. TEACHER OF WRITING AND MUSIC. RESPECTFULLY announces to the Ladies and Gentlemen of Toronto, that she has made arrangements to receive pupils at her residence, No. 60, YORK STREET where she will be prepared to impart her

MRS. HERRMAN POETTER. HAS REMOVED her School from Kingston to this CITY and has taken a house, No. 20, William Street, where she will be ready to receive Pupils on the 15th inst., and to instruct them in the usual Branches of a sound and finished Education.

NEW MUSIC. THE SUBSCRIBERS here just received at their New Store, No. 14 King Street, a very large collection of NEW MUSIC, Consisting of the most popular Songs, Waltzes, Quadrilles, Polkas, &c. &c., to which they would call the attention of all lovers of good and new Vocal and Instrumental Music.

T. BILTON. BEGS to intimate that he has received, at Great Britain, his usual Choice Assortment of SEASONABLE GOODS, 2, Wellington Buildings, Toronto, May 19, 1848.

SITUATION WANTED. AS SALESMAN in a Grocery or Dry Good Store; a Man who can be well recommended. Reference to Rev. J. H. GRASSET, Juno 8th, 1848.

UPPER CANADA BUILDING SOCIETY. First Loan Meeting. INSTALLMENTS to the Upper Canada Building Society, will be due on the First of every month. The First instalment will be due on the 1st of July.

A LOAN MEETING. Will take place at the OFFICE OF THE SOCIETY, on the FIRST TUESDAY in JULY, at Seven P. M., when the Directors will proceed to Loan or Advance Five Hundred Pounds (or such further sum as may be decided upon) to the Funds of the Society, which will be put up to competition in single sums of One Hundred Pounds, and disposed of at the highest offer.

T. HAWORTH. IMPORTER OF BRITISH AND AMERICAN HARDWARE, No. 4, KING STREET EAST, TORONTO.

CONSTANTLY on hand, English, Scotch, Banks and Swedes Iron; Cast, Spring, Blister, and German Steel; Anvils, Vices, Sledges, Chains, Spikes, Nails of all descriptions; Bar, Sheet, and Lead Pipe; Ropes, Flax, Hammers, and all general assortment of Joiners' Tools, Carriage and Saddlery Trimmings in all their varieties.

King's College, Toronto. FACULTY OF MEDICINE. WINTER SESSION. October, 1848, to April, 1849.

INDIAN CHURCH, CARADOC. CONTRIBUTIONS towards this Church, to be built during the ensuing summer, in the Mission of the Rev. Richard Flood, M.A., will be thankfully received, either at U.C. College, or at the Church Society's House, King Street, by the Rev. W. H. RIPLEY, B.A., Incumbent of Trinity Church, Toronto.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER. THIS Quarterly Magazine is published at New Haven, Connecticut, on the first of April, July, October, and January. It is devoted to the exposition and defence of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States; to the promotion of an elevated Christian Literature; and to a faithful record of important Ecumenical, University and Missionary Intelligence from all parts of the world.

TO PARENTS AND GUARDIANS. AN ENGLISH GENTLEMAN of retired and domestic habits, is desirous of undertaking the entire Charge and Education of a little Girl or Boy, who can be recovered of maternal care; as she flatters herself, from experience, she is fully qualified to fulfil the duties of such a responsible situation. She being fond of Children, she would ensure a Happy and Comfortable Home to any Child placed under her care.

MATHEMATICS. A GENTLEMAN would be happy to make an ENGAGEMENT with a few Scholars, who are desirous to pursue their MATHEMATICAL STUDIES. Apply to Mr. Champion, at this Office, 108-569-2, June, 1848.

TO PARENTS AND GUARDIANS. AN ENGLISH GENTLEMAN of retired and domestic habits, is desirous of undertaking the entire Charge and Education of a little Girl or Boy, who can be recovered of maternal care; as she flatters herself, from experience, she is fully qualified to fulfil the duties of such a responsible situation. She being fond of Children, she would ensure a Happy and Comfortable Home to any Child placed under her care.

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Diocesan Press. A SPECIAL Meeting of the Stockholders of the Diocesan Press will be held at the Diocesan Society's House at Toronto, on Thursday, the 27th July next, at 10 o'clock, A.M. for the consideration of important business relative to the interests of that Association. By order of the Committee, THOS. CHAMPION, Manager.

THE BUFFALO COMMERCIAL ADVISOR.—This weekly advice sheet which is published by the Rev. Mr. Mitchell, is a most valuable and interesting paper. It is published by the Rev. Mr. Mitchell, is a most valuable and interesting paper.

ARTHUR GRANVILLE; OR, THE GIFTS OF GOD. ADDRESSED TO CHILDREN. CHAPTER VI.

"Lord, I have loved the habitation of Thy house, and the place where Thy honour dwelleth. His delight is in the law of the Lord. Evening, and morning, and noon will I pray."

"This is the day the Lord hath made, He calls the hours his own; Let heaven rejoice and earth be glad, And praise around the throne."

"I wonder why," thought Arthur, "Oh, because it goes on... To-day He rose and left the dead, And Satan's empire fell."

"Not this morning, dear," replied she. "The weather is so unsettled, and my cold still so troublesome, I think it would not be prudent for me to go out; nor for you either, with your cough, Arthur."

"Then I will fetch my Bible and Prayers-book, and read the Psalms and Lessons to you, shall I mamma?" "Do so, my dear boy," said Mrs. Granville, and Arthur hastened to fetch them.

"It is the twenty-seventh day of the month," he observed, as he drew his chair beside his mother, and opened his Prayers-book. When he had finished reading the Psalms, he said:

"Why curious, Arthur?" "Because it says, 'I was glad when they said unto me, Let us go into the house of the Lord,' just the very morning we could not go to the house of the Lord. It is very curious it should have happened so!"

which was still open at the Psalms he had been reading. This reminded him of what had given rise to the conversation.

"Oh, mamma," said he, "you said David felt the means of grace precious, and you found it out by the 122d Psalm. Then going to the house of the Lord must be a means of grace."

"Yes, Arthur, the public worship of God, as well as private prayer, is one of the appointed means of gaining spiritual blessings. Reading the Holy Scriptures is another, and then, what you will better understand when you are older, the Sacraments."

"Oh, yes, mamma! I have just thought of what the Catechism says about the Sacraments, 'a means whereby we receive the same' and 'the same' means the 'inward and spiritual grace.' Don't you remember, mamma?"

"Yes, perfectly," said Mrs. Granville. "And I have thought of another thing," said Arthur, "which is, that all these means of grace belong to the list of God's spiritual mercies."

"And how richly are they showered down upon us!" observed Mrs. Granville. "What country in the world is so blessed with the means of grace as England is? Well might it be said to us, 'what manner of persons ought ye to be in all holy conversation and godliness!' If David felt glad when it was said to him, 'Let us go into the house of the Lord,' to that temple whose ordinances, solemn and beautiful as they were, were but types of 'better things,' much more should our hearts rise in grateful joy when we are invited to join praises of that God who has sent His Son, that Saviour who has died for our sins, and His Holy Spirit who has largely poured out in these Gospel times! And even in this favoured country, Arthur, many are the children who have not half the opportunities which you have for learning to know God. Many have parents who never, perhaps, offered a single prayer for themselves or their children. You from your birth have been the object of your parents' daily prayer. You are taught daily the lessons of Arthur, many are the children who have not half the opportunities which you have for learning to know God."

"You are encouraged to God in prayer; you go to His house, and are taught to reverence His day—Arthur, are you thankful for these privileges? Is your thankfulness shown by the use you make of them? Put the question to your own conscience, my child, and pray to God to pardon your negligences, and to teach you to use His gifts aright. For remember, Arthur, all these things are means of grace, not grace itself. They are ways of obtaining knowledge of our own sinfulness, acquaintance with the Holy character of our God, and of the way by which alone we can be saved and accepted by Him, strength to fight against and overcome our spiritual enemies. Let us not, as many are apt to do, regard our punctual attendance on these ordinances as a proof that we are walking in the paths of holiness, for, in itself, it is no proof at all, and the idea would only puff us up with self-righteousness; but let us ever aim at seeking for God by his appointed means, and never be satisfied till we have obtained what they are designed to convey to us."

Mrs. Granville paused for a few seconds, and then continued: "You know, Arthur, that there are some countries almost destitute of the means of grace, and some quite so. 'Yes, mamma,' said Arthur; 'I know the heathen countries are.'"

"And some of our own colonies, which are settlements of persons of our own country, are, to a great extent in a sad condition. I remember being, last summer, at a meeting of the Society for the Propagation of the Gospel in Foreign Part, (which Society was formed chiefly for the purpose of affording religious privileges to our own countrymen settled abroad in different parts of the world,) and at that meeting we had a most melancholy picture presented to us of the misery caused by an absence of the means of grace."

to examine our estates, whether we are yet renewed or no, and in the acts which we daily perform, observe whether the sanctifying habit be as yet infused into our souls. If the grounds of our best duties, that which moves us in our holiest actions, be found upon search to be but carnal; if a careful religious education, custom of the place which we live in, fear of human laws, nay, perhaps a good soft tender disposition, and the like, be the things that make thee love God, and perform holy duties, and not any inward principle of sanctity within thee, I counsel thee to think better of thine estate, and consider whether the like motives, had it so happened that thou hadst been born and brought up in Turkey, might not have made thee worship Mahomet. I would be sorry to be rigid; I fear thou wilt find they might. Well, then, a new course must be taken; if thy former heathen, carnal, or at best good moral life, all thy former performances, the best of thy natural desires, must be content to be ranked here with circuncision and uncircumcision availing nothing; there is no trust or confidence to be placed on these Egyptian staves of reed. And then, if thou wilt not live heartless for ever, if ever thou meanest to move, or walk, or do anything, you must to Creator of spirits and lover of souls, and never leave soliciting, till he hath breathed another breath into your nostrils, another soul into your soul; you must lay yourself at his feet, and with all the violence, and rhetoric, and humility, that these wants will prompt thee to, work and implore the Holy Spirit to overshadow thee, to conceive all holy graces spiritually in thee; and if thou canst not suddenly receive a gracious answer, that the Holy Ghost will come in unto thee, and lodge with thee this night; yet learn so much patience from thy legary estate, as not to challenge him at thy own times, but comfortably wait his leisure. Whilst thou art preparing, give not over praying; they are acts very compatible; thou mayest do them both together. Whilst thou art fortifying these little kingdoms within thee, send these ambassadors abroad for help, that thou mayest be capable of it when it comes. But, above all things, be circumspect, watch and observe the Spirit, and be perpetually ready to receive its blasts. Let it never have breathed on thee in vain; let thine ear be for ever open to its whisperings; if it should pass by thee either unheeded, or not understood, it were a loss that all the treasures upon earth could not repair, and for the most part you know it comes not in the thunder. Christ seldom speaks so loud now-a-days as he did to Saul. It is in a soft still voice; and I will not promise you that men that dwell in a will, that are perpetually engaged in worldly law employments, or that men asleep, shall ever come to hear of it. —Dr. Hammond.

"If we are in a state of prosperity, in a full possession of all temporal blessings, there seems to be little opportunity for the exercise of patience. Our principal duty, then, is to receive the good things of this life with gratitude and thankful acknowledgment, to consider them as gratuitous and thankless to use them with moderation and discretion, and to employ them to the honour of God, and to the service of mankind. But since God hath so ordered the course of human things, that there is no perfect happiness, no uninterrupted ease, no sincere pleasure in this life, but troubles and sickness and pain and disappointments and losses and sorrows are scattered up and down here below, and wait for us and overtake us in some part or other of our progress through mortality, we shall scarcely ever want opportunities of exercising the patient and submissive virtues of resignation to the will of the Almighty. In all times and in all circumstances to rely upon him as upon our great friend and benefactor, and firmly to believe that he orders all with perfect wisdom and goodness, and that they who love him shall receive from him whatsoever is expedient for them; this is to honour and worship him, not in words and in pretence, but in deed and in truth, with the heart and understanding and all the powers of the soul, and to pray him the most rational and the most acceptable service.—Archdeacon Jortin."

SICKNESS. In sickness the soul begins to dress herself for immortality. And first, she unites the strings of vanity, that made her upper garment cleave to the world and sit uneasy. She puts off the light and fantastic summer-robe of lust and wanton appetite—Next to this, she, by the help of sickness, knocks off the fetters of pride, and vain complacencies. Then she draws the curtains, and stuns the light from within, and takes the pictures down; those fantastic images of self-love, and gay remembrances of vain opinion and popular notions. Then the spirit steps into the soberities of humble thoughts, and feels corruption chiding the forwardness of fancy, and allaying the vapour of conceit and factious opinions. Next to these, as the soul is still undressing, she takes off the roughness of her great and little angers and animosities, and receives the oil of mercies and smooth forgiveness, fair interpretations and gentle sayers, designs of reconciliation and Christian atonement, at their places.—Jeremy Taylor.

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EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER. At the Office of "THE CHURCH," No. 5, KING STREET WEST, TORONTO. HUGH PAYNE SAVIGNY, Provincial Land Surveyor and Draughtsman, YONGE STREET, ADDRESS, TORONTO POST OFFICE. June, 1848. 109-470-4f.

The Garner. THE CITY WHICH THE LORD KEEPS. Our soul is the city. We know and feel in our hearts, that the walls of that city, like the walls of the holy Jerusalem, have been torn down by the hands of rude enemies; that it has been laid waste, and made a ruinous heap; that sin and death have had their victory over it; while we have gone far away into strange lands, captives and prisoners at Babylon. All is prostrate and fallen. The voice of God is heard not there. The idols of the world have been set up in the place of the one true God; and all the beautiful handiwork of God's building is filled with the rubbish of destruction, and overgrown with weeds and nettles, and loathsome things creep about there. Well, but on a sudden a decree goes forth for our restoration. "Rebuild the walls of your desolated city," saith God. "You shall see God's temple in its holiness once more; and God himself shall build that temple with his presence, and sanctify those walls by the inspiration of his grace." We go forth. We do as God bids us. We strive to restore its fair proportions, to re-establish its former strength and beauty. But, lo! fresh enemies arise to prevent that re-establishment. Out of the very precincts of the temple, and from the midst of the walls themselves, up rise a host of strange enemies to dispute with us our dominion, and to struggle for God's property. Up rise a host of carnal lusts and passions, daily temptations from without and from within. Here, the world contending for victory, with its fashions and pleasures. Here, ambition and envy. Here, lust of power and glory. Here, resentment and anger. That must indeed be a bold man who would say, "I can defend myself, I can raise the walls of this fallen city sufficiently high, I can strengthen the weakness, I can restore the decay, I can set watch against all who come to hinder me, I am sufficient in myself to think everything as myself." Nay, but except the Lord keep the city, the watchman waketh but in vain" except you put all your own defences against temptation and sin, under the superior defence which the Holy Ghost is ready to furnish to all who ask, your vigilance is useless, your wisdom is folly.—Rev. W. J. E. Bennett, M.A.

THE CHRISTIAN'S SUIT FOR THE HOLY RETIRE. Having learnt what the new creature is, and how absolutely necessary to a Christian; O let us not defer one minute longer

RICHARD SCORE, MERCHANT TAILOR. No. 1, Chewett's Buildings, Toronto.

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