

The Church.

...I have nourished and brought up children, and they have rebelled against me; here is a picture of ingratitude which the thoughts cannot escape from.

Then what had been done to him? His nature had been changed.—When did that change take place? When God put his Holy Spirit into him.—And which tree did he then become like? The apple tree.—And the fruit of the Spirit in him was?—The Spirit?

CHURCH SERVICES IN THE CITY.

ST. JAMES'S CHURCH. REV. H. J. GRASSETT, M. A. Rector, REV. R. MITCHELL, A. B., Assistant Minister. (Service at the Church of the Holy Trinity.) Holy Communion, 1st Sunday in the month. Sunday, 10 A. M. and 7 P. M.

ST. PAUL'S CHURCH. REV. J. G. D. MCKENZIE, Incumbent. Holy Communion, 1st Sunday in the month. Sunday, 11 A. M. and 4 P. M.

TRINITY CHURCH, KING STREET. REV. W. H. RIPLEY, B. A., Incumbent. Holy Communion, 3rd Sunday in the month. Sunday, 11 A. M. and 6 P. M.

ST. GEORGE'S CHURCH. REV. STEPHEN LETT, LL.D., Incumbent. Holy Communion, 2nd Sunday in the month. Sunday, 11 A. M., and 7 P. M.

CHURCH OF THE HOLY TRINITY, YONGE ST. In this Church the seats are all free and unappropriated. REV. H. SCADDING, M. A., Incumbent. REV. W. STENNETT, M. A., Assistant Minister. Holy Communion, 2nd Sunday in the month. Sunday, 12 Noon, and 6 P. M.

THE CHURCH.

TORONTO, OCTOBER 11, 1849.

CONTENTS OF THE OUTSIDE. First Page.—The Soldier's Prayer. Our Monthly Review. Hints on Catechizing. The Desire of Influence. Did's Exits, from our Eng. Files.

WEEKLY CALENDAR. Table with columns for Date, 1st Lesson, and 2nd Lesson. Includes dates from Oct 10 to Oct 31.

TO THE CLERGY OF THE DIOCESE OF TORONTO.

My DEAR BRETHREN.—Since it hath pleased Almighty God of His tender mercy to assuage the contagious sickness wherewith we have been lately sore afflicted, and to restore the voice of joy and health into our dwellings, it is my desire that the prayer recommended be used in all the Congregations of this Diocese, by my Pastoral Letter, dated the 4th of November, 1848, be hereafter omitted, and that the following Prayer be substituted for the same on three successive Sundays after the receipt of this notice.

I remain, my dear Brethren, Your affectionate Diocesan, JOHN TORONTO. Toronto, 15th October, 1849.

The following Prayer is to be used in the Congregations of this Diocese immediately before the General Thanksgiving at Morning and Evening Prayer:

PRAYER. O, Lord God, who hast wounded us for our sins, and consumed us by our transgressions, by Thy late heavy and dreadful visitation, and now in the midst of judgment remembering mercy hast redeemed our souls from the jaws of death; we offer unto Thy fatherly goodness ourselves, our souls and bodies, which Thou hast delivered to be a living sacrifice unto Thee, always praising and magnifying Thy mercies in the midst of Thy Church, through Jesus Christ our Lord. Amen.

FAMILY PRAYERS.

Some years ago, in conversing with a friend on the subject of Family Prayer, our friend told us that a gentleman of the Wesleyan persuasion had observed to him that in his opinion that service ought to be more liturgical than it is usually is. By this, he meant that it ought to be made more responsive, and in other respects constructed as to divide the vocal exercise between the Head of the family and the members. The remark dwelt upon our minds—not as altogether new, but as confirming views to which we had been led by the habit of using a portion of the Common Prayer of the Church in family worship. To this which struck the ear of the General, but which we were led by other considerations; but we became satisfied by experience that a responsive service is peculiarly fitted for the young and the uneducated; of which two classes the larger portion of families mainly consists. It is not natural for either of these classes to keep the mind long engaged upon any subject, be it ever so interesting to them; and therefore a religious service in which their direct attention is required only at intervals, is much more likely to maintain that attention throughout. For this reason, we especially approve of those manuals, such as that of Archdeacon Bethune, which are drawn up on the basis of the Prayer Book. There are, however, two cases for which such manuals can make no adequate provision. The first is that of prayer on Sunday mornings and evenings. On those days the responsive portion of the service is used twice in public, and therefore it is less desirable to employ the same portion still further at family devotion. Something may indeed be done by the use of the versicles in the form of Solemnization of Matrimony, and in that for the Visitation of the Sick, with suitable alterations. The following petitions, it will be seen, are very appropriate:—

O, Lord, save thy servants: Who put their trust in thee: Send us help from thy holy place: And evermore mightily defend us. Let the enemy have no advantage of us. Nor the wicked approach to hurt us. Be unto us, O Lord, a strong tower: From the face of our enemy. O Lord, hear our prayer: And let our cry come unto Thee.

But, however appropriate these versicles, they are only deprecatory. The whole subject of them is defence against our spiritual enemy. We require something more.

The other case to which we alluded is that in which we are called upon to attend the prayers of the Church daily, once or twice a day—a case we are glad to perceive happily increasing. We do not suppose this is to be a substitute for family prayer, but an addition to it. Many members of families cannot attend daily public worship, if they would; and it is not to be supposed that they are to be neglected of their daily portion because others can obtain an additional supply. We suppose the devout man's full complement to be "seven times a day"—twice in private, twice with the family, twice at morning and evening public prayer, and once additional on Wednesday and Friday, and on the Festivals.

In pondering upon these matters, we were led to reflect that the source from which our Reformers had derived that Form of Common Prayer in which we so justly delight, and to ask ourselves whether there remained any more materials in the mine from which these precious morsels were taken. That source, it is well known, was the Latin prayer book in use in the Church of England before the Reformation. We had access to a copy of this book, or rather of a portion of it, reprinted from the ancient Portiforium of the diocese of Salisbury. We referred to the service for the first hour of the day; and when we had rejected the superstitious portion, and some unnecessary repetitions, we found a service containing the elements of what we sought for.

Knowing that our Reformers had in one instance at least, borrowed from the forms of the Greek Church, we examined them likewise. We found a surprising general resemblance, enough to prove that those who planned the two must have followed some one model; but the details differed almost altogether. It may be agreeable to our readers to know that the versicles after the first Lord's Prayer are the same as in ours, both Latin and English; that they commence with the 95th Psalm; that they read the Psalms in course; that some of the versicles of their service appear in the latter part of the Te Deum; that they use the Benedictus, Benedictus, Magnificat, and Nunc Dimittis; that they recite the Creed, and make frequent use of the Lord's Prayer. But still the greater portion of the matter is so different in its character that it will scarcely bear adaptation to the Latin service. It will make a different whole, useful as a variety, but will scarcely blend with the other. There is one very remarkable difference—that not a single prayer ends in the name of our Lord Jesus Christ, although many are addressed to him.

We examined likewise the Private Devotions of Bishop Andrews. These on the whole we found in character not fitted for responsive use; but some portions, adapted to the several days of the week, appeared to us suitable for our purpose.

To return to the Latin service. It must be confessed that this service is, on the whole, scriptural; although somewhat intricate, and too much broken up into minute portions. The one to which we had recourse possessed the following leading features:—A Hymn, a course of Psalms, a Text, the Lord's Prayer, and Creed, Versicles, the Confession and Absolution, other Versicles, Collects, Benediction.—We would reduce the Psalms to one, or at most two short ones. We propose that the text should be amplified into a lesson, and we have changed the place of the creed.

These alterations we have made either to adapt the service to the ordinary habits of family worship, or to suit the genius of our own Church, which reads the Scriptures more copiously than the Unreformed portion of the Church. We have followed the example of our Reformers in discarding the ancient Confession and Absolution, and have substituted new forms derived from the Holy Scriptures.

We think that it would be desirable to provide a course of hymns, and to arrange a table of psalms and collects, but we have not as yet formed any with which we are satisfied. Every person, therefore, who select his hymn or psalm, and read the Scriptures in the manner which appeared preferable. Indeed, we put forth the whole Form as an experiment which we think deserves to be tried, and respecting which we desire the opinion of our correspondents; and, if they think proper, their assistance to complete a better. The one we have given is commended by its antiquity, its Scriptural character, and its partial agreement with our own Prayer Book. The portions proper for the first day of the week are almost entirely from Bishop Andrews. The whole will be too long for many families; but in such cases the Hymn or Psalm may be omitted, the Lesson made brief, the Confession and Absolution with the Versicles omitted, together with such of the Collects as may appear less necessary, with their Versicles. But the whole arrangement appeared to us so excellent, that we could not persuade ourselves to omit any part of it.

(To be continued in our next.)

law, and before a jury having in all probability, no very friendly feeling towards the defendant, it is not probable that it may—An appeal will then be instituted to the twelve Judges; and should that result in a similar issue, it will then be carried to the House of Lords.

We cannot but regard "the law's delay," so proverbially an evil, as a positive advantage in the present instance. It is of the most vital importance that a question so momentously interesting should be fully considered in all its bearings,—and the grounds of its final settlement accurately and indisputably defined.

The opinion seems daily to gain ground that whatever be the ultimate decision of the case, it will give rise to but few acts of secession. Every year witnesses an increase in the number of those who regard the unity and identity of our blessed Lord's visible Fold, as great and practical truths, and men holding such views will not easily be led to follow the example of that wandering star Baptist Noel. Remembering that to the Church as a specific Corporation, was the loving promise made: "Lo! I am with you always, even unto the end of the world!"—they will no more dream of resolving their doubts by leaping from the covenanted pasture—ground into the bottomless quagmire of schism,—than a weary, hunger-stricken one, would think of turning away from a hospital which the good Lord of the country had founded for the refreshment of way-worn pilgrims.

Upon the infallible word of God, does the Reformed Anglican Church base her teaching. Not one of the wavering man-built platforms appeals more simply to the Scriptures,—or more unobsequiatingly demands to be tested by their diets. If therefore we turn away from the sound of her authorized and duly commissioned trumpet, to what denomination can we look for guidance in the mazed conflict of opinion which rages in hapless Christendom?

That disingenuous and strife-provoking print the London Record, seems deeply mortified because the decision of Sir H. J. Fust—unfitted as it is—has not been followed by an immediate dissent. With characteristic uncharitableness, and consistent bad taste it attributes this quiescence to the most venal and unworthy of motives. In a late number, especially, the Editor asserts, that multitudes of clergymen substantially agree in opinion with Mr. Gorham, but find ripe pasture ground within the confines of the establishment, than they could hope to meet with elsewhere!

This masqued schismatic, as he has been appropriately termed, most naturally judges others by his own mean standard. Evidently ignorant of the feelings of a high-minded gentleman, (we shall say nothing of high Christian principles) he scruples not to libel men, whose motives he can no more appreciate than a blind man could discriminate the phenomena of light and shade. Exceptions there must be to the rule—but we unhesitatingly affirm that it is impossible to conceive of a more disinterested or high-minded class of ecclesiastics than the clergy of the Church of England. If they do not rashly rush into the meretricious embrace of Dissent, it is simply because they are restrained by motives too solemn and too spiritual for the appreciation of such partizan panders to popularity as the Record, and periodicals of a kindred stamp.

Granting for the sake of argument, that amongst an educated and high bred body of gentlemen, many could be found dastardly enough to sacrifice principle to filthy lucre, we challenge the Record to disprove our assertion, that so far as money is concerned, the transition from the Church to the platform would in the average number of cases be a clear and positive gain.

There can be no question that the Denominations would hail with delight any accession to their numbers from the polished and aristocratic ranks of the Establishment. Democratic though they be, they know right well the eclat which they thereby can acquire. The Baptists, we are informed, peak of poor hot-brained Noel almost with as much deference as they would of royalty itself.

It is most reasonable therefore to suppose that the doors of the thousand-and-one Conventicles, would be thrown invitingly open for the reception of deserters from the Church militant, and that the richest living, which they could offer, would be placed at the devotion of the much prized recruits.

This being conceded, let us imagine the case of a Presbyter or Deacon dissatisfied with the decision in Mr. Gorham's case, and whose estimate of the Church was so contracted and mean, as to suggest no obstacle to his leaving her pale. He purposes (if money considered) to exchange into the considerations of a favourable Methodism. How, on examination, will stand the debtor and credit account?

We believe we are speaking within the mark, when we affirm, that taking one with another, the average income of a clergyman of the Church of England, does not exceed £140 per annum. If all the revenues of the Church were to be equally divided amongst her ministering sons, there would not be a greater revenue for each. That this is a consideration far inferior to what Wesleyanism holds forth, will be evident from the following statement of the salary of an English Methodist preacher with six children, which we derive from an authentic source:—

Table with columns for Item and Amount. Includes House Rent, Rates and Taxes (21 0 0), Interest on Furniture, repairs of do., and tenants' repairs of house (5 0 0), Coals and candles (5 0 0), Medical and Medicines (2 0 0), Postage and Stationary (2 0 0), Servants wages (8 0 0), Preacher's and wife's quarters at 44 4s. (32 12 0), Board money at 14s. per week (36 8 0), Allowance for six children, at 46 6s. per annum (37 16 0), One child at Kingswood (25 0 0), One boy between 8 and 14, educated at home (12 0 0), One girl above 8 (8 8 0).

Allowed besides for each confinement of the wife (43 3s. 6d.). The Superintendent has also a commission of 10 per cent on books sold. DEDUCT PAYMENTS: For one boy at Kingswood (44 4s.), one boy at home £1 1s. (5 5 0). Leaving a clear income independent of house-hire, travelling expenses, commission on books, sold, &c. (196 7 9).

Our readers can thus judge for themselves how far the generous and charitable hypothesis of the Record is well founded. Few of them, we think, will be disposed to agree with him, that mercenary motives alone prevent multitudes of the Anglican Clergy from committing the sin of schism at the present juncture.

CHURCH OF THE HOLY TRINITY.

On Thursday evening divine service according to the English Cathedral usage, was performed in the Church of the Holy Trinity. The service was intoned by the Reverend Dr. Beaven, and the Lessons read by the Reverend Dr. Lett. After prayers a most eloquent and appropriate discourse was preached by the Rev. Henry Scadding on the subject of sacred music, and having special reference to the opening of the organ which took place that evening. This fine instrument fully equals the expectations which had been formed with regard to it, and we earnestly trust that the vestry may be enabled to retain it in the Church. The collection after the sermon amounted to £16 19s 7d. exclusive of £7 10s. of special donation.

A FRIENDLY SOCIETY.

Our attention has been called to a very important subject of Friendly Societies, by a clergyman in England, who has devoted much attention to this subject; and the conclusion which we have come to is, that the Societies of that description which now exist amongst us are, generally, rotten in their constitution, and that those who are contributing to their

the view of providing assistance in the times of sickness will find themselves miserably disappointed. We shall not make any remarks upon the amount of contributions required from the members of the different Lodges of Odd Fellows, in comparison with the promised allowance made in sickness, but leave those interested to examine them by the following statement.

We have first directed our attention to the data upon which the calculations necessary to be made should be founded; and not being aware that an average of the amount of sickness and the duration of life had been made in this Continent, we turned our attention to such information as could be obtained from the experience of the Friendly Societies in England and Scotland; and believing that the average of sickness amongst the average population of Canada would not be so great as that experienced by the Friendly Societies in England, the average from the experience of the Scotch Friendly Societies, which has been adopted, being composed principally of agricultural labourers—men who enjoy a large share of good health—we believe to be quite as favourable as could with safety be adopted. The probabilities of life have been reckoned from the experience of the Scotch Friendly Societies; this table has been used, because it is thought that the duration of life in this Province is certainly not greater than amongst the working class in England. And a further reason for adopting it, in preference to others, is because it runs very nearly midway between the various tables of mortality that are in existence. For instance:—

Table with columns for Age, Present Value, Annual Payments, Age, Present Value, Annual Payments. Includes ages from 21 to 64.

The result of our investigations is given in a table attached, showing the present value of an assurance of 100, and also the annual sum to be paid in lieu of the present payment. We have not gone beyond that age, because we have no data of sickness for ages older than seventy; the contributions in the table, therefore, will only secure the allowance to the age of seventy, and will not admit of any further allowances being paid from it. By these tables we find that a person, aged thirty, paying an entrance fee of 50, and an annual contribution of 18s. 10d., should secure a sick allowance of 25s. per week. It will therefore follow, as a matter of course, that persons above that age cannot have a same benefit, without either a larger entrance fee or a greater annual contribution; and it will also further be evident that a further charge must be made to secure the payment of the funeral money to deceased brethren.

These tables are calculated upon correct principles, and consequently it will be utterly impossible for any Society to meet its engagements, if the contributions are not in accordance with them, unless it can be shown that the average rate of sickness will be more favourable; or that the rate of mortality will be more favourable; neither of which circumstances do we think we are justified in assuming without sufficient proof. It must be also borne in mind that these tables allow for no extra expenditure, but that on the contrary it is pre-supposed that all the money be not only faithfully hoarded, but also put out to secure interest, at the rate of six per cent. per annum, and that diligently compounded.—In fact, they are constructed assuming that the interest will be more than six per cent., for the benefit of interest is reckoned on the sum that it should make at the end of the year, not the beginning: thus—if a given sum should be 1000, at the end of the year, 60 is credited for interest, although the actual capital at the beginning of the year was only 940.

It will also be seen, by reference to the table of present value of the sick allowance, that at the age of sixty-three is the highest amount; consequently, supposing a Society to commence with members at the age of 21, it must, to be in a safe condition, go on steadily increasing in property till they become sixty-three—or, in other words, must for forty-two years go on adding to the capital stock of the Society; and should there be an addition from time to time of younger members, the time at which the funds should arrive at the greatest amount required will be lengthened. The manner in which the table of the present value of the sick allowances has been constructed, taking the data referred to above as the groundwork as a person aged sixty-nine will on an average experience 9,300 weeks of sickness during the year; therefore, at an allowance of 10s. per week, it is certain that a present payment of 93 6s. i.e. the whole amount of the probable claim he would have upon the sick fund, would be enough to meet the demand which he might make upon the fund. But the probability is as great that he would be sick at one part of the year as another, so that a probability exists that the Society would have the use of the money for one-half the year—therefore, we allow a discount of 3 per cent. for that contingency, amounting to 279s. 6d. leaving the present value to be 90 6s. 5d. By the same mode of reckoning, the same person in the year of life commencing at sixty-eight might experience 7,900 weeks' sickness, which, at 10s. per week, would amount to 79 18s.; subtract from this sum the discount of 3 per cent., for the reason stated above, which leaves 77 13s. 3d.; to this latter sum of 77 13s. 3d. must be added 7 15s. 8d., being the sum 90 6s. 5d. necessary to secure the sick allowance from sixty-nine to seventy, discounted by 6 per cent. in consideration of the use of the money for one year, with the further reduction of .061; for the probability is, in that ratio, that the person may die during the year, and so not require the money at all; and in like manner the table is worked from the higher ages to the lower.

We may perhaps further illustrate the subject by shewing the working of the system. Thus: suppose 1000 persons, of the age of sixty-eight years each, were to form a Society, to secure to each member an allowance of 10s. per week during sickness, until all had reached the age of seventy, each would have to make, according to the table now submitted, a present payment of £15,628s. 5d.

Making a total of 1,562,850. During the first year, there would be an average amount of 7,000 weeks' sickness to each, which would require from the Society's funds £70,000; but as this sum would not be all called for at one time, the probability is, as before stated, that the Society will have the use of it for half a year; therefore, add to the stock 3 per cent. on £70,000, which is 2,100. Also add 6 per cent. on the sum reserved to pay the sick allowances in the year following,—say £4,200 719. Total income of the first year, £16,737 78s. Expenditure of the first year, 7,000 weeks of sickness, at £1 per week, 700,000. £48,737 78s.

During the first year sixty-one of the original members will have died, leaving only 939 to enter the second year, who, at the average of 8.3 weeks' sickness each, will require £8,372 to meet their demands, which may be improved for half the year, at 6 per cent. 261,981. £51,350 78s.

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the present value of the sick allowance by the present value of an annuity, the quotient will be the annual payment required; to ascertain which, we have attached a table of the present value of an annuity from the age of twenty-one to seventy—interest at 6 per cent.—mortality according to the experience of the English Friendly Societies.

It must be observed that these remarks apply only to the sick allowance, and that only to the age of seventy. For the reasons before stated, we are unable to give the exact amount that would be required to secure the sick allowance till death.

Most of the Benefit Societies not only promise an allowance during sickness, but also a certain sum payable at the death of the member. To enable the Society to secure the latter sum, of course provision must be made by a proportional increase in the amount of contribution.

Table shewing the present value and annual payment to be made by members of a Club of various ages, from twenty-one to sixty-nine, to secure an allowance of £1 per week during sickness, to seventy years of age.

Table with columns for Age, Present Value, Annual Payments, Age, Present Value, Annual Payments. Includes ages from 21 to 64.

The result of our investigations is given in a table attached, showing the present value of an assurance of 100, and also the annual sum to be paid in lieu of the present payment. We have not gone beyond that age, because we have no data of sickness for ages older than seventy; the contributions in the table, therefore, will only secure the allowance to the age of seventy, and will not admit of any further allowances being paid from it. By these tables we find that a person, aged thirty, paying an entrance fee of 50, and an annual contribution of 18s. 10d., should secure a sick allowance of 25s. per week. It will therefore follow, as a matter of course, that persons above that age cannot have a same benefit, without either a larger entrance fee or a greater annual contribution; and it will also further be evident that a further charge must be made to secure the payment of the funeral money to deceased brethren.

These tables are calculated upon correct principles, and consequently it will be utterly impossible for any Society to meet its engagements, if the contributions are not in accordance with them, unless it can be shown that the average rate of sickness will be more favourable; or that the rate of mortality will be more favourable; neither of which circumstances do we think we are justified in assuming without sufficient proof. It must be also borne in mind that these tables allow for no extra expenditure, but that on the contrary it is pre-supposed that all the money be not only faithfully hoarded, but also put out to secure interest, at the rate of six per cent. per annum, and that diligently compounded.—In fact, they are constructed assuming that the interest will be more than six per cent., for the benefit of interest is reckoned on the sum that it should make at the end of the year, not the beginning: thus—if a given sum should be 1000, at the end of the year, 60 is credited for interest, although the actual capital at the beginning of the year was only 940.

It will also be seen, by reference to the table of present value of the sick allowance, that at the age of sixty-three is the highest amount; consequently, supposing a Society to commence with members at the age of 21, it must, to be in a safe condition, go on steadily increasing in property till they become sixty-three—or, in other words, must for forty-two years go on adding to the capital stock of the Society; and should there be an addition from time to time of younger members, the time at which the funds should arrive at the greatest amount required will be lengthened. The manner in which the table of the present value of the sick allowances has been constructed, taking the data referred to above as the groundwork as a person aged sixty-nine will on an average experience 9,300 weeks of sickness during the year; therefore, at an allowance of 10s. per week, it is certain that a present payment of 93 6s. i.e. the whole amount of the probable claim he would have upon the sick fund, would be enough to meet the demand which he might make upon the fund. But the probability is as great that he would be sick at one part of the year as another, so that a probability exists that the Society would have the use of the money for one-half the year—therefore, we allow a discount of 3 per cent. for that contingency, amounting to 279s. 6d. leaving the present value to be 90 6s. 5d. By the same mode of reckoning, the same person in the year of life commencing at sixty-eight might experience 7,900 weeks' sickness, which, at 10s. per week, would amount to 79 18s.; subtract from this sum the discount of 3 per cent., for the reason stated above, which leaves 77 13s. 3d.; to this latter sum of 77 13s. 3d. must be added 7 15s. 8d., being the sum 90 6s. 5d. necessary to secure the sick allowance from sixty-nine to seventy, discounted by 6 per cent. in consideration of the use of the money for one year, with the further reduction of .061; for the probability is, in that ratio, that the person may die during the year, and so not require the money at all; and in like manner the table is worked from the higher ages to the lower.

We may perhaps further illustrate the subject by shewing the working of the system. Thus: suppose 1000 persons, of the age of sixty-eight years each, were to form a Society, to secure to each member an allowance of 10s. per week during sickness, until all had reached the age of seventy, each would have to make, according to the table now submitted, a present payment of £15,628s. 5d.

Making a total of 1,562,850. During the first year, there would be an average amount of 7,000 weeks' sickness to each, which would require from the Society's funds £70,000; but as this sum would not be all called for at one time, the probability is, as before stated, that the Society will have the use of it for half a year; therefore, add to the stock 3 per cent. on £70,000, which is 2,100. Also add 6 per cent. on the sum reserved to pay the sick allowances in the year following,—say £4,200 719. Total income of the first year, £16,737 78s. Expenditure of the first year, 7,000 weeks of sickness, at £1 per week, 700,000. £48,737 78s.

During the first year sixty-one of the original members will have died, leaving only 939 to enter the second year, who, at the average of 8.3 weeks' sickness each, will require £8,372 to meet their demands, which may be improved for half the year, at 6 per cent. 261,981. £51,350 78s.

Total income of the first year, £16,737 78s. Expenditure of the first year, 7,000 weeks of sickness, at £1 per week, 700,000. £48,737 78s.

During the first year sixty-one of the original members will have died, leaving only 939 to enter the second year, who, at the

THE CHEAPEST SPOT IN TORONTO.

EVANS & HAMILTON'S NEW YORK CLOTHING STORE, NO. 39, KING STREET EAST.

FALL AND WINTER READY-MADE CLOTHING.

Consisting of Fine and Heavy Over Coats, Frocks, Sack and Shooting Coats, Pantalons and Vests, of all the latest styles.

Upper Canada College. THE Midsummer Vacation will end on Wednesday, the 26th of September.

A LADY would be happy to engage in a private Family as Resident Governess, where the usual branches of an English Education would be required.

A LADY, of the Protestant Religion, qualified for the instruction of FIVE FEMALE PUPILS.

A YOUNG LADY wishes for an Engagement, for children under 12 years, in a Private Family residing in the country.

CHURCH OF CHAMBER ORGAN. FOR SALE, FOUR ROWS OF PIPES.

A MERCHANT'S STORE and DWEL-LING HOUSE, situated in Queen Street, NORTH WEST CORNER.

Continues to take "Risks" on "Lives" as formerly.

Quebec Fire Assurance Company. CAPITAL—\$250,000.

Continues to take "Risks" against "Fire" in and about Toronto, on the most favourable terms.

THE PRINCIPAL of Upper Canada College, in answer to enquiries which have been made upon the subject.

THE ANGLO SAXON, A New Quarterly, on Original Principles.

THE ANGLO-SAXON, a quarterly journal, the object of it is to serve the cause of rational and comprehensive philanthropy.

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Sherwood's Galvanic Embracation. (From the Daily Clipper.) It is too much to say that every Family Hotel, Boarding-house, every Ship and Steamer which leaves our port, and every Physician and person needing benefit or desire to do good, should possess at least one dozen bottles of Dr. Sherwood's Galvanic Embracation.

TORONTO MARKETS. Toronto, October 1st, 1849. Fall Wheat, per 40 lbs. 3 3/4. Spring Wheat, per 40 lbs. 3 3/4.

EXCHANGE. Toronto on London, 12 @ 0 per cent. New York, 24 @ 0. New York on London, 109 @ 109 1/2.

OYSTERS. THE SUBSCRIBER has just received, and will keep constantly on hand a large supply of SHELL OYSTERS.

CLOTHING AND DRY GOODS. CORNER OF KING AND CHURCH STREETS, ADJOINING THE COURT HOUSE.

BURGESS and LEISHMAN. WOULD intimate to the Inhabitants of Toronto, that they have commenced business in the above Street, and by additions attracted to their establishment.

TAILORING. In all its branches, executed with taste. The Paris, London, and New York Fashions, will be regulated regularly from the most approved styles.

CLOTHING. A large Stock of Ready-Made Clothing will be kept constantly on hand, made from the best goods, and got up in a superior style.

HATS AND CAPS. DRY GOODS STOCK, WILL CONSIST OF EVERY article in the line suitable for Personal, Family, and Domestic use.

W. W. SECOND FLOOR. THOMAS BURGESS, SAMUEL LEISHMAN, Corner of King and Church Streets, Adjoining the Court House.

LOYAL ORDER INSTITUTION OF BRITISH NORTH AMERICA. THE SEMI-ANNUAL MEETING of the Grand Lodge of the Loyal Orange Institution of the British North America, will be held in the Town of Brockville, on Thursday, the 18th instant.

THE ANGLO SAXON, A New Quarterly, on Original Principles. HAS been established with an especial view to promote good fellowship and brotherly feeling amongst all sections of the Great English Family.

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Of all our brethren of the Press in Lower Canada, our old friend, the Transcript, and our old opponent, the Pilot, are now, we believe, left the only advocates of a continuance of our colonial relations with the Mother Country.

TORONTO, HALIFAX, AND THE WEST INDIES.—The hermitic burden, is now taking in wheat at this port, and will shortly sail for Halifax, N.S.; from thence she will proceed to the West Indies; from which place she will probably proceed to England.

PRINCE EDWARD DISTRICT.—We have received the second number of the Pictou Gazette (a newspaper on the right side), from which we are glad to perceive that there are no criminal cases at the assizes for that District, which commenced on the 3rd inst.

The Transcript says that an Annexation Society has been formed in Montreal, of which Benjamin Holmes, M. P. P., one of the thorough-going supporters of the present Ministry, is President.

The new Plank Road from Belleville to Canby's Bridge was opened with due ceremony on Saturday, the 29th September.

KINGSTON.—The Mayor has called a Meeting of the rate-payers, for the purpose of taking into consideration the propriety of lighting the principal streets by Gas.

The Eureka, bound for California, has been detained for the last three days in this place, in consequence of being a few inches too broad to pass through the straits.

THE "EUREKA"—THE FIRST VESSEL FROM THE LAKES TO CALIFORNIA.—Last evening the barque Eureka hauled down the river to the pier where she was to have her long voyage.

On motion of the Rev. Mr. Cox, the whole business was laid on the table.

The following resolution was adopted. Resolved, That it be recommended to the Missionary Committee in their appointment of Missionaries to vacant stations, to select the persons who shall be recommended to them by the members of our Church residing at such stations.

Resolved, That the Standing Committee be requested to present at an early day an address to the House of Bishops praying that venable body to adopt such measures, as may render the vice provisions of the said Canon of 1847, available to the relief of our Diocese.

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It is proposed to erect a suitable monument over his remains, for which purpose the voluntary subscriptions of the many kind-hearted friends of U. C. College, who have, perhaps without exception, an affectionate remembrance of the good man, will be received at a time and in a manner to be hereafter determined.

My respect for his memory has led me, I fear, into too great length; but my respect for the esteem in which you hold him, in any station of life, assures me that you will not deny the request to insert this Communication of an OLD COLLEGE BOY.

October 10, 1849. Ecclesiastical Intelligence. CANADA. DIOCESE OF TORONTO.

Address to the Rev. Joshua Smith. Rev. and dear Sir,—We, the Wardens and members of St. Paul's Church, Fort Erie, cannot allow you to take your departure from amongst us without some expression of the feelings with which we have regarded you during your short residence in this Parish.

The circumstances which led to your temporary settlement here, connected, as they are, with a loss which we all so much deplore, are of too painful a nature to allow us to make any more specific allusion to them. Yet we cannot but regret that you have been favoured, since the removal of our late much beloved Rector, with the ministrations of one possessing so many of his amiable qualities, and so exemplary in the discharge of the sacred duties of his calling.

It has been your joyous sojourn amongst us; you have both brightened our season and won our affections; and now that you are about to return to your native country, we beg to assure you that we carry with us your best wishes for your future happiness and prosperity.

That it may please Almighty God long to spare you to the Church of which He has made you a minister and to grant His blessing upon your labours in the cause of the Gospel, our Lord Jesus Christ, is the sincere prayer of your very faithful and affectionate friends.

JAMES STANTON, Churchwardens. JOHN W. LEWIS, And other members of St. Paul's Church. Fort Erie, 26th Sept., 1849.

Reply to the Wardens and Members of St. Paul's Church, Fort Erie. In acknowledging the receipt of the letter to which your signatures are appended, allow me to give expression to my feelings of gratitude for your kindness. In the event to which you so feelingly refer, and which occasioned my temporary engagement in the Parish, I sympathise with you, and pray that you all may experience the blessedness of unfeigned affliction.

If, under these circumstances, my humble efforts have been found useful, and have in any manner supplied the lack of assistance to which your late bereavement has subjected you,—to God be all the praise.

Though my acquaintance with you has been short, I heartily reciprocate your expressed feelings, and in parting, wish both temporal and spiritual prosperity.

I am glad to hear in the prospect of a speedy settlement of a Clergyman in the Parish, and hope you may be blessed in your minister. May God long continue to you the means of grace in His Holy Church, and grant us all, if not in this, a happy meeting in another and a brighter world.

Yours sincerely and affectionately, JOSHUA SMITH. Fort Erie, September 28th 1849.

SMITH'S FALLS. Address to the Rev. Joseph H. Edg. Rev. and dear Sir,—We, the Churchwardens and building committee of the Church of England, at Smith's Falls, for ourselves, and on behalf of the Congregation, beg leave, on the eve of your departure from amongst us, to tender to you our heartfelt thanks for the valuable services which you have rendered to the Church in the discharge of your various and arduous duties, and to express our admiration of the zeal and activity which you have displayed in the discharge of the duties, which, as a Christian Minister, you were called on to perform.

We beg to assure you, that we sincerely regret your departure, and that it will always give us pleasure to hear of your continued health and prosperity.

An your future career through life, we would bid you "God speed," and that the choicest blessings may continually be showered upon you, and ever abide with you, is the earnest wish and sincere prayer of your very affectionate friends.

Wm. P. LOCKES, Churchwardens. RUFUS S. COLLINS, JAMES SHAW, Wm. H. BURRITT, Building Com. ALEX. MATHEWSON, W. B. CARROLL, Smith's Falls, October 1st, 1849.

Reply to the Churchwardens and Building Committee of the Church of England, at Smith's Falls. My CHRISTIAN BROTHERS,—For the esteem and affection which you have this day manifested towards me, and for the kind wishes you have been pleased to express with regard to my future welfare, I beg to return you my most grateful thanks. Your general bearing towards me, and the special time, in that respect, has been a source of great satisfaction to me as a Christian Minister, to know that your respect and good will towards me personally, has been based upon a warm appreciation of the blessings conferred by the Father of Mercies, and upon a firm attachment to the teaching and services of His Holy Church.

I have been but a short season among you, but it has been long enough to convince me that in the midst of circumstances not a little adverse, you have endeavoured to continue steadfast in the faith, once delivered to the saints, and that you have been a source of great satisfaction to me as a Christian Minister, to know that your respect and good will towards me personally, has been based upon a warm appreciation of the blessings conferred by the Father of Mercies, and upon a firm attachment to the teaching and services of His Holy Church.

That God may sanctify to our whole country, Rulers and People, this visitation of His Providence, and excite us all more diligently to the ways of His laws and the works of His bishoprics, should be the earnest wish and prayer of all.

Oct. 1st, 1849. Colonial. The Canada Gazette of Saturday, announced the following appointments:—Wm. Hume Blake, Esq., to be His Majesty's Chancellor of the Exchequer, in the place of James Christie Palmer Esq., to be Her Majesty's Vice-Chancellor for Upper Canada. Andrew Norton Bull, Esq., to be Registrar of Her Majesty's High Court of Chancery for U. Canada.

TORONTO LYING-IN HOSPITAL. HALF-YEARLY REPORT OF THE TORONTO LYING-IN HOSPITAL, ESTABLISHED IN 1816, UNDER THE PATRONAGE OF THE RIGHT HONORABLE THE CONGRESS OF THE PROVINCE OF CANADA.

At the monthly meeting of the Committee of Ladies, superintending the domestic economy of the Institution, much satisfaction was manifested on the inspection of the accounts for the last six months, the disbursements being only \$490, including the expenses attendant and which did not exceed the present commodious and airy situation, and also the increased salary voted to the Matron, through whose careful and judicious management the success of this valuable Asylum has been secured.

The cause of regret has arisen from the inability of the Committee, with the very limited funds placed at their disposal, to extend the benefit of the charity to the Emigrant without some extra fee; and to secure this desirable object, an offer was made in June last to the Emigrant Agent, expressive of the Committee's willingness to open the doors of the Institution to this class of applicants if he would agree to pay a dollar a-head for each person. In reply to the Society's proposition, the agent having intimated that no fund was placed at his disposal for such benevolent purpose, it was resolved, in order that those who were dissatisfied might have the opportunity themselves, of performing the arduous and responsible duties of that Committee.

The proposition caused some discussion, Dr. Arthur St. John offered to present a memorial to the Committee, which he could not serve upon the committee. Dr. Balch offered to present a memorial to the committee. Hon. J. C. Spencer said that the plan which he would propose to the Convention was, 1. To lay the pending resolutions upon the table.

2. To reconsider the vote by which the Committee in question had been re-elected by the Convention. The proposition was agreed to by the Convention. The Convention then proceeded to the consideration of the special order of the day, being the proposed amendments to art. iii. of the Constitution, providing that all addresses to the Diocesan Conventions shall be communicated to the Convention in three numbers.

The Rev. Dr. Vinton as chairman of the committee to whom the subject had been referred, stated the position and bearings of the question.

Some gentlemen of Montreal have presented Mr. Isaacson, the proprietor of Dr. Jolly's Chop-House in that city, with "a splendid cup of solid silver," to mark their approbation of his conduct during the riots of April.

Ladies present.—Mrs. Beaven, Mrs. Lett, Mrs. Willis, Mrs. Gurnett, Mrs. Durnford, Wm. Boulton, Mrs. Seymour, Mrs. Crooks, Mrs. T. Ridout, Mrs. Willoughby, Mrs. D. Murray.

We learn that three fishermen living on the Island, was drowned in the bay during the gale from this city, in a small boat. Their names we believe was Charlton.

Some gentlemen of Montreal have presented Mr. Isaacson, the proprietor of Dr. Jolly's Chop-House in that city, with "a splendid cup of solid silver," to mark their approbation of his conduct during the riots of April.

THE DESIRE OF INFLUENCE.

(From Lancelot Parsonage, Third Part.)

"Ruth knows I would not be hard upon her upon any one," said Mr. Clifford. "It is because there is too much in one's own heart of the same self-deception, that too in apt to speak strongly against it. I have seen it fatally marrying what might otherwise be the most superior character; a secret, gentle, selflessness, or love of self-indulgence; or, as it is in Ruth's case—Ruth, my child, you will not be vexed with your father and mother for reminding you of a disposition which they saw before you really began to discriminate right from wrong—a desire to be first, to rule and govern other minds; I have seen these little faults—oh, as they are often called, foibles—eating away the seeds of even exalted virtues, and involving others in suffering for years, and yet the individuals themselves, firm in good intentions, and professing to act from high, even religious motives—"

"Oh! papa!" exclaimed Ruth; and she looked at him with surprise amounting to alarm. "It is a very stern doctrine," said Mr. Clifford. "But I am afraid it may be a true one; and if we consider a little more closely, we shall see that the principle is fully carried out in the Bible. Saul was secretly irreligious and wilful. He was told utterly to destroy Amalek; the people took of the spoils, the sheep and oxen, not for their own pleasure, but for the service of God. Saul permitted it; he did not see that the act was disobedience. The answer of Samuel to his excuse is a warning to us all, when we are inclined to deviate from the strict line of right with what seems to ourselves a good intention: 'Behold to obey is better than sacrifice, and to hearken than the fat of rams.'"

"But, papa," said Ruth, "if we do not see that we are wrong, how can we be responsible?" "Because, my dear child, we ought to see it. We have a perfect example and a perfect law given us in the Bible, and we may follow it if we will. It is no excuse for a drunkard, who never reads his Bible, to say that he does not know that drunkenness is a crime."

"But such a sin as that is what every one perceives to be wicked at once," observed Ruth. "True; and it requires careful self-examination to detect sins of the heart—pride, vanity, selfishness, self-indulgence. Still where is our excuse? Are we not told to examine ourselves?—to watch and pray lest we enter into temptation?—"

"But—do not mean to be perverse; mamma, you know that I do not," began Ruth, turning to her mother. "Your papa will not think so, dear child; only let us know what your difficulty is." "I have been wrong," continued Ruth, coloring deeply. "I have deceived—almost I have said what was not true. Papa, I would own it again and again; but it was not vanity which made me do it, nor selfishness; and I do not think exactly that it was pride. I used to examine myself; I really tried to prepare for Confirmation; I should have been miserable to have neglected my prayers, or not to have read the Bible, and I was always wishing to get out of my perplexities if I could have seen the right way."

"That is, if you could have made up your mind to give up your desire of influence," said Mr. Clifford. "Yes, it might be; perhaps it was so," said Ruth, considering; "but it was influence for good which I wished for." "But influence is not in itself a legitimate object of desire, Ruth; there lies the error. Many weeks ago I warned you that it was not."

"Ruth looked as if she could not agree, but did not like to differ. 'The love of influence is ambition,' continued Mr. Clifford; "it is the love of power, and power we are expressly told 'belongeth unto God.'"

"But to do good—to make others good," said Ruth; "surely we are bound to attempt it." "To do right, certainly; to make others good, certainly not; and for one very evident reason—that it is a task entirely beyond us."

"Ruth repeated to herself, 'Not to make others good,' whilst pondering what the words could possibly mean. "To try to act ourselves upon the minds of our fellow-creatures," continued Mr. Clifford, "instead of simply doing what we are told, and trusting the work to God, is as if Moses, when commanded to strike the rock in the desert, had begun to dig wells, and cut channels, hoping to bring water for the people by human skill. It is undertaking to do ourselves what God alone can do. The power to change the heart is His and His only."

"Yes," replied Ruth, "of course; but God does give us power over each other." "Undoubtedly; that is, He vouchsafes to make use of us as instruments. But let us turn again to the Bible. Do you remember what the apostle says? 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; that no flesh should glory in his presence.' The mighty things of the world are talents, eloquence, a determined will, powers of persuasion, rank, riches, beauty, grace of manner; and the weak things of the world are meekness, charity, patience, long-suffering, self-denial. 'These may we desire as we will; we cannot strive for them too energetically; the others are glittering temptations, and in themselves powerless for good.'"

words are sounded in his ears. At length he dies; people lament him, and recount all the good he has done; he has left a name for posterity to honor. But he is dead; 'after death comes the judgment.' When that man is called to give an account of himself before God, do you think he will be accepted because he was eloquent, energetic, liberal in giving money and apt to advise, or even the instrument of turning many from sin to holiness?"

"One would almost imagine so," said Ruth; "that is, one cannot help fancying that such things must make a difference." "Think of St. Paul," said Mr. Clifford, "where he says, 'Let having preached to others, I myself should be a castaway.' It must be a fearful thing for such a man as I have been describing, for any person indeed who has trusted to the good which he appears to have effected, to discover, when repentance can be of no avail, that he has been all the time acting the part of Herod, who listened to the voice of the people proclaiming him a god and perished miserably, because he gave not the True God the glory."

"But the danger is not certain," said Ruth. "No, there is one hope of escape, and but one. When the traveller in the desert knows that the scorching Simoom is approaching, he throws himself upon the ground, and buries his face in the dust, and it passes, and leaves him uninjured; and when the scorching Simoom of human admiration is about to assult us, our safety must be the same—to lie prostrate before God, closing our eyes, and stopping our ears, and uttering a confession of unworthiness to Him, for every word of praise from man. Is this the temper of mind which suits with the desire of influence?"

"I will tell you, my dear Ruth," he said, "what our actual position when we appear to be doing good is like. Last year we saw the enormous steam printing-press, by which Bibles can be printed at the rate of one in a minute. Do you remember noticing the boy who placed the blank sheet of paper in readiness for the engine to work upon?"

"Yes," replied Ruth, "perfectly." "Now if that boy had failed in his business, the work would have been stopped. But was it he who printed the Bible?"

Ruth smiled. "The mighty power, if one may use a simile upon such a subject with irreverence," continued Mr. Clifford, "was totally independent of him. The sheet of paper went in blank; it came out a message of mercy to millions. Suppose, that instead of simply attending to his duty, the boy had endeavored himself to print the page?"

"He would have been crushed," replied Ruth. "And so shall we be crushed, my dear Ruth—crushed in our happiness upon earth, and crushed in our hopes of Heaven, if we turn aside from the only true means of influence, fervent intercession, and a strict obedience to humble daily duties, and seek to make others good, instead of carefully striving to be good ourselves."

Ruth put her hand within her father's, and said, whilst her lip quivered, and her eyes glistened: "Papa, I think you are right; if I had thought so before, Alice—" She stopped.

Deferred Extracts from our English Files.

PHILLIPS'S FIRE ANNIHILATOR.—On Friday last a number of very interesting experiments were made at the London Gas Company's Works, Vauxhall, with this ingenious and remarkable invention. These were preceded by an explanation from Mr. Phillips of the manner in which he was led to the discovery, and of the principles upon which its success depends. He stated that while watching a volcanic eruption in the Mediterranean, he observed that the huge column of water which was discharged from the crater did not extinguish the flame which accompanied it while the smoke of a brushwood fire swept by the wind out another brushwood fire near it. He simplified the little power of water in extinguishing flames by several very simple experiments, and he then introduced the "fire annihilator," and at once put out very large fires fed with the most combustible materials. The extraordinary speed, ease, and certainty with which the invention acted in all the trials to which it was put, excited the warm admiration of many gentlemen of high scientific attainments who were present; and there can be little doubt that the "patent fire annihilator" is a very valuable addition to the discoveries of the age. In connection and application it has the great advantage of being extremely simple, being quite portable and capable of being placed where it would be most accessible in cases of emergency. The gases which it evolves and which are found so efficacious in extinguishing flames, are produced from a small quantity of charcoal, which is ignited by sulphuric acid. The acid drops upon chloride of potash and sugar, and instantly a large body of vapour is evolved with great force from a tube connected with the copper or iron chamber, which has been previously heated. The vapour extinguishes flame with a rapidity which is truly marvellous, and by it Mr. Phillips appears to have arrived at the simplest and most certain means of effecting a large saving in the immense annual loss of property and life by fire in all the trials to which it was put, and the amount in property to £2,000,000. A company has, we understand, taken up the invention, and we have no doubt that it will soon supersede the long rows of buckets, filled with water, which the corridors of our public buildings are now so often graced with.

PROFESSOR JOHNSTON'S LECTURE AT KINGSTON. MR. CHAIRMAN, LADIES AND GENTLEMEN.—I had no idea a few days ago of addressing an audience in Canada, on the principles of Scientific Agriculture, and as that audience must necessarily be composed of persons whose manners I must be in a great degree ignorant of, although they are all well educated, and as the people are not accustomed to, yet you must admit that not being thoroughly acquainted with the country prevents my enlarging as I would wish to do on the subject. In considering the Science of Agriculture, the range of topics is so large, and may not be sufficiently certain, that it is impossible to do more than to touch upon a few of the most important, and to leave the rest to be improved, or of the utility of Science to Agriculture, but I have not had the means of knowing whether or not the topic was interesting to you; but I will select a few points which have an especial connection with this country in regard to husbandry, such as the raising of such crops as wheat, corn, &c., and the raising of such crops as the soil, till, as the fable of the goose that laid the golden eggs, they lose the prize. Another cause, both in this Province and that of New Brunswick, New England, Nova Scotia, and even in the United States, is that the people have no interest in their land, but more to where they think they will make more money, and do all they can to impoverish the soil; now what is the consequence, gentlemen? You must be all aware that the wheat crop has deteriorated in all those countries; now it will be well for us to consider by what means the soil may be restored. A great deal of good may be done by the use of lime; I could mention many cases at home where land has been much exhausted, and lime has restored it. Then again, the use of bone dust, which is well known, will improve the grain, and enlarge the ear. It is the case at home, where bone dust is constantly used, and in lower Canada, where the wheat in some places has failed, it has been restored by the use of bones. You will easily see the reason why, as you use every bushel of what contains about 1 lb. of phosphoric acid, and more than that is extracted from the soil, and unless means are taken to restore it, the time will come that the quantity will be so small that the crop must fail entirely, so you see the necessity of using lime, in order to make the land more productive, a better course of manuring is requisite; you will see how applicable it is to farmers, when I show you how favourable your colony is to growing wheat. I believe your average is about fifteen bushels an acre, and that of the whole State of New York is not more than fifteen bushels, and more than that may be capable of growing thirty bushels, which your sons will find out. I may allude, to another course to improve your crops, that is, when the snow falls heavy, so winter wheat, and when the fall is white, and more snow, there is not more than fifteen bushels, and more than that may be obtained. One of the sources of this knowledge is from agricultural schools, but I will pass that over for the present. Another source is the

agricultural societies. The small societies promote emulation among the farmers, as to their keeping their lands improving in neatness and their implements in order. Again, the larger societies promote emulation on a larger scale; you have men from all parts of the country, and in the course of the year, the intellectual talents will bring out talents which you did not know you were possessed of. Your Agricultural Journals, though small, are useful in laying agricultural subjects before the public. They are something to show what has been done from the Erie Society, the both Scottish and English public reports, and are by this means made aware of each other's transactions. I will draw your attention to a volume containing an account of the State Fair in New York; now I say you might publish some smaller journal, and still stimulate your members to try experiments; this is a matter involving some expense but there is nothing can be done now without expense.—I will now tell you how to improve the exhausted land.—The particular point to which I will draw your attention is drainage, where every kind of drainage is the first in cuttings from the springs, and bringing the drains along the lower parts of fields; it was introduced by Mr. Elphinstone, and would answer well in many parts of Canada.—In many countries where drainage is extensively carried out there is another system, and that is, to dig a shallow drain, and to connect it with a main drain, and I would not recommend thorough drainage for this country or for such soils, particularly, as the money you would expend might purchase better land elsewhere; but in those cases where the land that is considered new ground will become old settlements, and farmers are obliged to turn their attention to their improvement in preference to moving elsewhere. The drainage from springs is in use in every country in Europe, but through drains has not been very generally introduced. I need scarcely say that the drainage system is derived from drainage. If you pour some water out of this glass on my hand, it will feel colder than it now does, and according as the water evaporates, it will extract more heat from the hand. Just so with the land when it is allowed to lie. The heat which the plant requires for nourishment is the best which the plant requires for nourishment. If I place you in a bog, will you not feel colder than if placed on a dry soil? and no animal can be expected to thrive well on a bog, such as the same soil, and the failure of the wheat crop is much to be attributed to wet situations, and drainage might tend in a great degree to its improvement.

There is another thing that strikes me might be introduced here with advantage, and that is the raising of green crops, such as turnips, carrots, mangel warts. Now you know that in your Province the winter is apt to eat up the summer, that you have to grow good quantities of hay to support your cattle over winter, and in a dry season the hay is not so good as the same time in a wet season, and consequently but little good is to be seen in the markets; but now the case is different, the cattle are entirely fed on green crops, and consequently the beef is much improved, and at a much cheaper rate than if they had been fed on hay. This is a great advantage derived from feeding cattle here, is the facility for transporting cattle to market, and as the want of convenient markets is complained of everywhere, as well in the United States as here, it is much easier to convey your fat cattle to market than your lean ones. It is a great advantage to have much increased, which is a great desideratum when perhaps you may not have the means or opportunity of buying bone dust or other manures. You may readily perceive how all these things are linked together, and how they tend to the improvement of the country. There is another subject to which I would draw your attention, that is an improvement in your farm implements. You must be aware you were much behindhand in that respect; but we have only to look at the display of agricultural implements on the ground, to see that a vast improvement is taking place. Suppose you were to put a joiner to work with bad tools, you could not expect his work to be as expeditiously or as well done as if he had good ones; just so with the farm labourer, he cannot do his work well, or so expeditiously, as if he had good tools. It is not surprising, therefore, that you should have had better instruments in your hands, I will not now select any more particular points, but will direct your attention to what I may call the moral points in agriculture. The social position of the farmer, I am sorry to say, is not better here than at home; they are looked upon as persons wanting in intellect, but I have found many among societies in all countries, and have found much intelligence and intellect among farmers as any other class. And after all, on what does a man's position depend, or what makes him superior to his fellow-men? Is it not the development of the intellectual power? and is there any situation in life in which those powers are more called into play? None. And in England do we not find all the high positions and those requiring the most talent, filled by persons who have never grown up to a profession, or what makes his superior to his fellow-men? 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