

hide yourselves in sackcloth and ashes, and pray for the spirit of meekness and humility, and pray and preach, and preach and live, but do not hereafter be guilty of robbing individuals, let alone a church.— Hoping you will publish this slight admonition,

I am sir, your obedient servant,  
AN IRISH PRESBYTERIAN.  
Toronto, July 10, 1851.

Colonial.

An Industrial Exhibition, under the patronage of His Excellency, Sir Edmund Head, is to be held in the city of St. John, New Brunswick, on the 9th September next.

Our northern friends will be glad to hear that R. C. Gapper, Esq., of Thornhill, has returned with improved health to this country. In anticipation of his return on Friday, a beautiful triumphal arch had been erected at the gate leading to his residence, and on his arrival with Mrs. Gapper, the horses were taken from the carriage, which was dragged to the house by a number of the neighbours, who were afterwards plentifully regaled on the lawn with good English cheer.—Patriot.

FIRE.—The "Edinburgh Castle" Tavern, on Queen street, was burned, about one o'clock on Tuesday morning.

The body of James Weatherhead, the fireman on board the steamer *Forrester*, when the accident occurred to her, and who at that time was blown overboard and drowned, was recently found in Rice Lake, near Port Hope, and strange to say, was buried without an inquest. The subject is one which should be minutely inquired into.—Colonist.

We have pleasure in noticing that Mr. Wicksteed, for several years clerk in the account branch of the Post Office Department, has received the appointment of Surveyor of the Central Postal Division, Canada West. Mr. Wicksteed's first connexion with the department was his being entrusted by Lord Sydenham to carry out certain postal improvements, and he has since held the office of first clerk in the Accounts Branch of the service: all who knew him will be glad to hear that his long services have been duly appreciated by the Provincial Government.—Quebec Mercury.

MURDER.—A horrible murder was committed at Palmerstown in the Township of Bromley, County of Renfrew, on Monday the 25th June, by one Robert Tool, who shot dead with a musket one Jean Casimer Pottra,—he is on his way to Perth Jail.

The premises of Messrs. Gartshore & Co., of Dundas, namely a Plaster Shop and Iron Foundry, were destroyed by fire, on Saturday last. The loss is estimated at £500. There was no insurance.

THE BOARD OF TRADE.—At the meeting of the Board of Trade on Friday evening, the following resolution was passed:—"That the petition of the Council of the Board of Trade, lately presented to the Legislature, praying for the imposition of differential duties on articles the produce or manufacture of the United States, is in direct opposition to the opinions of the majority of this Board."

TO CORRESPONDENTS.

The Rev. Messrs. Fletcher and Street, will find their queries answered as far as lay in our power, in the present number.

Several articles, including the protest by Messrs. G. S. Boulton, &c., against the resolution of the House of Assembly in reference to the Charter of Trinity College, are unavoidably postponed till our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, July 16, 1851.—Rev. G. Bourn, rem. for Mrs. S., vol 15; T. Saunders, Guelph, rem. for Mr. Parker; W. Martin, Esq., Princeton, rem. to end of vol 14; W. Grey, Esq., rem., pays till Aug. 1852, viz.: for vol. 14 15s, vol. 15 10s., vol. 13 paid Mr. Barwick; Rev. T. B. Read.

THE CHURCH.

TORONTO, THURSDAY JULY 17, 1851.

APPOINTMENTS FOR CONFIRMATION

In the Gore District, and in those west of the same.

The Bishop of Toronto begs to inform his Brethren the Clergy of the Districts west of Hamilton, that he intends (D.V.) to confirm at their several Missions and Stations, in accordance with the following list: 1851. July.

Table with columns for Day, Location, and Time. Includes entries for Friday, Sunday, Monday, Tuesday, Wednesday, Thursday, and Sunday with various locations like Katesville, London, St. John's, etc.

Should there be any error or omission in this list, the Bishop requests the Clergyman interested, to notify him of the same, in time to be corrected.

PROVINCIAL PARLIAMENT.

INCORPORATION OF TRINITY COLLEGE.

On Tuesday evening, the Bill to incorporate the University of Trinity College passed the House of Assembly, by a majority of 46 to 2, Messrs. Hopkins and Mackenzie constituting the minority. The member for Haldimand, in the course of the previous discussions upon the subject, indulged in a strain of vulgar vituperation against the Church, which we are happy to say was received with no favour by the House. Of course it is not our intention to analyze the ex-traitor's invectives, which coming from the quarter they did, might almost be

regarded as complimentary, as far as our communion is concerned. We shall publish the Bill next week if possible.

PRIMOGENITURE.

Mr. Baldwin's Bill to abolish the Law of Primogeniture, was read a second time on the above-mentioned evening. This measure we regard as being objectionable in the highest degree, and utterly uncalled for. Forming part, as it does, of a system of legislation which panders to the most rampant democracy, we earnestly hope that it will meet with the fate which has attended former bills of a similar nature.

JUBILEE FUND.

We take the liberty of calling special attention to the collection in aid of the Jubilee Fund of the Society for the Propagation of the Gospel in Foreign Parts, which is to take place on the 27th instant. To that Society our Diocese owes a debt of gratitude which it can never pay—and we earnestly trust that on the forthcoming occasion we shall substantially demonstrate that the seeds of kindness so liberally sown, have not fallen upon a thankless and sterile soil.

Many of our readers, we doubt not, will peruse with interest the following brief summary of the history of one of the noblest associations which Christian benevolence ever gave rise to. It is extracted from the *Colonial Church Chronicle*:—

"For 150 years after the Reformation, the spirit of Missionary enterprise appears to have languished in the Church at large. At the end of that period the Romanist could boast that Christianity as professed by us had lost its expansive power; and the poet, who had apostatized from the communion of our Church, could say of her without very far exceeding the bounds of poetic licence,

"Thus, like a creature of a double kind,  
In her own labyrinth she lives confined;  
To foreign lands no sound of her is come,  
Humbly content to be despised at home."

But the Society for the Propagation of the Gospel, from the very day of its incorporation, has laboured, with more or less success, to remove this reproach from our Church. At the latter end of the seventeenth century there were not more than four clergymen of our communion in the whole continent of America. On the 16th of June, 1701, the royal charter granted to the Society was signed. From that day the Church of England commenced an organized system for the maintenance of religion among her own emigrant children, and for the propagation of the Gospel among the surrounding heathen. The Society entered on its labours forthwith; and, not content with sending out clergymen and schoolmasters, it was forward in pressing on the Government of the day the duty of at once constituting the Church in North America in its integrity, by planting the Episcopate in those Colonies. As early as 1709 we find it memorialising Queen Anne to that effect. By 1713 the Society appears to have matured a comprehensive plan for providing the Colonial Church with episcopal government, which obtained the royal sanction, but was unhappily frustrated by the death of the Queen. No time was lost in renewing the application to George I. after his accession; but the claims of the Church found little favour with the first two monarchs of the House of Hanover. The Society indeed repeated its remonstrances and petitions from time to time, but it was not until 1787, after the recognition of the independence of the United States, and the full constitution of the American Church, by the consecration of Bishop Seabury, in Scotland, and of Bishops White and Provoost, at Lambeth, that the Episcopate was actually planted in a dependency of the British crown, by the erection of the See of Nova Scotia. The eighteenth century witnessed the creation of only one more Diocese,—that of Quebec, in 1793; so that, for the first century of its existence, the Society, starting with royal favour, and apparently not forgetful of its high duties, could yet boast of a very limited measure of success.—The seed had indeed been sown, which was to grow up to a mighty tree in the United States; the Churches of Nova Scotia and Canada had been founded on the apostolic model; a few clergymen were supported by the Society among the West Indian Islands, and a college had been established there. A single native Missionary stationed on the Gold Coast, was the only evidence of the Church's desire for the conversion of heathen Africa. One Clergyman and three Lay-teachers were supported in the recently formed settlement of New South Wales; and among the millions of Hindostan, nine Danish Missionaries were indebted for a portion of their slender maintenance to the English Church, as represented by the Society for Promoting Christian Knowledge. The shore of New Zealand had not yet been trodden by the foot of a Christian Minister. Truly no great results had as yet been attained.

It was reserved for the nineteenth century, and for the present generation, to witness a more striking manifestation of the vitality of the Church, and to exhibit more convincing proofs of the efficiency of the Society. The Church of England in our day, has clearly shown that it lacks not expansive power. Her "sound is gone out into all lands, and her words unto the ends of the world." God's blessing has rested on the abundant labours of the Society and its missionaries. It is needless to expatiate on the details of the mighty work which is going on around us. The gratifying result is, that in the lands which are or have been within the limits of the Society's charter, where, 150 years ago, not a dozen clergymen of the Church of England could be found, there are now about 3,000,000 members of our communion, to whom the Word of God and the sacraments are ministered by 2,750 clergymen, under the superintendence of 57 bishops. And a review of the operations of the last twelve years will exhibit in a still more striking point of view the impulse lately given to missionary enterprise in our Church. In 1839 there were only eight Colonial Bishops in all. Two were added in that year. In 1841 the Declaration of the Archbishops and Bishops proclaimed the importance of extending the Colonial Episcopate. In 1850 the number of Colonial Dioceses had been augmented to twenty-four; while, as an immediate consequence upon the appointment of a chief pastor, the clergy in many of their dioceses had multiplied in some instances more than fourfold. Nor is this all. The Church abroad is already beginning to exhibit signs of that life which has quickened the Church at home. Our last number contained the details of a scheme for a mission from the West Indian Church to the Western coast of Africa.—More lately still, we have received the tidings that one result of the Conference of the Australasian Bishops at Sydney, has been the organization of a Board of Mis-

sions for the propagation of the Gospel amongst the aboriginal inhabitants of the Australian continent, and in the islands of the Western Pacific. And the infant Church at the Cape of Good Hope is already preparing to begin its missionary labours among the Kaffirs and Zulus."

STATE PAID CLERGY AND PENSIONS.

In the *Examiner* of the 9th instant, there is an article headed "Clergy Reserve Revenue, 1849 and 1850—Official Incomes of the State paid Priesthood," compiled by Wm. Lyon Mackenzie, from documents laid before the House of Assembly on the 3rd instant. As the documents referred to have not yet been printed, we can only judge of the truth of the compilation by its internal evidences.

It is needless to remark that there are no State paid Clergy in this Province. The Clergy Reserves were appropriated for the maintenance of the Clergy and never belonged to the Province, to be used for any other purpose whatever; the Provincial Government is the trustee for the property in question and nothing more. The whole article is of that most malicious character in which truth is made the handmaid to falsehood. It is made to appear as a hardship "that the Baptists, Independents, Lutherans, Quakers, &c., have never received a dollar from lands belonging to the whole Province, although the twelve judges of England have decided that the proceeds were till 1841 legally the property alike of all the Protestant Churches." Now, this paragraph contains a false statement with respect to the opinion of the judges—they simply having stated that the proceeds might be applied to other denominations of Christians than the Church of England. It is false in inference, because the denominations named have not received a share of the Reserves, solely because they profess to have a conscientious objection to endowments of any kind. This paragraph will give a tolerable idea of the whole article, but we will quote one more instance of the compiler's veracity. In a paragraph headed "Pensions to Episcopalian Rectors in 1849 and 1850," after indulging in some remarks about the Rev. Dr. Lundy and the Rev. P. V. Mayerhoffer, and his successor, he proceeds—"Sir Robert Peel often endorsed Burke's views against pensioning the Church Clergy, but I find that although the incomes received from well-endowed Rectories and from affluent congregations are ample for the following Rectors, they have received an addition during 1849 and 1850, the following aggregate amount of pension money from the Reserves, viz. :—

"Samuel Armour, Rector, Cavan (who came here in 1820, a Secession Minister,) pension £400—A. F. Atkinson, Rector, St. Catharines, pension £250—W. Bettridge, Rector, Woodstock, pension £510—T. Green, Rector, Niagara, pension £400," &c., &c., through the list. Not only does the compiler know that the ordinary meaning of the word pension is an allowance made without equivalent services, but it was evidently his intention that it should be understood in its other usual sense, that is, an annual payment. Now, the gentlemen in question have received as an annual stipend for services only half the sum named in the list given; and that in many instances is the whole, or very nearly the whole of their income for the performance of labours, which too often shorten life, and generally produce premature old age. We cannot follow the whole of the document, but the above are fair samples of its truthfulness, and sincerely do we hope that our simple-minded honest-hearted Churchmen will not be led away by such statements as those we have commented upon, although they purport to be compiled from official documents.

THE TWELFTH OF JULY

Was celebrated with the usual honours in this City. A large number of the Brethren marched in procession to the Church of the Holy Trinity, which was crowded to excess. Divine Service was said, and an eloquent and appropriate sermon preached by the Rev. Dr. Lett, after which the Brethren again formed and returned to their Lodge Rooms. Several of the Lodges dined at various hotels; a large number of the Brethren of 301 and 387 dined at the Mechanics' Institute; the dinner was provided by Mr. Smith in the most creditable manner and the best style; the wines were excellent. The usual loyal toasts were given, some good speeches made, and the Brethren separated before ten o'clock. The day passed off without anything occurring to mar the rejoicing.

THE LATE ANTI-CLERGY RESERVE MELTING

In another place we give a summary of the proceedings at the Police-court arising out of the attack by the Rev. H. Esson, upon Mr. Dixon.—That an assault was committed every unprejudiced person cognizant of the facts must admit, and Mr. Gurnett's decision to the contrary has excited no small astonishment.

It is a matter of perfect indifference to us whether the Anti-Clergy Reserve agitators intended their meeting to be considered public or private. If the former, the voice of the public has unequivocally condemned their proceedings—but if the latter, it is an admission that they dare not take the sense of the public upon them, and that any resolution they may adopt in private may be taken

quantum valant at what they are worth, and that is NOTHING. Each went of his own will, ignorant whom he might meet there of similar views. As to the prepared amendment—there is no secret about it. Mr. Dartnell went prepared with it, intending to move it if no one else did. When in the room he considered it would come better from Mr. J. B. Robinson, and when the latter saw that Mr. Dixon was anxious to move an amendment, it was transferred to him, but on his being called to the chair, once more placed it in Mr. Robinson's hands. So much for the preconcert and combination. No doubt it was too bad to pay for the printing of 3000 bills and for the use of the room to have such a resolution carried.

The discomfited agitators now assert that their opponents at the meeting were conspirators, who came with their resolutions prepared. We honestly believe that there never was a meeting at which the conveners were defeated with less preconcert.

ST. PAUL'S CHURCH GRAMMAR SCHOOL, TORONTO.

The examination of the pupils of St. Paul's Church Grammar School, commenced on Monday the 7th inst., and terminated on the following Wednesday. We have traced with much interest the progress of this excellent seminary, which combines secular instruction with the soundest religious training; and which, recognizing the authority of the Lord Bishop, is, in the most satisfactory sense of the word, a Church institution. With much pleasure have we to state, that the results of the examination were gratifying in the extreme, furnishing the most solid assurance, that nothing has been left undone by the accomplished Principal which could contribute to the intellectual and moral advancement of the pupils intrusted to his care.

The standing of the School, as to the subjects of study, will be best understood from the following Programme of the Examinations.

Monday, 7th July, morning, from 10 to 11 o'clock—Geography; from 11 to 12—Algebra and Arithmetic (Senior Boys), Caesar. Evening, from 4 to 5—Second History Prize (Junior Boys), Histories of Rome and England; from 5 to 6, Arnold's Latin Prose Composition (viva voce); from 6 to 6½—Xenophon, Anabasis, Arithmetic (Junior Boys); from 6½ to 7—Horae, Arithmetica (First Class) Arithmetic (Junior Boys).

Tuesday, 8th July, morning, from 10 to 11—First History Prize (Senior Boys) History of Rome; from 11 to 12, Euclid, Trigonometry and Mechanics. Evening, from 4 to 5, Chemistry, illustrated with experiments (Prize given by the Medical Professors of Trinity College Toronto); from 5 to 7, examination for the Prize given by the Lord Bishop of Toronto, subject, The History of the Church during the First Three Centuries, and the English Reformation.

Wednesday, 9th July, morning, from 10 to 11, Horace, Odes, Book I.; and Virgil, Aeneid, Book I.; from 11 to 12—Arnold's First and Second Latin Book. Evening, from 4 to 5—Chemistry, illustrated with experiments (Prize given by the Medical Professors of Trinity College Toronto); from 5 to 7—examination for the Prize given by the Ven. the Archdeacon of York, subject, Acts of the Apostles, chapter xxiv in the end of the Acts; distribution of Prizes.

The following is a List of the Prizes, with the names of the successful competitors:—

Table listing prizes and winners. Includes First Church History Prize (Thompson, P.), Second Church History Prize (Alley, J.), First Scripture Prize (Murray, W.), Second Scripture Prize (Murray, D.), Chemistry Prize (Thompson, P.), General Marking (Bethune, J.), First Class (Murray, W.), Second Class (O'Brien, H.), Third Class (Henderson, E.), Fourth Class (Alley, J.), Geography (Thompson, P.), Algebra (Bethune, J.), Arithmetic (Bethune, J.), First Secular History Prize (Bethune, J.), Second do. (Henderson, J.), Arnold's First and Second Latin Book (Preparatory Class Prize) (McCaul, L.), Good Conduct (Murray, W.).

No prize for Euclid was offered, because the senior boy in this department stood alone, and there would have been no competition.

The marking which we give below will shew that the principal prizes were vigorously contested.

The Lord Bishop's Prize.

Table showing scores for Lord Bishop's Prize: Thompson, P. } eq., 108 Merit Marks. Bethune, J. } Murray, W. } eq., 105 do.

The prize was awarded to Thompson, on the ground that Bethune had gained it last year.

The Archdeacon's Prize.

Table showing scores for Archdeacon's Prize: Murray, W. 107, Bethune, R. 96, Thompson, P. 90, Henderson, E. (10 years old) 89½, O'Brien, H. 87.

Chemistry Prize.

Table showing scores for Chemistry Prize: Thompson, P. 103, O'Brien, H. 96, Bethune, R. 89.

In regard to this latter Prize, we may remark, that the illustrative experiments were varied and interesting, embracing the principal gases, heat, and chemical affinity. Of those boys who were not so fortunate as to obtain a prize, and yet