

leaves Ogdensburgh every morning at half-past 7, and Rouse's Point at 2 P.M. Until the 15th instant, passengers will be charged but one fare if they return within three days. Arrangements have been made to forward passengers by this route to all the ports on the River and Lake Ontario, immediately on the arrival of the cars in the evening; and at Rouse's Point means have been provided to send parties to Boston and Montreal without delay. We regret to state that on the day of the celebration, a boy about sixteen years of age, by a mis-step, had one of his feet cut off by the wheel of one of the cars.—*Prescott Telegraph.*

**INQUEST—AWFUL WARNING!**—On Saturday last an inquest was held before H. B. Bull, Esq., Coroner, in the Township of Saltfleet, on the body of a child named George Glover, that was accidentally killed by its mother falling over a cradle on to a hearth stone, with the infant in her arms, while in a state of intoxication.—*Hamilton Gazette.*

The *Canada Gazette* of the 5th inst contains a proclamation, constituting a new Township in the District of Quebec, of the name of Simard. It is to be bounded on the South-east, by the township of Tremblay; on the South-west by the river Saguenay; and on the North-east and North-west by the waste lands of which it has hitherto formed a part. The towns named below are also gazetted, as "towns with municipalites only, or without any municipal organization." The "first division" includes Amherstburg, Chatham, Guelph, Perth, Simcoe, and Woodstock. The "second division" includes Barrie, L'Original, Queenston, and Sandwich.

The Assizes for the united counties of Huron, Perth and Bruce, were opened on Tuesday last by Chief Justice Robinson. There was no criminal calendar. The sheriff also stated that there was no prisoner in goal for debt.—*Huron Loyalist.*

**NORTHERN RAILROAD.**—We learn that the amount of subscriptions to the Ontario, Simcoe and Huron Railroad is still increasing, and that a Committee of gentlemen has been appointed for making a general canvass of the city, with the view of completing the £100,000 necessary to make up the capital of the Company, in which case it is probable that a short time will produce an announcement of the commencement of the undertaking. We are informed that the survey is now under consideration.—*Patriot.*

**DEPARTURE OF LORD ELGIN.**—We observe by Wednesday's *Quebec Gazette*, that our contemporary's London correspondent, under date the 14th ultimo, says:—"A report is current in West End circles that Sir Denis Le-Marchant will be the next Governor of Canada, and that Lord Elgin will soon return to England." Sir Denis Le-Marchant is the son of the late General Le-Marchant, a distinguished soldier, who led in command of the brigade of heavy cavalry at the battle of Salamanca in 1812. Sir Denis was called to the bar at Lincoln's Inn, in 1822, but left the legal profession, in which he had held more than one appointment, in 1836, when he accepted the office of Secretary of the Board of Trade. He was appointed Secretary to the Treasury in 1842; Under-Secretary to the Home Department in 1847; and Secretary to the Board of Trade in 1848, which office, we believe, he now holds.—*Montreal Herald.*

#### SECRETARY'S OFFICE.

Toronto, 5th October, 1850.

His Excellency the Governor General has been pleased to make the following appointments, viz:—

James Shanley, London, Edward Blevins, of Woodstock, Geo. Duck, the younger, of Chatham, and Wm. Park, of Hamilton, to be Notaries Public in that part of the Province formerly Upper Canada.

The Rev. George D. Greenleaf, to be an Associate Member of the Board of Trustees for Superintending the Grammar Schools in the united Counties of Frontenac, Lennox and Addington.

The Rev. George Bell, Rev. Aaron Slaght, and the Rev. Wm. Ryerson, to be Associate Members of the Board of Trustees for Superintending the Grammar Schools in the County of Norfolk.

Chas. Edmund Belle, Esq., to be a Commissioner under the Act 13 and 14 Vic. Cap. 98, in the room and stead of Jean D. Bernard, Esq., resigned.

His Excellency has been further pleased to appoint the undermentioned Gentlemen to be Justices of the Peace, viz:

For the District of Montreal—John McGill, of Norton Creek; Timothy Gorman, of Edwardstown; Jean Baptiste Hebert, of St. Jean Chrysostome; Donald McDonell, of Rigaud; Remi Gauvin, of St. Valentin; Augustin Forgue, of St. Remi; Duncan Sinclair, of Point Fortune.

For the District of Quebec—Bozire Chandonnois, of St. Jean Deschallons; Edouard Boudreau, of Baie St. Paul; Adolphe Gagnon, of Baie St. Paul; Hypolite Simard, of Baie St. Paul.

For the District of Three-Rivers—Antoine Gelinas, of St. Barnabe de Gateau.

For the District of St. Francis—John Henry Pope, of Eaton.

For the District of Gaspé—Wm. Hyman, of Cap de Rosier; Nicholas Dumaresq, of Cap de Rosier; Chas. Veit, of Douglastown; John Collas, of Mal Bay; Jacques Alexander, Senior, of Point St. Peter.

#### ACKNOWLEDGEMENTS.

LETTERS received to Wednesday, Oct. 9, 1850:—John Burn, Esq., rem. for vol. 13.

## THE CHURCH.

TORONTO, THURSDAY, OCT. 10, 1850.

The Archdeacons of Kingston and York request that the next Sermon, on behalf of the Church Society of the Diocese of Toronto, may be preached on the twentieth Sunday after Trinity (the 13th October),—the proceeds to be applied to the Widows and Orphans' Fund.

#### THE LORD BISHOP OF TORONTO.

The *Liverpool Standard* of the 17th ult., contains an interesting report of the anniversary meeting of the Society for the Propagation of the Gospel, which was held at that great mercantile city on the preceding evening. Our venerable Diocesan took a prominent part in the proceedings,

and gave a vivid sketch of the progress and prospects of the Church in these Provinces. We subjoin a report of his speech, which we are confident will be perused with the attention which it merits. His Lordship's forcible but unexaggerated exposure of the destruction of the University, so far as its Christian character was concerned, could not fail to enlist the sympathies of every honest, unwarped British heart. We rejoice to learn that the Right Reverend Prelate had been so successful in his mission, and there is every ground for hoping that his unwearied exertions will be productive of still further fruits. He leaves behind him in England an effective and zealous committee, who, we are persuaded, will spare no endeavours to advance the object which they have taken in hand.

Whilst in Liverpool, his Lordship preached in St. Saviour's Church, of which the Rev. G. W. Warr, formerly of Oakville, is the Incumbent.

The Bishop of Toronto then proceeded to propose the next Resolution; and after a few remarks applicable to the motion, which was to the effect that the provision of religious ordinances for our colonies was mainly owing to this Society, spoke as follows:—"Not only was the world's history turned as God pleased to prepare for our Lord's first advent, but since the Ascension it has been over-ruled to pave the way for his second advent; and although no one nation has been selected, yet those who discern the signs of the times can, through the last eighteen centuries, perceive that different nations have had, at various periods, a prominent commanding influence far greater than others in promoting or impeding the progress of Christianity—and, at present, no one can be so blind as not to see in the British empire a mighty tower of scriptural faith for the regeneration of mankind, and the extension of our holy religion in its purest form. Can any one be so blind as not to perceive that God has raised this nation from a very small beginning to her present lofty pre-eminence for some great purpose. Without any desire to be a conqueror, Great Britain, by providential arrangements, possesses the largest and most powerful dominion which the world has ever seen. Her language is spoken as a mother tongue in the east and in the west; and she bids fair to become, in the hands of God, an instrument to extend the knowledge of Christ, the living stone of the gospel, by her arms, influence, and institutions, into every quarter, I may say every corner of the world. Slow she may have been in perceiving her special and appropriate mission, but now it begins to be recognized by the most worthy portion of her sons and daughters, and they will rapidly increase in zeal and numbers. Nor has her exertions, partial as they may appear, been without encouraging fruits, while, for the future, the promise is abundant. Look at her vast and numerous colonies, in all of which, within a few short years, our religion has been established in all its fullness, and false religion and superstition are disappearing before it. In the east, the delusions of Mahomet and Buddhism are fast wearing out, and will be gradually extinguished by the progress of Christian truth. And as the whole earth is open to her missionaries, who can set limits to the good she may do by taking advantage of the extraordinary means which God has placed within her reach? But the progress already made in India and the islands of the ocean will be more distinctly shown by those who are best acquainted with these countries: permit me, therefore, to confine myself to her possessions in North America, with which I am best acquainted. And here, in a religious point of view, I claim the United States as well as the provinces still remaining to England as part of our missionary field. For the Church of that rising nation, with her thirty bishops and nearly two millions of members, is the fruit of our labours—the result of the exertions of our great Missionary Society for the Propagation of the Gospel in Foreign Parts. But, leaving this prosperous daughter of the Church of England, now able to make her way conquering and to conquer, let us limit ourselves to what remains to this country on the continent of North America. Taught by dear-bought experience that the Church and attachment to the Parent State always go together, the remaining five provinces, which continued faithful after the loss of the United States, were placed under one Bishop, and, although the country over which his jurisdiction extended was a country nearly as great as Europe, this one Bishop gave such an impetus to the Church as to induce the government soon after to appoint a Bishop for the Canadas, having his See at Quebec. Now, six Bishops preside over different portions of what was the Diocese of Nova Scotia, and three over separate divisions of what was once the Diocese of Quebec, and in a short time two additional Bishops will be required for what is at present the Bishopric of Toronto. In regard to missionary labours, they are in very many particulars similar to those recorded in the history of the Primitive Church. St. Paul preached in school-houses, in an upper chamber at Troas, and on the river-side at Philippi; and so it is now. There were no places of worship, and the Apostles betook themselves to private houses and places of common resort; and so do the Bishops in British North America at present, for their labours are much the same. We frequently minister in wigwags, log-houses, school-houses, and private houses,—in barns, sometimes in the open air under a spreading tree. In one particular, we have the advantage—there is no personal insult or persecution. The missionary, whether Deacon, Presbyter, or Bishop, is commonly received with kindness, and often with love. In my last confirmation tour, I officiated in twenty small school-houses, twice in barns, once in the open air, and often in private houses,—robbing at times behind a haystack or a great tree. In all this there is little difficulty, and much to encourage, because the Church is on all sides rapidly increasing. Not that I shall find fewer houses, school-houses, or shanties, or good reasons for some times holding Service in the open air than on my last visitation: I trust I shall have more—but they will not be the same, nor in the same locality, but in new places redeemed from the primeval forest, and the school-houses and shanties and barns used in my last journey will have been replaced by small churches or more convenient school-rooms. When I was admitted into holy orders, I was the fifth clergyman in Canada—a colony six hundred miles long: now there are more than one hundred and forty. There were scarcely 20,000 inhabitants: now the population is 800,000. In our towns of any magnitude we have comfortable churches: some of them elegant and commodious. Since the establishment of the See in 1839, the clergymen have more

than doubled, and the people are learning to give God His portion. A proof of new life and vigour is seen in the establishment of a Society on the principle of uniting the objects of the two great Church Societies here, and it already supports ten travelling missionaries, who traverse the new and more remote settlements, collecting the scattered sheep, and forming them into congregations. In this manner he gradually forms a parish, still of great extent, to which he is allowed to confine himself, and the remainder of his former circuit, with such additions as may in the meantime have been gained by new victories over the forest. In this manner the process goes on, contracting gradually the range or circuit of the travelling missionary, till at length we reduce it to something like a very large parish. It may take centuries to accomplish this through the whole diocese; but we have good hope from what has been accomplished, and we work in faith. To behold the Church thus growing is a most sublime and encouraging spectacle, and to think that we have the blessed privilege of co-operating with our Lord in the great work is a blessing unspeakable. Yet all may enjoy this blessing: by giving their labour, or, if this may not be, by giving of their substance to employ others. In doing this, you are taking hold of eternity, and doing a work that shall have no end but with Christ's coming. Cast your thoughts forward to the time when the Church which the people of this country are establishing in the colonies shall have attained something of the maturity of the Church in this dear land. Take one single parish church that shall have existed a thousand years, as many churches in England have already done, and then calculate the good (if indeed you are able) that this single act of Christian charity shall have accomplished. Thus in contributing as you are able to the Society for the Propagation of the Gospel, whose cause I am pleading, you are doing for thousands of future parishes in the colonies what your forefathers have done for you, and blessing millions yet unborn. What a glorious privilege to be instrumental in moulding future generations for heaven, and stretching out your hands to promote the salvation of the world! Why should we doubt the prophecy, that the knowledge of the Lord should cover the whole earth as the waters cover the sea. All the false religions in the world are passing away, and the divisions amongst Christians shall also cease. Of the present denominations one shall disappear after another as they have already done—the wheat shall be separated from the chaff, and be gathered into the garner of God, while the Holy Catholic Church shall be like Aaron's rod, swallow up all her opponents, and proceed conquering and to conquer till she covers the whole earth. Let us rejoice in every opportunity granted us of multiplying the one temple of God all over the world and through all time. It is to make our deeds live for ever. It is to hold fellowship with the saints who have passed away, and with the saints who are yet to come. Having thus endeavoured to plead the righteous cause of the Society for the Propagation of the Gospel, I would have willingly retired, but my appearance here at my advanced age, from so distant a country as Upper Canada, seems to require some explanation. And, indeed, it is no common cause that brings me among you. In 1827, that is 23 years ago, a university was founded by Royal Charter, and liberally endowed by His Majesty King George IV., from lands set apart for that purpose so far back as 1798, by George III. of blessed memory. All this was afterwards confirmed by William IV.; so that the college and its endowment may be said to have had the pledge of three successive Sovereigns for its security and permanence. Though in close connexion with the Established Church, it did not exclude the youth of other denominations from its secular departments of knowledge, but willingly received them without any religious test; and it proceeded for more than six years in its course of usefulness with increasing public confidence. Till 1840 Canada consisted of two provinces, Upper and Lower Canada—each having its own legislature. While separate, the Church of England prevailed in Upper Canada, and frequently commanded a majority in the legislature, and at all times an influence sufficient to protect itself from injustice. In 1840, owing to the turbulence and rebellion of Lower Canada, the two Provinces were united under one legislature, in the vain hope that Lower Canada would be taught peace and good order by Upper Canada; each Province to send an equal number of members. Now the population of Upper Canada is mixed and of various denominations. The lower Province is almost entirely French Roman Catholic. In the united legislature, as was foreseen, the dissenters join the French Roman Catholics against the Church, in all measures affecting her interests, and throw her into a hopeless minority. Hence, after a struggle of more than eight years, she lost King's College and its endowment, and a secular college, from which religion is excluded, has been established in its room. Acts of the Colonial Legislature may be approved or rejected by the Ministry in England within two years. A remonstrance was therefore made against this act, but sure, said Canada had become too powerful a colony to do unjust things, and it is the duty of the parent state to disallow class legislation, and not to permit a portion of her subjects to oppress another. Hence, notwithstanding her wonderful progress, the Church in Canada has been since 1840 a persecuted and suffering Church. Her position at this moment is exactly what the Church of England would be in, were there a great majority of Roman Catholics and Dissenters in both houses of parliament, and were this majority to suppress the charters of Oxford and Cambridge and Trinity College Dublin, confiscate these endowments, and establish Secular Colleges in their stead, from which the Christian religion is virtually excluded. Let this fact be well considered, for the destruction of King's College, in Upper Canada, is a fearful precedent, and, if not remedied may be the forerunner of more frightful consequences. While the Canadian legislature is permitted to treat the Royal Charter like waste paper, and the patent granting the endowment as worthless, it venerate and holds sacred the endowments granted to the French, in Lower Canada, for educational purposes to more than ten times the value. The members of the Church being thus deprived of their University could have no connexion with the spurious seminary established in its room, from which the voice of prayer and praise is excluded. Hence they determined to establish a University in connexion with the Church of their fathers from their private means and without any assistance from the Colonial government. In furtherance of this noble object I appealed, in the first place, to my own people, and was answered by subscriptions and donations to the amount of twenty-five thousand pounds, an astonishing and almost incredible effort from the settlers of a poor

colony—yet, I thought it but reasonable that we should prove our earnestness in the cause before we troubled others. This appeal, so nobly responded to, became a claim almost irresistible on the church members of this favoured land for sympathy and assistance. The contributions in the colony will scarcely suffice to erect the necessary buildings, an equal sum at least will be required as an endowment. Of this, I rejoice to say, about ten thousand pounds, or nearly one-half, has been obtained since I came to England. The Society for Promoting Christian Knowledge has granted three thousand pounds; the Society for the Propagation of the Gospel in Foreign Parts two thousand pounds, and a property of land worth £2,500; his Grace the Duke of Wellington has bestowed stock in the Welland Canal, Upper Canada, which is worth, at the least, one thousand pounds; the University of Oxford five hundred pounds, and from various individuals, brethren in the faith, upwards of four hundred pounds. The remaining half will, I trust, be yet obtained, for a case of greater oppression and wilful injustice is not to be found defiling the page of history; and when it is considered that the Diocese of Toronto is the principal stronghold and seat of the Church in British North America and that unless she has the means of preparing her youth for holy orders her victorious progress will be arrested, you will perceive the necessity and urgency of immediate action. Indeed, were the facts more generally known, the whole nation would feel the same indignation at so flagrant an outrage upon our holy religion, and come forward at once with the assistance we require. To separate religion from education is the suggestion of the Evil One; it is the training of men for this world only, regardless of the next. Now we desire a University which, fed by the heavenly stream of pure religion, may communicate fuel to the lamp of genius, and enable it to burn with a brighter and purer flame. We desire a University in which daily prayer and praise shall be celebrated, that we may possess a conscious feeling of the Divine presence; and this will produce such an ardent aspiration after goodness as will consecrate every action, and bring us to the purity and obedience of Christ. Such is the cause which has brought me to England—a cause worthy of a Christian Bishop to plead, and of a Christian people to cherish and support. But I not only claim your individual assistance in promoting my cause but your active influence with your friendly neighbours—a small effort from many would meet all our wants. Remember also, that in Canada many of your people have found an asylum from want and hunger—that thousands come yearly to our shores in a destitute condition, and are fed and nourished by our charity, and that in assisting to give them spiritual food, you are only paying a debt of gratitude which has been long due, and is yearly increasing. As for me, I shall not rest satisfied till I have laboured to the utmost to establish our College in the most holy and perfect form. The result is with a higher power, and I may be doomed to be disappointed; but it is God's work and I feel confident that it will prosper, though I may not be the happy instrument or live to behold it, but in the mean time I work in faith.—The Venerable Prelate sat down amidst one universal burst of applause.

#### CHRISTIANITY SUPERSEDED!

Mr. Chief Superintendent Ryerson seems determined to exalt the office of the purely secular schoolmaster to a higher point of eminence than its most enthusiastic advocates have hitherto ventured to claim for it. The *Journal of Education* for August last contains an "Official Circular," addressed to "the teachers of each Common School in Upper Canada, on his duty under the new Common School Act"—in which the learned and orthodox functionary thus delivers himself:—

"The profession of a teacher is a means to an end; it exists not for the sake of the teacher himself, but for the interests of society. It is a work indispensable to the progress and well-being of society. What is the teacher's work? It is to develop the mind, to mould the heart, and to form the character of the future citizens, magistrates, and rulers of our land. It is to teach and implant that which is the only true guarantee of liberty, order, and social stability—the essential element of a country's prosperity and happiness. Show that you sympathise with these objects—that your heart is in them—that your thoughts and aims do not terminate in yourself alone, but embrace others—and especially the rising generation. Such a spirit, like heat in the atmosphere, will be diffusive. Others will imbibe it; the indifferent will become interested, and the selfish will begin to feel the impulses of intelligent generosity; parents will become increasingly anxious for the education of their children, and children will become increasingly anxious to be educated. In any neighbourhood both in town and country, where any youth are allowed to grow up uneducated, a teacher should be an educational missionary, as well as an educational pastor; and every instance of success will add to his influence and means of support, as well as usefulness."

Now, if there be any meaning in this Germanic rhapsody—unequalled so far as flatulent bathos is concerned, by the choicest effusions of the most crazy camp meeting—what does it amount to when translated into rational English? Simply this, that the Gospel is altogether unnecessary for the regeneration of mankind—that in time to come the Priest may give place to the pedagogue—and that the sooner Cathedrals are converted into Colleges, and parish Churches into hedge-schools, the better for all parties!

According to our antiquated and narrow conceptions, the Lord Christ commissioned a ministry, through whose instrumentality fallen man might be restored to the spiritual status which he had forfeited through sin. We had imagined in our old world and Tory simplicity, that the faithful preaching of the word, and the right and due administration of the Sacraments, were the appointed means of regenerating a spiritually dead world. In