

appears, is well adapted to the growth of tobacco, and much praise is due to the projectors of this new branch of our trade. The merchants of Canada will no doubt encourage and patronize it as an object both of duty and interest.—*Essex Advocate*.

TO CORRESPONDENTS.

The Report of the Port Stanley Parochial Committee of the Church Society of the Diocese of Toronto, in our next.

We thank our Correspondent "Woodstock," for his friendly communication.

ERRATA.—In the Report of the St. James's Parochial Association, given in our last Number, paragraph three of the fourth column, first page, for "Price," read "Ince."

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, June 11, 1851:—G. W. Baker, Esq., Bytown, rem.; Rev. T. W. Marsh, Elora; T. Ryall, Esq.

THE CHURCH.

TORONTO, THURSDAY JUNE 15, 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. June.

Sunday,	22,	Hamilton.....	11 A.M.
"	"	Binbrooke.....	3 P.M.
Monday,	23,	Barton (to lay the foundation stone).....	11 A.M.
"	"	Dundas.....	4 P.M.
Tuesday,	24,	Ancaster.....	10 A.M.
"	"	Tuscarora.....	3 P.M.
Wednesday	25,	Upper Cayuga, Plank Road.....	10 A.M.
"	"	Mohawk Village.....	3 P.M.
Thursday,	26,	Brantford.....	11 A.M.
"	"	Mount Pleasant.....	3 P.M.
Friday,	27,	Simcoe.....	11 A.M.
"	"	Vittoria.....	3 P.M.
Saturday,	28,	Fredericksburg.....	11 A.M.
"	"	Port Burwell.....	3 P.M.
Sunday,	29,	Vienna.....	10 A.M.
"	"	Dereham.....	4 P.M.
Monday,	30,	Malahide.....	10 A.M.
"	"	St. Thomas.....	4 P.M.
July.			
Tuesday,	1,	Port Stanley.....	10 A.M.
"	"	Dunwich.....	4 P.M.
Wednesday,	2,	Westminster.....	12 Noon
"	"	Delaware.....	4 P.M.
Thursday,	3,	Muncy Town.....	11 A.M.
Friday,	4,	Wardsville.....	12 Noon
"	"	Bell's.....	4 P.M.
Saturday,	5,	Zone Mills.....	10 A.M.
"	"	Dawn Mills.....	3 P.M.
Sunday,	6,	Morpeth.....	11 A.M.
Monday,	7,	Colon Little's.....	10 A.M.
"	"	Tilbury.....	4 P.M.
Tuesday	8,	Mersea.....	10 A.M.
"	"	Colchester.....	4 P.M.
Wednesday	9,	Amherstburg.....	10 A.M.
"	"	Sandwich.....	3 P.M.
Thursday,	10,	Irish Settlement.....	10 A.M.
Friday,	11,	Chatham.....	3 P.M.
Saturday	12,	Walpole.....	2 P.M.
Sunday,	13,	Moore.....	11 A.M.
"	"	Sarnia.....	3 P.M.
Monday,	14,	Errol Plympton.....	10 A.M.
Tuesday,	15,	Warwick Village.....	3 P.M.
Wednesday,	16,	Town Line.....	10 A.M.
"	"	East Warwick.....	2 P.M.
Thursday,	17,	Adelaide.....	10 A.M.
"	"	Metcalfe.....	3 P.M.
Friday,	18,	Katesville.....	11 A.M.
Sunday,	20,	London.....	11 A.M.
"	"	St. John's, London Township.....	3 P.M.
Monday,	21,	Nissouri.....	11 A.M.
"	"	St. Mary's, Blanchard.....	4 P.M.
Tuesday,	22,	St. George, London T'ship.....	12 Noon
Wednesday	23,	Hodgson's School-house.....	11 A.M.
"	"	Stephen's School-house, Devonshire Settlement.....	3 P.M.
Thursday,	24,	School-house in Stanley.....	11 A.M.
"	"	Four Corners.....	3 P.M.
Sunday,	27,	Goderich.....	11 A.M.
Monday,	28,	Hyperbury.....	11 A.M.
"	"	Mitchell.....	3 P.M.
Tuesday,	29,	Stratford.....	11 A.M.
"	"	Wilmot or Hayesville.....	3 P.M.

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.

THIRD JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The Venerable Society for the Propagation of the Gospel in Foreign Parts having appointed Monday, the 16th day of June, being the anniversary of the day on which their Charter was signed, as the day to commence their Third Jubilee,—The Church Society of the Diocese of Toronto, following, as nearly as local circumstances will admit, the plan adopted by the Venerable Society, will celebrate the opening of the Jubilee Year in the Church of the Holy Trinity, on Monday, the 16th June, 1851; on which day, at 11 o'clock, A.M., there will be Divine Service, with Holy Communion, which the members and friends of the Society are specially invited to attend.

THE ANNUAL MEETING OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Annual Meeting of The Church Society Diocese of Toronto, will be held in the City Hall, Toronto, on Wednesday,

the 18th of June, 1851: the Chair to be taken at 2 o'clock, P.M.

This Meeting has been adjourned to the above day, in order that it might be held on the same day as the Meeting appointed to be held in London, for the celebration of the Third Jubilee of the Society for Propagation the Gospel, in Foreign Parts.

Preparatory to the Meeting, there will be Prayers at the Church of the Holy Trinity, at One o'clock, P.M.

J. G. D. M'KENZIE, Secretary.

Church Society's House,
Toronto, 7th June, 1851.

"THE CHURCH."

PROSPECTUS OF VOL. XV.

Anticipating the commencement of a new volume of *The Church*, we would seek to bring its claims prominently before those whose interests it professes to advocate, and to state our intentions and plans for the future. Perhaps at no former period, did the branch of the United Church of England and Ireland composing this Diocese, stand more in need of an organ, than she does at the present moment. Flourishing as she unquestionably is, and daily extending her boundaries, the hostility of her political and sectarian opponents, is marked by corresponding rancour and violence. "Down with her—down with her, even to the ground"—is the vindictive war cry, which assails her on every hand. Unscrupulous agitators are striving to despoil her of the share of the Clergy Reserves which, according to every principle of justice, she is entitled to enjoy. Her few Rectories are menaced with spoliation. The University endowed for her benefit has been *liberalized* to such an extent, that there her children cannot receive the blessings of a Christian education. Nay more, the College which her people are erecting with their own funds, the distinguishing feature of which is, that its curriculum will embrace not merely secular learning, but a knowledge of Him, whom to know is eternal life—this seminary meets with opposition from all who hate our communion, and is refused even the negative boon of non-interference, which is ungrudgingly conceded to the educational institutions of the Romanist, and the Protestant Dissenter.

We repeat then that not only the importance, but the *absolute necessity* of a journal, devoted to the advocacy of our claims—the exposition of our principles—and the redress of our grievances, must be self-evident to all who can realize the momentous nature of the circumstances in which for wise purposes, doubtless, Jehovah has been pleased to place this corner of His vineyard.

Averse, as we are, to professions, we may be permitted to state, that no exertions on our part shall be wanting to raise the character of the journal, the charge of which has been committed to our hands. Several literary friends, clerical, as well as lay, have kindly volunteered their assistance to add to the variety and instructive features of our columns. Arrangements are making to secure intelligent correspondents, not only in British North America, but in the mother country, and the United States. Increased attention shall be paid to the selection and condensation of news, so as to present the greatest amount of intelligence in the smallest limits. Music and the Fine Arts will receive due prominence. The Agricultural, Mercantile, and Manufacturing interests of the Province will not be overlooked. In one word, no effort shall be spared to render *The Church* a periodical, commending itself at once to the attention of the theologian, the man of literary tastes, and the family circle. Our principles, we need hardly say, will remain unchanged. Abominating *party names*, it shall be our endeavour, as heretofore, to advocate the doctrines and discipline of the Reformed Anglican Church, as set forth in her Liturgy, Articles, and Canons. With the aid of Divine grace, we shall strive to avoid, as far as possible, the sharp corners of controversy, on the one hand, and a cowardly, creed-sinking expediency on the other. The Jesuit of Rome, and the Rationalist of Germany shall alike meet with our uniform and unflinching opposition.

It is a self-evident proposition, that the influence of a journal depends greatly upon the extent of its circulation. In order to add to our already numerous list of subscribers, and consequently to add to the phalanx of those who take a hearty interest in the spread and prospects of our communion, Mr. Pless, our publisher, has authorised us to make the following

Important Announcement.

IN TIME TO COME, TWO-THIRDS OF THE PROFITS OF "THE CHURCH" SHALL BE CONTRIBUTED TO THE FUNDS OF THE DIOCESAN CHURCH SOCIETY.

We cannot permit ourselves to doubt, that this most liberal offer will be duly appreciated, and that the response to it will be in the shape of an immediate and substantial increase to our subscription-list. The attention of District Associations is specially called to this matter. Every subscription which they may procure is, in point of fact, an additional contribution to the parent society.

PROVINCIAL PARLIAMENT.

Since our last publication, the proceedings of the Provincial Parliament have not been of a character calling for special notice.

On Thursday, Mr. Morrison introduced a bill, "to repeal so much of the 31st Geo. III. chap. 31, of the Parliament of Great Britain, as relates to the creation of Rectories and Parsonages, and the presentation of Incumbents thereto." As it is notoriously beyond the province of our Canadian legislators to interfere with the patronage of the Crown, and as Mr. Morrison, if not a Fox, is not a fool, we must come to the conclusion that he has brought forward his measure purely by way of electioneering clap-trap.

In the Legislative Assembly, some discussion has taken place relative to the granting of the Royal Charter, applied for by the promoters of Trinity College, and the correspondence, &c., connected therewith.

The Hon. P. B. de la Riviere, with characteristic partizan wrong-headedness, strove hard to prevent the printing of such of the papers in question as had a tendency to damage the bad cause which he has taken in hand. His spasmodic anxiety strongly reminded us of the anecdote told of James the First of England.

Two parties appeared before that Monarch, who had agreed to act as umpire in a difference which they had. The plaintiff having told his story, the king thought it a very clear case, admitting of little or no dubitation. When the respondent, however, had given his version of the affair, the royal arbiter indignantly said to him, "*Before you spoke, the matter was clear to me as day-light, but you have rendered it utterly incomprehensible!*"

The astute Chancellor, we shrewdly suspect, is apprehensive that a correspondingly untoward result would ensue, so far as the Legislative Council are concerned, if the documents connected with the charter of Trinity College were brought forward without garbling or mutilation. He argues, most probably, that if he had the selection of *data*, his conclusions could be self-evident and unanswerable—and would not fail to carry his Legislative confederates along with him!

Unfortunately, however, these gentlemen were not logical enough to take the same view of the matter, and much to the discomposure of the learned Chancellor, the whole of the documents were ordered to be published. When we obtain a copy of the papers we shall probably have some few remarks to make thereon.

SPECIAL ORDINATION.

Yesterday the Lord Bishop of Toronto held a special ordination in the Church of the Holy Trinity, when the Rev. Alexander McNab, D.D., was admitted to the holy order of the priesthood. Prayers were said by the Rev. E. Baldwin, B.A., the Epistle read by the Rev. H. J. Grasett, M.A., and the Gospel by the Venerable the Archdeacon of York. A most impressive and appropriate sermon was preached by the Lord Bishop, from Acts 11th, verse 25th. The candidate was presented by the Venerable the Archdeacon of York, and the Priests assisting the Bishop joined with him in the imposition of hands.

THE CHURCH UNION.

The branches of this Society are steadily increasing in number, and we are happy to say there is unequivocal evidence that the determination of the members of the United Church of England and Ireland to maintain religion, promote Christian knowledge, and to preserve the settlement of the Clergy Reserves, made by the Act of 1840, is shared in by Protestants of all denominations. This is apparent from the fact, that the signatures to the various petitions which are beginning to come in, exhibit the member of the Church of England, the Presbyterian, and the Wesleyan, side by side, embarked in the same good cause, and prepared to fight under the same banner. Many Branch Unions have been formed, from which the official returns have not as yet come in; and we are only aware of their formation through the Provincial Press; but the communications which have reached are of the most cheering nature—many of them stating that the townships are all but unanimous in their resolve to uphold the settlement of 1840, as a final measure. We believe the petitions from each township will be presented separately, so that there is not the same limit as to time in procuring the signatures which it was at first thought would be necessary—and the signatures are even more numerous now than at first. We have heard it is contemplated to form Ward Branches in this city, and a more judicious measure could not be adopted. In another place will be found some notices of proceedings in the country districts.

FREE SCHOOLS.

From our recent English exchanges, we extract the following item of intelligence:—

In Parliament, a resolution declaring the expediency of promoting the education of the people in England and Wales, by the establishment of free schools for secular instruction, to be supported by local rates and managed by committees, elected specially for that purpose by the rate-payers, after much discussion was defeated by a vote of 49 to 139.

The Imperial Parliament has acted well and wisely, in coming to the above determination. In our opinion, the system of instruction in question, is amenable to the most serious objections, and the arguments which could be urged against it, so far as the mother country, gain an additional weight, when applied to our colony. Earnestly do we trust, that the democratic empiricism, which would introduce the "Free School" system in Canada, will meet with no encouragement.

A WORD TO OUR BAPTIST OPPONENTS.

Amongst the "unscrupulous opponents" of religion as intended to be maintained by the settlement of the Clergy Reserves made by the Act of 1840, the Baptist ministers have been the most conspicuous. They have been the first to unfurl the godless banner, and the first to sound the war trumpet. When we consider their numbers, as given by the census of 1848, and contrast those numbers with the supporters of religion with whom they would wage war to the knife, we can not but admire their daring, and say to ourselves, how great must be their reliance on the justice of their cause if they hope for success!

But is their cause a just one? Can any cause be good—be just—be holy—be successful,—in which men are banded together to lay prostrate the altars of the Lord—to trample his word under foot, and deprive thousands upon thousands of their fellow-countrymen of the cheering words of Gospel truth? Yet such is the cause in which the Baptist ministers are embarked, and to aid in which they are straining every nerve to draw on their unsuspecting flock.

They tell the people that they have been plundered of what the people never had—the Clergy Reserves. That the soil of Canada was the property of the people, not of the Crown; yet, every day, the people themselves afford evidence of the contrary, by becoming purchasers of both the Clergy Reserves and Crown lands, thus acknowledging the title in and from the Crown to both, and the absence of any pretension to title in themselves.

These "unscrupulous" Baptist ministers also proclaim how the clergy of the United Churches of England and Ireland in Canada, are fattening upon lands, the so called property of the people, who are therefrom deriving "princely incomes," and doing nothing.

Is this so, Reverend Baptist opponents? We will contrast the position of our clergy with yours, unpalatable as the comparison may be to you. Until the official plunder of the share of the reserves to which, under the act of settlement of 1840, the Clergy of the United Church of England and Ireland were entitled, was stopped in 1846, the average sum that body received therefrom was under £7000; since then, it has reached rather more, but, as stated by Mr. Hincks, cannot, for a long time, exceed £11,000, which gives an average income of about £71 per annum therefrom to each Clergyman. The Baptist ministers are, as nearly as we can now ascertain, about 140; and the average annual stipend and perquisites enjoyed by each is about £100, or £14,000 per annum for all; being an income of £3000 per annum more for 140 Baptist ministers, than is received by 150 Episcopalian Clergymen from the Clergy Reserves.

But, says the Baptist minister, "we are hard-working pastors whilst the Clergy of the United Church of England and Ireland are lazy drones, who ought to be got rid of." Is this so? The total Baptist population of this Province is 28,965, which if divided amongst 140 ministers, will give 207 men, women, and children, as the spiritual cure of each. The United Church of England and Ireland in Canada, numbers 171,751, which if divided amongst 150 clergymen, will give to each 1145 as their cure; so that the latter are comparatively the working bees, the former the drones.

But you have "a princely income" for your work, says the Baptist minister. Is this so? Let us contrast it with your own by simple rule of three. If the Baptist minister receive £100 for the spiritual care of 207 souls, what should the minister of the Church of England receive for the care of 1145. Every school-boy will at once answer, £553; yet the Clergy Reserves cannot by any possibility yield him more than £71, and there are very few indeed whose income from all sources amounts to half that sum.

Let us put the question in another way. If the clergyman of the United Church of England and Ireland get £71 for the spiritual care of 1145 souls, what should the Baptist minister get for the care of 207. The school-boy again answers, £13; and yet the Baptist congregations, the silly people, give him £100. So that if we measure income by duty, it is the Baptist minister who has "the princely income" for doing nothing.

Ere we part—one word to the Baptist congregations. Your ministers say, that £71 per annum is too much for ours. Take your ministers at their own word, measure their stipends by the scale they have deemed too much for ours, pay them at the same rate:—If you do you will save your money. You will be permitted to live in peace and harmony with your fellow Christians;—you will hear no more of the Clergy Reserves, and your own ministers will be glad to avail themselves of the share of