

"In regard to Romish converts from our Church a word must suffice. They are in general weak or faithless, perhaps both. But even from them we derive great benefit, because they refuse to be silent, and will, to the infinite damage of Rome, give reasons for their defection."

"They remind me of an incident which took place in a neighbouring colony. From some necessity a military officer was appointed a judge in one of the civil courts. Not acquainted with law, he asked the Chief Justice of the Supreme Court how he should act. 'Decide honestly and to the best of your ability, without fear or favour, and nine times out of ten you will be right; but never give reasons, for they will be generally wrong and betray your ignorance.'"

"Now it would have been well for the seceders to have given no reasons for their departure, and to have left the fact for speculation and mystery. They have done otherwise, and the reasons they have assigned are in many cases so exceedingly silly, and exhibit such a deplorable deterioration of mental vigor that they seem to have fallen under the strong delusion mentioned in Scripture, that they should believe a lie; and on leaving the Church to have left all moral influence and intellectual ability behind them."

"Moreover, it appears that long before they left us, most of them were acting against us, and eating the bread of the Church while the slaves of Rome. To prove this, Messrs. Faber, Dodsworth, and Newman might be quoted. How melancholy to compare Henry Wilberforce's excellent essay on the parochial system with his recent letter to the parishioners whom he has deserted. The essay is a work of merit, but the letter is a tissue of superstitious absurdities. It would seem that on breaking his ordination vows, God had withdrawn from him all grace and enlightenment."

"The same may be said of all the perverts; and from the desertion of such the Church can receive no damage. They may be objects of pity in charitable hearts when their memory rises up, and of sorrowful sympathy among their former friends, but they will never be heard of more for good."

In conclusion we repeat, what we have frequently before advanced, that so far as purity of doctrine, fidelity in teaching, and vital energy are concerned, the Apostolic Church of our Fathers never was in a more effective or satisfactory condition than she is at the present moment. The very troubles which beset her, and the difficulties which surround her, are tokens and evidences that she is a living fruitful branch of the True Vine. If we wanted these *thorns in the flesh*, there might be room for questioning the truth of this proposition, "for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

THE CHURCH UNION.

Since our last notice of this Society, the proceedings of the Committee have been full of interest. There has been one special and two regular meetings. There have been numerous applications from all parts of the Province for instructions, as to the manner in which those desirous to maintain "the Act of Settlement" of 1840, which gave all religious denominations in Canada a vested right to a share of the Clergy Reserves, should act in order to form Branch Unions, and give expression to their sentiments upon this subject. At a late meeting the Honourable John H. Cameron, M. P. P., explained, that although the Legislative Assembly had declared by their resolutions of last session, their inability to disturb the settlement of 1840, and appropriate the Clergy Reserves to secular purposes without the permission of the Imperial Parliament, and although it was well known that the meeting of the Canadian Parliament was postponed until now, in the expectation that by this time the Imperial Parliament would have passed a bill giving to them the authority required, and it was not likely to pass the British Legislature this session; yet it was still possible such a bill might arrive at any moment, and even before the country should have declared its sentiments, therefore, not an hour should be lost in resisting the threatened appropriation. Several other members of the Committee also urged the necessity of being prepared for any emergency, and it was unanimously resolved, that the Secretary should at once prepare instructions and all other documents necessary for carrying out the more immediate views of the Union in the country districts, and that same should be forwarded without delay to the Clergy, the Churchwardens and Lay Representatives, with a view to immediate action. It was also resolved, that Ward Committees should be appointed to obtain signatures in Toronto to the various petitions against the measure.

After the special business of the meeting was disposed of, Mr. J. G. Vansittart, accompanied by Mr. Miller, was announced, and stated that he wished to explain his views on the Clergy Reserves, as to which some misconception existed. He addressed the Committee at to him by Col. O'Brien and Mr. Cameron. Mr. Vansittart's statement of his present views on this important question, are very much at variance with those put forward publicly by him a short time since, but were still not such as appear to entitle him to the support of those who would act upon the principles of the Church Union, and maintain inviolate the settlement of 1840, which enables all denominations of Christians within this Province to share in those reserves.

In pursuance of the above mentioned resolutions, the 2nd of May, and of the various other documents, have been since sent by post to the Clergymen, Churchwardens and Lay Representatives throughout the Province.

OUR UNSCRUPULOUS OPPONENTS.

We resume our notice of the Petition said to be that of the "Canadian Wesleyan Methodist New Connexion Church," on which we made some comments last post. Having then dealt with one of its many false statements, that the settlement of 1840 aimed at "the elevation of two religious denominations, the Church of England and the residuary thirteen others, all Protestants," and having proved that the very reverse was the case,—that those thirteen may at any moment share those Reserves, but have with one or two exceptions left the funds applicable to them untouched in the hands of the Government, we shall now proceed to deal with another of the daring falsehoods which it contains.

This petition next states that MANY of these thirteen other denominations, besides Roman Catholics, which it falsely asserts, are excluded from the benefit of the settlement, "are respectively more numerous than either of the two favoured sects, and unitedly embrace, perhaps, nine-tenths of the whole population." Our only reply to this falsehood is to reprint to-day, the Religious Census taken from the last Parliamentary returns, which we gave lately. It is as follows:—

RELIGIOUS CENSUS.		Population.
The United Church of England and Ireland	171,751	
Church of Scotland	67,900	
Free Presbyterian Church	64,729	
Other Presbyterians	20,372	
Wesleyan Methodists	90,363	
Episcopal	36,893	
Other	14,977	
Baptists	28,965	
Lutherans	7,420	
Independents	6,126	
Quakers	6,148	
Universalists	2,269	
Unitarians	700	
Menonists	4,767	
All other denominations	13,983	
	537,363	
Church of Rome	123,707	
Jews	134	
No creed or denomination	62,128	
	723,332	

"MANY of those denominations are respectively more numerous than either of the two favoured sects!!" Now, the Wesleyan Methodists have availed themselves to some extent of the settlement of 1840, and must be excepted from the "many;" they number, 90,363; the next largest is the Free Church of Scotland, being 64,729; and the smallest are the Unitarians, 700. Thus we find the "favoured" number 230,015, exclusive of 123,707 Roman Catholics, who also share the reserves; whilst the united numbers of all these denominations whose "feelings, wishes, rights and liberties" are "outraged," by being told they may have a share if they please to take it under the act of 1840, amounts only to 207,712, and of these, many turn with abhorrence from acts of falsehood such as we now deal with.

We have searched in vain, throughout the official returns, for the thirty-six ministers and congregations of this "Canadian Wesleyan Methodist New Connexion." In point of numbers it would appear to be too insignificant to find a separate place, and we therefore suppose must be sought under the 14,977 "other" Methodists, and yet it is this minute fraction of the population that would rob all other denominations, and is conspicuous amongst our "unscrupulous opponents" in the present efforts to disturb the settlement of 1840.

We have dwelt too long on these unblushing falsehoods coming from a body calling itself "Religious," "Christian," "Wesleyan."—What a pollution of these names! What an absence of all their attributes!

FAILURE OF THE IRISH GODLESS COLLEGE SCHEME.

A communication addressed by the Lord Lieutenant of Ireland to the Earl of Shrewsbury has just been published, and is attracting considerable attention. In this document Lord Clarendon expresses his deep and bitter disappointment at the conduct of the Romanist party in Ireland, backed as they are by the Papal Court in opposing the Queen's Colleges, founded by Sir Robert Peel!—He asserts that all the efforts of the Irish Government to mitigate "sectarian animosity" by means of mixed education, promoted by the state, have hitherto been foiled, and speaks in most desponding terms of the future.

We commend Lord Clarendon's letter to the serious consideration of the Canadian political emperors, who have infidelized Toronto University, in the preposterous expectation that if the *stumbling-block* of Christianity were once removed, the peace and moral regeneration of the people would follow as a necessary consequence.

A GOOD EXAMPLE.

Our paper recently contained an announcement of the marriage of one of our clerical brethren, which we perused with much pleasure, from the circumstance that it stated the nuptials had been celebrated "after due proclamation of banns."

Fondly do we hope that, in future, such intimations will be neither few nor far between. On more than one occasion have we entered our most decided protest against the practice of having recourse to marriage licenses, which unhappily so rankly prevails in this Province; and the experience of every succeeding day convinces us that the system is a departure from the spirit of the Church, and a nullification of one of her most express rubrics, which cannot be too strenuously reprehended and discountenanced.

If our Clergy and leading Laymen were to follow the example which has called forth these brief remarks—a custom, at once expensive, unecclesiastical, and liable to the most serious practical abuses, would soon come to be of rare occurrence—the exception instead of the rule.

Since writing the above we have received the following communication which speaks for itself.

REV. SIR,—In the last "Church" I observe, among the list of marriages, that of a Clergyman, as it is stated, "after the due publication of Banns."

Permit me to contrast with this, some of the particulars of the last two couples, whom I married "by virtue of a license."

In the first case, having been refused a license in the neighbourhood, because both parents of the bride (who is under age) were unwilling, a license was obtained at a distance. Of course, I was not aware of this until after the marriage.

The second couple I went ten miles to marry; and although they could afford six dollars for a license, they were too poor, they stated, to pay my accustomed fee.

No comments are needed. Only let me express the hope that, ladies and gentlemen, like the Rev. William Logan, will have the courage to break through the immoral and expensive mode of marriage by license, and resort to the old Church-plan of being called and married in Church.

JNO. BELL WORRELL.
Smith's Falls, May 15th, 1851.

THE CLERGY RESERVES—THE CHURCH UNION.

Sufficient time has now elapsed to enable us to gather the opinions of the adverse press upon the late proceedings in this city, in defence of the Clergy Reserves, and their settlement by the act of 1840, which give to all Christian denominations within this Province a vested interest therein.—The Government organs and our other "unscrupulous opponents," as might be expected, are lavish of abuse upon the proceedings and the speakers.—There is an utter absence of argument of any kind in their comments, whilst there are some rather important admissions to be found therein. In some instances passion has completely mastered discretion.

The Ministerial *Globe* has wound up a long tirade of abuse with the admission that our "agitation will not probably be without its effect. The Church influence is most powerful in England and the Whig ministry is not strong;" therefore, says the *Globe*, "there may yet be difficulty before us."

Another of our antagonists, the *Christian Guardian*, in commenting on the proceedings says:—"That the Church party is determined to press the cause to the uttermost is manifest, nor are we at all astonished at the fact;" and it implores those other religious denominations who make common cause with us, in maintaining the settlement of 1840, to sacrifice the interests of religion and desert the ranks of those of the worst species of voluntarism and infidelity, "and they may yet regain the confidence they have forfeited." It assures them that, "they never will enjoy a similar opportunity of retracing their steps;" and in the anguish of despair, the body, of which this journal is the organ, has republished the disgraceful petition to the legislature to which we have alluded.

The *Hamilton Spectator*, with all the zeal of an apostate, denounces the whole of the proceedings as "injurious" and ill-advised, asks, "whether the originators of the Church Union have given a thought to the position in which they will place their political friends of other religious denominations by this move;" and reminds us that there are "three other influential denominations interested in those reserves, who are neither consulted nor asked properly to co-operate in the movement." There could be but one thought upon the course that "our political friends of other denominations" would take, and it would be unjust to them were the originators of the Church Union to have for a moment doubted what that course would be.—They believed that those "three other influential denominations," though differing with them on some points, were equally desirous for "the maintenance of religion and the diffusion of christian knowledge in this Province;" and that when the contrary is attempted—when religion is thought to be suppressed, and infidelity enthroned, they would resist any such measure as firmly as we would; and that opinion is not erroneous, for we believe we may state without fear of contradiction, that those "three other influential denominations" cordially approve of the proceedings of the Church Union for the maintenance of the settlement of 1840, and will as cordially maintain that settlement.

The same journal declares its belief that, "party spirit and strife" will now be strengthened by "religious prejudices and denominational combinations;" and that "the Conservative party will lose hundreds of its warmest supporters," who "will be forced into opposite combinations."—Truly, this is a strange way of affording "warm support," and evincing zeal for religion.

We can ease our contemporaries mind, and assure him that so far from the proceedings of the Church Union giving birth "to religious prejudices and denominational combinations," the contrary is more likely to be the result. Other religious bodies contemplate similar measures for the same end; and our belief is, that the present attempt to disturb the settlement of 1840 will do more to unite all the real friends of religion in this Province in its defence and to sink sectarian and denominational prejudices for this one common object, than could have been accomplished by years of labor to the same end.

THE QUEEN'S BIRTH DAY.

We are happy to learn that preparations are making in our City to celebrate this loyal festival becomingly on Saturday. The Mayor has issued a proclamation for its observance as a public holiday, and we doubt not that the call will be universally responded to. "Among other preparations" says the *Globe*, "we hear of a splendid pyrotechnic display in the shape of a pyramid 120 feet high,

with 2000 lights. We understand that Dr. Naphegyi has in the kindest manner consented to superintend the construction of this work,—and from his eminent skill as a chemist, we are prepared for something surpassingly good. We need not say that the services of Dr. Naphegyi, on this occasion, are entirely voluntary and gratuitous."

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

At a special general meeting of The Church Society of the Diocese of Toronto, held on Wednesday the 21st day of May, 1851.

The Honourable William Allan, Vice-President, in the chair.

The following report was adopted:—

The Committee, appointed at the general meeting of the Church Society of the Diocese of Toronto, held on the 2nd April, to make arrangements for the celebration of the third Jubilee of the Society for the Propagation of the Gospel, beg to make the following recommendations:—

That the Venerable Society having appointed the 16th of June, being the anniversary of the day on which their charter was signed, as the day to commence their Jubilee, your committee recommend that following as nearly as local circumstances will admit, the plan thus adopted by the Venerable Society, with the permission of the Incumbent, the opening of the jubilee year be celebrated in the Church of the Holy Trinity, on Monday, June 16th, 1851, by Divine Service, with Holy Communion, and that the members and friends of this Society be specially invited to attend.

That a public meeting of the Church Society of the Diocese of Toronto be held in the St. Lawrence Hall on the following Wednesday, with a view to increase the interest of all classes in the objects contemplated by this Society, which has since its formation been regarded as an offspring from the venerable Society whose jubilee we propose to celebrate.

That with the sanction of the Lord Bishop, public Sermons be preached in the various Churches of this city on Sunday, the 22nd day of June next. And that after such Sermons, a collection be made in aid of such of the objects of the Society as the Lord Bishop may appoint.

That a similar course may be adopted throughout the Diocese, at such time as his Lordship may also appoint.

STEPHEN LETT, Chairman.

Dated, May 19th, 1851.

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COBourg CHURCH GRAMMAR SCHOOL.

We beg leave to call especial attention to the advertisement of this establishment which appears in another column. The qualifications of the Rev. H. B. Jessopp, are well known in this quarter of the Province, and we have reason to believe that his assistant, the Rev. E. A. Dewar, is well fitted for the important work of tuition.

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On Sunday the 11th the Lord Bishop commenced his Summer tour of Confirmations in St. George's Church, on which occasion eighty-three persons confirmed in the presence of God and of his Church, the vows and covenants made for them at Baptism. After the confirmation his Lordship delivered a most energetic and affecting address, which was listened to with much interest. The candidates made an offering towards providing an additional piece of Communion Plate as a record of the confirmation.

Correspondence.

THE WEATHER AND THE CROPS.

Toronto Township, 14th May, 1851.

In this quarter of Canada, the wheat, I am sorry to say, looks very so. From the middle to the latter end of March, when the snow was going off, it presented such a promising appearance, that farmers calculated upon obtaining rather more than an average crop. These hopes however were doomed to be sadly disappointed. The cold dry weather, coupled with the severe frosts which prevailed from the beginning of April till about the 10th of the current month, materially injured the crops, and in many fields the wheat has almost entirely disappeared. I need hardly add, that our farmers in consequence are a good deal down hearted. However,

"Behind a frowning Providence
He hides a smiling face."

The rain we had on last Saturday night, followed as it was, by the general heat of Sunday, Monday, and Tuesday, has thoroughly started vegetation in the neighbourhood, so that we may still hope for the best. We have already completed the putting in of our spring crop—where spring-wheat, barley, peas, and oats have made their appearance, they all look well.

During the last two weeks, I have been on a tour through the township back of this—particularly Chinguacousy, Caledon, Mono, and Albion—and I am happy to be able to say, that in these localities the wheat, with few exceptions gives promise of a remunerating harvest.

FEEHOLDERS.

TORONTO MARKETS.

Toronto, May 21, 1851.

	s.	d.	s.	d.
Fall Wheat, per 60 lbs.	3	10	a	4
Spring do.	0	0	a	0
Oats, per 34 lbs.	1	8	a	1
Barley, per 48 lbs.	2	6	a	3
Rye	2	3	a	2
Peas	20	0	a	21
Flour, superfine (in Barrels)	20	0	a	00
Do. fine (in Bags)	17	6	a	18
Market Flour, (in Barrels)	16	3	a	17
Do. (in Bags)	20	0	a	00
Oatmeal, per barrel	27	6	a	30
Beef, per lb.	0	4	a	0
Do. per 100 lbs.	27	6	a	30
Butter, fresh, per lb.	0	8	a	0
Do. salt, do.	0	6	a	0
Lard, per lb.	0	5	a	0
Cheese, per lb.	0	4	a	0
Apples per barrel	7	6	a	10
Eggs per dozen	0	5	a	0
Potatoes, per bushel	2	6	a	2
Straw per ton	35	0	a	40
Hay per ton	50	0	a	50
Fire Wood per cord	12	6	a	15
Bread	0	4	a	0
Coals per ton	30	0	a	0