which, I am happy to say, prove very useful to the children of my boarding and day school at Jerusalem, I beg to make the following statement, which I hope will again dispose your venerable Society to grant me further help for the work of spreading Christian knowledge in this country:

"In consequence of the dissemination of the Word of God, which of late has taken place in this country on a larger scale than formerly, a spirit of inquiry is being excited; in consequence of which there is much demand for our Scriptural Liturgy in Arabic. But, more than this, the Christians of several places frequently meet to read the Word of God together, and they feel the want of some forms of Prayer analogous to the contents of the Scripture, and are therefore very desirous of obtaining copies of the English Liturgy in Arabic. Yes, I am informed, that in several villages in the mountains of Samaria, where Christians are scattered in small numbers among the Mohomedans, and have no priests, who, till within a year or two, were left to themselves and lived like ignorant heathens; but now they meet together on a Lord's-day to read the Bible and the Prayers of our Liturgy. I know an individual at a village called Boca, who every Lord's-day, collects the Christians of four or five villages in his house, where they read the Bible and the Prayers of our Liturgy in the order appointed. Some months ago I received a small supply from the Prayer Book and Homily Society; but within a month they were all distributed in different localities, which has only excited a greater desire for the same Prayer Book. And now, considering all these circumstances, I feel it to be my duty to apply to your venerable Society for a good supply of Prayer Books in Arabic, supposing that the edition, begun some years ago, is now completed. I must state, that, nearly all the Christians of this country being very poor and in debt, almost all the Books must be given gratis. The edition of the Prayer Book and Homily Society being in some respects imperfect, I should prefer making use of your edition from the beginning.

"Almost every week I receive petitions from the Christian inhabitants of divers places, as Jaffa, Lidd, Nazareth, Tiberias, &c., asking me to establish Scriptural schools for their children. The fact is, that I established such a school at Nablous in September, 1848, which hitherto has prospered far beyond my expectation; and the report of the progress of the children is spreading from place to place, and thus exciting the desire of christian parents in other places of having their children similarly educated. I met an English clergyman the other day at Nablous, who told me that he had seen many schools in England considered as prosperous, which could not bear comparison with that of Nablous, especially with respect to Scriptural knowledge. When I examined the boys on the 7th instant, of about seventy questions which I addressed to them, the questions being all quotations of one verse or part of a verse from the New Testament, they did not fail to state at once correctly the book and the chapter where the passage is written, together with the circumstances connected with the passage in question. (I was led to take this course of examination, because I had observed, that in private houses, when the grown-up people spoke together on Scriptural subjects, which is most frequent with them, they usually asked the school-boys where such and such a passage is written.) In the old Testament they are not quite so sure yet; but still they know the historical parts thoroughly. And all this, besides writing and ciphering, they have acquired within ten months' time, and with a master (an excellent young man) who had only just begun to read the Bible when I appointed him. I have just given order and sent the means for opening a similar school, that is, in which the Bible is the sole religious book to be made use of, until the children know its contents thoroughly, at Tiberias. But, restricted as I am in my means, of money and men, I must postpone indefinitely the establishing of a great number of schools, earnestly asked for."

It was agreed to grant a supply of copies of the Prayer Book in Arabic, for the purposes stated in the Bishop's letter; and to place at His Lordship's disposal one hundred pounds for educational purposes.

The Lord Bishop of Lichfield, forwarded to the Society, with his earnest recommendation, a letter from the Rev. G. Fraser, Secretary to the District Committee at Wolverhampton, soliciting, pursuant to a resolution passed at a meeting of the clergy held in Wolverhampton, October, 17th, a large and liberal grant of Bibles, Testaments, and Common Prayer Books, to be distributed in those parishes and places which have been visited by cholera.

It was agreed, that Bibles and Prayer Books, with some Books and Tracts from the permanent catalogue, to the value of £50, be granted in aid of this object; and that Mr. Fraser be informed of the readiness of the Standing Committee to propose a further grant, should an additional supply be required.

Twenty-seven grants of Books and Tracts were then voted.

Books for the performance of Divine Service were granted for three new churches and chapels; and for six Licensed School-rooms.

Forty-six grants were then made for Schools, Lending Libraries, distribution, &c.

SUNDAY CHURCH SERVICES IN THE CITY.

CHURCHES.	CLERGY.	Matins.	Even-song.
St. James's* ..	Rev. H. J. Grasett, M. A. Rector.	11 o'c.	3½ o'c
St. Paul's	Rev. J. G. D. McKenzie, B. A., Incum.	11 "	4 "
Trinity	Rev. R. Mitchele, A. B., Incumbent.	11 "	6½ "
St. George's ..	Rev. Stephen Lett, LL. D., Incumbent	11 "	7 "
Holy Trinity† ..	Rev. H. Scadding, M. A., Incum. W. Stennett, M. A., Asst. Min.	11 "	6½ "

* The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity.

† In this Church the seats are all free and unappropriated.

☞ The Holy Communion is administered on the first Sunday in every month at St. James's and St Paul's; third Sunday, Trinity Church, King Street; and last Sunday, St. George's Church.

THE CHURCH.

TORONTO, DECEMBER 20, 1849.

☞ *For table of contents, see corner of next Page.*

☞ *Please notice the change in the address of this Office,* **No. 7, King Street West, Toronto.**

(CIRCULAR.)

Toronto, 20th Dec. 1849.

Rev. Sir,—You will herewith receive a Form of Prayer and Thanksgiving to Almighty God, to be used in all Churches and Chapels in this Diocese, and consequently in those of your Mission or Parish, on Thursday the Third day of January next, being the day appointed by His Excellency the Governor General in Council, for a General Thanksgiving to Almighty God;

To acknowledge his great goodness and mercy in removing from us that grievous disease with which many parts of this Diocese have been lately visited.

I remain, Rev. Sir,
Your Faithful Brother
John Toronto.

THE GENERAL THANKSGIVING.

We have much pleasure in directing the attention of our readers to the following proclamation, which has been issued by His Excellency the Governor General in Council:—

A PROCLAMATION.

Robert Baldwin, *Attorney General.* Know Ye, that taking into our most serious consideration, the indispensable duty which Our loving subjects of this Our Province of Canada, owe to Almighty God, for the manifold and inestimable Blessings which they have received at his hands, and especially for His Great Mercy, in having removed from them the Grievous Disease, with which many places in the Province have been lately visited, which Mercies have established and confirmed in Us the Surest Trust and Confidence in His Protection and good Providence. We Have Thought Fit, by the advice of Our Executive Council for Our said Province, to issue this Our Royal Proclamation, hereby appointing Thursday, the Third Day of January Next, to be observed throughout Our said Province, as a day of General Thanksgiving To Almighty God, for these His Mercies—And we do earnestly Exhort, that the said, Public Day of Thanksgiving be revered and devoutly observed by all Our Loving Subjects in this Province.

(By Command,) J. Leslie, *Secretary.*

In these latter days of political indifferentism to the claims of Christianity, it is cheering to meet with such a document emanating from our Administration, and we earnestly trust that throughout the length and breadth of the Province, it will be acted upon in a cordial and becoming manner.

From our English exchanges, we learn that the Thanksgiving day appointed by the Imperial Government, was observed with a devotional unanimity, worthy of a Christian nation. One fact is deserving of special notice, viz.: that from nine o'clock a. m., till the same hour at night of the day in question, not a solitary commitment for breach of the law took place in the British metropolis. This circumstance we believe is without a parallel in the police annals of London. Most gratifying will it be, if the third day of the ensuing January in Canada, can be chronicled in a similar manner.

We subjoin the form of Prayer appointed by the Lord Bishop, to be used throughout the Diocese:

A Form of Prayer and Thanksgiving to Almighty God, to be used in all Churches and Chapels in the Diocese of Toronto, on Thursday, the third day of January next, being the day appointed by Proclamation for a General Thanksgiving to Almighty God:

To acknowledge his great Goodness and Mercy in removing from us that grievous disease with which many parts of the Province have been lately visited.

THE ORDER OF MORNING PRAYER.

¶ *The Service of the Day shall be the same with the usual Office, except where it is in this Office otherwise appointed.*

¶ *Let him that ministereth read with a loud voice these Sentences of Scripture; and after them the Exhortation,* Dearly beloved Brethren, &c.

Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful.

O let us magnify the Lord our God, and fall down before his footstool; for He is holy.

The Lord hath done great things for us, whereof we rejoice.

¶ *Instead of the* Venite exultemus.

O give thanks unto the Lord, and call upon his name: tell the people what he hath done.

O let your songs be of Him, and praise Him; and let your talking be of all his wondrous works.

Rejoice in his holy name; let the heart of them rejoice that seek the Lord.

For his mercy is greater than the heavens; and his truth reacheth unto the clouds.

In the time of our trouble, we called upon the Lord, and he heard us.

The Lord heard our petition; the Lord received our prayer.

When fearfulness and trembling came upon us, and a horrible dread overwhelmed us,

He delivered our souls from death, and our feet from falling; that we might walk before the Lord in the land of the living.

Therefore will we give thanks unto Thee, O Lord, among the people: we will sing unto Thee among the nations.

Unto Thee, our strength, will we sing: for Thou, O God, art our refuge and our merciful God.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms,* xci. ciii.
¶ *First Lesson,* Jonah, iii.
¶ Te Deum laudamus
¶ *Second Lesson,* St John, v. to ver. 15.
¶ Benedictus.
¶ *The Creed, &c., to the end of the Lord's Prayer.*
¶ *Instead of the Collect for the day, the following shall be used.*

Accept, we beseech Thee, O merciful God, the praises and thanksgivings of Thy people, whom Thou hast graciously relieved from the sore judgment of grievous sickness and mortality which has lately afflicted our land.—Incline us to devote to Thy service the lives which Thou hast spared; and so enlighten our understandings and purify our affections by Thy Holy Spirit, that we may learn from Thy judgments to fear Thy wrath above all things, and may be led by Thy goodness to love Thee with our whole heart, through Jesus Christ our Lord. *Amen.*

¶ *Then shall follow the Second and Third Collects for Morning Prayer, and the Litany.*

¶ *After the Prayer,* We humbly beseech Thee, O Father, *shall the following be added.*

Almighty God, our Father and Judge, whose power no creature is able to resist; who hast in Thy displeasure brought us down to the gates of death, and in Thy mercy hast stayed the course of that pestilence, for which there was no help in man: to Thee alone we ascribe our deliverance; in Thee only do we trust, to preserve us both in body and soul. And now, O Lord, we entreat Thee to make the chastisement which Thou hast sent effectual to produce in us a more lively faith in Thy word, and a more entire obedience to Thy commandments. Make us so duly sensible of Thy mercies to this Province, in maintaining our domestic tranquillity, and in granting a plentiful return to the labours of our husbandmen, that we may show our thankfulness by an earnest endeavour to conform to Thy will, and to advance Thy glory. And may the frequent instances of mortality which we have beheld, remind us all of the nearness of death, and dispose us so to number our days, that we may apply our hearts unto wisdom; that, whether living or dying, we may be found faithful disciples of Him who has taken away the sting of death, and opened the gate of everlasting life to all believers.

Hear us, O Lord, for Thy goodness is great; and according to the multitude of Thy mercies receive these our petitions, through Jesus Christ our Lord. *Amen.*

¶ *Then the General Thanksgiving, to the end of Morning Prayer.*

THE COMMUNION SERVICE.

¶ *After the Collect for the Queen,* Almighty God, whose kingdom, &c., *shall be read the Collect used in the Morning Prayer,* Accept, we beseech Thee, &c., *and then shall follow,*

For the Epistle. Numbers, xvi. 42 to 48.

The Gospel. St Luke, xvii. 11 to 19.

¶ *Then the Nicene Creed, and after that the Sermon.*
¶ *Then shall be read the following Sentences:*

Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

¶ *After the Prayer for the whole State of Christ's Church Militant, &c., the following shall be used.*
A Prayer for this Church and Province.

O gracious God, who art kind to the unthankful and the evil, we humbly acknowledge that we have not manifested a due sense of the numberless blessings, both spiritual and temporal, which we and our fathers have received at Thy hands, and of the mighty deliverances which Thy power hath wrought for this Church and Province. Through our neglect of Thy ordinances, and misuse of Thy bounties, offences have been multiplied in the land; and in our prosperity we have not sufficiently honoured Thee, the Author and Giver of our blessings. Yet forsake us not utterly, O Lord, our Redeemer, but continue Thy loving kindness to Thy servants as in the days of old. Send Thy heavenly blessing on our Sovereign Lady the Queen, and on all that are in authority under her, and direct their proceedings to the advancement of true religion and piety, and to the peace and prosperity of the realm. Pour forth the gifts of Thy Spirit on all pastors and teachers of Thy flock, that they may be clothed with righteousness, and that Thy word spoken by their mouths may never be spoken in vain. And to all orders and degrees of men amongst us vouchsafe such a measure of Thy grace, that righteousness may flourish in our land, with abundance of peace; and that, being reconciled to Thee through Thy Son Jesus Christ, and united with each other in charity, we may be an acceptable people in Thy sight, and make known to the ends of the earth the riches of Thy mercy in Christ; to whom, with Thee and the Holy Ghost, be all honour and glory for ever and ever. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in Thy Son's name, we beseech Thee mercifully to incline Thine ear to us that have made now our prayers and supplications unto Thee; and grant that those things which we have faithfully asked according to Thy will may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

THE ORDER FOR EVENING PRAYER.

¶ *Let him that ministereth read with a loud voice these Sentences of Scripture; and after them the Exhortation,* Dearly beloved brethren, &c.

Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful.

O let us magnify the Lord our God; and fall down before his footstool; for he is holy.

The Lord hath done great things for us, whereof we rejoice.

¶ *The Hymn appointed to be used at Morning Prayer, instead of* Venite exultemus, *shall here also be used before the Proper Psalms.*

O give thanks unto the Lord, &c.
¶ *Proper Psalms,* xxxiv. cxvi.
¶ *First Lesson,* 2 Samuel, xxiv. 15 to the end.
¶ O sing unto the Lord a new song, &c.
¶ *Second Lesson,* Romans, xii.
¶ God be merciful unto us, and bless us, &c. &c.
¶ *Then the Creed, &c. to the end of the Lord's Prayer.*
¶ *Instead of the Collect for the Day, the Collect used in the Morning Prayer shall be read.*
¶ *Then the two Collects for Evening Prayer, &c. to the end of the Prayer for the Clergy and People.*
¶ *Then the Prayer used in the Morning Service,* Almighty God, our Father and Judge, &c. *and the Prayer for this Church and Province,* O gracious God, who art kind, &c., *as in the Communion Service.*
¶ *Then shall follow the Prayer for all Conditions of Men, the General Thanksgiving, &c. to the end of the Evening Prayer.*

CHRISTMAS.

Before we next address our readers, the whole Christian world (with the exception of those regions where schism has quenched all such commemorative beacons) will have celebrated the anniversary of Emmanuel's wondrous nativity. From many a stately Cathedral, and from countless humbler fanes, will have been heard ascending the breathings of that sweet anthem first chaunted,—and doubtless still joined in,—by the angelic choir:—

> All glory be to God on high,
> And to the earth be peace;
> Good will henceforth from heaven to men
> Begin, and never cease.

May the bounteous Giver of every good and perfect gift bestow grace upon all of us, so that we may worthily, and with profit, keep this glorious festival! Too often, we fear, is the season profaned by revellings and frivolities most sadly unharmonious with the sacred associations which the stable of Bethlehem ought ever to evoke.

Let us not, however, be misunderstood. Far, very far, are we from recommending an austere or ascetic observance of Christmas Day. Our loving Master looks for no such frame or spirit.

> "Do I delight in sorrow's dress?
> Saith He who reigns above,
> The hanging head and rueful look,
> Will they attract my love?"

No! From the earliest ages, the Church on earth, following the example of the Church in heaven, has welcomed the advent of this holy epoch with chastened joy. Far back as the most hoary tradition extends, were the sanctuaries of our beloved Mother Country adorned with such boughs as winter kindly left green, in honour of the Virgin's new-born child. And though the mildew of a scowling democracy blighted and crushed the holly-leaves during England's cold Commonwealth, they still wreathe the fonts where our forefathers were baptized, and embower the chancels before which their coffins rested on their progress to the yew-shaded grave.

Seraphs sang gladsomely on the first Christmas, and therefore it is very meet, right, and our bounden duty that our hearts and tongues should be in unison with theirs; but it is equally proper that our mirth should be of a chastened and prayerful character. We celebrate the birthday of our Divine elder brother, —our dearest, tenderest, most devoted friend; and therefore, if our hearts be not hard as the nether millstone, we cannot but rejoice. It is the birthday, however, of Him who "died for our sins"—who suffered, the "just for the unjust, that He might bring us to God;" and consequently, our festivity should be tempered with a shade of reflectiveness. As Fuller quaintly remarks, "Our viands behove to be seasoned with the salt of sobriety."

Oh, how ill do the exciting frivolities of the ball-room, or the boisterous hilarity of the sensualist's table, consort with a commemoration of the simple, retiring, unworldly Man of Nazareth! How grating to His pure and divinely-sensitive ear must be the ribaldry which too frequently pollutes the closing hours of His natal day! Is it possible to conceive of our Lord assisting, so to speak, in such incongruous scenes? If on earth, in His humanity, would He not pass such mansions, with a pitying regret that the perishing creatures, for whom he had died broken-hearted upon the Cross,* should, under pretext of keeping Him in memory, do more greedy homage than usual to the usurping God of this cold, forgetful world?

Let us keep Christmas, as it was wont to be kept, by such golden-memoried worthies as Herbert, and Ferrar, and Walton. With them, "Let us give the morning of the day entirely to God—the evening thereof to God and man," to borrow the words of an ancient divine. At the eucharistic feast, we should spiritually, with the shepherds, adore, in the manger-cradled child, "the mighty God—the everlasting Father—the Prince of Peace;" earnestly praying, that, being regenerate and made God's children by adoption and grace, we may daily be renewed, by His Holy Spirit, through the same, our Lord Jesus Christ. Afterwards, sanctioned by the authority and precedent of Him whose first miracle was to minister to the innocent recreation of His creatures, we may lawfully, in the quiet family circle, unbend, as far as soldiers of the Cross have at any time license to unbend. Having provided to the best of our ability for that portion of "God's peculiar care"—the poor—which providentially is entrusted to our curatorship, there is no bar to our making "merry with our friends." The blessed Jesus blamed not Martha because she made a feast, but because she "was cumbered about much serving."

Of a verity, Christmas may be made a sober, and yet a festive, and very happy day. The reflective mind then loves to dwell upon the recollection of "old familiar faces," and to recal the tones of quiet, sweet voices, whose music haply we shall hear no more on this side of eternity! And true-souled parents embrace the opportunity to tell their happy, bright-eyed young ones, stirring stories about Christmas tide in dear old England!—stories touching the groves which unhired love plants in her churches, and concerning the patriarchal-like hospitality of peer, squire, and yeoman, not yet altogether abolished by the selfish fiat of a calculating utilitarianism!

Yes! Christmas is a fitting season wherein to indoctrinate young British Canadians with a filial love of Home; To warn them against that sordid miscreantile Jesuitism, which would inculcate that our allegiance can be washed away by the seas which roll between our shores and the white cliffs of Albion; or that loyalty is contingent upon the inclinations of the governed, or upon the specious theories of profit and loss. Such topics, we repeat, are religiously appropriate to the evening of our blessed Redeemer's birthday. Even in His nativity, there was a striking testimony given against that dark spirit of insubordination which now so unhappily prevails. On this head, let the saintly Bishop Hall be heard; and with the quotation we close these few remarks:—"It was no less than four days' journey from Nazareth to Bethlehem: how just an excuse might the blessed Virgin have pleaded for her absence? What woman did ever undertake such a journey so near her delivery? And, doubtless, Joseph, which was now taught of God to love and honour her, was loath to draw forth a dear wife, in so unwieldy a case, into so manifest hazard. But the charge was peremptory—the obedience exemplary. The desire of an inoffensive observance, even of heathenish authority digests all difficulties. We may not take easy occasions to withdraw our obedience to supreme commands." Yea, how didst Thou, oh Saviour, by whom Augustus reigned, in the womb of Thy mother yield this homage to Augustus! The first lesson that ever Thy example taught us was obedience."

*Psalm lxix. 20

BISHOP OF NOVA SCOTIA.

We are happy to learn from our esteemed contemporary, the *Church Times*, that there is a decided improvement in the health of his Lordship the Bishop of Nova Scotia. There is every reason to hope that he will be again restored to the work of his ministry.

THE LATE MRS. ELLIOT.

In our last we briefly announced the decease of the lady of the Rev. A. Elliot, Missionary to the Six Nation Indians. For the following interesting account of Mrs. Elliot's funeral, we are indebted to our contemporary the *Brantford Courier*:—

"We attended the funeral of the above truly pious and much regretted lady, in company with a few of Mr Elliot's friends from Brantford, and a more solemn, imposing and respectable tribute to departed worth we have not witnessed for some time. The procession was principally composed of the red children of the forest, of whom those that could sing, on their way to the grave, raised their voices in beautiful harmony, chanting several funeral hymns. Their singing was indeed peculiarly striking and sweet, and had the effect of throwing a deep solemnity over the procession. There were few present who could refrain from shedding tears; it was truly an affecting scene.—On the body being brought into the Church, the Rev. Mr. Nelles, Indian Missionary, read the beautiful services of our church in an impressive manner, after which a short and appropriate discourse was delivered by the same gentleman, in which was given a cheering and satisfactory account of the deceased lady's life. Mrs. Elliot, we are informed, has been ill for the last six or eight months, occasioned in the first place by the sudden bereavement of three of her dear children. She was beloved by the Indian people for her many kind and charitable acts towards them. With the bereaved husband we deeply sympathize in his great affliction. Her remains are interred in the neat little Indian Church yard, Tuscarora village, situate near to the romantic banks of the Grand River, within twelve miles of the Town of Brantford."

EMANCIPATION AND INFIDELITY.

Some few weeks ago we had occasion to comment upon the extraordinary principles advanced at a convention of slave-owners held in Kentucky. We are constrained to animadvert, in terms even more stringent, upon certain proceedings of the opposite party.

At an anti-slavery meeting, which took place the other day at Oberlin, Ohio, the following astounding resolution was brought forward:—

"That this convention is full of joy at the declining state of American religion, as seen in the absence of revivals, the drooping condition of all the popular churches, and the utter extinction of many of them; the small number of candidates for the ministry at the theological seminaries; and the frequency with which the ministers escape from the sectarian pulpit into less mischievous and far more honest and laudable occupations. And we cannot but hope and pray that as its terrible sacraments on the hearts, the hopes and happiness of millions of slaves, whose enslavement it has so long sanctified by its fellowship, its sermons, and prayers, shall end, and it shall sink to a speedy and ignominious grave, that then it shall be followed by the coming of the kingdom of righteousness and peace, when man shall no more lift up the sword or the shackle against his fellow men, when a slave or a slaveholder shall no more be known; but when, emphatically, every man in every face shall meet a brother and a friend."

Our readers will have some difficulty in crediting that these satanic sentiments met with cordial acceptation, the resolution having been carried without a single dissentient voice!

It will be observed that the abolitionists of Ohio do not confine the expression of their disapprobation to any specific body of professing Christians. The alleged "declining state of American religion," in general, is what excites their demoniac glee.

Of a truth infidelity has here reached its most terrible climax, and stalks abroad in all its naked and unsophisticated deformity.

If Canada be annexed to the United States, our people must make up their minds to join one or other of the great parties, whose strivings are now threatening the disruption of that ill-cemented union.

Let the thoughtful annexationist, who has been nurtured under that glorious power which cannot tolerate slavery, and whose throne is based upon God's holy word,—let such a one candidly say with which of the factions he would choose to cast his lot. Could he have congenial sympathies with either? Could he fraternize with the callous serf-holder of Kentucky who regards the sable bondsman as a foil to enhance the brightness of freedom, or with the moral fire brand of Ohio, who, to gain his end, would rejoice in the extinction of Christianity and its sacraments?

Most wise would it be to shun altogether the horns of such a dismal dilemma, by fearing God, and continuing to honour the Queen of free and Christ-acknowledging Britain!

CONCERT.

We refer to our advertising columns for the programme of the Concert to be given by the Choir of St. George's Church, on Friday, the 21st inst., and we feel confident a richer treat seldom has been afforded to our musical friends in Toronto. In the list of amateurs, we recognise several who last winter charmed us by their vocal powers. One lady, whose name appears, is herself able to enrapture an audience, even were she not so ably supported. The pieces are new, and judiciously selected. We trust the commendable exertions of the Choir will be amply repaid by a full and appreciating audience.

Regulations *for the appropriation of the Share of the Clergy Reserves Fund in the Diocese of Toronto, "for the support and maintenance of Public Worship, and the propagation of religious knowledge," under the authority of the Society for the Propagation of the Gospel, pursuant to the Act 3 and 4 Vic. chap. 78.*

I. That a sum of £1,200 per annum, currency, be appropriated towards the maintenance of a Theological Institution for the Diocese of Toronto.

II. That annual payments of £60 currency, be made to travelling Missionaries, to meet an equal amount raised within the Diocese, but that the Bishop be authorized to charge the whole stipend (namely, £120 currency per annum) of such travelling Missionaries as he may find it necessary to send to new and destitute settlements where contributions cannot be raised, provided that the number of travelling Missionaries to be paid exclusively from the Clergy Reserves Fund, do not at any one time exceed four.

III. That there be allowed to the Missionary of each settled mission or parish, a sum equal in amount to that which shall be derived from Glebes or other endowments, belonging to the said mission or parish, or from contributions by the congregation or congregations; towards the salary of their clergymen, or from any association within the Diocese, or from any portion of the pew-rents which may be legitimately appropriated to that purpose—excluding Surplice Fees and every other source of income not above enumerated—provided that the total amount to be so allowed from the Clergy Reserves Fund, do not in any case exceed £100 currency, for the year, and that no stipend from the fund be allowed to any Clergyman settled in a parish or mission, until a house has been provided and a contribution of at least £50 currency per annum, has been guaranteed by the congregation or congregations within the same mission or parish.

IV. That the allowance made under the preceding Regulation be paid half-yearly; viz: on the 1st of January and the 1st of July, upon such certificate of conformity with the terms specified as shall be from time to time prescribed by the Society.

V. That no Missionary be placed on the fund without a written recommendation from the Bishop, and that with this limitation, all Missionaries at present on the list of the Society for the Propagation of the Gospel, be allowed to take advantage of the above arrangements, if they should desire to do so, in which case their income or other allowance from the Provincial Government or the General Funds of the Society will be discontinued.

VI. That the continuance of the clergyman's services in any particular mission, be understood to depend on the fulfilment by the people of the conditions on which he was sent to reside among them.

VII. That the foregoing Regulations, as well as any others which may have been, or may be, made for the appropriation of the Clergy Reserves Fund be understood to be subject to such alterations, from time to time, as the Society may see fit to order.

Earnest Hawkins, *Secretary, S. P. G.*

General Resolution *adopted at a Meeting of the Society for the Propagation of the Gospel in Foreign Parts, held Friday, 16th Nov., 1849.*

That all salaries and allowances to be paid from the General Funds of the Society, by virtue of any agreement made subsequently to the present date, be subject to revision every five years, and that the Society's engagement with any Missionary be terminable by the Society, at any period, for reasons to be approved of by the Bishop.

An adjourned Meeting of the Vestry of St. James's Church will be held at the office of T. D. Harris, Esq., Front Street, on Friday, the 21st inst., at one o'clock.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

To the Editor of The Church.

HOLY PLACES.

"To a Sanctuary exciting reverence by every thing in and about it, let due reverence be paid by all that approach it. Put off your shoes from off your feet; lay aside the defilement contracted by walking upon the earth; put off as concerning the former conversation, the old man; wash you make you clean for the place whereon you stand is holy ground. Drive out the buyers and sellers; clear your hearts of all worldly cares and thoughts; for this house is the house of Prayer: when you enter salute Him who dwelleth therein, by a fervent ejaculation, and address yourselves with attention and devotion, to His service. *It is the presence chamber of the Great King.* Jehovah is in His holy temple, let all flesh keep silence before Him."—*Bp. Horne.*

Such is the heading to the leading article in the Halifax *Church Times* of Nov. 16th, in which the Editor pleasingly and forcibly inculcates reverence for "Holy places." It is pleasing to one—who feels that we should be struck with a reverential awe upon entering our hallowed temples, the earthly habitations of the Most Highest,—to read such articles in our papers. And at the same time it is melancholy to think of the occasion which called it forth, which was a description, in a dessenting journal, of a 'tea meeting' that was held in one of their "meeting houses," spoken of in the following manner: "On Thursday last a last a Tea meeting was held in the New Baptist Chapel (!) at Pugwash for the purpose of raising funds to enable them to pay off the debt due on the organ of the said Chapel, with other articles furnished the Chapel."—Now I do not intend offering any extended remarks upon this affair in particular; but I shall merely endeavour to make some of the arguments in the article apply to our own doings (I had almost said our own acts of desecration.) Nor do I intend noticing at this time *the desecration of any of our burial grounds!* But I wish to draw attention to some of our own practices in the "House of Prayer." I have long looked for some notice in your paper condemnatory of the practice among us of holding meetings in our Churches. Once a year we have our Parochial Church Society meeting, and our District Church Society meetings invariably held in our Churches. Now I know we do not go there "to eat and to drink" and therefore St. Paul's indignant interrogatory to the Corinthians will not in this apply to us "What? have ye not houses to eat and to drink in; or despise ye the Church of God, and shame them that have not?" We go there to advocate a holy cause, we commence our meetings with our hallowed Liturgy and special prayers for the occasion; and many of the speeches made would perhaps come well from the pulpit.—But alas—what of others?—Some speeches—well suited (perhaps!) for the occasion, were they made in a common house, elicit a laugh, and oftentimes not a suppressed one, but a burst of merriment and applause ill suited for the Sanctuary of the Most High. Do not not think Mr. Editor that I am one of those who desire to see long-faces, and downcast eyes, or to hear the whining voice always in our churches, no! there is a time for all things. There is, praised be God, a feeling of holy joy, and even of sacred (if I dare call it so) exultation allowed, but not that to which I would be understood now to refer.—I am not alluding to what happens in one place alone, but to what I am grieved to think occurs at most of our Church Society meetings, and indeed at other meetings held in Churches for any other purpose than for divine worship. These things ought not to be. Do they not strike you as being as heinous as the "tea meeting" affair spoken of in your excellent contemporary's article? Might we not conceive the Apostle exclaiming to us "What? have ye not houses to laugh and to joke in; or despise ye the Church of God." "We have witnessed with grief" says your contemporary "the developement of the same principle" as that which caused the "tea meeting" to be held within the very walls of a so called house of prayer "among ourselves in the musical festivals which have sometimes desecrated our Cathedrals, but in these exhibitions there was the semblance of piety and the preservation of decency and order." May we not add "*we have witnessed with grief ludicrous scenes*" at our religious Society meetings in the house of prayer?—Why could we not procure the use of some large common room or Hall for our public meetings and thus prevent a recurrence of such things? Our Parent Society, in Toronto, sets us the example;—why cannot we follow it? Surely we might at our District Society meetings at least.—We cannot plead necessity in this case; as unhappily we too generally have to do when we hold our Sunday Schools in our Churches. The want of School-rooms (*to our shame be it said!*) compels us to do this; therefore it is that I call it necessity. At the same time, I have my doubts whether the Children are not injured rather than benefited by the practice. For though they may be told that they must reverence the House of God, yet the majority of them still look upon it in the light of a common School-room.—Whereas if we had a School-room seperate from the Church, the Children could be trained the more easily to reverence the Sanctuary, and enter it with more becomming silence and religious awe than is usual.—And Sir I would not be thought to attribute any inherent sanctity to the building, but when I read "Ye shall keep my Sabbaths, and *reverence my Sanctuary* I am the Lord," and also "Holiness becometh Thine House O Lord for ever."—it makes me tremble to think of the frivolities one sometimes witnesses therein; and it causes many a regret that "necessity"—"dire necessity" —compels us to have even our Sunday Schools in our Churches.—I trust that these remarks, which have extended to a greater length than I anticipated, will be read with the same desire for the glory of God, with which they are written. And may we be found with our own hands clean, when we accuse any of our Dissenting Brethren of untoward practices.

Yours, &c., S. R. S.

To the Editor of The Church.

Rev. Sir,—In a communication which you were kind enough to publish for me in your paper of the 13th instant, there are some misprints requiring correction. The errors have no doubt arisen from my bad penmanship.

There are evidently two or three words omitted in the third line of the second paragraph. The words, "and the drive," before the "which," are required, to make the sense complete.

The inverted commas are omitted at the end of the paragraph forming the quotation from A. T.

In the paragraph beginning "where were the appeals," &c., "could" is printed for "would." The word should be "would not draw," &c., instead of "could not draw," &c. This error affects the meaning.

Others are mere typographical errors.

By inserting this, you will oblige,
Your obedient Servant, C.

To the Editor of The Church.

Sir,—I have hitherto purposely abstained from intruding myself, in any way, upon the public with respect to occurrences which have lately taken place relative to the Custom House at Toronto, affecting most seriously my own personal interests and the feelings of my numerous friends.

It is my intention to await a more proper time and place for any detailed reference to these occurences.

The subject, however, having been alluded to in several of the newspapers, it has been intimated to me, that it might not be improper, in the meantime, that, for the information of my friends, both present and in distant parts of the Province, as well as others who feel an interest for me, I should make some allusion to the matter.

It will, I presume, be granted, that under all the circumstances, I may, not improperly, be considered as best enabled to determine what may be the proper time and place for full explanation.

When these are presented—and I have some reason to expect that they are not distant, my friends, as well as others, may be assured that I shall not fail to avail myself of them.

In the mean time I rest on the assurance of their patience for such full information, as will not only justify the present delay, but afford, I trust, a satisfactory explanation of the whole subject, and of the course which has been pursued towards me.

I am, Sir, your obedient servant,
Robert Stanton.

Toronto, 17th December, 1849.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

The Treasurer of the Church Society of the Diocese of Toronto, begs to acknowledge the receipt of Twelve Pounds Ten Shillings from His Excellency the Govenor General as a life subscription to the Society.

The Grimsby Parochial Association of the Church Society of this Diocese held its annual meeting on the 4th inst.

REPORT.

"The Committee of the Grimsby Parochial Association of the Church Society of the Diocese of Toronto, in presenting their Annual Report to the subscribers at large, feel it to be their melancholy duty to record their sense of the loss which the Society has sustained in the death of their much regretted chairman the Rev. G. R. F. Grout. His manifold virtues and cheerful Christian piety are known to all with whom he was acquainted, and the Grimsby Parochial Association ever found in him a steady friend, one who was anxious to advance its interests by every means in his power, and to whose exertions the Association is mainly indebted for whatever of success has attended its labours. His memory will long live in the midst of those amongst whom he laboured so ardently for their spiritual welfare, and of him it may fairly be said, even as was written of Noah of old, that he 'was a just man, and upright in his generations, and walked with God.'

"But your Committee have to deplore another loss to the Society, which it has sustained in the death of the Rev. W. H. Ripley, who has filled the office of Secretary, since the organization of the Society, and whose exertions in its behalf have been beyond all praise. His labours were freely given without any remuneration in this world, save the which an approving conscience must at all times confer; but his zeal and christian devotion will not be unheeded in His eyes who noteth every pious effort made by the humblest of His people, and whose own words assure us that a cup of cold water, only given in the name of a disciple, shall in no case fail of its reward.

"These voids in the ranks of the Church Society, should point us all to *our* final resting place—the grave—whither we are all going—and should monish us, that the present *time alone is ours*—that none of those things which we fondly conceive to be our own possessions, are so truly our own as that He who gave them has not a better right and title to them—and that if we are true to our Holy calling, as well as to our best interests, we shall so 'number our days that we may apply our hearts unto wisdom.'

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"Your Committee indulge an anxious expectation that the subscriptions now due will be collected without difficulty; and would earnestly beseech every Churchman to consider well the vast engine for good which the Church Society has already become under the fostering care of the good Providence of God; and would further suggest to *all*, the propriety of making some increase to their individual subscriptions, so that the aggregate amount may be more worthy of the Churchmen of this Parish—a Parish which has been singularly blessed by Providence in its freedom from political and other excitements, as well as in the union and harmony which has ever resided between the individual members of Christ's Holy Church.

"Your Committee have much pleasure in reporting that on St. Mark's day last, the Rev. J. C. Clarke, was admitted to the Holy order of Deacons, by the Lord Bishop of the Diocese and appointed Travelling Missionary for the District. Mr. Clarke, labours unremittingly at his arduous duties, and performs Divine Service once in every three weeks at the Village of Smithville, in this Township. But, alas! his ministry is exercised over a large tract of country, more than enough to occupy the time of three Missionaries; and, were our people once really awakened to the much more substantial blessedness of giving than of receiving, the District Branch might be enabled to employ three in place of one. 'The harvest truly is plenteous, but the labourers are few —pray ye therefore the Lord of the harvest that He will send forth labourers into *His* harvest.'

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"Your Committee desire to conclude with a solemn aspiration to the Giver of all good that it may please Him to bless the exertions of this Parochial Association and to put it into the hearts of the members thereof, that if they will only faithfully cast their bread upon the waters, they shall surely find it after many days.

"All which, nevertheless, is humbly submitted,
(Signed) "J. A. Nelles, *Secretary.*
"Grimsby, December 4th, 1849."

ENGLAND.

The case of the Rev. Charles Rookes, LL.D., rector of Nymett-Rowland, Chumleigh, Devon, against whom widow Brooks lately recovered damages for the seduction of her daughter, Maria, £100 and in which the court of Exchequer has granted a rule *nisi* for a new trial solely on the ground of the damages being excessive, was brought on the 16th Nov. before the Diocesan Court at Exeter. Dr. Rookes having, in order to save the expense of a suit in the Arches Court, pleaded guilty, and consented to the Bishop passing sentence without further inquiry. This consent had since been revoked by Dr. Rookes. This revocation, however, was over-ruled by his lordship, and, after a full statement of the ground of his judgment, containing an able analysis of the evidence in regard to the adultery, which we do not, however, think it at all desirable to publish, the Bishop continued:—

"in conclusion, declaring as I do that I find Mr. Rookes to have been guilty of adultery, within two years of the 30th of July last, it remains that I pronounce what sentence I think the justice of the case demands.

"On this question it has been urged to me by the gentleman who, on the behalf of Mr. Rookes, has addressed to me remarks on the case reported by the commissioners, that if the act or acts of adultery were really committed by him—'yet there is not to any extent a violation of public morals. They have not been outraged in any particular, as how could they be by anything which takes place in a man's own house?' These are this gentleman's own words, and he 'submits' to me as a consequence, 'that this is not a case contemplated by Parliament, or such as would be punishable by ecclesiastical law.'

"To meet such a suggestion by argument would manifestly be a waste of time and words—as little need I pause to ascertain what, in this gentleman's opinion amounts to a 'violation of public morals.' It is enough for me, sitting here for the purpose of pronouncing sentence dispassionately in this case, to say, that if a crime committed in darkness (as such crimes as these must be expected to be) shall have come to light, the public scandal—'the violation of public morals,' if this be the phrase preferred —is certainly not lessened by the secrecy in which the delinqent may have hitherto contrived to shroud his guilt. In the present instance the shroud has been withdrawn, and the scandal consequent upon its removal has been unusually great. This, however, is not the consideration on which I mainly found my sentence.

"Mr Rookes occupies a position of high and holy responsibility. He has not only sought and obtained admission into the Christian ministry, but he has also been entrusted with the cure of the souls of a parish, for the discharge of which he is now enjoying a benefice in the Church. Have the facts disclosed, and proved, in this unhappy case, shown that he is a man disqualified for discharging his sacred duties with effect.

"I am sorry to be compelled to say that I think they have. The case proved against him is not one in which an appeal can be made to compassion for the infirmity of our common nature—it is not a case of casually yielding to temptation in an unguarded hour. Mr. Rookes has not even the poor excuse of youth to plead. He is a man of mature years, and his case is one of gross, frequent, deliberate, hardened criminality. As such it incapacitates him for the faithful and effectual discharge of his pastoral duties, and therefore renders it necessary that he be deprived of the reward of services which he cannot perform. Let the sentence be read."

The sentence was then read; after stating the grounds on which it was passed, it concluded as follows:—

"Now we, the said Henry, Bishop of Exeter, being the Bishop of the diocese in which the said rectory of Nymett-Rowland is situate, with the consent of the said Charles Rookes, signified to us as aforesaid, upon due, full, and mature deliberation had upon the premises, have thought fit to pronounce, and we do accordingly hereby pronounce, decree, and declare, that the said Charles Rookes, by reason of the premises, ought to be deprived of all his ecclesiastical premotions within our diocese and jurisdiction, and especially of the said Rectory of Nymett-Rowland, and all profits and benefits of the said rectory, and all ecclesiastical dues, rights and emoluments whatsoever, belonging and appertainining to the said rectory, or any other ecclesiastical promotion within our diocese whereof he is possessed; and we do deprive him thereof accordingly: and these and all and singular other the premises we do pronounce, decree, and declare by this our definitive sentence or final decree, which we make, read, and promulge by these presents,—justice so requiring. Given under our hand this sixteenth day of November, in the year of our Lord one thousand eight hundred and forty-nine, and in the nineteenth year of our consecration."

IRELAND.

POPERY AT HOME.

Popish National Synod for Ireland.—Last week's *Tablet* contains the following announcement, which, on account of its manner, as well as its matter, deserves to be given verbatim:—

"The Irish Bishops have just concluded their annual meeting in Dublin on the affairs of the Church in Ireland. We are delighted to be able to inform our readers that the proceedings were marked by the greatest unanimity. As a matter of course, the decision of the Holy See on the "Godless Colleges" was received with all imaginable respect, deference, and submission. With some variation in *degree*, we believe *all* the assembled Bishops were united in their determination to withold support from these anomalous institutions; and if a formal condemnation was not decreed, this decisive step was only delayed in order that it may be taken hereafter with more effect. The main resolutions adopted were, that in accordance with the well known wish of the Holy See, the meetings of the Bishops should in future be held synodically: that the first meeting of the National Synod should be held on Tuesday after the next summer meeting of the Maynooth Board; that all the business which was to have been discussed in the meeting just held should be adjourned to that Synod; and that the preliminaries of the Synod should be arranged by the Archbishops, and by them communicated to their respective suffragans. Without pledging ourselves to verbal exactness, we believe the above is the substance of what has just taken place. Our readers will, we think, agree with us that the adoption of this resolution is the best day's work for the Church in Ireland that has been done in our time. It is the harbinger, we firmly believe, of great good to come: of increased unity and efficiency of operation among the rulers of the Church; and of incalculably augmented power to resist and defeat the assaults and encroachments upon the Church, of the World, the *State*, and the Devil.—[The italics of *State* is the *Tablet's* own.]

The New Agitation.—A great "aggregate meeting" has been fixed by the Conference for the 20th Nov. It is said they mean to direct their thunders against the Ec-