I am sorry to say, although it is now many years ago, that I have lived to learn that all, save one, of my companions turned out badly,—I mean they never succeeded in their profession, and ended their career shamefully.—
This style of life continued for some years: I was transfrom my native continued for some years: I was transfrom my native continued for some years: I was transfrom my native continued for some years: I was transfrom my native continued for some years: I was transfrom my native continued for some years: I was transfrom my native continued for some years and the Lord's Priest,—our substance withheld from the minister of his Gospel. Various and singular have been the expedients used to induce the members of the lukewarm and disgraceful the selfish replies to every demand! from my native country nearly ten years, during which time, I am ashamed to say, my life will not bear any strict scruiny, although I had much to be thankful for, and, on reflection, can distinctly see, on a few important occasions, a kind and Almighty Power guiding and protecting the sensu replicable to the gleaners are fat and the garners full! We muzzle the mouth of the ox that treadeth out the corn, and gather the ears that fall in the reaping. Let us take heed: "God is not mocked, for whatsoever a man or phan how and leading the presented that the same or phan how and leading the presented that the same of the continued to the presented that the same of the continued to the presented that the same of the continued to the presented that the same of the continued to the presented that the same of the continued to the presented that the same of the continued to the presented that the presented that the same of the continued to the presented that the same of the continued to the presented that the plantage of the p orphan boy, and leading the prayerful child to the successful man. At 23 I got my command: it was then, that much time and leisure allowed me to think, seriously, what I had been! how I had acted! of what benefit have shewed for his name's sake, who have ministered unto the my schooling had been to me! and to whom was I in-debted for my prosperity! The feelings which responded We all know that Chol to these reflections induced me, on my return to England, to seek out my retired and respected master, and then, for by land and by sea - no barrier against it and us but the band the first time, to thank him for all his kindness and the of that God, which is stretched out still to all who obey his benefit of his pious instructions. The aged man, with tears and a hearty welcome, addressed me with—"Richard, I knew you always to be a spoiled boy, but you are not the only one who has thus returned to gladden my last days with a sight of the fruits of my labours." He into the laps of the fruits of my labours. The Church offers us the blessed privilege of pouring a drop of comfort into the laps of the widows and orphans of our Clergy. While they are about their Master's business, be it our care to obey God's commands, and give of our substance it our care to obey God's commands, and give of our substance. our Clergy. While they are about their Master's business, be it our care to obey God's commands, and give of our substance formed me of the successful career of many of my school-fellows, and, with a pleasing effect, sketched those who had been, like myself, situated more particularly under his influence for a long time. Some had cutered the Church, others members of the public service, from whom he produced most beautiful and pious letters. Here is deep subject for reflection, thought I, and after a few days of mutual satisfaction, I took a kindly farewell for ever of my best and truest friend in the world. I have ever remembered and deeply felt the truth of my then impressions: "This is the way to train youth for their advantage Here and Happiness hereafter: a few, but very few, will fail, if left long enough under such influence."

But since my residence in this Province, I have been grieved to find such calculating neglectful views as are here held on Education: Religion is left to be taught by their parents to boys who, like myself, perhaps may have lost them at an early age. And this portion of the community, then, are to be sent into the world, to pollute, it may be, the whole Province by irreligious and impions doctrines: clever in intellect, bold in temper, and well calculated to lead to destruction the descendants of those who have, in the early days of their coantry, framed the laws for educating a rising generation in error and ruin. How many, at this present moment, ought to ask them selves this question—"To what circumstances or to whom must I attribute the religious feelings I possess," and I trust those who have been more fortunate may, in this humble instance, see the saving influence in a truly religious and pions form of education, for without such. I humble instance, see the saving influence in a truly religious and pions form of education, for without such. I hand to be a decided to be and the religious feelings I possess," and I trust those who have been more fortunate may, in this humble

For The Church. INSTANCES OF THE WRONG USE OF THE WORD CATHOLIC, WITH CORRECTIONS.

"It is an existing fact, that the same sacrifice of the mass, which is offered upon our Catholic altars in England, is, at the present time, offered up as a pure oblation, wherever there are priests of that church which is in the communion of the See of Rome." From "Christianity," by Dr. Poynter, Pope's Vicar in London.

[By "Catholic altars" Popish altars are evidently meant. The Catholic altars of England are the Communion-Tables, or Holy Tables, or Lord's Tables, in the Temples of the Catholic Church of England,—from which the Romanists of England sehismatically separated themselves

manists of England schismatically separated themselves in the year 1569. In the Catholic Church of England, as also in the Catholic Church of Ireland, the Holy Communion is not called the Mass, but the "Lord's Supper, as St. Paul calls it (1 Cor. xi. 20). Nor is it called a "Sacrifice,"—because, in Christianity, there is but one Sacrifice—the sacrifice of Christ, who "was once  $(\dot{a}\pi a\xi)$ once for all) offered to bear the sins of many.' 28.) The expression "that Church which is in the communion of the See of Rome" is very vague, because there are many Churches which are in the communion of the See of Rome, -for example, the Church of France, the Church of Spain, and various other national Churches.— Dr. Poynter ought to have expressed himself thus:]

CORRECTION V.

"It is an existing fact, that the same so-called Sacrifice of the Mass, which is offered upon the popish altars of England, is, at the present time, offered up as a pure oblation, wherever there are priests of those Churches which are in the communion of the See of Rome, as also wherever there are schismatical societies that (on the plea and pretext of holding communion with the See of Rome,) separate off from the Catholic Church which nationally and rightfully has jurisdiction over them. A PROTESTANT CATHOLIC.

November 13th, 1848.

To the Editor of The Church.

and friends fall victims to the scourge of the death-dealing Cholera,—and the question again comes directly home to each of us
—WHO WILL BE THE FIRST? Who amongst us spared? the mother, perhaps, with increased tenderness, kisses her eleeping infant, with the awful inquiry, How much longer, how much longer e'er we part? And the prudent father begins to make provision for those whom God may please to call him

and adulterous generation, we well know that these national punishments, "like the rain from heaven, fall on the just and the unjust." We are not permitted to know, in this world. who is the particular sheep of the flock; and as all were not equally sinners who perished by the fall of the tower of Siloam, so all are not equally wieked who fall by the pestilence. The righteous are not alone spared from the blasting of his breath; support from a source which he feels and knows to be superior to the world. We know that, in the midt. mities, the Almighty God has not, even in this earthly sphere heft his people un-exted for: conscious of our infirmities, of our hardness of heart, and our tardy impenitence for past sins, he ordained means, through faith, in which they of succent times might be saved, and by which, through faith, we are also saved.

An English—contemporary furnishes us with the Appointing by word of his mouth, and setting apart from among the congregation of men, servants to do his work, pastors to feed, keep together, and bring up "the sheep of his hand:" his Church bas, through all ages, been the fold into which we are commanded to enter for safety from all dangers;—as the people were afore-time ordered to enter within the camp, that they may look on the brazen serpent and be saved through faith, so are we to enter within the Church, that we may worship "in the unity of the spirit and in the bond of peace, and with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ," by whose stripes we are healed. The Church of God, handed down through Aaron to us, still exists as the visible and ostensible means of communication through which man may visit his Saviour. Did not the Priest of old stand the pardon of his people? Whose supplications stayed the plague of the Egyptians? And who, in his wrath, did send a plague upon his own children in the wilderness, for their obstinate rebellion against Moses and Auron? pon his own children in the wilderness, for their obsti-ellion against Moses and Aaron? And who, also, in sion, and Whit Sunday;" thus, at "one fell swoop," desthe time of King David, did slay with the plague of pestilence threescore and ten thousand? Were not the Priests of old, as spiritual guardians of the people, commanded, by the express tion of St. Paul. (Gal. iv. 10, 11.) word of God, to minister unto the diseased children of the camp
of Israel, while all others were forbid to touch, or even to look
alluded to, for any Sunday or Holiday throughout the on the nuclean. The Priests alone, the approved and ordained of the Lord, were to encounter that leprosy which shut out the offlicted from the society of his fellows and kindred. And that none may die in his sins, unreproved and without knowledge of salvation, the Priest of the Church is yet commanded to carry the Cospel to every sinner. The promise of Jesus to be with his lay his hand upon the elements are omitted.

We all know that Cholera is now making its way into the

WEEKLY CALENDAR.						
Dav	Date.			1st Lesson		2d Lesson.
4	Nov.	19.	22nd Sund. aft. Trinity. & K.	Prov.	2 3	John 11. 2 Tim. 2.
M	**	20.		Baruch	2.	John 12. 2 Tim. 3.
Т	**	21,	Prince of Wales born, 1840. { M. E.	"	4.	John 13. 2 Tim. 4.
W	- 11	22.	{ M E,		6.	-
Т	**	23.		Bel&Dr Isaiah	ag 1,	
F	"	24			2.	John 16. Philemon
S		25	Rebels defeated at St. {M Charles, 1837.	44		John 17. Heb. 1.
A	-	26	23RD SUND. AFT. TRINITY. (M. SUND. NEXT BEF. ADVENT.* (E.	Prov.		John 18. Heb. 2.

The Collect, Epistle and Gospel for the 25th Sunday and nity shall always be used upon the Sunday next before Advent THE CHURCH.

TORONTO, NOVEMBER 16, 1848.

CONTENTS OF THE OUTSIDE.

First Page.

Poetry—The Brothers' Adventure
On Wooden Churches.
Communications.
The Idle Corner.

ALTERATIONS OF THE PRAYER BOOK.

For some time past paragraphs have been going the round of the British journals to the effect, that certain changes in our time-honoured Liturgy were contemplated, and that Lord John Russell had expressed his intention of sanctioning the measure. SIR,-The well timed Pastoral of our Bishop has, no doubt, heartily do we trust that this rumour is without founawakened in the minds of many, earnest supplications to the Throne of Grace and Mercy for their own personal safety; and the anxious heart of the supplicant pulsated the more quickly as he called to mind "the pale and haggard countenances" which were worn by those, on a former occasion, who saw companions and foliaging to the secure of the death dealing Cho.

Even admitting, for the sake of argument, that some We now look on all our household ties with apprehension, and particular expressions in the Liturgy might be altered with advantage, the greatest difficulty would be found in prescribing a limit to "emendations and improvements." As the old adage hath it, " so many men, so many minds;" and the principle being once conceded Terrible and just as are the judgments of God, on a wicked that changes may be made, a stream would be set in motion which ultimately might sweep away every ves-

tige of vital and orthodox truth. An apt illustration of these remarks is just presented by the publication in Dublin, of a volume entitled, "The Church of England Liturgy divested of in such a season does not man, as it were, instinctively look for redundancy, and better adapted for the exercise of public The Rev. Robert King, A. M., one of the Chaplains to the Lord Lieutenant of Ireland, is the bold man who has adventured upon this task, and most

following vidimus of this maimed and expurgated anity, and enjoying the use of their reason, could fall means of salvation. That some other than the name

"1 There are no Rubrics as to time, place or posture for saying the Prayers, &c.

2. There is no absolution whatever.

3. With the exception of the 95th and 100th Psalms, in the Morning, and the 111th Psalm in the Evening Service, the whole of the "Psalter, or the Psalms of David" are omitted!

4. Only one portion of the Holy Scripture is to be read during the Morning and Evening Services, and the selection (whether any at all, apparently,) is left to the discretion of the Minister. tion of the Minister. 5. There are no special collects for any other days than

7. There is no offertory at the Communion. 8. In the Prayer of Consecration of the Eucharist, be

within a million degrees of its surpassing sterility.

LYING-IN CHARITY, ADELAIDE STREET.

The uses of this highly important charity are every day becoming more strikingly manifest, and we feel and mean what we write, when we declare that there is not a more useful and essentially charitable institution in Toronto than the lying-in charity. Established for the support and relief of poor friendless and destitute lying-in women, it has been already the means of taking from the streets three poor creatures in the pains of labour. In a late instance occurring only a few days ago, the unhappy sufferer, a widow only a

BISHOP DOANE.

With deep regret we learn that the amiable and eloquent Bishop of New Jersey is seriously ill, but as vet we are not in possession of particulars regarding the nature or extent of his disorder. It is fondly to be hoped that a life so valuable will be spared for a longer season to the militant Church of Christ.

CHURCH MISSIONARY SOCIETY.

This Association having attained their Fiftieth year of its existence, it was resolved to celebrate the interesting

Donations and Contributions from the Subscribers and Collectors of the Society, beyond their usual Subscriptions and Collections, as well as Donations from other parties to be called, 'The Church Missionary Jubilee Fund.' "That the Jubilee Fund shall be applied to such spe-

cific objects as may both conduce to the extension of the Society's operations abroad, and may also serve as per-manent memorials of the occasion; that the following objects, fulfilling both these conditions, appear most suitable for the proposed Fund-

"(1) The augmentation of the Fund for Disabled Missionaries, &c., so as to release the General Mission Fund from all charge for the relief of Sick and Disabled Missionaries, and of the Widows and Orphans of deceased

"(2) The providing of a Boarding-school, as a home for the maintenance and education of the children of those Missionaries who are devoting their time and strength to Mission work abroad.

"By these arrangements the comfort and benefit of the Missionaries will be more effectually secured, and an Missionaries will be more effectually secured, and an annual sum of several thousand pounds, now expended for these purposes, may be set free, for the extension of the Society's Missionary operations.

"(3) The establishment of a moderate Fund to be employed in assisting Native Christian Churches, to support their own Native Ministers and Institutions; so that the funds of the Society may be released as soon as such Churches shall become matured in Christian habits and attainments, and may be devoted to the evangelization of the Heathen 'beyond them.'

"(4) The erection, in the Missions abroad, of buildings of a permanent character for Missionary purposes, where needed, especially Seminaries and Normal Schools for training Native Ministers and Teachers.

"That, while the Committee reserves to itself the ultimate distribution of the Jubilee Fund, according to the amount which may be raised, and to the circumstances of the Society at the time, donations be also received for any one of the objects specified."

SCOBIE & BALFOUR'S SHEET ALMANACK.

We ought ere now to have noticed this publication which is a perfect little gem in its way. The letterpress is surrounded by an ornamental frame-work printed in gold and colours in imitation of illumina-Altogether, it is one of the most perfect specimens or lithography which our Province has produced.

PHARISAIC ESTIMATE OF THE SABBATH.

The following extract from that highly respectable journal-the London Guardian-exhibits a most ex- Covenant." This, to say the least of it, is a very traordinary case of fanaticism and persecution. To careless and unguarded mode of expression. It would call it by any name implying mistaken zeal is perhaps seem to imply that by some conceivable possibility more than it deserves; for it is hard to conceive how the old Covenant remained, as an agreement between An English-contemporary furnishes us with the persons educated in any form or profession of Christi- God and man, and could be clung to us an effectual into error in so clear a case. To us the transaction of Jesus might be found under Heaven, by which sinlooks very much like studied cruelty; not at all alle- ners could be saved from the curse of a broken and viated by using as a pretext for such gross inhumanity insulted law. Now, if the Herald be (as we question the religion delivered to us by the gentle and merciful not that he is) a believer in the revealed doctrines of Redeemer.

"The Scotch Reformers' Gazette relates the following instance of puritanical tyranny:-"Indignation has been evinced towards the officials at the Scottish Central Railway, in consequence of the un-feeling conduct they displayed in declining to convey the Duchess of Sutherland along their line on Sunday last, on the occasion of her being summoned to the bedside of her dying parent, the Earl of Carlisle, at Castle Howard, in Yorkshire. On the Friday evening previous, the Duchess, who was sojourning at Dunrobin Castle, in Sutherlandshire, received intelligence of the alarming and dangerous illness of her parent, and summoning her with all speed to Castle Howard. She instantly posted off to Montrose, where she arrived on Saturday evening, and, taking the last train, reached Perth on Sunday morning. The mail train for the South was then preparing for departure, but, to the astonishment of her Grace and attendants, on applying for seats in the train, they were told they cou the Cospet to every sinner. The promise of Jesus to be with his Church to the end of the world, assures us that she is indeed his bride, and that, as such, he expects her adorning to be no lines imagined some mistake had occurred at Perth, and the Se-

remarked the infinite tendency of much of the popular dults.

11. There is no "Communion of the Sick;" and the Visitation of the Sick" is reduced to two or three Collects, and the Lord's Prayer. The Thanksgiving after Gospel, as a Revelation from God to man, are by any have the worst possible tendency in these days of expects, and the Lord's Prayer. The Ameliasburgh Christianity is of the eternal verifies of our most holy faith, must not the eternal verifies of our most holy tune at the present moment. It is a starting beacon to warn us against the danger of tampering with a book which, next to the inspired records, has the highest claims upon the love and reverence of the highest claims upon the love and reverence of the Christian. Who that contemplates the naked skele-Christian. Who that contemplates the naked skele- rate the evils common to our race, no one denies. no prophet to tell us. ton of Mr King cold and marrowless as it is, but Even the Turk and infidel will concede this much. shrinks from the bare idea of our goodly and nutritions But hold, says the Liberat of the nurseath century, our Book of Common Prayer ever approaching to the claims of Christianity must not be pushed beyond the claims of Christianity must not be pushed beyond a given point. They must ever give way; or, at least, the august duration of the law and the prophets." be kept in obeyance when their unqualified assertion is again proceeding on the spurious and untenable aswould provoke controversy, or excite the umbrage of sumption that Christianity is a new system, uncon-

Age," which we quoted in our last Monthly Review, and his final triumph over all antagonistic influences it is "to expel the TRUTH from the world, and leave and acts; the obstinate unbelief of the Jew, as well every individual mind to discover its own truth, as the degraded idolatry of the Pagan. We are told imagine its own Christ, construct its own creed, fabri- that Abraham saw his day, and seeing it was glad. cate its own Church, and thus introduce a perfect Now, if Abraham could arise from the grave and visit millennium of human selfishness at last." We have been led to make these remarks by the

week, walked from Hamilton to this city, and houseless perusal of an editorial article which lately appeared in and friendless roamed about the streets till midnight, our contemporary the Montreal Herald, in reference when, being taken in labour, she was forced to seek to a Jewish Rabbi now, or lately, in that city. This inshelter in some public houses, assistance in every in- teresting stranger it appears is engaged in directing stance being refused in consequence of her situation un- attention to the oppressions at present practised on til at length she knocked at the door of a poor coloured Jews, and Christians in the dominions of the Shah. woman, who directly applied to the Rector of St. And had the Herald contented himself with recom-James' for a ticket of admission to the lying-in charity mending the claims of the missionary, and exciting where the creature has been nursed and cured through sympathy for those whose cause he advocates, no one an anxious illness. Is there to be found in Toronto a with any propriety could have found fault with him. father or a mother who can any longer refuse assistance Unfortunately, however, our contemporary has emto such an asylum? Out-door relief to the sick poor braced the opportunity thus afforded him of indulgat any time or in any case is good, how much rather ing in certain ULTRA-LIBERAL views, on matters of to provide a home to the forlorn, forsaken, destitute such profound and stern importance, that we feel conwoman overtaken in the peril and anguish of child- strained to enter our protest against them, as having a most hurtful,—nay a downright infidel tendency.

"At the period of that great event which separated the table, and in the rich typical nourishment which it afancient Church of God, and divided the atherents of the forded recognize food for eternity more precious and old from those who accepted the new Covenant, the Per- nutritious by far than the blood of bulls and of goats, sians, alone of the nations west of the Oxus, were still "which could never take away sins." Would Moses in a condition to make head against the victorious sigh over the ruined condition of " the ancient Church" Romans." Now, we would ask any sound and seri- at such a moment? Would he not rather bless and ous professor of Christianity, whether that portion magnify the gracious Jehovah, who had vouchsafed of the above extract which we have distinguished by additional light, and more ample privileges to that very italics, be not calculated to convey error of the gravest | Church which, at the base of Sinai, received the law description. One would be led to conclude that the admidst thunders, and lightnings and darkness, and Christian Church was an institution independent of, the unearthly music of the terrible cloud-shrouded circumstance by a Jubilee commemoration, on the 1st of this month. A committee was likewise appointed to our blessed Redeemer. Any well-taught Sundayorganize a fund, to be called "The Church Miscinnery Jubilee Fund," who have issued the following document:

Nuclear Students Students Fund, Towards our contemporary the Discoss Students Fund in this Discoss Students Fund in the Students "That a Special Fund be immediately opened, at home and abroad, as a Thank-offering, for receiving additional filled, nothing was destroyed. The daily sacrifice in the Temple ceased it is true; not, however, because sacrifice for sin was unnecessary, but because Christ having once suffered for sin, the type merged and was abscrbed in the anti-type. Ceremonial washings ceased to be obligatory, not because the transgressor ceased to stand in need of purification, before he could be admitted into the unwrathful presence of that uncompromising God who cannot look upon sin, but because the blood shed upon the Cross of Calvary was amply sufficient to make the foul crimson of iniquity white as the unsullied snow. The "ANCIENT CHURCH or God' never was-never could be separated, in our heedless brother's sense of the expression. We now are members of that identical hody which numbered among its children Abraham, and Isaac, and Jacob, and the stately and glorious train of worthies of which the Old Testament discourses in strains of such unparalleled grandeur. To Jesus Emanuel, "give all the prophets witness, that through His name whosoever believeth in Him, shall receive remission of sins." Oh, there was no spurious liberalism in the Penticostal days! How different the tone used by Saint Stephen, the proto-martyr of Christ-HIMSELF A JEW-to that which our contemporary chooses to adopt. "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just one, of whom ye have been now the betrayers and murderers.' What would have been the reply of that inspired and devoted soldier of the cross, had any one babbled to him about the "separation of the ancient Church of under the rebuking flash of that eye, which was so soon to banquet upon the glories of an open and unshrouded Heaven! Saint Stephen's poor fellow countrymen, blinded by the veil which was the penalty of their multiplied and unmatched transgressions separated themselves from that Godfounded Society-and cut themselves of from a participation in tions, and it contains, moreover, several well-drawn the blessings which ark-like it enshrines. But as a vignettes emblematical of Agriculture and Commerce. rock the Church itself remained, unchanged in its identity, and only made more complete in its machinery (so to speak) for the salvation of every beand free.

Again the Herald speaks of the "adherents of the Christianity, he must confess that there exists no such way of salvation. Of course, we speak only of God's contemporary were a Jew, his language would be equally illogical and unmeaning. No consistant Jew can admit the existence of any second Covenant. and justly slain blasphemer; and, therefore, he never either of those eminent individuals." could speak of the system which such a one promulgagted, as a covenant between Jehovah and his creatures. He might characterise it as a fraud, or a dream, but nothing else. The language used by our contemporary could only be defended on the assumpot be allowed to travel by it or by any other train on the tion, that all creeds and systems of religion meet with Sabbath, it being against the regulation of the directors. equal favour and acceptation at his hauds; an alter-

convinced, from past experience, that to this, and this pious duty alone, I am indebted for many hours of composed the promises long beld out by the profess long and the professes of the profes lasting, one Baptism for the Remission of Sins.

10. In the Office for Baptism every reference to the baptised child having been regenerated is studiously omitted. There is no allusion whatever to sponsors or to the Faith in which the child is to be brought up. The only promise or pledge exacted is from those "who bring the Infant to be baptized"—viz., that he shall be "brought up in the nurture and admonition of the Lord." But in the case of a last of the company could make the first at the case of a last of the company could be departed from. The mail train started with the company could make the necessary mail carriages, leaving the Duchess upon the platform crying. Nothing was left but to post onwards. She hired a steamer, and was left but to post onwards. She hired them, who, when in the basy world, at times recollect the training of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of their inflarog? But, follow me a little further straining of the continued in the little straining of the continued in the little straining of the little straining of their inflarog? But, follow me a little further straining of the continued in the little straining of prophesies, by the re-establishment of the dispersed Israelites." Here it will be noticed that Christisification for a believer in the divinity of our Lord Previously announced in No. 100 amount, ... £252 16 13 Jesus Christ to make. And no one who realizes how St. John's Church, Darlington ... £1 8 0 Once more, our contemporary speaks of the creed of

> "decent, well-intentioned" men, whose peculiar views and principles they haply may condemn. The tendency of this coward and spurious charity is selfand principles they buy and spurious charity is self-dency of this coward and spurious charity is self-dency of this coward and spurious charity is self-person, His work, the establishment of His Kingdom, period in our last Monthly Review, and his final triumph over all antagonistic influences and his final triumph over all antagonistic influences. our earth, where would he find the Church, the ancient Church-his own Church? Would it be in the Synagogue of the Jew, where the Emanuel of his love was scorned, spit upon, and repudiated? Would he not recognise it in that Sanctuary where the simply eloquent Cross silently discoursed of the mighty decease which had been accomplished at Jerusalem; and of which, long centuries ago, he had gained a knowledge in the offering of his well-beloved Isaacthat dark event-dark to unaided human vision, on which the Cross shed a flood of expository glory? Where would Moses worship, could he re-assume his garmenture of clay? The Tabernacle and Temple he would find existing only in sad tearful tradition. He would light upon no lamb offered up for the sins of a guilty and perishing people-no fire to consume the votive remains-no scape-goat to bear the burden of guilt into the wild and trackless desert. Where then would he turn? Would he not, sighing over the Speaking of the state of the world at the commence- gross darkness of a portion of his brethren, "accordment of the Christian era, our contemporary observes, ing to the flesh," kneel before the simple communion

. The importance of the subject will plead, we trust, objectionable expressions upon which we have felt constrained to animadvert do not embody his own deliberate opinions, but that he was induced to use them by giving way (unconsciously in a great measure) to that bastard charity, which is the curse and ulcer-spot of the hapless Nineteenth Century-"THE QUACK'S MILLENNIUM, AND THE SCEPTIC'S JOY."

We regret to state that a fire broke out yesterday orning, about five o'clock, in the Upper Canada College Boarding House, which destroyed the floor of the Study in the western end of the building .-Although the fire was happily suppressed before it could reach the part of the house occupied by Mrs. Cosens and her family, the apprehension entertained at first was sufficient to warrant the removal of their furniture. In effecting this the most praiseworthy spirit was exhibited by the boys. Their strenuous exertions showed how sincerely they appreciate the affectionate attention and assiduous care which Mrs. Cosens has always manifested towards the boys in Upper Canada College Boarding House, since she entered upon the charge of that establishment. But their zeal and energy, though conspicuous, were even surpassed by their discipline and consideration. So careful and orderly were they in conveying the furniture to a place of security; and so free from the recklessness and confusion with which that office is usually performed at a fire, that nothing received the slightest injury .-We are delighted to record this little incident. It cannot be otherwise than gratifying to the esteemed

MR. KANE'S EXHIBITION.

of Paintings and Drawings; and consequently we cannot personally speak on the subject. We have been assured, however, by a friend upon whose judgment lieving child of fallen Adam, Jew and Gentile, bond in matters connected with the fine arts we completely rely, that the exhibition is interesting in a high degree, and that Mr. Kane evinces the possession of undoubtold," as distinguiseed from "those who accepted the new ed artistic skill. In another portion of our paper will be found a detailed notice of the collection from our contemporary the Patriot

We copy the following from the Church & State

"REVISAL OF THE LITURGY.

"A paragraph has gone the round of the London and provincial papers, in which it was stated that the Primate and the Premier had agreed upon issuing a Commission, to the members of which would be concovenanted mercies, and leave untouched the question fided the task of examining the Liturgy, of erasing of his unrevealed mercy towards those who may be certain passages, and bracketting others, upon which "out of the way." But even supposing that our the opinions of easy men were supposed to be unsettled. We disbelieved the paragraph in question from the moment it appeared in print; and we are now enabled to say confidently that no such intention Of necessity, he must regard the crucified one of as that ascribed to the Archbishop of Canterbury and Nazareth either as a crazed enthusiast, or as a wicked the Prime Minister ever entered the imagination of

AGENTS IN LONDON AND NEW YORK.

Any Parcels for this Office, or for The Church Society of the Diocese of Toronto, which may be sent to Mr. Rowsell, 31, Cheapside, London, or to Mr.

Build a long to their neath, and partly to act as his Lordship to Chaplains in the various Out-harbours not attached to any particular mission,—and Mr. Brown one of the Students of the Theological Institution.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

MISSIONARY EUND.

St. George's, Clarke ...... 0 13 7½ Newton ...... 0 4 6  $0 13 10\frac{1}{2}$ pediency and godless liberalism. Christianity is, of necessity, most exclusive. It admits neither of compromise nor of modification. The honest believer Port Colborne, Humberstone ..... £0 15 0 Stonebridge ...... Point Albino, Bertie.... Junction, Crowland ..... Marshville, Wainfleet 0 10 7½

Low Banks, Moulton 0 4 0

— per Rev. C. L. Ingles, B.A., St. Paul's Woodstock—per the Rev. W. Bettridge, B.D.,
Church at Simcoe £3 0 0½
Church at Vittoria 11 12
Congregation at Port Dover 0 12 0
Far Rev. F. Evans,
Church at Clark's Mills £0 10 5½
Church at Clark's Mills £0 10 5½ Church at Portland ...... 0 7 Log Church, Montague ..... 

129 Collections, amounting to £278 12 3 T. W. BIRCHALL,

Treasurer.

Toronto, Nov. 8th, 1848.

The Rev. H. J. Grasett, thankfully acknowledges a donation of £2 10s. from J Bettridge, Esq., in aid of the funds for erecting St. James's Parochial School.

DIOCESAN THEOLOGICAL COLLEGE,

The subject of the PRIZE ESSAY for the year 1849, is fixed as follows:-

"The Scriptural Authority, and practical benefits of Forms of Prayer.' The KENT TESTIMONIAL PRIZE (value £10 10s., or as

the annual Dividends may furnish,) will be awarded to the writer of the best Essay on this subject.

The BISHOP'S PRIZE (value £5) will be given to the writer of the second best Essay on this subject.

The PROFESSOR'S PRIZE (value Three Guineas) will be given to the writer of the second best Essay on this subject. given to the writer of the third best Essay on the same

The Essay must not exceed in length forty pages of letter-paper, ordinary hand-writing, and will be required to be transmitted to the Theological Professor at Cobourg,

on or before the 15th May, 1849. The names of the writers (who must be resident members of the Diocesan Theological College,) are to be sent in a sealed note accompanying the Essays, superscribed with a motto answering to the one affixed to the Essays,

respectively. The Prizes will be adjudged at the conclusion of the Annual Examination in August next.

The following Scholarships will be open for competition, and awarded according to the results of a General Examination, to be holden at Cobourg, on Wednesday and Thursday, the 15th and 16th August, 1849:— Two of £40 Sterling per annum, each, founded by the Society for the Propagation of the Gospel in Foreign

the Bishop's Students' Fund, in this Diocese.
To of £30 Currency per annum, each, chargeable upon the same Fund.

All of the above bear date to the successful Candidates

rom the 1st October following.

The Scholarships will be tenable for not more than four ears, and the age of Candidates must not be under 19. Candidates for the Scholarships above announced, will be required to communicate their intention of offering themselves, to the Rev. H. J. Grasett, M.A., Examining themselves, to the Kev. H. J. Grasett, M.A., Examining Chaplain to the Lord Bishop, at Toronto, on or before the 1st July, 1849,—their application to be accompanied with testimonials as to their moral and religious deportment for the three years preceeding, and their fitness for the work of the Ministry, from at least two licensed clergymen in the Dicease in which they reside.

in the Diocese in which they reside.

The subjects for the Examination above announced, are fixed as follows:-

Gospel of St. Mark, in Greek. Homer, Iliad, Book VII. Xenophon, Cyropæd, Book V. Sallust, Bellum Jugurthinum. Horace, Odes, Book II. Euclid, Books I, II, and III.

At a Meeting, holden on Monday the 13th Nov. 1845 n St. Paul's Church Woodstock, pursuant to public

The Rev. Wm. Bettridge, B.D. Rector, in the Chair. The subject of the unsatisfactory state of the Clergy Reserve fund, was brought under the consideration of the

Proposed by Henry Finkle, Esq.; Seconded by Henry Vansittart, Esq.
1. That this meeting cannot but deeply regret, the absence of all official information with respect to the disposal of the proceeds of the sales of Clergy Reserves' Lands.

2. That this meeting would hail with unfeigned pleasure the authoritative announcement that the surplus d ble funds of the Clergy Reserves, should be forthwith employed towards the graduated increase of the incomes of those Clergymen, whose lengthened labours in this Dio-

cese justly entitle.

Proposed by Edmund Deedes, Esquire, seconded by William Light, Esquire.

3. That this Meeting proposes, either in its capacity as a Vestry, or as a Branch of the Church Society, to transfer. mit at an early period, through the Lord Bishop of Toronto, to the Trustees of the Clergy Reserves Fund, (the Venerable the Society for the Propogation of the Gospel A pressure of business has prevented us, we are sorry to say, from visiting Mr. Paul Kane's Gallery ployment of the present available funds towards the erection, or maintenance of any Educational Institution; of for the Endowment of another Bishopric, or other Arch-

deaconries in this Diocese. WILLIAM S. BETTRIDGE, Chairman. JOHN BELL WORRELL, Secretary.

DIOCESE OF QUEBEC. The Lord Bishop of Montreal has issued a circular, to inform the Clergy holding pastoral charge in the parish of Quebec, that it is his Lordship's intention, with the

Divine permission, to hold a confirmation at Quebec, on Sunday the seventh day of January next.—Berean. BURYING GROUND FOR SEAMEN AND IMMIGRANTS.—On Thursday last, the Lord Bishop of Montreal, accompanied by several of the Clergy resident in this city, consecrated so much of the parcel of ground on the Charlesbourg road,

as is reserved for interments according to the ritual of This ground was purchased by the Government last year, as a burial place for seamen and immigrants, dying at the Marine Hospital.—Ibid. the Church of England.

DIOCESE OF NEWFOUNDLAND.

VISITATION OF THE LORD BISHOP OF NEW-FOUNDLAND.

We have been favoured with the following abstract of the Lord Bishop's progress and proceedings in his late protracted voyage of visitation.

The Church Ship was towed out of the harbour, by the Mail Steamer, on Thursday afternoon, the 6th of July. She had on board, besides the Bishop, the Rev. Mr. Cun-

ningham and family, destined to occupy the Mev. Mr. Cunningham and family, destined to occupy the mission of the Burgeos, in the place of the Rev. Mr. Blackmore,—the Rev. Mr. Aldington, appointed Curate to Mr. Mountain at Harbour Briton—the Rev. Messrs. Harvey and Hoyles, who were chosen to accompany his Lordship, partly for the benefit of their health, and partly to act as his Lordship's

The progress of the first two days was very encourage ing. The Church Ship arrived safely at Harbour Briton on Saturday,—a distance of 250 miles. The Sunday (July