

evangelical teaching. First they are ignorant of that which is doubtless the chief design of the organization of the Church, as it respects man; namely that by being baptised into one Apostolic Church, the bride and body of Christ—we should become his chosen elect people, and therefore upon fulfilling the conditions of their election, should share the glory of her mediatorial Throne. Secondly, the Reviewer and his friends are fundamentally deficient in their ideas of the Church in her relations to her Divine Incarnate Head. They appear to be entirely unconscious of the fact that it is expressly organized with the evident intent of setting forth the glory and dignity, and saving efficacy of His humanity. It does not of course come within the province of our present remarks, to prove the correctness of the doctrines involved in these propositions, we simply state them didactically as being among those first principles of the doctrine of Christ, which the Catholic Church has ever undoubted by received and as holding therefore a prominent place in the principles and teachings of the Anglican Church. And we bring them forward as we intimated above, for the purpose of showing that it is in consequence of the ignorance or unbelief, of these great principles that so many of our own Clergy oppose the obvious teaching of their Prayer-book. Did it come within the scope of our object at this time to point out the cause of this unfilial state of things within the Church herself, we certainly should not attribute it to the opinions and conduct of our leading Reformers, but to the puritanism which was fostered into great strength under Cromwell. And perhaps still more, to that political degradation of Christianity, the principles of which were so unhappily introduced into England from the continent, and so singularly supported by Presbyterianism in 1688!

How these deficient views of the office and intent of the Church prevent the Anti-Catholic party from receiving her doctrines, because they do not perceive their scope, a few remarks upon some of the objections of our Reviewer will suffice to show.

Speaking of the Athanasian Creed and what he styles "the damnatory clauses," he asks—"who would not shrink from asserting that a heathen of virtuous life, must, without doubt perish everlastingly?" Is it not strange that such objectors cannot see that exactly the same charge of exclusiveness lies against our blessed Lord's own declarations, that, "except a man be born of water, and of the Spirit he cannot enter into the kingdom of God!" and again, that "he who believeth not shall be damned." Against these and similar declarations our opponents do not object, simply because they were spoken by Christ himself. But where is their Christian fairness then, when they blame His Bride for the use of language which is not stronger, and for teaching doctrines not one wit more exclusive than those of her Divine Lord. But, in fact, the key to these sayings, both of Christ and His Church, is to be found in a right understanding of the Church and its doctrine. "The kingdom of God," into which none but the baptized are to be admitted, is that mediatorial kingdom which Christ shares with those who, as his members, are joint heirs with Himself of His Father's glory. So the faith of which Christ and the Athanasian Creed spoke, is that which is required from those who have the full opportunity—both circumstantial and intellectual,—of obtaining ELECT salvation. For, it is all important to remember, that all scripture intimates that while Christ has opened the gates of the New Jerusalem to myriads besides those who shall inherit the loftier glory reserved for the elect, that yet, it no less clearly asserts, what the Creed simply echoes, that damnation awaits those to whom the grace of election is offered, if such offer be neglected or rejected by them; but it is evident that neither our Lord's declaration, nor the Athanasian Creed, apply to those who have not the knowledge necessary to such faith, or the offer of such elect salvation.

So his remarks upon the use of the Burial Service, over those who have not led faithful lives, and, indeed the scruples of many who do so use it, are in like manner the consequence of their own defective faith. They do not understand how the bare fact of being an elect member of Christ, does itself give for

the return in heart and final salvation of such persons, very strong ground of "hope;" inasmuch as the honour of Christ Himself is singularly concerned in their final salvation. We however, are not afraid to express our earnest wish, that for the sake of unfaithful members themselves, our discipline may be ere long, so revived that this beautiful service shall not in its fulness at least, be used over those who have habitually neglected their privileges as Elect members of Christ.

(To be continued.)

UNIVERSITY OF TORONTO.

The restless hands of change are again grappling with this forlorn Summary. Mr. Hincks, at the second reading of the Bill at present before Parliament, gave the following account of its objects.

"He admitted that the effort already made to put this University on a sound footing had failed chiefly because the extent of the country and the necessity of the bringing of education of the higher class home to each man's door had been forgotten. They had attempted to centre education of that kind in Toronto. The object now was to disperse this kind of education throughout Upper Canada. The first object of the Bill to this end, was to establish a University like that in London, intended to grant degrees to all persons qualified to receive them. The next intention was to establish one College at Toronto where the teaching should be entirely unsectarian. In that University it was proposed not to give any salaries to professors of Law and medicine, and it was justice to the eminent prelate who had so much to do with the early establishment of Kings College, that he had steadily opposed the establishment of those chairs. It was found in Europe, the best professors were those who were not rendered independent of their profession. At Magill College there was scarcely any endowment for a medical school, nor should persons get their medical education so cheap as to induce them to overstock it. Another feature of the plan was to separate the management of the endowment from the educational staff. After making ample provision for the above described college there would be a surplus. This surplus would be divided for the promotion of education, so that the people of the Province might have their children get assistance. The Bill would not include the existing sectarian clause, and no doubt the feature of the bill had excited opposition, and the Government were not prepared to press on the people that clause. They were willing therefore that the surplus should be applied to education under the direction of the Legislature. This would free the bill from that objection although it would not relieve the house or the Ministry from the embarrassment of having to decide on the proper course to be adopted with these institutions.

The second reading of the Bill was carried, Messrs Brown and Cauchon being the only members who voted in the negative.

THE CHURCH JOURNAL.

This is the title of a new ecclesiastical paper which has just made its appearance in New York. It is edited by a Clergyman of that city, and is established "for the diffusion of intelligence chiefly ecclesiastical and religious, and for the furtherance of the Gospel of our Lord Jesus Christ, as taught in the ancient creeds and the Book of Common Prayer." The *Church Journal* is admirably got up as far as typography is concerned, and judging from the number before us, promises to be a sound, able, and instructive paper. We cordially bid our new brother God speed.

THE TORONTO OBSERVATORY.

Our readers are aware that the Ordnance authorities have announced their intention of discontinuing the Observatory establishment in Toronto. This determination was learned with unfeigned regret by all who take an interest in the scientific advancement of Canada, more especially as the duties of the office had been discharged in such an effective manner by the accomplished gentleman to whom they were intrusted.

The president and members of the Canadian Institute got up a petition to the House of Assembly on the subject, which was presented on Friday last by Mr. G. P. Ridout, one of the representatives of Toronto. In reply the Hon. Mr. Morin met the proposal of the presenter to refer the petition to a select committee, by stating that there was no necessity for such a step. Government, he stated, had the matter under consideration, and had had some correspondence with the Ordnance authorities upon the subject. He added that he understood the University of Toronto would aid the Government in continuing the Observatory. In these circumstances he begged the Hon. member not to

take any steps that might embarrass the Executive, who were quite willing to meet the views of the petitioners.

We rejoice to learn that our Administration are alive to the importance of the question, and sincerely trust that before the conclusion of the present session it will be put upon a satisfactory and permanent footing. Whilst Canada is progressing in agriculture and commerce it would be a thousand pities, if her scientific resources should be cramped by the destruction of an establishment at once so useful and inexpensive. The most clamorous advocate for retrenchment, we are convinced, would view the breaking up of the Observatory as a step in the wrong direction.

WHO IS RIGHT?

In the Gospel according to St. Luke we find the following narration.

"And it came to pass, when the time was come that Jesus should be received up, he steadfastly set his face to go to Jerusalem.

"And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him.

"And they did not receive him, because his face was as though he would go to Jerusalem.

"And when his disciples James and John saw this, they said 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?'

"But he turned, and rebuked them, and said 'ye know not what manner of spirit ye are of.'

For the Son of man is not come to destroy men's lives, but to save them!'

As an emphatic contrast to the above, we subjoin the copy of a document, which at the present moment is posted upon several of the Churches of Paris.

"PLENARY INDULGENCE BY H. H. THE POPE PIO IX."

"A plenary indulgence is granted to every faithful who... shall visit a church where the Holy Sacrament is exhibited, and there shall pray, during a certain time, for concord between Christian princes for extirpating heresies, and the exaltation of our Holy Mother the Church."

We will not weaken the crushing effect of the foregoing quotation by adding a single word in the way of comment. Stone blind must be the man who is unable to draw the unavoidable inference for himself!

TO CORRESPONDENTS.

"An English Churchman" will see that we made use of the spirit of his communication in the present number, he has our thanks for his attention.

The communication of *An Englishman* will be attended to in our next.

The letter of the Lord Bishop of Fredricton, to the Clergy of New Brunswick came too late for insertion this week, we shall give it in our next.

ARRIVAL OF THE HUMBOLDT.

The *Humboldt* arrived this morning. The *Queen Victoria* steamer from Liverpool, Dublin struck on the rock off Howth and sunk in fifteen fathoms. There were on board 100 passengers besides her crew of whom about 50 perished.

IMPERIAL PARLIAMENT, HOUSE OF LORDS.

On the 15th the Bishop of Exeter moved for papers relating to the Clergy Reserves, motion agreed to. The measure was introduced in Lower house.

The object of the Bill was not to alter or interfere with the present condition of Canada with respect to their reserves, but to empower the Canadian Legislature, to make such alterations as they may think best.

BIRTH.

On the 13th inst. at the Rectory, Three Rivers, the wife of the Rev. S. S. Wood, of a daughter.

MARRIED.

On Wednesday Feb. 22nd, at Saint George's Church, by the Reverend Mr. Herchmer, William P. Wilson, Esq., eldest son of William Wilson, Esquire, of Kingston, to Mary Ann Helen Whitehead, youngest daughter of the late Captain Whitehead of Sterling, Scotland, and sister to J. J. Whitehead, Esquire Kingston.

At Niagara, on Thursday, the 17th February, by the Rev. T. Green, military chaplain, William Henry Eliot, 72nd Highlanders, youngest son of F. B. Eliot, formerly Major in the 40th Regiment, to Sarah Caroline Lyons, eldest daughter of the late William Lyons, Staff Surgeon.

DIED.

Died at his residence in Cobourg, on Friday the 18th February last, George Manners, Esq., late H.M. Consul at Boston, Massachusetts.

In 1835 Mr. Manners visited this Country on leave of absence, and remained in Upper Canada until his decease, having applied for his Pension, (which he obtained for over 20 years services.) In addition to being a prose writer of great force and talent, Mr. Manners was a Poet of no mean

order. His lyrical compositions are numerous and of the most pleasing kind. His principles were those of pure Toryism, and although they were always warmly maintained such was his tact and talents, that the sturdiest liberal could never take umbrage at him, even when party rancour was at its height.

George Manners was born in London, England, 4th Jan. 1778. His father Robert Manners, was the son of Lord William Manners, the son of John Manners, 2nd Duke of Rutland. Mr. Manners had three brothers, (now deceased) who were officers of rank in the British army; Thomas, who was Major in the 49th Regt.; Russell, Lieut. Col. in the 74th, and Henry, Lieut. Col., of the 60th Rifles.

Mr. Manners was educated at Westminster School, London, and called to the Bar in 1805.

At Sacramento, California, in Sept. 1852, much beloved and deeply regretted by all who knew him, William, fourth son of the late Charles White, Esq., late Captain in H.M. 66th Regt., of Foot; formerly of Angharboe, Queen's Co., Ireland. The deceased was for many years a well-known and much respected inhabitant of the Township of Adelaide and County of Middlesex in this Province, and left this country for California in July 1852. It has pleased an all-wise Providence to disappoint the fondest expectations of his relatives and friends, by closing his earthly career only three days after his arrival at the place of his destination.

"It becomes them, therefore, meekly to submit to the Divine will, and to say in the spirit of humility and resignation manifested by the bereaved and afflicted Eli, 'It is the Lord—let him do what seemeth him good.'"

Died at Ely Place Dublin, on the 12th Jan. William George Pigon, Esq., late of the second Dragoon Guards aged 54.

Died at the residence of her son Major Campbell near Glasgow, on the 15th of January Eugenia Campbell widow of Robert Campbell, Esquire, of Skiffness, Argyleshire Scotland; aged 74.

On the 1st inst., Maria Martha, wife of Capt. Wily, staff-officer of Pensioners, and late of the 50th (Queen's own) Regiment.

New Advertisements.

WANTED.

A LADY of the Church of England, competent to undertake the care and education of three little Girls, the eldest eleven years of age. The usual branches of a thorough English Education, and Music required. Address M. B. box 306, Post Office, Toronto, stating qualifications, and the salary expected. Toronto, Feb. 18, 1853. 2-in.

LAW BOOKS

JUST RECEIVED.

Cripp's Laws relating to the CHURCH AND CLERGY, price £1 19 0.

A. L. S.

A few copies of Taylor on EVIDENCE, 2 vol. price £3 15 0.

HENRY ROWSELL,

Bookseller & Stationer, King Street.

Toronto, March 4th, 1853.

NEW BOOKS

JUST RECEIVED BY EXPRESS,

THE DEAN'S DAUGHTER, or the DAYS WE LIVE IN, by Mrs. Gun; price 3s. 9d. LIGHT AND SHADE, or THE YOUNG ARTIST, by Ann Harriet Doury; 3s. 9d.

ALSO

A fresh supply of THE CANADIAN CRUSOES, a tale of the Rice Lake plains, by Mrs. Frail; 3s. 9d.

HENRY ROWSELL,

Bookseller and Stationer, King Street.

Toronto, March 3rd, 1853.

JUST RECEIVED.

THE NEW CLERK'S ASSISTANT or BOOK OF PRACTICAL FORMS, full bound sheep; 8s. 9d.

H. ROWSELL,

Bookseller & Stationer, King Street, Toronto.

March 3rd., 1853.

ST. JAMES'S SCHOOL, Three Rivers, C. E.

Course of Studies for the ensuing half year, ending on June the 16th, 1853.

FIRST CLASS.—GREEK.—The *Alkestis* of Euripides, succeeded by Homer's *Iliad*, Book xxiv., and *Odyssey*, Book xxiv.; and on intermediate days the continuation of *Demosthenes de Corona*, and *Polybius*. LATIN.—Virgil's *Aeneid*, Book xii., Tacitus de *Moribus Germanorum*.

SECOND CLASS.—GREEK.—The *Oedipus Rex* of Sophocles; Selections from Homer's *Odyssey*, and the *Crito* of Plato. LATIN.—Horace—*Odes*, Books ii. and iii., and *Epistles*, Book i.

THIRD AND FOURTH CLASSES.—The usual introductory Classical Books. Of the following studies, some are pursued in combined classes, others by individual teaching.—The Holy Scriptures, the Greek Testament, English Grammar and Composition, History and Geography, Ancient and Modern; Arithmetic, Algebra, Euclid's Elements, &c. &c.

S. S. WOOD, A.M.,

Corp. Coll. Camb. Rector.

Three Rivers, Jan. 15, 1853.

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