

A most lamentable event took place last week at Geneva. The Rev. Edward Auriol, Rector of St. Dunstan's in-the-West, Fleet street, was on a tour through Switzerland, with his wife and son, a youth of about 17, of the most amiable disposition, their old child; they arrived at Geneva at the beginning of last week, and were planning an excursion on the lake. The morning after their arrival, the youth, with his parent's consent, went out for a walk on the spot. Unaware of the peculiar dangers of the place, he got into a boat on the lake was drawn into the current, hurried down the rapids of the Rhone, and totally lost. He was a youth of great promise, and obtained a scholarship and the theological prize at the Midsummer examination at King's College, London, this year.

THE REV. SEPTIMUS RAMSAY.—A valuable present has been recently made to this esteemed Clergyman, out of the surplus left after defraying by subscription, the expenses of the late trial which terminated so honourably to himself.

The Right Rev. David Moir, D.D. Bishop of Brechin, is dead.

Mr. Darnell, Fellow of New College, Oxford, and Barrister of Lincoln's Inn, has been received into the ranks of the Romanists in England.

CONVERSATION OF A ROMANIST.—Miss Marriott, eldest daughter of the Rev. Harvey Marriott, formerly of Claverton, near Bath, and now Vicar of Lodswell, in the diocese of Exeter, has given her abjuration of the fatal errors of Romanism, through the impression made upon her mind, while in one of the Roman convents, by a simple reference to the word of God. The document was read in her presence before the congregation assembled for the usual public service in Trinity Church, Plymouth, on the 18th of the present month, by the Rev. Hinton Smith, the respected incumbent. He afterwards delivered an impressive and affectionate discourse on Luke xxiii. 31, 32, upon this deeply solemn and interesting occasion.—*Physical Times.*

MELANCHOLY SUICIDE OF A CLERGymAN.—We regret to learn of the melancholy death of the Rev. H. H. Hubbard, Assistant Curate to the Rev. H. W. Wright, of St. John's Church, in this town. On Friday afternoon last, while walking in company with his brother, in this town, he suddenly left him to return home; but from what subsequently transpired the unfortunate gentleman, after taking a razor out of his pocket, proceeded to Newcastle and Carlisle Railways station, and took the train for Carlisle. On arriving at that place he repaired to Mr. Tracy's, the Railway Hotel, where he took up his residence for the evening; but on the following morning, about 11 o'clock, as he did not make his appearance or answer the call of the maid servant, she was induced to enter the apartment, when she discovered the Rev. gentleman lying in bed, with a large wound on the left side of the neck, and the razor lying by his side. In the course of the day an inquest was held on the body, and on Monday his remains were interred at the cemetery. The Rev. gentleman appeared to be about 25 years of age, was a native of Ireland, and had performed the duties of his office for about six years; but during that time was observed occasionally to be labouring under depression of spirits.—*Scarsdale Advertiser.*

The aggravation of this mental disorder has no doubt brought his life to the tragic termination described in the foregoing extract.—*Ed. Church.*

A new grammar school has been founded at Llandover, Wales, the endowment fund having been given by Thomas Phillips, Esq., of Brunswick-square, London. It is intended to educate twenty-four boys free of expense for the learned professions, and it is intended that as the necessary funds are raised, to found exhibitions in connection with the school at each of the Universities of Oxford and Cambridge, and also at St. David's Theological College Lampeter, North Wales.

SCOTLAND.

TRINITY COLLEGE, PERTHSHIRE.—The following extract from the letter of a recent visitor will be read with interest:

"About a fortnight ago, in a recessional I made for the benefit of my health, I put my hand to pay a visit to Trinity College, Glenalmond. I had heard something in favour of this institution, and something against it; but I was determined to judge for myself, and, seldom, I confess, have I been more agreeably surprised. As to the building, it is, even now, by far the most collegiate looking structure in Scotland, and surpasses, in grandeur, all that can be resorted to in one of the sights of this country. At present, the number of students is under twenty, but they are expected to increase after the mid-year vacation, when the schools undeniably that nation owes the greatest debt of her emanation meet. At this college, every boy has a separate and comfortable room and closet, bedroom, all of the same size, and furnished with一切 necessary and useful. There is a graced aperture in each for the admission of heated air in winter; and over the door is a pane of glass to enable the inspector to see that the lights are extinguished by a certain hour. In the principal schoolroom, every boy has his own compartment, consisting of a wooden desk, with its proper accompaniments, and shelves above for holding books. The boys, and one or two of the masters, dine in the common hall, at one o'clock; and, as I am told by one of the former, they have 'capital dinners'—puddings, &c., &c., even potatoes two or three times a week, which are so difficult to digest, that they are not fit for a temperance diet. In the common hall, Divine service is performed in a manner even the most fastidious must approve. Everything is strictly ritualistic—noting short of it, and nothing beyond it. There are daily morning and evening prayers, which of course all the pupils must attend; for though some of them are the sons of Presbyterian parents, they are all supposed to be Episcopalian, and are required to conform to the rules and discipline of the college, or they cannot be there. I was present in the chapel on a Sunday, and was much gratified by everything I witnessed. The prayers were beautifully intoned by the sub-warden, as is done in the English cathedrals; a practice which, though it has a novel sound at first, becomes interesting and pleasing to those who are used to it. There were all chanted without the aid of an organ or any musical instrument, in a single and rather quick Gregorian chant, and the voices were such that the singers were accustomed to it, and not afraid of making a mistake."

The college has lately got a teacher of sacred music, who takes the lead in chanting, and also in singing the metrical psalms; and whose office besides is to instruct the boys in this most useful art. The holy Communion is administered every Sunday to all who are competent to receive it, including several of the college servants, who are chiefly English. In this service the Scotch and English offices are used alternately. Some objection was made to this, but very few of the older inhabitants of the two, except in the arrangement of the prayers, and a few verbal expressions, the meaning of which is sufficiently plain from the connexion, that both are now used indiscriminately by the same persons; and they are looked upon in much the same light as the two prayers for the Queen after the ten commandments, which every clergyman is at liberty to use alternately, if he please, and which many in fact do."—*English Churchman.*

THE CHURCH.

TORONTO, FRIDAY, OCTOBER 1, 1847.

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First Page. The Prisoner and the Poor Tree. The Perfect Life of God. Ecclesiastical Intelligence. *Fourth Page.* Poetry—Thoughts in Sickness. Method of spending Sunday and Sunday Days. Deathbed Duties of Bp. Kemper. Cause and Effect. The Gospel at home. Some thoughts to remember. Death in the House of God. The Spiritual.

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The Rev. Abramian, St. George Caulfield—to take charge of the late Rev. George Petrie's Mission, Burford and parts adjacent, for the present, 16th September, 1847.

The Rev. John Rankin Salter, A.B.—Licensed to the Townships of Moore, Sarnia, and Plympton, 25th September, 1847.

THE LORD BISHOP OF TORONTO requests that the next collection on behalf of the Incorporated Church Society of the Diocese, be made in the several Churches, Chapels, and Stations thereof, on Sunday, the 17th October next, in aid of the fund for the support of the **WIDOWS AND ORPHANS** of Clergymen in the Diocese.

THE ARCHBISHOP OF YORK will, with the Divine permission, resume his official appointments in the Home and Sincere Districts, as follows:—

Barrie	Friday,	Octr 1, 11 A.M.
Penetanguishene	Saturday,	2, 3 P.M.
Orillia	Monday,	4, 4 P.M.
Georgina	Tuesday,	5, 2 P.M.
Newmarket	Wednesday,	6, 11 A.M.
Markham	"	6 P.M.
Thornhill	Thursday,	7, 11 A.M.
York Mills	"	3 P.M.

We are requested to announce that the re-opening of the **DIOSCAN THEOLOGICAL COLLEGE** at Cobourg, will take place on Tuesday the 12th October next, and not on the 5th as previously advertised.

ST. GEORGE'S CHURCH, ETOBICOKE.

It gives us much pleasure to intimate to our readers, that His Lordship the Bishop of Toronto purposes—with Divine permission—to open this Church for public worship, on Sunday, the 17th October next, at 11, A.M. A numerous attendance is desired on this occasion, as there will be a Collection in aid of the building fund of the Church.

THE BAPTIST BODY.

It appears from the *Montreal Register*, the organ of the Baptist sect in Canada, that the affairs of that "denomination" are by no means in a prosperous condition: a fact, it may be remarked, which for some time has been no secret to any one who paid a moderate attention to the religious statistics of our Province. "We cannot but conclude," says the Editor, "that the state of religion in Canada, in our denomination, is distressingly low. The influence of the Churches (?) on the surrounding population is very feeble and limited. Whether this arises from the indolence of Church members, or from the want of adaptation in the ministry, or from both causes, we do not at present inquire. The fact, however, cannot be denied. It is a melancholy fact, and should awaken deep concern among the people of God."

Now, we pause to ask a simple question at the Register. Of whom do you speak when you use the expression "the people of God"? If you refer solely to your own party, however exclusive you may be, there is a meaning and a consistency in employing the language which you do. But if the phrase is intended to embrace a wider range, we cannot perceive with what propriety it is employed. Most assuredly it is a matter of absolute impossibility that the Churchman—the Presbyterian—the Methodist—and the Independent, all of whom agree in protesting against the error which forms the distinguishing peculiarity of your sect, should experience deep, or indeed any concern that the machinery by which that error is propagated was under the influence of decay.

Believe me ever to remain, My dear Lord Bishop, Your faithful friend and brother, WILLIAM SKINNER. The Lord Bishop of TORONTO.

to one-third (£159 sterling), and putting Scotland for Ireland.

ARCHBISHOP OF ARMAGH'S REPLY.

My Dear Lord Bishop of Toronto:

Your letter of the 9th of July was forwarded to me London, and arrived at the moment at which I was leaving it for the North of England, and I have only just returned to Armagh.

My absence from home has thus occasioned a delay in acknowledging,—as I beg to do with much gratitude,—the liberal contribution of £318, which our brothers in your distant Diocese have had the kindness to transmit for the relief of the suffering poor in Ireland.

Of this sum I am to remit to the Bishop of Tuam £50, to the Bishop of Kilmore £53, and to the Bishop of Killaloe £53, these Dioceses being as I have reason to believe, the most distressed in the part of Ireland under my jurisdiction. The remaining half of the remittance, £159, I have forwarded to the Archbishop of Dublin, for distribution in his Province, and his Grace has requested me to return his best thanks to your Lordship, and to the other generous donors for their assistance.

It has pleased God to give us not only the present, but the actual commencement of an abundant harvest, in those portions of the country in which wheat and other grain are grown; although the crop of potatoes is a very small one, as compared to what it used to be in former years, and the price at which they are sold does not bring them within the reach of the poor.

Disease, however, still prevails most lamentably and extensively; and the unhappy sufferers, when recovering from fever, need peculiar attention and aid, until they are sufficiently restored to strength to enable them to resume their labours in the field.

The bounty which you have conveyed to us comes more especially to assist in relieving those pitiable objects, and it will be applied, along with the subscriptions we have collected at home, to sustain those who require a description of food and nourishment which our recently enacted Poor Law does not provide for them.

I remain, with much respect, Your faithful servant, JOHN C. ARMAGH.

THE BISHOP OF ABERDEEN'S REPLY.

Aberdeen, 16th August, 1847.

My dear Friend and Brother,

I received with the greatest pleasure, on my returning home week before last, your kind and most welcome letter of the 9th ultimo, and immediately paid over to the Treasurer here of our fund for the suffering Highlanders your very generous and handsome offering, and lest he may have failed to send you a proper acknowledgement for your bounty, will be pleased to accept from me the grateful thanks, as well as those who are in charge of these charitable donations, as of the parishes for whose benefit and relief they are so generously bestowed. Nothing more clearly indicates the benevolence of the people than the exchange of such good offices between fellow-countrymen at a distance from us; and still more between members of one and the same Catholic body, though without such national ties of connection, as evidenced in the liberal alms emitted to me for the same benevolent purpose from our sister Church in the United States.

Thanks to a gracious and benevolent Providence, we have once more the prospect of a most abundant harvest, and are delighted now to see it almost everywhere commencing, in weather too the most encouraging and propitious, &c. &c.

Believe me ever to remain, My dear Lord Bishop, Your faithful friend and brother, WILLIAM SKINNER. The Lord Bishop of TORONTO.

THE VOLUNTARY SYSTEM.

Dissenters of late years have not so gloriously, as they were once in the habit of doing, advanced the thrice-refuted absurdity, that in religion as in trade, the demand will always bear a proportion to the necessity which exists for a supply. The simple answer to such an unscriptural avowment, is simply, that the natural man cares not one jot about spiritual things, but on the contrary all his tendencies and inclinations have a bias directly the contrary way. So far as we are concerned, it is, even now, by far the most expedient and propitious course for the public to take, to make the voluntary system the chief instrument of the propagation of the gospel.

It would appear, however, that that inveterate but consistent old volunteer Mr. Joseph Hume still harps upon the antiquated string—for which he is taken to be in the following lively manner by the English Churchman:—

"It is peculiarly important," continues the Register, "to enlist the young in the service of God, and to bring them under the influence of the Church. (?) In order to this how desirable it is that the number of intelligent and well-disposed ministers should be increased? Is it not to be deeply lamented, that just at this time, when such men are most wanted, suitable candidates for the ministry are becoming fewer and fewer, not only in Canada, but in the United States and in England?" The italic in the latter portion of this quotation are our own, and we have used them because the sentence which they distinguish is a most important one. Perhaps at no former period did a spirit of such searching inquiry into theological topics exist, as that which prevails at the present day. Men now think for themselves, and the evidence in support of specific opinions, is zealously sifted and scrutinized. When Baptists, therefore, behold the intelligent and well-disposed, standing aloof from their body, it does not strike them that a strong *prima facie* proof is thereby furnished that their peculiar tenets are unscriptural and radically unsound? Our poor logic, at least, would strongly incline us to draw such a deduction from the admitted premises.

The article of our contemporary is wound up with the following ejaculatory petition, "Aries, O Lord! plead thine own cause!" Of course the reference here must be to the Baptist cause, and the necessary implication is that all who maintain the lawfulness of bringing infants to the baptismal font, are, quod this matter, in opposition to Jehovah. Far are we from blaming our brother Journalist for so sparingly to detail the facts, and the evidence in support of his position; but the reader will perceive that the author of the article, in his desire to expose the *Chronicle* and *News*, has not been able to do so without exposing his own ignorance.

It would appear, however, that that inveterate but consistent old volunteer Mr. Joseph Hume still harps upon the antiquated string—for which he is taken to be in the following lively manner by the English Churchman:—

"This is the system which Mr. Hume, and his class of reasoners, would introduce into the Church. When the rich man is in danger of dying will send for his physician, and will be expected to pay a handsome fee—a guinea or a sovereign, at the least—while the poor man, under similar circumstances, will pay his five shillings or half-a-crown." Even Mr. Hume will admit, we presume, that the receiving of fees by the Clergy for every visit, would not be very convenient or dignified, to say nothing of charity; but the doctor pockets his fee without scruple, and why not the parson?—so the parson should be paid for his visit and his ministerial services.

He is right, however, in his contention that the system of charging fees is not the best, and that the best plan is to have the parson get into the habit of giving out his hand for his fee, or of looking on the table for the little paper packet containing it! There would certainly be some awkward circumstances to adjust if the analogy between the doctor and the parson is to be carried out fully. Supposing the system of ready money could not always be adopted, we should be curious to see a specimen of the bills which Mr. Hume's clerico-practitioners would send in (*at Christmas*) for their attendance on a family. It would run somewhat in this fashion we suppose:—

A visit of consolation to Mrs. A. 5 s. d.
Reprimanding Master B., at his mamma's request, for misbehaviour at Church 2 s. 6
Several visits of condolence, when Master C. fell from the apple-tree and broke his leg 1 0
Serious talk with that young gentleman when he was getting better 0 10 0
A little wholesome advice to Miss D. 0 2 6
Long conference with the stout senders, Masters E. and F. C. to school 0 10 6
Conversation with Mr. A. about his own state 0 5 0
Several warnings to the servants against idleness, insobriety, wastefulness, large appetites, and fine dresses 0 10 0

"Now, if Mr. Hume be capable of two ideas, surely he must see the utter absurdity, to say the least, of placing the parson on a footing with the doctor. The grand and obvious point of dissimilarity between the two, however, is, that when a man is ill bodily, he becomes conscious of his malady, and goes or sends to the doctor, of his own accord. But it generally happens that the more dangerously ill a man is, the spiritual matters, the less he is aware of his sickness, and the less he is likely to call in the physician of his soul. He says to himself, 'I am rich, and increased in goods, and have need of nothing, and know not that he is wretched, and miserable, and poor, and blind, and naked.'"

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WIDOWS AND ORPHANS' FUND.

We trust that we are not intrusive in directing the attention of Churchmen to the collection which, at the request of the Lord Bishop, is to be made throughout the Diocese, on Sunday, the 17th inst. Some may possibly object that the cause requires no advocacy at our hands, so eloquently does it plead for itself.

There is indeed a pathos in the simple words *Widow* and *Orphan* which cannot be enhanced by any thing, which a pen infinitely more gifted than ours could possibly reach at. It may be sufficient to remind our readers that death has broken in late upon more than one clerical home in our Diocese, and that from the continuance of the labour of those youthful hands, who, when the last Bazaar was held, were children, running almost unheeded amongst the crowd for toys and dolls.

The proceeds of the sales amounted to £165, which I am happy to say will pay off all liabilities, and leave a very handsome nest-egg for any charitable, or religious, or any other purpose connected with St. Thomas' Congregation and parsonage, which the high spirited congregation may suggest.

Our rooms were very tastily decorated, and the refreshment room exhibited one of the finest and richest laid tables that I have ever seen; and to the great delight of those who superintended, not a particle was left, which was the plainest and best proof that could be afforded that the public fully appreciated its value.

I never saw so general a turn out at any occasion of the kind in this town, and I assure you it was delightful to see, and to feel, and to reflect upon the fact, that on such an occasion when a motion connected with the welfare and happiness of the poor was a subject of discussion, and the house of God was a scene of such a scene of party was exhibited or to be witnessed.

It is a great boon for a congregation to come together in this manner and enjoy themselves with their friends, and