

Syrin are entrenched, has not only lost their numbers, but has lost their faith. Of the six hundred Presbyterian clergy, I was informed, a few years ago, upon the spot, that "there was not found ten" who dared to affirm that Jesus Christ was "God manifested in the flesh." Who can wonder that infidelity has "hastened to the prey," and that Popery has "invaded the soil?" I am aware that, at this moment, there is a partial revival of orthodox opinions in that country; but I also know, that the revival, if it is, is not the spontaneous awakening of the Huguenot life, but is the effect of extraneous influences brought to bear upon that Church, not from Presbyterian Switzerland or Germany, but from Churchmen and Dissenters in Episcopal-Catholic England. Its character, too, is totally wanting in the many features of the Huguenot religion; it is pale, sickly, emaciated, and emasculated, presenting, at best, the melancholy spectacle of a distracted community, with here and there a solitary individual, sighing over its corruptions and its schisms.

Passing over to Switzerland, let us go through her twenty-two republics, beginning at the home, the Church, the pulpit, the grave of Calvin. I saw in the heart of Geneva, a proud secular monument to Rousseau; but, to forget Calvin, "they raised not a stone, they carved not a line." The Confession of Faith continues, as it does in France, to be subscribed; but it is no longer believed. The ashes of Servetus, to whose fiery death Calvin gave his voice, have been scattered over Lake and hill, and have broken forth in blains and boils, upon the whole Presbyterian body; while the opinions for which Servetus perished, are preached with trumpet-tongue, in the very cathedral in which Calvin hurled his anathemas against him. Of the whole venerable Synod of Geneva, but one solitary pastor, as I was informed when on the ground, was even suspected of believing in the divinity of Jesus. They began by denouncing it a superstition to bow at His name; they ended by declaring it idolatry to bow to him at all. When, a few years ago, the venerable Malan dared to say, in his discourse, that Jesus "is the God and eternal life," and that "there are Three that bear record in heaven," he was driven from his pulpit, and hooted on the streets, as profanely as if he had cast his pearls before the swine. Malan in Mecca or Beyrout. The same was the case of things in the other republics. In short, the old Church of Switzerland, the Church of Zuinglians and Bucer, of Farel and Beza, of Ecolampadius, and Calvin, has become openly Suidan and infidel. Any child in Geneva could have guided me to the bridge, where the statue of Rousseau, in the blue Rhone, as it rushes out at his feet from the lake, or to the house of Voltaire, which, from the French border, keeps sentinels over the city; but I could find no one in Geneva capable of pointing out to me the spot in the church-yard where the ashes of Calvin repose. I found a handful of "Evangelical" Christians in the place, I found, in 1838, divided, two against three, and three against two: the venerable Malan living in schism from his brethren, and Brownism, and Anabaptism creeping into the fold. Such has been the fate of Presbyterianism in the place where it was born, and drew its first breath. Protected in its infancy by a strong and gigantic creed, as the place where it was born, it has hemmed in by swelling and terrific mountains, still it has obeyed the law of its existence, has run through the circle of its destiny, and has ended in the denial of its Lord.

(To be continued.)

SUNDAY CHURCH SERVICES IN THE CITY.

CHURCHES.	CLERGY.	Matins.	Evangel.
St. James's.	(Rev. H. J. Grattan, M. A. Rector.)	11 o'clock.	9 o'clock.
St. Paul's.	(Rev. J. G. D. McKinnon, B. A. Incumbent.)	11 o'clock.	9 o'clock.
Trinity.	(Rev. R. Mitchell, M. A. Incumbent.)	11 o'clock.	9 o'clock.
St. George's.	(Rev. Stephen Lett, LL.D., Incumbent.)	11 o'clock.	9 o'clock.
Holy Trinity.	(Rev. H. Scadding, M. A. Incumbent.)	11 o'clock.	9 o'clock.

THE CHURCH.

TORONTO, JULY 18, 1850.

TO THE REVEREND THE CLERGY OF THE DIOCESE OF TORONTO.

REV. AND DEAR BRETHREN,—In the temporary absence from the Diocese of the Venerable the Archbishop of Kingston, I am authorized to state, in reference to the 11th paragraph in the form of Petition to the Queen, published in *The Church* of the 4th instant,—which, it appears, is liable to misinterpretation,—that the design of that paragraph was to express the fact that the discouragement of the growth and spread of the principles of the Church of England, by destroying the means of universally affording religious instruction according to her ritual and tenets, would be to discourage in proportion the growth and diffusion of loyalty in this land. That such was the purpose of the paragraph, would be apparent from its concluding part; although in the haste with which it was of necessity constructed, a few words were inadvertently omitted which would have clearly and unequivocally expressed what was obviously intended.

The introduction, in the first portion of that paragraph, of the words "from the discouragement which it would create to the growth and diffusion of the principles of the Church of England," after the words "just passed by our Legislative Assembly," would probably be sufficient to render clear the sentiment intended to be conveyed.

Of this fact no Churchman can have a doubt,—that the best security for the maintenance of loyalty in this land, is the dissemination and perpetuation of the principles of the Church of England; and that the surest way to crush and destroy it, is to remove the means by which the growth and strength of the Church of England may be upheld.

In the engrossed Petition to the Queen and the two Houses of the Imperial Parliament, care will of course be taken that in the expression of that sentiment,—which is as important as it is true,—a phraseology will be employed which will leave no doubt as to the meaning intended to be conveyed.

I have the honour to remain, Rev. Brethren, Your faithful humble servant,

A. N. BETHUNE,
Archdeacon of York.

BISHOP OF TORONTO AND THE CHURCH UNIVERSITY.

We have received the gratifying intelligence, that the Venerable Society for Promoting Christian Knowledge, with that noble and untiring liberality which has always characterized its conduct towards this Diocese, has granted £2000 towards the establishment of our Church University. This is more by £1000 than the Society has ever before granted to a Colonial College.

The Bishop also expects a handsome grant from the Society for the Propagation of the Gospel, not in one large sum, but to be paid by instalments.

It will be seen from the following circular, that a committee has been formed for the purpose of co-operating with our Diocesan in this important work.

This circular would have been issued at an earlier date, but it was suspended in consequence of the public mind being directed to other objects, which it was necessary should be withdrawn before attention could be called to our Church University.

UPPER CANADA CHURCH UNIVERSITY.

The undersigned Noblemen and Gentlemen, having heard from the Bishop of Toronto, a statement (the substance of which is enclosed), feel deeply impressed with the justice and importance of his Appeal, and urgently recommend the same to the Christian sympathy of the members of the Church of England in the mother country.

The Diocese of Toronto contains 800,000 inhabitants, of whom upwards of 200,000 are members of the Church of England.

Divinity, and Students in that faculty. It was thus connected with the National Church, though not excluding any members of other religious communities from the educational benefits it afforded. And though in 1827 some alterations were made in the Charter by the Colonial Legislature, with the consent of the Crown, yet as these did not trench upon the religious character of the University, the institution proceeded on its course of usefulness, with the full confidence of the public.

But in 1840 the Legislature of the Colony passed an Act, which came into force on the 1st January, 1850, excluding from the University all religious instruction, according to any form of doctrine; prohibiting any form of prayer, and every kind of public worship; and disqualifying any Graduate in Holy Orders from admission into the Senate.

The members of the Church, thus deprived of a University which they could in any sense as religious men co-operate, feel that it is their duty to sacrifice endowment rather than principle; and that it is impossible for them, great as the sacrifice is, to hold connexion with an Institution now essentially anti-Christian, though originally bearing the honoured name of the Sovereign of this Empire, and established for religious purposes. They are anxious, therefore, of establishing an University in direct connexion with the Church, without pecuniary aid from public sources which repudiate the principles of Christianity as the basis of education.

For this purpose the members of the Church in Upper Canada have already contributed, within the Province, no less an amount than £25,000. This sum will barely suffice to erect the necessary buildings, an equal sum, at least, will be required to form an Endowment for a Church University for Canada.

The Bishop of the Diocese, having to begin anew the work which has occupied half a century of his life, has come to England to obtain assistance from his brethren in the faith, and is especially desirous of enlisting in his cause the Universities, the great Church Societies, the Clergy, and all who desire to extend the Church in her purity, and to promote her prosperity and usefulness among her Colonial Children.

HENRY MCKENZIE, B. A. Hon. Secy.
SIMON J. G. FRASER, B. A. Hon. Secy.
79, Pall Mall, June 19, 1850.

SECULAR UNIVERSITIES AND AFFILIATED COLLEGES.

Our readers are aware that Mr. Attorney-General Baldwin's Bill for amending his late Act for amending the Charter of the University of Toronto, had reached our office before our last issue. It reached us a cursory notice; we now trust to do it justice.

The preamble of the Bill, were not the subject so momentous, would be one of the most ludicrous exhibitions we have seen for many a long day. Our readers are aware of the character of the University Act: not only that every Minister, Teacher, or Ecclesiastic, under or according to any form or profession of religious faith or worship whatsoever, was excluded from the office of Chancellor, and from six out of the twenty-four seats of the Senate; not only that "no religious test or qualification whatsoever shall be required or appointed for any person admitted or matriculated as a member of such University, whether as Scholar, Student, Fellow, or otherwise,—or of for any person appointed to any office, Professorship, Lectureship, Mastership, Tutorship, or other place or employment whatsoever in the same;" but the Act proceeds to say,—"*nor shall religious observances, according to the forms of any particular religious denomination, be imposed upon any member or officer of the said University or of them.*"

Let our readers read all this; and now let them turn to the preamble of the new Bill, and read that "the said enactment" (that is, the one we have just recited) "originated in a sincere desire for the advancement of true religion, and a tender regard for the conscientious scruples of all classes of professing Christians; which it ought to evidence, by affording to the different denominations the opportunity, and thereby pressing upon them the obligation, each in its own way, and each according to its own discipline, and in conformity with its own peculiar views of religious truth, of providing for the spiritual welfare and advancement in religious knowledge of the youth belonging to its own communion, and not from any inducement to the importance of religious duties, or of imparting religious knowledge in the education of youth."

Now, if we at all know ourselves, we desire to act upon the principle of charity;—of a desire to "believe all things," so far as it is possible;—but let our readers look at the one and at the other, and can they avoid seeing the total contrast? There is one person in the Provincial Administration who we believe desires to be a sincerely religious man,—who no doubt in some sense is a sincerely religious man; and we suppose this preamble must have emanated from him; but we tell him most unaffectedly that the said preamble, coupled with the Bill, reminds us of the good old times of Oliver Cromwell and the Long Parliament, when, "for the relief of tender consciences," it was made an Act punishable by imprisonment to celebrate the Liturgy of the Church of England; and when, under the name of "scandalous Ministers," the very best of the Clergy of that Church were robbed and persecuted. We have no idea that Mr. Baldwin wishes to deceive others; but we have not the slightest doubt that he is miserably deceiving himself. That he intended to mould the University for good, according to some Quixotic theory, we do not question; but we as little question that the party who constrained him to make the University Act what it is, desired to extirpate the profession of religion because they hated the reality.

However, there is now a reversion. And can any one question the cause of the reversion? Can any one doubt that it originated in the vigorous demonstration made by the members of the Church of England, that they would not support such an Institution? Can any one doubt that the Subscription Lists of the Church University have wrought this change? Not alone indeed; but for all classes of religious men have to a certain extent agreed with the Church of England, and either publicly or privately expressed their agreement; but without that demonstration they would have been powerless.

But let us see in what manner the new Bill proposes to remove the "doubts" (!!!) as to the meaning of the late Act.

It hath been, and at all times hereafter shall be, fully competent to and for the said University, by Statute, either Visitation or Senatorial, to be passed for that purpose, to make any regulation that may be deemed expedient for the Undergraduates and Students attending Lectures in the said University, attending (Query,—to attend?) upon public worship in their respective churches or other places of religious worship, and receiving religious instruction from their respective ministers, and according to their respective forms of religious faith; and that every faculty shall be afforded by the authorities of the said University for such attendance on religious worship, and such requirement of religious knowledge.

Now how is this to be carried into effect? The Church of England desires to have daily prayers for her students, and constant instruction in the Holy Scriptures and Articles of Faith. In an Institution in which all the instruction and worship is carried on in the same set of buildings, that may be easily accomplished; but we do not see how it is to work in two separate Institutions at a distance from each other. But supposing the authorities of the Church require the students to attend at one of the parish churches, how is this to be done, especially on Saints' days, without omitting lectures, which was not necessary at King's College? Then, no doubt, the Romanists will require that their students should

be permitted to absent themselves on their Feasts of Obligation; and this would add to the number of the holidays. Then, surely the Presbyterians, and United Presbyterians, and Knoxites, and Wesleyans and Episcopal Methodists, and Congregationalists and Baptists, must have some remarkable days, at which they would desire a recess for their students; and if it is given to one, it must be given to all.

Then, we wish to know where all the instructors are to come from, and how they are to be remunerated; for of course no one expects ministers of religion to labour for nothing; at least, the New Testament gives a little hint as to their "living of the Gospel."

And suppose any Bishop of the Church of England, or even any Romish Bishop, should by chance have "conscientious scruples" as to sending any of his clergy, how can this regulation avail them?

2. That no candidate for matriculation or for any degree, who shall at the time of his application be a student in any of the different Colleges which shall be so far affiliated to the said University as to be entitled to appoint a member to the Senate thereof, shall be received as a student, or admitted to a degree, in the said University, without possessing such religious requisites as may be prescribed by the constituted authorities of the affiliated College to which he belongs, and which, according to his standing in such affiliated College, he shall by the rules and regulations thereof be required to possess."

Now we have heard, and we believe, that precisely these regulations were suggested to Mr. Baldwin previous to the passing of the late Act,—not as a whole plan, but as part of a plan. We have heard, and we think it extremely probable, that Mr. Baldwin replied that such a provision would be nugatory, excepting with regard to that small number of students to whom the Colleges could afford some pecuniary encouragement. We have heard, and we believe, that it was then suggested to him, that it might be made imperative on those who belonged to any denomination to belong to the College of that denomination; and that he replied that such a plan was entirely inadmissible. And accordingly we find in this new Bill, that "nothing herein contained shall extend, or be construed to extend, to empower the said University, by statute or otherwise, to compel any person to become a member of such affiliated College as a condition or precedent to his being matriculated to any degree in the said University, or otherwise, howsoever."

It is impossible for us, involved as we are in other avocations, to enter into all the objections to this plan; but we will just go back to those which we have already made to such a plan, in discussing Mr. de Blaquiere's letter. We then said—

"There is another difficulty, in regard to the operation of these affiliated Colleges. To what purpose will it be to have such Colleges, unless the students are constrained to belong to them? How is any discipline to be enforced, if they are not so constrained? And what, then, are we to do with those who belong to no denomination? Will the Government be able to insist that they shall belong to some or other for the time?"

"Again: suppose the discipline is stricter in one of those Colleges than in another, will not many of the students be disposed to change their religious profession to obtain easier discipline? Will not many parents give way to the wishes of their children? And how, then, is discipline to be kept up anywhere? Shall we willingly expose our unstable Church people (and many such there are) to so strong a temptation? We have been informed that in King's College, more than one student, the son of a Church parent, claimed to be considered as a dissenter, in order to be excused from attending chapel! How is this to be prevented in the affiliated Colleges?"

This is the objection, and a fatal objection, to the working of the provisions of Mr. Baldwin's new Bill. It is an objection which we know will be felt by any person acquainted with the practical working of a College in which any religious observances are required; and for this simple reason,—that religion is not acceptable to the corrupt heart of fallen man.

But, says our friend, Mr. de Blaquiere, "Could you, under similar discipline, force the youth into an exclusively Church University?" This question, of course, Mr. de Blaquiere regards as quite conclusive, because we must reply in the negative; but we think we shall show, even with the disadvantage of writing to persons who have not thought much about Universities and Colleges, that the bon gentleman either has not reflected, or is wanting in experience, notwithstanding his modest boast of it.

First, then, if we have a Church University, we shall have the power of rewarding our students by giving them our degrees.

But here Mr. de Blaquiere and his friends stop us short by the rejoinder, "And so you might in the Toronto University. The degrees will be given to your students only upon your recommendation, and so it will in fact be your act."

Softly, my friend. Do you think our young men will really think the degree our gift, when they see that it is given by a body of whom we are only a fraction, as much as they would if given by a body in which we had no competitors?—when they see that others obtain the self-same degree, and wear the self-same badge, who have never submitted to any such discipline? We wish to give our students something distinctive—something permanently distinctive—in reward for the sacrifices they will at first have to make. If they belong to a Church University, the authorities of it will take care that they have this.

But will any young Churchman value a degree conferred by the Vice-Chancellor of the year—by Professor Croft, or Dr. Ryerson, or Dr. Burns, or even by the Hon. P. B. de Blaquiere, the Chancellor—as much as he would one conferred by the Bishop of the Diocese, or some other dignitary of his own Church? We trow not!

Again: there will be a prestige attached to the Church College, as long as we keep ourselves distinct; because the very act of this distinctness involves a principle—a great religious principle. We can rouse an honest pride in sustentation of a principle. We can kindle a permanent enthusiasm in attachment to a principle. But what prestige would attach to a Church College—what pride would her alumni have in her—what permanent enthusiasm would there be to support her—when she had bartered her standing and obscured her principles, by consenting to reckon herself amongst the denominations? Her glory is, that she is the true Church of Christ in this Empire, having neither marred her Scriptural faith by heresy, nor destroyed her claim to authority by the renunciation of Episcopacy and the succession of the Ministry from the Apostles. She can maintain this glory only by maintaining her claims; and if she consents to place herself amongst the denominations by her own act, how can she expect her sons to venerate her as they have done, and now do? Preserve the Church College and its distinctions separate, and there will be some standard to rally round—something to be proud of, and to rejoice in.

There is another point, and a very important one. If we preserve our Institution separate, and assimilate our studies and discipline to Oxford and Cambridge, we may hope that the time may come when our degrees will be recognized by the ancient Universities; we may at least be assured that they will be respected by them. But if we become an affiliated College, and our students take their degrees in the Toronto University, what chance is there of any such recognition or respect. Every person must see that the bar is insuperable. Neither Oxford, nor Cambridge, nor Dublin, nor Durham, recognize or respect even the degrees

of the Scottish Universities, although connected with an Established Church, and, until lately, requiring religious qualifications, because they are not Church Universities; what, then, will they say to the degrees of such a *collegium gentium* as the Toronto University? And shall we consent to renounce for ourselves and our posterity every chance of being recognized as kindred in Christian learning, by the noble Institutions of our parent country? This may suit the advocates of Annexation; but we trust that Canadian Churchmen will never consent to such a degradation. No: if we cannot have the wealth which arises from State connexion, let us at least never part with the respectability of ranking in learning and manners and discipline with the Christian and Church Universities of England and Ireland.

But we have no belief that even wealth will ultimately be wanting. Men will give of their wealth to sustain principles they revere. When the alumni of the Church College have gone forth in the world and have gained of this world's goods, their hearts will yearn towards their *Alma Mater*, because she has trained their minds in *golly learning*; and the fruits will appear in Scholarships, and Fellowships, and Professorships. But, in addition to this, by the education which we shall be able to impart, we shall have a permanently learned and pious clergy, and a band of laity trained to revere and support them; and more and more will gather in to the Church; and we shall become strong in number, and public men shall begin to ask, why so much of the public funds are wasted upon an Institution whose only tendency is to promote Unbelief? And then at length justice will be done to the Church of England, and we shall at least have our share of that public endowment which has been wrested from us; and that gained by what even our enemies must acknowledge to be the legitimate and constitutional process of securing the majority on our side.

This very Bill is a proof what concessions may be wrested from our opponents by union and determination. Let us not go back. Let no false friend persuade us to retire one step from the vantage ground we have gained; but let our cry ever be, *Forward!*

Our friend Mr. de Blaquiere has asked us for information which we are only sorry to be able to afford him in such abundance on a future occasion.

Editorial Correspondence.

LONDON, 28th June, 1850.

On the 19th, I attended at St. Paul's, where the Anniversary Sermon of the Venerable the Society for Propagating the Gospel in Foreign Parts, was preached by the Bishop of Oxford. The congregation was numerous, including a large body of the clergy, who in their robes received the Archbishop of Canterbury.—His grace looked very well, though it is evident that time is beginning to lay his hand heavily upon him. Several other Prelates were present, including our own beloved Diocesan, who, I am happy to say, continues to enjoy excellent health.

Perhaps my expectations are unreasonably excited, but I must confess that the discourse of the Bishop of Oxford, somewhat disappointed me. The delivery was admirable, and the Right Reverend preacher frequently soared into the regions of eloquence, and much that he advanced was unquestionably exceedingly practical and to the point. Still the composition bore tokens of crudeness and haste, and there was occasionally a want of decision (as it struck me), which marred the general effect of the selection. It was listened to, however, with profound attention, and I understand that the fruits of the appeal were liberal.

I was much pleased with the demeanour of the people during divine service. There was as much apparent devotion, as in a well regulated and well instructed country parish church. There was none of that indecorous and irreverent staring at the monuments, &c. which I had often heard cited as being characteristic of the visitors to St. Paul's. Both the chanting and the responses were audibly joined in by the great bulk of the congregation, and so far as I could observe by far the larger number present knelt during the prayers. Another thing I also noted with pleasure, that with few exceptions the people came provided with prayer-books, this remark applying especially to many who apparently belonged to the humbler classes, many of whom were present, and seemed to take a deep interest in the solemn services of the day.

I indeed I was much struck and pleased with the reverent bearing of all the congregations which I had an opportunity of seeing. So far as external indications go to prove the metropolitan clergy act faithfully up to their commissions, and the Church and her ritual are deeply fixed in the affections of the people at large. I was informed by several parties that dissent has during the last few years lost ground signally in London, and that a sound Catholic feeling is quietly but decidedly spreading through all grades of the community.

On Sunday Morning last, I attended divine service at the Temple Church, which now, that it is restored to its ancient integrity, is in my opinion, the most chaste and beautiful place of worship in London. The congregation was very great, and the remarks which I have made above as to devout demeanour, are equally applicable to what I witnessed here. The preacher was Dr. Bagot, the Bishop of Edinburgh, with whose sermon I was exceedingly pleased. He is a man of decided ability, an original thinker, and an accomplished theologian;—and on this occasion, his discourse was at once original and profitable.

I have no political news of any interest to communicate. The Ministry, as you doubtless have learned, do not intend to resign in consequence of the vote upon the Greek question. With the historical enmity of Whigs they are determined not to abandon the *El Dorado* of place and emolument. There can be no doubt, however, but that their day of misrule is drawing to a close, and among the elements which are combining to hasten this desired catastrophe, our University question is unquestionably one. All without a solitary exception who have spoken to me on the subject, concur in characterizing the conduct both of the Home and Colonial Administration, in the premises as unprecedentedly infamous, and I may add that among those who have expressed such an opinion in my hearing, are several who belong to the so called *liberal* ranks. It is hardly necessary for me to repeat what I stated in my last, that our venerable Diocesan, is neglecting nothing which can advance the holy and patriotic cause which he has crossed the Atlantic to advance. Whatever speed he may come with the calous gallios, who at present, for our sins, misgovern Britain, there can be no doubt that success in one way or another must crown the Bishop's self-denying and single-minded exertions.

My next communication shall be from Scotland, where I shall endeavour to procure all the information I can about the interesting branch of Christ's Catholic Church in that quarter of the Empire.

R. J. M.

P. S.—I had almost forgotten to state that another attempt was yesterday made upon the life of Her Majesty the Queen. The perpetrator is a young half-pay officer, who is reported to be deranged. He aimed a blow at the head of the Royal Lady with a bludgeon which providentially had only the effect of disarranging her bonnet. Her Majesty evinced her wonted firmness, on this trying occasion, and the traitor, or the Lunatic, nearly fell a victim to the indignation of the loyal population.

THE REV. J. G. D. MCKENZIE'S CHURCH GRAMMAR SCHOOL.

From the views which we have repeatedly expressed on the union of religious and secular education, it will be readily understood that we are prepared to regard with sincere satisfaction every effort made to maintain, on sound principles, this union of two

things which ought never to be put asunder. The subjoined programme will show that Mr. McKenzie's school is now in active operation. It is necessarily on a small scale, but we hail it as a promising beginning. The progress of the boys in secular learning during the past year was proved by the examinations to have been both accurate and rapid; whilst the answering in Holy Scripture and the History of the Church, was such as (to quote the remark made by one of the audience) would have been creditable to students in Divinity. Mr. McKenzie has requested us to state that the business of the School will be resumed—after the Midsummer vacation—on Wednesday, the 21st August; and that he has vacancies for three resident pupils, and for five or six day pupils.

Programme of Examinations.

MONDAY, 8th July.—Morning.—From 10 to 11, Geography, 11 to 12, Algebra and Arithmetic (Senior Boys); Cornelius Nepos and Latin Accidence.

Evening.—4 to 5, Second History Prize (Junior Boys); Histories of Rome and England. 4 to 6, Arnold's Latin Prose Composition (*vice voce*). 6 to 6½, Homer; 6½ to 6¾, Sallust; 6¾ to 7, Greek Declension (First Class); Authentic (Junior Boys). Essay.—The Religious Use and Application of Classical Literature: Part I. The opinions of the Early Christians. WILLIAM MURRAY.

TUESDAY, 9th July.—Morning.—From 10 to 11, First History Prize (Senior Boys); Histories of Greece and Rome. 11 to 12, Euclid.

Evening.—4 to 4½, Greek Declension; Second Class. 4½ to 5, Arnold's Greek Prose Composition (*vice voce*). 5 to 5½, Examination for the Prize given by the Lord Bishop of Toronto: Subject.—The History of the Church during the First Three Centuries; and the English Reformation during the reign of Henry VIII. Essay.—The Religious Use and Application of Classical Literature: Part II. Coincidences with Scripture. JOHN BETHUNE.

WEDNESDAY, 10th July.—Morning.—From 10 to 11, Virgil—Elegia L. Fastis.

Evening.—4 to 5, Cesar—De bello Gallico, Lib. I. 5 to 7, Examination for the Prize given by the Ven. the Archbishop of York: Subject.—The Apostles; Chapters I. to V. inclusive. Essay.—Sketch of Wickli's Life.—HENRY O'BRIEN. Distribution of Prizes.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

MISERON FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the Fund for the support of Missionaries. Trinity Sunday, 1850.

Previously announced in No. 82.	£ s. d.
Caledonia	158 15 2
York	0 14 0
Cayuga	0 4 6
—per Rev. Bold C. Hill	2 0 0
Orilla Church	20 14 6
Medonte	0 12 0
—per Rev. George Bourne	1 7 6
Sarnia	21 1 3
St. Mary's Frontenac	0 6 3
Trinity Church Sutherland	0 15 0
Butlers	0 2 6
—per Churchwardens	2 5 0
Norval	20 15 0
Hornby	0 10 0
Georgetown	0 10 0
Stewartson	0 7 9½
—per Rev. St. James	2 2 9½
St. James's Dundas	22 0 0
St. John's Ancaster	1 8 3
—per Rev. Wm. McMurray	3 13 3
—per Rev. G. A. Wilson	2 10 0
St. James's Peterborough	1 3 1
—per Rev. George Hallen	1 3 1
London Township, per Rev. C. B. Brough	2 15 5
St. John's Cayana	21 5 0
St. Paul's do	0 13 2
—per Rev. St. James	1 18 2
Trinity Church W. Hawbury	1 5 0
—per Rev. J. T. Lewis	1 5 0
St. Thomas's Church St. Thomas	1 5 0
—per Rev. M. Burnham	1 5 0
Church, 5th Con. Metcalfe	20 7 4
St. Ann's Adelaide	4 4 4
Church at Katesville	0 3 6
—per Rev. A. Mortimer	0 15 0
St. George's Church Tyendinaga	20 7 0
School House Shannonville	0 4 0
—per Rev. G. A. Anderson	0 11 0
Church at Nanticoke	0 10 7
—per Rev. C. R. Stinson	0 10 7
Richmond per Rev. John Flood	0 11 1½
St. Peter's Tyrone, per Rev. W. H. Ireland	1 0 0
Christ's Church Marlborough, per Churchwardens	0 10 0
Church at Frankton, per Rev. J. Palford	0 10 0
St. John's Peterboro' per Churchwardens	2 10 0
St. George's Guelph per Churchwardens	3 6 0
St. Paul's Church, Sydenham	20 6 7
St. James's Port Hope	4 3 1
Waldorf's School House	0 8 1
Osborne's do	0 6 7
Marshall's do Kingston	0 4 1½
McFarland's do	0 2 7
—per Rev. T. W. Allen	1 11 10½
Trinity Church, Galt, per Churchwardens	3 5 9

123 Collections amounting to £196 11 8½

T. W. BIRCHALL, Treasurer.

July 17, 1850.

CLERGY RESERVE MEETING.

(From the Cobourg Star.)

Dr. Chalmers has so ably urged against leaving the supply of religious instructions to the insulated efforts of individuals, and the humiliating influence of