corded and most solemn protestations against the errors of the Church of Rome, both in faith and in practice—signally against her rites and ceremonies, as being superstitious and idolatrous. To be present at such celebrations is to partake in her sin—at least, it is to give such sin countenance and encouragement; and it accordingly ought to be matter of most serious and solemn deliberation with any member of our communion, who may be tempted to fall into this delusion, whether he or she can, without danger of grievous sin, take part in, or be present at, the approaching ceremony. My own judgment is, that such conduct cannot be reasonably or religiously justified; and, accordingly, as charged with the spiritual superintendence of God's Church in this Diocese, from which I am bound to be faithful in driving away, as far as God shall enable me, all corruption and error, I am prompted to lay these my sentiments before you, and to admonish you of what I believe to be your consequent Christian duty."

Training Institution for Hospital Nurses.—An important institution is about to be established, under the auspices of the Archbishop of York, the Bishops of London, Lichfield, Salisbury, Ripon, Gloucester, and Norwich, and a large number of our most eminent physicians, for the training of nurses for hospitals. The prospectus which has been circulated states that orders of persons devoting themselves to visiting the sick exist in Roman Catholic countries, and an "institution of deaconesses" has been found useful in Prussia. The institution, which it is proposed to found under the name of "Training Institution for Nurses," will be based on the doctrine and discipline of the Church of England, and will be placed under the immediate superintendance of the clergymen. The inmates are to consist of three classes:—first, those who are under training as probationers; second, those who, after passing through the period of probation satisfactorily, are admitted as nurses, on condition of their engaging to continue in connection with the institution for a period of five years from their admission; and, thirdly, a class of "Sisters," who will devote attention to the sick and poor. The Bishop of London has consented to become President of the institution, and a provisional committee, consisting of Dr. Meroyne Crawford, Dr. Latham, Dr. Partridge, the Rev. Dr. Jelf, the Rev. Dr. Wordsworth, the Rev. G. F. Daniell, the Rev. S. R. Maitland, Dr. Fincham, the Rev. J. Haweis, the Rev. E. H. Plumptre, and other clergymen and gentlemen, have been appointed to make the necessary preliminary arrangements.—*Morning Post.*

THE CHURCH.

TORONTO, FRIDAY, APRIL 14, 1848.

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ST. JAMES'S CATHEDRAL.

We readily give a prominent place to the following document;—it makes out a strong case, and we trust that the response to the appeal will be correspondingly liberal:—

NOTICE.

The Rector and Church Wardens beg leave to submit to the Congregation of St. James' the following statement of the position in which the Cathedral Church at present stands:—

You are aware that on the 6th of January, 1839, the Cathedral Church, which had just been completed, was, with its magnificent organ, accidentally burnt to the ground. We felt it a trial of our faith and the sincerity of our principles—for it is on such occasions that men's hearts are proved, and you were not found wanting.

On the 6th January, 1839, the Church was totally destroyed by fire. On the 9th a meeting of the congregation was held, and a plan submitted by the then Rector of the Parish for its restoration. On the 16th the Committee, to which this plan had been referred, made their report, approving of the same with some slight modifications—next day upwards of three thousand pounds were subscribed—soon after contracts for rebuilding the Church were entered into, and within ten months the edifice was finished as you now behold it.

The wonderful exertions then made to build as it were two Cathedral Churches, in less than three years, and at an expence of at least eighteen thousand pounds, are perhaps unequalled in the annals of church building, and reflect upon all concerned the greatest credit.

Unfortunately there had remained on the Church that was burnt an unliquidated balance of four thousand pounds, and, notwithstanding your great and meritorious exertions, it was found that, on completing the present structure, much the same amount was still due.

However desirable it was to remove this incumbrance, we felt reluctant to come again upon the congregation after so great efforts: and we fondly hoped that, by rigid economy, the sale of the remaining pews, and increase of the ground-rent, we should gradually wipe off this liability.

We regret to say that we have been only partially successful, and that so much of the debt is still unsatisfied as greatly to impede some necessary parochial improvements.

Offers have indeed been made by many of the congregation to subscribe liberally, and pay up the whole at once, or by regular instalments; but as this would fall chiefly on a few, we are averse from taxing the more generous too much, or at least till we find every other method fail.

It is now proposed to take up an Annual Collection, for the purpose of liquidating the debt by large yearly instalments, and this will enable the members of the congregation to contribute freely, as God may enable them. Knowing the object to be so good, and leaning on former experience, we feel confident that all will give as liberally as they are able; and, that if the day of collection should be unfavourable, or any be absent, that they will consider it a duty to send their contributions to the Churchwardens.

There are many reasons to urge us to clear the Church from this debt. It is unseemly that the house of God should be encumbered. Schools and school-houses of a parochial character are now much required, and other measures might be taken, were we free of difficulty, extremely efficient in promoting the cause of religion, which all of us have so much at heart.

In accordance with this view of the subject, the first collection will be made on Easter-day, the 23d inst.

H. J. Grasett, M.A., *Rector.*
Clarke Gamble, } *Churchwardens.*
Thos. D. Harris, }

Toronto, 15th April, 1848.

To the Clergy of the District of Gore and of the several Districts of the Diocese Westward of Toronto.

My dear Brethren,

It is my intention, God willing, to hold Confirmations during the coming Summer at all your Parishes and Stations. It is also my purpose to visit the Mahnetooahneng Island, and, if found of advantage, to proceed as far as the Sault St. Marie.

To render my visitation as useful and effective as possible, I request you, my Brethren, whether Resident or Travelling Missionaries, to signify to me, at your earliest convenience, the number of your Stations, and their distances from one another; more especially those new ones, which you may have established since my last tour of Confirmation, that I may so arrange my journies as to include them in my list of appointments.

The day and hour of such appointments will be published in sufficient time to enable you to meet me in your several parishes with your candidates well prepared, to participate in an ordinance so holy.

You are fully aware, that the periodical Confirmations of our youth are replete with the most precious blessings, and afford you the most valuable opportunities for usefulness—that no other ordinance of the Church is calculated to yield a richer return to your labours, and none to which you can revert in after-life with greater thankfulness.

It is the seed-time of our harvest, which is continually growing up to cheer us in our onward course; and nothing can bring greater joy to the aged Pastor, than to look round his Church crowded with those, whom he has baptized and prepared for Confirmation, now leading a holy and Christian life. He knows, that they can appeal with confidence to the day of their Confirmation for a renewal of the deep and purifying impressions which then had their birth, and with joy recall the sweet aspirations and holy resolutions with which they were animated, when the prayers of the Church entered into their souls, and their hearts glowed with heavenly fervour within them, as they felt on their heads the hands of the Bishop, invoking the Holy Spirit to defend and ever be with them. How vivid ever after, how pregnant with holy associations, how full of stirring admonition, must be the memory of that hour!

And here I would affectionately remind you, my Brethren, that the benefits to be reaped from Confirmation, inestimable as they are, depend, under God, upon you, and that among all your duties there are none more important, or which ought to be discharged with greater diligence and anxiety, than that of preparing the youth of your congregation for this sacred ordinance. It requires much pains and time, and the exercise of much patience and long-suffering, and must be begun and carried on in the spirit of earnest prayer. You will have to encounter much ignorance, carelessness, and hardness of heart, and for which you may not in many cases be prepared, but be not discouraged, for even in such severe trials you will not go without your reward. Such trials will more and more convince you of the necessity of very early instruction in training the lambs of your flock, and how simple and often repeated such instruction must be, before it make on some minds the desired impression, and how true the admonition of the Prophet, "Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little." You must not take it for granted that what is familiar to you is so to them. Hence the great advantage of catechizing and repeated explanations of the Book of Common Prayer, and the blessed fruits which its daily use will produce in the cottages of your missions.

Besides instructing and encouraging your candidates for Confirmation publicly and in classes, it is of great value to have conferences with them singly and in private. At such times, when treated kindly, their young hearts will affectionately respond, and be candidly laid open, and tenderly affected by the warm interest taken in their Spiritual welfare, and they will readily imbibe a deeper reverence for this holy ordinance, and gladly second their Minister's endeavours, in rightly appropriating to themselves a blessing so precious. Few young persons are able to resist the fatherly attentions which a zealous Pastor takes in their salvation, whom they know, from his long and anxious exertions, to be truly sincere. His earnestness, and fervent prayers, and continued solicitude, become contagious; their hearts are won, and he acquires over them a prevailing influence for good.

I will only add, that previous to the day of administering the ordinance, it is desirable that the candidates should be as fully prepared as possible, that all have their tickets, and that a list of their names be ready to be handed to the Bishop or his Chaplain on their arrival; because any omission or irregularity in these matters, leads to hurry and confusion, which at such a time is unseemly.

The names of candidates (as was formerly intimated) should be carefully inserted in the Vestry books of their respective Parishes, after each confirmation. It will be a grateful memorial to future times.

John Toronto.

Toronto, 5th April, 1848.

FORM OF THE TICKET.

Candidate's Name.

ADMITTED TO CONFIRMATION

day of 1848.

Minister's Name.

Thy vows are upon me O God. Psalm lvi, 12.

The Archdeacon of York will (D. V.) visit the several Parishes and Missions in the Talbot and Brock Districts, at the periods mentioned below; on which occasions he would be desirous of meeting the Clergyman, Churchwardens, and other Parishioners, in order to confer with them upon the temporal affairs of the Churches at those places respectively.—It is requested that such meetings be, in all cases, commenced with Morning, or Evening, Prayer:—

Mount Pleasant......	Thursday,	April 27...	11, A.M.
Simcoe	"	" ...	6, P.M.
St. John's Church, Woodhouse ...	Friday,	" 28...	11, A.M.
Vittoria	"	" ...	3, P.M.
Port Burwell.........	Saturday,	" 29...	6, P.M.
Malahide	Monday,	May 1...	11, A.M.
Dereham	Tuesday,	" 2...	10, A.M.
Ingersoll	"	" ...	3, P.M.
Beachville............	Wednesday,	" 3...	11, A.M.
Huntingford (Zorra)	"	" ...	4, P.M.
Woodstock	Thursday,	" 4...	11, A.M.
Burford	"	" ...	4, P.M.

WIDOWS AND ORPHANS' FUND.

The Church Society has lately given much attention to the subject of the Widows and Orphans' Fund, with the view of making its assistance immediately available, and in the hope of being able to place the fund upon a satisfactory footing in regard to the amount, and the method of distribution. The discussion of the subject by the Society at their last meeting, in March, resulted in their approval of the plan embodied in a draft of a By-law that had been prepared and submitted for consideration, and which was published in the 34th number of this paper. That contemplated an annual payment of £1. 5s. from each Clergyman towards the fund, in consequence of which, a pension was to be assured to his widow and children. Some modifications were suggested and adopted at the time of the discussion, and a Committee was appointed, consisting of The Hon. the Chief Justice, J. G. Spragge, Esq., Lewis Moffatt, Esq., the Rev. D. E. Blake, The Secretary, and the Assistant Secretary, to revise and alter the draft of the By-law, so as to make it accord with the view then taken by the Society.

The Committee having done this,—but having also, upon fuller discussion and consideration of the subject, seen reasons, as they think, for calling the attention of the Society to another course which they deem preferable—they have accompanied their revised draft of a By-law, with a Report, and with a draft of another By-law, which they believe it would be safer and more convenient to adopt. These are both published below, and lie over for consideration by the Society at their meeting in May next:—

The Committee to whom was referred the proposed by-law of The Church Society respecting the Widows and Orphans' Fund, respectfully report, that in compliance with the instructions of the Society at its last monthly meeting, they have proceeded to revise the draft of the proposed by-law, and have so modified it as to make it accord with the views which appeared to be taken by the Society. But at the same time that they submit this revised draft of a bye-law, they beg leave to report that their more deliberate consideration of the subject has convinced them that it would be necessary to use extreme caution in establishing any such system as that proposed.

The object desired by the Society is to be able to assure a pension to the widows of deceased clergymen, and in case of the death of the widow, to the children. It is quite clear, however, that the small annual premium of £1 5s. 0d. proposed to be required from each clergyman, would not of itself enable the Society to assure anything more than a trifling pension to the widow, even if the single object were to provide an annuity for her, so long as she might survive her husband. But where the intention is to secure also an annuity for the children of such deceased clergyman, in case his wife shall die before him, or shall die during her widowhood, it is obvious that the annuity which a premium of £1 5s. 0d. would warrant the Society in assuring, would be insignificant and altogether inadequate to afford any material relief. It is the interest on the £2000 already accumulated towards forming a fund for these purposes, and the proceeds of the Sermon to be preached annually throughout the Diocese in aid of this benevolent design, which must supply chiefly the means to be looked to for fulfilling any expectations which the Society could venture to encourage. But we cannot convince ourselves, after much discussion, that these resources could be combined with an annual premium to be paid by each clergyman, so as to form together the basis of any precise and satisfactory calculation.

If a premium were to be exacted, or accepted from each clergyman, something certain must in consequence be assured to his family; and yet it is clear to us that all that could with safety be assured on the foundation of such a small annual premium as that proposed, would be so extremely inconsiderable as to make it evident that the Society would have to rely mainly on the fluctuating and uncertain resources supplied by the voluntary benevolence of the members of the Church, for enabling them to fulfil their engagements.

This being so, we consider that it would, on various accounts, be more satisfactory that those of the clergy whose circumstances may enable them to pay such a premium as would, upon the ordinary principles of calculation, be sufficient to secure a considerable pension for their family, in the event of their death, shall be left to avail themselves of the facilities of Life Insurance afforded by the many respectable Companies to which access may now be had in this Province, and whose larger operations enable them to accept safely a less rate of premium than the Society could venture to do.

And we think it may be the wiser course, that the Society not departing from its purely benevolent character, should abstain from attempting to mix with its charitable objects and exertions, any operations of the nature of Life Insurance, and especially where they must be of a difficult and complicated kind. We fear these might end in disappointment and perplexity; and that in the very probable event of the Society being driven, at no distant day, either to curtail the assistance which they had been for some time affording, or to appeal to the public for more liberal aid, it might be found that the force of such an appeal had been very much diminished, by the public being led to look upon what the Society had undertaken rather as a matter of business than of bounty. We apprehend that when it should be perceived that the widows and orphans of all clergymen are to receive annuities from the Society, whether left in straitened circumstances or not, the force of sympathy would be much lessened; and yet this must be the case, to some extent at least, if such a system as that contemplated by the by-law referred to us should be carried into effect.

We submit to the Society whether it will not be better to abandon the idea of anything like an insurance-annuity, based on a general subscription of the clergy in the nature of a premium, and to adopt a less complicated plan of proceeding which we now venture to suggest, namely,—

1st. That in order to provide assistance for the Widows and Orphans of deceased Clergymen, a fund shall be formed, for annual distribution, so far as may be necessary.

1st. From annual interest or dividends of the monies collected for this object, and already invested.

2nd. From the collections made throughout the Diocese, after the Annual Sermon.

3rd. From an additional £ per annum, to be contributed from the general funds of The Church Society.

4th. From any additional aid which the Venerable Society for Propagating the Gospel in Foreign Parts, may be induced to give from the proceeds of the Clergy Reserves, or otherwise.

5th. From the interest or proceeds of money or property, which may be given or bequeathed especially to this fund by other Associations, or by individuals.

2nd, That from the fund thus formed, annuities be given to the widows and orphans of deceased clegymen, under such regulations in respect to the duration of payment and otherwise as the Society may from time to time think it expedient to establish.

3rd, That the annuity shall not in any case exceed £50.

4th, That it shall not in any case be considered that there is a claim of right to any annuity or provision, but that the granting it, as well as the amount, shall in every instance depend on the judgment which shall be formed respecting the occasion for such assistance, as well as the actual condition of the Widows and Orphans' Fund.

5th, That in order to discriminate between the different cases with delicacy and impartiality, a Committee shall be appointed of three members, to be named by the Society at their general annual meeting, whose decision shall be conclusive, both as to the granting aid and as to the amount, unless where the applicant shall within ——— apply to have the case revised by the Society—but that the Committee may refer any point on which they doubt to the Society at its monthly meetings.

6th, That the Society begin now, without further delay, to dispense its bounty from the resources in its possession: and that the excess of such resources in each year above the expenditure, shall be invested as an addition to the permanent fund.

There are doubtless considerations and reasons which may be urged for and against this, or any other plan of proceeding which can be suggested for accomplishing an object of this kind, as indeed much of what is here recommended was freely discussed by several members of the Society at the last monthly meeting, and opposing opinions elicited. Upon deliberate consideration, it seems to us that the system which we now advise has the advantage of being simple in its nature, and easy to be managed; that it cannot embarrass the Society, because it assures nothing more than the fund may enable them to grant; and cannot therefore expose the Society to the reproach of holding out expectations, and giving rise to claims which it cannot justify. And without pressing upon the clergy indiscriminately for any payment, however small, from incomes which are in general painfully inadequate to the support of their families, it leaves the field freely open for the continued exercise of that kind consideration and Christian charity, which upon any plan that has been suggested it must still be necessary to appeal to for supporting the fund.

The system being unmixed with any thing in the nature of a contract for life insurance, will be at all times wholly under the regulation and control of the Society, which it is hoped will gradually come to include, as it ought to do, most of the members of the Church.

All which is respectfully submitted.

J. B. Robinson, *Chairman.*

Toronto, 4th April, 1848,

PROPOSED BY-LAW,

To make provision for assisting the Widows and Orphans of deceased Clergymen.

Whereas one of the objects for which The Church Society of the Diocese of Toronto was incorporated, was, the creating a fund towards making a provision for those Clergymen who may be incapacitated by age or infirmity, and for the Widows and Orphans of the Clergy of the said Church. And whereas, towards promoting this object, it has been ordained by The Church Society, that the proceeds of an Annual Sermon, to be preached at such time, as the Lord Bishop shall appoint, shall be annually invested for the purposes aforesaid, and the Lord Bishop having, in furtherance of this object of the Society, so far as it regards the Widows and Orphans of the Clergy, sanctioned the preaching of an Annual Sermon, and the making of a Collection, in each year throughout the Diocese for their benefit, the proceeds of which have been invested towards forming a fund for their support.

And whereas, for the increased and better management of the fund, for supporting the Widows and Orphans of deceased Clergymen, and in order to enable the said Church Society the more speedily to dispense its aid in relieving those, who may require it, it is expedient to make the following provisions:—

It is therefore hereby ordained and provided by The Church Society of the Diocese of Toronto, under the authority of the Statute of this Province, passed in the eighth year of Her Majesty's reign, intituled, "An Act to Incorporate The Church Societies of the United Church of England and Ireland in the Dioceses of Quebec and Toronto, and with the assent of the Lord Bishop of the said Diocese of Toronto, that so much of the Nineteenth Article or clause of the By-Laws, of the said Society, passed on the twenty-third day of October, in the year of our Lord one thousand eight hundred and forty-four, as provides that the proceeds of one of the Annual Sermons, which may be appointed by the Lord Bishop, to be preached in aid of the funds of the Society, shall be annually invested for the benefit of infirm Clergymen and the Widow's and Orphan's of Clergymen deceased, shall be, and the same is hereby repealed, so far as regards the investing the proceeds of any Collection, to be made for the purpose aforesaid after the passing of this By-Law.

And it is further ordained and provided, That hereafter, the proceeds of all collections after such Annual or other Sermons as the Lord Bishop of the Diocese may appoint to be preached towards forming a fund for the assistance of the Widows and Orphans of deceased Clergymen, when paid into the hands of the Treasurer of the said Church Society, shall form part of a fund to be denominated "*The Widows and Orphans' Fund;*" and that all monies hereafter invested, being the proceeds of collections made for the support of the Widows and Orphans of Clergymen, and the interest and dividends which have arisen, and may arise, from such monies, and all rents, issues, or profits of lands or other real estate held by the Church Society aforesaid, upon trust to be applied towards the support of the Widows and Orphans of Clergymen, and all monies or other property bequeathed or given for such purpose, unless when special provision shall have been made by the grantor or donor of such lands, estates, money, or other property, for the distribution thereof, shall form part of "The Widows and Orphans' Fund."

And it is further ordained and provided, That there shall be annually granted by the said Church Society, in aid of this fund, the sum of ———, and that such sum, together with the interest or dividends accruing from money heretofore invested, and the proceeds in each year of any sermon or sermons that may hereafter be preached by the appointment of the Lord Bishop in aid of the Widows and Orphans' Fund, and together also with any annual grant that may hereafter be made by the venerable Society for Propagating the Gospel in Foreign Parts, or by any other benevolent society in aid of the said fund, and the rents, issues, profits, or interest of any estate or property, real or personal, that hath been or may hereafter be devised, bequeathed, conveyed or given to the said Church Society in aid of the said fund, so far as may be done consistently with the terms of any such devise, bequest, conveyance or gift, shall be considered to be disposable in each year for the purposes of the said fund.

And it is further ordained and provided, That there shall be annually chosen at the general meeting of the Church Society in the month of June, a Committee of three of its members, to serve till the next annual general meeting, whose duty it shall be to receive and determine upon such applications as shall be made to the Society, requesting assistance towards the support of the widow or orphans of any clergyman who hath died or may hereafter die, in this Diocese, having cure of souls therein, either as a Rector or Incumbent of a Rectory, or other Parish or a Stationed or a Travelling Missionary, or officiating as a Curate or Assistant Minister in any Rectory, Parish or Mission. And that such Committee shall be governed in their proceedings by any general regulations, which the said Church Society shall from time to time make, at any regular annual or monthly meeting, respecting the form and mode of application, the amount of annuity or donation to be given, the duration of any annuity, the circumstances to be considered in determining upon the granting or declining to grant any annuity, and in fixing the amount, the conditions (if any) on which such annuity may be granted or continued, and any other regulations which may tend, in the judgment of the Society, to the just and convenient distribution of the Fund.

And it is further ordained and provided, That a majority of the said three members of Committee shall be competent to act, and their decision shall be final, except where two of the Committee shall concur in referring the claim, or any matter regarding it to the Church Society, which they may do either before or after deciding thereon, and except also when the applicant for aid shall within ——— apply in writing to the Society to revise the order of the Committee, in which case the Society, if it shall think fit, may entertain such application and make order thereon at any of their monthly meetings.

And it is further ordained and provided, That in case of any one or more of the members of the Committee dying within the year, or being unable to attend from any cause, his or their place or places may be supplied by such one or more of the members of the Standing Committee of the Church Society as the Lord Bishop may nominate for that purpose.

And it is further ordained and provided, That no pension or annuity to be granted by The Church Society, through such Committee, or otherwise, shall exceed Fifty Pounds.

And it is further ordained and provided, That immediately after the next annual meeting of The Church Society, applications may be received, and aid dispensed from the Widows and Orphans' Fund, in such cases as may appear to require it; and that the excess in each year of the annual disposable fund above the demands upon it shall, at the end of the year, be added to the permanent fund already accumulated for the purposes aforesaid: and the interest and dividends accruing thereon, shall form part of the funds disposable in each year thereafter.

And it is further ordained and provided, That if any doubt shall arise as to the construction and effect of this by-law, or any part thereof, such doubt shall be referred to the Standing Committee of the Society, which shall report thereon to the general monthly meeting, and the decision thereon made by the Society at any such meeting, when sanctioned and confirmed by the Lord Bishop of the Diocese, shall be final.

MODERN METHODISM *v.* JOHN WESLEY.

The *Christian Guardian* of last week contains the following fretful observations, altogether uncalled for from a journal which exhibits the word *Wesleyan* as part of its standing title:—

"Our contemporary the *Church*, noticing the recent death of Dr. Lyell of Christ's Church, New York, takes the opportunity of insulting the whole Methodist Church by intimating that that gentleman, while in the Methodist ministry, was but a 'Teacher' of the 'Methodist Sect;' and that when he seceded from the Methodist and united with the Episcopal Church he became a Minister!"

It was surely in an unreflecting moment that our contemporary penned the foregoing paragraph. We cannot conceive it possible that the honest, consistent *Guardian* would deliberately censure us for literally acting up to the express injunctions of John Wesley. That pious, but eccentric divine most earnestly warned "the people called Methodists,"

Against calling our Society a Church, or the Church.

Against calling our Preachers, Ministers; or our Houses, Meeting Houses. Call them plainly Preaching Houses.

Where then, oh most *Wesleyan* Guardian, consisted our error? We grant that, according to the nomenclature of Wesley, we should have said *preacher* and *society*, instead of *teacher* and *sect;* but, after all, the terms are, in our notion, synonymous. Should our contemporary differ from us, however, in opinion, we are perfectly willing in our next *errata* to substitute the former for the latter words. To avoid controversy, we are desirous to make every reasonable and fair concession.

The *Guardian* proceeds to observe:

"Now, the *Protestant Churchman*, a thorough Anti-Puseyite—Anti-Romish periodical, in noticing the death of the same gentleman, states that Dr. Lyell, at an early age, entered the *Methodist Ministry;* that on account of his great popularity he was elected a *Chaplain to Congress;* and that subsequently he graduated with honour; and that, *after this*, he became a Deacon in the Protestant Episcopal Church."

Readily do we grant that the *Protestant Churchman* is a useful and respectable periodical, but why it should be cited as an authority in the present case, is more than we can understand. Have the members of the Methodist Conference decreed that the *ipse dixit* of our New York brother should be received in opposition to that of the venerable Wesley? If so, we should like to be favoured with a perusal of the minutes respecting such a decision. Till these be produced, we must e'en adopt the phraseology of the "Father of Methodism," and speak of Methodist *preachers* and Methodist *societies*, instead of the Methodist *Ministry*.

To us there is something novel in the idea that *popularity*, or being *elected a Chaplain to Congress*, can furnish any proof of regularity of orders. Unless we are the more mistaken, that *Reverend* comedian, Maffit, (whose mountebank exhibitions were lately so justly exposed by the *Examiner*), acted as Chaplain to Congress, and in his *prayers* before that body introduced, with bombastic blasphemy, the names of the more notorious heathen deities. Surely the *Guardian* will in future be more chary in quoting Congress as *a School of the Prophets*.

After this—adds our Methodist contemporary, with delightful simplicity—he (*i. e.* Dr. Lyell) became a Deacon in the Protestant Episcopal Church. In other words, by subscribing the Book of Common Prayer, he solemnly acknowledged that "*it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles time there have been these orders of Ministers in Christ's Church, Bishops, Priests and Deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer with imposition of hands, were approved and admitted thereto by* lawful authority." Does it not strike the *Guardian* that by his submitting to be ordained a Deacon—the *lowest grade* of the Christian Ministry—Dr. Lyell most unequivocally admitted, that *popular preacher*, and *Congress Chaplain* as he had been, he had never, in point of fact, ceased to be *a layman*.

In conclusion, we call upon our contemporary to retract the charge—so illogically brought against us—of *insulting* the people called Methodists, by merely applying to their *Society* the terms employed by their founder. It is cowardly in the extreme, to aim a blow at us, over the shoulder of John Wesley.

SUNDAY OBSERVANCE.

We have perused with much satisfaction the report of a committee of the Pennsylvanian Legislature, on the subject of the Lord's Day. Certain parties, it appears, had petitioned for an alteration of the existing law, on the ground that it interfered with liberty of conscience, and suggesting that all persons should be left at liberty "to observe such days as may seem to them best." The committee treat the question in a manner becoming Christian patriots. They deny that the law which sets apart one day in seven, for man to rest from his labour and worship his Creator, is a violation of the rights of conscience.

"Inasmuch as that express portion of time was divinely imposed, and made perpetual in its obligations by the Creator, who placed the conscience in every man as His vicegerent, to reprove or else excuse in things pertaining to morality, and who also made the Sabbath for man. The committee believe, moreover, that to grant the request of the petitioners, "leaving all persons at liberty to observe such days as may seem to them best," would be in effect to abolish the Sabbath; without the privilege of which, that knowledge and virtue cannot be diffused which is necessary to the purity and permanency of our free institutions, which might well cause every enlightened patriot, and especially every Christian to tremble.'

After stating that the example of the Apostles and early Christians, and the countenance of our Saviour after his resurrection, has fixed the Lord's day to be the Christian Sabbath beyond a doubt; and that it is the duty of the civil magistrate to enforce a cessation from secular employment and amusement on that day, the report continues:

"The committee further believe that there can be no loss to temporal pursuits from the rest of man and beast on the Sabbath day. We know that any spring that is continued long on a strain loses much of its elasticity; much more so is it with animal nature when it is deprived of its proper time of rest: it loses its capability of endurance. This familiar principle is equally applicable to man and beast."

The Legislature resolved "that it is inexpedient, and would be wrong, to grant the request of the petitioners:" a decision which reflects peculiar credit upon them. It is gratifying to find so much firmness and scriptural principle amongst our Democratic neighbours; and we cannot refrain from contrasting the conduct of the Pennsylvanian senators with that of many of our modern statesmen. It is a question, whether constituted as our present House of Commons is, we could, under similar circumstances, look for so decided a recognition of the sanctity of the Lord's Day.

THE GLOBE AND BANNER.

It is related, that in one of the state prosecutions during the Chancellorship of Lord Thurlow, his lordship was exceedingly anxious to hear the progress of the trial, and when informed that the Attorney-General had been addressing the jury for eight hours, and was still proceeding in his charge, he gave vent to his mortification at the failure which his judgment foresaw, exclaiming—"There can be very little treason if it takes the Attorney-General eight hours to convince the jury of it."

Of this anecdote we have been reminded, by a formidable editorial, extending through two columns of *The Banner*, and since dutifully copied into *The Globe*, in answer to a couple of paragraphs, in which we exposed the exaggerated statement of the latter paper, with respect to the income of the Lord Bishop of London and cautioned the readers of both journals against their mis-statements. Adapting Lord Thurlow's idea to the present case, we certainly think that a *refutation* which requires to be concealed in such a cloud of words, affords *prima facie* evidence of its own unsoundness.

We do not intend to inflict upon our readers an analysis or refutation of the various arguments brought forward in this ponderous article, but will merely confine ourselves to the part bearing directly on the remark in *The Globe* which elicited our former notice. That journal stated that the income of the Lord Bishop of London was £100,000 per annum. For contradicting this assertion, *The Banner* charges us with a breach of the ninth commandment, stating that there is sufficient authority for its truth in a speech made by a Mr. Horsman, M. P., part of which is incorporated in his editorial.

Now of this Mr. Horsman we know nothing, further than that so far as as his limited ability could go, he has always proved himself a virulent enemy of the Church of the Empire. But even admitting his statement as evidence, *The Globe* and *Banner* have acted dishonestly, in making a positive allegation upon the authority of a vague supposition.

Mr. Horsman says, "At the very moment at which loss and decrease were spoken of, contracts had been signed, houses half-built, and a mine of wealth had been secured to the Bishop of London, of the amount of which he (Mr. H.) *was afraid to make any estimate*, but which persons better competent than himself had calculated *could not amount eventually* to less than £100,000 per annum" !!!

Can anything be more viciously unfair, than to make a direct assertion upon such grounds? We however are so much accustomed to the perversions of truth constantly sent forth by those journals, that we do not feel surprised, save at the wilful blindness or credulity of their supporters, in tolerating such unprincipled conduct.

So far from the Bishop of London's salary *eventually* amounting to £100,000 the successor to the present Incumbent will only receive £10,000, as will be seen from the following extract from the statute 6 & 7 Wm. IV. c. 77:—

"In order to provide for the augmentation of the incomes of the smaller bishoprics, such fixed annual sums be paid to the commissioners out of the revenues of the larger sees respectively as shall, upon due enquiry and consideration, be determined on, so as to leave as an average annual income to the Archbishop of Canterbury fifteen thousand pounds, to the Archbishop of York ten thousand pounds, to the Bishop of London ten thousand pounds, to the Bishop of Durham eight thousand pounds, to the Bishop of Winchester seven thousand pounds, to the Bishop of Ely five thousand five hundred pounds, to the Bishop of St. Asaph and Bangor five thousand two hundred pounds, and to the Bishop of Worcester and Bath and Wells respectively five thousand pounds; and that out of the fund thus accruing fixed annual payments be made by the commissioners, in such instances and to such amount as shall be in like manner determined on, so that the average annual incomes of the other bishops respectively be not less than four thousand pounds nor more than five thousand pounds; and that at the expiration of every seven years, reckoning from the first day of January, one thousand eight hundred and thirty-seven, a new return of the revenues of all the bishoprics be made to the commissioners, and that thereupon the scale of episcopal payments and receipts be revised, so as to preserve, as nearly as may be, to each bishop, an amount of income equivalent to that which shall have been determined in the first instance to be suitable to the circumstances of his bishopric, and that such revised scale take effect as to each see respectively upon the then next avoidance thereof."

BONDAGE OF BODY AND SOUL.

Seldom do we allude to the state of slavery in the neighbouring Republic, disapproving, as we do, of the proceedings of the Abolitionists,—and convinced that foreign agitation of the question is both improper and inexpedient. There is something, however, so infernal in the following transaction, that as members of of the great family for whom Emanuel shed his blood, we are constrained to record our abhorring protest against it.

In August last, Martha Christian was tried before the Court of Common Pleas, Wood County, Virginia, for a crime, the nature of which may be best described in the words of the Indictment.

"Wood County, to wit.—The Grand Jurors empanelled and sworn to inquire of offences committed in the body of said county on their oath present: That Martha Christian, late of said county, being an evil disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty-seven, at Righteous Ridge, in said county, not having the fear of God before her eyes, but moved and instigated by the Devil, wickedly, maliciously, and feloniously, did teach a certain black and negro woman, named Rebecca, alias Black Beck, to read in the Bible, to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia."

Without hesitation we affirm that a parallel atrocity to this Virginian Indictment cannot be furnished out of the pit of perdition. At the instigation of *the Devil* a poor slave is taught to read the Bible, and that "*to the great displeasure of Almighty God!!*" But what ensued? Accustomed, as our readers are, to the respect which in a *British* Court of Justice is ever paid to the decencies of religion, they might anticipate the Indictment would have been stopped at once,—and the Grand Jury censured for having framed such a revoltingly blasphemous document. They order these matters, however, differently in Virginia. The *criminal* was tried—found guilty *of aiding and abetting Satan to propagate the Gospel*—and adjudged to suffer *ten years imprisonment* in the Penitentiary! To complete the picture, the Judge, in passing sentence, commented upon the enormity of the convict's offence, and the great lenity and favour which had been exercised towards her!! We dare not trust ourselves with one word of comment:—and indeed language is altogether inadequate to heighten the horrors of the bare statement of fact.

FIRST SUBSCRIPTION CONCERT BY MESSRS. HUMPHREYS AND SCHALLEHN.

On Monday Evening last we enjoyed the gratification of being present at this delightful Vocal and Instrumental Concert. The arrangements were on a scale worthy of the reputation of the able Managers; and we are happy to say that the audience—in character and in numbers—was answerable to the merits of the attractive and well-conducted performance.—The élite of the City were present, and the spacious room in the Old City Hall was crowded to excess.—Our expectations were sanguine enough; but we confess that they were more than realized by the extensive preparations which had been made. The large and effective Orchestra, comprising the Rifle Brigade Band with a number of Amateur Instrumentalists; and the numerous assemblage of Lady and Gentlemen Amateur Vocalists, formed an imposing spectacle which exceeded anything we had anticipated; and shewed convincingly what a taste for the cultivation of Sacred Music prevails in Toronto.

It is not our purpose to be diffuse in our critical remarks; and perhaps a conscientious acknowledgment of the pleasure we received from this excellent Concert, would be deemed sufficient. We cannot refrain, however, from entering to some extent upon details; more particularly on account of the earnest desire which we feel to give the second and third of this series of Concerts all the encouragement which we are capable of affording them; and which—we are very sure—they will fully deserve.

The Representation of Chaos having been given by the band; the recitative basso, "In the beginning God created the heavens," given by Professor Clarke, was in keeping with his usual accuracy and precision, and told well. The chorus, and "The Spirit of God," is awfully solemn; it occurred to us in this part, that the vocal and instrumental performers were rather loud to give proper effect to the magnificent burst which took place at the words "And there was light."—The recitative tenor, and "God saw the light," and the air, "Now vanish," &c., by Mr. Humphreys, who was in excellen voice, was given with great taste and feeling, but we thought his voice was not sufficiently powerful in the allegro moderato passage commencing at "Affrighted fled hell's spirits." The chorus immediately following "Despairing cursing rage," is full of masterly contrivance; but its intricacy occasioned—at one time—a slight disagreement between the voices and the instruments; which, however, was judiciously corrected.

The Air (Basso) "Falling in foaming billows," was beautifully given by Professor Clarke and well accompanied. We cannot help remarking that the lady—Mr. Clarke's pupil—who sang the beautiful and expressive Air "With verdure clad," promises to be a star of no mean magnitude; we have heard the same air given by Professional Vocalists without having the same effect produced upon our mind. The Recitative in "Splendour bright," was all that the most fastidious could desire; and introduced the grand Chorus "The Heavens are telling the glory of God,"—a Chorus which may justly dispute the palm with almost any composition that has yet been produced:—we thought it uncommonly well given by the Choir.—"The night that is gone," is a passage set with much solemn effect, and well contrasted with the general air of cheerfulness which pervades the Chorus, which towards the close rises rapidly to a climax of astonishing power and splendour. The performance of this Chorus excited general applause.

The introduction to the second part, a beautiful air from Rossini's "Stabat Mater," arranged by Mr. Schallehn for the band, was well given, and reflects great credit upon the judgment and skill of the conductor for such a happy arrangement. The song, "Rocked in the cradle of the deep," met with a well merited encore; as well as Mr. Schallehn's solo on the violin, by Spohrs. "O Lord, remember my affliction," was to us the gem of the evening. Seldom do we meet with such a happy adaptation of music to words. "When the Disciples saw the Lord," may be placed next to it: the enunciation and intonation of Miss Staines were beyond what we could have anticipated from an amateur pupil. The "Gloria in excelsis" succeeded; and "God save the Queen" closed the evening's entertainment. The apparently delighted audience then dispersed, and with us, no doubt, look forward with anxiety to the second Concert, which we believe will take place early in May.

NOVA SCOTIA.

A full Report of the late Annual General Meeting of the Church Society in this Diocese, will be found in another column. A newspaper containing this interesting particular of Ecclesiastical Intelligence was sent to us expressly, for which mark of attention the friend who has thus obliged us will please accept our thanks. Another token of sympathy most comforting to us is afforded in the following extract. Our readers—we hope—will not suppose that we publish it in a vainglorious spirit, or from any other motive than that of advancing the good and holy cause of Christ and His Church.

"*For the Halifax Times.*

"Messrs. Editors,—Gentlemen,—Having been present in St. Paul's Church, in this city, at the time the sermon, alluded to in the following review," (a review of Dr. Shreve's Sermon which appeared in the *Church*,) "was delivered, and being much pleased with the apparent attention of the congregation, and with the large collection made on that day in aid of the funds of the Diocesan Church Society, you will oblige me by inserting in your valuable paper, the following from the '*Canada Church*,' an excellent paper published at Toronto, and which ought to be in every sound Churchman's hands.

"Halifax, Feb. 7, 1848. Senex."

Summary.

Singular Apathy of the Toronto Corporation.—A Correspondent of the *Canadian* has called the attention of the public to the negligence displayed by our Municipal body in improving the back streets of the city. The last *Colonist* contains another communication to the same effect, complaining of the want of drainage on Queen-street West. We agree with them in their animadversions. Adelaide-street, for instance, is almost impassable after a shower of rain, and the exhalations arising from decayed animal and vegetable substances are enough to infect the neighbourhood. Church-street, also, above the new Romish place of worship, is in a very *dangerous* condition—the road being almost completely washed away in two or three places. We should not be surprised to hear of loss of life, or of very serious injuries, resulting from its neglected condition. Such streets would be a disgrace to the pettiest village in the depths of the back-woods.

The Municipal election for a Councilman for St. James's Ward, in the room of Mr. Storm, resigned, has resulted, we