Day	Date.		rose all comestar o		1st Lesson	2d Lesson.
A	Doc.	24,		{ M, E,		Acts 24. 1 John 4.
M	"	25.	CHRISTMAS DAY.	М, Е,		Lu.2tov.1
T	**	26,	Sr. Stephen, first Martyr	{ M, E,	Prov. 28 Eccles. 4	See †
w	44	27.	ST. JOHN Evangelist.	{ М, Е,	0	Revel. 1.
T	-	28.	INNOCENTS DAY.		Je.31tov18 Wisdom 1	Acts 25, 1 John 5.
F	**	29.		(M,	Isaiah 61 " 62	
8		30,		(M, E,		Acts 27. 3 John.
A	**	31.	1ST SUND. AFT CHRISTMAS.	M,		Acts 28. Jude.

\* The Psalus proper ...

Matins—18, 45, 85.

† The Second Lessons for this day are:

Matins—Acts 6, v. 8, and ch. 7, to v. 30.

Evensong—Acts 7, v. 30, to v. 55.

## THE CHURCH.

TORONTO, DECEMBER 21, 1848.

Fourth Page.
-The Child's Dream

THE MAPLE LEAF, OR CANADIAN ANNUAL; A LITERARY SOUVENIER FOR 1849.

press, be cut down to a Biennial of half its present size, and would then contain about twice as much rable. They are written in a very lively and agreeable could spare; but we should grievously miss the company of our favourite Annual, which has again greeted us with its welcome visit. The pressure of the times, if it has touched the MAPLE-LEAF at all, has left no trace behind. Its freshness shows no sign of withering. On the contrary, its increased local interest this year amply justifies the felicitous language in which the Editor's judicions preface characterises its Provincial attractions, as "the native graces of the simple offering gathered in our woods." May political changes and commercial fluctuations fall lightly alike on this tasteful gem of our Colonial literature-on those who write for it-on those who read it, -and on him (the esteemed publisher,) whose well-directed enterprise has given it to us!

A view of the flourishing City of Hamilton from "the Mountain" forms the frontispiece of the volume; and facing it is a view, on a smaller scale, of Brockville, from the River St. Lawrence. The drawings are both from the pencil of our fellow-citizen, Mr. Young, whose skill and good taste in his profession are well known. The lithograph was executed in New York. motive of reconciling people to the scenery of their native or adopted land. The author of " Hamilton' has had this praiseworthy purpose before him, so that we should be rather disposed to fall in, than be fastidious, with his occasional elevations of aspiring praise. The landscape spread beneath "the Mountain" is certainly picturesque; and if it even were less pleasing than it is, still it would suggest a moral against that discontented, supercilious race of every clime better than their own.

The concluding paragraph of this sketch will remind us that if Canada cannot vie, in point of scenery,

> "Caledonia, stern and wild, Meet nurse for a poetic child-"

she can, at least, read her honoured parent a rather

surprising lesson as to progress. "What a change has come over the scene, since the time, when in sportive boyhood, disdaining the use of the half-finished road, we climbed this hill side, and looked upon the plain beneath! Houses and streets now occupy the fields, where we then saw the cradlers laying down the yellow grain, and gazed with astonishment on the wondrous rapidity with which the operation was per-formed—the stern face of the old Forest is dimpled with smiling meadows—and the corn-fields "laugh and sing' in the bosom of the wild woods. We now look upon the scene which presents itself with more than the wonder of a boy, or the criticising pleasure of the traveller; it is part of a country within which our lot is cast, and which English as we are, we rejoice to call the home of our adoption. We look upon it, too, as additional evidence of the growing prosperity of the land, thinking not only of the City and the environs which we see, but of the aston ishing abundance of the surrounding country, where you may see farm against farm appear, all teeming with plenty, so near together as to resemble a large garden interspersed with copses of forest, whilst nearly every hundred acres of these fair domains owns as lord the man who tills it. Another twenty years, and how many thousands more may share in the plenty and the blessings of this land, much more favoured as it is than thankless man is often We must not forget to state that this sketch is

adorned with a very neat wood-cut representing a front view of Dundurn. This, and another wood-cut of the main street of Brockville, at the end of the volume are the very creditable work of Mr. Allanson, who has lately come to Toronto from England. He is capable of executing engravings quite equal to those capable of executing engravings quite equal to those which generally appear in English Annuals, and will remain in Canada if he meets with adequate en-

The object of our review will be best answered, we fine classical lines on the memorable exclamation of settler. the "Ten Thousand" - Oalarra Oalarra. The We subjoin a graphic description of a falling tree, next piece on a local subject is-

RICE LAKE BY MOONLIGHT .- WINTER SCENE. "Moonlight upon the frozen Lake! how radiantly smiles The queen of solemn midnight upon its fairy isles, And the starry sparkling frostwork, that like a chain of

Hangs upon each fair islet's brow in glittering diadems. How stilly lies the sleeping lake, how still the quiet river, As though some wizard-spell had laid their waves at rest

Murmurs abroad the hoarse night-wind, waves every Yet not one ripple stirs thy breast, oh! proud Otonabee. How strange it is, this death in life, this mute and stirless While we know the prisoned waters are heaving yet

below,
Like the cold calm look the strong mind may to lip and

spirit's call— Wake in thy summer joyousness, shake off the Frost-For back to wood, and stream, and brake, glad spring re-

How many changes hast thou seen, since first the sun-Through the dim twinkling forest leaves, glanced down on wave and isle,
Ere yet upon thy sunny banks a mortal footstep trod,
Or any eye had looked on thee, except the eye of God.

The dusky tribes that knew thee first, have vanished from

been;
Yet still through time, and chance, and change, smile the than deserved. fair lake and river, As pure, and bright, and beautiful, and shadowless as ever.

Man dies, and is forgotten, his monuments decay, His very memory passes like a dream of yesterday; But the glorious trophies of His might that God himself

Till Earth and Heaven shall pass away, unchangeable shall stand.

The gracefulness and delicacy of these sweet lines would confirm us in the suspicion, springing from local have crossed the Rice Lake on the ice in winter, and have gazed with admiration on the luxuriance of its summer loveliness, so that we are privileged perhaps, to suggest the Epithet "sullen" as appropriate to the dark and sluggish Otonabee. We hope that this modest hint will not be construed into dictation since we do not by any means take upon ourselves to dictate to one of "Nature's own nobility."

"Come to the woods" is of course, not to be inter-In these "hard times," when almost all persons are | preted too rigorously as "Hints to Emigrants" about complaining of incomes sadly retrenched, it might be the independence and freedom of a forest-life. If it feared that our Annuals, amongst our legitimate luxu- be intended to convey any serious intimation to our ries, would suffer also. Some of these, indeed, the brethren over the ocean, it must be this, that in Canada, Province would not be much concerned to lose, since albeit as yet in the spring time of its nascent literature to overcome the current, which she otherwise coul not have confronted. Even within the last few years, stemers

them, will have no difficulty in identifying, that might, that we can readily indentify him. To the obliging with no damage to the character of the Canadian exercise of his talents this Journal is greatly indebted. "Rough Sketches by a backwoods-man" are admi-

mischief as any ordinary inventor of malicious fables style, and contain many wise reflections, by which incould manage to accumulate during the four Sessions | tending Emigrants at Home might be greatly profited. of a Radical Parliament. Annuals of this class we The following domestic picture, will serve for a speci-

"Let us now cross the stream, and travel some distance along this new rough road, where you shall see how farms are made, and how serviceable the land is rendered when the old giants of the forest are removed, after shedding their leaves for centuries of autumns. Here is one of the best specimens of a backwoods farm, and we will make a closer inspection of it than we have done of those which we have as yet seen. It might puzzle you to hold a plough among those gnarled and irregular stumps, and the tough scarce-hidden roots which occupy the soil; but the farm is a very valuable one, notwithstanding that the clearance was only commenced six years ago, and the country is still called 'the bush.' The house, you observe, is built of logs, not hewn as you saw them in the more pretending village residences, but the plain trees, round and in their bark as they grew. The walls are, however, neatly laid, the corners regular, and the crevices carefully filled with plaster. You may often know the idler by his slovenly-finished dwelling. Your 'new-comer,' who is fond of telling you how handsome was the house he lived in 'at home,' appears to think that, because he must now see some of the roughs of life, the rougher and more uncomfortable he can have everything about him the better. Watch the man closer, and ten to one, but you find he has an equally bad excuse for shirking the work of his farm and other useful occupations. He tells you that "Hamilton" is a spirited sketch and will, no doubt, be read with much interest "at Home." It is a little you with an account of hardships which would not frighten a lady, and to tell you of English comparts which are delighted with anything written with the excellent although you have not seen sait water these twenty years, you know more about than he does. The sensible man y onder house, on the contrary, fills up every spare hour y doing something useful—completing a window frame, r making another table, or an original patterned easychair for 'mother'-rendering all about him more comfortable every day, and thanking Providence that he is in a country where timber costs nothing, and where there are no taxes upon glass, and very few upon other necessaries. His chimney is of clay, it is true, but it is squared and smoothed, and will be whitewashed soon; and the ascending smoke gives as cheery an earnest of dinner, to "travelled-men," or would-be-travellers, who think which we, as strangers and travellers, shall be welcome, as if it ascended through a stack of real brick and chim-

"And now that we have experienced the bushman's hospitality, and tasted his dish of well-cured bacon and potatoes (the latter of which, by the way, you must admit could scarcely be surpassed in Ireland), I will endeavour to give you some idea of his mode of life. Fortunately for the good man, he has several stout vonths to assist him in his labours, and they soon learnt to chop and clear land. This done, the farming was a matter which he understood better than his Canadian neighbours, and somehow his fields soon presented an appearance which attracted the attention of the other back-woodsmen. Not a foot of ground is lost, except that which the stumps actually cover, and the barns which he has built are filled to overflowing. This man has 'seen better days,' but he is most cheerfully contented and happy with those which he now enjoys. He has every comfort about him, and is never heard to grumble about what 'we used to have in the old country.' He grows better wheat than he did in itain, and has no rent to pay out of the proceeds of i He has but few wants, and those few are well supplied and he has no taxes nor poor rates to trouble him. not only enjoys these blessings, but appreciates the You observed the cheerfui housewife who presided at the clean, well-furnished table. She had the air of a lady and the fact is, she is such both by birth and education and joins to the accomplishments which grace the draw ing-room, a thorough knowledge of the sewifery, and perfect acquaintance with the management of the dairy. Her acquirements she does not make use of for the purpose of display, or of showing how flippantly she can contrast her present position and the society with which she is surrounded, with those of other lands and earlier life, but turns her knowledge to the ore useful purpose of instructing her young family.-Had we accepted her polite invitation to remain until morning under the roof, you would have seen her, notwithstanding the stranger's presence, giving the young children their evening lesson, and catechising the little flaxen-haired fellow you were playing with, in the simlest rudiments of that knowledge, without which all else ignorance; and we should not have separated for the night, without hearing from the lips of her husband a chapter modestly but well read from the 'big ha' bible, known among them. All are ever employed, sometimes in labour sufficiently trying to the constitution both of the think, by confining ourselves to Canadian associations.

It is on this principle, then, that we pass over the life. Such can back-woods life be made by the humblest

from an article with the euphoniously alliterated head-

ing. " A Chapter on Chopping:" "It invariably astonishes new comers, to observe with what dexterity and ease an axeman will fell a tree in the precise spot which he wishes it to occupy, so as to suit his convenience in cutting up, or removing by oxen to the log-pile were it is destined to be consumed. If it should happen to overhang a creek or "swale," (wet places where oxen cannot readily operate), every contrivance is resorted to, to overcome its apparently inevitable tendency.— Choosing a time when not a breath of air is stirring to defeat his operations, or better still, when the wind is fapurable, he cuts deeply into the huge victim on the side owards which he wishes to throw it, until it actually trembles on the slight remaining support, cautiously regulating the direction of the "cut" so that the tree may not overbalance itself—then he gently fells among branches on the reverse side all the smaller trees w Like the cold calm look the strong mind may to lip and brow impart,

While ceaseless care, like canker-worm, is gnawing at the heart.

branches on the reverse side all the smaller trees with which it may be reached—and last and boldest expedient of all, he cuts several "spring poles"—trimmed saplings from twenty to forty feet in length and four to eight inches thick—which with great care and labour are set up Light, but no warmth-a dancing gleam-while all is cold against the stem, and by the united strength and weigh beneath;
Like the sweet smile that mocks us yet upon the face of which ladders are employed by firemen to overthrow tot. death;

While yet the dead lip wears so much of beauty and of bloom,

We scarce can look on it and think of darkness and the tomb.

We have the state that mocks do yet upon the face of death;

While yet the dead lip wears so much of beauty and of bloom,

We scarce can look on it and think of darkness and the tomb.

poles and perhaps axemen to atoms in its overwhilming descent -ha! there is a slight cats-paw of air in tur farour-cling to your pole-now! an inch or two gained! -the stout stick trembles and bends at the revulsive sway of the monstrous tree, but still holds its own-drive your And thy merry waves shall break again in music on the axe into the back cut—that helps her—again, atother axe! soh, the first is loose—again!—she must go-both axes are fixed in the cut as immovably as her roots n the ground—another puff of wind—she sways the wrong way—no, no! hold on—she cracks—strike in again the shekened axes—bravo! one blow more—quick, catch youtaxe and clear out!—see! what a sweep—what a rush of vind
—what an enormous top—down! down! how beautifully
she falls—hurrah! just in the right place!"

Our last extract forms the conclusion of an intrname will ever be held dear-is not more seasonale

"We sojourned in the land of our adoption, and yars -if not marked by 'moving accidents by flood and fild,' yet not unvaried by many an adventure and even 'hir-breadth 'scape,' on the wide surface of its sea-like kes, or in the shady depths of its leafy forests-passed ere again we sped o'er the waves of its noble river. Afte an interval of time, short in itself, but long in the changs it had wrought in ourselves and in the scenes around we once more contemplated its rapid and sparkling waers. The boy had grown a man—had known the joys the cares, the strifes of manhood. Was the scene aroundless are twee roused its mass of waters in its analtered and unalterable channels; but the villages that had dotted its margin, had become towns—the try and stranging graft that had below in the stranging graft that had be straggling craft that had toiled with their handful of freght up its mighty current, had disappeared—steamers and schooners boldly traversed its waters, and bore towrds the ocean rich cargoes of the produce of our field, or carried from the sea-board the fruits of the industry of distant thousands.

"The attempts of steam vessels to stem the rapls of the St. Lawrence, were not at first attended with this uccess which they have now attained. The Iroquois (alled after the Indian tribe of the same name) was, we beeve, the first that undertook to pass up. Her mode of prgression, however, was not that of the present day. neared the rapids, a strong tow-line was thrown on hore, and the slow but sure labours of toiling oxen enabld her it would, doubtless, be enriched by the loss. (If Almanacks, at least, we could point out one marvellously unprincipled, which our readers, or the most of The writer of "Gibraltar" will understand, of course, that might that we can readily indentify him. To the obliging they ventured to face 'the pitch.' But the rapidsaave carried us past Brockville; and we too must stem the ide, or brave a similar mishap to that which before befel is.

"Of a more than ordinarily pleasant journey, that ave us an opportunity of admiring the richness and fertity of the country that borders on the Bay of Quinte, and the splendid locks and occasional romantic views or the Rideau—and, on our return by the Ottawa and St. Lwrence, of comparing the beauties of those rivers—we have retained no recollection of more interest to us thanthat attached to Brockville. The sweet picture of the gay ittle town, with its comfortable houses stretching to the waer's edge down the ascent, whose crest is surmounted bypicturesquely-situated public buildings, is still fresh in our memory. Well do we remember, too, the companior of our upward voyage, from whom we parted at that warf where you see the steamer moored. He was one of its oldest and most honoured inhabitants, and during his long residence there had materially promoted its progress and mprovement. That little church to the left of our vignete attests the active interest which he took as well in the spiritual as in the temporal welfare of his fellow-citizens. Although Brockville has sent forth many who have attained to eminence in their native land, in various walks of-life, yet of none has she more reason to be proudone has she more cause to regret, than our eminent and lamented fellow-traveller. The Bar-the Senate-and the Bench, each in its turn shared his labours and was the sphere of his distinction; and his removal from among us has left a void in a large circle of grief-stricken relatives and connections in Brockville and elsewhere, which it will indeed be difficult to fill. Honest and manly in his public career—amiable and kind, in all the relations of private life, the public have to lawent a tried and faithful servant, and his family to mourn for a fond and affectionate relative. Little did we think, as our kind companion in all the buoyancy of health and spirits, described the familiar scenes of his early youth, whilst we olden days at Maitland and Augusta, and fondly pointed ont beside the old poplars the ruins of the paternal dweling, in which he had first breath-little did we think, that that voice was so soon to be forever hushed, that warm heart so suddenly chilled—that active mind and vigorous frame so instantaneously prostrated by Death. We parted from him at Brockville, in hope and confidence of many years of life and honour being allotted him; but one short year — and we formed one of a numerous train of mourners that full more him. that followed his remains to their last resting place."

ST. JAMES' BAZAAR.

We are happy to say that this undertaking has been eminently successful. Nothwithstanding the pressure of the times, a sum amounting to upwards of £324, has been realized, which, as there is every reason to anticipate will be increased to £400 by a subscription sale of the articles remaining undisposed of. Amongst the numerous attractions presented by the Bazaar was a very curious watch, for the following account of which we are indebted to our contempory the Patriot.

"We were much gratified by an inspection of a watch, exhibited at Mrs. Harris's table by the owner—it is believed to have been the bona fide property of Queen Elizabeth, and to have been presented by her to the poet Shakspeare, along with other valuable articles, as a her delight with his Falstaff in the Merry Wives of Windsor-a character written at her own request. watch became the property of the poet's descendant, Miss Lucy Chambers, and on her marriage with Mr. Verral, surgeon of Lewes, it came into the family, to a memb of which it now belongs. It is oval-the case of gold and pistina, chased—was formerly wound up with catgut, in-stead of a chain, and is altogether a great curiosity, inde-

pendent of the interest attached to its history. Ou Tuesday the children attending St. James's Sunday school assembled in the Central School room where they were regaled with what remained of the refreshments provided for the Bazaar, to which sundry substantial additions were made by some friends, upwards of three hundred young people were present, and appeared to enjoy the entertainment with much

## ROMISH INTOLERANCE.

An esteemed correspondent has requested us to notice, specially, the following extraordinary occurrence, recorded in the Niagara Chronicle of the 30th ult. It is certainly a remarkable instance of that harsh and arbitrary exercise of authority to which the Church of Rome-in the extravagance of her domineering spirit-is often found to resort; for the terror, we must believe, rather than the edification of her members, -that is, for the establishment of earthly power, rather than for the true end and design of ecclesiastical authority:-

"Our obituary this week records the death of an esteemed member of the order of Odd Fellows, Manchester

"Brother Toal was struck down by a Coup-de-soleil early in the summer. From that time he has languished n the bed of sickness-much of the time unconsc but always ministered to, and the wants of his family supplied by the Order to which he belonged. And I that his sickness has ended in death, the rules of that Order furnish the funds with which all the funeral expenses are paid, and also provide the means to supply his widow and six orphan children with the necessaries of

life in future. "We mention these facts to show that the working of the Order is in strict accordance with the doctrines of the Christian Faith.

"The Order never enquires into the religious opinions of its members, but at the commencement of Brother Toal's illness, his brethren were informed that he was a Roman Catholic in a way totally unexpected. A message was sent to the prostrate man from the Roman Catholic minister stationed here, to the effect that he must either abandon Odd Fellowship, or forfeit all claims to his spiritual care and offices. Brother Toal would not abandon Odd Fellowship, and no Roman Catholic clergyman ministered to him on the bed of sickness, or assisted in consigning his remains to their last resting-place.

These facts we mention in order that it may be ascertained whether they are in accordance with the doctrines of the Roman Catholic Church. When this point is

his character, that I can truly say that I never was more cheerful or happy than I was during the whole season of the cholera. The Lord provided for all our wants, and literally fulfilled his promise in protecting us. Not one of the family had the least attack of that disease of which so many died."

How quiet in the moon's pale light, the tiny islands lie, feet thick and somewhere about a hundred and seventy feet in height, forced by this latter means, aided by the sure on account of any great moral delinquency. If this be the case, it is a startling thing to hear of his priest virtually pronouncing against him a sentence of which as aw-pit was already prepared to convertit into lumber. The moment when the enormous mass is about yielding to its fate, is one of breathless interest—its ways that I never was more cheerful or happy than I was during the whole strength of two men only, against its decided natural feet in height, forced by this latter means, aided by the strength of two men only, against its decided natural feet in height, forced by this latter means, aided by the strength of two men only, against its decided natural feet in height, forced by this latter means, aided by the strength of two men only, against its decided natural feet in height, forced by this latter means, aided by the strength of two men only, against its decided natural feet in height, forced by this latter means, aided by the strength of two men only, against its decided natural feet in height, forced by this latter means, aided by the strength of two men only, against its decided natural feet in height, forced by the intervention of his own mind and its impressions? The knowledge stored up there, this bearing, to a saw-pit was already prepared to convertit into laterally fulfilled his away pit was already prepared to convert it into the motor of any great moral delinquency. If the individual feet in height, forced by the strength of two men only, against its decided natural feet in height, forced by the strength of two men only is feet thick and somewhere about a hundred and seventy religious duties, and not lying under ecclesiastical cen- Faith: for, in what other way can a man teach from a of some grievous offence? Is mere membership in of some grievous offence? Is mere membership in such an Association as that of the Odd-Fellows, to be we speak of a Rule of Faith, a standard of belief or teachaccounted an offence of this heinous nature and sable dye? It is not pretended by any one, we believe, that there is anything in the principles and operations of this Society detrimental to Christian virtue and faith. If good men decline connecting themselves with it, bey do so mainly on the ground, that we need no gathered from the Bible, his doing so does not shew that benevolent Society beside the Church-which is the primitive and Apostolical fraternity, of God's own appointment, for the relief of human misery, as well as for the Salvation of Souls. If the Association in ouestion were a secret conspiracy against the Gospel question were a secret conspiracy against the Gospel esting sketch of Brockville. The allusion made is it of Jesus Christ; if its tendency were to foster immor-And scarcely left a wreck behind to tell of what hath to the memory of one lately taken from us-whose tality, or to put the strength and boldness of combination into the hands and hearts of the wicked; then, no doubt, a Christian would be self-excommunicated by joining it. But such a charge has never been advanced. Even those who object to its promiscuous character, freely acknowledge, that it has no sinister enterprise in view, and that its designs are benevolent and humane. How, then, can a man forfeit the privileges of his baptismal covenant, by becoming a member of this Association? And how can any one claiming to be a Minister of Christ's Gospel, venture to assume the fearful responsibility of holding every such person accursed, and treating him as if by that act, he had become an apostate from his faith and a deserter from the Service and Worship of his God!

JOHN WESLEY AND OUR EDUCATIONAL SYSTEM.

We commend to the attention of Dr. Rverson the following quotations from the journals of the Rev. John Wesley, under date March, 1766. Our extract is made from the edition printed by R. Napper, Dublin, 1809, "and sold at the Methohist Preaching Houses in town and country."

"Wednesday 12th, I rode over to Kingswood, and having told my whole mind to the masters and servants, spoke to the children in a far stronger manner all times subject to be tested by the Bible, and even to be

" A Medical Man at present residing in the village of Yorkville, is compelled by severe misfortune to appeal to the sympathies of the Christian Inhabitants of Toronto, and more particularly to those who are members of, or are not by themselves standards of Christian Truth, but connected with, his own profession.

"He is now hindered from leaving Toronto to pursue his practice elsewhere, by the very distressing and incurable sickness with which God has been pleased to afflict his suffering wife. Her disease is of such a nature as to require his own frequent attendance; but even if the services of others would suffice during his absence in any other part of the Province, he has not the means of procuring them.

"His object, therefore, is, to establish in Yorkville an Apothecary's Store, the profits of which may enable him to provide an honest livelihood during his wife's illness. For this purpose he will need a small supply of drugs for which—as his funds are quite exhausted—he cannot pay in ready money; and as he is a stranger, he cannot obtain them on credit. " Any Contributions which his Christian brethren may

kindly give to promote this object, will be very gratefully

We will very gladly receive contributions for this ourpose at the Church Office. The gentleman who has thus reluctantly brought his difficulties before the public, has shewn us testimonials, from the most respectable quarters, which speak of his professional knowledge and standing in terms of the highest commendation.

ROWSELL'S SHEET ALMANACK.

We have received a copy of this publication for th that it is in every respect worthy of the house from which it emanates. In addition to an extensive and well selected body of information it is adorned with a beautiful view of the west front of the Horse Guards which alone is richly worth the price charged for the Almanack. The Diary has also come to hand. It is as useful and well arranged as usual.

FIRE RAISING.

The investigation of the charge preferred against WEBB, the Shoe-maker, by Mr. Arthurs, for arson, is postponed until Friday next.

## Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for ne opinious of our Correspondents.—ED. CHURCH.]

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

INSTANCE VIII.

"That a more familiar intercourse between Catholics and ourselves will be the immediate and necessary result of their introduction to all places of honour and profit in our land, is certain: and we may well expect, in a very short time, to see almost the whole of Britain inundated with Papists."—The Rev. Charles Simeon, speaking of the passing of the so-called "Roman Catholic Relief Bill," in 1829. See his Life, by the Rev. W. Carus, p. 137, N. Y. Ed. [The venerable writer of this sentence, here, in words

least, excommunicates himself. He manifestly excludes himself from the Catholic Church, by using, in the same breath, the terms Catholics and Papists as synonymes,—although his own daily repetition of the Apostles' Creed in the Chapel of the College of which he was a Fellow, must have shewn him that certainly "Catholic" did not mean "Popish." This apparent self-excommunication arises, every one knows, from mere inadvertency and looseness of speech. But it is high time, in this present age of knowledge and light, that such inadvertine and looseness of speech should be abated. The same fault is observable in the amiable editor himself of this Biography of Mr. Simeon. In the Contents of Chapter xxviii. there is the article, worded rather correctly, arks on the passing of the Roman Catholic Relief Bill." But when you turn to the pages where the remarks lie, the caption at the top of each page is "On the Catholic Relief Bill." It certainly is not right that an ecclesiastic and a Divine, who holds and uses the Creeds, should thus apply the term "Catholic" in the Popish manner-espewhen he plainly knows better. mentioned passage should of course read as under]: CORRECTION VIII.

of their introduction to all places of honour and profit in ur land, is certain; and we may well expect, in a very short time, to see almost the whole of Britain inundated A PROTESTANT CATHOLIC.

"That a more familiar intercourse between Romanists and ourselves will be the immediate and necessary result

December 18th, 1848.

To the Editor of The Church.

THE BIBLE THE SOLE RULE OF FAITH.

REV. SIR,—Concurring with you, generally, in the ommendation with which you prefaced the extracts from Dr. Van Ingen's Sermon, in your Monthly Review of the 7th inst., I nevertheless think that the author has express some opinions which are not quite in agreement with the great principle which he himself affirms. and which, we may be sure, he has no intention to overthrow, viz.: that "the Bible. God's inspired Word, is, to the Church Universal, the Rule of Faith."

When inquiring "what is the true standard of Christian teaching," Dr. Van Ingen says: "I suppose most minds have been already sufficiently deceived on this point, by teachings which are naturally popular, to warrant me in saying, that nine out of ten of those who hear me to day will answer, that the Bible, and the Bible alone, is the religion of Protestants.' Now, such of you as will listen with common candour, may, it is trusted, be readily convinced that whatever may be the theory, such is not the fact: that, as a matter of fact and practice, the Bible alone is never the standard of Christian teaching,-but always From the language of this obituary we are led to argue, that the deceased was not neglectful of his

conclude that, although a Christian minister may, and the Bible is not the sole Rule or Standard of his Faith and teaching, but rather that it is.
Dr. Van Ingen says also: "Take any Christian teacher

outside and before his Bible,-a public or a private

Admitting that a teacher may have beside him some such standard of teaching, does this standard hold such a prominent place as to equal or supersede the Bible?ecause, if it does not, then the Bible still remains the sole Law of his religious belief-its supremacy remains untouched. Admitting again, that for facilitating the perations of his own mind in the matter of giving intruction to others, some condensed statement of Christian loctrine may be useful and necessary, is this summary another Rule of Faith to him? Certainly not. Then the Bible is still his sole Rule.

The minister may use twenty helps in his teaching—Articles, Liturgy, Catechism, the writings of the Bishops of the Church, and of other learned men, of various degrees of weight and authority with him, but no one of these belps can come up to the character and authority of that One Book which is his Rule of Faith.

It is true that of his various helps some are of the nature of standards, that is to say, are statements of doctrine and principles from which he may not vary, because he has already, it is to be presumed, carefully tested them, and has solemnly subscribed his assent to them, and as a minister of a particular Church he is bound in that character to adhere to those formularies and declarations which were the basis of the agreement between that Church and nimself,—which were the terms of his admission into its ministry,—and on the observance of which rests the te-

Besides, the One Rule of Faith possesses qualities which separate it by a long interval from and above all such standards. The one is of divine authority—the others of human. The one is ultimate—the others not so, being at than ever I did before. I will kill or cure: I altered or changed, if the particular Church which has adopted or compiled them should think fit. To these a mister is bound, simply in virtue of a compact voluntarily entered into on his own part; to the other he is bound by an obligation laid upon him by Almighty God, whose Word the Bible is, and neither he nor his Church dare.

On reflection it will be seen that by helping the Church society we help ourselves. Like the evaporations from the surface of our great Lakes returning back again upon the surrounding shores in the shape of fertilizing showers, the contributions which each congregation makes to the Church which has adopted or compiled them should think fit. To these a mister is bound, simply in virtue of a compact voluntarily entered into on his own part; to the other he is bound by an obligation laid upon him by Almighty God, whose Word the Bible is, and neither he nor his Church dare.

This Congregation for instance has even clearly before Word the Bible is, and neither he nor his Church dare add to, alter, or reject it, but at peril of God's special wrath. And again, let certain formularies be ever so of a Church's doctrines: so that the only question affecting his teaching, which a minister can finally decide by them his teaching, which a minister can finally decide by them is, whether he is actually teaching in conformity with the doctrines of his Church: but the standard of the truth of what he teaches must be the Bible and nothing else.

On the whole, therefore, the circumstance of a Christian teacher having such standards beside him, does not render it less a fact that the Bible is that teacher's Rule of Faith, than his having on his table a Harmony of the Four Gos pels would imply that the Scripture narratives of the Evangelists are not the basis of his belief of the history of our Saviour. Such standards, however valuable, are so far from occupying the high position on which the Word of God stands, and their character is so essentially different, that their use does not nullify the great religious rinciple by which so large a portion of the Church of Christ recovered and maintains its purity of doctrine, namely,—that the Bible and the Bible alone is the standard of true religion.

## Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. The Church Society's House.

The General monthly meeting of the Society was held to receive benefactions towards the same object from The Honourable and Right Reverend his Lordship the Bishop of Toronto in the Chair.

After the usual prayers the minutes of the last meeting A statement of the Treasurer's accounts was laid on the table shewing a balance in hand of £190 5s. 0d.

The receipts since last meeting have been:-..... £ 60 0 7 Sundry Rents ..... £196 4 01 The payments for the same period have been:-

Grant paid Rev. R. Flood for Church at Muncey Town
Grant paid Rev. G. Bourn, for Church at ... £25 0 Rev. C. L. Ingles ... Accounts as per Audit 1st Nov. 1848 ...... 45 4 3 £88 17 8 The Standing Committee recommended that the Trea-

surer be authorized to pay the following accounts:-
 Messenger's wages
 2 10 0

 Insurance on Stock
 7 10 0

On the recommendation of the Standing Committee it was agreed, that Books and Tracts to the value of £2 10s e granted to each of the following clergymen far distribution in their several missions :-

The Rev. S. S. Strong, Bytown. W. H. Herchmer, Kingston. R. V. Rogers, Kingston. T. B. Fuller, Thorold.

T. W. Allen, Trav'g Mission., Midland Dist. F. W. Sandys, Mersea. N. Watkins, Trav'g Mission. Johnstown Dist. Geo. Bourn, Carrying Place.

Also-That a set of plain calf Service Books be anted to the Rev. Geo. Bourn, for the use of the Church at the Consecon. -That a grant of Calf Gilt Service Books and a

Book of Offices be made to the Rev. H. C. Cooper, and the Churchwardens of St. George's Church, Etobicoke, for the use of that Church. A memorial from the Rev. S. B. Ardagh. A.M., Rector

of Barrie was read, setting forth that the inhabitants of the south part of Innisfil have erected a neat frame Church, according to a plan submitted by memorialist, with Gothic windows on a site generously granted by Col. Duggan and that the said Church is without pulpit, reading desk or seats in consequence of the inability of the members of the Church there from their already large contributions, and praying that a grant may be made from the funds of the Society towards completing the said church. On the recommendation of the Standing Committee it was agreed,—That a grant of £12 10s. be made to the Rev. S. B. Ardagh, towards the completion of the church at Innisfil. It was agreed to purchase a portable fire engine, and

to increase the insurance on the Stock in the Depository. The Committee to whom was referred the By Law for the management of the Widows & Orphans' Fund, read at the October meeting of the Society, brought up the same with some amendments, which was read and ordered That the same be printed, and that it be brought up for final discussion on the 20th December instant. The Rev. D. E. Blake, Chairman of the Committee ap-

ointed at the November meeting, to consider and report on the desirableness and practicability of granting loans for the purpose of encouraging the erection of Parsonages, brought up the report of the Committee, which was read it was ordered-That the same do lie on the table, and that copies of it be made for the use of the members. His Lordship the Bishop laid on the table a letter he had received from Mr. Thos. Champion, praying for an

increase of salary, which was referred to a Committee, consisting of the Rev. H. J. Grasett, the Hon. Jas. Gordon, and Lewis Moffatt, Esq., for them to report thereon. The Rev. Gilbert Barrett, Assistant Minister to the Muncey Town Indians, the Rev. John B. Worrell, Assistant Minister to the Rev. Wm. Bettridge, and Travelling Missionary in the Brock District, and the Rev. John Kennedy, Assistant Minister to the Mohawk Indians,

The minutes of the Land Committee were read, and sundry recommendations approved and confirmed, including the following:—

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The Board

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That the thanks of the Society be given to the Hon'ble George S. Boulton, of Cobourg, for his donation of the South East part of the North half of Lot No. 9, in the 3rd Concession of Emily, containing 10 acres, to The Church Society of the Diocese of Toronto, in trust for the use of

the resident Clergyman at Emily.

That the thanks of the Society be given to Geo. Heathcote, Esq., for his donation of one acre, in the village of Sarum, to the Lord Bishop, in trust for the Missionary at

New Sarum.

That the thanks of the Society be given to the Hon'ble
John Beverley Robinson, Chief Justice of Her Majesty's
Court of Queen's Bench at Toronto, for his donation of certain village lots in the village of St. Albans, in the Township of East Gwillimbury, containing 12 acres and 1 perch, to The Church Society of the Diocese of Toronto, in trust for the endowment of that certain church at St. given for that purpose to the Lord Bishop of the Diocese, by the said Hon'ble John Beverley Robinson. Meeting adjourned to Wednesday, the 20th instant.

The following "Address" has been circulated am the Congregation of the Church of the Holy Trinity. Toronto, preparatory to the formation of a Parochial Branch of the Diocesan Church Society, in connexion with that Church:-

MY DEAR BRETHREN, -I desire to form, among the members of the Congregation of this Church, a Parochial Association of the Incorporated Church Society of the

The Incorporated Church Society of the Diocese of Toronto unites together, as many of you already know, the members of the Church throughout Upper Canada, in a compact body, ready to assist each other in cases of

in a compact body, ready to assist each other in cases of necessity, and prepared to help forward, by a combined effort, various important objects which the Constitution of the Society embraces and acts forth.

I desire that this Congregation should take part in the good work which the Society aims to accomplish; and that each member of the Congregation should have the pleasure of feeling, that he is one of the great organization which has been formed for the bettering the temporal which has been formed for the bettering the temporal condition of the Church in this division of the Province of Canada.

I feel convinced, were the matter clearly and generally set forth as it might and ought to be, that it would speedily be perceived by every member of every Congregation e Church, the poorer as well as the richer, that it is his or her duty to become a member of the Church Society, and to contribute, according to his or her means, to its On reflection it will be seen that by helping the Church

This Congregation, for instance, has even already, before organizing itself into a parochial Branch, once experienced

the bounty of the Church Society, in a grant of money towards the maintenance of its Sunday School; and doubtless, hereafter, on any emergency occurring, we should not look towards it in vain for kindly help and It will, therefore, I think, be considered by you but just and right that we should all as far as in us lies, unite with our brethren in the Church throughout Western

Canada, in upholding this Society by joining it, and giving what we can to advance its objects. Moreover, by thus contributing, we shall at the same time be advancing Parochial objects; we shall be furthering whatever plans we from time to time may have in view, for our own especial benefit as a congregation.

For, besides the general advantage of recei ance on emergencies, it must be understood also, that three-fourths of whatever sums shall be contributed by our Parochial Association, are, by the Constitution of the Society, at our own immediate disposal for any purpose that we, as a Congregation, may see fit; the other fourth being thrown into the treasury of the general Society, for

the promoting of its general objects.

Thus, for example, it must be plain to all, from many reasons, but especially from the very visible wear on the interior of the Church, by the using of it as a School by the large numbers of children that assemble here on Sundays,—that it is very desirable that there should be as soon as possible, a Parochial School-House attached to this Church. To this useful object, I have no doubt you will join with me in desiring that the funds of our Parochial Association should be devoted. Some time will, indeed, elapse before we shall have enough collected to justify the commencement of a building: but a beginning

I propose, therefore, that on Thursday, the 28th inst., at three o'clock, P. M., a Meeting be held in this Church, of such Members of the Congregation as can conveniently attend, for the purpose of forming and organizing a "Parochial Association of the Church Society, in connex-

ion with the Church of the Holy Trinity.' And that on January the 7th, 1849, the first Sunday in the New Year, the annual subscriptions of the Members of the Parochial Association be received at the usual Offertory in the Church, each contributor attaching his name to his contribution, so that it may be entered in the general Report of contributors to the Society. By this simple Church-method, the employing of agents for the purpose of gathering in and soliciting subscriptions will

All sums received at the Offertory not labelled with the donor's name, will be entered as "Anonymous," or by any other designations that the donors may respecively specify.

It is desirable, also, that those Members of the Con-

gregation who are already annual contributors to the Church Society, should present their usual contributions at the Offertory on January the 7th, with their names affixed—which names and contributions will be recorded, as usual, in the Society's Report, only for the future under the head of "the Church of the Holy Trinity Parochial Association.'

Sincerely trusting that it will please God to move many of you to see that this is a good and laudable work to engage in, I remain, my dear brethren, Your faithful servant,

Vestry, Church of the Holy Trinity, ? Toronto, Dec., 16th, 1848. The Rev. H. J. Grasett thankfully acknowledges the receipt of the following donations in aid of the St. James
Parochial School:—

A Friend...... £5 0 0 Mrs. Beaven ..... £1 5 Mrs. Hawke...... 1 5 0 Ogilvy & Co..... 1 10
Mrs. Rankin...... 0 15 0 A H.Coulson, Esq 2 10
Collected by Mrs. Wm. Boulton.. £1 5 0 House of Industry, Dec. 20th, 1848.

The Superintendent of the House of Industry would thank fully acknowledge the receipt of Thirty Cords of Wood, with a former donation of Two Quarters of Beef, on the 2nd inst, from the Honourable George Crooksbank.

EDWARD PERRY, Superintendent, &c.

HENRY SCADDING,

The Rev. A. Pyne, Incumbent of St. Jude's, Oakville, begs to acknowledge the following offerings, obtained through the kindness of the parties mentioned:—From the Rev. George Winter Warr, (the former Incumbent). box of Books, to the value of £20, to be distributed as Lending Libraries in the Sunday Schools of Palermo an These books were procured, thr the application of Mr. Warr, from the Christian Know edge and Religious Tract Societies: also, 50 Bibles and 00 Testaments from "The British and Foreign Bible ociety." also, from Mr. F. P. Wilkinson, (Secretary of the Church Society in the Mission,) the sum of £15, to be applied to the wants of the Oakville church; this sum was precured through the kind exertions of his sister, Miss Emma Wilkinson, amongst her friends and acquaintances in England.

DIOCESAN THEOLOGICAL COLLEGE, COBOURG.

The subject of the PRIZE ESSAY for the year 1849, fixed as follows :-The Scriptural Authority, and practical benefits of Forms of Prayer."

The KENT TESTIMONIAL PRIZE (value £10 10s., or as the annual Dividends may furnish,) will be awarded to the writer of the best Essay on this subject. The Bishop's Prize (value £5) will be given to the writer of the second best Essay on this subject.

The Professor's Prize (value Three Guineas) will be

given to the writer of the third best Essay on the same The Essay must not exceed in length forty pages of retter-paper, ordinary hand-writing, and will be required to be transmitted to the Theological Professor at Cobourg.

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

respectively.

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

The following Scholarships will be open for competition, and awarded according to the results of a General

The Board former grant to The Secreta R. Flood, and mittee, a book the receipt of Church and M A letter war Devenport, 3r his labours as number of emi The Secret had assigned £ wards the objected a fresh of £21, to be publications repoor emigrant Poor emigrant September 21 Society the w twelve in dep concepts of the mission of the Bishop Charles Fores the charge be twelve in dep service is coo Church of E portion of his "They wan for, situated a ten miles from a chain of m in the b

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