

The Church.

the folds of rose, rocked to sleep by the gentle sighs of the summer air, and nothing to do when you awake but to wash yourself in a dew drop, and to fall to and eat your bread.

THE CHURCH.

TORONTO, FRIDAY, JULY 7, 1848.

CONTENTS OF THE OUTSIDE.

First Page. Primary Charge of the Lord Bishop of Fredericton—Con'd. next Column.

CONFIRMATION APPOINTMENTS.—FIRST DIVISION. THE BISHOP OF TORONTO, in announcing the following appointments for Confirmation, requests that it may be understood that Candidates are not admissible to that holy rite until they shall have attained the full age of fifteen years:—

Table with columns for Day, Time, and Location. Includes entries for Sunday, Monday, Tuesday, Saturday, and Sunday.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at Christ's Church, Hamilton, on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previously obtained permission to offer themselves, are desired to be present at the Rectory, Toronto, with the usual testimonials and St. Quiry, on the previous Wednesday, (July 26) at 9 o'clock, A.M.

MUSICAL SOIREE.

On Monday the Toronto Old Fellows of the Manchester Unity, held their Fourth Annual Celebration, in the Old City Hall, which was tastefully decorated for the occasion, with evergreens, banners, &c., &c.

Of course the leading attraction of the evening was the Concert; and this, we are happy to say, was conducted in such a manner, as to add to the growing musical reputation of Toronto.

We were much pleased with Mr. Schallehn's solo on the violin, from De Beriot, and no less with the manner in which he was accompanied by Mr. Clarke on the Piano Forte: more perfect execution we may not meet with in Toronto.

Mr. Humphreys, as usual, performed with credit to himself, and to the delight of his audience. We never heard him to greater advantage than in Nelson's clever song, "Bold Robin Hood," which he sung with much animation and expression.

We may add that refreshments were liberally served to the company during the intervals of the performance, and, saving and excepting that the speeches of some of the brethren were unreasonably prolix, (one of them extending in cold blood, to five-and-forty minutes), we have seldom passed a more agreeable evening of the kind.

PULPIT PROFANITY.

It is a matter of notoriety, that Sectarianism, whilst in general it professes a profound reverence for God's Word, is frequently guilty of the most daring disrespect towards the inspired record.

A late Scottish newspaper furnishes us with a remarkable and most glaring case in point. Funds having been wanted for Missionary purposes, in the town of Cupar—Fife, it was resolved to deliver a course of Sermons in aid of the undertaking.

"I LEVITIAN.—Canst thou draw out Leviathan with a hook?—Job. II. THE CLOUTED SHOES.—Old shoes, and clouted upon their feet.—Joshua. III. THE CLOUTED SHOES.—Old shoes, and clouted upon their feet.—Joshua.

VI. THE DEVILS IN THE SWINE.—All the devils brought him, saying, send us into the swine, that we may enter into them.—Mark. VII. THE TURNED CAKE.—Ephraim is a cake not turned.—Hosea. VIII. THE DANCE.—A time to dance.—Eccles.

WORK ENTITLED "SCOT'S PRESBYTERIAN ELOQUENCE," being a collection of gems similar to that above quoted.—The entire authenticity of this Olio, has frequently been violently—if not satisfactorily denied by our Northern Presbyterian friends—but we will make free to say, that taking into account the improvement of taste which the intervening period of time has witnessed, there is nothing in the "Eloquence" which can for one moment compete with the Caper-Fife Preaching Bill, of the year of grace, 1848.

The affair we principally notice, as affording a sad illustration of the demoralizing effects of Denominationalism upon professing Christians. So many contemptible sects are in the field, that bodies ambitious of adding to the number of their adherents, or anxious to recruit their decaying finances, are strongly tempted to resort to outre novelties, and ad captivandum devices in order to secure a fair share of public attention and support. Alas! how different all this feverish excitement—this sordid system of Gospel-Free-trading—this administering to a morbid appetite perpetually craving and thirsting after variety—how different is all this from the Church as it existed at the gracious day of Pentecost—when believers had by the gift of tongues, and the gifts of healing, with its ghastly train of jealousies and heartburnings, was as yet shrouded in the dark chill future, or only partially revealed by the beam of prophetic admonition.

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THE CENSUS OF THE CHURCH.

Our attention has been specially directed by a Correspondent upon whom we can place the most entire reliance, to a case of presumptuous fraud committed by some of the enumerators appointed to take the late Census. "It is well known," says our informant—"that we of the Church of England, in common with the other branches of the Catholic Church, consider every baptized person, whether grown up or a child, as a Member of the Church. Now, the Enumerators in several of the Townships of the Niagara District, practically denied this,—for, when taking the account of Church families, they refused to put down the children as members of the Church, along with their parents, because, forsooth, they had not yet chosen for themselves! This was told me by more than one family, who said that they were much annoyed, but could not help themselves. Is not this what might be termed a Politico-Religious move, to lessen the numbers of the Church, and thus swell the no-denomination column of the Census-paper (from other causes fearfully great), by placing in it the names of these children?"

We repeat that this conduct is presumptuous in the highest degree. These self-sufficient officials take upon themselves to decide in opposition to the unanimous voice of the Church, that duly baptized children are not to be considered as her members. Nay there is fraud as well as presumption in the conduct of these dogmatic Enumerators. When it suits their purpose they adopt the very reverse of this principle. Thus, in the enumeration of "WIDOWS AND ORPHANS," their parents!!! Comment, we are convinced, is altogether unnecessary.

In connection with this subject, it has been suggested to us by a Clergyman, having charge of a very extensive and populous Mission, that it would be a great advantage if the Clergy were provided with books properly ruled, to enable them to keep a register of the Churchmen in his Mission. It would, perhaps, be well that such Registers should be made to include all the inhabitants of the District to which a Clergyman is licensed; for although should a portion or even the majority of the people, put themselves in the position of voluntary excommunicants, it is nevertheless the duty of the Minister of the Parish, to watch over them, endeavouring faithfully and diligently to bring all such as are, or shall be committed to his charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfection of age in Christ, that there be no place left among them either for error in religion, or for viciousness of life. With this object in view, we shall have printed at an early day, Parochial Registers, ruled and headed somewhat as follows:—Name; Residence; Occupation; No. of Family, with the names, ages, and occupation of each; where Baptized, and when Confirmed; Whether regular in their attendances at Public Worship, and if Communicants.

A TALE OF REAL LIFE.

The following touching letter was evidently written under misconception of the nature of an Advertisement which lately appeared in our pages. We publish it as exhibiting a graphic unvarnished picture of hardships and sorrows but too frequently experienced by emigrants from the mother country.

"Should any of our readers feel disposed to further the views of the writer, we shall be most happy to act as a medium of communication. The letter is printed verbatim. "Cobourg, June 28th, 1848.

"DEAR MADAM,—I write these few lines to you hoping my expectations will fail. I got, on a part of 'The Church' paper, this morning, an advertisement which I intend to answer, but fear it is too late. I now intend to tell you, my dear mother, my dear father and mother left Ireland on the 10th of May, year 1847, with seven children. After two weeks' sail, they both took fever, and after eight days' illness my dear father died. My dear mother was then getting better; but seeing us orphans, and herself a helpless widow, she died the next day of a broken heart. Two weeks after this my eldest sister and me took sick, so we landed at Grosse Ile, sick and friendless; but I hope that God had been our guide. Five of us were sent to the hospital, and two more went to Quebec, and after being there one week my oldest sister died. I then felt worse being oldest, and left the care of the rest. Four of us left the Island well, but when we got to Quebec we found our sister in the hospital sick and little brother well; so the Minister and Doctor told us they would do the best they could for her, and so they sent us away, saying they would send her after us when she got better. So we came on to Cobourg; but before we got there we had another trial to come—my little brother, nine years old, fell off the boat and was drowned. So four of us got up safe to Cobourg. After being one month, we got an account that our sister was dead. We are all well now, thank God. I am living with an English gentleman, the name of Doctor, seven months as house-maid, and on the third or fourth, 15s. per month; out of which I paid 12s. 6d. per month for my poor little brother all winter, but now I pay but 10s.—for my two little sisters are not able to earn more than their board and clothes. I was once happy, and did not know what trouble was, but now must drink the bitter cup of sorrow. My little brother William, which is now seven years old, is a strong, healthy child, thank God.

and is at school, and is coming on well. He had once a comfortable home and affectionate parents: as it was God's will He is able to raise him up one who would be as one to him—as Christ said, God is able of the stones, to raise up children to Abraham. I send you a letter enclosed in this from the Minister of the Parish in which we lived. I will be impatient waiting for your answer. If you want to know about us, the Rev. Dr. Bethune, of Cobourg, can give us a recommendation. I hope my bad writing and mistakes will be excused, as you may guess it was with a sore heart I wrote it, and tearful eye I wrote this."

PUBLIC IMPROVEMENTS.

Visiting the Township of Toronto the other day, we were gratified to observe that the Plank Road from Streetsville to Dundas Street, was in an advanced state of formation, and was expected to be completed within a very few weeks. We learned likewise that the Plank Road from Brampton to Port Credit (passing down Hurontario Street), was rapidly progressing, and would probably be in full operation by the month of September. The importance of these undertakings to one of the most important sections of Canada West, cannot well be over-estimated;—and it is exceedingly gratifying that works so extensive should be accomplished by local energy and local capital. It demonstrates that, unpropitious as the times confessedly are, there is an elasticity in our Province sufficient to bear up against a serious pressure, and that our resources are far from being exhausted.

INDIANS IN THE DIOCESE OF MICHIGAN.

Diocese of Michigan there was present an Indian Chief, a lay delegate from the Mission under the pastoral charge of the Rev. Jas. Selkig. A correspondent of the N. Y. Churchman says, "He was a noble-looking son of the forest. I thought I noticed a shade of sadness on his thoughtful countenance, which seemed to say, I feel that I belong to a race which is rapidly passing away. It was deeply affecting to witness his approach to the holy table, and his reverent demeanour during the reception of the sacred elements."

MR. REFORM, our Collector, will, in the course of a few days, visit Quebec. We trust that our Subscribers in that City will be prepared to pay their respective dues.

SUMMARY.

BAPTIST ASSOCIATION.—This Association at its last meeting passed several resolutions. In one of which it is stated, that "2. Whereas, a law passed in the 4th and 5th Victoria, in the British Parliament, apportioning the revenue or proceeds of the Clergy Reserves land in Canada, gives a certain portion of the surplus of the said revenue, consisting of £21840, to the Baptists; we the Ministers and messengers of this Association declare that we utterly disapprove of taking or receiving the least part of this surplus by any Baptist Minister in any way." The status of the 4th and 5th Victoria, never mentions the Baptists, but in the 6th clause it says, that the residue of the fund shall be applied by the Governor of Canada, with the advice of the Executive Council, for purposes of public worship and religious instruction in Canada. The other resolutions are equally loose in their expressions, it would be well if equally harmless, for instance they assert, "that State grants for religious acts for the profession of religion, have had a very injurious tendency in this Province by exciting a party, political, and canalizing influence on the minds of Christians and ministers, tending to cause dissensions and alienation." This is no doubt true to some extent, but the Government not made grants to the sects, but acted as faithful trustees of the property, and used it for the support of a Protestant Clergy as it was intended—it would have been a blessing to the country, notwithstanding the ignorant assumption of the Baptists to the contrary. In another resolution we find it asserted, that "the Association solemnly declares unanimously, that it was given by Royal grant for the general education of Canada; and recommending that petitions be got up praying, that Theological tuition may be provided by the different Churches (?), as they may think proper. And as a concluding clause to the profession of religion, have had a very injurious tendency in this Province by exciting a party, political, and canalizing influence on the minds of Christians and ministers, tending to cause dissensions and alienation." So that the Churches as they call themselves, are satisfied with recommending the performance of an impious duty, instead of an authoritative command to perform, and as if this recommendation of an impious duty is not sufficiently weak, in a sort of pastoral letter, touching what is called open Communion and strict Communion, after clearly showing on their premises that the podo Baptists are not Christians, because not members of the latter, they proceed to recommend that they should treat and speak of each other, (that is, of their opponents) as Christians.

The Steamer Speed was totally destroyed by fire, about 5 miles below Grenville. She was only just built by Messrs. McPherson & Crane, and had cost near £9000. A project is on foot to build a railroad from Prescott to Bytown. The people of Ogdensburgh say they will find the money if the Canadian will get the charter. The Free Presbytery Synod, at their last meeting after having resolved "That it is the duty of civil rulers, as such, as being under law to Christ, not only to protect, but also to countenance and favour the Church," in the very next resolution determine "that the question whether the civil magistrate ought in showing countenance and favour to the Church, to appropriate a portion of the public Treasury, is of the highest importance, and on which differences of opinion may exist among those who are nevertheless sound in all that is essential in the doctrine of Christ's Headship over the nations."

The Provincial Penitentiary Commission commenced proceedings at Kingston on the 25th June. The Banner will be continued one week longer to enable the Editors to complete the report of the proceedings of the Free Presbytery Synod. We are informed by the Government papers that the usual flourish of trumpets about popular appointments, that Col. DeSalaberry has accepted the office of Deputy Adjutant General of the Col. de La Patrie, resigned, or dismissed, or got rid of in some other way. Col. Courville resigned Col. DeSalaberry as Colonel of Montreal. Ogle B. Gowan is dismissed from his office of Superintendent of tolls west of Lechene. The Pilot referring to the orders given to the officers at Grosse Ile to appear confident in the means placed at their disposal for the relief of the region, in relation to the readers that "the Government had endeavoured to publish any willful infraction of its orders." Dr. Douglas had better put on a bold face for he will find a radical Government's bite as bad as his bark.

The Mayor of Montreal, a Mr. Bourrett, has given orders to the Police to make every man take off his hat on passing what is called the Bishop's Church. The Mayor says, "This is a matter which will not be allowed to drop here, and we can tell Mr. Mayor Bourrett that the hats of men of British birth are not to be doffed at the order of any policeman. It is an insult past endurance and may create very unpleasant consequences. SORREL—Destructive Fire.—Twenty-five houses were destroyed by fire at Sorrel on the 23rd ultimo. The market house only just escaped. The 1st Regt. were called out from their barracks, and exerted themselves nobly for the preservation of the town. The only available engine belonged to the barracks. VISIT OF THE GOVERNOR GENERAL TO GROSSE ISLE.—His Excellency lately paid a most interesting and unexpected visit, and found everything in very excellent order.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.] (For The Church.) What permanent benefit can be derived from Temperance Societies? This question is suggested by contrasting the late unhealthy agitation of "Teetotalers" with the apathy and retrogression now evident after years of pompous displays of the progress of the cause. Crowded processions bearing silken streamers, and flaunting flags, ornamented with extravagant devices, have amused the public; the demoralized towns and villages have been paraded in holiday costume, and magnanimously adopted resolutions, denouncing "Old King Alcohol"; meetings of maiden loveliness have decided that their true knights should adopt total abstinence, or for them there should be no husbands. Of course they have rigidly adhered to this sage determination ever since! Thronged assemblies have been regaled with the experience of vulgar profligates, and the loathsome details of bar-room scenes. Smart lawyers have opened the way to notoriety in a neat and elegant address; mild honey-tongued Preachers have attacked the Church and her Ministers, for not adopting a similar mode of ingratiating themselves with their congregations: interesting young disciples of Aesculapius fresh from the madroom Universities of the neighbouring States, have unfolded mystified and unadvised discourses in the physiology of digestion, or backed by highly-coloured plates, have discoursed most learnedly upon numerous membranes and knotty points in pathology; aspiring mechanics and tradesmen have paved their way to municipal honours by their spirited eloquence; scheming politicians have won golden opinions by swallowing amazing quantities of tea and coffee at public soirees; literary blacksmiths have arisen in their might to advocate "the cause," and the crafty Priesthood of the Church of Rome, ever prepared to court popular fermentation to their profit, have administered pledges and dispensed medals, while the press has liberally bestowed applause upon all who presume to keep aloof from those soi-disant apostles of temperance, and after so much carnal consideration, must always be of any merely human system for converting men from the error of their ways—has been mere in the extreme. As far as Canada is concerned, there is a few every prospect of the whole matter terminating in a few ladies and gentlemen treating themselves to tea and cakes, and the exparte statements of enthusiasts would have us to suppose. Of the vanished reformed drunkards, but few have remained faithful to their pledge; this unforgotten class of persons still continues appalling numbers, and too many are now to be found with "seven other spirits more wicked than himself."

The abolition of the fashionable use of alcoholic drinks is not answered, and where are the changes in Society so confidently foretold? Have the costly varieties of the grape been banished from the tables of the rich—has the gin-palace disappeared from the city—is the publican extinct—or is the heart of the dram-seller no longer gladdened by the contemplation of the duty chalked score to be wrung from his miserable customer out of the hardly-earned pittance which should feed his wretched offspring? If we view societies of this nature in their true light, and maintenance of good health; Secondly, as a means of

for the reformation of the drunkard and his encouragement in sobriety and industry,—we may arrive at some estimate of their intrinsic value.

Taking it for granted that the free use of wine and spirits is highly detrimental to many individuals, and that Association makes it less difficult and unpleasant for those desirous of adopting such a dietetic regulation to depart from the tyranny of custom.

In this Colony, where established orders of society are as yet but feebly organized, and the young are under little restraint from the tone of their superiors in rank and age, the exclusion of stimulating beverages from the table would prove conducive to good order and decorum. A temperance society might tend to shield from the detraction and stigma of parsimony those who should be inclined to aid in discouraging the pernicious fashion.

The case of him who has so far fallen a victim to his depraved appetite as to indulge it habitually to excess, more particularly demands our charitable consideration. This deplorable vice may have reduced him from respectability standing to be the object of ridicule and commiseration of even the base companions who so insidiously compass his downfall, avoided as contamination by numbers whose sole merit rest upon a more prudent indulgence, or whose decency of deportment depends chiefly upon their total dullness. At a sober interval the fearful tremor of his mad career may be retreating to act upon his better reason, the Circian cups stripped of their seductive charms, the upbraiding of the silent monitor within may be given ear to, and he may from the moment be essaying to retrieve the path of rectitude he is assailed by the peculiar temptations of his fallen state, distracted by the virtuous, unable to resist the morbid cravings of an acquired habit.

"Take the stern strength that nature gives the few." To withstand the enticements of his thoughtless or dissipated associates, and reckless from his apparently forlorn condition, he may conclude in a moment of rashness that "It is better to die, than vice esteemed." "It is better to die, than vice esteemed."

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

Dr. T. W. BIRCHALL, ESQ., TREASURER, IN ACCOUNT WITH THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Accounting table for the year ending 31st March 1848. Columns include Date, Description, and Amount. Includes entries for Mission, District Branches, Divisions, and Receipts.

Balance of Cash in Treasurer's hands... £ 469 7 9 Errors and Omissions Excepted. T. W. BIRCHALL.

We have examined the Accounts and find that there was a balance due from the Treasurer of Four Hundred and Sixty Pounds, Seven Shillings, and Nine Pence, on the 31st of March, 1848.

* These gentlemen have during the year been appointed to Missions not directly supported by the Society's funds.

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese of Toronto, towards the fund for the support of the Widows and Orphans of the Clergy in the Diocese. TRINITY SUNDAY, 1848.

JERUSALEM.

On the 10th of March, 1848, an entirely new event took place at Jerusalem, of which there is no example in the annals of any history. A Turkish Pacha preached to Christians in the most august of all temples that of the Holy Sepulchre. On the preceding day, the Pacha, Mustafa Zerif, had sent to invite the three Patriarchs, the Latin, the Greek, and the Armenian, who were residing in Jerusalem, to come to him that he might consult with them, and they accordingly went. After several exhortations, tending to the union of the three discordant nations, the Pacha invited the three Patriarchs to meet the next day in the Temple of the Holy Sepulchre, where he himself also went at the hour fixed upon, accompanied by all his suite. The Patriarchs being assembled, were joined by the Father-Procurator, and their suite of Brothers, Monks, and Turcomans, the Pacha made an address to them in the Turkish language, inculcating peace, concord, and harmony, in order to set a good example to the people; and concluded by saying that they ought to do this for the love of Jesus Christ, before whose Sepulchre they were. Peace was made, and the Latin Patriarch said to the Pacha, "I congratulate myself, that your Excellency, being at Jerusalem, to administer justice, you have made yourself accordingly, and that you have been Christians—an office of the greatest honour and highest glory."

store, the other for his patristic learning undimmed by age, still enjoying the delights of literature, and constantly adding to our shelves the productions of an aged but well-ordered mind. The tree in front of the President's lodging was planted by Dr. Home, when Dr. Home and Magdalen. May Magdalen grow as a cedar of Lebanon, and her memorial as the vine thereof.—Oxford Herald.

ST. MARY'S, OXFORD.—The restoration of the tower and spire of St. Mary's Church, has been commenced under the direction of Mr. Biore. The repairs are to be executed in stone from the Taynton and Windrush quarries, similar to that originally used. And are pleased to hear all the work is to be in strict accordance with the original designs.—Guardian.

NOTTINGHAM.—St. Mary's Church was re-opened on Thursday, the restoration of the edifice having been completed. It is now one of the most splendid parish churches in the country. The repairs have been in progress upwards of five years, and have cost about £7,000. DIOCESE OF GLOUCESTER AND BRISTOL.—At a meeting of the Clergy of the Diocese of Bristol, held in the large room at Mr. Riddler's, High Street, Bristol, on Monday last, the following Resolution was unanimously passed and forwarded to his Lordship, by the hands of the Rural Dean:— "That this meeting begs leave to tender to the Lord Bishop of the Diocese the expression of its gratitude and respect, for his free and disinterested as well as most munificent donation of £5,793 10s. for the purpose of aiding the erection of parsonage-houses in the poorer parishes of the Diocese; and that this meeting cannot but be gratified and rejoiced, that the liberality on the part of the Lord Bishop, as calculated to promote the best interests of the Church."

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The next day, the Greek, with the Armenian Patriarch, paid a visit to the Latin Patriarch, who received them graciously, and on the following day, the Latin with the Armenian Patriarch, paid their visit to the Greek Patriarch. The visit to the Armenian Patriarch was still unpaid, and unhappily it did not take place, for the Pacha's exhortations to peace had not reached Bethlehem on the 13th, and on that day, the Patriarchs being assembled, according to their custom, in the Holy Grotto, the Greeks attacked them, with arms, and one of the Monks was seriously wounded in the head. The wounded man immediately set off for Jerusalem, where he was presented to the Pacha by the Father procurator; but the Curate of Bethlehem could not go to Jeru-

work he has begun, would prove an asylum from the accumulation of his ill that best him; it should afford him every encouragement, while persevering in his good resolutions, and mindful of the sad fact that fruit man.

"Resolves and re-resolves, then dies the same," it should receive him again after his release as long as any hope of his reformation can exist. Endowed with funds for the exercise of benevolence and charity, the wants of the indigent should be relieved, and every incentive supplied to sober industry. Conducted upon principles of this kind, with zeal tempered with judgment, much advantage might accrue at a time when a disastrous reaction is to be dreaded. Eschewing public exhibitions and violent rhetoric, its unobtrusive exertions would recommend it to those who conscientiously believe total abstinence to be a valuable measure for sanitary and moral reform, and divested of humbug and fanaticism, it would ere long recommend itself to the good taste and sense of the community.

St. Catharines, 3rd July, 1848.

To the Editor of The Church.

Rev. Sir,—In the account given in your last Number of a Meeting held at Pickering, for the purpose of taking steps towards the erection of a Church, I was both gratified and surprised to see that one of the parties interested had offered half an acre as a site for the Church, and to sell another half acre for \$6000. I do not know anything of Pickering or of the people who attended the meeting—but I do know something of the value of property in this Province generally; and putting aside every consideration of duty on the part of these people to support the Church, I know that nothing tends more to increase the value of property than the erection of a Church and the residence of an English Clergyman. Surely, Rev. Sir, the people in Canada have yet a great deal to learn; or we should not see such offers as instances of how far men may suffer themselves to imagine that God may be served with that which costs them naught.

Your's truly. Vox.

Arrival of the Cambria.

The Cambria arrived at New York this morning. She sailed on the 17th. Commercial news unfortunate. Cotton depressed. Prospects of improvement fair. Upland and Mobile Ad. Orleans 4 1/2. Corn market dull. Prices receding. Wheat 7s 9d. per 70 lbs.

FRANCE. GREAT ALARM AND EXCITEMENT.—The hopes of the moderate party were likely to be defeated by the party favouring the Empire. Louis Napoleon had renounced the old Bonaparte enthusiasm. Soon as the Government perceived the symptoms, 100,000 troops concentrated at Paris.

Disturbances occurred recently. On the 10th, 20,000 rioters were benighted and made prisoners. Among them were Englishmen, Americans, and distinguished women. The Assembly at first displayed a noble feeling, eloquently denouncing tyrants and dictators. The popular feeling divided. "Vive la Republique" drowned by "Vive la Bonaparte." On Monday, when it was announced that Louis had arrived, more than one regiment of the National Guards shouted "Vive L'Empereur!"

Lamartine mounted the Tribune, pale as ashes, demanding restoration of the decree of 1832 against Louis; whilst speaking, his arms were fired outside. Shouts of "Vive L'Empereur!" Lamartine sat down overwhelmed. One National Guard was shot. Lamartine was skilful to turn the advantage, and said, "First blood-shed. Despotism not a Republic." The decree was then sanctioned by acclamation. The people disputed the decree, and declared Louis should take his seat.

On the 13th the excitement increased. Barricades were attempted, but the overwhelming military force prevented them. In the evening the Assembly, by a large majority, reversed the decision of the previous day, and declared Louis admitted to membership. Ledru Rollin opposed the motion, but the majority prevailed, and Rollin immediately resigned. Rumoured that Lamartine will follow. A proclamation was issued calling the people to arms, to place Louis on the throne. Wednesday, Paris was quiet. Louis hourly expected. Several commercial houses failed in Paris. The Bonaparte leader arrested.

From our English Files.

USE OF THE NOBILITY TO THE POOR.—The Duke of Sutherland subscribed the noble sum £70,000 for the relief of the suffering people during the famine in the Highlands. Mr. GREEN, the aeronaut, made his five hundred and ninety-ninth ascent, from Colchester, on Tuesday, at 4 1/2. He landed at Diss at half past five, travelling the distance of fifty-eight miles in one hour and twenty minutes. The Very Rev. Dr. Youns, Roman Catholic Vicar-General, expired on Wednesday morning, at Mount Vernon, Liverpool, of malignant fever.