

National Church, and peril her existence, may be seen her imminent danger, and that the most cruel of all oppressions, that of shackling the mind, and withdrawing the means of acquiring a liberal education for their children, is impending upon more than one-fourth of the inhabitants of Upper Canada: this, it would appear, from no other reason than that they belong to the established Church of the Empire, which the Sovereign has sworn to maintain inviolate.

From all which your Petitioner, with all due respect to your Honourable House, enters his most solemn protest in behalf of the Church of England against this bill, and the provisions thereof as most injurious to her interests, and subversive of her just rights and privileges—as unconstitutional, and pregnant with future evils both to Upper and Lower Canada.

All which is most humbly submitted, and your Petitioner, as in duty bound, will ever pray.

JOHN TORONTO.

WEEKLY CALENDAR. Table with columns for Day, Date, and Lesson. Includes dates for April 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 1849.

THE CHURCH.

TORONTO, APRIL 19, 1849.

CONTENTS OF THE OUTSIDE.

Original Poetry—Wild Flowers of the Woods. On the Interpretation of the Scriptures. Obituary Papers of Bishop Anthony Doppley.

The Ferrar Family. An Old Irish Paragon. Fictions of the Lord Bishop of Toronto to the Legislative Assembly. Fourth Paper. The Ferrar Family.

His Lordship the Bishop of Toronto requests that the Clergy would be pleased to take notice, that the next collection in behalf of the fund for the extension of Missions in this Diocese, is fixed for Sunday the 13th May next, being the fifth Sunday after Easter.

This is in accordance with the six Article of the constitution of the Incorporated Church Society of this Diocese, which provides that two collections out of the four, which are made in the course of the year, shall be in aid of the fund for the extension of Missions. The estimated liabilities of the Mission Fund amount for this year to nearly \$500.

APPOINTMENTS FOR CONFIRMATION IN THE NIAGARA DISTRICT IN MAY, 1849.

The Bishop of Toronto begs to inform his Brethren, the Clergy of the District of Niagara, that he intends (D.V.) to confirm at their several Missions and Stations in accordance with the following List—

Table of appointments for confirmation in the Niagara District in May 1849. Lists dates and locations for various days of the week.

Should there be any error or omission in this List, the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

The Secretaries of the District Branches of the Incorporated Church Society of this Diocese are requested to forward to the Secretary of the Parent Society, on or before April 30, the annual reports of their proceedings, together with one-fourth of all monies received in each district during the past year, and the lists of the subscribers' name.

N. B.—By reference to article xviii of the Constitution it will be seen that it is provided, that all monies not required for local purposes, and remaining unappropriated at the General Annual Meeting of each District Association, shall be forthwith transmitted to the Treasurer of the Society at Toronto.

W. H. RIPLEY, Secretary. The Secretaries of the Parochial Associations in the Home and Simcoe Districts are requested to forward their annual reports to the Secretary of the Parent Society, on or before April 30.

W. H. RIPLEY, Secretary. Among the many tokens that our beloved branch of Christ's mystical body the Church is in a state of Spiritual vitality, not the least gratifying is the increased interest which of late years has been excited by the all-important topic of discipline.

W. H. RIPLEY, Secretary. By reference to the 4th clause of the By-law of the Church Society of the Diocese of Toronto, "To make provision for the due administering and improving the Widows and Orphans' Fund," it will be observed that each Clergyman, in order to entitle his widow and children to claim the annuity therefrom provided, shall be an incorporated member of the Society, or a subscriber thereto of one pound five shillings per annum."

W. H. RIPLEY, Secretary. We beg leave to call the attention of our readers to the important document presented in our first page, namely, the Petition of the Lord Bishop of Toronto to the Hon'ble the Legislative Assembly of Canada, in which his lordship enters his "most solemn protest in behalf of the Church of England" against the infidel University measure now before the House.

The respect due to the venerable author of the protest, as well as to his high office in the Church, combined with his eminent qualification for the task which he has undertaken, of setting before the reckless authors of the measure the mad course they are pursuing, combine to render any critical comment from ourselves upon that protest alike unnecessary and unavailing.

We content ourselves, therefore, with simply calling attention to a few of the leading points on which the Bishop bases his powerful and scathing condemnation of the whole godless proceeding—a condemnation not so much involved in words as in the calm and dignified expression of his sentiments—an expression under whose powerful influence we feel assured that the authors of the measure can scarcely fail to

however they may have set their faces "like a flint" against all that savours of God and godliness in the matter of University Legislation.

Grounds of the protest:—"The bill contains most blighting enactments—enactments by no means in accordance with the title, and going to deprive King's College of all the privileges conferred on it by Royal Charter.

No ground of forfeiture has been shown such as might subject a corporation, upon a proper legal proceeding, to the loss of its privileges, nor is it even pretended to be in fault.

The pretences upon which some persons profess to rely for justifying such an interference with corporate privileges and vested rights are wholly groundless, and can be, in the plainest manner, disproved by public official acts.

The power arrogated by the Bill is one never assumed by the Imperial Parliament. By the leading feature of the measure (the express exclusion of all religious instruction and worship), the men best qualified to gain a living influence over the hearts and minds of youth are prevented from communicating with them in the most important of all subjects—a fact which must render it the abhorrence of Christian parents, and unworthy of the blessing of heaven.

The bill not only exhibits a striking opposition to religious truth, but implies peculiar enmity to the United Church of England and Ireland, whilst colleges of other denominations, with far more exclusive charters, have their rights scrupulously maintained.

The Church of England being bound to reject a system of education not founded on religious principles, the measure tends wholly to separate her members from the Provincial University, and to deprive her youth of the education for which the endowment bestowed by the Crown was intended to provide, and this while there are most ample means within the power of Government of endowing colleges in connection with other denominations upon principles which they have all shown themselves to prefer.

The measure does violence, moreover, to the plainest constitutional principles, restraining the Queen in the exercise of her unquestionable prerogative as the fountain of honour, besides which, so far from settling the University question, it will only tend to add new sources of irritation.

The operation of this measure reverses the received axiom that Legislation should be for the benefit of the greater number. It is capable of most positive proof that whereas the population of Upper Canada consisted, by the last census, of 721,000, the bill cannot possibly benefit (? 182,078, or one-fourth; half of whom, disregarding universities and such knowledge as they impart, will not use the privilege at all. The number of those who rank an attendance on the proposed Infidel University may be anticipated, is thus reduced to about 91,000, or one-eighth of the present population of the Province.

The bill not only adopts all that is evil in the Irish measure, but rejects all in the latter that savours of good, and it is altogether a revolutionary character. Our venerated Diocesan concludes by entreating the House to consider how the Government and people of England will reason when they learn that the Legislative Assembly in Canada deprived the Church of England of the Charter of King's College, granted to her by our late sovereign,—despoiled her of the whole of the endowment, and refused to allow her to retain even the smallest portion of her own property to enable her to educate the youth of her communion, besides superadding the most cruel of all oppressions, that of shackling the mind, and withdrawing the means of acquiring a liberal education for their children from so important a portion of the inhabitants of Upper Canada.

Let us hope, and all earnestly pray, that a special blessing from on high may rest on and accompany this powerful protest as it goes forth into the world. The enemy is rallying his forces for the contest, but, however he may prevail for a time, sure are we that our venerable Bishop's words cannot and will not fail to take the ground. If the enemy will be heard, we trust, within the precincts of the British Parliament, and re-echoed by the people of England to the confusion of all the patrons of infidel education. But whatever the immediate result which may flow from them, of this one thing we are assured, that their basis is the word of God, and that their record will live and triumph when "the fire that shall try every man's work" shall have involved every dogma of infidelity in one common and appalling destruction.

THE WAR IN INDIA. We regret to find that Lieutenant Walter Dyett, of the 3rd Bombay Fusiliers is in danger of losing his right arm in consequence of a wound received when gallantly leading his Company at the storming of Moulton, in the East Indies. Lieutenant Dyett was an "Upper Canada College Boy," and we have little doubt his numerous friends in the Province, whilst they feel proud of his gallantry, will be pained at hearing his sufferings have been great. He was removed, together with the badly wounded, to Bombay.

[The Editor of The Church, having been a school-fellow of Lieut. Dyett, at Upper Canada College, solicits the privilege of sharing in this expression of sympathy and regard in behalf of the wounded soldier. If Mr. Dyett recommends himself to his superior officers, as successfully as he gained the good opinions of his schoolfellows, he will rise to distinction. May he be spared to realize this honourable destiny.]

ECCLESIASTICAL DISCIPLINE. Among the many tokens that our beloved branch of Christ's mystical body the Church is in a state of Spiritual vitality, not the least gratifying is the increased interest which of late years has been excited by the all-important topic of discipline.—That many obstacles exist to a right discharge of this most onerous branch of pastoral duty, must be admitted by all. But it is equally true that the number of sound-principled and zealous men, who long, and strive, and pray for a more healthy and Scriptural state of matters, is steadily on the increase. And as our Lord's promises are all yea and amen to his faithful flock, we cannot question but that the so much wished-for godly discipline of primitive times, will be again restored.

Our attention has been especially called to this subject by the perusal of an interesting document in a late number of the Scottish Magazine. It consists of "A form for admitting a penitent into the Church" which, under various modifications, has been used in Scotland for upwards of a century. Originally drawn up by Bishop Alexander of Alloa, the successor of Bishop Rattray as Bishop of Dunkeld, it was adopted by several of the Northern prelates, and has continued to be employed by many of the clergy to the present time. "Although not enforced," says our contemporary—"by any Synodical act, it has been so long in general use, that it may with justice be considered as having the entire sanction of the Church."

We submit the office as a curious ecclesiastical document, and in the hope that it may tend to excite among us a more general interest in the salutary usage to which it has reference.

"Priest—A.—By your irregular conduct you have given great offence to Almighty God, and to His Church. The object of your coming here on the present occasion is to be reconciled to—to satisfy the rules of the Church, and to take shame unto yourself, by humbly and ingeniously acknowledging your guilt, and faithfully promising to lead a new life for the time to come.

"You do not come here as a mere matter of form and ceremony. The duty which you have come to perform is a very solemn and affecting one, if you are really devout and penitent. Great has been the heinousness of your sin, and it is necessary you should have a deep sense of this.

"Wherefore consider, that it is directly contrary to the nature and will of God. Holiness is inseparable from His nature, and purity is His delight upon earth; neither can He behold with pleasure any thing that is unclean. He desires to dwell with the just, and to be their God, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

"Consider, also, you not only dishonour your own body, but also the body of Jesus Christ. For, says the Apostle, 'know ye not that your bodies are the members of Christ?'"

"Again, it is a sacrilegious profanation of the Temple of God. It is a grieving of His pure and holy Spirit, it is a provoking of Him to withdraw His grace from you, by admitting and harbouring the unclean spirit of fornication in your heart. 'Know ye not that you have a temple of God, and ye shall not your own: if any man defile the temple of God, he shall God destroy, for the temple of God is holy, which temple are ye.'

"Finally, consider, that this sin particularly excludes from the kingdom of heaven. It exposes those that are guilty of it to the heavy wrath and judgment of the Almighty. 'Blessed are the pure in heart,' says Christ, 'for they shall see God.' But without holiness, we are assured, no man shall see the Lord. Into the heavenly Jerusalem no unclean thing can enter."

"Get not into temptation, for the crime is of so deep and dangerous a nature, it must necessarily require, on your part, as deep and sincere a repentance."

"Wherefore, I do here demand in the name of Almighty God, the Searcher of all hearts, the Judge of all men, and in the presence of this congregation (for the witness)—Do you acknowledge yourself to be an unworthy sinner, guilty of manifold and grievous transgressions of God's holy laws, through your own great fault; and particularly, do you confess that you have most grievously provoked His pure and Holy Majesty by the heinous sin of impurity (Or, fornication, as it may be), whereby also you have given great offence to all pious and sober Christians?"

"Answer—I do. "Priest—Do you earnestly repent, and are you heartily sorry and ashamed for this and all your misdoings?"

"Priest—Will you, by the assistance of Divine grace, make it your study and endeavour henceforth, to the utmost of your power, to make atonement for your former errors and disorderly conduct, by leading a pious, sober, and exemplary life?"

"Priest—Will you do, God being my helper. "Priest—Will you be earnest in prayer for God's mercy and grace through the merits and mediation of our Lord Jesus Christ?"

"Answer—I will. "Priest—If you have answered these questions from the heart—if you are heartily sorry, and earnestly repent, and sincerely resolve to forsake your sin, and to seek God's help; know, then, to your comfort, that though you are a sinner, yet Jesus Christ came into the world to save sinners; though you have been a lost sinner, yet He has indeed, sinned grievously; but since you do not cover but confess your sins, God is faithful and just to forgive you, and to cleanse you from all unrighteousness. You are sensible of your own unworthiness, and your inability to make satisfaction for the same, and you have, therefore, put your trust in God's mercy, and grace through the merits and mediation of our Lord Jesus Christ."

"It will avail nothing if your sorrow extend no further than the shew of it, being called to account before me; if your repentance be as real and sincere as you have expressed it, you may rest assured that God will mercifully forgive you. For these are the terms on which we shall be acquitted at the day of judgment by our Lord and Master."

"In the mean season, He has committed the ministry of reconciliation to us, His ambassadors; that upon appearance of true penitence we may declare his pardon for the consolation of such truly faithful persons here in this world."

"Wherefore, having now made this open profession of your repentance— "Do you desire the prayers of this congregation (or those present), and the benefit of absolution from the mouth of Christ's minister?"

"Answer—I do. "Priest—Kneel down then. "Let us pray.

"O Most Merciful God, who, according to the multitude of Thy tender mercies, doest not put away the sins of those who truly repent, that thou rememberest them no more, and hast given unto man, when he has sinned, a most powerful motive and encouragement to repent—even Thy own goodness and mercy; upon Thine eye of compassion, Thy servant, who has almost unmercifully, and most lovingly Father, whatsoever hath been decayed, by the fraud and malice of the devil, or by his own carnal will and frailty. Consider his contrition; and, O Thou who wouldst have all men to be saved, accept the repentance and humiliation of Thy supplicant. With thee there is mercy and propitiation for all unrighteousness, as he putteth his full trust in Thy mercy, impute not unto him his former sin; but strengthen him with Thy blessed Spirit, and restore him to Thy holy Church in his former dignity and honour, through Jesus Christ our Lord—by Whom glory and honour be unto thee in the Holy Ghost, world without end—Amen."

"O Lord Jesus Christ, who takest away the sins of the world, do Thou remit and pardon whatsoever Thy servant hath committed disobediently against Thee, either through ignorance or with knowledge, through infirmity or with willful guilt. And wherefore he has erred from Thy commandments, either by the temptations of the devil, the world, or the flesh; or by whatever peculiar bond he is bound by the discipline of Thy Church; I, thy most unworthy servant and representative, beseech Thee of Thy ineffable goodness to absolve and loose him according to Thy mercy. Lord, overlook his sins, pardon his offences, both voluntary and involuntary, particularly those for which he now, as he expresses repentance and humiliation; and deliver him from eternal punishment. For Thou art the God that canst show mercy, and save, and forgive sins. To Thee, therefore, blessed Jesus, with the eternal Father and life-giving Spirit, is due all honour and adoration, now and ever—Amen."

"God the Father bless you; Jesus Christ protect and keep you; the Holy Spirit enlighten you all the days of your life. The Lord pardon thee and all your trespasses; and may He be pleased to ratify in heaven what has now been warrantably done in His Name upon earth—Amen."

"I receive you into the Church; Arise, and be thankful; Stand up, in peace, and go your way."

"N.B.—The foregoing Office, with very slight alteration, may be used when the penitent has been guilty of any of the sins which involve excommunication, and render necessary for his reconciliation an office of penitence and absolution."

It may be added, that not many weeks ago, in the Diocese of Dunkeld, a penitent was publicly restored to the privileges which he had forfeited, when the above formulary was made use of.

"THE MORAL AGENT." A few weeks since we enquired of our contemporary of the Globe, on what pretext the sum of £200 per annum is paid out of the public funds, to the Romish priest at St. Catherine's. We presume, that the ministerial organ has been so much occupied lately in attempting to defend the nefarious conduct of its patrons, that it has not found leisure to answer us. Now, however, as there is a temporary lull in the political storm, we seize the opportunity of repeating the question. What does Mr. McDonagh do in exchange for his £200 per annum.

NORMAL SCHOOL. A full account—by the Colonist—of the late Public-Examination of this Institution will be found in a succeeding column. We have had no reason for abridging, as we have done, our contemporary's article, but want of space, as we occur for the most part, in the excellent remarks which we have been compelled to omit in regard to the importance of a Training-School for Teachers. The principle insisted upon is the very obvious one—obvious though so often disregarded—that they who are to teach others should be well taught themselves. We may as well throw in, by the way, the caution, though we hope it is not much needed, that the mere act of recording the doings of the Normal and Model Schools either in original or selected articles, must not be construed to imply that we are satisfied with the system and government of those Institutions. We notice their examinations as matters of civil intelligence; we are willing, further-

more, to give them the credit of the good they effect, though it be not effected, as we conceive, in the best way; but we reserve to ourselves the liberty of freely pointing out, when opportunity offers, the evils which these Provincial Training Schools must both suffer and produce from the exclusion of religious instruction.

THE "MORNING TELEGRAPH." Such is the title of a neatly printed but very diminutive sheet, which made its appearance on Tuesday, claiming to be "the first daily paper in Toronto."

This assumption is incorrect. Some thirteen years ago Mr. Fothergill commenced a daily journal in our city, named The Standard, which was conducted with some ability, and existed for several months. The Telegraph, as we have said, is got up with the mechanical taste, but its present dimensions are much too small to afford any chance of permanent success.

SIR WILLIAM DUNBAR & THE BISHOP OF ABERDEEN. With some surprise we notice that the Scottish Court of Session have decided against the preliminary defences by the Bishop of Aberdeen in the action against his Lordship by Sir William Dunbar. The Morning Post, in alluding to this decision, observes:—"The recent decision of the Court of Session—the highest legal tribunal in Scotland—in the case of Sir William Dunbar & the Primus of the Scottish Episcopal Church, and which, unless carried to a higher tribunal, must remain the law of that part of Great Britain, is of a nature to arouse very lively alarm, and demands the immediate adoption of some legislative measures of relief—Whatever may have been the error in judgment which the Bishop of Aberdeen may have committed in his application for the removal of Sir William Dunbar, one of his Clergy, from the Scottish Episcopal Church, or whatever legal technicalities may not have been complied with, it is evident that the recent deliverance of the Judges of the Court of Session will have the effect of deciding in his favour, and that the consequence can henceforth possess no legal spiritual jurisdiction in Scotland."

OUR ENGLISH NEWS. We regret that our selections of English news are not so full this week as we could have desired. After using every possible exertion, we failed in obtaining our home exchanges from the Post Office in sufficient time to enable us to avail ourselves of their contents.

TO OUR MORE DISTANT SUBSCRIBERS. With a circulation so widely extended as we possess, it is manifestly impossible that we can send to each of our subscribers to receive the amount of their accounts. A very large amount is still due upon the current and former volumes of "The Church," and as the subscriptions are payable in advance, we trust that parties indebted to us will make a settlement without further delay. Our outlay is great and unceasing, and serious difficulty is occasioned by a neglect of the conditions on which the paper is furnished. To few, if any, of our subscribers would a prompt liquidation of their dues be a matter of inconvenience—and we therefore throw ourselves upon their kindness, in the confident expectation that our appeal will be responded to without delay.

AGENTS IN LONDON AND NEW YORK. Any Parcels for this Office, or for The Church Society of the Diocese of Toronto, which may be sent to Mr. Russell, 31, Cheapside, London, or to Mr. Bainbridge, Wholesale Stationer, 32, Platt Street, New York, will be regularly forwarded to Toronto.

Communication. [We deem unnecessary to follow the example of the London Church periodicals, and to apologise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

To the Editor of The Church. RE-BUILDING OF ST. JAMES' CHURCH. Sir,—A proposition has been talked of since the late calamity, for the speedy rebuilding of St. James' Cathedral, by means of a fund to be raised through the leasing of that portion of the land fronting King Street, occupied by the present ruins of the edifice.

The proposal at first sight appears a feasible one, but I venture to think that when viewed aright, it is one which can never be adopted by a churchman, and which, in its ultimate result, would be a disgrace to the Christian community.

In the present instance the whole of the ground surrounding the Cathedral has been solemnly consecrated to God, and cannot therefore be put to any other use than that of a burying-ground—be taken to be applied to secular purposes. It will not do to argue in opposition to this view of the matter, that as the proceeds of the leases would be applied to Church building, &c., the ground would not be segregated from the primary object of its consecration.

The buyers and sellers of old dealt in articles which were for the service of the temple, but they were chased from the spot by "One greater than the temple," with the dread command, "make not My Father's house an house of merchandise."

Let the voice of utilitarian expediency utter its fiat which is all "of the earth earthy," at its will. The Church must impress a different lesson upon her children; it is the lesson once impressed under circumstances of such dread solemnity upon those who bore the ark to the foot of the mountain, that the land which has been consecrated to God.

I might argue the matter on other grounds, such as those of the public health and ventilation—unnecessary crowding of the site of the new edifice by the destruction of all the edifices of architecture, &c., but having taken the highest ground, I will not descend to any lower.

Let Churchmen only come forward as they ought, and there need be no further talk of the proposed desecration.

I have the honour to be, Sir, Your obedient servant and well-wisher, A. CHURCHMAN.

Toronto, April, 1849. [The views of our Correspondent are somewhat audaciously expressed, but they are just and true. Church people, however, need not, we are sure, feel any alarm, as it is impossible that anything, in a matter of so grave importance, should be determined without patient and devout deliberation. We have no fear that there will be in any, any departure from the sacred principle, that any violence offered to Church feeling.—Ed. Ch.]

Ecclesiastical Intelligence. CANADA. DIOCESE OF TORONTO. BISHOP'S SEVERAL FUNDS. Collections made in the several Churches, Chapels, and Missionary Stations in the Diocese of Toronto, Jan. 21st, 1849, appropriated to the Fund for the support of Divinity Students, by order of The Church Society of the Diocese of Toronto, made on the 30th day of January, 1849, in accordance with Act XIX of the Constitution:—

Table of collections for the Bishop's Several Funds in the Diocese of Toronto, Jan 21st, 1849.

Previously announced in No. 132, amounting to 205 0 1/2 St. James' Church, Kempsville, per Rev. H. McAlpin, 1 10 0

133 Collections, amounting to £206 10 1/2 T. W. BIRCHALL, Treasurer.

Toronto, 19th April, 1849. The Treasurer has also received the following collections on account of the Mission Fund:—

Table of collections on account of the Mission Fund.

The Rev. Wm. Bleasdale, River Trent, £0 10 0 H. McAlpin, Kempsville, 1 10 0 £2 0 0

Also from the Rev. John Fletcher, Simcoe District Parochial Committee, £19 8 3 Trinity Ch., (King St.) Toronto, Parochial Committee per Rev. F. L. Oxley, £16 3 6 Emily, per Rev. H. W. Ripley, £1 5 0 Kempsville Parochial Committee, per W. H. Rottam, Esq., £9 15 0 Newcastle District Branch, per Ven. A. N. Bethune, £4 11 0

ST. JAMES' CHURCH.—Putting aside for a moment the severe loss sustained by private individuals by the late conflagration, let us consider the probable results of the destruction of this Sacred Edifice. We were always aware that when it was rebuilt, everything occurred to make its re-erection far more expensive than it ought to have been. The times—not the parties—were in fault; now matters are very much altered, and things are materially lessened. The cost of such buildings is about £2000. Let us suppose that £2500 will extinguish all debts and claims upon it, we would still have £5000 cash in hand.

We must remember also, that St. James' is really the Parish Church—the Church upon which the poor have their claims for accommodation—that in fact it is only called "the Cathedral" because the Bishop has been pleased to place his chair in it—but that he has the power of transferring this to any other Church in his Diocese.

Hence it is obvious that there are two modes of proceeding, either to build a Parish Church and a Cathedral separately, or to combine the two. In the former case, which some would prefer, the sum above alluded to would belong to the Parish. Of it, £4000 would probably build a handsome commodious structure capable of accommodating from eight to ten hundred persons, and the remaining thousand could be most profitably employed in paying rights and thus increasing the accommodation for the poor. If the latter plan, which we are inclined to advocate, were adopted, the £5000 ought to be applied to the same end, inasmuch as in either case it is to be hoped that any arrangement of free seats in the late Church would be carefully avoided. Indeed in a Cathedral, whether a Parish Church or not, after the proper accommodation for the regular officers and their families, we should have no room for the poor.

We cannot conclude this article without deprecating most strongly the idea of leasing or otherwise appropriating any portion of the present Church-yard, for building or other purposes unconnected with the peculiar objects of the Church. It would be a serious mistake, which we, as well as most with whom we have conversed, cannot be reconciled.

Independent of these feelings of veneration, we should esteem the filling up this space with buildings as a serious injury to the city.—Patriot.

TRINITY CHURCH, KING STREET, TORONTO. PAROCHIAL STATISTICS, EASTER, 1849. A Meeting of the Vestry of this Parish was held, pursuant to notice, on Easter Monday, 9th April, at which the parochial accounts for the last twelve months were examined and passed, and Mr. Gooderham and Mr. Goldsmith were elected Churchwardens for the ensuing year.

At the same meeting, on the motion of the Churchwardens, the thanks of the Vestry were voted to the Hon'ble Chief Justice Robinson, for his valuable donation of ten acres of land on the Kingston road, in the immediate vicinity of the city, towards the endowment of the living, the deed of which has been made to the present Incumbent, and which has been fenced round in a durable manner, at an expense of £30, of which the greater part was contributed by the members of the congregation, while the timber necessary for the fence was kindly given by Mr. Charles K. Small.

The Vestry likewise resolved, that since the sum of £2900 was expended in building Trinity Church, the insurance should be increased for the future from £1000 to £1500, such additional sum to be insured either in the British America Assurance Company, or in some respectable English office. The Churchwardens were likewise requested to obtain an insurance on the School-House to the amount of £1000.

The following statement of the parochial accounts for the past year was presented at the meeting of the Vestry:—

Table of parochial accounts for the past year.

Total amount of voluntary contributions in 1849, £252 3 5

No. 2. Detailed account of Offertory Collections:—

Table of offertory collections.

Total amount of offertory collections in 1849, £191 10 11

No. 3. Current expenses of the Church for the past year:—

Table of current expenses of the church.

Total amount of offertory collections in 1849, £191 10 11

About £180 of the debt has been paid off during the past year, of which the sum of £100 was given at the annual collection on the Sunday preceding Christmas day, the residue having been provided from the pew-rents and the three-fourths of the proceeds of the Parochial Association. The building debt now amounts to £687.

(Signed) W. H. RIPLEY, Incumbent. E. GOODERHAM & Co. Churchwardens.

This statement of the Parochial accounts is now published annually at the request of the vestry, and the Clergyman gladly embraces the opportunity thus afforded of making a few remarks, which he trusts will not prove unacceptable to those who for nearly six years have been committed to his charge. It is impossible to look around without acknowledging that there has been a most happy and successful year for which we are indebted to the sacred rites of the Lord's day, and of those sacred ordinances which, when rightly received, are, by Christ's institution, intended to quicken the Christian to a deeper sense of his duty, and at the same time to strengthen him for the due performance of it. There is amongst us too little of that faith which purifies the heart, improves affections, and overcomes the world. But while we pray for a better and holier state of things, and under the grace of God, use every honest exertion for this purpose, it is at the same time permitted to believe that a considerable improvement has recently taken place, and that a good work is going on, which it is trusted will be lasting.

About sixty persons partook of the Holy Communion on Easter Sunday in this Church, but the average number of monthly communicants does not exceed forty. There have been during the year forty-six baptisms, four marriages, and ten burials. The sacrament of Holy Baptism is now administered privately except in case of sickness, the marriages have been all solemnized in the Church with the full service, and the dead have been interred in St. James' Church-yard, with the permission of the authorities of that Church.

The Sunday School is no longer held in the Church, but assembles twice each Lord's day, at 9 1/2 A.M., and 2 1/2 P.M., in the School-house, which has been built during the present year for the Parish by the kind liberality of Mr. Turner. A small library, containing books of a religious and useful nature, is attached to the School, which continues to increase in system and order, and now numbers nearly one hundred and seventy children.

The Sacramental alms, which are set apart entirely for the relief of the poor, have been diminished this year, in consequence of two of the collections which were made in behalf of the Church Society having been appointed for Sundays, which were Sacramental occasions. The ordinary Offertory collections are given to assist in defraying the annual expenses of the Church, which are kept at the lowest possible rate, owing to the prudent management of the Churchwardens. The pew-rents, amounting to £25, have been again given to assist in liquidating the debt contracted by the Building Committee, nor should it be forgotten that by the kindness of Mr. Lee, the Church has been provided with the free use of an Organ, ever since it was opened for public worship.

At the month of February a meeting of the Clergyman and Congregation of this Church was held at the School-house, for the purpose of establishing a Parochial Association in connection with the Incorporated Church Society of this Diocese. The various useful objects for which the Society was incorporated were explained, and a Committee was appointed, consisting of Mr. Turner, as Treasurer, Mr. W. H. Ripley, as Secretary, and the two Churchwardens, together with Mr. Joshua Beard, Mr. S. Platt, and Mr. Rolph. The Committee have certainly made great exertions during the short period which has elapsed since the Association was organized, and their labours have been very successful. The enrolment of one hundred and fifty persons as subscribers, and the contribution of

upwards of £30 in a poor community, forcibly evince the lively interest which is begun to be felt in the welfare of the Church Society. It is hoped that every exertion will be made to support this Association for the future, and that every parishioner will become a member by subscribing to its funds.

The debt remaining on account of the Church still amounts to £687, which is all due in the course of the next three years, and for its liquidation the Clergyman and Trustees are responsible. It must be a matter of deep satisfaction to us all to know that in five years the debt has been reduced from £1700 to rather less than £700, and that of this sum a considerable sum the larger proportion has been given at the Offertory, and laid on the Christian Altar, in that seemly and reverent manner which is enjoined by the Prayer Book, and which appears to have been the custom in the primitive Church. Great exertions have certainly been made by this small Congregation, which have not been forgotten by their wealthier brethren in other parts of the city. The thanks of this little Parish are particularly due to Chief Justice Robinson, who not content with contributing in the most liberal manner to the building fund, has likewise assisted in advancing the same, and has been instrumental in providing in a lasting manner for the ministrations of our holy religion in the midst of a population, the majority of whom consist of mechanics and labourers; and who, whilst they contribute in a liberal and cheerful spirit to the annual expenses of the Church, are most of them, unable to assist in its permanent