

short time was so far recovered as to be able to stand by himself. Dr. King was soon on the spot, and having examined him, remarked that his injuries were not serious, and that he had sustained no fracture whatever. The man himself only complained of a pain in his arm and in his chest. The ground where he fell was covered with rubbish; it was distinguishable by a few drops of blood. This we believe is the first accident that occurred here since the building of the church was commenced.

TURPITUDE AND BRIBERY.—We have received, from a correspondent, a copy of a very extraordinary correspondence, published in a handbill, and circulated in the County of Oxford. Mr. Hincks is the hero, and figures prominently in it; and if this correspondence be genuine, which we cannot doubt, as it bears internal evidence that it is so, and our correspondent vouches for its authenticity; while it is besides supported by an affidavit, before Mr. Fraser of Perth. How the publication is brought about does not appear; but if it may be believed, it will put the final stroke upon the public and private character of Mr. Hincks. This was bad enough before, but this correspondence will sink it in the "lower deep." It is stated in the introduction to it, that Mr. Hincks, in April, 1842, wrote an atrocious libel upon the character of the Laird of McNab, and the late Judge Jones. In 1843 Mr. Hincks became a Minister, and as it would not exactly do that a Minister should be prosecuted for libel on a criminal information, Mr. Dugald G. McNab was induced to assume its authorship. He accordingly was prosecuted in place of Mr. Hincks, and was fined £50 and imprisoned; this was at the Spring Assize in Perth in 1843. What a pity that this punishment was not awarded to the real author instead of the scape-goat! It is in this state of affairs that the correspondence begins, and from this it appears that Mr. Hincks, in his capacity of Minister, offered to get McNab released from gaol, for a bribe of one hundred pounds, the amount of a note he had given to Mr. Hincks for law expenses. After a good deal of delay McNab takes this note up, upon an offer of Mr. Hincks to give him the office of the Clerkship of the Peace of the Dalhousie District, besides getting him released from gaol and getting his fine of £50 remitted. But Lord Metcalfe is in the way, and the thing is not to be done so easily. McNab has to be made out sick, and the physician of the gaol refused to give the necessary certificate. But Mr. Hincks is not to be foiled with trifles, and undertakes to get this physician, Dr. Wilson, dismissed, and a Doctor Nichol put in his place who will give the necessary certificate. Dr. Nichol was appointed. Here the correspondence ends, but we believe the job was consummated. Another letter of R. McIntyre shews that a number of Mr. Hincks' small notes to witnesses were not paid, of which these parties complained, as they were in need in hard times. We shall let this naked narrative go without commentary, as we believe that it is impossible that any words can heighten the turpitude of the scandalous and abominable transaction!—*Colonist*.

SECRETARY'S OFFICE,

Quebec, 12th November, 1851.

His Excellency the Governor General, has been pleased to make the following appointments viz:—

The Hon. John Ross, to be Her Majesty's Solicitor General in and for that part of the Province called Upper Canada.

Pierre Joseph Oliver Chauveau, Esq., to be Her Majesty's Solicitor General in and for that part of the Province called Lower Canada.

Pierre E. Watier, of the Parish of Coteau du Lac, District of Montreal, to be a Preventive Officer in Her Majesty's Customs.

His Excellency the Governor General has been pleased to grant a license to Dr. Henry William Cole, M. B., of Stanley, in the County of Huron, to practice Physic, Surgery and Midwifery in that part of the Province called Upper Canada.

TO CORRESPONDENTS.

The Letter of Mr. Matheson in our next.

We have received a copy of the Lord Bishop of Montreal's Pastoral Letter, and shall advert to it next week.

ACKNOWLEDGMENTS.

Rev. G. Nugent, rem., received.

THE CHURCH.

TORONTO, THURSDAY NOV. 27, 1851.

THE LORD BISHOP OF TORONTO has recently made the following appointments in this Diocese:

The Rev. H. E. PLEES to the Rectory of Kemptonville.

The Rev. R. N. MERRITT, A.B., to the Mission of Barton and parts adjacent.

The Rev. JAMES GODFREY, to be Travelling Missionary in the Niagara District, vice the Rev. W. C. CLARKE resigned.

The Rev. W. C. CLARKE, to the Mission of Pakenham and Fitzroy.

The Rev. G. ARM TRONG BULL, to be Assistant Minister at St. Catherine's, vice the Rev. ROBERT SHANKLIN resigned.

The Rev. ROBERT SHANKLIN, to the Mission at Oakville, vice the Rev. SALTERN GIVINS resigned.

The Rev. SALTERN GIVINS, to the Mission at The Credit, vice the Rev. JAMES MAGRATH deceased.

The Rev. EPHRIAM PATTERSON, to the Mission at Stratford, vice the Rev. JOHN HICKIE resigned.

The Rev. JOHN HICKIE, to the Mission at Fenelon Falls.

THE CHURCHMAN'S DUTIES AS AN ELECTOR

Most earnestly do we commend to the attention of Canadian Churchmen the following extract from the Charge delivered in May last by His Lordship the Bishop of Toronto. The Scriptural views, so eloquently expressed by our Venerable Diocesan, cannot fail to carry along with them every pious and unprejudiced mind,—and counteract the flimsy sophistries disseminated with such bad dili-

gence, at the present moment, by men whose God is Mammon, and whose creed is sordid expediency:

"But I pass from these more general considerations on this emergency in our ecclesiastical affairs, and proceed to observe, that it has been commenced by the same persons who brought so much misery on the Province in 1837 and 1838, and which formed the excuse for our disastrous union with Lower Canada.

"They are intrinsically few in number, but they are sure, in the present age of innovation and irreligion, to obtain the countenance of all those who agree on no other subject but in their aversion to the public support of the Christian Faith.

"The Unitarian, who hates our Holy Church for the purity of her Creed; the infidel, who regards her as a powerful instrument to disseminate Christianity among the people; the innovator, who would sacrifice the best interests of his country for the sake of carrying out a favorite theory; the Reformer, who sees abuse in every thing, and is only at ease amid changes and revolutions; and the mere Sectarian, who hopes to reduce the National Churches to an equality with himself. To these we may add a few ignorant, though sincere Christians, who, from some extraordinary obtuseness of intellect, persuade themselves that true religion will be most effectually extended by destroying its support, and laying the axe to the root of the tree which has hitherto produced the fruits of righteousness in this Colony;—and to these we may perhaps add, some men of talent and piety, whose general character as members of society we may respect, though their opinions on this subject we regard with equal wonder and regret.

"Most of these will tell you, that for the government to support religion or establish it in the land is a monstrous enormity, a masterpiece of Satan's wiles for poisoning the streams, and blasting the influence, and repressing the progress of the Gospel. Hence they exhaust their genius, in the vain labor of exhibiting the great evil of assisting from the Clergy Reserve Funds, or any public source, the Churches of England and Scotland.

"Now, it is more than sufficient to answer all such senseless declamation, to tell them that our Saviour, during his whole life on earth, was a member of an Established Church; that he was most scrupulously attentive to all its ordinances—that he preached in its Synagogues—and both by precept and example recommended it to the people's regard. So far was He from deeming such Establishments unjust, that he declared them good, and confirmed the attachment of the people to what our wise politicians denounce as the very bane of Christianity.

"Nay, the Church was once established by God's own command, and if we rely upon the truth of ancient prophecy, it will again be established upon His authority.

"To say therefore that religious establishments are unjust, it is in direct terms to charge God with injustice; no doublings and windings, no shifts, expedients, or tergiversation that have been or may be had recourse to, can avail to explain away the plain meaning of the words, or to exonerate those who declare the principle of establishments, or the public support of religion to be unjust, from the gross impiety of charging injustice upon God, who has undeniably acted upon this principle, and that, not casually or under extraordinary circumstances, but regularly and for ages.

"The period has arrived when the Church in this Diocese must assume her responsibility as a body, and act as a whole, Lay and Clerical; and this the more especially when her former unobtrusive mode of proceeding has been publicly derided and condemned.

"Let us then proceed as St. Paul did, when about to be oppressed by an unjust judge, he appealed unto Cæsar. We must appeal to the law and to the testimony—to the principles of the constitution—to the acts, pledges, and promises of the Government and Legislature, and keeping honestly within these limits, we must speak boldly. Those of our professing friends who have occasionally kept in the back ground, fearing to identify themselves with the Church and her interests, must be reminded that such a crooked policy will be no longer tolerated, and that all who shrink from defending her in this time of need, will be cast off as rotten branches.

"Our people must be made aware that, in the discharge of their social as well as other duties, they should act conscientiously and agreeably to the word of God, and if they do so, as Christian men, they will never assist any one in acquiring office or a seat in the Legislature who is not the friend of God and of His Church, and a man of justice towards his neighbour. What said Jethro to Moses: "Take ye wise men, men of understanding and known among your tribes"—they were to be "able men, such as fear God, men of truth, hating covetousness."

"For after all, our Bibles are the true standard of civil Government, and according to its rules ought we to select our representatives.

"But I shall be told that this is entering into politics, and that religion is not political. Now, to this I answer, that the word "Political" has a bad sense, and religion is nothing that is bad. But there is also a good sense of the word, and whoever

says that religion is not political, speaks as erroneously, and offends with his tongue as certainly, as if in St. Paul's time he had said it mattered not whether he was a Christian or a heathen.

"For what the question of Christian or no Christian was in the Apostle's day, such are what we call questions of politics now. It is as right to take one side, and as wrong to take the other, in the social matters which come daily before us, as it was right to become a Christian in St. Paul's day, or wrong to remain an idolater.

"Hence, in all social duties there is a right and wrong, and it is not a matter of indifference what side we take. In truth nothing can be indifferent in a Christian man's life. There is no part of that life without its duties, and to trifle with any one of them is to trifle with eternity.

"We daily hear indeed of political rights and privileges, and we are told that we may do with them as we please. Our neighbour says, I have a right to do this or that, to give my vote to this person or that person, to forward this or that measure. Now, doubtless he has such a right, because he has the right of freewill; he is from birth-right a free agent, and has the power of doing right or wrong, of saving himself or ruining himself. But it will be a poor consolation to him in the next world, to know that his ruin was all his own fault.

"Men do not loose their souls by one act, but by a course of acts; and the careless, or party and selfish exercise, of political rights, this way or that way at our pleasure, is among the acts by which we forfeit our salvation. All men have the power of doing wrong if they will, yet there is but one right way while there are a hundred wrong ways. They may do as they please, but the first who exercised that right was Satan, when he fell; and any man who does this or that merely because he wills it, is, so far, following his example.

"Hence I maintain, without fear of any rational contradiction, that the individuals comprising the Legislatures of Christian nations ought to be men of Christian principles, and should not only conduct themselves by the Word of God, but see to the support of His regular worship, and teaching, as the New Testament so clearly ordains, 'Preach the Gospel to every creature.'

By way of appendix to the foregoing powerful and incontrovertible observations, we subjoin certain resolutions passed unanimously at the meeting of the Clergy and Laity of this Diocese, which took place in the Church of the Holy Trinity, the by-gone summer. That meeting fully represented the Church in Upper Canada, and consequently must be held as expressing the sentiments of the entire communion.

Moved by SIR ALLAN NAPIER MACNAB, M.P.P. of Hamilton, seconded by the Rev. T. B. FULLER, Rector, Thorold, and Rural Dean of the Niagara Deanery,

"That the Bishop, Clergy, and Laity of the Diocese of Toronto, in Conference assembled, by request of the Lord Bishop, at his Triennial Visitation, holden 1st and 2nd May, 1851, do solemnly protest against the alienation to any secular purpose whatever, of the lands, called Clergy Reserves, originally set apart by Act of 31st George III., cap. 31, and finally sanctioned by 3rd and 4th Victoria, cap. 78, for the maintenance of religion and religious knowledge in the Province; as being opposed to the constitution of the Church of God in every age—at variance with the principles acted upon by all Christian nations—subversive of the recognized rights of British subjects—and in violation of the fidelity and integrity of parliamentary enactments and the decisions of law." *Carried unanimously.*

Moved by Colonel KINGSMILL, of Niagara, seconded by ABSOLAM SHADE, Esq., of Galt,

"That no class or condition of persons in this Province can be endangered in estate or conscience by the maintenance of this religious property to its original purpose." *Carried unanimously.*

Moved by the Hon. GEORGE S. BOULTON, of Cobourg, seconded by the Rev. MICHAEL HARRIS, A. M., Rector, Perth, and Rural Dean of the Bathurst Deanery,

"That the maintenance of this property for its original purpose is necessary; because it has been found from experience, that Religion cannot be generally diffused or permanently supported, in any country, upon the purely Voluntary principle: its maintenance upon this system is proved to be inadequate, even in towns and villages of considerable size; while it is discovered to be wholly impracticable in rural districts,—a large proportion of the inhabitants of which are comparatively poor." *Carried unanimously.*

Moved by J. H. HAGARTY, Esq., of St. James's Church, Toronto, seconded by the Rev. BENJAMIN CROXON, M.A., Rector, of London, and Rural Dean of the London Deanery,

"That in countries where the support of Religion is entirely dependent upon voluntary contributions, it does not maintain its proper influence, but is uniformly found, amongst the great mass of the people, to degenerate and decline; and that religious division and animosity increase—erroneous tenets gain strength and prevalence—and infidelity itself spreads to an unwonted extent." *Carried unanimously.*

Moved by GEO. CRAWFORD, Esq., of Brockville, seconded by EDMUND DEEDS, Esq., of Woodstock,

"That this meeting regards the maintenance of the Clergy Reserves to religious uses, according to the intentions of a pious Sovereign expressed in various Acts of the Parliament of the United Kingdom, to be one of the best boons and blessings which can be secured to this colony,—as tending to insure, with the Divine favour, the propagation of true religion within its bounds, to the end of time." *Carried unanimously.*

Moved by the Rev. A. PALMER, A.B., Rector, Guelph, and Rural Dean of the Gore Deanery, seconded by THOMAS C. DIXON, Esq., of London,

"That this Meeting is of opinion that for the more effectual exercise of the discipline of the Church, and the more advantageous management of its temporal affairs, it is expedient and desirable to apply to the Crown for the establishment of a Diocesan Synod or Convocation, consisting of the Laity as well as of the

Clergy so as best to meet the requirements of the Church in this Diocese; and that the Committee aforesaid do draft a memorial to the Queen, founded upon the observations upon this subject expressed in the Episcopal charge of the Lord Bishop delivered yesterday." *Carried unanimously.*

Moved by the Rev. E. J. BOSWELL, Rector, Williamsburg, seconded by LAURENCE LAWRASON, Esq., of London,

"That this meeting desires to express its sense of the paramount duty of connecting religion with secular education; and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessments ordinarily paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connexion with the Church, where such appropriation is practicable and desired; and that the Committee aforesaid be empowered to draft the same." *Carried unanimously.*

Surely, Churchmen will speak as decidedly at the ensuing election as they did on the occasion above referred to. We cannot permit ourselves to doubt that such will be the case, and that the result will be the triumph of justice over oppression,—of principle over the wildest and most baneful infidelity.

ROMISH TOLERATION.

We learn from our English exchanges that the Pope anticipating a demand for liberty to erect a Protestant Church in "the eternal City," has abolished a precedent on which much weight was laid.

The *English Churchman* says:—"Permission was given in an impulse of gratitude by Pio Nono, to the American Charge d'Affaires, Mr. Cass, in return for his preventing the Propaganda College from being turned into barracks for Garibaldi's legionaries during the siege of Rome, for an American congregation to meet within the walls. That permission is now withdrawn, and they may find the best extramural accommodation they can."

Should the British or United States governments, acting upon the principal of reprisal, adopt a corresponding line of action towards the Romanists inhabiting their territories, would the *True Witness* be prepared to impugn the justice, or liberality of their proceedings? Most probably our Montreal contemporary would prefer to blink the question, at the present juncture, but we would recommend it to his special consideration. He had better be preparing his reply, as it is not at all likely that Rome's cherished policy of giving nothing and grasping at everything, will be much longer tolerated by anti-papal Christian powers.

THE CLERGY RESERVE QUESTION AS AN ELECTION TEST.

The ink is yet scarcely dry on the publications of our reform contemporaries, in which we were told that the great test questions for reform candidates at the coming elections were the Clergy Reserves and Sectarian Schools, and there was not one of these Journals louder in the assertion than Dr. Rolph's own advocate *The Examiner*. But the labors of the Church Union have "told"—the feeling of the country has been through its agency and by its publications developed—and the "pharisaical brawlers," the "miserable fraction" of the population who would agitate the country upon these subjects, have been left in their degraded impotence. After all the bluster and vapour of the last twelve months—after all the platforms erected these great planks are virtually abandoned.

The *Examiner* of yesterday declares that Reformers "cannot afford to peril (principles) by dividing on a question, which though intrinsically important is not so comparatively." * * * While the Reform party are agreed in demanding the secularization of the reserves, their political opponents, the descendants of the old oligarchy would even increase the amount of public property now applied to sectarian uses. To defeat this party at the polls is the first object of the Reformers.—* * * Ought we then to peril every thing by divisions on a single question, which considered in itself is important, but not when viewed comparatively. No one is required either to relinquish the view he holds of the question or to halt in his advocacy of what he regards as an important principle. All that is necessary is not to make of that a test question on which the party is divided, as the result of giving to it such a prominence would be to peril other and far more important questions."

So much for the Clergy Reserves, and the separate school questions. The *Examiner* further says: "It is as clear as the noon-day that in the present state of opinion to ask any Government to propose the obliteration of the clause providing for the establishment of separate schools, is to demand it to carry a measure which is not supported by a MAJORITY OF THE PEOPLE."

This is not the only cheering news contained in *The Examiner*. It is in despair at election prospects. It tells us "there is a great number of constituencies in Upper Canada that must be regarded as doubtful," and "victory can be obtained only through the most strenuous exertions to that end being used." * * * To be dependent on Lower Canada majorities, is not a position which it is desirable to occupy."

We repeat, to the exertions of the Church Union much of this is owing. We have just heard