

cil of Carthage about scholization, and in the third council of Rome under Felix the Third many of the people were present." Further on he states that there is a threefold decision of things, doubtful and questionable—"The one, such as every one upon the knowledge of it must yield unto upon peril of damnation, upon the bare word of him that decideth. The second, to which every one must yield upon like peril, not upon the bare word of him that decideth, but upon the evidence of proof he bringeth. The third, such as every one must yield unto, not upon peril of damnation, but of excommunication, and the like censure ecclesiastical. In the first sort the Protestants say, that only Christ the Son of God hath a decisive voice; in the second sort, that any laymen as well as clergymen, for whosever it is that bringeth convincing proofs decideth a doubt in such sort, as that no man ought to resist against it. In the third sort, they willingly acknowledge that Bishops have deciding voices, and power so to judge of things, as to subject all those that shall think and teach otherwise than they do, to excommunication and censures of like nature; and that, therefore, they are properly judges; that their course of proceeding is not a bare inquiry and search, but a binding determination, and that they have a proctor-like power to bind men to stand to that they propose and decree; and in this sort we all teach, that laymen have no voice decisive, but Bishops and pastors only."

Hence it appears that laymen may be present in General Councils, and the same reasoning holds good in regard to Provincial or National Synods; that in matters affecting the faith they may adduce evidence, but have no power to decree or define conciliarly and can only give their consent; and that in matters affecting discipline they can have no share in that decisive voice which appertains only to Bishops and pastors.

Your obedient servant,

J. O. P.

Colonial.

TRIAL OF MATTEAU FOR THE MURDER OF CHARLES SANSOUCI.—This case occupied the Court on Tuesday afternoon.—The evidence was clear and brief, proving that the prisoner was seen to strike the blow which caused the death of Sansouci, so that Mr. O'Reilly, the counsel for the prisoner, confined his efforts entirely to the obtaining a modification of the verdict, and wound up with a powerful appeal to the Jury, viewing it as a case of manslaughter. After a clear, distinct and most impartial review of the evidence by Judge Sullivan, the Jury retired about six o'clock, and late in the evening returned a verdict of "Guilty," with a recommendation to mercy. As there seems to be some doubt in the minds of many who heard the evidence, as to the premeditation, it is probable that the recommendation of the Jury will be attended to, and the sentence be commuted into imprisonment for life.—*Whig*.

HAMILTON ASSIZES.—Immediately after the Jury brought in their Verdict against London, the Judge in a most solemn and impressive manner, passed the sentence of death upon the Prisoner, which is to be carried into effect on Monday the 18th day of November.

NIAGARA FALLS SUSPENSION BRIDGE.—The Stockholders of the above Company will receive the dividend of ten per cent., declared for the quarter ending 30th September.

The *Western Miller* with a cargo of four thousand Bushels of Wheat struck on a stone at the entrance of the Lachine Canal on the 15th inst., and was sunk, she has since been floated.

A man "the worse of liquor" was killed at St. Catharines by falling down a flight of steps.

FATAL ACCIDENT.—A man named Ross, lost his life on Saturday evening last under the following circumstances. It appears that the deceased, at a late hour, attempted to cross the draw bridge over the Canal in front of this town; and, from the extreme darkness of the night did not perceive that the bridge was not swung the full length across the Canal, when the unfortunate man stepped off the bridge into the water, and sunk, ere assistance could be procured. The body was recovered in about an hour after the accident, but life was extinct. An inquest has held on Monday morning, before Dr. Macdonald, and a verdict rendered in accordance with the above facts.—*Cornwall Freeholder*.

DEATH OF SIR DONALD CAMPBELL.—The Charlottetown (Prince Edward Island) *Gazette* announces the death, on the 10th inst., of His Excellency, Sir Donald Campbell, Lieutenant Governor of that Province.

More than twenty thousand persons have visited the Bonsecours Market, during the late Industrial Exhibition, and about £1,000 have been taken at the doors.

Notice to the Local Superintendents of Schools, and the Trustees of District Grammar Schools throughout Upper Canada.

EDUCATION OFFICE,

Toronto 8th Oct., 1850.

By the 28th section of the School Act, 13th Victoria, chapter 48, the Board of Trustees of the Grammar Schools and the Local Superintendents of Schools in each County or Union of Counties, are constituted a Board of Public Instruction for such County or Union of Counties, and under the authority given in the 35th section, and 3rd clause of said Act, I hereby appoint the first meeting of each County Board of Public Instruction to be held on Thursday, the fourteenth day of November next, at ten o'clock, a.m., at the place of the last meeting of the Council of such County, or Union of Counties. When once assembled, the law, authorizes each County Board to appoint the times and places of its own meetings.

E. RYERSON,

Chief Superintendent of Schools, U. C.

SECRETARY'S OFFICE,

Toronto, 26th Oct., 1850.

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

James Henry Richardson, Esq., M. B., and M.R.C., of Surgeons, England, to be Professor of Practical Anatomy in the University of Toronto, in the room of Dr. Henry Sullivan deceased.

The Rev Donald McLeod and the Rev. Thomas Snell, to be Associate Members of the Board of Trustees, for Superintending the Grammar Schools, in the United Counties of Northumberland and Durham.

John Augustus Penton, of Paris, and George Eyre Henderson, of Belleville, to be Notaries Public in Upper Canada.

TO CORRESPONDENTS.

The communication of "Glottensis" in our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Oct. 30, 1850:—Rev. G. T., Amherst, N. S., the paper was returned marked "refused," it is put on the list again; Rev. J. F., Richmond, rem. for Capt. C. and Thos. G., Esq., vol. 14; Thos. Ryall, Esq. Paris, add. sub. and rem. for J. J. Esq. the orders will be attended to; D. F., Esq., Lachine, rem.

THE CHURCH.

TORONTO, THURSDAY, OCT. 31, 1850.

The Lord Bishop of Toronto will, with the Divine permission, hold his next GENERAL ORDINATION, at Toronto, on SUNDAY, the 17th of November. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay, to the Rev. H. J. Grasett, Examining Chaplain, their intention to offer themselves; and to be present for Examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at Nine o'clock, A. M. They are required to be furnished with the usual testimonials, and the *Si Quis* attested in the ordinary manner.

ARRIVAL OF THE BISHOP.

It will be seen from our telegraphic news in another column, that the Lord Bishop of Toronto has returned in safety to British North America.—He reached Halifax in the *Canada*, on Tuesday morning, and may be expected in Toronto on Friday or Saturday.

THE CHURCH IN CANADA.

Having, in our previous articles on this important subject, endeavoured to bring before the members of the Church its actual position, in a pecuniary point of view, and shewn, we may almost say, its utter destitution;—having also clearly established the fact that they have ever been actuated by a lively zeal to meet the necessities of that Church, and promote its efficiency in any way pointed out to them, and having also proved that, with but little sacrifice on their part, they possess the most ample means to endow it permanently, and secure its future and growing efficiency to the fullest extent, we shall now endeavour to point out what, to us, appears, among many, the most effectual means of accomplishing those desirable, and, in a national as well as individual sense, most important ends.

We have seen that hitherto the Church in Canada has derived a scanty income partly from the proceeds of the Clergy Reserves, partly from the Societies for the Propagation of the Gospel, and partly from occasional contributions from its members. The latter sources of income are altogether precarious and may be withdrawn or cease at any moment, and in that case the maintenance of the Church in Canada would rest entirely on the income to arise from the Clergy Reserves, which we have shewn do not at present yield more than an average of £11,780 11s. 3d. annually, and if available to the utmost extent that the law allows, never can produce more than £30,000 per annum. Now, we have shewn that such a sum would be totally inadequate to supply one-fourth of the spiritual wants of the members of the Church in the Townships at present organized; and this being the case, it must be evident that as civilization extends and population increases—as the area of ministerial exertion expands, as it must, over an equal extent of forest yet untrod by the messenger of Salvation, the spiritual destitution of the people and the poverty of the Church must become so appalling in proportion to the sphere of duty, that by thousands—nay, perhaps millions—the sound of the Pastor's voice and the word of God must be totally unknown, unless at the present day, and by the present generation, the foundation be laid, and prompt and energetic means adopted for the future and permanent endowment of the Church—an endowment which, though voluntary in the outset, shall be beyond recall or alienation, and render it alike independent of human caprice and human frailties. In the course that we shall point out, but little present sacrifice need be made by individuals, and even that may be in such a manner as to yield an ample return hereafter, not only to the descendants of the donors, but in many instances to the donors themselves, in a country where the forest disappears and towns arise in a few fleeting years.

The United Church of England and Ireland is at home possessed of ample resources and property for its maintenance and ministrations, though still, perhaps, in some instances, unequally distributed. Those means were not derived from the State, which has ever been more disposed to rob than to enrich it—neither does it owe any thing to the Legislature. It owes all its resources to individual piety. Christianity was first introduced into England by missionaries from Ireland, as early as the second century. Bishops evidently existed from the third century. As Christianity extended, the necessity for some permanent provision for the

Church became manifest; and the Saxon King, Ethelbert, was the first to endow the See of Canterbury with large revenues. The same Prince subsequently endowed the Sees of Rochester and London. Other Kings of the Heptarchy, as they became converts to Christianity, followed this laudable example, and as we descend in the same scale, we find that the nobles and others converted their estates into parishes, erected places of worship and endowed them with lands in some instances, and in others imposed a permanent charge for Church purposes upon the land in the name of tithes.—Thus was the Church established and endowed in England, and the care of those by whom this noble work was done was not confined to the spiritual edification of their humbler brethren, but believing and feeling that "righteousness exalteth a nation," and duly appreciating the advantages which a country must derive from the spirit of Christianity pervading the Legislature, the higher orders of clergy were early summoned to take part in the great councils of the State. The value of the property thus set apart for the maintenance of the Church was not then considerable, but in progress of time, as population and civilization advanced, and the demands upon the services of the Church extended, it increased in value in an equal ratio. Where that endowment arose from tithes, or a charge upon the land, payable to the clergy by the immediate occupiers of the soil, it originally amounted to one-tenth, though, at the present day it does not average one-twentieth the value.—Where as in some instances land was set apart for the endowment of a Church, the value of it was originally small, but in course of time that value increased in like manner, and in many cases large revenues are thus derived. In no instance, we believe, was it permitted to alienate those endowments by the insane measure of a sale of those lands, in order to invest the produce so that the annual interest on the principal might supply the income, as is now being done with the Clergy Reserves in Canada. It was clearly seen that such a policy was, of all others, most calculated to impair the future efficiency of the Church, and retard its advancement. A much wiser course was adopted. The lands were let for a term of years at a reduced rent, payable to, or for the benefit of the minister. At the expiration of the term, the land in general, had become of greater value, and was relet to the occupier at an increased rent, and thus from time to time, as the value of the property increased, so did the income of the Church, whether arising from tithes or endowments of land, and thus has been the progressive accumulation of it to the present day.

We are now similarly situated in Canada. There is little or no permanent provision for the present, and none whatever for the future necessities of the Church; and though we are not unfortunately likely to have another Royal foundation laid for the holy work, there are numerous landed proprietors in the country, who might advantageously and ought freely to give in aid of such a purpose. There are others, too, who are not possessed of land, but who of this world's goods might spare a little for such a purpose; and we would remind them that there are millions of acres within the Province now so valueless as to be purchased for a mere trifle, and that some small portion of their superfluous wealth might be well employed either in effecting a purchase for such a purpose, or placing funds at the disposal of others to do so. The lands thus to be vested for the Church should be under the government of Trustees, who would have power to lease those lands for a term of years, at the value of the day; such term to be renewable from time to time, at the option of the tenant, but at a rent commensurate with the improved value. Thus, if 100 acres of our wild and unproductive forest lands were now to be let to an improving tenant, at the reserved rent of one shilling per acre for the next ten years, we may reasonably expect that at the expiration of that time they would produce double that sum; and as they should continue increasing in value every decade, we should thus ensure a provision for the increased spiritual wants of the district. Now, if twenty landed proprietors in any district each vested 100 acres for such a purpose, and these lands were let at a present rent of one shilling per acre, an income of £100 a-year would be secured to a pastor for the first ten years, with a certainty of its increasing so steadily, that at a future and no distant day it would suffice to support several clergymen in the District, and an ample and permanent endowment be at once secured for the local wants of the Church.

Many perhaps may say, "Why should we thus alienate our property?" We reply, to increase the value, in a worldly sense, if you remember not your duty to your God. We would say to the proprietor of one thousand acres of unproductive forest land, select a favourable spot upon it for a future town; erect a church, however humble; secure a stipend for the support of a minister for a limited period; vest 100 acres for the future maintenance of the Church and the pastor; invite the immigrants to settle around that Church, as they will not fail to do; let them become your tenants on similar terms as tenants of the Church; and though the whole income de-

rivable from these rents cannot for the first ten years be more than you undertake to be responsible for to the pastor, irrespective of any aid from his congregation, yet at the end of that time the income derivable will be doubled; at the expiration of the next decade, tripled; whilst the value of the portion set apart exclusively for the Church having increased in the same ratio, your annual contribution for the support of the local wants of the Church will be diminishing, your income will be steadily increasing, your property rising in value; and as the provisions of the Church Temporalities Act provides that in such a case the nomination to the living should belong to you, subject to the approval of the Bishop, you will have secured to you and your successors a certain amount of Church patronage permanent in your family.

This is no visionary scheme. It is a plan even in modern times frequently resorted to in England, and in some instances by the actual enemies of our Church, who, knowing the latent tendency of the people to gather beneath its shade, have become the proprietors of desert wastes,—have built a Church,—secured a provision for its minister,—have laid out streets, and induced the speculative to build. The lonely waste soon becomes inhabited; and whilst the interests of the Church are promoted, the interests of the individual are advanced also.

But we have no doubt that the members of the Church in Canada would in general be influenced by higher motives, and remember, that "him that is taught in the word should minister unto him that teacheth in all good things," and that "they who wait at the altar are partakers with the altar,"—even so also hath the Lord ordained, that they who preach the gospel should live of the gospel.

But, to render the Church to the fullest extent what it ought to be, it is not by the laity alone the work must be undertaken, nor on such a narrow basis must they build; amongst others, within the Church a move must also be made, and higher grounds still taken. But on these points we must reserve our observations for the present.

GENERAL CONVENTION.

To the exclusion of many other articles of intelligence, we have devoted a large portion of our present sheet to a report of the proceedings of the General Convention of our sister Church in the United States of America. No apology, we are sure, is necessary for our so doing, as every thing connected with the progress and well-being of that pure and energetic branch of the Great Shepherd's visible fold, must be interesting to all who can claim the high title of Catholic Christians.

In reference to the Convention, our contemporary, the *New York Churchman* observes: "We are happy to learn from various independent sources, that the meeting was conducted with great dignity, suavity, and harmony, on the whole, considering the great diversity of views existing among the members, and that the impressions produced upon those who witnessed it cannot but be favourable."

THE ROYAL SUPREMACY.

No one who has paid an intelligent attention to the ecclesiastical history of England, during the last fifteen or twenty years, can have failed to conclude that most of the secessions on the part of our clergy to Rome, or other schismatical bodies, have been the result of an imperfect acquaintance with the standards and formularies, which, at their ordination, they professed to believe and maintain. It is therefore most gratifying to witness the increased zeal and anxiety which now unquestionably prevails in reference to this matter, and which, in our humble opinion, is in no small degree to be attributed to the protracted discussion of the "Gorham case." Aspirants to Holy Orders have thereby had their attention pointedly called to the danger and sin involved in a careless profession of faith, and have been incited solemnly to weigh, and maturely digest the Articles of the Church, into which they seek admission as ministers.

Our notice has been specially directed to this subject, by an occurrence which took place at an Ordination recently held by the Lord Bishop of Exeter.

One of the candidates for the priesthood had felt some scruples, it appears, to renew his subscription to the 36th Canon, and signified the same to his Diocesan.

Though we are not in possession of details, it is evident that the doubts of the party had originated in the recent decision of the Judicial Committee of the Privy Council. Along with many pious and prayerful men, he had plainly been agitated and perplexed by the question, as to how far the civil power could legitimately interfere, in the adjustment of ecclesiastical differences.

In order to satisfy the conscience of this anxious inquirer, the Bishop drew up some "Considerations," which had the desired effect. Copies of this document his Lordship distributed to the several candidates, "with full permission to communicate it to his clergy, or others, whose minds may have at all been disquieted by a similar scruple."