

The Church.

“Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

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TORONTO, CANADA, JULY 24, 1851.

[WHOLE No., DCCXIII.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	July 27	2 Sam. 12, John 15.	Titus 2, 3.
M	28	Jer. 21, John 16.	Philem.
T	29	Jer. 22, John 17.	Heb. 1.
W	30	Jer. 23, John 18.	Heb. 2.
T	31	Jer. 24, John 19.	Heb. 3.
F	Aug. 1	Jer. 25, John 20.	Heb. 4.
S	2	Jer. 26, John 21.	Heb. 5.
E	3	2 Sam. 21, Acts 1.	Heb. 6.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Church	Clergy	Mats.	Even song.
St. James	Rev. H. J. Grasett, M.A. Rector.	11 o'clock	3/4 o'clock
St. Paul	Rev. E. Baldwin, M.A. Assist.	11 "	6 "
St. George	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 "	6 "
St. Nicholas	Rev. R. M. G. L. M. A. Incumbent.	11 "	6 "
Holy Trinity	Rev. H. Scadding, M.A., Incumbent.	11 "	6 "
	Rev. W. Stennett, M.A., Assist.	11 "	6 "

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SIXTH SUNDAY AFTER TRINITY. JULY 27, 1851.

MORNING PRAYER.
FIRST PROPER LESSON.—2 SAMUEL, XII.
In the first Proper Lesson for last Sunday evening, David is introduced to us as a lowly, slight, and unarmed youth, yet the victor over the lion and the bear, and the slayer of the mighty champions, clothed with massive armour, wielding huge arms, and possessed of such gigantic strength, that the best warriors of Saul's troops dared not to accept his challenge. David feared him not, and easily vanquished him. And why? Because he trusted in God, and God upheld him. Now we follow David to another scene. He is no longer the humble shepherd youth—he is a mighty king—victory has crowned him—he has all the armies and powers of Israel at his disposal—he has been blessed as the man after God's own heart. But his prosperity made him forget God; and he is now to be taught, and to leave us an example, that the same God, who could crown the defenceless stripling with victory over the armed giant, could also punish the king on his throne, and would do that God who had blessed him.

David had been lifted up by prosperity, and becoming guilty of most atrocious wickedness in procuring the death of Uriah, that he might take Bathsheba for his wife. “And the Lord (verse 1) sent Nathan unto David.”

“Man,” says Wogan, “when he falls into sin, is not able to raise himself to repentance. There must be a look from Christ to convert Peter; a light or interposon of divine grace, we neither see nor feel our sins; we walk on still in darkness, and know not at what we stumble; yea, are insensible of our very darkness: all that is said in order to reclaim us, passes only for a parable, something foreign and of no concern to us (as this discourse of Nathan appeared, at first to David), until the Spirit of God speak home to our conscience, and say, *Thou art the man.*”

The beautiful parable, by which Nathan brings conviction to David, cannot be read without being felt.

Nathan, (verses 10—15,) though, upon David's repentance and confession, he tells him his life is spared, yet denounces upon him a most terrible sentence. He tells him the child of this guilty union shall perish—that a terrible retribution shall in the face of all Israel, and that the sword shall never depart from his house. How truly this was fulfilled we see, first in the death of his child, (ver. 14—23.) Afterwards, his whole reign was a scene of trouble and civil strife, of which we have a specimen in the first Proper Lesson for Evening

Prayer. The evils prophesied, and their taking place, against David, who had begun so well, present an animated illustration of the Collect—that, if we would finally secure God's promises, we must “love him above all things,” especially above our lusts and appetites, and we shall find those promises exceed “all that we can desire.”

EVENING PRAYER.

FIRST PROPER LESSON.—2 SAMUEL, XIX.
In the first Proper Lesson for Morning Prayer, we read of the sentence against David, pronounced by God through the prophet Nathan, and the fulfilment of the first part of it in the death of Bathsheba's child. In this chapter, we have the unhappy king set before us, in all the bitterness of his soul, when he has had sad proof of the unfailling truth of the remainder of Nathan's prophecy—that he should be disgraced, and that the sword should not depart from his house. His obedient son had raised up a successful rebellion against him—had dishonoured him before his people—hunted him for his life to deserts and rocks. And now, when he is permitted to return to his kingdom, it is with tears and sorrow for the loss of his unworthy son, and amidst dissensions of his subjects.

In the four first verses, the king is described as plunged into the deepest sorrow for Absalom. And (verses 5, 6, 7) in the midst of his grief, Joab whose services and influence had gained him a power that David seems to have regarded with jealousy and fear, rudely upbraids him for caring more for his unworthy son than for his people; and intimates that, unless he shall rouse himself, he will have another rebellion more formidable than he had ever experienced. The king, conscious that he had deserved all that had been brought upon him, is compelled to dissemble his anger. He meekly follows the directions of this rough and imperious soldier. And (verses 8—30) he is occupied in bringing back the people, receiving their allegiance, and settling the differences of various individuals of rank, who came to account for their proceedings during the rebellion. He feels his own need of mercy, and will bear none but merciful counsels. The conversation with the aged Barzillai presents us with an edifying representation of dignified old age, and disinterested attachment to the king.

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.
The Lord Bishop of Montreal left that city on a short visitation tour through some of the Missions in the Townships, on Monday, 9th June. After passing through a few other places, his Lordship arrived at Bedford, on Friday afternoon, 13th, having been driven over from Clarenceville, where he had been the guest of the Rev. M. Townsend, by the Rev. C. Morice.

BEDFORD.—On Saturday his Lordship was accompanied by the Rev. J. Jones, of Stanbridge, Upper Mills, within this Mission, where he met several of the principal inhabitants, and consulted with them about the state of the Church in that place; and on condition that they would make some sincere and immediate efforts towards putting the building in repair, and assisting in raising funds for the support of a Clergyman, the Bishop promised to see what arrangements could be entered into for the purpose of providing them with a resident Minister. On Sunday morning, (being Trinity Sunday), the Bishop attended Divine Service at Bedford Church, and in the afternoon at Stanbridge; on both occasions the prayers were read by the Rev. J. Jones, and the Bishop preached.

DUNHAM.—At Stanbridge the Bishop was met by William Baker, Esq., by whom he was driven over to Dunham, where an appointment for a third service on the Sunday evening awaited him, and he again preached to a numerous congregation. On Monday morning, the 16th, a large and most respectable congregation being assembled, his Lordship proceeded, according to notice given, to consecrate the new Church and the burial ground adjoining. The Rev. J. Scott, Rector of the parish, Messrs. Thomas Selby, and W. S. Baker, Churchwardens, Dr. Butler, Messrs. J. Selby, William Baker, &c., having united in a Petition that the Church and ground might now be set apart for religious purposes and Divine worship, it was read and presented to his Lordship, who immediately commenced the service for the consecration, and having signed the deed, the Rector said the prayers, being assisted by the Rev. W. Jones of Farnham, who read the lessons: and the Revs. J. Reid, and R. Whitwell read the Epistle and Gospel. There were also present the Revs. R. Lindsay, F. E. Judd, I. Constantine, and also E. Sayles, from a neighbouring parish in the Diocese of Vermont. His Lordship preached an impressive and instructive sermon from St. Matt. xviii. 20. After the sermon the congregation made a liberal offering. The Church is built of stone, and one of the most substantial in the Diocese, but without any attempt at ornament. It is furnished with a neatly executed Desk and Pulpit, made after a plan originally designed for the Church at Vaudreuil by Mr. W. Kennedy, and kindly furnished by him to be used here. The liberality of a few individuals has also provided a white marble Font.

SUTTON.—On Tuesday morning Mr. Baker, whose guest he had been, kindly conveyed his Lordship to

Sutton, 14 miles; where he arrived about 11 o'clock, a. m., and found a very large assemblage of people awaiting his coming, in order to attend the consecration of the new Church, just completed in this Mission. The usual petition was read by E. Kemp, Esq., and the Bishop entered the Church accompanied by all the same Clergymen who were in attendance at Dunham, with the addition of the Rev. A. T. Whitten from Waterloo. After the necessary forms had been gone through for executing the deed of consecration, the Rev. R. Lindsay, the Incumbent, commenced the morning service, and was assisted by the Revs. J. Constantine, J. Reid, and R. Whitwell; the Bishop preached an appropriate sermon, and the service concluded with the offertory. His Lordship then repaired to the house of E. Kemp, Esq., of whose hospitality he partook during his stay at Sutton. In the afternoon there was a very pleasing celebration of the Sunday School, at which upwards of one hundred children met together in a large building, tastefully decorated with green boughs; and a most abundant supply of cakes of all kinds and bread and butter was provided. After the eating and drinking was concluded, the children were addressed by the Bishop. The children having withdrawn, fresh supplies of all kinds were placed on the tables, and the friends of the children and all the visitors took their places, and had tea, coffee, cakes, &c.; they were addressed by the Revs. J. Scott, J. Reid, and the Bishop. The Evening Hymn was then sung, and the company dispersed, after a very gratifying day.

BROME.—On Wednesday the Bishop proceeded to Brome, accompanied by the Rev. R. Whitwell, and became the guest of the Hon. P. H. Knowlton; divine service was performed in the Church, on the borders of the beautiful lake, the prayers being said by the Incumbent, the Rev. R. Lindsay, and the Bishop preached. In the evening his Lordship visited the Churchwardens, H. Foster and L. M. Knowlton, Esqrs., and on the following morning was driven by the former to Waterloo.

WATERLOO.—On Thursday, 19th the Bishop arrived at half-past ten, and proceeded, in company with the Clergy, who were in waiting to receive him, to Mr. Ellis's house, which is close to the Church. From thence they all went in procession to the Church, the consecration of which had been arranged to take place on this day; and the same forms having been gone through as at Sutton and Dunham, the usual service was performed. The weather, which had been exceedingly propitious all the week, still continued most favourable, and a large congregation was in attendance. The Rev. A. T. Whitten, the Incumbent, read prayers, assisted by the Revs. Messrs. Robinson, Reid, and Whitwell. The Bishop preached a sermon from Acts vii. 26, which was most appropriate for the occasion and the place. A quarterly meeting of the District Association of the Church Society was held in the Church in the forenoon of the same day; which was attended by a great number of the members of the Church both from this and the adjoining Missions, who took great interest in the proceedings. His Lordship presided, and the Rev. J. Scott acted as secretary; and the following Clergy were present both at the consecration of the Church and the meeting:—Rev. Messrs. Reid, Johnson, Whitwell, Scott, Slack, Robinson, R. Lindsay, D. Lindsay, Whitten, and Mr. Wilson, Theological Student at Bishop's College. The different resolutions were moved by Messrs. Drake, Baker, and Dampier, and seconded by Rev. Messrs. Whitwell, Scott, and Reid. The Bishop, while at Waterloo, was the guest of Mrs. Robinson, whose husband, very recently deceased, had been one of the chief promoters of the erection of the Church. On Friday his Lordship visited the Station of West Shefford, and morning service was performed in the Church there, and his Lordship preached to a very respectable number of persons, who attended notwithstanding some heavy rain.

FROSTE VILLAGE.—In the afternoon of Friday the Bishop went to Froste Village, where the Rev. David Lindsay has been recently stationed. There was an evening service in the building now used for public worship; but the inhabitants are commencing the work for a new Church here, and have subscribed upwards of £200 amongst themselves for that purpose.—Dr. Foster, Capt. Wood, Messrs. Williamson, and others of the Building Committee, met the Bishop in the evening at Mr. Lindsay's, where he was staying; and they afterwards inspected the site, and the beginning of the excavations for the foundations of their new Church.

GRANBY.—On Saturday the Bishop was driven by W. Williams, Esq., to Granby, where he attended Divine Service on Sunday morning, prayers being read by the Rev. G. Slack, the Incumbent; a very full congregation was assembled in this neat and well finished Church; the Bishop preached, and after dining at Mr. Grey's, one of the Churchwardens, his Lordship was driven across the country to Milton, by Mr. Slack.

MILTON.—After afternoon service, the burial ground adjoining to the Church at Milton was consecrated.—The Rev. T. Johnson was in attendance. His Lordship was the guest of Mr. Slack until Tuesday; and on Monday they went over together to Metcalfe Falls in Roxton; where Mr. Slack had been for some time, occasionally giving a week-day service. The roads were most wretched, indeed dangerous, from the immense rocks, stumps, and pits that every where abounded; and some of the Bridges were very insecure. Sixty persons assembled for an afternoon service, in a grist-mill; after which the following address was presented to the Bishop by Captain Savage and others of the residents in the neighbourhood:

To the Right Reverend Francis Fulford, D.D., Lord Bishop of Montreal.

MAY IT PLEASE YOUR LORDSHIP.—We the undersigned, Protestant inhabitants of the Township of Roxton and Ely, members of the Church of England and others—desire to approach your Lordship, with expressions of unfeigned respect and hearty congratulation upon this occasion of the first visit of a Protestant Bishop to this newly formed settlement.

We cannot but express also our feelings of deep satisfaction at this proof of the interest and concern, which we are well assured is felt by Your Lordship, for the scattered sheep of the flock committed to your charge, removed by inevitable necessity from the enjoyments of those religious privileges and means of grace, to which they have been formerly accustomed.

We earnestly hope and trust that your Lordship's visit will be the means of leading to the establishment amongst us of some regular ministrations of the Gospel, which we feel to be indispensably necessary for the check and prevention of irreligious habits and of Sabbath profanation, too generally found to prevail in new settlements.

It is our fervent prayer that the Divine blessing may rest upon your labours, and that when the duties on earth of that high office, to which you have been raised, are fulfilled, you may receive from the chief Shepherd a crown of glory that fadeeth not away.

His Lordship having had some conversation with those present, promised to give them his best assistance.

ABBOTSFORD.—On Tuesday the Rev. Mr. and Mrs. Slack accompanied the Bishop to Abbotsford, where they were met by the Rev. Messrs. T. Johnson, (the Incumbent,) F. Robinson, and T. Machin.. An afternoon service was held in the Church, and the prayers having been read by the Rev. Mr. Johnson, the Bishop preached.

ROUGEMONT.—On Wednesday Mr. Johnson drove his Lordship to Rougemont Church, where a congregation was assembled, and after service they took some refreshment at Mr. Bachelors; and the Bishop was then driven on to Chambly, where he was received by the Rector, the Rev. J. Braithwaite.

CHAMBLY.—A meeting of the Richelieu D. A. of the Church Society was held here on Thursday, the 26th, at which his Lordship presided. This was one of the stated meetings of that District, but the Bishop having consented to attend, a General Meeting was called specially to take into consideration the subject of the endowment of the Church in this Parish. His Lordship opened the meeting with some appropriate remarks, mentioning chiefly the encouragement which he felt in regard to the permanent establishment of the Church in the Parishes and Missions through which his Lordship had recently passed. The resolutions, which were ably moved and seconded; bore particularly on the call for gratitude on the part of Churchmen in this Province, in consequence of the liberal and fostering care, which the Society for the Propagation of the Gospel has so long extended to our infant Church, the approaching Jubilee of this venerable Society, and the best mode of securing an endowment so as to perpetuate the blessings of our holy religion to ages yet to come. The earnest wish of the Clergy was happily responded to, in a very hearty manner, by some of the principal laymen present, who professed their entire concurrence in the praiseworthy efforts of the Clergy to secure the blessings of religion to posterity. His Lordship closed a very interesting and harmonious meeting by some feeling and eloquent observations, and the Doxology having been sung, pronounced the blessing, and the meeting separated. There were present also the Revs. M. Townsend, J. Braithwaite, C. Bancroft, G. M. Armstrong, R. Lonsdell, F. Robinson, F. Judd, C. Morice, J. P. White, and E. Grasett, from the Diocese of Toronto; Major Campbell, Col. Austin, John Yule, Esq., and F. D. Fulford, Esq., and a large and highly respectable audience. A very large party were most kindly entertained by Mr. and Mrs. Braithwaite, many of whom, having come from a distance, remained till the following morning, when they returned to their respective homes, as did the Bishop, being driven by his son, and reached Montreal on the afternoon of Friday, 27th June.

ENGLAND.
THE SYNOD OF EXETER.
FIRST DAY, WEDNESDAY.—We gave last week a brief report of the first day's proceedings of the Synod of Exeter. We now resume the report, chiefly from that of the *Morning Chronicle*, and we commence with the Bishop's introductory address to the Synod:—

My Reverend Brethren,—You will readily believe that I am not now able, even if I were desirous, of saying much to you. There are feelings which, upon such an occasion, I should be very sorry indeed if they were not strong enough within me to weaken my powers of addressing you. Let me first thank you most heartily for your attendance here this day. Having said this, I will say briefly why I have thought it fit to call you together this day. I feel, as I am sure you all feel, how great are the perplexities of our present position in this Church. A Bishop in that Church cannot but feel that I will not say more strongly than the most earnest of those who are the Ministers therein—but he ought to feel it as strongly as any of them upon that account; but he has an additional ground of anxiety and care. He has special duties entrusted to him, and it is for him earnestly to have recourse to all those ways by which he can, under God's mercy, best inform himself in his duty, as well as, by prayer offered up to God, acquire strength and grace, in whatever measure, to perform that duty. Now, among the means by which I can inform myself, I know none—none so effectual, none so powerful—as that of communicating freely and from my heart with the hearts of my Clergy. We have all a common ministry—differing in some respects, differing in the particulars of action which belong to our respective ranks—but all, the greatest things, we have in common, and when I look around me—when I consider whom I have here this day—when I remember, too, whom I have heard this day—I cannot but feel that my weak lips can receive very, very powerful help from yours. Therefore it is that I have called you together, and I rejoice to think that if I have been right in calling you here—and my heart as well as my judgment tells me that I have been right—I rejoice to think that I am only humbly testifying my sense of the importance of the Presbyterate in the conduct of this Church. I rejoice, therefore, to think that

I am doing as much as a humble individual like myself can do to recognize the power of the Presbyters, and, with God's blessing, upon all occasions to set it forth. We are met together in Diocesan Synod this day—met for important purposes—met to ask you whether you advise me to put forth, as the act of this Diocesan Synod, certain declarations. The first of these you have all had submitted to you. Foreseeing that I should not be perfectly able to address you throughout *ricè voce*, I have committed certain matters to writing, which, with your permission, I will read.

His Lordship then read the following paper:—

Diocesan Synods are the most ancient of all Synods, after the Apostolic. White Kennett in his "Ecclesiastical Synods," says, at p. 198:—

"The next Synods were Diocesan. For, after the destruction of Jerusalem, at least, all Bishops were of equal character, and had within their own respective districts the separate care of Church affairs. So that every Diocese was an absolute Church within itself, and had full authority over its own members. So, as the Bishop and his colleagues, who were select Presbyters, held their peculiar Synods. From the time that Church government was here established, I believe our Bishops had the right of calling their own Clergy to a Synod, and to enter upon debates, and draw up rules," &c.—p. 200.

This right appears to have been constantly exercised according to the judgment of the Bishop, in invoking his Clergy. That Diocesan Synods did not necessarily imply that all the Clergy were summoned to meet is apparent from what had just been cited from Kennett, respecting select Presbyters; but it is still more apparent from an actual instance of a Diocesan Synod, to be found in "Wilkins's Concilia" i., page 369—

"Acta Synodi apud Wigorniam a S. Wolstano habitæ anno 1092." "Ego Wolstanus, gratia Dei Wigorniensis episcopus decrevi synodum congregare in Monasterio S. Marie. Hac synodus habitæ anno 1092. Ad hanc synodum invitati convenit omnes sapientissimæ personæ de tribus comitatibus nostræ diocesis."

This practice of not calling together all the Clergy of the Diocese to the Diocesan Synods is recognised by the most celebrated professor of civil law, at the time of the Reformation, in the middle of the sixteenth century, Francisus Duarenus, who in his great work, "*De Sacris Ecclesiæ Ministeriis et Beneficiis*," i., c. xi., thus says:—

"Tametsi solenne orinariumque sit, Sacerdotes qui Ecclesias regunt ad Synodum convocare, non etiam ceteros clericos et Archimandritas, seu Monasteriorum Præsules: tamen si justa aliqua causa Episcopum moveat, his etiam mandare potest, ut ad Synodum accedant."

Thus recognising the right of the Bishop to require the attendance of all, but recognising also his right to exercise his discretion. In small Dioceses it seems to have been very usual to summon all; yet this is not without exception. For it appears by an instance given in Wilkins IV., 228, that in the year 1561, a "Diocesan Synod," expressly so called, was celebrated by Thomas Davies, Bishop of St. Asaph, to which the Clergy of a single Deanery was summoned.

"Concilium Diocesanum Assaphense celebratum in ecclesiâ Cathedrali Assaphensi a Thomâ Episcopo Assaphensi. Die Mercurii 12 Novembris. Quo die et loco Reverendus Pater Dom. Thomas Assaph, Episcopus convocato eorum co Clero Decanatus de Roze, statut ordinavit," &c.

Whereas, so late as in 1683, a Diocesan Synod of the whole of the Clergy of that small Diocese is recorded in Watkins IV., 608, in the larger Diocese of Norwich (which was indeed a Diocese containing more Clergy-men than almost any other in England), the Diocesan Synod was held annually; and Dean Prideaux (in his directions to Churchwardens, p. 178), says:—

"Diocesan Synods were kept up in the Diocese of Norwich, and all the Clergy of the Diocese constantly attended at them every year—that is, the Clergy of Suffolk at Ipswich, and the Clergy of Norfolk at Norwich."

This lasted to the time of the Great Rebellion in 1641. These cases sufficiently shew that it is not necessary that all the Clergy be actually brought together in order to constitute a Diocesan Synod; but that all be consulted and advised with in such manner as the Bishop should deem best; for a Diocesan Synod is the Bishop consulting his Clergy. Accordingly, Archbishop Usher, in his "*Reduction of Episcopacy unto the form of Synodical Government revived in the ancient Church*," proposes that in the Diocesan Synod all the Rectors and Incumbent Pastors (or a certain select number of them from every Deanery in the Diocese) might meet under the Bishop. The Bishop in ancient times, had his Clergy residing with him in his Cathedral, and these urban Clergy were his council. These were succeeded by Deans and Chapters, who were the councils of the Bishop; and the meetings of Bishops with these councils seem to have been sometimes called Diocesan Synods. In Henry VIII's time, when the appointment of the members of the new Chapters was, in great part, assumed by the Crown, these capitular councils seem to have ceased.

Now, the present Synod fulfils the condition of the Bishop consulting the whole body of his Clergy, in as perfect a manner as is possible. For, not only are the Dean and Chapter members, *ex officio*, of the Synod but also there are representatives of every Deanery in the Diocese, the Clergy of which have been ready to send representatives to it; and of the thirty-two Deaneries in which the Diocese is divided, thirty have actually chosen representatives. But more than this; all the Clergy, in their respective Deaneries, have actually been consulted on every particular which is to be brought before the Synod for its consideration, and the observations which every one of them might wish to make on one main particular have been already sought and duly weighed. It is impossible, therefore, to advise a more perfect mode of obtaining the judgment of the Clergy at large and of every individual than is afforded by the constitution of this Synod, and by the course adopted in respect to it. To call a Synod of all the Clergy in a Diocese so large as this, would be, in effect, to throw the whole power into the hands of those who are nearest to the place where the Synod might be holden. That the voices of its members are free I need not say, but yet I will say that in no single instance have I expressed even a wish for the election or non-election of any individual Clergyman, much as I rejoice at the election of all those whom I see present. In a word, I rest the matter of the election of those who attended the Synod on this simple issue. If, as we have seen, a Bishop of Worcester had and exercised the right of inviting to a Synod those whom he himself judged the wisest of the Clergy of the three counties comprised within his Diocese, can it be wrong for the Bishop of another Diocese to invite all his Clergy to select from among

themselves in their several Deaneries those whom they shall judge the wisest and the fittest to convey their counsel to their Bishop on the points on which he seeks that counsel?

I have hitherto said nothing of the fancied or pretended illegality of the Diocesan Synods. These Synods are almost as old as the Church itself, older than the union of the Church with the State. But it is most remarkable, in connection with the question of the legality of such Synods, that at no time and in no country has the temporal law interfered with them by any enactment whatever. This is especially the case in our own country. Even the statute of Henry VIII., c. 19, which forbade the holding of national or provincial Synods without the consent of the Crown, did yet not forbid the holding of Diocesan Synods, which were, and always had been, called by the Bishops on their sole authority. In the "*Reformation Legum*," a work completed in 1551, and avowedly drawn up mainly as a compilation of the ancient Canon law of England, by Commissioners appointed under the authority of the statute itself, Diocesan Synods are treated as a well-known institution in every Diocese, and the continuance of them prescribed. Their actual continuance is recognized by letters of the Queen's Council to the several Bishops, especially by one of the date of 1573, subscribed Lord Burghley, and others his fellows, calling on the Bishops "in their Visitations and Synods, to keep all Churches in their Dioceses in one uniform and godly order."

Again the 119th Canon of 1603, with equal explicitness, speaks of Diocesan Visitations and Synods as matters equally notorious. Of the entire lawfulness, indeed, of our Synods, there ought not to be a doubt, since the first minister of Her Majesty, speaking on the authority of the law officers of the Crown, has declared them to be lawful; yet ignorant and presumptuous agitators scruple not, in spite of this declaration, to affect to regard them as unlawful.

Having said so much of the Synod itself, I will now proceed to the first particular of the special business before us—to the proposed declaration of our adherence to the Article of the Nicene Creed, "I acknowledge one baptism for the remission of sins." But here, in the outset, we are met by certain statements, which, whatever we may think of them, seem to require some notice, because of the respectable authority which has put them forth. The Archdeacon of Middlesex, in a recent Charge to his Clergy, has said what follows:—

"On examining the 'History of the Council of Constantinople,' we find that the question before the Council was, whether baptism should be repeated in the case of persons who had been baptized by heretics or schismatics? St. Basil had shortly before asserted that baptism by heretics or schismatics was absolutely void, and that the sacrament in such cases ought to be repeated. His opinions were disapproved by the Council, and the seventh Canon was enacted, making this addition to the Creed. The assembled Fathers, objected to the repetition of baptism." "St. Epiphanius, in the longer of the two forms in which he gives the creed, says merely, 'I believe one baptism of repentance,' omitting all reference to remission of sins."

This is not an occasion for going into a detailed consideration of these statements. It is enough for the present purpose to notice two of the principal. One of his (Archdeacon Sinclair's) statements is, that the fathers at Constantinople took occasion to condemn an opinion recently put forth by St. Basil, that baptism by heretics or schismatics was absolutely void; and that on this account "the seventh Canon was enacted, making this addition to the creed." Now, in the first place, whoever will take the trouble to look into the seventh Canon, will see that it does not make this, or any other, addition to the Creed. It simply prescribes which heretics shall be received into the Church by baptism—and which, as heathens, by baptism. [And Henry says (lib. xvii. n. 7), that "these were the same, and of the same country, with those whom St. Basil mentions in his first Canonical Epistle to St. Amphilochius, and whose baptism he declares invalid."] So that the Canon which the learned Archdeacon assures us was made to condemn the doctrine of Basil was in truth strictly conformable to that doctrine.] But in the second place, the Canon itself is treated by Bishop Beveridge and other of the most learned in ecclesiastical antiquities as undoubtedly spurious; "But the assembled Fathers had objected to the repetition of this sacrament." Where does this appear? Not in the acts of the Council, nor in their Synodal Epistle to the Emperor Theodosius, or in their Synodal Address of Nestorius to the Council. It is not noticed by the almost contemporary historians, Sozomen, Sozomen, or Theodoret—in none of the copious commentaries of Balsamon or Zonaras. Where, then, we may be permitted to ask, did the Archdeacon find the fact which he has stated? There is one other statement on which I will remark—that "St. Epiphanius, in the longer of the two forms, in which he gives the Creed, says merely, 'I believe one baptism of repentance,' omitting all reference to remission of sins." This is quite true, but the charge ought to have told those who heard it, that the very same father, in the shorter of the two forms (which were, it seems, both present to the eyes of the writer), actually gives this article in the very same form in which it appears in our own Creed, *Ομολογῶν ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν*—"We acknowledge one baptism for the remission of sins."

But the Archdeacon says, that "in the Council of Constantinople we see no allusion whatever to infant baptism." It may well be that there was no allusion to the specific case of baptism of infants, but the real question is, whether the Fathers who inserted this article into the Creed maintained such doctrine respecting the grace of baptism as implies that this grace is always conferred on all fit recipients (among whom it is not pretended that infants are not included) in and by this sacrament. Now, of the Fathers who were present in the Council of Constantinople, there are four (and I believe only four) whose writings have come down to us—St. Cyril of Jerusalem, St. Gregory of Nazianzum, St. Gregory of Nyssa, and St. Amphilochius of Iconium. I will adduce some short extracts from the writings of every one of them on the efficacy of baptism, and its necessity to salvation.

The first is St. Cyril of Jerusalem, whose chief work is a series of catechetical lectures for the instruction of adult candidates for baptism. In such a work, it cannot be expected that we shall find any express declaration respecting the baptism of infants. It is enough if the principles therein stated imply the grace given in baptism to infants, who are confessedly fit recipients thereof. In his first, or introductory lecture, he says,— "The bath of baptism we may not receive twice or thrice—for there is one Lord, one faith, one baptism; none but heretics are re-baptized, since their former baptism was not baptism."—Introd. Lect. n. 7.

Now upon this it is obvious to remark that it is quite inconsistent with the notion which we have just considered, that this article was introduced into the Creed for the purpose of condemning the doctrine that the

baptism of heretics was not baptism. That doctrine, we see, is in terms affirmed by St. Cyril, though doubtless he understood it, and wished that he should himself be understood, with due exceptions. But he proceeds—

"Great indeed is the baptism which is offered to you. It is a ransom to captives, remission of offences, the death of sin, regeneration of the soul, garment of light, the holy seal, indissoluble—the chariot to Heaven, the delight of Paradise, the grant of the kingdom, the gift of adoption."—Ib. 16.

Again—

"Glorious was he who baptized with water, but what to him who baptized with the Holy Ghost and with fire?"—Lect. iii. 9. "Unless a man receive baptism he hath not salvation."—Ib. 10. "By baptism the sting of death is destroyed."—Ib. 11. "Now then when thou art about to descend into the waters, consider not the base element; look for its saving power by the operation of the Holy Ghost; for, without the two, thou canst not be made perfect. This is not my word, but the Lord Jesus Christ's who has the power to do it. He saith 'except a man' (*εἰ μὴ τις*, does not this include infants?) 'be born again,' and he enlargeth of water and of the Spirit, he cannot enter into the Kingdom of God."—Lect. iii. 4. "Believe in the Holy Ghost, who even now, at the season of baptism, seal eth thy soul."—Ib. 16.

I might multiply similar citations from St. Cyril; but these shall suffice. I proceed to Gregory of Nazianzum. He says—

"Baptism is a casting off the flesh, a following of the Spirit, communion of the Word (*Λόγου κοινωνία*), the creature's restoration to rectitude, sin's deluge (*κατακληροῦς ἀμαρτίας*), illumination—a chariot to God, union with Christ in his pilgrimage—the key of the kingdom of Heaven."—Orat. 40. 3.

Again—

"This the Heavens congratulate, angels magnify for its kindred brightness; this is the image of the blessedness there [i. e. in Heaven], this we desire to praise, but cannot as it is worthy."—Ib. 4. "This is the grace and power of baptism, conveying, not a deluge of the world, as formerly, but a cleaning of the sins of each, and an entire ablution of all the obstructions and defilements by sin."—7. "Cleaning the inmost parts, which, coming in aid of our first birth, maketh us new, instead of old—godlike, instead of beings for a time."—8.

Can we, after this, doubt whether "the remission of sins" was not the chief point intended by these Fathers in their new article? But I must add one more passage from this Father:—

"Hast thou an infant? Give not opportunity to evil. Let him be sanctified from a babe. From his tenderest infancy let him be consecrated to the Spirit. Fearest thou the seal on account of the infirmity of nature? O poor-spirited mother, and oh little faith! Thou needest not amulets and charms for him, wherewith the Evil One enters in. Give to him the Trinity, the one great and glorious phylactery, *δὸς αὐτῷ τὴν Τριάδα, τὸ μέγα καὶ κάλων φολαστήριον*."

After this can any one gravely say, or expect to be gravely heard if he says, that infant baptism was not in the contemplation of the Fathers at Constantinople? I turn to the other, Gregory, of Nyssa, but I will be brief in my recitations from him:—

"Baptism," says he, "is purging of sins, remission of trespasses, cause of renewal and regeneration—of regeneration, to be contemplated with the mind's eye—it cannot be seen with that of the body. This benefit is bestowed, not by the water (for then would water be more exalted than all creation besides), but by the ordinance of God, and by the descent of the Spirit, mystically [that is, sacramentally] coming to our conversion." "Except a [man] be born of water and of the Spirit, he cannot enter into the kingdom of God."—"The Spirit bloweth where it listeth, and thou canst not tell whence it cometh, or whether it goeth." "It bleaseth the body which is baptized, and the water which baptizeth." "If any man persist in troubling me with questions, how is regeneration brought about by the water, and the mystical work wrought in it, my very reasonable answer is—Make clear to me the mode of the generation of the flesh, and I will explain to thee the power which worketh regeneration as to the soul."—S. Greg. Nyss. in Bapt. Chris. iii. 368–371.

I conclude with one extract from Amphilochius, the fourth of these Fathers. In his tract "In Domini Circumcisione" (pp. 13–15), he says,—

"Jesus was circumcised according to his own law on the eighth day, not to teach men to be circumcised, but to cause circumcision to cease, or rather pluck up the presumption in favour of the old and useless, and to reveal the power of the new and saving circumcision [baptism], that he might annul that which was after the flesh, and give vigour to that which was after the Spirit, and prove the weakness of the former, but set forth the might of the latter. To this end, having trained all the holy Apostles and Disciples in the law of the latter, and having practised them in the circumcision according to the flesh, he translated them to the circumcision of the spirit in baptism, that having through them, cancelled the spirit of bondage, the spirit of grace and adoption might live anew in this Divine baptism in Christ Jesus."

Such was the teaching of the Fathers, who, in the Council of Constantinople, inserted in the Creed the article "one baptism for the remission of sins," in order, as it is shown by Bishop Bull, to meet the heresy of the Valentinian gnostics, of whom Irenæus says, "that they were brought by the artifices of Satan to a denial of Christ's baptism, which is regeneration into God, and so to the casting off the whole of our faith *εἰς ἐξάρτησιν τοῦ βαπτίσματος, τῆς ἅλης τοῦ ἀναγεννήσεως, καὶ πάσης τῆς πίστεως ἀθέσειν*."

And let me remind you that this was not the only addition made to the Creed by this Council. The Creed of Nice stopped at the words, "and in the Holy Ghost." All the articles, therefore, which follow, respecting "the Holy Catholic Church, the resurrection of the dead, and the life of the world to come," were, as well as the "one baptism for the remission of sins," deemed by the Fathers necessary to a full confession of faith; all therefore were added. "Remission of sins," was previously in the Roman or Apostles Creed. The Fathers at Constantinople expanded this by declaring that baptism, the one baptism of Christ, is the instrument by which this remission is given.

I trust that this lengthened statement has not wearied you, and will not be deemed altogether useless. For, although the sense in which the article of the Creed is to be understood rests not on the authority of those who composed it, but on the acceptance of it by the Catholic Church as witnessed and handed down by the Second General Council, yet it is satisfactory thus to review a small part of the exact testimony borne to the faith by the most eminent of the Fathers who were present at that Council; and we have been especially called on to do this, I repeat, by the recent attempt, hasty and ill-advised I must not scruple to call it,

which has been made by an Archdeacon of another Diocese in a charge to his Clergy—to rob the Catholic doctrine on baptismal grace of the support it has always hitherto derived from our acknowledging in the Creed "one baptism for the remission of sins," and to make that article to be no more than an assertion that one baptism—baptism once—is all that is required; he has said, that to derive from it that remission of sin to all infants in baptism is not only true, but also an essential article of faith, is "so preposterous an inference, that the Fathers who inserted the article would have expressed their indignation" at any who should dare to make it.

An appeal to the words of those Fathers themselves has shown us how discreetly or indiscreetly this has been said.

And now I come to the declaration itself. Before I propose it, I would call you all to witness how anxious I have been to consult your judgments severally upon it, and the judgments of the Clergy of the Deaneries from which you come. I thank them and you for the suggestions which have been made to me. I have availed myself of them, and have adopted virtually almost all of them, as I think you will perceive when you hear the declaration, as I now submit it to you, whether to advise its acceptance or rejection.

The Rev. E. C. Philpot, Chaplain, then read the Declaration on Baptism, as revised, and which we published in our paper last week.

The Bishop then said: I hope the reading of this Declaration will satisfy you that I have correctly stated that I availed myself of all the objections and observations that were offered to me. As this declaration has been much considered by you all, it may be right, perhaps, at once to ask the question, whether you advise its acceptance as an act of this Synod? If, however, any one wishes to speak upon the subject, I am sure I am not desirous to stop them, else I should propose at once that those who do assent will say "aye."

The Venerable Archdeacon Moore Stevens (of Exeter) said that whatever doubt and uncertainty he might have entertained with regard to one or two passages in the first Declaration, they had now, by its judicious alterations, been removed. He might at one time have felt some doubt as to the propriety of holding a Diocesan Synod, but he had never felt the least upon the doctrines which his Lordship has stated in the address. It now being time for even song in the Cathedral.

The Bishop observed that the Synod, of course, could not sit whilst service was celebrating, and, therefore, it would be necessary to adjourn for a short time.

The Rev. Dr. Harris, of Torquay, suggested that as the alterations made in the Declaration, since the printed copies had been sent to the Clergy, were very material, and, he must add, also very satisfactory, it would be desirable to afford time for their consideration.

The Bishop entirely concurred in this suggestion, and expressed his desire to consult the wishes of the Synod as to the day when the consideration of the Declaration should be resumed. He was willing to proceed with it either after service this afternoon, or tomorrow, or Friday.

After a brief conversation, it was determined that the Declaration should be reprinted, and considered tomorrow, Thursday.

The Synod then adjourned till four o'clock. At the adjourned meeting the Bishop took the chair, and called upon his Chaplain to read the Declaration of adherence to the doctrine and discipline of the Church of England.

The Chaplain read the Declaration on Secession from the Church which we gave in our paper last week, but as there are some slight verbal variations between that and the official copy of the Declaration as passed by the Synod, we publish the latter.

DECLARATION II.

Deeply deploring the cases of defection from our Communion, which have occurred in the last ten years, even among the Clergy, which cases, few as they may be, in comparison of the whole number of Clergy, are yet numerous, when compared with those which have occurred in our Church at any former period within the last one hundred and ninety years; we hereby solemnly record our own hearty, and with God's blessing, unalterable attachment to the Church which He has called on us to serve, cordially accepting its doctrine as set forth in its Articles of Religion and Book of Common Prayer, and Administration of the Sacraments, and thankfully acknowledging its Ministry by Bishops, Priests and Deacons to have descended to us in unbroken succession from the Holy Apostles;—and we further record our full conviction, that Secession from this Church, being a sound part of the Catholic Church, to any other religious community, is, in itself, an act of schism, and, as such, perilous to salvation, and in particular that secession to the Roman community in England is not only an act of schism, but involves also the abandonment of truth for error."

The Bishop observed, with reference to the phrase "for the last 190 years," he had inserted it as meaning from the time of 1660, after the Great Rebellion. That there was a numerous secession during the Great Rebellion was, he believed, certain, though he could not now tell to what extent. It was to a much greater extent than that in the last ten years; but he had inserted the words in order to limit the period.

A short discussion followed upon the Declaration, in the course of which several verbal alterations were proposed and considered. The alterations were moved by different clergymen, with the view of more clearly defining the meaning of the Synod, there being no opposition whatever to the object and purpose of the Declaration. Eventually, after one division, by which the words "in particular" were introduced in the clause concerning secession from the Church, the Declaration was carried with only five dissentients.

The third Declaration was then taken into consideration. The Bishop said this was a Declaration, and not a Protest. A Protest, he held, must be directed against authority abused; but in the case which had called this forth there was no authority abused, for there had been an absolute assumption and usurpation of authority, on the part of Rome, which did not exist. The Synod, therefore, could not protest; whatever they did must be in the nature of a declaration.

The Declaration was then read. The Declaration on the Pope's intrusion of a schismatic Bishop of Plymouth was printed in our paper last week; but for the reasons stated above we reprint it from the official copy, as passed by the Synod. It was carried *unanimously*, on the motion of Chancellor Harington, and the Synod adjourned to the next day.

DECLARATION III.

Whereas the Bishop of Rome hath taken upon himself to name the Town of Plymouth, in the Archdeaconry of Totnes, in our Diocese of Exeter, to be a See in subjection to the said Bishop of Rome—and this is professed to be done for the greater convenience of the "Popish Recusants" or Refusers of the Catholic Communion of the Church of England:

And whereas the predecessors of these recusants in or about the 12th year of Queen Elizabeth did notoriously, in obedience to orders from Rome, renounce communion with the Church in this land, which they had theretofore maintained, although our Church, from which they thus separated themselves, did then hold, and has always since continued to "hold, whole and undivided," that Catholic Faith professed in the Nicene Constantinopolitan Creed which the Church of Rome itself, in the third Session of the Council of Trent, recites and sets forth as the true faith, saying that "with such recital alone, as with a shield against heresies, have the ancient fathers before now drawn believers to the faith, overthrown heretics, and confirmed the faithful, it being the firm and single foundation, against which the gates of Hell shall never prevail:" neither can it be proved,—which God forbid,—that our said Church had, at the time of such separation, nor since at any time hath, lost the Grace of the Holy Sacraments:

And whereas it is notorious, that, in order to keep the said Separatists in obedience to Rome, new Articles of Faith, added to the said Creed, contrary to the seventh Canon of the III General Council of Ephesus, were imposed and insisted upon, as necessary to salvation:

And whereas the government of, and ministrations for, the said Separatists, were at first, and for many years, not under any Bishop; and afterwards, for more than 200 years, were directed by Bishops having their Titles from ancient extinct Sees "in partibus Infidelium," and exercising pretended Spiritual Jurisdiction, as Vicars Apostolical so called of the Bishop of Rome, thus treating this realm as under the jurisdiction of Rome;—which Vicars Apostolical were either Bishops without Sees, ordained as such, contrary to the sixth Canon of the General Council of Chalcedon, and to the known rules of the Catholic Church; or else being ordained as Bishops of Sees in the Eastern Church, without the concurrence of the Metropolitan, were so ordained in direct violation of the fourth and sixth Canons of the I General Council of Nice:

And whereas the recent pretended appointment of Sees in England, and particularly of the See of Plymouth, by the Bishop of Rome, contrary to the second Canon of the II General Council of Constantinople, has been manifestly designed to erect the said Separatists into a Church, in opposition to the true Catholic Church in England, by nominating Sees without the concurrence of the Metropolitan, for the so-called Metropolitan Archbishop of Westminster is no Metropolitan, having been set up contrary to ancient custom, and to the sixth Canon of Nice, in evident violation of the old Metropolitan Sees of England:

For all these reasons, We, the Bishop and Clergy of the Diocese, in Synod assembled, do hereby declare, that the said appointment of a See of Plymouth by the Bishop of Rome, being contrary to the canons of the Catholic Church, is manifestly schismatical and void,—that it sets up an Altar against an Altar in our said Diocese, and usurps the Primacy of England.

And we further declare, in respect of this and the other differences, which unhappily, during three hundred years, have divided the Churches of the West, and our fathers have so long continued, to a lawful and free council of the whole Church, whenever such council may be had, commending our cause, in the mean time, under Him who will come to be our Judge, to the earnest prayers and to the enlightened and impartial inquiries of all good Christian people."

(To be concluded in our next.)

SCOTTISH EPISCOPAL CHURCH SOCIETY.

A special General meeting of this Society was held in Edinburgh on the 27th of May. Divine Service was celebrated at 11 o'clock in St. John's, prayers being read by the Rev. E. B. Field, L.L.B., and the lessons read by the Very Rev. Dean of Edinburgh. The Right Rev. Bishop of Edinburgh and the Dean officiated at the Communion Service, an offertory being made for the Society's funds. The meeting was held in the Hopetoun Rooms, at two o'clock, the Bishop of Edinburgh in the Chair. The General Secretary having read the report from the Standing Committee, (see *Scottish Ecclesiastical Journal* for April,) it was moved by W. S. Baillie, Esq., "that the Report be received and approved of," and "that, in terms of the suggestion contained in the following words be deleted from Law Book, viz., 'of all which, however, a portion (not less than five per cent) shall annually be added to the Capital Stock of the Society,' which, having been seconded by the Rev. W. Henderson of Arbroath, was agreed to. On the motion of H. J. Robertson, Esq., Sheriff of Renfrew, it was unanimously agreed that the Funds of the Society should be invested in certain Parties in the Report, that the minimum of Stipend should be raised from £90 to £100, but that no Grant from the Society should exceed £45, and that a Parsonage House (or fund for procuring one) should be reckoned as £10 of Bowland, on the motion of W. S. Walker, Esq., carried out in the distribution of Grants for the current year.—*Scottish Ecclesiastical Journal*

Forty-four sermons were, on Sunday morning, preached at various churches of the metropolis, in commemoration of the third jubilee of the Society for the Propagation of the Gospel; and among the preachers were His Grace the Archbishop of Canterbury, the Archbishop of Dublin, and several Bishops, both home and colonial. The Bishop of Ossory preached at St. John's Bedford-row.

On Sunday afternoon, for the first time, the full service at St. Paul's Cathedral was performed in the nave with the best possible effect, the pulpit having been removed to the pillar where the monument to Dr. Middleton, the Bishop of Calcutta, is placed. The number of persons present was very numerous. Canon Abney preached. The evening services at Westminster doors early were only just able to stand inside and pay some heed to this unequivocal expression of "pulpit,"—"C. E. K.," makes the following remarks:—"It must have been a great subject of thankfulness to any member of the Church to have been present, yesterday, at the evening service in Westminster Abbey. A crowded and most attentive congregation of, I should think, nearly two thousand persons, filled the area. The building seems singularly well adapted for affording the aid of intoning, both the lessons and the sermon were clearly heard at the farthest end of the occupied part of the church, which is the neighbourhood of the Dean's stall. I need scarcely add how beautifully the billowy swellings of the psalms and service flowed

through every part of the glorious edifice, creating a kind of musical atmosphere, delightful alike to taste and to devotion. May I suggest that the anthem was possibly a trifle too long, though curtailed, as it was, by a verse. When so many are obliged to stand, and so many suffering from the necessarily crowded packing of the seats, any extra length is much felt. It is not, however, in an evening service as it would be in what a French writer calls *Pheure languissante d'apres midi*, a season especially unfitted for the impression of the solemnities of truth from the pulpit, or of song from the choir. I need not add how earnestly I trust that the example so nobly set at last, by the ecclesiastical authorities of Westminster Abbey, may be followed by those at St. Paul's, and by those of every cathedral in the United Kingdom. Should the Dean and Canons be unable themselves to preach, surely the Bishop might sanction their selection of a certain number of the clergy of the diocese, distinguished by character and power of eloquence, to fill their places."

CHURCH UNION.

CARLETON PLACE CHURCH UNION.

At a meeting of the members of the United Church of England and Ireland, within the mission under the pastoral charge of the Rev. A. Pyne, A. B., comprising St. James' Church, Carleton Place, St. John's, Lanark, and St. George's, Ramsay, County of Lanark, held in St. James' Church, Carleton-place, at 12 o'clock, noon, Wednesday, 16th July, 1851, for the purpose of forming a Branch of the Church Union of the Diocese of Toronto.

James Rosamond, Esq., was called to the Chair, and Mr. Johnston Neilson, appointed Secretary.

The Rev. A. Pyne, having at some length explained the object of the meeting, in which he was followed by some appropriate observations from the Chairman.

Dr. John Spencer, in an address which displayed great research and acquaintance with the history of the proceedings of the enemies of the Church in this Province from the first, moved, seconded by Mr. John Roland,

"That a Branch Union, to be known by the name of the Carleton-place Branch Union of the Diocese of Toronto, be now formed, subject to the general rules of the Parent Society.

The second resolution was moved by George Tennant, Esq., J. P., in one of the most comprehensive, thorough church, and powerfully convincing speeches we have ever heard, seconded by Mr. John Halfpenny, to the following effect,— "That we deem it the imperative duty of every churchman to enrol himself as a member of the Branch Union, for the purpose of securing unanimity of action, in resisting the tide of oppression and spoliation that has set in against the Church in this Province."

Moved by Mr. Bryce McNeely, Church Warden, seconded by Mr. Caten Willis.

"That, we shall use every legitimate exertion to influence the hustings in favour of those candidates who will either support the church, or refuse to deprive her of her rights and privileges."

Moved by Mr. John Code, seconded by Mr. William Nasbit.

"That, James Rosamond, Esq., be Chairman, and George Tennant, Esq., Deputy-Chairman."

Moved by William James, Esq., seconded by Mr. Thomas Ireton.

"That, the Rev. A. Pyne, A. B., be Chaplain, William Houston, Esq., Treasurer, and Mr. Johnston Neilson, Secretary."

Moved by Mr. John Tennant, seconded by Mr. Joseph Doherty, Junr.,

"That, the office-bearers, together with the following gentlemen, be the Committee for the ensuing year, five of whom shall be a quorum, and that they meet quarterly, for the despatch of business, viz. —

William James, Esq., J. P., Hugh Boland, Esq., St. George's; George Tennant, Esq., J. P., Samuel Crampton, John Halfpenny, St. John's; Dr. Spencer, Bryce McNeely, William Hawkins, St. James'."

The Branch Union having been formed, the Rev. A. Pyne, addressed the meeting relative to the course of obstructive proceeding adopted by the Hon. P. B. de Blaquier, in the Legislative Council, against the granting of a Charter to Trinity College, upon which

Moved by George Tennant, Esq., seconded by Mr. Joseph Doherty, Senr.,

"That, we, the members of the United Churches of England and Ireland in the Rectory, Carleton-place, County of Lanark, have no sympathy in the views of the Hon. P. B. de Blaquier, as expressed by him in reference to Trinity College, or the granting of the Royal Charter to the same, and moreover, as the views of the Lord Bishop, as expressed on the subject, are so evidently for the interests of the Church in this Colony, we would record our unanimous regret that any sincere member should conceive it his duty to offer any opposition."

Moved by William James, Esq., seconded by Dr. Spencer,

"That, whereas, the Hon. Mr. de Blaquier gives many to suppose that he has the voice of the churchmen of the Diocese with him on this subject, and that he has received many communications from the members of the Church, supporting him in what we must call his unhallowed opposition to his Bishop, we therefore deem it our duty to forward to him this communication as the first act of our Branch Union, expressive of our protest against all, and each of his proceedings in the matter referred to."

This meeting was well attended—the resolutions were all passed unanimously—a zealous and fraternal spirit prevailed, and the proceedings closed, as they had commenced, with the prescribed prayer by the Chaplain of the Branch Union. Seventy-nine members were enrolled on the spot.

The following communication accompanied a copy of the resolutions adopted by this Union, in reference to Trinity College, as above given:—

TO THE HON. P. B. DE BLAQUIERE.

HONORABLE SIR,—The enclosed resolutions having been entrusted to my care, so as to forward them to you, will account for the necessity of this communication. I beg leave also to accompany them with a few observations.

The mission I am in charge of consists of three numerous congregations, in the aggregate, about 600 adult members of the Church, and there are also, three Sunday Schools, numbering 240 children under regular Sabbath School instruction. A Church Mission therefore, so important as this, when it adopts any unanimous movement, should be regarded as important, and should teach caution, at least, to any opponent, to be ever so influential. The accompanying

resolutions, I can assure you, Honorable Sir, were carried amidst the most energetic acclamation, by my three congregations, as their first act after the formation of their Branch of "the Church Union"; these resolutions, you must be aware are called forth by your insinuations in "the house" respecting the concurrence of churchmen in your "sayings and doings." Hoping therefore, that such protests (and similar ones) which I have no doubt you will have "the honor" to receive, may arrest you in the path of unenviable notoriety, you are procuring for yourself in the minds of all sincere churchmen, and may also give you some idea of what you might justly expect were convection granted. In the absence, however, of synodical action, we may, in the mean time adopt the "Branch Unions" as substitutes, in resisting present aggression.

I have the honor to be,

Honourable Sir,
Your obedient humble servant,
ALEXANDER PYNE, A.B.
Rector of Carleton-Place.

From our English Files.

THE MOTTO IN THE CATALOGUE OF THE GREAT EXHIBITION.

A violent attack has been made upon the Prince Consort, on the ground of his Royal Highness having, as is alleged, "selected the motto of the Catalogue of the Exhibition from the Popish Bible." Notwithstanding the obscure character of the print in which this charge has been preferred, we feel that so mischievous an assertion,—likely, from its nature and the exalted station of the person to whom it refers, to obtain extensive circulation,—ought not to remain uncontradicted. The "Protestant" whose jealous eye has discovered this supposed delinquency in high places, is, indeed, quite correct in stating that in the authorized version of the Bible the verse reads: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." But if he had been a Church-goer, which evidently he is not, he would have known that the Prayer-Book version, which is also "authorized," has the verse as it is quoted on the title-page of the Catalogue: "The earth is the Lord's and all that therein is: the compass of the world, and they that dwell therein." So, far, therefore, from its being "clear that the Prince went to Rome for it," the fact of his Royal Highness having selected the verse in the form in which it occurs in the Book of Common Prayer, is an indirect, but not on that account less gratifying proof, that the Prince Consort is familiar with offices of that Church of which his Royal Spouse is, and his Son will be—Heaven grant not till some far distant day—the sworn defender.—*John Bull.*

CONVERSIONS FROM ROME.—On Whit Sunday four persons abjured the errors of Popery, and received the Holy Communion in St. Thomas's Church, Dublin. One of the converts is the Rev. A. Hopkins, late parish priest of Kilmore. He presented to the Priests' Protection Society letters testimonial from his "diocese," and a *bene decessit* from Dr. Ferny, the Popish Bishop of Killala.

THE MORMONITES.—On Monday afternoon, the London Conference Festival of the "Latter-day Saints," or Mormonites, took place at the Freemasons' Tavern. About 1,100 people of both sexes, including a considerable proportion of young persons, were present. The proceedings commenced with a procession of the "twelve apostles," or "fathers in Israel," accompanied by "presidents of branches," by a number of young women dressed in white, and by twelve young men wearing large blue scarfs, and carrying a Bible in the right hand, and a *Book of Mormon* in the left. A number of addresses were delivered, relieved at intervals by singing. An account of the rise and progress of the "Saints" stated, that the total number in the United Kingdom, in January last, was 30,747; and that during the last fourteen years more than 50,000 have been baptized in England, of whom 17,000 have emigrated to America.

CAPTURE OF A WHALE.—A whale of very large dimensions was taken in June, in Great Man's Bay, on the coast of Connemara, and his capture was effected in rather an unscientific manner. It appears that the huge creature pursued some fish into a narrow creek which was not wide enough to give him turning room, and there he stuck, and whenever he opened his immense jaws his assailants poured in the cavity large stones until they filled him to the teeth with granite, an operation that took them a whole week to accomplish. In the end, however, they got a good supply of blubber for their labour.—*Irish paper.*

Caroline Henrietta Sheridan, widow of Mr. Thomas Sheridan, and mother of Lady Dufferin, Hon. Mrs. Norton, Lady Seymour, and Mr. Brinsley Sheridan, M.P., died in London last month, at an advanced age. Deceased was the mother of a family remarkable for beauty and talents, and not less in her own person distinguished by both.

A Government grant of £1,000 has been made to defray the expenses of public instructors of flax-growing in Ireland.

The clerks, and even the office boy, of the Liverpool Insurance Company, are to have £10 each presented to them, to enable them to visit the Great Exhibition.

REDUCTION OF TROOPS IN IRELAND.—The number of troops serving in Ireland has lately been reduced from 26,000 to 18,000.

LONGEVITY UNDER ADVERSE CIRCUMSTANCES.—One of the enumerators, at the taking of the census in Liverpool, states that he found a woman living in a cellar, whose age was 107.

The volcano of Vesuvius is threatened with extinction. A project is on foot to cut a canal from the sea to the bottom of the crater, and so swamp the fire. The *Mining Journal* proposes that Mr. Goldworthy Gurney should first attempt the feat with his steam-jet!

Father Ignatius, in a letter to the *Tablet*, says that circumstances are leading him to withdraw for a time from his public operations in the crusade for the conversion of England to Popery, and that he intends to devote the summer to a course of missions and retreats, with "intervals of rest in our happy solitudes."

On the 13th ult. the Plymouth packet, while on her voyage from Penzance to Liverpool struck on a sunken rock rounding the Scilly, and almost instantly foundered, every soul on board perishing. Besides her crew of eight men, she had about eighteen emigrants proceeding to Liverpool to go out to America.

Mr. Macdonald, an embryo Wesleyan minister, has received a hint that grey trousers are uncanonical! He must wear black.

Amongst the numerous presents received by the King of Hanover on his 80th birth day, that which excited most notice was a humble offering brought by an old citizen's wife—namely a cotton pocket-handkerchief, with prints in red color, representing the family circle of George the Third of England, father and mother and nine children, with all the names and dates of birthdays; in the centre of the picture sits Queen Charlotte with the baby Prince Adolphus Frederick in her arms; and on one side stands Prince Ernest Augustus, four years old, riding on a hobby horse. The handkerchief had been preserved in the family for seventy-six years.

The lady who is stated in *Bell's Life* to have lost £20,000 on the Derby, is no other than "Ada, sole daughter of my house and heart."

Count de Bocarme, for the murder of his brother-in-law by poison at dinner, is sentenced to be executed in the public square of Mons. The convict has appealed to the Court of Cassation.

It is perfectly legal to enlist a recruit on Sunday, but he cannot be attested on Sunday; and the law provides that he be sworn in on the Monday following, should the time for attesting fall on Sunday.

A Non-Commissioned officer on being recommended for a commission is not required to pass an examination according to the Educational Order.

No ecclesiastical censure or excommunication is fulminated against laymen who attend or support them (the Queen's Colleges,) but they are left to the common law of the church. The law of the church—as a general rule—forbids every man, under pain of mortal sin, to enter an institution which is publicly condemned as dangerous to faith and morals. The law of the church still more forbids every man to cooperate in the maintenance of an institution which is dangerous to faith and morals. There is no positive excommunication issued against the refractory laity; but the clergy are withdrawn as an evident token of the hopelessly immoral and irreligious character of these "seminaries of sin."—*Tablet.*

The senior Baronet in the south of Ireland, his brother, and the son of one of the most ancient families, are turnkeys at Spike Island, at £35 a year and gaol rations.

BOMBAY, MAY 14.—Lord Dalhousie, the Governor General, has had a very narrow escape from a broken neck. On the 26th of April his lordship went to visit a strong fortress on the frontier, called North Kangra. Whilst traversing the hills on a stout country pony, he came suddenly upon a heavily loaded camel, in turning a sharp angle of the ascent. The Governor General was nearly thrown over the precipice; but fortunately escaped with a few bruises. A fatal accident of a similar nature had occurred at Sabathoe a few days previously to Lieut. Sale, youngest son of the General, who fell down a precipice, and was killed. General Sir W. Gomm is determined upon making Simla his home, having purchased an estate there.

The population taken in March, 1851, of Great Britain and the islands in the Irish Sea, amounts to 20,919,531. In 1841 the population was 18,655,981, the increase is, therefore, 2,263,550.

The population of London consists of 1,104,356 males, 1,258,785 females; total 2,363,141.

The population of Scotland is 1,363,622 males, 1,507,162 females; total 2,870,784.

The Rev. Mr. Manning, late Archdeacon Manning, who recently seceded from the Established Church, was ordained priest of the Roman Church by Cardinal Wiseman, on Saturday last, at the Oratory in King William Street, and celebrated mass on Monday, at the Church of the Immaculate Conception in Farm Street, in the presence of a numerous auditory.

The Rev. R. C. S. Chermiside, Rector of Wilton Wilts, has offered £20 to the railway authorities to convey to London all the factory girls and children attending the National Schools at Wilton to see the Exhibition—the rev. gentleman also undertakes to pay for their admission to the Crystal Palace. The Marquis of Chandos has recently paid the expense of sixty labourers and children from Stowe, and on Monday and Tuesday the streets were filled with wagons headed by bands and decorated with banners, conveying the workmen of different employers at their masters' expense to Hyde Park.

Colonial.

FRAUD.—Two Indians, named "Talbot Chief" and "James Thomas," have been committed to gaol upon a charge of fraud, in obtaining money from the County Treasurer upon wolf-scalp certificates.—It appears that one of the Indians, in May last, killed a wolf and six young ones, in Adelaide, for the destruction of which he obtained a certificate from Robert Pegley, Esq., J. P., upon which he drew the bounty of 80s. each, amounting to £10 10s. Before, however, disposing of the certificate, it seems they took an exact copy, so nearly resembling the handwriting of the magistrate, that it was paid without suspicion, with the difference only of inserting the word "twelve," instead of "seven," upon which they, in a few days after, received the bounty, amounting to eighteen pounds. Finding this extensive fraud to pass without detection, they again, yesterday, made an attempt to pawn off another certificate for "ten wolves," but not having kept a copy of the former one, they forgot the name of the magistrate, and signed it George instead of Robert. Upon this they also succeeded in obtaining fifteen pounds; but the fraud being immediately discovered, they were arrested, and the money recovered.—*London (C.W.) Times.*

It is almost certain that the *Sovereign* which left Halifax on the 4th of March for Liverpool, was lost on an ice island. Lieut Taylor, of H.M. ship *Wellesley*, and Mr. Henry Fisher, of the 38th Regt., were passengers.

FIRST CHIME IN UPPER CANADA.—On Monday evening last, the long-looked for chime of bells were brought into town by the Messrs. Peters and Rogar Smith. The Union Jack, floating over St. Paul's Church, denoting the place for which the bells were destined. A large procession, headed by the band of the Rifle Company, and displaying numerous banners, marched out of town to escort the bells in proper state. Nothing could exceed the joy that appeared to animate our people, as the procession, marched through the town to St. Paul's Church. The bells (six in number) were made by Mears, of London, England, and cost £500, paid by the private contributions of the people of London (not, we are proud to state, exclusively Episcopalians.) Amongst the subscriptions are many liberal sums from dissenting gentlemen, who

feeling a proper pride in the growing prosperity and religious zeal of the people of London...

CLERGY RESERVES.—A public discussion on the Clergy Reserve question took place in the Town Hall at Simcoe, on Wednesday and Thursday last.

THE WEEVIL.—We are sorry to learn that this insect is making fearful inroads on the wheat crop.

HARMONEON TROUPE.—These vocalists are deserving of patronage. Their entertainments are very amusing, and their vocal abilities of a respectable order.

FRESHET.—Several bridges have been carried away in the County of Oxford by the freshet on Tuesday week.

THE CROPS.—The farmers are now busily engaged in securing the grass crop, which yields abundantly and will probably be secured in good order.

SUSPECTED MURDER.—Isaac Burnham, has been committed to the Kingston Jail, charged with the murder of James Davis, on the 25th of May last, at the Township of Richmond.

A man named John Foran when bathing in Burlington Bay on Monday last, was seized with cramp, and drowned.

FLORAL CURIOSITY.—We had yesterday brought to us for inspection a very curious specimen of horticultural combination, in the shape of a rose bud, in full bloom emerging from a cluster of well-marked maple-leaves.

ACCIDENT BY LIGHTNING.—We are informed by a correspondent, that St. Luke's Church, Vienna, was struck by lightning, on the 15th inst., and seriously injured.

SINGULAR ADVENTURE WITH A LYNX.—A most singular affair happened on Monday the 7th inst., in the Township of Oro. A little girl, ten years of age, daughter of Henry Creswicke, Esq., County Surveyor, was on the day in question cutting nettles in the field about one quarter of a mile from the residence of her father.

QUICK PASSAGE.—The regular passage between Toronto and Hamilton has been greatly shortened since the new steam packet the City of Hamilton was put on the route.

The hot storm or hurricane on the 6th February, at Melbourne, Hamilton, and New Norfolk was so severe that many persons suffered severely; the loss of cattle, sheep, horses, &c., from the raging fires occasioned by the storm was awful.

On Sunday evening, Thomas Robinson, a boy aged sixteen was drowned in a pond at Yorkville.

A young man residing in Ingersoll, named Fratherston, was drowned there on Wednesday evening last.

CHARTER OF TRINITY COLLEGE.

[The following document should have appeared in our last issue, but was necessarily postponed.—[Ed. Church.]

DISSENTIENT.

1st.—Because we do not think that the views of the Government, as expressed in the printed correspondence referred to in the proposed address, are such as can be expected to appear just and satisfactory to the members of the Church of England in this Province, who are a numerous and respectable class of our fellow subjects.

2nd.—Because we cannot join in characterizing as comprehensive and able what we believe must be looked upon generally as illiberal, short-sighted and unjust.

3rd.—Because we believe, that when the British Government first sanctioned the making of a large reservation of land in Upper Canada, to form an endowment for a University, they contemplated no other description of University than one in which religious instruction should be given, and degrees in divinity conferred, in accordance with the doctrines of the national Church; there having been no University ever founded by the Crown up to that time on any other principle; and the University of King's College in New Brunswick having just before been founded by Royal charter and as a matter of course on the same principle.

4th.—Because the members of the Church of England have never shown so illiberal a spirit towards other denominations, but have always cheerfully united in the Legislature in conferring such privileges upon them and have offered no opposition in any other manner to so reasonable a wish.

5th.—Because, when the members of the Church of England see efforts made to induce their Sovereign to place them on grounds more disadvantageous than that of other portions of the population, they will unavoidably be under the impression that either from inattention to their claim to equal justice, or from some cause even more censurable, their government is lending itself to a design to injure and oppress them, and that discontent may be thus engendered, which it should be the object of the government to prevent or remove.

6th.—Because the correspondence to which reference is made in the address appears to us to be intended to elicit from Her Majesty a decision unfavourable to the Church of England, on very unfair grounds, by insinuating that the Government of this Province has the means of indirectly compelling the members of other religious communities to surrender their College Charters; because without public aid they are unable to maintain their Colleges, and that if that is done the Government can then, with less difficulty, refuse to Charter a Church of England College, but that if a Charter be in the meantime granted to the members of the Church of England, then their negotiations with the other religious bodies may be defeated, and the monopoly of education which the Government desires to secure to a University in which the doctrines of no church whatever are inculcated, will be firmly established.

7th.—Because that there is in their opinion, no ground for the confident hope which this House has expressed, that if the matter in question "were brought under the consideration of a free convocation of the clergy and laity of the United Church of England and Ireland in this Province," a decision hostile to the wishes and claims of the friends of the University connected with that church would be the result; on the contrary, the only evidence which exists should make a directly opposite impression, for in regard to the first, i. e., the clergy out of one hundred and fifty, it is known that one hundred and thirty members of that body attended on the occasion of laying the foundation stone of Trinity College, thus giving to its inauguration their presence and approval; and in respect to the second, i. e., the laity, they have not only not petitioned this House against the Institution which the Bishop of Toronto has sought to establish, but they have publicly declared in a free assembly that religion ought to be inseparable from secular education.

8th.—Because we believe that a policy founded on such principles can never be long upheld in a free country.

G. S. BOUTLON, JAMES GORDON, JOHN MACAULAY.

Trinidad papers speak in enthusiastic terms of the weather and the crops. The rains have been abundant and the prospect of a large quantity of sugar is fine.

We are informed that a young child died in St. Roch's yesterday morning, from the effects of eating the ends of some lucifer matches, a bunch of which had been given to it by an elder child, to play with, during the temporary absence of the parents. On their return some milk was given to the unfortunate infant, but in vain, it died soon after.—Quebec Mercury

SECRETARY'S OFFICE,

Toronto, 19th July, 1851.

His Excellency the Governor General has been pleased to appoint John Armour, of Dunnville, Esquire, an Associate Coroner, in and for the County of Haldimand.

His excellency the Governor General has been pleased to grant a License to Lorenzo Closson, of Toronto, Gentleman, to practice Physic, Surgery and Midwifery in Upper Canada.

His Excellency the Governor General has been pleased also to make the following appointments, under the Act 12 Vic. Chap. 82. in the Senate of the University of Toronto, viz:—

TO BE CROWN MEMBERS.—Honourable C. Widmer, M.D., re-appointed; Hon. S. B. Harrison; and John Bows, Esq., Mayor of Toronto, in place of the Hon. Henry Sherwood, and David Buchan, Esq.

TO BE COLLEGIATE MEMBERS.—The Rev. Egerton Ryerson, D.D., Michael Willis, D.D., John Jennings, Adam Lillie, and Bernard O'Hara; in place of John Cameron, Esq., the Rev. John Roaf, J. McMurrich, William Proudfoot, and James Hallinan, Esq.,

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, July 23, 1851.—Rev. T. S. Kennedy: We sent them all to yourself, none to other parties. Mrs. Levesconte Seymour, rem. for self and Miss L., vol. 15. John Sumner, Esq., Postmaster, Ashton: the Ashton parcel leaves this office every Thursday before eleven o'clock; any delay which may occur in the Post-office department we cannot account for. Henry Burritt, Esq., rem., vol. 15; Rev. J. B. Worrel, for Mr. Mills, rem., vol. 14; W. Harvey, Esq., Farmersville, rem., vol. 15; Mr. Peter B. Nelles Grimsby, rem., accepted for vols. 14 and 15; Rev. A. Pyne, Carleton Place, rem., vol. 14; Rev. J. Flood, Richmond, rem., vol. 15.

THE CHURCH.

TORONTO, THURSDAY JULY 24, 1851.

APPOINTMENTS FOR CONFIRMATION

In the Gore District, and in those west of the same. The Bishop of Toronto begs to inform his Brethren the Clergy of the Districts west of Hamilton, that he intends (D.V.) to confirm at their several Missions and Stations, in accordance with the following list: 1851. July.

Table listing confirmations for various dates: Sunday, 27, Goderich 11 A.M.; Monday, 28, Hyperbury 11 A.M.; Tuesday, 29, Stratford 11 A.M., Wilmot or Hayesville 3 P.M.

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 OPEN AIR MEETING OF THE CITIZENS OF TORONTO ON THE CLERGY RESERVES.

The Anti-Religion Association, not content with the signal defeat which they met at St. Lawrence Hall a few nights since, resolved to make another attempt to pass off their base counterfeit as the sterling coin—the acknowledged opinion of the citizens of Toronto. With this object, they called on the mayor to convene what is called a Public Meeting of their Godless association at the St. Lawrence Hall, for last night, under the Statute 7 Vic. cap. 7, which imposes heavy penalties on any person disturbing a public meeting called thereunder. Doubts existing as to whether or not any but the actual members of that Godless association would have a right to speak or vote thereat, except by permission of their chairman, which of course would not be accorded to any one opposed to their views, a letter was addressed to the Mayor to define the rights of the citizens in respect thereof, and he having replied that it was doubtful whether or not they could do more than sit and listen, unless by courtesy, if they attended, it was resolved to leave the Godless association to revel uninterruptedly in their iniquity with the friends of the society, who not only by placard, but also by exhortations at their places of worship on Sunday last, were earnestly requested to attend this so-called public meeting, at which they dared not take the sentiments of the people of Toronto.

Far different, and full of confidence, was the conduct of the friends of religion. Within an hour after the answer of the Mayor was known, a requisition was placed in his hands to call an OPEN AIR MEETING of the citizens for the following (yesterday) evening, in the New Market, to the rear of the City Hall. He at once acceded to the request, but it being subsequently found, that calling together the citizens as Mayor of the city, he was bound to give more notice than the few hours which then intervened, his name was withdrawn, and the requisition to the citizens appeared yesterday morning on the walls of our city, as that of the parties whose names were attached. The meeting took place, and we give a summary of the proceedings in another place. By this course, the objects of the Godless association were again defeated—the resolutions of their meeting go forth simply as the resolutions of a miserable body, whilst the meeting of the Citizens of Toronto, within a stone-throw of where they sat,—which they were invited to attend but dare not, even though their whole force was arrayed so near,—which was open to all, and attended by all but them,—came to resolutions of a totally opposite character.

THE CLERGY RESERVES.

In proportion as the feeling of the Province—the feeling of utter hostility to any disturbance of the settlement of 1840 is becoming known, so are the journals hitherto deemed adverse to that settlement altering their tone upon the question.—The Ministry have already given tolerably plain indications of their desire to treat the Reserves tenderly, and it is not to be wondered that their journals follow up the cue. The last number of the Kingston Argus which has reached us is more explicit than any on the subject. This well-known advocate of the Voluntary principle says: "it appears to us impossible that a large portion of the Reform party would consent to a measure which was diametrically opposite to the genius of the institutions of their Churches. However strongly our own personal opinions are, that by the secularization of the Clergy Reserves alone can the question be set at rest, still we resolved that we would not lend ourselves to an agitation, the result of which might be fatal to the cause of the Reform

party. Bitterly do we regret that the question has been mooted at present; we have only one course left to pursue, and that is, to point out to our friends the only policy which can save the Reform cause from the most disastrous results. We are personally in favour of devoting the Reserves entirely to educational purposes, but we see the impracticability of carrying out such a measure at present, and foresee the danger of the agitation of the question. If concessions on our part are necessary, and if the welfare and interests of the country as a whole, require them at our hands, we ought to make them. We have no right to force down the throats of others a system which they do not approve of." And, as "we do not think that the different Protestant Churches will ever be brought to agree about a division, we would therefore rather advocate the retaining of them in statu quo at least for the present."

So much for the Press. We have also had a very significant avowal from the Hon. Mr. Tache in the Legislative Council, which added to others from the French Canadian Romanists in the Lower House, shows their belief to be that the Church of England in Canada is a persecuted Church.

Mr. Tache says:—

"He regretted to see the bitterness of feeling exhibited towards the Church of England by the sects that had sprung from her, and which was evinced in a manner which he could not but deplore. Every sect must be empowered with certain privileges, so that they may be enabled to carry on their discipline, or instruct their youth according to their own views; but if an attempt were made to grant these necessary powers to the Church of England, there were parties in Parliament, and connected with the Press, that immediately step forward and say, "You must not do so; you are infringing on our rights; we have no Colleges, Dioceses, Bishops, or Ecclesiastical Hierarchies. These titles hurt our feelings and wound our pride; and as long as they are kept up you cannot expect to have religious liberty or equality." "You will have no peace in Canada," they say, day after day, "as long as an Ecclesiastical hierarchy is kept up." Therefore every existing institution must be pulled down, even if it existed for the last 1800 years, and levelled to the dimensions of these Pharaical brawlers. He was invariably reminded, by these arguments, of the old robber and tyrant of classic story, who stretched or dismembered his victims to fit the dimensions of his own bed. That is the part which the people who call themselves tolerant are disposed to pursue towards the members of the Church of England.—Englishmen like themselves.—Protestants like themselves. He could wish they had a little less tolerance on their lips, and a little more tolerance in their hearts; if it were so, their conduct would appear more like that of Christians. But the Church of England need not depend on account of their hostility, for as long as there is a Roman Catholic in Canada, and that Roman Catholic can raise a hand or a voice to protect his own rights, he will be ready to protect also the rights of the oppressed, no matter to what Church they belong. It was fortunate that there was some power to counterbalance these feelings of sectarian hostility that are expressed in the House and out of the House. The Lower Canadians form that counterbalancing power, and as long as they possess that influence in the Councils of their country which they now possess, they are determined that they will neither permit, nor be made the instruments in the oppressing of one Church to raise up another.

THE SYNOD OF EXETER.

Last week we gave a brief abstract of the proceedings of this deeply interesting assembly, and to-day we present our readers with a portion of a more detailed report, the conclusion of which will appear in our next.

The results of the Synod had been looked forward to with anxiety by men of widely different motives and feelings. Romish and Protestant Dissenters cherished, and openly avowed a hope, that something might take place which would have the effect of adding to the difficulties under which the Church at present labours, and still further embroiling her with the State. On the other hand the man whose matin and vespers supplication was that peace might be within the walls of our Mother, and prosperity within her palaces, could not altogether divest himself of apprehension, that through the rashness of the sincere but injudicious, or the treachery of expediency motivated worldlings, the Apostolic designs of the true-hearted Prelate would be counteracted and rendered abortive.

But the God of unity, whose blessing was devoutly invoked at the opening of the deliberations, rendered vain the hopes and fears of friend and foe. The solemn earnest preliminary prayer of the Bishop that all present might be induced with the spirit of wisdom and of love, and of a sound mind, was graciously answered to the very letter. Never in the purest and healthiest ages of the Catholic Church, did a Synod occur more distinguished for unanimity and single-mindedness, than that which assembled last month within the venerable walls of Exeter Cathedral. Nothing was done crudely or in haste; no bitter recriminations disturbed the harmony of that solemn fraternal convale. Each member spoke as if profoundly conscious of the responsibility which attached to his words, and as if the purity and well-being of the Church depended upon the resolutions to which he might come. Thus all things were done decently and in order, even as they were done in the first gracious General Councils, ere the demons of party and schism had developed their hideous shapes, and when God's Word was the rule which prevailed, and God's Spirit the power which directed. The Erastian Churchman may sneer at the decisions of this convocation, which, though unobstructed by, derive no sanction from the law of

the land—"but," to borrow the words of the *Guardian*, "those who see in a Christian Church the constitution of Christ for the salvation of mankind, independent in its nature of all civil government, and anterior to that which exists in our own country, will also see in a Christian Bishop the representative of Apostolic authority; and in the acts of his Clergy, duly called by him, meeting at his call, and speaking unanimously with his concurrence, will hear the voice of that Christian Church—a voice which is recognised, not indeed as infallible, but as authoritative, by the formularies of the English Church, and which has a real, though limited claim upon the consciences of Churchmen, as real in spiritual things as that which the temporal courts, like the Judicial Committee of the Privy Council, can enforce by fine and imprisonment."

A PETITION KICKED OUT.

The Baptist demagogues who are seeking to rob all other Christian Denominations of their vested rights in the Clergy Reserves for religious purposes, resolving to make up in impudence their want of numbers and influence, presented a petition to the House of Assembly last week, signed A. T. McCord, Moderator, and John Carter, Secretary, on behalf of their body. In that petition was the following audacious passage:—"That the Legislature of this Province having already far outstripped the bounds of their authority in such matters (religious legislation,) the sooner they recede from their false position and rectify the error which has been committed the happier will be the results both as regards the peace of the country and the prosperity of true religion."

This was too much even for the House of Assembly as at present constituted; they were resolved to assert their independence of these men, and maintain their dignity, and accordingly proceeded to "kick out" the Petition in all due form. The organs of our "unscrupulous opponents" paraded the petition in their columns, and recorded its presentation, but took good care not to record its ignominious fate.

When language such as this is used to the Legislature, we may form some idea of the sort of "Liberty" we should have if these men had the upper hand.

THE CHURCH UNION.

In another place will be found reports of further meetings at various places, for the formation of Branches, a work that goes steadily on. The people of Kingston have been early in the field, Cobourg has met. What is Hamilton about, that used to be so active on such occasions? In those counties, where each township has now its branch, they have entered on practical work, and requisitions to the men of their choice are being signed. Many a constituency will change its representative at the next election, and Haldimand is panting to wipe off the stain put upon them by Government, who, to keep the Tory out, put McKenzie in. Many of the Branch Unions have not as yet sent in the official notice of their formation. This should be done at once, and the large number of petitions still out for signatures against disturbing the existing settlement of the Clergy Reserves, should be forwarded, with as little delay as possible, that they may be presented before the close of this session, which there can be little doubt will be made as short as possible.

It is gratifying indeed to witness not only the zeal of Religion in the very many excellent speeches delivered at the formation of these meetings. To-day we present our readers with an abridgement of the most we could give of speeches delivered at Bowmanville and Cobourg. The condensation of the speech of the Rev. Mr. White, a Presbyterian Clergyman, delivered at Bowmanville will be read with much interest, whilst that of the Venerable Archdeacon of York delivered at the Cobourg meeting, is not only clear argumentative and convincing, but also gives some information and makes some points which cannot be too generally known. Turn where we will the friends of religion of all denominations are up and stirring in the rural townships as well as most of the towns, and petitions to the Legislature are pouring in.

The petition from the Citizens of Toronto, lies for signature at the office of the Church Union in King-street East, and has already been largely signed. The following petitions have been lately presented to the Legislative Council with the number of signatures annexed:

- Galt 44, Saltfleet and Binbrook 30, Richmond 101, Dorchester 65, Norwich and Dereham 45, Montague 122, Amherstburg, &c., 81, Lausdowne 39, Yonge 92, Flamboro' West 28, Chippawa 81, Grimsby 90, Dundas 45, South Elmsly 110, Emily and Ops 75, Westminster, &c. 55, Penetanguishene 45, Adelaide 81, Port Stanley 63, Onabrack 104, Ponce Edward 104, Port Robinson 74, Bytown, 295, Ancaster 71, Cornwall 293, Brockville 118, Drummondville 165, Georgina 105, Metcalfe 56, Bradford 270, Grafton 202, Smith's Falls 256, Brockville 270, Nassagaweya 112, St. Marys 100, Prescott, 114, Burritt's Rapids 120,

St. Catherines 184, Whitby 121, Kitley 52, Norval and Esquesing 114, Carleton Place 476, Total signatures 5,718.

The following additional petitions have been presented to the Legislative Assembly:—Kitley 52, Norval and Esquesing 114, Brockville 118, Prescott 114, Brock, Co. Simcoe, 370, Bradford 270, Carleton Place, Co. Lanark 476. Total since last publication 1,412 signatures.

UPPER CANADA COLLEGE.

The examinations of the pupils of this seminary, which have taken place during the last few days, bear ample testimony to the efficiency of the institution. Circumstances unfortunately prevented us from giving that personal attention to the proceedings which we could have desired, but parties upon whose opinion we can place entire reliance, state that nothing can be more satisfactory than the results.

We are glad to find that the course of instruction has of late been greatly extended, and now embraces Mental Arithmetic, Natural Philosophy, Physical Geography, Music, and Drawing. Thus every facility for the acquisition of an education at once useful and ornamental is to be found within the walls of the College.

A visit to the hall, where specimens of the pupils' attainments in drawing are displayed, will well repay the trouble. We spent a most agreeable half hour in this interesting gallery, which contains not a few crayon, water-colour, and pencil sketches, which would do credit to exhibitions of greater pretension.

The following are the successful Candidates for the Exhibitions:—

- 1. MOSS, T. | 3. ROBERTS, J.
2. DPAPER, F. | 4. KIRKPATRICK, A.

JENNY LIND.

This accomplished and world-renowned vocalist is expected shortly in Toronto, and there is every reason to believe that she will give at least one concert during her visit.

Miss Lind has, in numberless instances, demonstrated the munificent liberality of her disposition, and we have much pleasure in adding the following to the list of her benefactions. The Rev. Mr. Unonius, Rector of the Swedish Episcopal Church in Chicago, has published a statement, from which it appears, that, besides 1,000 given by her to the Church last year, she has contributed 2,000 dollars, partly to aid in building a parsonage, and partly for the poor of the parish. She has also promised a communion service of plate, and has presented the Rector 1,000 dollars to pay some debts, furnish the parsonage house, and effect an insurance on his life.

THE JEWISH BILL.

To its deep disgrace the House of Commons has passed the Jewish Emancipation Bill, thereby declaring that Great Britain no longer can lay claim to the distinction of being a Christian nation. We rejoice, however to learn, that almost to a certainty, the ill-omened measure will be rejected by the Lords. Thank God for the House of Peers!

GREAT OPEN AIR MEETING OF THE CITIZENS OF TORONTO FOR THE MAINTENANCE OF THE CLERGY RESERVES FOR RELIGION.

As stated in another place, in pursuance of a requisition signed by Messrs. George Worthington, Edward G. O'Brien, J. Beverly Robinson, junior, John Worthington, Charles Fisher, F. H. Medcaff, John Bettridge, A. M. Clarke, Thomas Mills, Richard Owen, Dalrymple Crawford, Jas. Ashfield, Henry Rowsell, Alex. Dixon, John J. Evans, R. C. McMullen, E. Taylor Dartnell, H. Charles, Thos. Brunskill, Charles March, J. O. Heward, H. A. Joseph, David Burns, and John Moore, in which it was stated that the Mayor held that the Public Meeting of the Anti-Clergy Reserve Association was of such a nature, that none but members of that Association could speak or vote thereat, a meeting of the citizens of Toronto took place in the square called the New Market, to the rear of the City Hall, on yesterday evening, in order to express their indignation and abhorrence at the proceedings of the Anti-Clergy Reserve Association, and their determination to maintain the present settlement of the Reserves for the use of all denomination of Christians.

At seven o'clock the citizens began to enter the Market Square, and by eight o'clock every space that offered the faintest glimpse of the platform, even to the roofs and sheds of the buildings around were crowded, as also the windows of the buildings which commanded a view, whilst those who could not get a seeing point were contented to obtain a good hearing one. The numbers present have been estimated variously from two to three thousand persons, the former was certainly the minimum, and it was decidedly the most influential meeting ever held in this city.

At eight o'clock all the requisitionists and most of our influential citizens were present, including the Hon. Col. Allan, Hon. H. Sherwood, M.P.P., Robert Denison, Esq., R. Stanton, Esq., Alderman Wakefield, Geo. Munro, J. R. Mountjoy, Esquires, Angus Bethune, John Wilson, Esqrs., J. Dempsey, Esq., S. Thompson, Esq., &c. &c.

John Arnold, Esq., was moved to the chair; and having read the requisition, and stated briefly the circumstances which led to their assembling, he called on Col. E. G. O'Brien to move the first resolution, which he did, and addressed the meeting at considerable length. It would be impossible for us to give even an outline of any of the speeches, which were all received with rapturous applause, and Col. O'Brien, amidst loud cheers, proposed the following resolution:—

"That we cannot sufficiently express our indignation at the repeated attempts of a Godless association to stir up religious strife, and obtain the apparent sanction of the citizens of Toronto to their acts, by calling public meetings, at which, under the protection of an arbitrary statute, they refuse to allow public opinion to be expressed. That the principles and objects of that association, if carried out, must not only cause the severance of British connexion, but end in Socialism, Republicanism, and infidelity, in their worst shape. We therefore declare, that such principles and objects are not only repugnant to the feelings and principles of a large majority of the inhabitants of this town, but also to the feelings and principles of the country at large."

This Resolution was seconded by Mr. Monroe in a brief but telling speech, and the resolution having been put from the chair, was carried by acclamation.

Alex. Dixon, Esq., then rose and proposed the second resolution, and after some humorous remarks read the resolution, which was as follows:—

"That it is one of the most holy characteristics of the Gospel dispensation that the poor shall have the Gospel preached to them; and in order to secure this inestimable blessing to Christians of all denominations scattered through the Province, and especially those in the more remote and poorer portions of it, we shall be untiring in our efforts to preserve the Clergy Reserves as now settled by law for such purpose."

This Resolution was seconded by the Hon. H. Sherwood, M.P.P., in the most brilliant and argumentative speech we have ever heard him deliver, interrupted at intervals by hearty and prolonged cheers; and the resolution on being put, was also carried by acclamation.

Mr. Denison then said, that before they dispersed, there was one duty they had to perform, and that was to return their thanks to the spirited and fearless gentlemen who signed the requisition that had brought them together at this the largest meeting ever held in Toronto. The proposal was seconded by acclamation and carried in the same manner. Mr. Arnold was then moved from the chair, and Mr. Munro being called thereto, the thanks of the meeting were given to him. After loud and long continued cheers for the Queen, there was a general cry for God Save the Queen. Mr. Mountjoy led, and the whole meeting joined in the chorus; not contented with this, Rule Britannia was next demanded and given with an effect which was imposing under the circumstances—the place—the gas light—the numbers, and the occasion considered. The meeting then dispersed.

Of the Anti-Clergy Reserve Meeting we know nothing, save that their proceedings had not ended when we went to press. About 150 persons were then in the room, and as the crowds from the other meeting passed to their homes, they cheered and groaned alternately. Many loitered about, when some evil minded person flung a billet of wood from the upper window of the St. Lawrence Hall among the crowd. From such a height it might have been fatal to more than one; fortunately no one was hurt, but the people became exasperated and crowded round the building, some windows were broken, and at one time the indications of a serious riot were such, that the Military were called out. Their appearance was hailed with cheers by the mob, which, at the moment we write, are not all dispersed, nor are the members of the Anti-Clergy-Reserve Association released from their state of durance.

CHURCH UNION.

CHURCH UNION, COBOURG.—Pursuant to public notice, a meeting was held on Thursday evening last, the 10th instant, in the new Town Hall, Cobourg, for the purpose of forming a branch of the Church Union, a Society lately established in Toronto, to prevent if possible, the intended encroachment being made upon what has been for many years considered a settled question, viz.:—The Clergy Reserves. The attendance was very large both of ladies and gentlemen, so much so that many others were unable to obtain any entrance. John V. Boswell was moved to the chair, who requested that their proceedings should begin with prayer, it was accordingly complied with, Resolutions condemning the intended abolition of sacred and vested rights, being unanimously carried, the meeting concluded with prayer.

The chief speakers on this occasion were the Venerable Archdeacon of York, (whose lucid speech will be found condensed in our Supplement) the Revs. Dr. Macnab, Jonathan Short, Thos. Kennedy, J. Willson, S.E. Mackeechie, R. H. Throop, D'Arcy Boulton, and Thomas Evans, Esq. The Hon. G. S. Boulton was unanimously voted to fill the office of President, Dr. Austin, Vice-President, the Rev. H. B. Jessop, M.A., Wm. Corrigal, Esq., Secretary and Treasurer, and a large number of influential gentlemen of the town and neighbourhood were selected to be a standing committee for the branch of the Church Union, in Cobourg.

Further Extracts from our English Files.

FOREIGN PREACHERS IN ENGLISH CHURCHES.—In reply to a letter addressed by the Rev. W. U. Richards to the Bishop of London, calling his Lordship's attention to the public announcement of sermons by two foreign Protestant Ministers, M. Roger and Dr. Merle d'Aubigne, in Portman and Woburn Proprietary Chapels, the Bishop has written to say that he had already pointed

out to Mr. Reeve, the Minister of Portman Chapel, the illegality of his proceeding, and was about to communicate with Mr. Dale on the subject of Woburn Chapel. It appears that on Sunday last Dr. Merle d'Aubigne preached in Woburn Chapel, the Rev. R. Burgess, Rector of Upper Chelsea, having first read prayers.

On Wednesday last a stranger who had been observed loitering about the blast furnaces of the Gartsherrie iron works, near Glasgow, suddenly ascended a ladder to the "funnel-head," and cast himself in. The damper, or blast, was immediately put down, but the action of the great body of fire which is kept up by the action of the hot blast was so instantaneous, that not even the ashes of the unhappy man could be distinguished from the burning ironstone. The stranger had stated that he was employed at Gartsherrie some years ago, when the works were in their infancy, but beyond that nothing is known of him.

According to the census return, which was made by "Henry James Prince," as head of the family in the "Agapemone, or Abode of Love," 65 individuals were located there on the night of the 31st of last March. It appears by the description that all, except Henry James Prince, and Julia Prince, his wife, are enjoyers of this local abode on the very slight tenure, as they are described under the head of "relation to head of family," some as visitors, and others as servants. The following is an enumeration:—5 clergymen without cure of souls, one civil engineer, landed proprietor, one member of the Royal College of Surgeons, not practising; two annuitants, one solicitor and master extraordinary, one gentleman, 6 fundholders, one farmer of 509 acres, employing 30 labourers; one groom, one post-boy, three helpers in the stables, one shoemaker, 8 women house servants, 2 dressmakers, one servant boy, 3 carpenters, one mason, 6 laundresses, one tailor, 9 wives of visitors, 3 unmarried female visitors, one unmarried male visitor, sixteen years of age; one ditto seven years of age; 2 ditto three years of age; and 2 female visitors, one of them six and the other four years old. Total of males, 30; total of females, 35. There are but five children, of the respective ages of 7, 6, 4, 2, and 3 years of age.

There has been a split in the Agapemone. Samuel Starkey, having offended "the Lord," was degraded to assistant shoe-black in the stables. Then his wife, on returning home, was met by a four-wheel instead of a carriage and four, which so incensed the lady that she returned by the next up-train to London. This was more than even the degraded worshipper of the mock "Lord" could stand. He rebelled against his master; there was a flare up, and he immediately, we are told, took the Abode of Love, and, like a decent husband, set off to join his spouse. We are surprised that men can be found so weak as to be duped by the spurious "Lord" at the Agapemone, and to submit to become the degraded menials and followers of one who would usurp the freedom and enthrall the understandings of his sect.—Bristol Journal.

The advocates of the Ragged Schools say they are telling in Scotland, giving the following statistics as proofs:—In 1848, 552 boys and girls between 14 and 16 were sent to prison; in 1849, 440; in 1851, 361. In 1847, 5 per cent of the Edinburgh prisoners were under 14 years of age; in 1848, three per cent; in 1849, two per cent; in 1850, one per cent.

At Norwich the hand and different parts of a human body have been found in Martineau's lane and neighbourhood, during the past week, sufficient to show that a murder has been recently committed, and the victim cut up into small pieces. The police are actively engaged in fathoming the mystery.

A NOVEL MOUSE TRAP.—Mr. W. France, of Collingwood Street, has left at our office a large oyster, by means of which two mice were caught in a most remarkable manner. It appears that the oyster was, a few evenings since, left upon a table, and during the night must, as his species are wont to do, have opened his jaws. Two mice, probably attracted by the prospect of a dainty meal, unsuspectingly entered the oyster's habitation, when their adversary chose to close his shell. The unlucky intruders paid for their impertinence by the forfeit of their lives, their heads being completely crushed to pieces.—Liverpool Mercury.

GROSS IRREVERENCE.—A case has just been sent by the Bedford Petty Sessions before the Quarter Sessions, arising out of a quarrel at a Baptist Chapel, in which a secession has taken place, and, both parties claiming possession, an attempt was made to administer the Lord's Supper in opposition to each other.

It is stated to be the intention of Government to erect artillery fortifications at different stations along the Irish coast. At Salden Point, near Dundalk, one has just been completed, on which a large piece of ordnance is to be placed.

ECCLESIASTICAL TITLES BILL.—The question whether the Ecclesiastical Titles Assumption Bill is to be a sham or a reality, is decided at last. Sir Frederick Thesiger's amendments, the most important feature of which is, that the power of prosecution is given, not to the Government alone, but to the subject, were carried on Friday. After being beaten in two divisions by majorities of 35 and 56 respectively, Lord John Russell declined a third beating, and agreed without a division to the provision which he had so strenuously resisted on a former occasion. As far as the Bill is concerned the case is clear. We are to have an efficient Bill. Are we to have an efficient Government also? Or will Lord John or his colleagues drag on their lingering and imbecile existence on the principle that an adverse majority of fifty six makes a very tolerable working minority?—John Bull, June 30.

TORONTO MARKETS. TORONTO, July 23, 1851.

Table with 4 columns: Commodity, Unit, Price per unit, and additional unit. Items include Fall Wheat, Spring do., Oats, Peas, Green Peas, Flour, Market Flour, Do. (in Bags), Oatmeal, Beef, Bacon, Hams, Mutton, Lamb, Butter, Do. salt, Do. fresh, Potatoes, Do. new per peck, Bread, Barley, Veal per lb., Turkeys, Geese, Ducks, Eggs per dozen, Hay per ton, Straw per ton, Fire Wood per cord, Coals per ton.

Reviews.

BLACKWOOD'S EDINBURGH MAGAZINE. Toronto: T. Maclear.

The July number of this sound Tory and Protectionist periodical is, to say the least of it, of average merit. *Campaigns of an Austrian Aide-de-Camp*, will be perused with interest, by all desirous of information regarding the military history of Europe during the last four years. "Delta," contributes some sweet, but not very vigorous verses, entitled *The Lament of Selim*,—whilst "Augustus R. Dunshunner" presents us with another of his inimitable papers on the *downward tendencies* of this quackish age.

REMARKS ON THE PROPOSED ABOLITION OF THE COURT OF CHANCERY: Kingston, 1851.

These remarks originally appeared in the columns of the *Chronicle and News*, and are evidently the production of one well acquainted with the subject which he discusses. The writer strongly, but in temperate language, deprecates the proposition to vest in the Common Law Judges of the Province an equitable jurisdiction, and do away with the Court of Chancery as a separate tribunal. His arguments merit the careful perusal of all who take an interest in this very important question.

SCENES IN OUR PARISH.

NO. III.

THE LAST OF THE FAMILY.

"Thus they rest"
 "They that with smiles lit up the hall,
 And cheer'd with joy the hearth,—
 Alas! for love, if thou wert all,
 And nought beyond—O earth!"—MRS. HEMANS.

"The last of the family," I said to myself, repeating the words with which our clerk had just answered my question as to who was going to be buried? "The last of the family! the last of the name!"—and then, perhaps, my thoughts might have wandered to very old tombs, with their illegible inscriptions; and to the statues of knights, with the emblems of their holy warfare; and so, to the reclining figures, with the ruffs and peaked beards of the days of the cavaliers; and on to stately monuments of my lord and lady, in the full court dress of the time of George the First; and last, to the plain but massy marble tablet, with the Grecian ornaments of the present day; and I might have fancied the filling up of the vacant space, that told how the last of a mighty race had come to his kindred dead and his long home; and the raising of the last escutcheon, with its death's head crest, used only; say the old books of heraldry, to show that death has conquered all, into its gloomy abiding place. I might perhaps, but there was no deeper shadow than that of the green chesnut, over the open grave by which I stood; and I well know that our churchyard was not a place wherein to nurse the recollections of centuries gone by, because seventy years ago there was no church there. Seventy years ago and where was this chesnut-tree? A slender sapling as it must have been, then, when the weight of the wood pigeon could sway it to the very root; and I can remember the old man who planted it. He was father to him who is to be buried to-night, and a very great favorite the old man was with us children, when we followed him about, as he was doing his easy day's work in our garden. To be sure, sometimes we made him angry by scuffling about the gravel which he had been rolling, or by running away with a curious instrument of his which he used to call his half-moon, and which we found very useful for digging in our own strangely cultivated gardens; but generally he was very good natured, and generally, I hope, we were civil to him; and he loved to talk, and we to listen to the story of the days of his youth, when he and his wife danced at the laying of the foundation stone of the church; and he used to tell us how decently he had brought up his family, and how much he had seen, and how very much he had done, and often concluded by lifting up his hands and exclaiming, "And I had nothing but what these little hands worked for." O what a picture of an old man he was! small in stature, but really a beautiful face, with flowing locks of shining white hair, and bright blue eyes, and a clear and healthy, but still fair complexion. O what a picture of an old man he was! I have his figure before me now, as one bright Whit-Monday, when the clubs and their bands of music were coming across the green to church, he stood pulling the bell outside the belfry door; for, amidst his many avocations, he was bell-ringer; at least if ours may be called bell-ringing, when we boast of but of two bells—one great and one small. He was tolling the little bell then, to call the congregation to church; and hearing the glad sound of the procession and the loyal music, and wishing to be there to spy, he wisely bethought himself of the expedient of pulling the bell-rope, which fortunately was long enough, through the door into the churchyard. And there he stood in the sunshine, the fresh wind blowing his long silver hair, pulling with all his might, and his head turned quite the other way, to gaze at the floating flags and the thronging people; and no doubt he complimented himself at thus having

found a plan to combine duty and pleasure. He used to look very handsome in his Sunday dress, but perhaps more picturesque in his still more old-fashioned working day costume, with his brown gaiters and his blue woolen apron; how pleased we used to be to help him, when at Christmas he came to gather sprays of our variegated holly, to help dress up the church; and year after year, it gave our young hearts a momentary pang to hear him say, "Ah! I shall never trouble ye again;" and I remember the very last time he came tottering on crutches, and when we had filled his apron, and tied it up for him as well as we could, as he was slowly going away down the narrow path leading to the churchyard gate, the apron gave way, and all the laurel and holly boughs fell down. We gathered round him, and filling our pinafores, carried the evergreens for him into the church, and he said once more, and for the last time, "God bless ye all!" and "thank ye; I shall never trouble ye again!"

Poor old Thomas! he never did; but that is not so many years ago, and he might be called the first of his family—certainly the first I remember, and the eldest buried under the shadow of this chesnut; the first in point of age I mean, for his grandson Philip died several years before him.—But are not any of his own children left? Has not our clerk mistaken? And his son—the man who is to be buried to-night, what is become of all his children? For he had as fair a family, and that not of little delicate ones—not of tender infants, grouped together like a spray of blossoms, of which we are sure that not half can come to maturity. No; his "flowers were in flushing" all grown up to man and woman's estate. "They were five fair children, beautiful young men and women," said the heart broken mother: and it was not only the mother's partial heart that thought so; every one says, that three of them were very handsome young men, and that the women were two of the prettiest in the country. And is there not one to come to his funeral to-night? Not one! not one! Philip, the eldest, has been dead almost twenty years, and he was nearly twenty one when he died. In common with most young men of that age, he was of a joyous and enterprising temper, and in his health possessed an unbroken flow of high spirits; but he had also, what in men is not so common, a remarkably tender affection to his mother and to his old grandmother, who, in return were doingly attached to their handsome and dutiful child. He was one of the first scholars brought up in our parish school, and by all the very little account I can collect of him, he did it credit. He could read his Bible with ease: he did read it, and from that unfailling source derived that consolation for which he found much need during his lingering and wasting sickness. It was consumption; but consumption is a flatterer, and after many changes, much weakness, and great apparent recovery of strength, he one morning found himself so well, as earnestly to request his mother's permission to join a party of bell-ringers, on occasion, I believe of some victory. He would not go, he said, if she said "no;" but he earnestly begged her to say "yes." How could his mother refuse him? and then she had nursed him in his illness so long, and was so pleased to see him better. Dear creature! she could not bear to disappoint him: yet as she tied an additional handkerchief round his neck, she bade God bless him the tears came into her eyes, and dimmed her sight as she watched him down the road. He promised to come back early, and he kept his word; but it was only to say, with the poor huntsman, in that told and touching ballad,

"O, I am weary mother! make my bed soon,
 For I'm weary, I'm weary, and fain would lie down."

Poor Philip! this happened, I think, in the winter; and he died, says the head stone, on the 10th March, 1811, aged 21 years.

Then died one whose very name is forgotten.—In the leaf of the old Bible it was perhaps written—doubtless it was engraven in his mother's heart, but the first record was worthless to the strangers into whose hands it fell, and they have erased it; and for the second, love is stronger than death, and we will trust that the spirit which cherished the memory of her lost ones to the brink of the grave, has ere this recognized them in that land where remembrance is exchanged for presence—where "an enemy never entered, and from whence a friend never went away."*

Then, but with the space of some years, they lost their daughter Elizabeth. She was for some time our next door neighbour. She came a bride to the pleasant cottage afterwards inhabited by the sailor and his wife, and she lived there in great comfort during her short married life. Like all her family, she was remarkably pretty. Certainly there is something extremely lovely in that clear delicacy of complexion, that sparkling brilliancy of eye, and that changeful but always beautiful, color, which we usually see in consumptive patients.—Within the first year of her marriage she became a mother, and from that time the sweet flower faded. The eye became more glittering, the blue veins more clearly defined on the pure temple and down the thin cheek; the colour was brighter but more

* Ep. Jeremy Taylor.

changeful, and the delicate lips became yet more delicate and paler. We were sent over once with some little present to her, and young as we were—my dear companion will I dare say, remember how much we were struck by the contrast which her beauty presented to that of her young neighbour, Honor, who chanced just then to bring her in a nosegay, such as country people make of marigolds and thyme, boys love, gillyflower and sweet peas. (Poor Honor! she must have missed that sunny garden of hers, when she went to live in the narrow close street in town.) Perhaps I have never seen two prettier women together since.—Honor, a healthy, cheerful looking country girl, tall and well formed, with bright auburn hair, merry blue eyes, and a rosy colour; and the other so sadly, so touchingly beautiful; her dark hair braided back, as if lest the weight of the heavy curls should increase the fever that swelled the veins and flushed the pale cheek. Her attenuated hands and her weak arms, sinking, as it were, from the weight of the small infant which yet they clasped so lovingly, and on which her bright melancholy eyes gazed with such unspeakable tenderness.—And Honor stood looking on the form which was "wearing awa, like snaw wreath in thaw," with an expression of interest and compassion which added grace to her beauty. It was a sweet picture; I have not done it justice, but I think I shall never forget it. Poor Elizabeth! I hope and believe she never wanted sympathy or kindness; every one was interested for her; for her kind husband and her poor baby.

Death is always awful: we weep indeed, and tremble, even when the Lord's blessing rests on the righteous as he goes "to his grave in full age, like a shock of corn in his season;" but when the green ear is blighted, when the young tree is felled, when the wind sweeps over the budding flower, and it is gone, and the place thereof knows it no more: then indeed, in the expressive language of holy writ, "our hearts faint, and our eyes are dim, and even all the merry hearted do sigh."

Poor Elizabeth! many real mourners followed her to her grave, besides her husband, and her poor little girl whose long white robe made a strange and sad contrast to the band of black love ribbon and the black rosette on her cap. It is a sad sight to see an infant in mourning for its mother, but it has been my lot to see it very often. And yet it is something more strange and sadder still, to see the bending and tottering form of the parent come, time after time, to the grave in which he longs to rest himself; but of which those whom he expected to be the strength of his age, take a premature possession. How the poor mother must have trembled when saw once more the dreading and now well known symptoms appear in her only remaining son. She nursed him, and watched by him, but it was hopelessly, or only with "the hope that keeps alive despair." From the hour that the cough came, she knew George could not live, but she prayed that he might be made fit to die.—We know whose promise runs thus—"Whilst they are yet speaking, I will hear." So I have good reason to believe there was hope in his end, and after a while his mother was comforted; and she had still one dear daughter left. This was her youngest, Susan, whom I remember seeing once, and only once. It was at the time of a contested election; and I recollect her blush and smile, as at her mother's bidding, she took off her bonnet to exhibit the shining blue ribbon, which one of our Tory member's family had given her. All her relations, in common, I believe, with our parishioners in general, are attached—deservedly attached to that family, and to what we used to call the "high party." Now, indeed, things are so strangely altered that we cannot exactly tell what to call ourselves. We were a very loyal parish, and so we are—"true blue" is our color still—the color of the gallant Falkland, and the color of true faith, and of the unchanging sky. We may be in the minority, but we, who were born subjects to George the Third, cannot readily learn to speak evil of the rulers of our people. Oh! we feel ourselves "true blue" still; and truly, our native member represented us in the last Session.

We may yet see better times; there are right spirits among us yet. How the people thronged to sign our petitions, surely with steady hearts, though by some unskilful hands. How we sent up parchment after parchment; and one man, who had chanced to miss the opportunity of signing, ran six miles during the time allowed for rest at noon, and finding the throng so great that then he could not accomplish his purpose, took the same run the next day, and succeeded. There were true hearts among us! Poor things! their petitions deserved better treatment than they met with; but God give us right Protestant feeling, and we shall be able to bear whatever may come.

But women, you think, have little to do with politics and state affairs. An Englishwoman, however, may be forgiven for feeling an impassioned love to her own land—a deep grief when "any wrong her," that will sometimes express itself in words. Though I will own untimely attention to high affairs may carry her away from the duties of her narrow sphere, as it has me from my story, for indeed I have gone a great way from pretty Susan

and her blue ribbon. She married, and went to live in town; she was very happy, I believe, and it seemed that the warm situation agreed with her better than the air of our bleak hills; and for some time there appeared cause to hope that she might yet be spared to nurse and comfort her old father and mother, in their last hours. She was now older than any one of her brothers or her sister had lived to be, and every year added to her poor mother's trembling hopes. She had a lovely baby too, and yet her strength returned, and she continued well. No wonder the poor mother flattered herself—no wonder she looked on this daughter as if all the love she had ever borne to all her children was centered in her. But Susan again became a mother, and then the family disease showed itself in her constitution. Her mother endeavoured to say, "Thy will be done," but though the heart consented, the voice refused, and her utmost effort only enabled her, like Aaron, to "hold her peace." All care was taken of poor Susan; every effort made to save her, but in vain. She wasted away as the rest had done: she died, and was buried in a city church-yard, with her husband's family. Then her parents felt that all was over: so the earth was filled up and the grieving mother turned away from the grave of her last child. To her, I doubt not, her heavy afflictions have been greatly blessed.—She was humble and uncomplaining in her deportment, though indeed sometimes her heart appeared almost broken. She was neat in her person, and to the last time I saw her, exhibited marks of having possessed that beauty which was so remarkable in her children.

I am sorry I know so little about her. It was all my own fault, for I never went there without being welcomed; and never read a chapter or a psalm, but that she listened with quiet tears, which showed how deeply she was interested. She was, for her age, very infirm; who could wonder at it, when she had so long to say with Naomi, "the Almighty hath dealt very bitterly with me!" Yet weakly as she was, her death appears to me to have been almost sudden—at least I never heard of her being ill, until I also heard that no kindness and no attention from us could any more avail her. It is not the uncertainty of our own lives alone, but that also of others, which should make us remember whilst we have time, "to do good unto all men." She died a few months since: her husband saw her laid here with her children; now the bell strikes out and his own funeral is coming. There are a decent number of acquaintance and neighbours: they are grave and silent, but there is no expression of grief amongst them: there is no sorrowing brother or sister—no affectionate son—no weeping daughter there. And when the service is over, they will disperse quietly, mention him for a day or two, and then Philip's name will be forgotten: no one will trouble himself to see it engraven in its place on the tomb-stone: the freshly heaped earth will soon sink down to a level with the path beside it. Many will not observe it; and a few, remembering who sleeps there, will feel that our clerk was right—"It is the grave of the last of the family."

CURE FOR STAMMERING.

At a recent meeting of the Boston Society of Natural History, says a Boston paper, Dr. Warren stated a simple, easy effectual cure for stammering, which is generally known to be a mental and not a physical defect. It is simply, at every syllable pronounced to tap at the same time with the finger; by so doing, the most inveterate stammerer will be surprised to find that he can pronounce quite fluently and, by long and constant practice, he will pronounce perfectly well.

Dr. W. said that this may be explained in two ways; either by a sympathetic and consentaneous action of the nerves of voluntary motion in the finger and those of the tongue, which is the most probable; we know, as Dr. Gould remarked, that a stammerer who cannot speak a sentence in the usual way, can articulate perfectly well when he introduces a rhythmical movement, and sings it; or it may be that the movement of the finger distracts the attention of the individual from his speech, and allows a free action of the nerves concerned in articulation.

THE OUTSIDE PASSAGE.

Some months ago, a young lady who was going into a northern county in England, took a seat in a stage coach. For many miles she rode alone, but there was enough to amuse her in the scenery thro' which she passed, and the pleasant anticipations that occupied her mind. She had been engaged as governess to the grandchildren of an earl and was now travelling to his seat. At noon the coach stopped at an inn, at which dinner was provided in good style, and she alighted and sat down at the table. An elderly man followed and sat down also. The young lady rose, rang the bell, and addressing the waiter said, "Here is an outside passenger; I cannot dine with an outside passenger." The stranger bowed, saying, "I beg your pardon madam, I can go into another room, and immediately retired. The coach soon after resumed its course and the passengers their places.

At length the coach stopped at the gate leading to the castle to which the young lady was going; but there was not such attention as she expected.

The venerable peer was a considerate man, one who knew the way in which the scriptures speak of the going down of the sun. We must not allow the night to pass thus, said he to the countess, you must send for her and we must talk to her before bed time.

Advertisements.

DR. BOVELL, JOHN STREET, near St. George's Church, TORONTO. DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street Toronto. MR. S. J. STRATFORD, SURGEON AND OCULIST, Church Street, above Queen Street, Toronto. MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, SOLICITOR IN EQUITY, CONVEYANCER, &c., City Buildings, King Street. DONALD BETHUNE, JR., BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c., DIVISION STREET, COBourg, CANADA WEST. J. P. CLARKE, Mus. Bac. K. C., PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Church Street. JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett, & Co., Medical Laboratory,) KING STREET WEST, TORONTO. T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO. OWEN AND MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO. W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c., No. 9, KING STREET WEST, TORONTO. W. TOWNSEND, PROFESSOR OF MUSIC, respectfully intimates to the Ladies and Gentry of Toronto, and its vicinity, that he will be happy to receive orders for Tuning and Repairing PIANO FORTES on the shortest notice. RICHARD NEWTON, ACCOUNTANT & REFEREE, ANN STREET, TORONTO. MERCHANTS' and Tradesmen's Accounts accurately arranged and balanced; and having been many years engaged as Accountant in Bankruptcy in the English affairs after the most approved method of those Courts. A LADY is desirous of meeting with a Situation as Resident Governess: she will undertake to instruct in English, French, and Music, together with rudiments of Singing, if required. No objection to become Companion to a Lady.

EXTRACTING FOR THE POOR GRATIS. MR. J. FRANCIS SMITH, (LATE OF FORT ERIE.) SURGEON DENTIST, No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Cadwell, the Oculist. Charges Moderate: References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grasett, M. A.; the Rev. Elliott Grasett, M. A.; Fort Erie; Col. James Kerby, Fort Erie; and Thomas Champion, Esq., Toronto January 22nd, 1851.

Teas, Coffee, Sugars, Wines, Liquors, &c. GROCERIES OF ALL KINDS At 122 Yonge Street, two doors South of Queen Street. JOHN J. EVANS, TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage. Toronto, December 11th, 1850.

FOR SALE. THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, ESQUIRE: COUNTY OF YORK. CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmsley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (The above to be sold in Lots to suit purchasers.) City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street. Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres. Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres. Township of Whitchurch—Part of Lot 17, in 4th concession, 80 Acres. Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres. Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

COUNTY OF NORFOLK. Township of Woodhouse—Lot 12, in 5th concession, 200 Acres. COUNTY OF WENTWORTH. Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres. COUNTY OF SIMCOE. Township of Innisfil—North half 13, in 10th concession 100 Acres. COUNTY OF NORTHUMBERLAND. Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres. Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres.

COUNTY OF HASTINGS. Township of Thurlow—Lot 25, in 3rd concession, 200 Acres. COUNTY OF LANARK. Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850.

AYER'S CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION. This truly valuable Remedy for all diseases of the Lungs and Throat, has become the chief reliance of the afflicted as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the would respect their opinions. FROM PROFESSOR HITCHCOCK. "James C. Ayer—Sir: I have used your 'CHERRY PECTORAL' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties.—If my opinion as to its superior character can be of any service you are at liberty to use it as you think proper. EDWARD HITCHCOCK, LL.D., President of Amherst College. (From the London Lancet.) "AYER'S CHERRY PECTORAL is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say we have a large appreciation of its merits and the fullest confidence in its usefulness for cough and lung complaints."

DIRECT EVIDENCE. Dr. J. C. Ayer, Lowell—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your CHERRY PECTORAL, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M., Principal Mt. Hope Seminary. From Dr. Bryant, Druggist and Postmaster, Chicopee Falls Mass:— Dr. J. C. Ayer—Dear Sir:—Enclosed please find remittance for all the CHERRY PECTORAL last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as your's does; nor have I ever seen a medicine which cured so many cases of Cough and Lung complaints. Our Physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT. PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas. July 23rd, 1851.

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850.

ORGAN FOR SALE. A Two STOP ORGAN, suitable for a small Church or Chamber, with case, gift pipes, &c., complete. Height of Case..... 8 feet. Width of "..... 5 " Depth of "..... 3 1/2 " The Organ, which is quite new, may be seen at the office of this paper, 7, King-street West, Toronto. It will be sold very low for cash. Toronto, January 15th 1851.

CHURCH OF ENGLAND Life Assurance, Trust and Annuity Institution, LONDON.

Empowered by Special Act of Parliament, 4 & 5 Victoria, Cap. XCII. Subscribed Capital One Million. One-tenth of the Entire Profits of this Institution is applied to the Relief of Distressed and Aged Clergymen, and the Widows and Orphans of Clergymen who may be recommended by the Bishops, or by the Clergy of their respective localities.

Patrons: His Grace the Duke of Beaufort. His Grace the Lord Archbishop of Dublin. The Right Hon. Lord Viscount Beresford. The Right Hon. Lord Viscount Lorton. The Hon. and Right Rev. the Lord Bishop of Bath and Wells. The Right Rev. the Lord Bishop of St. David's. The Right Rev. the Lord Bishop of Chichester. The Right Hon. and Most Rev. the Lord Bishop of Meath. The Right Rev. the Lord Bishop of Elphin. The Right Rev. the Lord Bishop of Limerick. The Hon and Right Rev. the Lord Bishop of Derry and Raphoe. The Right Rev. the Lord Bishop of Calcutta. The Right Rev. the Lord Bishop of Jamaica. The Right Rev. the Lord Bishop of Madras. The Right Rev. the Lord Bishop of Tasmania. The Right Rev. the Lord Bishop of Fredericton. The Right Rev. the Lord Bishop of Sydney. The Right Rev. the Lord Bishop of Newcastle. The Right Rev. the Lord Bishop of Melbourne. The Right Rev. the Lord Bishop of Capetown. Directors: CHAIRMAN—Major James Oliphant, H. E. I. C. Major J. Adair. The Very Rev. the Dean of Emly. Rev. W. Harness, M. A. Jonathan Hopkinson, Esq. Benjamin Jackson, Esq. Rev. Richard Wood, B. D. James Lamb, Esq. Captain Macdougall. William Ambrose Shaw, Esq. Edward Heathcote Smith, Esq. Rev. H. T. Tucker, M. A. John Walker, Esq. Sir William White.

CANADIAN BRANCH---TORONTO.

Patrons: The Honourable and Right Reverend Lord Bishop of Toronto. | The Ven. the Archdeacon of York. Directors: The Hon. William Allan. The Hon. J. H. Cameron, M.P.P. Rev. Stephen Lett, LL.D. John Arnold, Esq. J. Lukin Robinson, Esq. J. H. Hagarty, Esq., Q. C. J. M. Strachan, Esq. P. Vankoughnet, Esq. Thomas Champion, Esq. AGENT—E. TAYLOR DARTNELL, Esq. Office—25, Albert Buildings King-street East, Toronto.

The distinguished success which has attended the establishment of the Church of England Assurance Institution in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada, with a view of extending the peculiar advantages of this Institution to the inhabitants of that Colony. They feel satisfied that such advantages will be duly appreciated by the Public, and that the same distinguished success will attend the Company's establishments in Canada, and the same powerful support be given to it by the Clergy and Laity residing in the Colony, as have already marked its progress in India and in Europe.

In order to insure such success, and to merit such support, the Directors have, for a long time past, been engaged in repeated deliberations and consultations with men well conversant with, and experienced in, the principles and practice of Life Assurance, with a view to the formation of Branch Establishments in the British Colonies, which will best ensure the three main objects of Policy-holders, viz., SECURITY, ECONOMY, and CONVENIENCE. And they trust that the result of their deliberations has been such as to present to British subjects, resident in these Colonies, as perfect a system of Assurance, in all these respects, as is practicable, or can be desired.

The SECURITY of Policy-holders in Canada is made complete by the large subscribed capital of the Company, guaranteed by a numerous and influential body of Proprietors; whilst for their immediate benefit and protection, AN ADEQUATE FUND WILL BE INVESTED IN CANADIAN SECURITIES, so as always to be immediately available to provide for whatever casualties may arise.

The ECONOMY of Policy-holders has been consulted by the adoption of Tables, deduced from the most complete and extensive observations of the rate of mortality among Assured Lives. They have been constructed expressly for the use of the Church of England Assurance Company; and are framed on the lowest possible scale consistent with the security of the Assured.

By the constitution of the Company, one clear tenth of the entire profits of the Institution is applied to the formation of a fund, called "THE CLERGY FUND," for the Relief of Distressed and Deserving Clergymen, and the Widow and Orphans of Clergymen, and also for granting aid to enable Clergymen with limited Incomes to provide for their Families by Assuring their Lives at Reduced Premiums.

Premiums on Assurances by Table II, may be paid either yearly, half-yearly, or quarterly, as may best suit the convenience of the Assured.

Death by suicide, duelling, or the hands of justice, will not render the Assurance null and void, if the Policy be duly assigned to another party for a bona-fide consideration.

Claims will be paid within three months after proof of death.

Policies forfeited by non-payment of Premium, may be revived within twelve months, upon proof of the same state of health, and the payment of the Premium in arrear, with interest thereon.

The Assured, not being engaged in any Military, Maritime, or Naval Service, will be permitted, without extra Premium, to proceed from one part of British North America to another. Also, to proceed to or from any part of the United States not further south than the latitude of the city of Washington, or further West than the River Mississippi: they will also be permitted, in time of peace, to proceed in first-class steamers to or from any port in Great Britain or Ireland.

Parties engaged in or entering into the Military, Maritime, or Naval Service, or parties proceeding beyond the limits above mentioned, will be charged such additional rate (to be ascertained by application to the Agent), as the circumstances of the case may require.

Upon payment of the Premium, in cases where the Assurance has been accepted definitely, a Certificate will issue at once, to be held by the Assured until it can be exchanged for a Stamped Policy, under the Hands and Seals of three of the London Directors. In cases where the Assurances shall be entertained, only pending the decision of the London Board, a memorandum of conditional acceptance will be issued, until the receipt out of the Company's advice, conveying the Stamped Policy, or the rejection of the Assurance,—the Company holding the life assured in the interim.

SPECIMENS OF RATES. SHORT TERMS.

Table with columns: Age, One year, Seven yrs., One year, Seven yrs., One year, Seven yrs., One year, Seven yrs. Rows for ages 16, 20, 25, 30, 35, 40, 45, 50.

WHOLE LIFE. Equal Rates. SPECIMENS OF PREMIUMS required for the Assurance of £100, for the Whole Term of Life, in Annual Half-yearly, or Quarterly Payments.

Table with columns: Age, Annual Premium, Hlf. yearly, Quarterly, Age, Annual Premium, Hlf. yearly, Quarterly, Age, Annual Premium, Hlf. yearly, Quarterly, Age, Annual Premium, Hlf. yearly, Quarterly. Rows for ages 16, 20, 25.

April 30th, 1851. E. TAYLOR DARTNELL, Agent.

BIRTHS.

At Port Whitby, on the morning of the 15th instant, the lady of the Rev. John Pentland of a son.

On the 21st instant, at St. John's Parsonage, Smith's Falls, the wife of the Rev. J. B. Worrell, of a son.

MARRIED.

At Toronto, by the Rev. J. G. D. McKenzie, Edmund Allan Meredith, Esq., Assistant Secretary East, to Anne Frances, eldest daughter of William B. Jarvis Rosedale, Esq., Sheriff of the County of York.

WHAT THE NOVA-SCOTIANS THINK.

[From the Halifax Sun, Sept. 24, 1848.]

We have never had any great faith in "quack medicines," as they are called; but at the same time, we think it quite possible many of these contain those healing properties, which from their beneficial influence on the constitution, have led to the many published laudatory certificates in their behalf.

[From the Boston Mercantile Journal.]

This medicine, coming from a respectable source, and carefully prepared by an experienced and skillful physician, is received by the public with confidence. Its efficacy has been proved in many obstinate cases of disease, and its fame has rapidly extended.

LOOK WELL TO THE MARKS OF THE GENUINE.

The genuine Balsam is put up in bottles, with the words "Dr. Wistar's Balsam of Wild Cherry, Philadelphia," blown in the glass; each bottle bearing a label on the front, with the signature of H. WISTAR, M. D.

The genuine is signed I. BUTT'S.

For Sale by LYMAN & KNEESHAW, Druggists, King Street Agents for Toronto.

New Advertisements.

BOOKS, STATIONERY, &c. &c.

R. NEWTON,

BOOKSELLER, STATIONER, &c.

108 1/2 Yonge-Street, Toronto.

HAS just received from New York a choice and valuable assortment of BOOKS, consisting of the most popular authors of the day.

THE STATIONERY

Has been bought for cash of Importers, and will be sold at the lowest possible rates. Medium, Cap, and Letter, and a variety of other papers obtained from the most eminent manufacturers in the United States, will be sold decidedly cheap.

CHEAP MUSIC.

R. NEWTON, Bookseller and Stationer, 108 1/2 Yonge Street, has just received from New York a large selection of the most popular Music of the day, which he has selected with great care from the stock of an eminent Publisher, now a Bankrupt; and having been bought for Cash from the Assignees, he can offer the whole at

One-half of the Publishing Price.

Toronto, 22nd July, 1851.

CORPORATION SALE.

ON MONDAY, the 4th day of AUGUST next, will be LEASED by PUBLIC AUCTION, to the highest bidder.

THE STORES under the City Hall, numbered from No. 1 to 6, on Front Street, upon the following conditions:—

1. Possession to be given as soon as received from the hands of the Contractors.

2. The Lessees to fit up the Stores at their own expense, and to be entitled to receive an allowance therefor at the end of the term, at a valuation in the usual way.

3. The Leases to be for one or five years, at the discretion of the Tenant.

4. The Lessee to pay down 10 per cent. upon the first year's rent at the time of Sale, and to give one surety to the satisfaction of the Market Block Committee for the due performance of the covenants of his Lease, such security to be for one year, renewable three months before the expiration of each year, on pain of forfeiture of the Lease.

5. None of the Stores to be used for the Sale of Fresh Meat, Old Iron, Old Clothes, Confectionary, or as Auctioneers' Stores, or for any other business objectionable to the Market Block Committee—each bidder to state to the Auctioneer what business he proposes to carry on therein.

6. The Lessees will not be allowed to occupy any portion of the footpath in front of the Shops, for the display of goods, nor to put up any sign-board or projection on the front of the building, nor to paint the same in any way, unless under the direction of the Market Block Committee.

7. The Rent to be payable quarterly.

8. The Leases will not be transferable, unless with the consent of the Standing Committee on the affairs of the Market Block.

9. The Shops to be put up at an upset price of £70 each.

Immediately afterwards, the three vacant Shops in the West side of the St. Lawrence Arcade will be offered at the following rates:—

For the three Shops together, upset price..... £50

Do two do do "..... 35

Do one do do "..... 20

Upon the conditions originally advertised in October last, excepting that no Confectioner's Shop will be permitted.

A. T. McCORD, Chamberlain.

R. C. McMULLEN, Auctioneer.

Chamberlain's Office } 52-2in

Toronto, July 22nd, 1851.

AN ENGLISH LADY, who has for some years been accustomed to tuition, is desirous of obtaining a situation as Governess. French, Music, and Drawing taught, if required. Address M. G., Post-Office, Toronto.

15th July, 1851. 51-1f

STATIONERY, WHOLESALE AND RETAIL.

THE Subscriber, would respectfully give notice, that he continues to SELL OFF his well assorted stock of BOOKS AND STATIONERY, to make room for Extensive Importations expected soon; when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, AND FAMILIES with goods in his line, on the most reasonable terms.

Having a Ruling Machine and Book Bindery on the premises, orders in that department will be promptly attended to.

DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand.

New Books, Pamphlets, Reviews, and Magazines, received regularly by EXPRESS as usual.

N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms.

THOS. MACLEAR, 50-1f

Toronto; July 9, 1851.

JUST PUBLISHED,

IN EMBOSSED MUSLIN, FULL GILT BACK, Price 1s. 10 1/2d.,

THE BOOK OF PSALMS, translated out of the original Hebrew, according to the authorized version; arranged in parallelism; with an Introductory Treatise on Hebrew Poetry.

For Sale by Messrs. Rowsell, Armour, Scobie, Lesslie, Cosgrove, and the Methodist Book Store, King-street; and Messrs. Maclear, Bentley, and the Tract Society Depository, Yonge-street. Toronto, July 12th, 1851. 51-4in

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

NOTICE is hereby given, that the Annual Court of Proprietors of this Institution, at which the Election of Directors for the ensuing year takes place, will be held at the House of Business of the Corporation, on MONDAY, the 4th day of August next. The Chair will be taken at Twelve o'clock at noon precisely. [By order of the Board.] T. W. BIRCHALL, Managing Director.

British America Insurance Office, Toronto, July 14, 1851. 51-3in



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY.

NOTICE

IS hereby given, that the General Annual Meeting of the Provincial Mutual and General Insurance Company, for the year ending 3rd June, 1851, will be held at the Office of the Company, in Church-street, City of Toronto, at Noon, on TUESDAY, the 5th of August next, for the purpose of Electing Three Directors in the room of the three retiring from office, pursuant to the Act of Incorporation; and at which meeting a Report of the Business and Proceedings of the Company for the preceding year will be submitted. The three retiring members of the Board of Directors are Messrs. Atkinson, Berczy, and Worts, but who are eligible for re-election. [By order of the Board.] EDWARD G. O'BRIEN, Secretary. Office, 8th July, 1851. 51-3in

A CARD.

THE undersigned desires to return thanks to the Managers of the Provincial Mutual and General Insurance Company, for the very prompt manner in which they have liquidated his claims of Insurance on his building which was destroyed by the late fire in Agnes-street. July 16th, 1851. W. SMITH.

F. B. BEDDOME,

Land, House and General Agency Office, Opposite the Bank of Montreal, Ridout Street, London, Canada West.

PARTIES having Accounts, or Notes they wish collected, in the London, Western, and Huron Districts, will have their business attended to with despatch. Books and other Goods received on consignment, and sold either by AUCTION or PRIVATE SALE. Agent for Messrs. Virtue's and Blackie's Publications, Church-street, and Toronto Patriot.

REFERENCES:—L. Moffatt, Esq., Toronto; H. Rowsell, Esq., Toronto; Andrew Hamilton, Esq., Toronto; Duncan Bell, Esq., Hamilton; C. L. Hewitt, Esq., Hamilton; H. C. R. Becher, Esq., London; W. W. Street, Esq., London. London, January 1st, 1851. 25-1f

BURGESS & LEISHMAN,

(Corner of King and Church Streets, joining the Court House, Toronto.)

HAVE ON HAND

The Largest, the Cheapest, and the Best Assortment of Ready-made Clothing and Dry Goods, in Canada West.

CLOTHS, Cassimeres, Vestings, and General Dry Goods, Imported direct from Britain by Ourselves. Garments made to Order of every description. Paris, London, and New York Fashions, received monthly. The most approved style adopted.

READY-MADE CLOTHING:

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Table listing dry goods and prices: 1,000 Muslin Dresses (3s 11d), 1,000 Parasols (2s 11d), 1,000 Good Straw Bonnets (1s 3d), 30,000 Yards, good Bonnet Ribbons (0s 5d), Prints (fast colours) (0s 5 1/2), Infants' Robes, Caps, and Frock-bodies. Crapes and materials for mourning. Heavy Gingham. Shot, Checked, Striped and Plain Alpacas, Cobourgs, and Orleans, Ioths, Cashmeres, Bareges, and other fashionab materials for Ladies Dresses; including 1,000 pieces (yard wide) DeLaines, New style, from 11 1/2 per yard. RIBBONS, LACES, EDGINGS, GLOVES, HOSIERY, Artificial Flowers, Cap Fronts, Fringes, Veils, Muslins, Collars, Corsets, Silks, Netts, Shawls, Handkerchiefs, &c., &c.

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Subscriptions will be received at the Bank of Upper Canada in the name of the Committee, the Honourable the Chief Justice Robinson, the Honourable Col. Allan, the Rev. H. J. Grassie, M. A., the Rev. Dr. Lett, L.L.D., the Rev. H. Scadding, M.A., John Arnold, Esq., and by Thos. Champion, Esq., at the Church Depository, where the subscription list lies. Toronto, April 9th, 1851.

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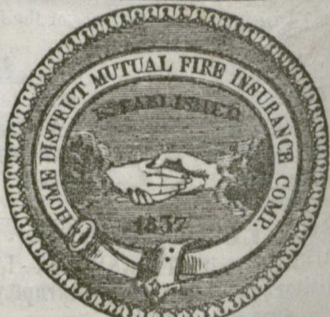
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