

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."

VOLUME XV., No. 20.]

TORONTO, CANADA, DECEMBER 18, 1851.

[WHOLE No., DCCXXXIX.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Dec. 21.	4TH SUND. IN ADVENT. (M.) ST. THOMAS, A. & MAR. (E.)	Isaiah 30, Acts 21. John 1.
M	" 22.	" (M.)	55, Acts 22. John 2.
T	" 23.	" (M.)	57, Acts 23. John 3.
W	" 24.	Fast. (M.)	59, Acts 24. John 4.
T	" 25.	CHRISTMAS DAY. * (M.)	9 Luke 2 § Titus 3
F	" 26.	ST. STEPHEN, 1ST MAR. (M.)	7 Prov. 28, Acts 6 ** Eccles. 4, " 7 †
S	" 27.	ST. JOHN, APOS. & EVAN. (M.)	5, Rev. 1. 6, " 22.
E	" 28.	1ST SUND. APT. XMAS. (M.)	Isaiah 37, Acts 25. 38, 1 John 5.

* Proper Psalms—Matins—19, 45, 85; Evensong—89, 110, 132. Creed of St. Athanasius. † To verse 8. ‡ From verse 10 to verse 17. § To verse 15. || Verse 4 to verse 9. ** From verse 8, and chap. 7, to verse 30. †† From verse 30 to verse 55.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even Song.
St. James's*	{ Rev. H. J. Grasset, M.A. Rector, } { Rev. E. Baldwin, M.A., Assist. }	11 o'c.	3 1/2 o'c.
St. Paul's	Rev. J. G. D. McKenzie, B.A., Incumb.	11 " 4 "	" " "
Trinity	Rev. R. Mitchel, M.A., Incumb.	11 " 6 "	" " "
St. George's	Rev. Stephen Lett, LL.D., Incumb.	11 " 7 "	" " "
Holy Trinity	{ Rev. H. Scadding, M.A., Incumb. } { Rev. W. Stennett, M.A., Assist. }	11 " 6 1/2 "	" " "

* The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity.

† In this Church the seats are all free and unappropriated.
‡ The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday, at Trinity Church, King-street; and last Sunday, at St. George's Church. In the last Church the Holy Communion is also administered at eight, A.M., on the last Sunday of each month.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.
For the week ending Monday, 22th December, 1851.
VISITORS:
THE PRINCIPAL.
Professor RICHARDSON, M.B., M.R.C.S.L.
CENSOR:
Rev. G. MAYNARD, M.A., Mathematical Master.
F. W. BARRON, M.A., Principal U. C. C.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.
J. P. CLARKE, Mas. Brc. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

SNOW.

"Wash me, and I shall be whiter than snow." Ps. li. 7. See also Job ix. 30. Isa. i. 18.

The earth is beautiful in its summer dress; but if you would see it as an emblem of purity and innocence, you must look forth on some bright winter morning, when it is covered with a mantle of snow. There is a transparency in the piercing air; and the few clouds that are seen near the horizon, seem to float in a clearness beyond what belongs to this lower world. The eye fails in some parts to trace the outline of the whitened hills against the sky. Although the air is so transparent, no speck or stain is seen on all the glistening surface. The bright scene impresses us with a feeling of the beauty of a stainless innocence; and a secret wish arises in the heart that this rude, bad world could be forever purified; that everything which defileth could be forever done away, even as no such thing shall enter into the eternal city.

Deepen, O Lord, in my soul a conviction of the foulness of sin, and the excellency of true holiness. I acknowledge that it is soiled and stained by numberless pollutions of evil, and I confess with Thy servant of old, "If I wash myself in snow shalt Thou plunge me in the ditch, and my own clothes shall abhor me." But Thou hast promised that though our "sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." To Thee I look for cleansing and sanctifying grace. "Purge me, O Lord, with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Cleanse me in that precious blood in which Thou hast taught me, that Thy saints wash their garments and make them white.

LET HIM ALONE.

Let him alone! Methinks it should startle thousands, if it could meet them in their dream of bliss and contentedness with this world's good.—Ephraim is wedded to idols; he has chosen the world for his portion, and likes it; he has set his heart upon the things of time and sense, and finds them sufficient to his happiness; his cup is full;

his spirit is sated, he drinks it eagerly, and does not wish for more. Let him alone—do not rouse him from his dream to tell him it is no reality—do not disturb his conscience, nor mar his pleasures, or wake his fears, or check his hopes; he has made his choice, let him have it, and abide it—I have done with him. O God, rather than pass such a sentence on us, pursue forever with thy chastening rod! If we have an idd that we love too much, better that it be dashed to pieces before our eyes, better that the scorpion sting of sorrow chase from our bosoms every thought of bliss—better, far better, that we be the wretched and miserable of the earth, than that we be left to such a prosperity—a happy dream, from which the only waking will be eternal misery. While he designs to correct us, there is hope in the very zenith of our folly.—While he pursues our sins with punishment, mocks our wild hopes, mars our mad schemes, and blights our expectations, there is hope that he will save us from the eternal consequences of our folly.—But when he lets us alone—when the careless conscience feels no pang, the stupified conscience sounds no alarm, all on earth goes well with us, and no warning from heaven reaches us—when, in the enjoyment of this world's good, the Giver is forgotten, and no evil comes of it—when the laws of our Creator are broken and disregarded, and no punishment ensues—when we prefer time to eternity, and earth to heaven, and sin to holiness, and remain happy withal, start not our bosoms at the thought? He may have said of us, as of Ephraim, "Let him alone."—Caroline Fry.

THE IMPORTANCE OF EARLY RELIGIOUS EDUCATION OF CHILDREN.

Children are capable of receiving religious impressions at a very early age. They are then much more readily brought under religious influence than in after years when their habits are confirmed, and hearts hardened by contact with an evil world.—Every husbandman and zoologist is familiar with this principle, and turns it to profit. When the husbandman would train a vine, he does not select the rugged growth of years, but would rather choose the tender scion, and transfer it to his vineyard, while its fibers are tender and its tendrils delicate. With such a choice he finds but little resistance in shaping its growth. When the zoologist would domesticate a wild animal he would not choose one with fully developed frame and ferocity, matured by the exercise of its native habits, but rather select the younger, ere its fierce nature has been matured. Then his task is easy. From these observations we should learn a lesson in reference to our children. Multitudes, who become the subjects of grace in advanced age, in their fierce struggles against early habits, are led to deplore the deprivation of early religious instruction.

HEAVEN.

Oh, happy, happy country! where
There entereth not a sin;
And death, who keeps its portals fair,
May never once come in.
No grief can change their day to night—
The darkness of that land is light,
Sorrow and sighing God has sent
Far thence to endless banishment,
And never more may one dark tear
Bedim their burning eyes;
For every one they shed while here,
In fearful agonies,
Glitters a bright and dazzling gem,
In their immortal diadem.

Mrs. Southey.

SCENE IN A BURIAL GROUND.

At Smyrna, the burial-ground of the Armenian, like that of the Moslem, is removed a short distance from the town; it is sprinkled with green trees, and is a favourite resort, not only with the bereaved, but with those whose feelings are not thus darkly overcast. I met there one morning a little girl, with a half-playful countenance, bright blue eyes and sunny locks, bearing in one hand a small cup of china, in the other a wreath of fresh flowers. Finding a very natural curiosity to know what she could do with these bright things in a place that seemed to partake so much of sadness, I watched her light motions. Reaching a retired grave, covered with a plain marble slab, she emptied the seed—which it appeared the cup contained—into the slight cavities which had been scooped out in the corners of the level tablet, and laid the wreath on its pure face.

"And why," I inquired, "my sweet girl, do you put seed in those little bowls there?"
"It is to bring the birds here," she replied, with a half-wondering look; "they will light on this tree," pointing to the cypress above, "when they have eaten the seed, and sing."

"To whom do they sing?" I asked; "to you, or to each other?"

"Oh, no," she quietly replied, "to my sister; she sleeps here."

"But your sister is dead."

"Oh yes, sir; but she hears all the birds sing."

"Well, if she does hear the birds sing, she cannot see that wreath of flowers."

"But she knows I put it there; I told her, before they took her away from our house, I would come and see her every morning."

"You must," I continued, "have loved your sister very much; but you will never talk with her any more—never see her again."

"Yes, sir," she replied, with a brightened look, "I shall see her again in heaven."

"But she has gone there already," said I.

"No; she stops under this tree till they bring me here, and then we are going together."—Journal of a Traveller in the East.

THE SHIP OF DEATH.

We believe it is a German poet who walking "silent and thoughtful by the solemn shore of the vast ocean we must sail so soon," thus speaks of 'The Ship of Death.'—Harper's Mag.

By the shore of time now lying,
On the inky flood beneath,
Patiently thou soul, undying,
Waits for thee the ship of death!

He who on that vessel starteth,
Sailing from the sons of men,
To the friends from whom he parteth,
Never more returns again!

From her mast no flag is flying,
To denote from whence she came;
She is known unto the dying—
AZABEL is her captain's name.

Not a word was ever spoken,
On that dark, unfathomed sea,
Silence there is so unbroken,
She herself seems scarce to be.

CIRCUMUS, IN QUAERESS IDEM,
Doth the Soul put forth alone,
While the wings of angels only
Wait her to a Land Unknown.

CURIOS CONVERSION.

A journeyman house-painter, who had long entertained infidel opinions, was engaged in his trade upon the outside of a house nearly opposite mine. From his elevated position he could see over my blind into my study. At an early hour he so saw me at my work; and again the next morning when he arrived, he found I was before him. He ascertained who I was, and continued to watch me while his job in my neighbourhood lasted. Meanwhile he began, as I afterwards learned, to reason thus with himself: "This gentleman must be in earnest at all events, whether right or wrong. The result of all his reading and writing so early, morning after morning, must be worth hearing. I'll go and see what he has to say." Accordingly the man came to my Church. He heard me describe the aching anxieties of the human soul, not to be satisfied with any created objects, but exhausting them all, and aching still, until repose is found in the bosom of the Creator. He heard me describe the way in which such holy repose may be enjoyed, even by a guilty creature. His heart was touched. The true cause of his infidelity was detected; not a want of evidence for the revelation of God, but a want of willingness in the man to be conformed to the character of God. Before a rising willingness to be holy, all the scepticism of his understanding gave way; and from a sullen infidel, he is now, I trust a happy Christian.—Rev. H. McNeile.

A WINTER SERMON.

Thou dwellest in a warm and cheerful home,
Thy roof in vain the winter tempest lashes,
While houseless wretches round my mansion roam,
On whose unshelter'd head the torrent plashes.

Thy board is loaded with the richest meats,
O'er which thine eyes in sated languor wander,
Many might live on what thy mastiff eats,
Or feast on fragments which thy servants squander.

Thy limbs are muffled from the piercing blast,
When from thy fireside corner thou dost sally;
Many have but a rag about them cast,
With which the frosty breezes toil and dally.

Thou has soft smiles to greet thy kiss of love,
When thy light step resounds within the portal,
Some have no friends save Him who dwells above,
No sweet communion with a fellow mortal.

Thou sleepest soundly on thy costly bed,
Lull'd by the power of luxuries unnumber'd;
Some pillow on a stone an aching head,
Never again to wake when they have slumber'd.

Then think of those, who, form'd of kindred clay,
Depend upon the doles thy bounty scatters;
And God will hear them for thy welfare pray—
They are his children, though in rags and tatters.

Household Words.

MERCY IN JUDGMENT.

Often amid the murky shroud
The sunbeam wins its way
And breaking from the thunder cloud,
Proclaims a goodly day!

And often too, with waving wings,
When judgments seem to roll,
Mercy flies kindly forth, and flings
A sun-beam in the soul!

—Cottle.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, towards the support of the Widows and Orphans of the Clergy in this Diocese, the fourteenth Sunday after Trinity, 1851.

Previously announced in No. 17	£283 17 11
Duffin's Creek	£0 17 6 1/2
Norwood	0 12 11
—per Rev. Thos. W. Marsh	1 10 5 1/2
St. Paul's Dunnville per Rev. A. Townley	1 0 0
Port Burwell, per Rev. T. B. Read	0 7 6
Christ's Church, Tyendinaga	0 9 0 1/2
St. James's, do	0 2 10
Shannonville School House	0 3 1 1/2
—per Rev. G. A. Anderson	0 15 0
St. Paul's Church Woodstock	6 9 3
Eastwood	1 8 0
Beechville	0 8 0
—per Rev. W. Bettridge	8 5 3
Christ's Church Huntingford	2 8 8
Lot 20 Con. 12 Zorra	0 6 3
—per Rev. F. D. Fauquier	2 14 11

151 Collections amounting to.... £298 11 0 1/2
T. W. BIRCHALL, Treasurer
17th December, 1851.

DIOCESE OF CAPETOWN.

The Bishop has already introduced synodical meetings in his diocese. He insists upon the offertory in every service. To insure the discipline of the diocese he makes himself the paymaster of his clergy, and on the same principle insists that all property intended for the use of the Church shall be conveyed simply to the See. By modifying his examinations he is making the Order of Deacons really distinct, and he has begun to establish a system of lay discipline.

ENGLAND.

DIOCESE OF EXETER.

THE PRIMATE, AND HOLY ORDERS.—At a meeting of the Clergy of the Archdiocese of Totnes, on Thursday last, the following Address to the Bishop of the Diocese was agreed to:—

TO THE RIGHT REVEREND FATHER IN GOD, HENRY (BY DIVINE PERMISSION), LORD BISHOP OF EXETER.

We, the undersigned Clergy of the Archdiocese of Totnes, beg leave to address your Lordship on the subject of a correspondence between the Archbishop of Canterbury and a Mr. Gawthorn. We feel rather constrained so to do in consequence of a more recent correspondence on the same subject between the Archbishop and Sir T. W. Bloomfield.

While we are far from thinking that anything short of a formal decision of our Church can change her doctrine, or ought to be taken as its authentic exponent, it is yet plain that any unsoundness of belief supposed to prevail among her members, and especially among her Ministers, must tend to shake men's allegiance to her as a true portion of the Church Catholic; and we feel that the whole correspondence referred to, if allowed to pass unnoticed, may lead to the conclusion that the vast majority of the Clergy of the Church of England look upon Episcopal Ordination as a matter of comparative indifference.

We, for our parts, do not by any means so regard it, but on the contrary firmly believe that Episcopacy is of Divine institution, proved to be so from Holy Scripture, and maintained as such by the Church from the beginning and therefore that it may not at the will of man be dispensed with. Neither for 1500 years did any considerable body of Christians whatsoever call in question this necessity of Episcopal Ordination.

Accordingly we are anxious to testify to your Lordship, as our Spiritual Father in God, our deep thankfulness that we possess in the Bishops of the English Communion those who undoubtedly inherit the Apostolical Commission by continued Episcopal Consecration.

Finally, we humbly pray that the blessing of Almighty God may rest on this and all our efforts for the maintenance among us of Apostolic Doctrine and Discipline—and that it may please Him to grant your Lordship a continuance of strength, to add, as heretofore, your counsel, guidance, and support according to the powers of the high office, wherewith you have been entrusted in the Church of Christ.

At a recent meeting of the Decanal Chapter of the Rural Deanery of Leeds, a Report was agreed to, of which the following are some of the most important practical suggestions—suggestions which will require much consideration, but some of which are so important, and so much in accordance with what we have at various times urged upon the attention of the Clergy, that we desire to give the utmost prominence to them:—

LENGTH OF THE CHURCH SERVICES.

1. First, then, with regard to a better adaptation of the Church Services;—your Committee are disposed to think that a separation of the Liturgy or Communion Service from the Morning Prayer on Sunday mornings

would be a great relief to many. They do not mean that any portion of the Church's prescribed Service should be omitted, but only that the period of its taking place may be altered. For instance, in Churches where there were three Services on the Sunday, the Morning Service might consist of the Morning Prayer with the Litany or Communion Office; the Afternoon Service of the Litany or Communion Office, whichever was omitted in the morning, or of both, should it be considered desirable to repeat either of them a second time; and the Evening Service might consist of the Evening Prayer, and occasionally the Communion Office also. Your Committee do not believe that, by such an arrangement, any rule of the Church whatever would be infringed, whilst by the extreme length of the present Morning Service would be avoided, an Afternoon Service peculiarly suitable for children and servants would be provided, and the occasional administration of the Lord's Supper in the after part of the day would allow many of the working classes, who now are virtually debarred from that Ordinance, to approach the Table of the Lord.

"Your Committee, however, in making this, and other recommendations of a like nature, would distinctly state that they are for laying down no rule on the subject, nor for interfering in any way with the mode of conducting Divine Service, when the Clergy and their congregations are indisposed to affect any change. But it may be well, with respect to authorities, to state that Wheatly is strongly for the separation of the Services which are now used altogether in the morning, and that Bishop Sparrow is still stronger on the same point, whilst, as regards present sanction, they cannot doubt that the allowance and the approval of such a change by our own Diocesan would carry with it all the support and encouragement that are required; and, though the change might be opposed at first, on the mere ground of dislike to any alteration in what had been long the established usage, yet remembering, as your Committee well do, the strong resistance that was made when Evening Services were proposed, and seeing the wonderful results which have followed that adaptation of the Church's ministrations to the requirements of the age, they confidently trust that a great and happy effect would be produced by this concession also, and that by means of it many aliens would be brought within the House of Prayer.

WEEK-DAY SERVICES.

"2 Contingent upon this change your Committee conceive that a Service much required might be framed for week-day evenings. The Service here alluded to would consist of the Litany, with psalm or hymn singing, to be followed by a portion of Scripture, expounded in a plain and familiar manner; and in this way, following in the track of some of the most eminent Fathers of the Church, as well as of others in latter days, the parochial Minister might go through a Gospel, or an Epistle, or a consecutive portion from the Old or New Testament History, much to the instruction and edification of many, especially of the working classes, who might be induced to attend a Service so short and so suitable.

OPEN-AIR PREACHING.

"3. The subject of open air preaching is one at present occupying much attention. Your Committee are aware that it is open to much objection on the ground of inconvenience and irregularity, and that qualified for the work; yet they are of opinion that, under due regulation, such ministrations might be attempted with much advantage. Your Committee cannot but remember the effects produced by the sermons preached at St. Paul's Cross, which were among the main instruments for establishing the reformation of religion in this country three hundred years ago; and they have a strong conviction that, if men properly qualified were selected for this duty, they might, with the consent of the Incumbent having the care of souls, preach in places sufficiently public to call the attention of the multitude, and yet sufficiently retired to avoid disturbance, and thus, by going into the highways and hedges, and compelling men to come in, render essential service to the cause of religion, and extend the Kingdom of our Lord and Saviour Jesus Christ.

SPECIAL SERVICES.

"But another mode of attracting the attention of the indifferent, and arousing the careless and slothful, has been brought under the notice of your Committee. It has been suggested to them that Special Services continued on consecutive days, and at hours most likely to be attended by the poorer classes, and in Churches situated in populous localities, when a series of Sermons should be preached, powerfully urging and illustrating necessity and efficacy of repentance and conversion, might be a great means of awakening a spirit of religious interest and inquiry. With this proposition your Committee feel disposed fully to concur, and would further suggest that Advent and Lent would be suitable seasons for such Special Services and appeals, and that in the supplying such extra duties, the Clergy should be ready to lend their assistance to each other.

"In noticing and recommending these new modes of operation, your Committee would not pass without remark the great good which has been already produced by cottage lectures, communicant classes, and classes for the instruction and preparation of young persons for confirmation. On all these the Divine blessing has evidently rested, and they have been highly instrumental in keeping up the knowledge and spirit of piety amongst those for whose especial benefit they were projected.

"5 It has struck your Committee, in connection with those last mentioned ministrations, that there is a great need of closer intercourse than yet exists with the younger members of the Church, after their Confirmation. At that period they peculiarly require pastoral watching and influence, and amply repay any extra care and culture bestowed upon them.

"Your Committee would suggest that the young people in a congregation, who have been confirmed, should be enrolled and be met periodically, perhaps once a month, when they should be encouraged to bring before their pastor the relation of various difficulties and hindrances they experience in their Christian course, and receive from him such counsel and instruction as their respective cases may require. The young females might be met by the Clergyman's wife, or some experienced and duly qualified lady, and the pastor's assistance only called in when more especially needed. This organisation would have peculiar reference, on the part of those under it, to their attendance at the Lord's Table.

We have certainly a strong feeling that it would be inexpedient to alter the usual course of the Sunday Morning Service, especially in rural districts; but separate, shorter services, such as those indicated above, have long since been suggested in our columns.—(Vide "Prayer and Praise, a Practical Bond of Union;"—reprinted as a Tract.)

CHARGE OF THE BISHOP OF OXFORD.

COMMON PRAYER.

He had endeavoured to join them in several services at their own churches, and he would beg to express how his heart had been cheered in those services by the welcome they had given him in their several parishes. In those three years, besides confirming in 164 parishes, he had joined in the services at 99 of their churches, and he trusted to be enabled to extend that circle more widely hereafter. Those parochial visitations had impressed forcibly on his mind the conviction how far they had fallen short in yet attaining to the due standard of common prayer. They followed a time of great neglect in that matter. Alas! in some of their churches, it would be hardly too much to say there was hardly any common prayer at all; for that great institution and choice blessing of the Church of Christ implied the agreement of many separate souls in the harmony of united confession, prayer, and praise; whereas, instead of that, the service in too many churches had sunk so low that it was nothing more than stated prayer read by the clergyman, responded to by the clerk and listened to by the people. The position of the clergyman and the clerk, placed close to each other for the convenient recitation of their several parts in the service, had a dangerous tendency to lead the people to think that the prayers, like the sermon, were addressed to them, and were merely intended to be listened to by them, instead of suggesting that that practice was adopted with the view of leading the devotees in which they were to join. The natural consequence followed. The congregations, in too many instances, sat listening or slumbering in their several pews, and there was no joining by the whole body of the worshippers in any of the responses. Nothing could be colder or deader than such a common prayer as that. Much had been done in several of their parishes to restore its congregational character to their worship, but much remained to be done; and there were few objects more worthy their attention, for inattentive worship must be offensive to God, and most surely destructive to the souls of the people. They should then labour to cultivate a temper of devotion among their people, by awakening in them a sense of its importance, and by endeavouring to form their habits to it by such instruction as might make them understand our own form of prayer, and feel a part in it by removing out of their way all external hindrances, and supplying all external aids which could assist them. The application of that principle ought to direct the liberty which the Church gave them as to chanting parts of the service or simply reading them. Their question must be, not what did they like best, but what did they absolutely and most conscientiously believe would most promote the general joining of their people with an intelligent devotion in their public prayers. The answer to that might be different in different places, but in all the principle must be the same. Whatever tended to make the service unintelligible or offensive to their people should be absolutely avoided. To read God's word, or to say any part of the prayers at a rate which the congregation at large could not easily follow or comprehend, or in a tone which was not easily intelligible to them, was a sinful violation of their highest duty. To adopt such practices from any notion of ecclesiastical propriety was to sacrifice souls to a fancy. The words to be read in a loud voice, plainly meant that God's word ought to be read so distinctly and deliberately that every one, even the most ignorant of their people, might know that which, through the blessing of God, would make them wise unto salvation. Moreover, they should provide all that was needful for devout worship. They should not only teach their congregations to kneel meekly during prayer, by setting them the example of devout reverence by bodily action, but should give them every facility for enabling them to follow that example. That was a matter of especial moment with regard to the children of the Sunday schools; for bringing them to church in a body, as a school, was of itself an evil. It was far better, where it was possible that they should worship with their parents in church, for that kept alive family affection, and care, and a sense of responsibility, and it preserved children from the inevitable disturbances which beset them where a number of their own restless age were gathered around them. But, if that was impossible, they should at least be saved from all needless aggravation of their difficulties. The difficulties were greatly increased when they were placed in situations where they could not kneel down, or could not well hear, or where they were out of immediate observation. On the same principle, where the church had become blocked up with pews and galleries which made united worship almost impossible, or where the natural process of decay, or as long continuance of mean repairs had destroyed the comeliness or the beauty which of old belonged to almost every one of our parish churches—they should endeavour to lead their parishioners on to engage in the good work of church restoration; and in those various endeavours, his brethren of the laity, and especially the churchwardens, should give to their clergymen their utmost aid, setting their fellow parishioners an example of devout behaviour in worship, by aiding their clergyman in removing from the church all that might assist in the common worship of all. It was of great moment that there should be as much uniformity as possible throughout their services, and that especially in all matters where the variety of custom might indicate and increase a diversity of opinion. Disobedience to the rules laid down to guide them was not only an offence in themselves, but it threw difficulties in the way of their more obedient brethren. For instance, if all obeyed the plain and express commands of the Rubric, that children should be baptised after the reading of the second lesson, the offence now given in some cases, by a conscientious obedience to that rule, as if it were a private fancy of the minister's, would soon cease; while the children baptised would have the great benefit of the united prayers of the faithful, and all men would be reminded of their own baptism, with its obligations and its blessings. But, above all, they must watch themselves, if they would have their people devout. If they merely read the prayers to them instead of praying with them; if whilst they ministered before God their souls were not filled with the awful sense of His majesty, it was impossible but that their want of reverence should re-produce itself in them, so that there as everywhere the reason and truth of the order of the Apostolic Church was manifest, "Take heed unto thyself and unto the doctrine." But to be really devout in their public ministrations they must be men of prayer, living continually in secret communion with God, often prostrate in the hidden darkness of the own chamber before Christ, casting down at the foot of His cross their own burdens, and hearing from His gracious mouth words of pardon and strength. If that were their life, they would go to

His house as their joy, and their love would be kindled as they prayed; and since the spirit of God spread devotion from one to another of His servants, they of His grace would scatter a devout influence among those with whom they mingled, until their churches should be filled with earnest suppliants, and should resound with one voice of acceptable prayer.

ADVICE TO THE YOUNGER CLERGY—THEOLOGICAL COLLEGES.

Seek earnestly to gain the habit of devotion. This the Bishop especially impressed upon his younger brethren, and to get that habit in the earlier days of their ministry. It is a sore difficulty to men, even those who are in earnest in the endeavour to break off habits once formed of carelessness and inattention, while, on the other hand, the formation of habits of devotion must be regarded as among the first of blessings. It is in this point of view that he urged the completion of the diocesan training institution, where candidates for the ministry might spend the year previous to their ordination. Meantime the Bishop cordially rejoiced that so many candidates avail themselves of similar institutions elsewhere. He had of late received several from the institution at Wells, and none had he sent forth with more faith in their future usefulness. In close connection with this subject, he pressed upon them the duty of strict conscientiousness in subscribing the testimonials of candidates for holy orders. Easily and readily to sign such testimonials produced much evil in the Church, and accumulated guilt on the head of those who signed them.

EDUCATION NECESSARY.

After alluding to local effort in the diocese, the Bishop urged the necessity of raising the standard of parochial education. The education which a schoolmaster can give must be limited by the education which he has received. A half-educated master can only turn out half educated pupils. A shallow self-conceited teacher will produce shallow self-conceited pupils.—Those who, failing in other occupations, turn to the work of teaching as the means of earning a subsistence, will not meet the Church's exigencies in training up her little ones to the work of discharging their duty to their brethren and to God. Those who see in much of the education that is given in our national and other schools a tendency to puff up the pupils with notions above their condition, but not to make them better servants, better labourers, or better artisans, will do wisely in supporting the proposed diocesan training institution at Culham, which, instead of producing teachers who will only puff up the minds of the pupils with notions of self-conceit, will train them to be really useful. His Lordship suggested that for the year before the pupil teacher goes into the training school the clergy should observe the youthful candidates with close attention, with the special view of moulding their hearts and souls into the Christian form. Some might even receive the pupil teachers into the benefit of their constant care, and in such a case they would furnish youth really fitted to pass at once into the training college, and then it would be found that they would train their pupils up, not to notions of self-conceit, but to be useful, humble, diligent and pious members of society, such as all would desire to see in peasants, labourers, and servants. The question is not now to be argued whether education is a good thing or not. Good or bad, education must now be had. If not provided according to the Church of England training, and with all those, he said, not now the higher blessings, but the sobering influence which she furnishes, then all those evils which they dread who fear education without those contented habits and feelings which, under God's help, they hoped by their training to impart, would come upon them. All that had passed within these three years tended to enforce this view.

THE GORHAM JUDGMENT.

Amongst the most important public events of the last three years was the judgment which had been delivered in the case of Gorham v the Bishop of Exeter. Upon that he had given them publicly his view, in answer to their addresses at the time, and since then he had seen no reason for altering or qualifying what he then expressed. One thing, however, he would add, let not any one suppose that they who could not acquiesce in the wisdom of that judgment, or on the reasoning on which it was founded, therefore of necessity desired to narrow the existing limits of the Church, or to drive out those of their brethren whose views differed from their own, provided only that they heartily subscribed to the Book of Common Prayer, and taught nothing plainly and directly repugnant to its language. The statement which they condemned did, as they believed, transgress those limits. Those statements, as they understood them, absolutely denied the possibility of regeneration being conveyed in baptism, and lowered down that blessed sacrament to an empty sign. They did not believe that such a view was common among their brethren who had yet spoken of that judgment as if it had sheltered them. They did not believe that the condemnation which they thought should have been pronounced ought to have affected the position of those of their brethren in the Church, and surely they were right in that view. The Church of England has left to her sons a large liberty of thought, and deep would be the injury done to her if that liberty, on either side, were lessened so as to affect any who could with faithfulness and truth subscribe to all her formularies, taken in their natural sense. The success of any such attempt, from whichever side it came, would be fatal to her usefulness. God grant that, instead of suspecting one another, or seeking to find each other out, they might, with loving hearts, bear with, and endeavour, by their growth in light and love, to lessen all their differences. For himself, in his office, the rule he had ever laid down was simple, and he trusted that, through the help of God, his observance of it would be complete—it was to hold, of course inflexibly, and to state to them, always with all freedom, his own views of truth; but, as to all the points on which good men within our Church might lawfully differ, to be, as their Bishop, of no party—but, whether he agreed entirely with them or not, to honour all who, in their several parishes, were striving in love and self devotion to do the work of Christ, and to give them, whatever were the shade of their opinions, heartily and ungrudgingly, every support and aid which they could gather from his office, without abridging their just liberties, or compromising his own views. He was well aware that such a course must expose a Bishop to the reproach of his enemies, and that reproach which it was hardest for flesh and blood to bear—the reproach of insincerity; but he trusted to be made able to bear even that, if need were, without shrinking, that if God would, by thus becoming, in its truest sense, "all things to all men," he might, by strengthening their several ministries, through the grace of God save some. As to the various questions involved in the special case to which he had referred, he would not then re-open them, but simply suggest one or two

considerations, which might minister thoughts of comfort to those who had been disgusted by that judgment. The first was, that it was not the book the doctrine of which had been impugned, but the statement of doctrine drawn by the judges out of that book, which was declared not to contradict the dogmatic teaching of the Church; and that, whether that statement fairly represented the teaching so impugned or not (though a question gravely concerning the judges who so drew it out), was one which in no way compromised the Church. Further, he would call their attention to an argument, advanced by no mean legal authority, which averred that no direct judgment or doctrine had been pronounced in that case. The argument was this:—On the refusal of the Diocesan to institute a clerk, an appeal laid, by process called *duplex querela*, to the Metropolitan, to whom the exercise of any jurisdiction which any of his provincials refused to exercise, passed by law. In that case the question before the Court of Arches was, whether the jurisdiction of the Bishop of Exeter had so lapsed to the Archbishop; and the decision was, that the clerk had failed to show that there had been a wrong refusal to exercise any jurisdiction, and that the Metropolitan, therefore, must refuse to assume it. The refused clerk appealed to the Crown, not to declare the orthodoxy of his teaching, but to call on the Archbishop to exercise the jurisdiction which had lapsed to him. The decision on that simple question was, that the Archbishop ought to have exercised that jurisdiction; and, therefore, the sentence of the court below was reversed, and the matter referred to the Archbishop—to do what? Not to institute the clerk, for that was not ordered; but to see that right was done in the case; that was, that the Archbishop was required to examine whether the clerk was fit for institution, and if so, to institute him. He was not called upon to proceed to institute upon the sentence of orthodoxy pronounced by the Privy Council. The consequence of that was not unimportant, for it followed that if any wrong had been done, it was only the individual error of legislative authority—an evil to which the Church was at all times necessarily exposed. But though that might be true, it undoubtedly remained, that, as the law now stood, any direct question of doctrine might be brought by appeal before the same tribunal, and by it determined for the Church. To that fact he begged to call their unprejudiced attention. Whatever might be their points of difference, he asked them to look calmly and dispassionately at this state of things for a single moment. It was most unfortunate, in his judgment, that this grave and important question had become mixed up with the result of one particular case; and he would beseech them on both sides to view it wholly irrespective of that case. Many of them would remember how anxiously, at the annual gathering of the rural deans at Cuddesdon, he had sought for an alteration of the law two years before that judgment was given. It must have been manifest to all that the issue of that trial would not remedy any evil inherent in the constitution of the Court. It surely could not be contended with our 20th Article that the Church had received her highest interpretation of her faith from a Court which had no necessary connexion whatever with herself, but which might at any time consist of the avowed deniers of her creed. They had, he was perfectly convinced, only to cast aside their mutual jealousies to obtain some alteration of the law which created so anomalous a tribunal, recent in its institution, clothed with that power, he might say, almost by accident, and publicly declared by that member of the Legislature who proposed and carried it through, to be altogether incompetent to treat of what had thus fallen into its hands. They might believe him that that was no unimportant and no one-sided question. The power which expounded the law, did, for all practical purposes, make the law; and questions touching the interpretation of the Holy Scriptures, and other kindred subjects, might not improbably, ere long, be brought before a body to whose decision none of them could conscientiously submit.

CONVOCAATION.

Upon this grave and difficult subject he should be most unwilling to dogmatise, but they had a right to know his opinions, and as they had not been lightly formed, he could not hesitate to lay them before them. He was then far from saying that the past suspension of those functions might not have been allowed by the good Providence of God to save their Church from dangers which in no other way could have been avoided. Who could say how far they should have preserved our present formularies unchanged had there been in some past periods of her history an opportunity of change? That peril, he thanked God, was now past, and he was bound now to say, that upon a full consideration of all the difficulties of this complicated subject as he had been able to give to it, he saw no other solution for the many practical difficulties pressing upon them than the restoration of the Church's legislative power. Firstly, he believed it to afford the only solution for any practical question which, until so settled, would continue, alas! to weaken and divide them. No other power than that of the Church could alter or suspend one of her own written laws. Now, those written laws were confessedly some of them imperfect, some perhaps contradictory, some of them unsuited to the present time, but the existence of such rules must occasion exactly the present evil of diversity of practice, threatening and exacting a difference of opinion. Here, then, was the practical work of the greatest moment, which could only thus be achieved. Again, such an action was required if the Church were ever, at home or abroad, to adapt the framework of her institutions to the great and existing needs around her; to introduce, for instance, that ancient and most useful order of Scripture readers, or in any such way to provide for the growing spiritual necessities of our country. The laws of the party were so tyrannous in England as to force the head of a government, which might be formed upon the basis of opposition to the Church of England, to use his power for its support rather than for the edification of the Church, whenever these two objects were opposed; and since Dissenters from her communion, of every shade of opinion, who professed any form of Christianity, formed now a large proportion of the House of Commons, few would maintain seriously that that house could fitly perform the Church's legislation. Here, then, was a twofold necessity for adapting old institutions to existing circumstances, which could not be done safely without the Church's intervention. He would suggest but one other consideration connected with this last. When questions concerning the Church's welfare were now debated in the House of Commons, self-constituted, and sometimes well-meaning, representatives of her opinion claimed to speak as the exponents of the feelings of her laity, and were listened to with a deference which occasioned their ignorance

of her condition to be the more deeply deplored. If the Church's legislative action were restored that great evil would be remedied.

THE CHURCH CATECHISM AND THE MANCHESTER SCHEME.—Mr. Entwistle having in his recent pamphlet expressed a hope that the Committee of the National Society will, with a view to participation in the Manchester and Salford Education Scheme, be induced to rescind or suspend the rule which provides "that the Catechism of the Church of England shall be taught to all children attending schools in connection with the Society." Archdeacon Denison has brought an extract from Mr. Entwistle's letter, containing the passage in question, under the notice of the Committee, with a request that they would declare their non-concurrence in Mr. Entwistle's judgment of the duty of the Church of England in this great matter. In reply the Committee state that, having duly considered that extract, and the request preferred to them by the Archdeacon, they "do not feel called upon to make any declaration upon the rule of the Society to which his letter refers."

From our English Files.

THE COMMERCIAL PORTS OF ENGLAND.—A return has just been made, by order of Parliament, which shows that Liverpool is now the greatest port in the British Empire, in the value of its exports and the extent of its foreign commerce. Being the first port in the British Empire, it is the first port in the world.—New York is the only place out of Great Britain which can at all compare with the extent of its commerce. New York is the Liverpool of America; as Liverpool is the New York of Europe. The trade of those two ports is reciprocal. The raw produce of America, shipped at New York, forms the mass of the imports of New York. The two ports are together, the gates, or doors of entry, between the old world and the new. On examining the return just made, it appears that the value of the exports of Liverpool, in the 1850, amounted to nearly thirty-five millions sterling: (£34,891,847, or considerably more than one half of the total value of the exports of the three kingdoms for that year. No other city ancient or modern times (except New York.) ever rivalled London in the extent of its commerce. Compared with the commerce of London at the present day, the commerce of Tyre, of Carthage, of Hamburg, or of Amsterdam, when those cities were in the height of their glory, was small; and yet the value of the exports of London is now inferior to that of Liverpool in the proportion of fourteen to thirty-four millions. This wonderful export trade of Liverpool is partly the result of the great mineral riches of Lancashire, Cheshire, and Staffordshire, Warwickshire, and the West Riding of Yorkshire; partly of the matchless ingenuity and untiring industry of the populations of those energetic counties; partly of a multitude of canals and railways, spreading from Liverpool to all parts of England and the richest parts of Wales; partly to Liverpool being the commercial centre of the three kingdoms; and partly to the fact that very nearly twelve millions of money have been expended in Liverpool, and more than twelve millions in the river Mersey, in converting a stormy estuary and an unsafe anchorage into the most perfect port ever formed by the skill of man. On comparing the respective amounts of the tonnage of Liverpool and London, it appears, at first, impossible to account for the fact that the shipping of Liverpool is rather less than that of London, whilst the export trade is much more than twice as great. The explanation of this fact is, that the vessels employed in carrying the million or million and a half of tons of coal used in London appear in the London return; whilst the canal and river flats (to say nothing of the railway trains) employed in carrying the million and a quarter of tons of coal used or employed in Liverpool do not. If you exclude the coals consumed in London from the London return, you reduce it to two millions; or, if you leave that return unaltered, and add a million and a quarter tons of coal (which is the actual import into Liverpool) to the Liverpool return, you raise it to upwards of four millions and a half. State the case fairly, in either of these ways, and the maritime superiority of Liverpool will be found to be as decided as its commercial. We ought also to add that, whilst the Custom house return for 1850 gives Liverpool only 3,262,253 tons of shipping, the payment of rates to the Liverpool Dock Estate, in the twelve months ending June 25, 1851, give 3,737,666 tons, or nearly half a million tons more.—Comparing the rate of increase of the exports of Liverpool with that of other ports, it appears that Liverpool is not only the first port in the kingdom, but that it is becoming more decidedly the first every year. During the last five years, the increase of the exports of Liverpool has been from twenty-six millions to nearly thirty-five millions; whilst that of London has been from a little less than eleven millions to rather more than fourteen millions. The exports of Hull, which is, undoubtedly, the third port of the kingdom, though still very large, have rather declined, having been £10,875,870 in 1846, and not more than £10,336,610 in 1850. The exports of Glasgow, now the fourth fourth port of the empire, show a fair increase from £3,024,343 to £3,768,646. No other port now sends out exports of the value of two millions a year, though Southampton comes near to two millions and Cork passes one million. The Custom-house officers (who make mountains out of molehills) have found it impossible to make out returns of the value of the imports into the various ports of the kingdom. Not having access to the quantities, we can only state, in general terms, that Liverpool has a great superiority as relates to the import of cotton and timber; Hull and London as relates to tea, coffee, and sugar. As relates to imports generally, London is the principal port for articles of consumption; Liverpool for the raw materials of manufactures.—Liverpool Times, Nov. 13.

It is stated that "a Conference will shortly be held in Manchester, on the subject of juvenile delinquency, and the means to be devised for its suppression." We should be heartily glad to find the people of Manchester arriving at the conviction that a sound and consistent system of instruction in the faith and practice of a Christian is the best means for training children in the way that they should go; and that a Church Education for poor children is a better object upon which to spend their money than the Anti-Corn Law League, or personal luxuries, ostentation, and entertainments for the rich—upon all of which, we understand, a far greater proportion of money is spent by certain Manchester people than by the same class in any other town in the kingdom.

The Vicar of Rochdale, Dr. Molesworth, intends applying to Parliament for a Bill enabling him to divide the revenue of the Vicarage, on a plan similar to that adopted in Leeds.

TRADE BETWEEN GREAT BRITAIN AND THE WORLD.—A return has just been issued by the Board of Trade of the declared value of British and Irish produce and manufactures exported from the United Kingdom in the year 1850, specifying the amount to each country and colony. From this we have compiled the following list, which will show the order in which the various communities of the world rank as our customers. Our own possessions, in conjunction with the United States, will be observed, take nearly one-half of the entire total; and it is satisfactory, by a comparison of the present returns with those for 1849, to find, that while the general total to all countries has increased from £63,596,025 to £71,367,885, or about 12 per cent., the increase to our colonies has been equal to 19 per cent., and to America about 25 per cent. With regard to the colonies, this improvement is most noticeable in the cases of India and Australia; and it is a fact that the latter, although she is still denied the advantage of steam communication, now takes our goods 30 per cent. beyond the amount taken by the West Indies, that have enjoyed for ten years the favour of the Government at a cost which has lately reached £24,000 per annum. Among the countries to which our exports have declined, as compared with 1849, are Prussia, Russia, Belgium, Greece, Naples, Tuscany, Austria in Italy, Sweden and Norway, New Granada, Buenos Ayres, Peru, Mexico, Syria, Morocco, the Azores, the South Sea Islands, and Greenland. All the others show an increase, and in the case of Spain it amounts to nearly 40 per cent. The most remarkable instance, however, is furnished by Central America. The total taken by the small republics in that region has risen from £117,933, in 1849, to £251,073, or nearly 115 per cent. The Republic of Ecuador, also has risen from £9,689 to £33,289; and Venezuela from £178,998 to £301,094:—

Table with 2 columns: Country/Region and Value (£). Includes India, North America, Australia, West Indies, South Africa, Channel Islands, Gibraltar, Mauritius, Malta, Honduras, Ionian Islands, Ascension and St. Helena, Aden, Falkland Islands, Heligoland, United States, Germany, Hanseatic Towns, Prussia, Hanover, Mecklenburg Schwerin, Oldenburg and Kniphausen, Holland, Turkey, Wallachia, and Moldavia, Brazil, France, China, Foreign West India Islands (Cuba, &c.), Russia, Chili, Belgium, Naples and Sicily, Portugal, Spain, Buenos Ayres, Peru, Sardinia, Tuscany, Indian Seas, Egypt, West Coast of Africa, Austria in Italy, Denmark, Mexico, Sweden and Norway, New Granada, Syria and Palestine, Venezuela, Hayti, Central America, Papal territories, Greece, Canary Islands, Republic of the Uruguay, Azores, Madeira, Ecuador, Morocco, South Sea Islands, Algeria, Tunis, Dutch Guiana, Cape Verde Islands, African Ports, Red Sea, Greenland.

We are authorised to state that the assertion in the Tablet, which has since been copied into other papers, that Lady Rokewood Gage, daughter of Mr. Henry Drummond, M.P., and Lady Harriet Drummond, has joined the Roman Church, is entirely false.—Morning Herald.

The Tablet reports the "failure" of "the Catholic Collegiate School" in London, owing to the "utter apathy" and "disorganization" of the metropolitan Roman Catholics, and states that failures in other matters have arisen from the same cause.

THE UNIVERSITIES.—We have no fears that the crude suggestions of modern Socialists though backed by the genius of a Russell, will prevail with our old Universities to abandon the traditional principles which they have inherited from the days of Alfred, and to which, under God, they owe the eminent success that has in every age attended their enlightened efforts to promote really sound learning, and to uphold—in theory at least, and to some extent, in practice, even in the worst times—the paramount duty of a religious education for the citizens of a Christian state. To the steady and consistent maintenance of those principles they chiefly owe it, that they have lived to witness the decadence and downfall of many continental rivals of the middle ages, and are still venerated as the schools, not of the prophets only, but of the judges and statesmen of the most powerful nation of the world. And it would be an evil day for England should they ever commit the fatal error of substituting a professional for a general education, which is the fundamental principle of our new Queen's

Colleges, and the object, as it would seem, of the self-constituted reformers of our ancient Universities. Whether it might not be possible to impart greater elasticity to the existing foundations, so as to admit larger numbers—whether, for example, the expenses of the undergraduate courses might not be considerably reduced—whether, without any violent changes in the framework, still less in the constitution of the colleges, such a redistribution of their revenues might not be made as would place the advantages of an University education within reach of a poorer class of scholars—are questions that may be fairly left to the members of those bodies; and no one who is at all acquainted with the actual state of feeling in the Universities will for a moment suspect that they will be influenced in their decision by private considerations or personal interest. Indeed, such questions have already been widely mooted at Oxford, and definite proposals made for the foundation of colleges or halls for poor scholars, to be endowed in some cases from the existing colleges; and it is a gratifying fact, which ought to be generally known, that the suggestion of such measures, involving serious pecuniary sacrifices to the existing body, has been unanimously adopted by the Fellows, and only thwarted, or rather impeded for a time, by influence over which they had no control.—Irish Ecclesiastical Journal.

The Submarine telegraph between England and the Continent charges for twenty words and under: London to Calais, 12s. 6d.; to Paris, 19s. 6d.; Dover to Calais, 10s.; to Paris, 16s. 11d. Messages are received at the London Bridge Terminus of the South Eastern Railway.

The Spanish Government are said to have conceded a grant of 250 square miles of country on the banks of the Guadalquivir, in the Provinces Andalusia and Estramadura, "containing more than 160,000 acres of land, of the richest quality," and to be colonized by Irish settlers to whom great privileges will be granted.

We understand that the Very Reverend Dr. Newman has been unanimously elected to the office of President of the Irish Catholic [Roman—Ed. E. C.] University.—Morning Chronicle.

Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

To the Editor of the Church.

MR. EDITOR.—I mentioned in my last that we had "a liberal" candidate for our county, asking the votes of those, who are fortunate enough to possess such things, which would appear in greater demand than wheat. He is "liberal" to a degree in promises; has swallowed the whole "Clear Grit" platform, and could have taken down another twice as big, just as I hear that the big locks on the Welland Canal let through two schooners at a time, abreast of one another. His address is so liberal with promises that it throws the platform quite in the shade. He promises them almost everything but five shillings a bushel for their wheat—This would not do for he is a "free trader."—But unfortunately for him he has been in parliament four years already, and the electors will not be put off with promises any longer. They say, promises are good, but performances are better. You promise a mighty lot of nice things, but what have you been doing for the last four years? We have paid you your wages, what work have you to show for them? I tell you, Mr. Editor, these questions bother him mightily. He tries to put them off, but they stick to him like the briars to a sheep's neck. He tells one that he was "only a new member, and that before a man "can do much" he must be returned a second time." One man he tries to dodge by speaking of some "local measure" he means to advocate. Another man who taxes him with being opposed to his favorite local measure, he tries to draw away by advocating "the great questions of the day;" but it is hard to cheat them; they watch him pretty close, just as they watch a dog that has once chased their sheep round their fields; and it requires a good deal of "soft-sawderying," as Sam Slick says, to move them. He is the politest man in the world—says such fine things to the women, notices the children so kindly, and is always ready to take off the tea kettle, or to run to the well for a pail of water, so that it is hard resisting him. When he hints that he thinks favourably of his friends—for the county town, that is to be built, though he does not wish to be understood as being tied down to that locality, but boasting of his influence with the government, promises to use that influence in favour of his friend and supporter, as a magistrate for the county, when the commission which is shortly expected, comes out. Then he circulates all sorts of lies about the opposite candidate, always suiting his story to his audience. In one place he uses reproaches—in another supplications, has been known to go down almost on his knees, in order to secure a vote. And all, for what, do you suppose, Mr. Editor?—For nothing else but to forward his own selfish ends. He wants to sell himself for the highest or lowest office that he can wring out of the government. He now hoists the standard of "the good of the party." When returned, if unluckily he should be, he will pull that down, and raise a board above his head with these significant words on it, FOR SALE It is strange how he stands the rebuffs and snubbings he meets with; and especially from his old supporters four years ago. They heap all sorts of reproaches upon him—they tell him that he has been tried and been found wanting—that he has deceived them, has wronged them, has tried to sell them to further his own selfish ends. It is astonishing how he stands it. He can have no sense of shame, no compunctions of conscience, no self-respect. I suspect that he says to himself, "this is pretty hard, but I must bear it; if I get spunky, and talk back; I will lose that vote, certain; and the loss of that vote may cost me the lost of my seat in Parliament, and with it all my golden dreams of honours and wealth. If I lose this vote I shall not be able to do as Hincks did, and cheat the poor Indians on Mica Bay, out of a good location of thousands of acres. But I will try and bear all; then, when I get into Parliament, (I wish that my term had been for seven years, as it is in England, and not for four only)—how differently will these fellows sing—these very fellows who are now so saucy, "will come and crouch to me for a morsel of bread."

Thus he reasons himself into patience with them; and he allows them to blow away, hoping that when they have had their storm at him, they will get into a better humour, and then he shall be able to "pull the wool over their eyes." And this does work in this way a good many times. They think that he will do better next time, and they conclude to give him another trial, at any rate. Then he is so persevering, he will not take a refusal. He hangs on, and many actually

promise him their votes just to get rid of him. Oh! how he laughs at them when he gets home, and tell his friends about his electioneering campaign. But his great hope is upon the jealousy and avarice of the electors. He knows that they look with an anxious eye upon the little better worldly position that the clergy of the Church possess to that possessed by the ministers of the various denominations; and he proposes to the people to level alike, and to apply the parliament sledge-hammer to those above, till he can bring all down to one lowness. Then he promises that if they will elect him, he will secularize the Clergy Reserves, and then the whole people shall be educated out of the proceeds of their sales, so that the education of their children shall cost them nothing do the remotest generations. Now, it is not to be wondered at that these inducements cause a good many men, without any settled principle, to vote for him; but it is passing strange to me that sensible people, men who should know better, men who profess themselves "Conservative," should be carried away by this delusion. The proceeds of these Reserves, if all sold would not according to the Hon. J. H. Price's computation yield a revenue exceeding £50,000, per annum, and this computation is made upon the assumption I suspect, that they will not lose at least one-third for the cost of management sales, &c., before the money finds its way into the Receiver General's Chest. But allowing it to be £50,000 per annum; we all know that the annual grant from the consolidated fund of the Province is £50,000 per annum for common Schools alone. But that is far from paying the expenses of the schools.—Before any municipality can receive a share of this grant, it must have raised by an assessment a sum at least equal to the amount it claims from the Provincial fund. Here there is another £50,000 per annum. In addition to this the rate-bill almost invariably stands in relation to the public money from both sources as two to one. We have thus £300,000 raised in the upper portion of the Province for common schools alone, and yet such "liberal" candidates as ours, go about the country and mislead the people, by telling them that if "the Clergy Reserves" were only sold, they would furnish them with means sufficient to secure a "free school" education to all the children of the country!!! Promises lavishly scattered, assertions boldly made, are the pillars upon which our liberal candidate hopes to build his parliamentary house for the coming four years. I am happy to say that our Conservative candidate is a man of an entirely different stamp. He is a man of high principle, who will not, cannot stoop to anything that is low or mean, even if the issue of the hard struggle that is going on in the county depended on one single instance of it. He is indeed too high principled and too honorable to deal with the people opposed to him. They take advantage of his principles, and where people do not know him will prejudice them against him. But the more he is known the better he is liked, and the less the people are deceived regarding him. He will give pledges to no party, determined, if elected, to act according to the best of his ability for the good of the country, and therefore requiring to be free to act according to his judgment. He is a man of education, of business habits, and of means, and though of too fine feelings to make a very good canvasser; yet he is daily gaining the confidence of the people, and will eventually be returned. People begin to awake to the difference between the two men, they compare the two together. They find one all promises, the other all performances; the one all froth, the other good strong beer; the one an empty-headed simpleton (or he never would have allowed himself to be put forward to be the butt of every elector, who chooses to hit him), the other a man of talent and acquirements, who commands the respect of all. I have felt a little ashamed at times, to belong to the Conservative party; but I feel no shame in regard to my candidate this time. If he gets into Parliament, and the Conservative members will but listen to his advice, they will not appear so small as they have done for the last four years. If they want to do anything, they must act on principle, and not be led away by "expediency," so called. They must "nail their colours to the mast," and must stand by them to the last. It was that principle which gained the Hon. Robert Baldwin his influence in the country. He was consistent; he was, however, consistent in a bad cause, therefore he fell. Let them be consistent in a good cause, and my word for it, they will stand.—They have now found what it is to be out of power for a good while. I hope they have learned a lesson. If they get into power again, let them consult the good of the country; work hard and curtail the expenses of the country; have short sessions; repeal half of the laws with which the country has been surfeited during the last four years; pass laws which would be understood by plain men and of practical nature; and my word for it, they may govern the country as long as they like. Reformers themselves are sick of reform—now they have got it—it is, they say, too costly a bauble.

Your's truly, A SPECTATOR. Diocese of Toronto, Nov. 1851.

Colonial.

JUBILEE OF THE SOCIETY FOR THE PROMOTION OF THE GOSPEL.

We condense the following report from the Quebec Mercury:—

A public meeting in aid of the objects of the Jubilee, was held on Wednesday evening, at the National School House, which was crowded by a respectable and numerous assemblage, who manifested a lively interest in the proceedings. The Lord Bishop of the diocese having been, on motion of the Honourable W. Walker, requested to take the chair, opened the meeting with prayer, and directed the Reverend Armine Mountain to act as Secretary.

His Lordship prefaced his opening address saying that it was very usual for gentlemen occupying the chair at public meetings, (as well indeed, as for the speakers who followed,) to profess an intention of trespassing but a short time upon their auditors, because others would bring forward the necessary details of information under different heads and urge the points requiring to be recommended. He would so far follow this example as to promise that he would compress what he had to say into the smallest practicable compass, and he should for bear (especially as it had devolved upon to advocate the cause from the Cathedral pulpit on Sunday last) to enlarge upon the greatness of the present occasion, the third Jubilee of a noble and important national institution which, by the divine blessing, was carrying on its work of evangelization far and wide over the surface of the globe, and providing help in all the colonies of the Empire, for the spiritual necessities of the inhabitants. For the character of the society in the faithful execution of its holy work and the estimation in which it was held by the highest personages in the realm, his

Lordship would refer to an account of the Jubilee celebration in London, extracts from which have appeared in the Quebec Mercury of the 2d instant, and he adverted, in particular to the testimony of the Archbishop of Canterbury who compared the effects of such a disastrous contingency as the failure of resource in this society to continue its operations, to those which would be seen in the natural world, from the withdrawal of the sun.

His Lordship leaving these higher views of the subject, felt that it was proper, upon the present occasion, to enter briefly into some details of a plain business-like character, relating to the financial operations of the society, in this colony; and to afford the satisfaction to any parties who desired it, of being informed what was the system pursued in the appropriations made from the Clergy Reserves, the revenue arising from which to the Church, was placed by law,—(an arrangement however, in which he had no share, having never been consulted by the government upon the subject.)—under the control of this society. He proceeded therefore to state that the expenditure of the society for the maintenance of Missions and other kindred objects, in Lower Canada alone, was between £6,000 and £7,000 sterling a-year, from its own funds proceeding from the liberality of Churchmen at home; that, besides this annual expenditure, the society had, in various instances, purchased, with the same home-raised funds endowments of land and parsonage houses for the Missionaries, and made grants for the assistance of such among them as might happen to be particularly straitened; in which two different ways some thousand pounds had been expended by the society during his own administration of the Diocese before its recent division; and, farther, that the society had been the means of procuring to be raised at home, the endowment of the new See of Montreal and was itself the guarantee for the payment of the episcopal salary in that See. When the Revenue from the Clergy Reserves became, a few years ago, available for church purposes, there was what is familiarly called a block sum of about £7,000cy., and there was an annual income of about £1,200, since increased to £2,000cy. This £2,000cy, the society added to its expenditure from its home-funds for the maintenance of Missions, &c., making an expenditure for these objects of between £8,000 and £7,000 sterling, annually—and the block sum of £9,000 yielding originally £420 currency, annually, was set apart for the maintenance of a future Bishopric here (for which no provision before existed when a vacancy may occur in the See.) Whenever the accumulation of this sum shall have reached such a mark as to ensure the moderate episcopal salary of £800 sterling (or about £1000 currency) per annum, it is to be presumed that the society, having fixed this amount of salary, in the case of the new See of Montreal, will apply the surplus to the other objects of its expenditure in Canada. For this particular arrangement, the society received the special thanks of the Lay-Committee of the Diocesan Church Society.

His Lordship adverted slightly to the arrangements of the Society respecting the Clergy Reserves, in the Diocese of Toronto, with which he observed that we have properly nothing to do—and only stated that whereas the Society had seen good, when the money came into their hands (which in that Diocese was a large sum) to pay arrears of salary to the Bishop of Toronto, for the years during which he had labourously and effectively administered the Diocese without any salary in his episcopal capacity, so they had paid arrears also to their own missionaries to make up the difference between their original and their reduced salaries, from the date at which such reduction, (necessitated, at the time, by peculiar circumstances affecting the income of the Society,) was carried into effect. The particulars of these transactions were to be seen in the printed Parliamentary Returns of the Province.

His Lordship drew the attention of the Meeting to the enormous disproportion between the liberal outlay of the Society, year by year, from its home-funds, for the benefit of Lower Canada and the trifling amount of Church-revenue placed under its administration, within the Province and pointed out that matters could hardly be considered ripe for that transfer of the management of such revenue to the hands of any local authority of our own, which, in an ulterior stage of our Church affairs, may naturally be looked for, and to which there was no reason to apprehend any opposition on the part of the Society.

His Lordship regretted to take up the time of the meeting with those dry and secular details, of which he had reason, however, to believe it desirable that the members of the Church and friends of the Society should be in possession. He must hasten to his conclusion but would not part with his subject without glancing, once more, at the spiritual work of this great Society in its prodigiously extended and diversified operations, whether in heathen or in Christian communities, many of them stamped with a character of the liveliest interest; and he would select, simply as a specimen, the Petition of certain Indians, in Hudson's Bay, to the Bishop of Rupert's Land, which had been transmitted by that Prelate, to the Society, and appeared in the last number here received, of the London Ecclesiastical Gazette. His Lordship took occasion to observe in justice to another great Society of the Church of England, the Church Missionary Society, that the original planting of the Church in the Hudson's Bay Territory, more than thirty years ago, was the work of the other Society, whose Missions and Schools still flourished in that quarter; and that when he himself visited the Territory, in 1844, before the appointment of a resident Bishop, the Church Missionary Society occupied the field alone. He then read the Petition, which was couched in language remarkable both for its simplicity and earnestness, and in which the Bishop of the Territory was implored to appoint a pastor upon the spot, to dispense regularly the word and ordinances of God, and to save the souls of the petitioners and their families—and he remarked upon the singularly barbarous and uncouth Indian names which were appended to the petition that they would perhaps hardly fail to provoke a smile when read to the meeting, but that they served in a striking and interesting manner, to suggest the happy thought that, in the view of the Gospel of Salvation, there was neither Barbarian, nor Scythian, Jew, nor Greek, circumcision nor uncircumcision, bond nor free, but CHRIST was all, and in all. It was in this contemplation of the work of the society, that his Lordship trusted its friends were met together to-night and it was by a spirit of faith and love, and a desire to magnify the name of Christ, that he hoped all the proceedings in connection with this Jubilee-celebration, would be marked.

Mr. Dunscomb moved the first resolution, seconded by the Rev. Mr. Percy,—
“That on this, the third Jubilee of the Society for the Propagation of the Gospel, it will become us to offer our praises and thanksgivings to Almighty God for the blessings extended, through the good offices of that Society, to the British Dependencies in general, and this province in particular.”

It was then moved by the Reverend Official Mackie, D. D., seconded by the Hon. W. Walker, supported by the Rev. T. Pennefather; and Resolved unanimously—

“That, as dwellers in a land which has so freely and so largely received, we owe it to ourselves to present such a tribute of our gratitude to the Society, as may be deemed, if a small, yet a not unsuitable recognition of its many services towards us.”

Moved by T. W. Lloyd, Esq., seconded by H. S. Scott, Esq., and Resolved unanimously—

“That, in the opinion of this meeting, the formation of a Jubilee Fund (in accordance with the suggestion of the Central Board of the Church Society at its meeting in July last,) would be the most suitable acknowledgment which we could offer.”

Mr. Scott said, My Lord, we learn from the experience of daily life that those blessings which we are apt best to appreciate are those which we constantly enjoy. Thus the child as he grows up with every wish anticipated, and every want supplied, seldom adequately feels his obligation to a kind and indulgent parent. The blessings and advantages with which we are surrounded; light, food, health, protection from danger, too often but faintly those emotions of gratitude which they ought to call forth; and churchmen in Canada have so long experienced the fostering aid and support of the Venerable Society whose Jubilee we this evening meet to commemorate, that they do not sufficiently realize the important benefits they have received at its hands.

After the very full opening address from the chair and the speeches from the gentlemen who have preceded me, it would be neither necessary or desirable that I should go over what would be nearly the same ground. We may safely assume that the debt of gratitude to the Society has been fully established, and proceed at once to consider the very practical and business-like resolution now proposed which professes our readiness in some small degree to discharge it— We heard from your Lordship on Sunday last, that to say the Society may occasionally have erred, is merely to say in other words that it is human, and it is not necessary that in rendering our cordial acknowledgment for benefits received, we should be prepared to approve of all its proceedings. Some may wish, as I do, that certain portions of its expenditure as Trustee of the proceeds of the Clergy Reserves, could be recalled or at least altered. They may regret with me that while wisely and liberally providing for the continuance of the episcopate in our own Diocese, the Society had not at the same time, and from the same funds, made a proportionate provision for increasing the scanty pittance paid to our missionary clergy. In the apportionment of the Society's own funds among its missionaries, I should gladly see it adopt the excellent example of the Wesleyan body, by establishing a difference between the stipends of single and married clergymen; increasing the income of the latter in proportion to the extent of his family, a course which would prevent our witnessing the painful spectacle of men of education and refinement, whom a high sense of duty had induced to bury themselves in the wilderness, being compelled to bring up their children in positive poverty, and comparative ignorance, because their scanty income rendered them unable to pay for their education, and the arduous duties of their mission, prevented their devoting their own time to the task. I am aware that your Lordship has repeatedly made attempts to induce the society to increase the allowance to missionaries, but I believe hitherto without success; although grants to the extent of £500 have been made for the purpose of relieving cases of distress. But relief of this nature must be as painful to your Lordship to administer, as it must be injurious to the proper independence of the clergy to receive it. I trust the time is not far distant when by the transfer of the income of the Clergy Reserves, to the legitimate trustees, namely the different Canadian Church Societies, these grave defects may be remedied; when that is effected, the laity will have no right to complain, as I now take the liberty of doing, for they will be enabled by becoming members of these societies to take their share in the management. But I must not forget that we have met this evening less to criticise any defects than to acknowledge with becoming gratitude the many and important advantages we have so long enjoyed by the munificent assistance of the society the wilderness on every side of us, has resounded with glad tidings of salvation, thus erecting as has been correctly stated by the Rev. Mr. Percy, a barrier against the advances of that powerful, wealthy, and adverse church whose missionaries are scattered over all the land.

The pious and amiable archbishop of Canterbury, truly said at the Jubilee meeting in London, that, the boundaries of the labours of this noble Society are the rising and setting sun; and aptly compared the effect which a sudden cessation of its labours in the Colonies would produce, in a spiritual sense, to that which would be produced on the natural world by an eclipse. “Darkness would cover the earth and gross darkness the people.”

Let us trust that the appeal now made will be cheerfully responded to, so that when the subscriptions in the Colonies shall be published in London, Quebec may occupy a place on the list, of which we shall not need to be ashamed. I beg most cordially to second the resolution.

His Lordship the Bishop, noticing these remarks, observed that he hoped the day would come when in a more effective capacity than that of a Member of the Lay Committee of the Church Society, the last speaker might have an opportunity of promoting the interests of the Clergy—for his Lordship trusted that matters were in train to work the result, when it should please God, of our seeing a convention of the Church in the Colony, of which one branch would consist of Clerical and Lay Delegates.

Moved by Peter Sheppard, Esq., seconded by the Rev. C. H. Stewart, and Resolved unanimously—

That with a view to obtain subscriptions to this fund from all the Churchmen in the Parish, who may be disposed to contribute, collectors be now appointed to visit them from house to house.

Moved by C. N. Montizambert, Esq., Registrar of the County, seconded by the Rev. R. G. Plees, and Resolved unanimously—

That the following clergymen and gentlemen be requested to act as collectors, with power to add to their number: the Rev. Messrs Babbage, Plees, Stewart, Mountain, and Wickes. The Hon. J. M. Fraser, and Messrs W. H. Anderson, Wainwright, LeMesurier, Weston Hunt, P. H. Dunn, R. Hamilton, A. Campbell, Cochrane, Jameson, Montizambert, W. Poston, John Ross, Frederic Andrews, Nettle, R. Symes, Maclaren, W. H. Davies, Eckart, and Williams.

Moved by William Andrew, Esq., M.A., seconded by the Rev. W. Wickes, and Resolved unanimously—

That the Lord Bishop be requested to communicate to his Grace, the President of the Society, the result of our proceedings; and to assure him of the deep interest with which (in common with our brethren of the American Church, and of the Colonial Branches of the Church of England,) we regard its labours of love, and great and yet increasing usefulness.

Mr. Andrew, Rector of the High School, in proposing the next resolution, observed, that it was fortunately of such a nature that none present could hesitate for a moment to acquiesce in its propriety. Having united in celebrating the Jubilee, and in expressing their gratitude to the Venerable Society, it was natural they should be desirous of conveying across the ocean the congratulations and good wishes of the meeting and of the Episcopal community at large. No better channel could be found for such a purpose than our own esteemed Diocesan, who presided over the proceedings, and had taken such a lively interest in this demonstration of thankfulness and joy. He remarked with much pleasure the allusion to our brethren of the American church. It was well known that they had not been behind hand in hailing this important anniversary, and in testifying their grateful sense of the ancient labours of the Society. The Bishop of Massachusetts, in a sermon preached on the occasion, dwelt, in glowing terms, on these obligations, which the Episcopal Church in America always readily acknowledged. That Church had been the Society's chief charge and care during the first fifty years of its existence, and might well be regarded as the eldest daughter of its labours and of the Church of England itself. Many were the difficulties then encountered amid the distractions of a disputed succession; and the lukewarmness of political parties. Not only had all these been successfully encountered, but through the fiery trial of revolution and war, and of separation from the mother country, our American brethren had clung to the religion of their fathers, and with gratitude regarded the Society as the nurse who had fostered the childhood of their Church. It was pleasing, at the end of the third fifty years to contemplate the astonishing results which had been effected. Over countries which about 130 years ago, scarce twenty clergymen of our church were maintained, there were now three million of members, three thousand clergy, and fifty-seven Bishops exercising duly constituted authority. They were called upon to unite also with the Colonial Churches on this occasion. Assuredly their congratulations would not go alone, they would be accompanied by a voice of joy and sympathy from every corner of the world. It was impossible on such an occasion not to be forcibly reminded of Bishop Heber's beautiful hymn, which he was sure the meeting were prepared to repeat in one universal chorus—

“From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Pour down their golden sand,
&c., &c.,

The Lord Bishop having, on motion of H. S. Scott, Esq., left the Chair, and the Rev. Official Mackie, D. D., having been called to it, it was moved by the Hon. W. Walker, seconded by H. S. Scott, Esq., and Resolved unanimously—

That the thanks of this meeting be given to the Lord Bishop for his able conduct in the Chair.

His Lordship having acknowledged the vote, informed the meeting that he had received a donation of Ten Pounds towards its objects, from His Excellency the Governor General. The Jubilee Roll was then produced, and a good beginning was made. The Doxology having been sung, the Benediction was pronounced by the Lord Bishop,—and this interesting meeting was brought to a close.

MEMBERS RETURNED.

Canada West.

- Hamilton Sir A. N. Macnab.
- Kingston J. A. Macdonald.
- Toronto W. H. Boulton.
- G. P. Ridout.
- Carleton Edward Malloch.
- Frontenac Henry Smith.
- Oxford Francis Hincis.
- Stormont William Matthe.
- Leeds W. B. Richards.
- Norfolk John Rolph.
- Dundas Mr. Rose.
- Cornwall Dr. McDonald.
- Bytown Mr. McLaughlin.
- Durham J. Smith.
- Essex Col. Prince.
- Glengary J. S. Macdonald.
- Grenville Mr. Patrick.
- Haldimand McKenzie.
- Halton Mr. White.
- Hastings E. Murney.
- Huron M. Cameron.
- Kent George Brown.
- Lanark Mr. Shaw.
- Lenox and Addington Mr. Seymour.
- Lincoln W. H. Merritt.
- London T. Dixon.
- Middlesex C. Wilson.
- Niagara Hincis.
- Northumberland Burnham.
- Peterborough Langton.
- Prescott Johnson.
- Simcoe W. B. Robinson.
- Waterloo A. J. Fergusson.
- Welland Mr. Street.
- Wentworth Mr. Christie.
- York, First Riding J. W. Gamble.

Canada East.

- Quebec Mr. Stuart.
- Mr. Dubord.
- (County) J. P. O. Chauveau.
- Montreal William Badgley.
- Mr. Young.
- County M. Valois.
- Nicolet M. Fortier.
- Ottawa Mr. Egan.
- Champlain M. Marchildon.
- Drummond Mr. McDougall.
- Three Rivers Mr. Polette.
- St. Maurice Mr. Turcotte.
- Vercheres Mr. Cartier.
- Montmorenci Mr. Cauchon.
- Portneuf M. Tessier.
- St. Hyacinthe M. Sicotte.
- Terrebonne A. N. Morin.
- Kamouraski M. Chapois.
- L'Islet Dr. Fournier.
- Rimouski M. Tache.
- Dorchester M. Lemieux.
- Stanstead Mr. Terrill.
- Beauharnois M. Leblanc.

DISTRESSING ACCIDENT AT BRANTFORD.

—On Thursday evening, master Harry Vanbrocklin a fine boy about ten years of age, son of P. C. Vanbrocklin, Iron and Brass Founder Brantford, went out along with some companions after school hours to skate on the canal, and happening to venture upon a place which had been broken up the previous day to allow a boat to pass, the ice gave way, and the little fellow was precipitated into the water. The other boys at once gave the alarm, but on immediate assistance could be given as the ice was so thin, that two of the persons who tried to reach him had to save themselves by swimming. The body was not found until about three quarters of an hour after the occurrence, when all attempts at resuscitation were fruitless. A very feeling account of the melancholy circumstance is given in the Brantford Courier of Saturday, from the pen of J. L. Hughes Esq., teacher, whose pupil the deceased seems to have been.

The turning of the “first sod” of the Galt Branch of the Great Western Railroad, was celebrated amid great rejoicings, at that village, on Thursday last. The appropriate ceremonies of the day were followed by a ball, which appears to have been well attended, and is described by the Reporter, as a most splendid affair.—Colonist.

DISTRESSING ACCIDENT.—

We much regret to learn that a distressing accident occurred at Ancaster, on the 13th inst., in Mr. Russell's factory, (the operations of which had only recently been recommenced, the building having been destroyed by fire about three years since.) Mrs. and Miss Russell, accompanied by two other ladies, were going over the building to examine the works, when, on entering the Water Wheel-house, Miss Russell's dress was caught by some of the gearing, and her left arm was injured in a dreadful manner. Medical aid was called in, and an amputation was found to be necessary. This was accordingly performed, two and a half inches above the elbow, by Doctors Craige and Dalton. We are informed that the unfortunate young lady bore the operation with very great fortitude. Mr. Russell's trials within the last few years have been great, as we learn he first lost both of his hands, near Lachine; and then had his factory burnt down; while the other day his only daughter was deprived of an arm.—Colonist.

TORONTO TYPOGRAPHICAL SOCIETY.

The regular Annual Meeting of this benevolent and useful body took place on Saturday evening, the 6th instant. After the usual preliminary business had been disposed of, the annual election of officers took place, when the following persons were appointed, viz:—

- President—Mr. JAMES MALLON;
- Vice-President—Mr. D. SLEETH;
- Secretary—Mr. GEORGE DYE;
- Treasurer—Mr. R. W. CLINDINNING;
- Committee—Mr. T. HILL, Mr. T. ALTON, and Mr. J. LOVE.
- Usher—Mr. R. GRAHAM.

We feel pleasure in being able to state that the prospects of the Society are most flourishing; and it has been enabled in many instances of late to give a helping hand to those who have been unfortunate in the usual avocation of their lives.

TO CORRESPONDENTS.

T. W. M. received. The letter of A. T. on the Pound for Pound system was in answer to a private letter written to our correspondent by some friend of his not by ourselves. Having previously inserted letters of A. T., written under similar circumstances, we did not think an explanation necessary.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday Dec 17, 1851:—Rich. Browne, rem. pays for one year till vol 16 No. 16; Rev. Jas. Godfrey, rem. Y.C.; F. Evatt, Esq., rem. for Mr. Adams; Rev. G. A. Bull, rem.; Jacob Potts, Esq., rem. for Y. C.; Rev. H. Patton, rem.; Rev. E. Grasett, rem.; Alfred Philips, Esq., rem.; Thomas Bate, Esq., rem.; Rev. N. Watkins, rem.

THE CHURCH.

TORONTO, THURSDAY, DEC. 18, 1851.

MISSIONARY FUND.

In conformity with the Standing Order of The Church Society of the Diocese of Toronto, which has been sanctioned and approved by the Lord Bishop of the Diocese, Sunday the 11th day of January, 1852 (being the second Sunday in January) is the day appointed for the Sermon to be preached in the several Churches, Chapels and Missionary Stations in aid of the Missionary Fund of The Church Society.

J. G. D. MCKENZIE, Secretary.

ROMISH TOLERATION.

The True Witness, in reply to our late article headed as above, makes an elaborate attempt to prove that the Bishop of Rome is perfectly justified in refusing permission for the erection of a Protestant place of worship within his territory. Our contemporary, though displaying considerable ingenuity, and making, perhaps, the most of an untenable cause, completely fails, as might be anticipated, to make good his point. He leaves the matter precisely as he found it; or rather, we should say, deformed with additional unsavoury aggravations.

One merit our contemporary is fairly entitled to claim—the merit of speaking plainly out in reference to the real character of his all-grasping schismatical communion. He does not, as a Hibernian Popish Prelate lately did, prate with double tongue about Rome being favourable to the claims of “civil and religious liberty,” but on the contrary, asserts and vindicates the reverse of the proposition. To him the dank cells of the Inquisition would seem to be invested with all the odour of sanctity, as so many orthodox barriers against

heresy; and the fagot-encircled stake, if not a means of grace to the recipient of its tender mercies, at least a Christian conservator of the "faith once delivered to the saints."

The Bishop of Rome, argues the True Witness, being infallible, is bound to exercise an "absolute intolerance towards all religions except his own." To this we rejoin that the high-sounding claim of infallibility advanced by the Italian ecclesiastic is repudiated by Great Britain and other non-Popish nations, and consequently cannot be pleaded in justification of the exclusive policy reclaimed against.

A Moorish Chieftain is seized with the whim to imprison every Englishman found within his dominions; and Great Britain, resenting the outrage, acts in a similar manner towards all the subjects of the despot upon whom she can lay hands. Forthwith the incarcerated Moslems uplift an indignant cry of remonstrance and protest. "This is oppressive and unjust in the extreme," they exclaim. "Our Bey (may his shadow never be less!) honestly believes that it is a virtuous and religious act, to make slaves of infidels. Queen Victoria, on the other hand, (having never been taught the truth) holds no such sound doctrine, but in her blindness allows equal privileges to the Christian, the Musselman, and the Jew. We therefore claim and demand our freedom, expressing, at the same time, an earnest hope that the Anglican serfs may never behold the exterior of their dungeons, till they learn to recite the prayer of prayers, God is great, and Mahomet is his prophet."

Would such an appeal, backed by such reasoning, be listened to for a single moment? We trow not. The reply to the Crown would be; "As you make common cause with your truculent chief, you must e'en be contented to quaff the chalice which he commends to the lips of others."

The case which we have imagined is strictly analogous to the question which is at issue between the Protestant world and the Vatican. Romanists, wherever their lot may be cast, look upon the Italian Bishop-Prince, as their Sovereign leige Lord—claiming an obedience more implicit than any which can be due to Emperor, King, or President. A bull is a million times more imperative than any Act of Parliament or Congress—and can absolve from the most solemn oaths of allegiance, and sanctify rebellion and treason, if the interests of the "holy see" may thereby be advanced. For Romanists, therefore, to plead the wretched figment of infallibility as a reason why the escapades of their satrap should be met with no acts of reprisal by those against whom they are directed, is the very quintessence of folly and presumption. Our wonder is that an able journal like the True Witness should have been weak enough to adopt such a course of declamation—we cannot for a moment call it argument.

At a future opportunity we may take up some other points of our contemporary's article, which want of available space alone prevents us from transferring to our columns, as a fair specimen of the special pleading by which the decaying fabric of Romanism is attempted to be bolstered up.

THE ELECTIONS.

We give to-day a list of the members already elected, as far as we have been able to ascertain the result of the several returns. We abstain from offering any remarks at present upon the general result, preferring to await the final closing of the elections. One thing, however, seems pretty certain, that if there should be a majority for the Ministry, it will not be as large as was anticipated by the leaders of their party.

THE BENEFICIAL RESULTS OF CHURCH UNIONS.

It was a common question put by many who call themselves both Conservatives and Churchmen, what use is there in forming Branch Unions in our Townships—we are too few to do any good? The result of the elections, and particularly of Lanark, hitherto one of the most radical constituencies in Canada, has given a particular reply to these doubters, as will appear by the following extract, which we make from Tuesday's Patriot.—Writing of the elections our contemporary says: "Many more seats might have been secured if there were more general Conservative unity and organization. The beneficial effect of their existence has been apparent in Lanark, hitherto deemed a most radical county. There the Church union took early root, and even with the infant local organization of the Society, it was able not only to bring out its own candidate, Mr. Shaw, the Chairman of the local branch, but even to return him by a majority reported at over 200. In Peterborough also, a seat has been won, Mr. Langton being returned by a majority of 72. Success has also crowned our efforts in the first Riding, where the Anti-Clergy Reserves demagogues mustered recently for a grand field day, and were met by a large distribution of the late address of the Church Union. The result has been that Mr. Price, a member of the late ministry, has been defeated, and Mr. Gamble, a Conservative, returned in his place; and there is every probability that the whole of this great county may now pass into the hands of the Conservatives."

This is indeed practical evidence of the beneficial operation of the Church Union, but we have further evidence and particularly of the powerful effect which the late address of the Church Union has had upon the electors. The Bathurst Courier, an ultra-radical paper accounting for the success of Mr. Shaw in Lanark, thus expresses itself upon the powerful aid he received from the double organization of the Church Union and the Orange Institution.

"Mr. Shaw's emissaries were not idle. The Orange organization throughout the counties, being an engine of considerable political power and influence, put the Tory party in possession of extensive means of promoting Mr. Shaw's interests. In Montague and North Elmsley a great number of the Reformers voted for Mr. Shaw on account of sectional interests and other influences that were brought to bear upon them to cause them to desert their principles and party. In Belkwith and Ramsay, many who heretofore had voted on the Reform side, belonging to the Kirk, voted for Mr. Shaw, being in favour of his scheme of supporting religion from the Clergy Reserve fund" * * * The conduct of those who voted for Mr. Shaw, because they differed from the Reform Candidate in his proposed plan of disposing of the Clergy Reserves is not so inconsistent as that of others who held a different opinion on this question. If they agreed with the former in his scheme for endowing Mormons and Methodists, Unitarians and Presbyterians, Universalists and Roman Catholics, Tunkers and Episcopalsians, Baptists and Quakers and all other sects that may be in existence or may yet spring up, from the proceeds of the Clergy Reserves, it was consistent in them to vote for him. But it was utterly inconsistent and despicable in men, who profess to hold the voluntary principle from conviction, to be found voting for a man whose political opinions are so adverse to their own, because their minds are poisoned against a Reform Government by misrepresentation, and their ears tickled with fair promises as to what Mr. Shaw would do for them."

After such clear and convincing evidences of the advantages to be derived from the Church Unions, we have every hope that before long there may not be a Township in this Province which will not have a Branch of this Society. Let not want of numbers discourage parties from their formation. If but half-a-dozen combine, good can be effected in their own locality.

We refer with gratification to the letter of "Benedict" in another column in confirmation of our opinions.

TRINITY CHURCH, KING-STREET, TORONTO.

THE LORD BISHOP OF TORONTO will preach the Annual Sermon in this Church on Sunday morning next, when a collection will be made on behalf of the Parsonage House Fund.

The collection at the evening service will also be applied to the same important object.

We are requested to remind those of the Clergy whose stipends are paid in accordance with the fourth regulation made by the Society for the Propagation of the Gospel in Foreign Parts, for the appropriation of the share of the Clergy Reserve Fund in the Diocese of Toronto, that it is desirable that they should forward their certificates to Mr. Thomas Champion, Secretary to the Treasurers, with as little delay as possible, so that the authority to pay the stipends may be obtained before the 1st January next.

The form of certificate required will be found on page 4, and the regulations on page 23 of the Churchman's Almanac for 1852.

Communication.

COUNTIES OF LANARK AND RENFREW. A WORD FOR "THE CHURCH UNION."

To the Editor of The Church. SIR,—In a recent number of your paper, you remarked, that "the influence of the Church Union was being felt in 'Leeds,' the neighbouring county to this, but I feel certain, Sir, that neither you, nor any that may be aware of the uniform political bias that has ever prevailed in these united counties, will be prepared to hear, that anything short of Democracy could ever appear in "modest Malcolm's" favourite retreat. I feel therefore, certain, that a more complete revolution in the political world cannot be instanced in any section of the province, than what I would now bring before your notice:—At the election in these counties, four years ago, three candidates started—two Reformers and one Conservative—so strong were the Reform party that they feared not a division of their interest—neither need they, for there were upwards of 1,300 Reform voters to be depended on, and only 520 Conservatives—a Reform candidate was therefore returned, although their interest was almost equally divided between two of their most popular candidates. With such odds, therefore, to contend against, what success could ever be expected from the influence of "the Church Union," or any other effort to disperse the political darkness enveloping these counties? What iron hand could dare to grasp the helm amidst such angry and tempestuous elements? Well, the Church Union did commence. Persecution, at once assailed it, the chaplains were denounced as political ring-leaders (especially the active chaplain of the Carlton place Union), but, no way deterred, they all persevered in the even tenor of their way, not returning railing for railing, but committing their cause to Him who judgeth righteously, attending to present duty and leaving the event to God. In the furtherance of their work, however, they were much assisted by

the timely publications of "the Parent Union" in Toronto. Amongst these periodicals, "the Address of the Union to the Electors" recently published, was found particularly adapted for the crisis, its dignified language, made a deep impression upon all, and the adjustment of our differences was so moderately and equitably stated, as to strike even opponents with conviction. Too much praise cannot be awarded to the able compilers of this number of the Society's publications. As soon, however, as this influence was evoked, a mighty stir commenced amongst the sacrilegious party, or, (to use a milder term) "the assertors of the people's rights." The entire press of these counties, consisting of three newspapers, was brought to bear upon the question, and thundered forth their weekly broadsides in no measured strain, but they overshoot the mark, as the language used, especially in "the Carlton Place Herald" was of such a revolting and Billingsgate nature as to recoil upon themselves. Disunion therefore appeared; meeting after meeting was called to prevent it, but like the waters of Noah, it prevailed more and more. In the meantime the contest approaches, and lo! a Conservative has the impudence to shew his "elongated face." "The unions" have only to stand still and see the working of Him whose aid was sought in all their previous meetings, and deliberations. The knowledge which they had disseminated becomes powerful, inasmuch, that political foes become more reconciled, and the rabid spirit of democracy on account of opposition in their own camp, having unmasked itself, assisted in no small degree the desirable result which I have to communicate, namely, that an overwhelming majority crowned the canvass of our thoroughgoing Conservative candidate Mr. James Shaw, although the Reform party ran but one candidate in opposition.

Mr. Shaw was enthusiastically chaired at the village of Pakenham, yesterday, and amidst the chattering might be seen, not only the members of "the Unions" but also, those of the Reform party, who are Reformers in reality—those who value religion more than politics, and who regard principle more than party.

Now, Mr. Editor, might not this be an opportune time to ask, why are not Church Unions more generally organized? Where is Hamilton? Where is London? Where is Guelph? I might mention many other places, but these I allude to as being the chief positions of the Church in the upper section of the country, and if such places do not take the lead, the minor places are not to be blamed. The Bishop, it is true, has not authoritatively ordered unions to be established, neither is it right, perhaps, that his Lordship should—the association being exclusively a lay association—but, assuredly, if its objects were considered, and the success which has crowned its labours during the short period of its existence, properly estimated, I cannot but think, that the Clergy must see it to be the only organisation that can protect our rights and privileges as Churchmen. It is from this conviction, that the members of our Unions in this section, have frequently introduced at their meetings, the names of those missions wherein no Church Unions have as yet been established; and although they would not meditate any interference with the peculiar views of any resident clergyman; yet, they think, that as their association is a lay one, an universal organisation should be effected amongst the lay members of the Church, and that lay deputations from the Unions now formed, should be appointed, who should proceed as delegates to those localities where the Union has not yet been established. If the Clergy take part in such meetings, so much the better, but should peculiar opinions respecting the need of such organisation prevent any clergyman from promoting the cause in his mission, then let the Union be forwarded by the delegates, in every locality.

I hope, Mr. Editor, you will take up this question and give it your able advocacy; it is also a subject that I would earnestly recommend to the compilers of those excellent papers you put forth from time to time by the "Parent Union;" and I would hereby request that their next number form an article on this subject.

I am, Mr. Editor, Your obedient servant, BENEDICT.

Carlton Place, Dec. 12, 1851.

Church Society—Newcastle District Branch.

At a meeting of the Committee, held at the Rectory, Cobourg, on Friday, Dec. 12, 1851, the Parochial meetings of the Newcastle District Branch of the Church Society, were appointed to take place as follows:—

- Seymour.....Friday, Dec. 26, 3 p. m.
Percy.....Saturday, Dec. 27, 10 1/2 a. m.
Colborne.....Monday, Dec. 29, 6 1/2 p. m.
Grafton.....Tuesday, Dec. 30, 11 a. m.
Rice Lake.....Wednesday, Dec. 31, 11 a. m.
Pork Hope.....Monday, Jan. 26, 7 p. m.
St. George's, Clarke.....Tuesday, Jan. 27, 2 p. m.
Bowmanville.....Tuesday, Jan. 27, 7 p. m.
Cartwright.....Wednesday, Jan. 28, 11 a. m.
Manvers (Craig's)....." " " 3 p. m.
Cavan, St. John's.....Thursday, Jan. 29, 10 1/2 a. m.
D. St. Paul's....." " " 3 p. m.
Perrytown.....Friday, Jan. 30, 10 1/2 a. m.
COBOURG, annual meeting Wednesday, March 3, 7 p. m.

JONATHAN SHORTT, Secretary.

Gore and Wellington District Branch of the Church Society.

The Clergy of the Gore and Wellington Districts are hereby notified, that, in accordance with a Resolution of the Managing Committee, Parochial Meetings of the Church Society for the current year, will be held as follows:—

- Monday, 5th January, 1852, Norval, 7 P. M.
Tuesday, 6th " " " Hornby, 11 A. M.
" " " " " Oakville, 7 P. M.
Wednesday 7th " " " Palermo, 11 A. M.
" " " " " Wellington Sq. 7 P. M.
Friday, 9th " " " Brantford, 11 A. M.
" " " " " Paris, 7 P. M.
Tuesday, 13th " " " Binbrook, 1 P. M.
" " " " " Saltfleet, 7 P. M.
Wednesday, 14th " " " Upper Cayuga, 7 P. M.
" " " " " Tuscarora, 11 A. M.
Tuesday, 3rd February " " " Elora, 11 A. M.
" " " " " Guelph, 7 P. M.
Wednesday 4th " " " Galt 11 A. M.
Thursday, 5th " " " Ancaster, 11 A. M.
" " " " " Dundas, 7 P. M.

Annual Meeting, Hamilton, Wednesday, 18th February, 7 P. M.

Resolved—That the Clergy of the United Districts be particularly requested to send in their Parochial Reports to the Secretary, at least ten days previous to the day appointed for the Annual Meeting of the District Association in Hamilton, with a list of the subscribers alphabetically arranged for publication, as

much inconvenience has hitherto been experienced from the lateness of the period at which the Reports have been received.

J. GAMBLE GEDDES, Secretary.

TORONTO MARKETS.

Table with columns for commodity, price, and date. Includes items like Fall Wheat, Spring do., Oats, Barley, Flour, etc.

New Advertisements.

FRENCH AND ENGLISH Establishment for Young Ladies,

MONSIEUR AND MADAME DESLANDES, PINEHURST TORONTO.

THE design of the Principals of this Establishment, is to offer to Parents for the Education of their Daughters advantages rarely combined, and which may be enumerated as follows:—1st. Every facility for the practical acquisition of the French tongue, which is spoken in the Family and in the School; sound instruction, from the primary departments to the senior Classes, in all the studies requisite in a complete course of Education; purity of dialect in such living languages as shall be taught, and particular attention to the English branches.

2nd. Constant attention to physical training, as well as the formation of good habits and manners. 3rd. The assiduous inculcation of Religious Principles, based on Scriptural truth. The Establishment is composed of (besides the Principals,) three efficient resident Governesses, two of them English and one French, from Paris, and seven Masters. Monsieur Deslandes, who is a Graduate of the French University, devotes a great portion of his time to instruction in the higher branches.

The Rev. Dr. Lett attends weekly to communicate Religious Instruction, to whom references are kindly permitted; also to

- The Hon. and Right Rev. the Lord Bishop of Toronto.
The Rev. H. J. Grasset, Rector.
The Rev. J. G. D. McKenzie.
The Hon. Chief Justice Robinson.
The Hon. Chief Justice Macaulay.
The Hon. Mr. Justice McLean.
W. A. Baldwin, Esq.
Colonel Cartwright.

The School is in session from the 1st of September, to the 1st of July. Quarters commencing on the 1st of September, 17th of November, 17th of February, and 3rd of May. Pupils received at any intermediate periods, the proportion of the quarter only being charged.

TERMS FOR BOARDERS:

- Including all the various branches in English, Music, Drawing, &c., per quarter £15 0 0
Pupils under twelve years of age 12 10 0
Day pupils 6 0 0
German, Italian, Singing and Dancing on the usual terms.

Quarterly payments required. The Classes will re-assemble after the Christmas recess, on MONDAY, January 5th, 1852. Toronto, December 18th, 1851. 20-6m

NOW READY.

FOUR SERMONS ON THE SACRAMENT OF THE LORD'S SUPPER: Preached in St. Peter's Church, Cobourg, during the season of Advent, 1850: by A. N. Bethune, D.D., Rector of Cobourg.

Price, per single copy, 1s. 10jd. A. F. PLEES, Publisher, Toronto, December 17th, 1851. 20-1f

WANTED,

A SITUATION in a Grammar School, as Assistant, or a Private Tutorship in a Family, by a Gentleman qualified to teach the Classics and the elements of the Mathematics. References of the highest respectability can be given. Apply to A. J., at this office. Toronto, 17th December, 1851. 20-3in

MR. J. D. HUMPHREYS

HAS the honour to announce to his Friends and the Public generally, that he proposes giving, during the ensuing winter (if a sufficient number of Subscribers can be obtained),

FOUR VOCAL CONCERTS,

At which he will have the valuable assistance of his Pupil, MISS STAINES, MR. G. W. STRATHY, MR. JULES HECHT, AND MR. MAUL.

Conductor.....Mr. G. W. STRATHY. TICKETS for the Course of Concerts—the first of which will take place as early as possible in January, and in Mr. Lee's New Music Hall, if ready by that time—7s. 6d. Subscription Lists will be found at the Book Stores of Messrs. Rowell, Scobie, Armour and Maclear. Toronto, Dec. 10, 1851. 19-1f

Fire and Life Insurance.

THE ROYAL INSURANCE COMPANY OF LONDON AND LIVERPOOL.

CAPITAL,—£2,000,000 STERLING.

PROPOSALS for FIRE and LIFE INSURANCE received by the Subscriber, and Risks accepted at moderate rates of Premium, and no charge for Policy. N. B.—Losses will be promptly settled on proof thereof without reference to the Board in England.

FRANCIS H. HEWARD, Agent. Royal Insurance Office, New Market Buildings. Toronto, November, 24th 1851. 19-1ra

WANTED,

A TEACHER competent to take charge of the County Grammar School at Niagara, for one year, salary £100. Satisfactory Testimonials will be required before examination. Application to be made to the Chairman of the Board of Trustees at Niagara, on or before the 18th day of December, at Ten o'clock, A. M. THOMAS CREEN, Chairman. Niagara, November 14th, 1851. 18-30.

Reviews.

THE EDINBURGH REVIEW. October, 1851: Toronto, T. Maclear.

This is a peculiarly readable number of the Scottish organ of Whiggism. Our remark being specially applicable to the papers entitled "Dennis-toun's Duke's of Urbine," "The Metamorphoses of Apuleius," and "Neapolitan Justice" all of which will well repay an attentive perusal. We can not say much, however, either for the accuracy or the orthodoxy of the article headed "Anglo-Catholic Theory," the author of which brings both prejudice and ignorance to the performance of his task.

BULLETIN OF THE AMERICAN ART UNION.—New York.

The eighth number of this carefully got up periodical fully sustains the reputation of its predecessors. We are particularly pleased with the digest of intelligence regarding foreign art. They are judiciously compiled, and present us with a great mass of information in little space. The number before us is of average merit so far as its illustrations are concerned.

THE HOMEBOOK OF THE PICTURESQUE. By P. PUTNAM, New York, 1852. Toronto: T. Maclear.

This is a publication intended expressly for the coming season, when the custom of gift-making is generally honored with the most scrupulous observance, and very well suited it is for its purpose.—Unlike the common run of annuals which spring from the press for a similar purpose, many, if not most of them to "blush unseen," its pages are filled with useful matter. The several articles are written by the leading celebrated American authors, and are for the most part descriptive of the scenes which form the subject of the steel engravings with which the volume is embellished. To enter into a detailed criticism of the literary merits of these would be foreign to our purpose, but we can unhesitatingly say, that they are such as to maintain the well earned reputation of the several contributors. Of the engravings we would however, speak more freely and fully. It has long been a source of surprise and regret to us to see the wretched attempts which were some times, and indeed very generally put forth from the American Press, as pretended steel or copper engravings. The want of due care both in the mechanical finish, and in general pictorial effect, have always brought us to the conclusion, that for such works there existed no genius in the American people; more particularly when we found that the best productions which have hitherto appeared in that country have been impressions from retouched imported plates, the subjects of which, although issued under different designations, were familiar to us. In latter years we have observed improvement it is true in the issues of several publishers, both in execution and in originality of design.

The present publication justifies the opinion that a desire to improve does exist, and that already native artists have attained a high standard of excellence. We believe that these illustrations, which are all views of places in the United States remarkable for their picturesque beauty, would do honour to the atelier of any European artist. The softness of some of them is exceedingly pleasing and the general effect produced on the mind while examining them, is one of truthfulness of delineation, good perspective, and skilful finish! The binding, paper, and typography of the work are in good keeping with the merits of the plates and matter. It has never fallen to our lot to see a better finished book of this description sent from the United States press,—not even from Mr. Putnam, already so well known for his enterprize, taste, and judgment.

HARPER'S MONTHLY FOR DECEMBER, 1851: A. H. Armour & Co., King-street.

Albeit we grumble at much of the politico-doctrinal spirit infused throughout the original articles contained in this publication, and also, deprecate a certain flippancy of style in the articles headed the "Editor's Table and Drawer," which we consider unworthy the character of this work, yet we must acknowledge the merit of industry, energy, and enterprize displayed in keeping up so cheap and useful a publication.

SCENES IN OUR PARISH.

NO. XI.

A DAY OF GLOOM.

Continued from our last.

My gentle reader, I fancy you young, healthy, blith with a competent supply of this world's goods; and perhaps with what is much more valuable good sense and leisure. I charge you, as you will answer it at the day of judgment, use these things, for they are "talents." Let there be in your neighbourhood no forsaken Esther to whom you might have ministered. I do not advise you to look for your reward, in the gratitude of those for whom you may exert yourself. I would say,—I believe it is a sentence of the excellent Fenelon,—"Sanctifiez

toutes vos actions en leur donnant pour motif l'envie de plaire a Dieu;" but I can assure you that I have found among the poor of this place, uncivilized and disorderly as our genteeler neighbors are pleased to account us, an affection which has reprieved my coldness towards my greater Benefactor; and gratitude which has made me blush for my unthankfulness. So it was remarkably in Esther's case: "All good things," she has often said, "came to me in that day; I often think of it when you and that young lady came in first."—And really it was astonishing, how many friends we met with for her; one procured her a blanket, another some needful articles of dress; others supplied food: and after much consultation,—for ours is a very poor parish, and we are often obliged to manage in a way which would create a smile in richer neighborhoods,—we procured her a new bed. The tick was bought by subscription; then doubts arose as to the filling: millpuff was too expensive, and oat chaff not to be procured here; but "necessity," said our old neighbour at the shop, "is the mother of invention; we begged worn out pieces of carpet from various persons, delighted the younger children at the school, by employing them to pick it entirely thread from thread; and you would have been surprised to see what a respectable filling it made: and Esther's joy and gratitude for this unexpected, but most necessary gift, was such as she could not express, and I cannot describe. "Bless the name of the Lord!" "He has done all things well," were the phrases constantly in her heart, and on her lips. I believe I never, during the two years I knew her, heard her express any thing like dissatisfaction in God's dealings towards her. I never remember her complaining, though, indeed, there was cause of complaint of the carelessness with which her relations treated her. Those who approached her low door, were more than once astonished at hearing within a weak but not unmelodious voice of joy; for often when alone, she strove to amuse herself by singing the few verses of hymns which she knew; thus beginning in the dark valley of the shadow of death that song of praise and triumph, which I believe she is singing now, in a very different tone and under far other circumstances.

But you are getting weary: you think I have forgotten my motto.

"Although the day be never so long,
At last it ringeth to even song."

O no! Esther's day of gloom closed at length.—Her daily bread was provided to her to the very day on which she died. I saw her on a Saturday; she was wasted to a state that it was melancholy and humiliating to see. Some such form, perhaps, presented itself to Milton's mind's eye, when he described the place,

"Sad, noisome, dark, a lazar-house it seemed."

but no pen but Milton's should attempt to describe such a sight. O! blessed are they, who bearing about with them such a body of sin and death, yet cling with sure and certain hope to that promise, "It is sown in corruption it is raised in power." I recollect nothing particular in our last interview; she was patiently waiting until her Lord was ready for her; and though in great pain and very weak she smiled affectionately, and even cheerfully, when she saw me. I had been entrusted with a small sum of money, on her account; and as I knew some days would elapse before I came again, I went to the kind-hearted mistress of a little inn near, and engaged her to supply Esther with certain articles of food every day while the money lasted. We reckoned it over together: it would provide her with that particular comfort she so much needed, until the Monday week following. "And whom shall I ask next?" I thought: nay, take no thought for the morrow. Monday week came, and Esther thanked God for her last meal. On Tuesday morning we heard the bell toll for her. She had been no worse; had suffered no more than usual: her Father's still, small voice had said, "Come!" and she was gone home. What matter if the traveller's scrip is empty, when the sunset shines on him, and he ends his toilsome journey, and enters his own father's house?

Ah! it is time for us to think of our walk home; for the sunset shone on us long ago, and the silver mist rises, tracing the long course of the river in the low grounds beneath us. Come through the corn fields, the rustling of whose ripening ears, once more reminds us of his faithfulness, who promised that seed time and harvest should never fail;—down our own lilly ground, between the moist willows, and up the bank again into the home-field: and as we enter our silent garden, we cannot forget to take one look at the glorious jessamine. It is fifty, perhaps sixty years old; and covers a great part of the south wall of the house. Just now it is in most luxuriant blossoms, having lit up its ten thousand stars, and opened its stores of incense to greet us and the harvest moon; for the jessamine, you know, is a night flower. If we come to-morrow in the sunshine, we shall scarcely be able to gather one perfect spray. How gracefully it wreathes round the casement window; and hangs its light sprays about the low, heavy door! No, you need not open it; we cannot go into business and candlelight yet: come through the little white gate; the moon shines on the polished laurel leaves and on the white holly-oaks: the stately

lillies are gone; but this high path is my favourite evening walk still: for see how beautifully the light and shade are thrown on that group of trees, behind which the church tower rises. There are heavy clouds, but they are flying away before the clear night wind; and the few stars, and the full moon, shine in their most perfect brightness. "How beautiful is night!" and yet this is the evening of what I called "a Day of Gloom." O how mercifully God teaches us to seek peace in his word, and in the contemplation of his works; there, and there only it cannot but be found. Hush! listen! the wind is still at this moment; you may hear the distant chime of musical bells; they sound at this hour every evening. In one minute, our church clock will strike nine;—there it is, we must go in now; "It ringeth to even-song," and after prayers, I will show you some lines which, though they are not exactly suitable to my subject, yet have occurred to me so often, when I have walked here at evening, that now I scarcely ever do so without thinking of them.

THE BLESSING AFTER SERVICE.

I was within a house of prayer,
A many a wounded heart was there;
And many an aching head was bowed,
Humbly amidst the kneeling crowd:
Nor marvel, where earth's children press
There must be thought of bitterness.

O! in the change of human life,—
The anxious wish, the toil, the strife,—
How much we know of grief and pain,
Ere one short week comes round again!
Bend every knee, lift every heart;
We need God's blessing ere we part.

Then sweetly through the hallowed bound,
Woke the calm voice of solemn sound;
And gladly, many a list'ning ear
Watch'd that pure tone of love to hear;
And on each humbled heart, and true,
God's holy blessing fell like dew.

Like dew on summer's thirsty flowers;
On the mown grass, like softest showers;
On the parched earth like blessed rain,
That calls the spring-bloom back again:
O! to how many a varied sigh,
Did that sweet benison reply.

"The peace that God bestows,
Through him who died and rose;
The peace the Father giveth, through the Son,
Be known in every mind,
The broken heart to bind;
And bless ye travellers, as ye journey on!"

"Ye, who have known to weep
Where your beloved sleep;
Ye, who have pour'd the deep, the bitter cry!
God's blessing be as balm,
The fever'd soul to calm,
And wondrous peace each troubled mind supply."

"Young man, whose cheek is bright
With nature's warmest light;
Whilst youth and health thy veins with pure blood
Let remembrance be, [swell;
Of thy God blest to thee,
Peace passing understanding guard thee well."

"Parents whose thoughts afar,
Turn where your children are,
In their still graves, or beneath foreign skies;
This hour God's blessing come,
Cheer the deserted home,
And peace with dove-like wings around you rise."

"Ere this week's strife begin;—
The war, without, within:
The true God, with spirit and with power,
Now on each bended head,
His wondrous blessing shed,
And keep you all, through every troubled hour."

And then within the holy place,
Was silence for a minute's space;
Such silence, that you seem'd to hear
The holy Dove's wings hovering near;
And the still blessing far and wide,
Fell like the dew at evening-tide;
And e'er we left the house of prayer,
We knew that peace descended there;
And through the week of strife and din,
We bore its wondrous seal within.

THE EXISTENCE OF A GOD.

From the Scottish Magazine.

The general acknowledgment of the being of a God is, by common consent, admitted to afford the strongest presumption that this great truth must originally have been discovered to mankind by direct revelation: and the same account must, for the same reason, be given of that universal opinion, that the soul survives the death of the body in a state of expectancy, which prevails among the rudest and most uncivilized tribes of men in every region of the globe. Even the Esquimaux, and the natives of New Holland, who are reduced to the lowest degree of mental darkness, and amongst whom the knowledge of God seems to be all but obliterated, have yet preserved a belief that the soul survives the body, and exists in a separate state of consciousness, until the reunion of both. That their notions respecting this state are crude, absurd, and irrational, and rest on no sufficient warrant of assurance, is at once admitted; yet the fact of a widely diffused belief in an intermediate state re-conducts the inquiring mind to a primitive revelation from whence their obscure and defaced traditions were derived. It is a fact too evident to be denied, that at the time of our Saviour's Advent, the Jews not only believed that there should be a resurrection of the just, but likewise that the souls of men continue to exist in a state of separation from the body, during the interval between death and the resurrection, in a region specially assigned to them by

God. And as both the Elysium and Tartarus of the Pagan creed were supposed to be situated beneath the earth, *apud Inferos*: so the Jews believed, that the disembodied spirits of men, both good and bad, were received into a certain subterranean region, which they called "Shaool," a word which the Seventy have, almost in every instance, translated by the synonyme *Hades*, or the invisible state. In this common receptacle of departed souls, the spirits of the just were represented as reposing in a paradise of delights, in the Garden of Eden, in Abraham's bosom; and the souls of the wicked as tormented in flame.

Advertisements.

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.
November 13th, 1850. 16-1f

DR. BOVELL,
John Street, near St. George's Church,
TORONTO.
April 23rd, 1851. 39-1f

MR. S. J. STRATFORD,
SURGEON AND OCULIST,
Church Street, above Queen Street, Toronto.
The Toronto Dispensary, for Diseases of the Eye, in rear of the same.
Toronto, May 7, 1851. 41-1ly

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 4th, 1851. 6-1f

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, January 13th, 1837. 5-1f

J. E. PELL,
GILDER,
Looking Glass and Picture Frame
MANUFACTURER,
30, KING STREET, TORONTO.
Gilt Inside Moulding always on hand.
Toronto, October 22nd, 1851. 12-1y

T. BILTON,
MERCHANT TAILOR,
No. 2, Wellington Buildings, King Street,
TORONTO.

OWEN AND M
COACH BUILDERS
FROM LONDON,
KING STREET, TORONTO. 1

W. MORRISON,
Watch Maker and Manufacturing Jeweler,
SILVER SMITH, &c.
No. 9, KING STREET WEST, TORONTO.
A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order.
Utmost value given for old Gold and Silver.
Toronto, Jan. 28, 1847. 61

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER.
King Street Toronto, directly opposite the Arcade, St. Lawrence Hall,
HAVING devoted special attention to the study and practice of ECCLESIASTICAL AND SCHOOL ARCHITECTURE, is prepared to receive commissions from persons intending to erect buildings of this description, in any part of the Province, and requiring Professional assistance.
W. H., does not confine himself solely to this department; but also tenders his services in every other branch of his profession: assuring those who may honour him with their patronage, that in the designs he may submit, purity of style, economy of space and material, and strength of construction shall always be most carefully studied.
Toronto, Oct., 29th, 1851. 13-1f

GENERAL
STATIONERY, PRINTING AND BOOK-BINDING
ESTABLISHMENT,
No. 7, King Street West, Toronto.
THE Subscriber executes all orders in the BOOK AND JOB PRINTING BUSINESS, in the neatest and most approved style, and in the most expeditious manner, and at reasonable charges.
BOOKS, PAMPHLETS, CIRCULARS, AND CARDS;
BILLS, BILL-HEADS, BANK CHECKS, DRAFTS, AND RECEIPTS;
PLACARDS, POSTERS, SHOW-BILLS, AND PROGRAMMES.
Every description of
Fancy and Ornamental Printing in Colours;
AND
Copperplate Printing and Engraving.

The following Publications are issued from this Office:
The Church NEWSPAPER, weekly, on Thursday morning. Price 15s. per annum, or 10s. in advance.
The Young Churchman, monthly, on the 1st of each month. Price 2s. 6d. per annum; in all cases in advance.
The Upper Canada Journal of Medical, Surgical, and Physical Science, monthly, on the 15th of each month. Price 10s. per annum.
The Churchman's Almanac: price 4d.

BOOK-BINDING.
The Subscriber having a Bindery on the premises, in connection with his Printing Office, is enabled to receive orders for Bookbinding in any of its branches. Plain and Ornamental, or according to Pattern. Blank Books Ruled and Bound to any Pattern.
STATIONERY of all kinds, on moderate terms.
Toronto, 23rd July, 1851. A. F. PLEES.

Trinity College.

TRINITY COLLEGE will be OPENED on the 15th day of January, 1852, on which day those who shall have duly passed their Examination for admission will be publicly matriculated.

ON FAVOURABLE CONDITIONS, and, if desired, for long terms:—

- COUNTY OF STORMONT. Roxborough... Lot No. 10, Con. 6... 200 acres. COUNTY OF PRESCOTT. Plantagenet... North half of Lot 18, Con. 7... 100 acres. COUNTY OF CARLETON. Marlborough... East half of Lot 18, Con. 6... 100 acres. COUNTY OF LANARK. Bathurst... North-east half of Lot 14, Con. 11... 100 acres. COUNTY OF FRONTENAC. Pittsburgh... North part of Lots 23 & 23, Con. 1... 287 acres. COUNTY OF HASTINGS. Hungerford... Lot 33, Con. 8... 200 acres. COUNTY OF DURHAM. Clarke... Lot 19... Con. 10... 83 acres. COUNTY OF PETERBOROUGH. Dummer... Lot 28, Con. 2... 200 acres. COUNTY OF VICTORIA. Hama... North half of Lot 18, Con. 3... 100 acres. COUNTY OF SIMCOE. Medonte... East half of Lot 18, Con. 9... 100 acres. COUNTY OF YORK. North Gwillimbury... Lot 9, Con. 4... 200 acres. COUNTY OF ONTARIO. Mara... Lot No. 14, Con. A... 200 acres. COUNTY OF WELLINGTON. Puslinch... South half of Lot 14, Con. 3... 100 acres. COUNTY OF GREY. North Orillia... West half of Lot 1, Con. 5... 100 acres. COUNTY OF LAMBTON. Sombra... North half of Lot 14, Con. 10... 100 acres. COUNTY OF KENT. Harwich... Lot 18, Con. 3... 200 acres. COUNTY OF ESSEX. Colchester... Lot 20, 2nd Range... 180 acres. COUNTY OF ELGIN. Dunwich... South half of Lot 11, Con. 4... 100 acres. COUNTY OF MIDDLESEX. Nissouri... West half of Lot 28, Con. 10... 100 acres. COUNTY OF NORFOLK. Townsend... South half of Lot 20, Con. 5... 100 acres. COUNTY OF OXFORD. Zorra East... East half of E. half 33... 50 acres.

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 Woodhouse—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 Band 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. 15-1f

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, 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. 35-1y

MR. JULES HECHT, (Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankford on the Main.) BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompaniment. Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention. Toronto, September 4th, 1851. 6-1f

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 Maedougall, 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, John Arnold, Esq., J. M. Strachan, Esq., The Hon. J. H. Cameron, M.P.P., J. Lukin Robinson, Esq., P. Vankoughnet, Esq., Rev. Stephen Lett, LL.D., J. H. Hagarty, Esq., Q. C., 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.

SPECIMEN OF PREMIUMS required for the Assurance of £100, for the respective terms of One and Seven Years.

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

WHOLE LIFE. Equal Rates.

SPECIMEN OF PREMIUMS required for the Assurance of £100, for the Whole Term of Life, in Annual, Half-yearly, or Quarterly Payments.

Table with columns for Age, Annual Premium, Half-yearly Premium, Quarterly Premium, and Annual Premium. Rows for ages 16, 20, 25.

April 30th, 1851.

E. TAYLOR DARTNELL, Agent.

R. SCORE, Merchant Tailor and Habit Maker, KING STREET WEST, TORONTO;

BEGS respectfully to acquaint the Gentry of Toronto and Canada West, and his friends generally, that his extensive and choice Stock of WINTER GOODS have come to hand, consisting of West of England Cloths and Cassimeres, Heavy Beavers, Dogskins, Tweeds, Whitenys, Fretze, Winter Vestings, &c., &c. N. B.—Clergymen, Judges, Queen's Counsels and Barristers' Robes, (also University Robes and Caps), made on the most correct principles, and at prices that cannot fail to give satisfaction. Toronto, Oct. 6, 1851. 10-1f

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. 21-1f

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, Toronto; July 9, 1851. 50-1f



DR. JAMES HOPE'S VEGETABLE PURIFYING HEALTH PILLS AND ORIENTAL BALSAM.

THIS valuable Family Medicine of long-tried efficacy, for correcting all disorders of the Stomach, Liver and Bowels, and those Diseases arising from Impurities of the Blood.

The usual symptoms of which are, Costiveness, Flatulency, Spasms, Loss of Appetite, Sick Headache, Giddiness, Sense of Fullness after eating, Dimness of the Eyes, Drowsiness, and Pains in the Stomach and Bowels, Pain in the Side, in and between the Shoulder, Indigestion, producing a torpid state of the Liver, and a consequent inactivity of the Bowels, causing a disorganization of every function of the frame, will, in this most excellent combination of Medicinal Agents, by a little perseverance, be effectually removed.

A very few doses will convince the afflicted of their salutary effects. The stomach will soon regain its strength; a healthy action of the Liver, Bowels, and Kidneys will speedily take place; and instead of listlessness, heat, pain, and jaundiced appearance, strength, activity and renewed health will be the quick result of taking these medicines, according to the instructions which accompany them.

As a pleasant, safe, and easy aperient, they unite the recommendation of a mild action, with the most successful effect, and require no restraint of diet, or confinement during their use; and for Elderly People they will be found to be the most comfortable medicine offered to the public. Females at a certain age should never be without them—they are warranted to contain no Calomel, or any other deleterious ingredient. For Sale by Battler & Son, London; Johnson & Co. Edinburgh; McLaughlan & Son, Glasgow; Alex. Soss, 508, Grand Street, New York; and by S. F. Urquhart, 69, Yonge Street, Toronto. August, 1851. 2-6m

DR. WISTAR'S BALSAM OF WILD CHERRY, Was introduced in the year 1838; and has been well tested in all the complaints for which it is recommended.

From the Dedham, Mass. Gazette, February 18, 1849. The introduction of this famous medicine to the public by Seth W. Fowle, has been of more service, probably, than any other article that has yet been discovered.

NEW BOOKS. JUST PUBLISHED, by the General Protestant Episcopal Sunday School Union, New York, and for Sale at The Depository of the Church Society of the Diocese of Toronto, the following Books:—

- The Holiday Week, and other Sketches, being the first series of shades of character, by the author of Charlie Burton, &c., &c. Price, mus. gilt, 4s. 4d.; mus. 3s. 9d.; half Morocco, 1s. 10d.

BAZAAR.

THE Ladies belonging to the Congregation of Christ Church, having decided upon holding a BAZAAR in the end of May or beginning of June next, for the purpose of aiding in the enlargement of the Church—a measure which has been resolved upon by the Rector and Church wardens.

November 9th, 1851.

TO TEACHERS.

CANDIDATES for the situation of Master of the Grammar School, Galt, are requested to forward testimonials of character and qualification, on or before the 20th of December, and to be present for examination at the Meeting of the Board of Trustees in the Grammar School, Hamilton, on Tuesday, the 23rd of December, at Nine o'clock, A.M.

CITY ELECTIONS.

THE Lists of Persons entitled to Vote in the various Wards of the City of Toronto, at the Municipal Elections, during the year 1852, are now hanging in the City Hall. Persons interested are required to see that the Lists are correct, as no alterations (of any names misappell, omitted, or improperly inserted) can be made in the said Lists, unless at least four days notice in writing are given to the Clerk of the Common Council, of any desire to have the said Lists altered.

Tenders for Market Fees.

TENDERS will be received at this Office, until Noon, on MONDAY, the 29th inst., from persons willing to contract for the MARKET FEES, collectable under the City Law at all the Public Markets in the City of Toronto, including the Fees upon Waggon or Carts, attending the enclosed space below the St. Lawrence Market.

BOOT AND SHOE STORE.

J. LINDSAY BEGS respectfully to announce to his Friends and the Public generally, that he has commenced business on the above line, at No. 95 Yonge Street, Sign of the Black Boot.

FALL IMPORTATIONS.

THOMAS BILTON BEGS to intimate that his usual choice assortment of seasonable goods have come to hand. The Subscriber in announcing the arrival of his new goods, considers it only necessary to state that no effort shall be wanting to secure for his Establishment a continuance of the distinguished patronage, with which it has so long been favoured.

WANTED.

A MASTER FOR THE GRAMMAR SCHOOL AT PORT TRENT, in the County of Northumberland. Candidates will please forward their testimonials (pre-paid) to the Rev. Wm. BLEASDELL, M.A., Port Trent, on or before the 29th of December next. Stipend at least £100 per annum.

CHURCH OF ENGLAND AND Metropolitan Building Society, Office—No. 5, King Street, West.

Directors: President THE HON. W. CAYLEY. Vice-President T. D. HARRIS, Esq. Rev. J. BEAVEN, D. D. S. B. HARMAN, Esq. Rev. S. LETT, L.L.D. G. W. ALLAN, Esq. J. M. STRACHAN, Esq. THOS. CHAMPION, Esq. GEORGE BROCK, Esq. Hon. Sec. Mr. HENRY BOUCHER, Assistant Secretary.

At a Meeting of the Directors, held on the 18th of October, 1851, it was Resolved, That the Society do commence operations on the First of January, 1852. All Instalments already paid, to be considered as Instalments paid in advance, and interest allowed thereon from the time such payments were made according to Rule III. in the Constitution of the Society.

CHANGE OF THE SEASONS! AND NEW, CHEAP AND SEASONABLE DRY GOODS.

The showers of the Spring are but shed o'er the land, The earth but unfettered from Winter's grim hand; Its breezes but felt, and its verdure but seen. When it passes away with the Springs that have been, Then Summer comes on with its sweet smelling flowers, Its rich verdant fields, and its ivy-clad bowers; Yet strange, when it yields us the greatest delight, It mocks at our gazing, and fades from our sight, Then Autumn succeeds, with its corn and its grain, Its fine mellow fruit, and its rich yellow plain; But like Spring time and Summer, how short is its stay, It drops us the year leaf and passes away. Then Winter draws nigh, and the leaves disappear, And every green spot grows withered and drear; And the breezes of evening are heavy and chill, And the snow spreads its mantle of fleece o'er the hill; Unlike Spring time or Summer, or Autumn it stays, Through many bleak nights and cold frosty days, Till we tire of its visit, and wish him away, And long for the balmy breezes of May.

YONGE STREET.

an examination of the Subscribers Stock will sufficiently refute that notion, as it will be found to comprise all the articles in general use in the Trade. The following will be found especially worthy of notice—DRESS GOODS, in Lustres, Cobourgs, Silk Mixtures Cashmeres, De Laines, &c., from 1s. upwards. SHAWLS—a large stock of British and American Manufactures; a good supply from the celebrated BAY STATE MILLS bought as jobs and offered low. BLANKETS—A good supply commencing at 6s. 3d. per pair, Cot Blankets, FLANNELS in Welch, Saxony, Lancashire, and Canadian, from 1s. 1d. upwards.

PULPIT VELVETS, STONE MARTIN FURS.

Long Flat Boas commencing at \$12. Gutta Percha sewing Thread; Chinese Tapes, peculiar for not twisting in washing; Chest Comforters, a good safeguard for persons much exposed to the weather. N.B.—The attention of the Trade is solicited to a large Stock of 9-8th and 5-4th Prints, in Lilac and Madder Colours, warranted fast, commencing at 6d. per yd; also, to a Lot of cheap Stuff Goods; 70 or 80 dozen Bonnet Shapes, commencing at 2s. 3d. per dozen net; and every class of Goods offered to the Trade on the same favourable terms.

JOHN McDONALD, 103 Yonge Street. Toronto, Nov. 19, 1851.

WINTER CLOTHING AND DRY GOODS, WHOLESALE AND RETAIL.

WE Beg to intimate to our customers, the inhabitants of Toronto and surrounding country, that we have now received our complete assortment of WINTER GOODS, which upon inspection will be found better value, more extensive as regards quantity, and more varied in style, than we have ever had the satisfaction of submitting to our customers and the public before.

TAILORING IN ALL ITS BRANCHES EXECUTED WITH NEATNESS AND DESPATCH; MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

READY-MADE FALL AND WINTER CLOTHING:

Table with columns for Men's Etoffe Shooting Coats, Men's Etoffe Trousers, Men's Etoffe Vest, Do. Witney, Do. Broad Cloth, Do. Etoffe Over Coats, Do. Witney, Do. Beaver, Boy's Etoffe Coats, Do. Witney, White Shirts, Linen Fronts, Striped Shirts, Men's Etoffe Coats, Do. Doeskin, Do. Cassamere, Do. Canada Tweed, Do. Corduroy, Do. Buckskin, Boy's Etoffe, Do. Witney, Winter Drawers, Red Flannel Shirts, Men's Etoffe Vest, Do. Cassamere, Do. Fancy, Do. Satin, Do. Black Cloth, Do. Canada Tweed, Boy's Etoffe, Do. Etoffe, Cloth Caps, Fur Caps.

POCKET AND NECK HANDKERCHIEFS, SHIRT COLLARS AND FRONTS, UMBRELLAS, CARPET BAGS, MEN'S PARIS SATIN HATS, BLACK AND DRAE.

DRY GOODS:

Table with columns for Flannel, Red and White, Scarfs, per pair, Scarf Shawls, Factory Cotton, Cotton Warp, per bundle, Ladies' Cloaks and Bonnets, Muffs and Boas, Crapes and materials for Mourning, Quilts and Counterpanes, Bed Ticks and Towels, Bonnet Ribbons, Prints (fast colours), Gals Plaids, White Cotton, Striped Shirting.

150 Pieces Mouselin de Laine, good styles, yard wide at 10 1/2d per yard. ALSO: An immense assortment of Shot, Striped, Checked, Flowered, and Plain materials for LADIES DRESSES, of the newest styles and fabrics. Ribbons, Laces, Edgings, Gloves, Hosiery, Flowers, Cap Fronts, Veils, Muslins, Sewed Goods, Silks, Satins, Velvets, Shawls, Handkerchiefs, &c., &c.

No Second Price BURGESS & LEISHMAN, Corner of King and Church Streets, Adjoining the Court House. Toronto, Oct. 22, 1851.

The Churchman's Almanac, FOR 1852, IS NOW READY.

THIS ALMANAC is particularly interesting to Churchmen in this Province, as it contains, besides the usual Calendar with the daily Lessons correctly arranged, and other general memoranda, a great deal of very useful and interesting information respecting the Appropriation and Expenditure of the Clergy Reserve Fund, &c., &c.

Price 4d. For sale at "THE CHURCH" Office, 7, King Street West, and all the principal Book Stores. A liberal discount to the trade.

Just Published, and for sale at "The Church" Office: MY PRAYER BOOK: a Manual of Sacred Verse. By Robert Montgomery, M.A., author of the "Omnipresence of the Deity." Edited by the Rev. R.J. MacGeorge, Incumbent of Trinity Church, Streetsville. Neatly printed, in stiff covers, gilt; very suitable for a Christmas or New Year's Present. Price 1s. 10 1/2d. per single copy.

THE YOUNG CHURCHMAN, for the Year 1851, being a complete series, bound in a neat and substantial style, will be ready in a few days. This Magazine contains nearly 200 quarto pages, and forms a very suitable and handsome Christmas Present or Sunday School Reward. Price 3s. 9d. In stiff covers, for Sunday Schools, 3s.

A. F. PLEES, Publisher, 7, KING STREET WEST. Toronto, November 27th, 1851.

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the New Patent Cork Hat, Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter. September 2th, 1850.

HEALTH WHERE 'TIS SOUGHT! HOLLOWAY'S PILLS.

Cure of a Case of Weakness and Debility, of Four Years' Standing. Extract of a Letter from Mr. Smith, of No. 5, Little Thomas Street, Gibson Street, Lambeth, dated Dec. 12, 1850.

To Professor HOLLOWAY.—Sir,—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of who after doing all that was within their power, informed me that they considered that I had some spinal complaint beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me. One day, being unusually ill and in a dejected state, I saw your Pills advertised, and resolved to give them a trial, more perhaps from curiosity than a hope of being cured, however, I soon found myself better by taking them, and so I persevered in their use for six months, when I am happy to say they effected a perfect cure.

[Signed] WILLIAM SMITH. These celebrated Pills are wonderfully efficacious in the following complaints.

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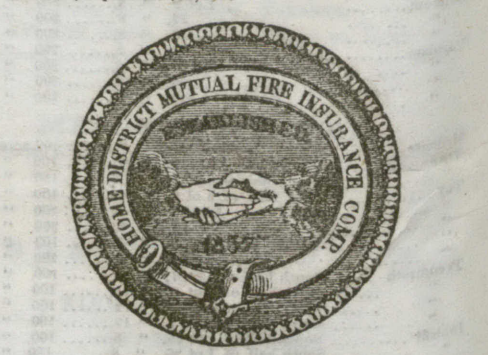
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