TORONTO, CANADA, FEBRUARY 8, 1855.

VOL. XVIII.]

Poetry.

For The Church. LINES ON THE CRUCIFIXION. BY G. B. VINER. 'Tis early morn! at Salem's gate

Tumultuous crowds impatient wait For Calvary: Comes forth the Lamb that without spot (With malefactors cast his lot!) Died for me.

And now with shouts and profane song, About the cross the soldiers throng, And jeering voice: Upward the Saviour looks toward heav'n, And prays his murd'rers be forgiven,

Whilst these God's truth unwitting shew Επί τον ίματισμόν μου Έβαλον κλήρον: Reviling Levites wag the head Saying (by rage and envy led!)

" Σώσον σεαντόυ."

· Πάτερ, ἄφες αὐτοῖς."

Two robbers, one on either hand With Jesus, hang the impious band On the dread cross: Accusing, one with blasphemy Cries, "Save thyself and us," où el Ει ό Χριστος.

The other trusting faith awoke And humbly thus the suppliant spoke, " Μνησθητί μου Κύριε," to thy kingdom when Thou com'st! " σήμερον εση εν

Τῷ παραδείσφ.'

Darkness now spreads her mantle round (As though the dew had kiss'd the ground) For gloomy hours three: The startled echoes note the cry Raised by despair, "'EAL, 'EAL,

Λαμᾶ σαβαχθανι." By earth since first the solar ray Smiled on creation's newborn day Nought such was seen! Says, trembling, the centurion, (His heart to truth and mercy prone) " Οὐτος δίκαιος ἡν."

Lord, when to thy dear cross I flee And cry in tones of agony, " Ελέησον με: Thy grace send down, that even now I hear thee say, "'Η πίστις σου Σέσωκε σε.'

Toronto, Feb. 2, 1855.

From the Colonial Church Chronic VISIT TO OTAWHAO, NEW ZEALAND. description of the country, and a most satis- man has to administer in significant

Pokeno and Manga Tawiri. It was a beautiful walk through the forest, with octhem at last. When the men had asked and thoughts to his mission work.

paddling off. My party lived half-way sermon for an English congregation. between the starting place and Mr. Ashwell's,' at Taupiri, so that when we got to their home, at twelve o'clock, they must needs stop there an hour and a half to tangi at meeting their friends again, then an hour and a half to cook and eat food, and then half an hour or an hour more to tangi again at the death of a relative they had heard of. The women are the great actors upon these occasions (as the præficæ at Rome), and they made a great many mesineric passes at one another, and bowed themselves forward with their arms stretched out above their heads, and then bending to their toes

At last I got them off, but they were 1 The Rev. B. Ashwell was sent out by the Church Missionary Society in 1833.

went down they picked up courage. They had about eighteen miles to go up stream, and when they asked me if I should like to get in at midnight to Mr. Ashwell's, I agreed rather to sleep a few miles down the river, and get there early next morning; and so I wrapped myself up in my blanket and fell asleep in the bottom of the canoe. My permission to take it easy that night seemed to have given them a spurt, for, to my surprise, they woke me up at ten o'clock at night to say we were at Taupiri. My good friends, Mr. and Mrs. Ashwell, greeted me with a hearty welcome, and I was not sorry to pass the rest of the night under cover, instead of suffering the cold and mist of the river towards morning.

Saturday, April 8th .- I examined the children of the school in arithmetic, and heard them sing. Great pains had been charm of this school consists in the spirit by Mr. and Mrs. Ashwell, being themselves and heartily, really loving the work and their children, and being in return really loved by them. We walked to Pepepe where his Boys' School is being established, and where he has already got some acres into cultivation,-luckily for him; as potatoes have, for the most part, failed throughsome for himself he would have been the other easy." obliged to dismiss part of the school. We crossed the river, and walked all over the new school grant of 1,200 acres, made over. by the natives to the Governor and Bishop (or rather to the Church) for school purposes. It is beautiful land, and possesses every advantage of wood and water, and

Aukland down the river. Sunday before Easter, April 9th .-- I preached at the Native Service to a very orderly and full congregation of 150, from the Gospel of the day-" Art thou the King of the Jews?" Not having been in the habit of preaching in Maori since the College broke up, exactly a year ago, 1 find the difficulty greater than I did two years ago when I was here last; I have less command of words, though a more correct knowledge of the idioms, and a better understanding of the people's capacity. I could preach more "marama" (or clearly) to them, if I had more practice in words. The Holy Communion was administered to about 100 men and women (equally divided perhaps). They kneel or squat in rows, and do not come up to the table, and I observed the practice had been to administer it in whole rows at once. [WE have been favoured with the following There is a certain amount of reason for this There is a certain amount of reason for this where this year—but he gave us his all. where this year—but he gave us his all. where this year—but he gave us his all. We found some tea in an old Raupo house and reproached, but how he persevered. but it is a loss to the feeling of person * * * I left Tauranga on April 6th, and individual religion, and the communion and went on with my three natives to of each one soul and spirit with Christ, We soon withdrew to sleep in the Raupo itself attended.

casional openings and glades; when we service, at which I preached again on the had reached the highest part of the Second Lesson, Heb. v. 7:—on the tears mountain, and began to descend, there was of Christ thrice shed, and the three lessons a Swiss-like pass along the ridge of the that missionaries may learn from them; back-bone, just wide enough for a couple the care of their own household, -of their of carts, with intermediate precipices on church, and their own branch, diocese, or either side wooded up to the very edge. district,—and of the heathen world. Gen-Some day or other it will be visited like an erally speaking, at home in E gland men alpine mountain pass. When we got to are disposed to care for their own immethe ditch at Pokeno, up which the canoes diate interests, and to neglect duties that come, to our no small discomfiture, we lie beyond their parish, or the diocese, or found the canoe and party had gone; we at best the National Church—such as the climed up the hill above, and "cooi-ed," propagation of the gospel abroad among as they say in Australia. After waiting a our own emigrants, our heathen fellowfew seconds, to my great relief, the call subjects (as in India), or our heathen was answered, and we saw the poles of brethren in other parts. The danger to the men putting the canoe down the ditch the missionary is either the same—to neglect about two miles off; but reaching the canoe his charge, or to injure the cause by prowas no easy thing, for all the space between moting his own family interests at the exthe landing place at Pokeno and the broader pense of the means of his influence over river, Tawiri, is a deep swamp; so we had the native,—or else to neglect his own to plunge in, bag and baggage, and reached children and family, and devote all his time

my party who I was, and had learnt that In the evening we had another Maori I was a "minita," they got out of the canoe service, at which Mr. Ashwell preached. and took me in, and towed it down to the With a few English psalms and hymns nicely sung by his Maori girls in the even-We were soon in Menga Tawiri, and ing at home, the day ended, being anything then in another hour found ourselves on but a Sabbath or day of rest to the clargythe broad Waikato. By this time the sun man, whatever it is to the laity. Not that was setting, and the men asked me where I there is much difference in this respect should like to stop for the night-they would between a missionary abroad, and his put up my tent, &c. I heard them, however brethren in the ministry in large parishes say that they had very little food and wanted at home. Probably the fatigue of the to push on; so I said I would do whatever English clergy is greater than that of the they did, and would not put up my tent. missionary, if the latter has been long in Accordingly we just stopped to tea, and the country and knows the language well. while preparations were making, I took off But a new comer, and one but partially my wet clothes and got into my blanket bag; acquainted with the language, the effort to and after tea we had prayers, and they preach an unwritten sermon (for no one paddled up the stream, by moonlight, for ever reads a sermon to the natives, they five hours, singing very pleasantly as far would all fall asleep in five minutes), and as the sound went. All this time I was to catechise them, and find out how much wrapped in my blankets and poncho, and they understand of what they answer, is a lying stretched in the bottom of the canoe, great physical and mental exertion. But with my waterproof bag for my pillow, many a man can preach a good sermon to another of my kits at my feet, and I never the Maoris, who could not string ten gramslept better or more comfortably. Next matical words together in his own language, morning, before daylight, they were up and and perhaps could not write a passable

> Monday, April 10th .- I attended the morning school and examined the classes in scripture. At Maori schools, men, women, and children and of all ages attend, and the elders learn a great deal from the young, as has been often said is the advantage of catechising in churches at home. The effect of all the pains and kindness taken by these good people, Mr. and Mrs. Ashwell, is as visible to the eye as it is in England, where the bright intelligent faces of children at school are in marked contrast with the dull and unmeaning looks of uncared for, unruly urchins.

Tuesday, April 11th .- My companion very lazy all the afternoon-as I had de- and I crossed the river, and mounted horses for Otawho. We thought we might return by water and see the scenery

again to a little village called Kiai-kiriroa, where we expected to find our baggage, a native teacher having promised to carry us without food or clothing. I told the natives our plight, and immediately one man named Athanasius (and not altogether care of us. I went to church for service before it got dark, as they had no candles. Luckily I knew most of the prayers by people acquained with the state of knowledge and character of the natives, are return from chapel, our friend Athanasius, who had got ready the fire and kettle bepotatoes, which are very scanty every- how John Williams, the martyr of Errowhere this year-but he gave us his all. mango, was in like manner discouraged

My companion told stories of his travels, gathering which this man, unasked and unknown occasion.

had ridden the day before.

bishop £800 a-year for education purposes in this northern district, the bishop divided in this northern district, the bishop divided in this northern district, the bishop divided out of church I found this man waiting over the stumps of trees in the forest. that sum between St. John's College; St. for me, and a lot of others, not much bet. Englishmen keep looking about them in Stephen's native girls' school, near Auck- ter looking, and intending apparently, to these grand forests at the birds and the

Tautari, a series of low clay hills, flats, and Ashwell's native girls' school, and Mr. sleeping house He began to make some swamps, covered with rich volcanic soil; Morgan's half-caste school. But this year | reply, when old Solomon, hearing a talk, admirably suited for all kinds of agricultural the imperial grant ceased, and the new came up and asked what the matter was. purposes; as the crow flies (or rather would regime came into operation, by which I told him what the fellow had done, and fly, if he were—which he is not) it is twenty £3,500 a-year are given for religious and he gave sentence in the emphatic language. miles from Taupiri to Otawhao. The road educational purposes for the benefit of the which invariably follows any sound rule of round these swamps is forty, and the river natives of the church of England through ours. "E. tika ana tan." "Your word is sixty. One of the native teachers ac- out the whole land (and an equal sum for and deed is right." And the whole party companied us to bring back the horses- the Roman Catholics and Wesleyans to- seemed quite satisfied, the man himself he was a very quiet old gentleman, but gether). This has fallen rather hard upon re-echoed the words, and we parted very acute, and could take in an idea quickly Mr. Morgan, as no provision is made for good friends. enough. For instance, I asked him the half-caste schools, and he has had to On Easter even, I went with Mr. Morname of the mountain on our left towards dismiss half his numbers of the Anglo-Maori gan to visit his neighbouring Kainga Ranthe Thames and the East, and he said it race, and to take in Maories instead. He giaowhia, about four miles off. It certainly was Mount Aroha (Love), and that it was has some very nice half-caste young women, did astonish me to find myself all of a sudvery steep and difficult of ascent, because but the school is not satisfactory as that at den transplanted to a civilized English-like of the watercourses. I asked him if he Tukupto, for the simple and obvious reason community, as far as outside appearance knew of any other mountain of love that that in the latter case, Mr. and Mrs. Ash. went. First there was to be seen a large was difficult of ascent. He said he knew well are their own schoolmasters, while Roman Catholic chapel, and preparations taken with them in both respects; but the of one that was difficult for the "natural Mr. Morgan has a paid English master and for a much larger Church of England chaman," but easy and pleasant to the new mistress. But then Mr. Morgan does pel, the timbers of which the natives felled and tone of the whole life infused into it creature. He readily caught at the idea much more in general missionary work and got sawn by English sawyers, and of the streams of water, that make the than the other people, and has advanced brought a distance of ten miles to the site. the teachers, and doing the work deedily actual mountain difficult, making the his district in cultivation for beyond any Then I saw houses in every direction, spiritual hill easy; and the analogy was the part of the northern province, and perhaps surrounded by a pretty fence of peachmore marked in Maori, because the Maori almost on a par with the Otaki district trees, and a cart, a horse, and a plough, as word for Holy Spirit is one that means under Archdeacon Hadfield. It is almost a matter of course, at every two or three 'two waters." The alliteration would impossible for any man to do both works hundred yards. There were young men have delighted St. Augustine, "Ma te thoroughly-to keep school and attend in European working dress, not idling and wairere ka pakeke ai tetahi-ma te Wairua much to the older people, unless he has smoking about the place, but carrying off ka ngawari ai tetahi." "The streams grown up sons and daughters who would a winnowing machine to their rick; others, out the country, and had he not grown make the one difficult—the Spirit makes help him. No paid teachers are a substi- in all directions, plying the flail and thrashtute for the labourers of love. Very soon | ing out wheat to take to Auckland. There We accomplished our twenty miles to Mr. Morgan's people will be so far settled were 150 wheat-stacks to be seen from Waiketo by sunset, and crossed the river in agricultural and general industrial per- the highest point of the village, and they suits, that he will be able to pay more will bring 15,000 bushels of wheat from attention to his school. And here it must their settlement alone, consisting of 400 be observed, that he is not making civiliz- people. Close by was a mill, built five them up the day before in his canoe but ation his primary work, and ministerial years ago at an expense of £250, and now he had unfortunately gone on with them to duty his secondary. But his civilization they are building another, at £350, on the the ready means of carrying produce to Mr. Morgan's at Otawhao, and so had left plans have had a most direct and important other side of their property. Though the bearing on his ministry, in this way :- Scoria mill-stones of the original one work While the natives were pursuing their old very well, yet they cannot believe that any modes of life, and growing nothing but thing Maori is so good as Pakeha stone, unworthy of the name), said he would take potatoes, they soon wore out the land, and and they have sent for two large millstones had to go further and further away from the from France, the expense of getting which missionary's central station. Consequently, altogether cannot be less than £50. he found himself likely every day to have heart, and so got through it, and then held greater difficulty in collecting his people a sort of catechising lecture, at which (as and visiting them, and himself getting older of yore, when I was a boy at Eton) only and less able to do the work. He thereone person knew anything, and the rest de- fore induced them to grow cereal crops pended upon him for their answers. All and build mills, and so has fixed them their old stockade, carved as they were round himself, and has every prospect of being able to visit his people more easily Other people cast their false gods to the agreed that sermons do very little good when he is old, than when he was a young bats and owls, these turn them into bridges, unless the subject is afterwards thoroughly and active man. All his plans have met and almost literally convert their swords catechised in and out of them. On my with the greatest opposition, and been into ploughs; for the stockades, which called secular and unspiritual, and so forth; had been their defence against their enebut he has persevered, and reaped his re- mies, are now used as tramroads for their forehand, brought out his supplies of ward. I pointed out to him for his comfort

man enter the hovel with a mat and leave words from the cross, our Saviour's dying baptized four adults, and Mr. Morgan five it there without saying a word-nothing care for His church and His disciples; and children. By this time I had quite lost could exceed the delicacy of the way in I applied the thought to the particular my voice, and went home to bed in a

(as he supposed), laid his own mat for us I had a good opportunity of seeing to-day, some sudorifics, and next morning, finding in the native house. The natives here, as with what childlike docility the people it impossible to get a canoe for love or at Auckland, (and elsewhere I believe,) obey any sensible and proper rule (or money, I started off for Kirikiriroa againhave the very worst character for covet- "tikanga," as they call it). On their first got there by sunset—had to pay 5s. for sness and rapacity, and sure enough, one coming into the new church in the morn- the use of a skiff, which held two people the neighbours made me pay five shil- ing, the novelty and strangeness of the properly, and now had to hold four and ings for the use of a kepepa (or skiff for scene made them all crowd up in confusion our baggage, and went down the Waikato two) on my return. But nothing could to the chancel steps; I suggerted that the in perfect darkness, expecting every minexceed the kindness and hospitality of the native teachers should each take their own ute to knock against a sunken tree or rock Kiri-kiriroa people. Next morning again party, and put the men on one side and in the middle of the river, which we only we found breakfast prepared for us after the women on the other, leaving a space escaped by the natives listening very atservice, and a damper of ample size given in the centre; and that they should sit near tentively to the sound of the waters, and us for our journey. We had sent back their people, and keep order, and march avoiding any quarter whence they heard a the horses over night, and now walked them out of church in their regular turn, rushing sound proceed. I was thankful to over just the same kind of country as we instead of letting them scramble out. In get to Taupiri again, at eleven o'clock at the afternoon service it was all done as I night, with a dry skin and no mishap. The chief object of my journey was to suggested, and on Easter Sunday the whole The next day it began to blow up for a pen the new church at Otawhao (Mr. thing was as reverent and decent as could gale, and I could not persuade the natives Morgan's nearest native settlement.) It is be wished. I fancy that many an English to take me down the river in the canoe. large handsome wooden church, with clergyman will envy his missionary brother They met me with one of their proverbs; ower and spire, built for about £300, of the ease with which such an order was "Waikato horo pounamu," "Waikato has which the natives gave £150, besides all introduced. Why, it would take six swallowed many a man's ear-ring." And the timber, and labour of felling the trees, months talking to the people, and occasional I was glad afterwards that they would not and drawing them to the saw pit and allusions in sermons, to get anything of the go, for it rained very violently all night, thence to the site of the church. The sort done. But let this people once see and I should have been out in it. The Church Missionary Society gave £100, that the thing you propose is right and next day we started late, and, in spite of and English friends of Mr. Morgan's at sensible, and they act upon it. I had all I could say, they got me to Pokeno Auckland, &c., made up the rest. It will another instance of the valuable influence swamp in the dark. Unluckily I had left nold 250 persons. This has been built, of exercised over them by a good native my paddle behind; if I had had that, I course, by English carpenters. Mr. Ash- teacher. There is an old man living at could have kept them up to their work. well's, at Tukupoto, is the largest native Otawhao, named Solomon. He is quite The consequence was, I had to start off in built church I have seen, and that perhaps blind, and has been so for many years. a night so dark that I could not see an inch s more interesting in some respects than He was once a great fighting chief, and before, and tried to reach an Englishman's this, because one could see there the best is one of the fertilizing volcanoes the house two miles off, where a light was visistyle of native architecture. It is about Bishop spoke of; for all his zeal had been ble. But there was a wood to pass, and 150 feet long, built much in the same sort of late years directed towards evangelizing of course we soon lost our track. The of way that an out-house for carts, &c. is his countrymen. He is sometimes to be men told me to stand still and they would from one another and about fifteen feet was able to do much more, now he is old it, and I made my way to him through the

attack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights and shades, and conseattack me for turning him out of church trees, and the lights are trees.

prived them of their siesta-but as the sun of the Waipa, and so we went across land; Mr. Maunsell's school for native asked how he came to mistake the house the great plain from here to Maunga boys and girls, at Waikato Heads; Mr. of God for a mere lounging place and

I was much amused with a trait of the practical character of this people. Just outside their kainga there was a swamp to cross, and they had filled up a part for their carts to go over with the logs of with heads of demons and their enemies.

Easter Day, April 10th.-We had a full congregation from all the country round, tion of the country, and a most satis-statement of the results of Missionary symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-statement of the results of Missionary symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-statement of the results of Missionary symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints; on Maori hospitalny, and a most satis-symbolizing more the Communion of Saints and a most satis-symbolizing more than the communication of the and 120 communicants. I preached on and I translated them for the company. Good Friday, only the people of Otawhao for the completion or live for the new altogether, it was a day to be remembered house. Just before I had seen a young I preached on St John xix. 26, 27, the with thankfulness. In the afternoon I shivering fit, but I was restored by taking

built in England; that is to say, a frame met at night walking over to teach at look for the path; in about a quarter of work of large posts, at ten feet distance some distant village: a few years ago he an hour one called out that he had found high, and the roof timbers in the same way, and infirm. His appearance is most thick undergrowth. By some wondrous tied to a long ridge pole; and all the inter-striking—a fine, intelligent, and peculiarly faculty, the clever fellow actually led me stices filled up with reeds and fern stalks amiable expression of countenance, with a half a mile more through the thick forest, beautifully arranged and plastered. All clear voice that is heard all over the church, where I could not see him, but held hold the posts are pained in arabesque patterns as he leads the responses, which (with of his kit; he said he lelt his way with his with native dyes, and the different colours many of the Psalms) he knows by heart; hands and his feet, broken sticks and fern of the reeds and ferns present a very bright long white hair and beard, and a row of told him he was on the right path. Having picture to the eye. Of course, this will lage white teeth very prominent; and got me to the edge of the first forest, and not stand very long; while the Otawhao then his dress is so becoming—the Gover- having lost sight of the Englishman's house, church will last sixty or seventy years, nor gave it to him, a neat new cloth blouse, I determined to go no further, and so we unless an earthquake comes and knocks it and white trowsers, and a cap to match, lit a fire, and cooked our bacon, and had down. But these are much less frequent and there he stands erect with his long our service, and slept soundly. There here than they used to be, and are travelling to the south.

But to return to my subject. In twas very little rain fell in the night, and to the south.

Staff. But to return to my subject. In twas very little rain fell in the night, and only one mosquito buzzed about me, and On Thursday morning, I examined Mr. Maori came into Church, and flung him I caught. I was very ill with cough Morgan's school, which mainly consisted self down at the door at full length, just as and cold before, but this homeopathic reof half-castes. He had about fifty half- if he was in his own kainga. I stopped medy of sleeping out all night, near a damp caste boys and girls under the old regula- the service and beckoned him to get up, forest, set me up, and I walked next day lations. When the government gave the which at length he did, and rolled hmiself twenty-seven miles, with a good share of

and fall. I did this repeatedly, but nothing far from well. Most of his men are for the worse followed than being left in rags and dirt; and the parasitical creepers hang down about you like bell ropes, and as you touch one it brings down a pelting storm ing to £200, be renewed. of rain-water, like a shower-bath. But it was a glorious day, and I reached home dated St. John's College, Auckland, New Zealand, July 13, 1854, thanking the society for safe and sound on Friday morning early. several grants of books which had been made

Ecclesiastical Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN

KNOWLEDGE. 67, Lincoln's Inn Fields. Tuesday, Jan. 2nd, 1855.

The Rev. W. Short in the chair. The undermentioned members of the society vere proposed by the Standing Committee for lection on the 6th of February, as the Comittee of General Literature and Education for the year ensuing.

Very Rev. the Dean of Chichester.

John Leycester Adolphus, Esq.
Ven. Archdeacon Allen.
Thomas Bell, Esq.
Rev. R. W. Browne.
Rev. F. C. Cook.

Rev. George Currey.
Rev. Thomas Dale.
Rev. T. G. Hall.
Eev. Dr. Hessey.
Rev. W. G. Humphry.
Rev. J. G. Lonsdale.
John Diston Powles, Esq.
Dr. Thomas Watson.

The following statement, in the form of an ppeal for additional subscriptions and benefacms in aid of the society's funds, was laid, by direction of the standing committee, before the

"30th December, 1854. "The treasurers think it their duty to lay efore the standing committee, for the information of the society at large, the present state of

the finances of the society.
"The very great demands made on the reources of the society, by the increase of the ome population and the progress of education, well as by the extension, during the last twenty years, of the Colonial Church, have induced the society to make very liberal grants, which have greatly reduced the funds which had been placed at the disposal of the society by the bequests and donations of former bene ctors. After providing for the grants already nade, less than £2000 now remain available r this purpose.

"During the twenty years subsequent to the audit of 1834, when these funds amounted to £134,482, the society has expended the followng sums:

"By loss on publications £228,812 In building churches in the colonies... Ditto, colleges, ditto In aid of founding colonial ditto 40,220 27,000 In educational purposes at 31,980 In grants of books, chiefly for 62,234 £479,585

"After expending the whole of the annua renue from subscriptions, donations, and legaies, in the manner mentioned above, and in ne increase of the number and value of the publications, the reserve fund has been reduced to the sum of £17,302 7s. 6d., 3½ per cent. Stock, which is chargeable with liabilities from the Board. amounting to nearly £15,000, leaving less than £2000 available for the purposes of the socie manifest, that unless the

WILLIAM "EDWARD HAWKINS, Treasurers."

" WILLIAM SHORT. "EDWARD WIGRAM, "The standing committee beg leave to call the attention of the members of the society, and of all who are desirous of promoting the spirit-

nal interests of our vast home population, of the heathen, and of the colonies, to the foregoing report of the treasurers, confidently ping that, when the real state of the society's funds is made known, extensive and effectual aid will be forthcoming. "The attention and the exertions of the soci-

ety for many years past have been especially directed, not only to the dissemination of Bibles and Common Prayer Books in English and in foreign languages, and the publication of cheap religious books and tracts for parochial and educational purposes, but also to the giving of assistance towards the erection of churches olleges, and schools, and the endowment of

pishoprics in our extensive colonies. 'In the prosecution of these urgent and most mportant objects, the funds of the society have been, as it will be seen, nearly exhausted. appeal is now earnestly made for increased assistance; and while it is not wished to diminish the contributions to other Church institu tions, the standing committee would remind their friends, that the increased exertions of these institutions tend to multiply the demands nade upon the Society for Promoting Christian Knowledge, the most ancient of all the societies in connexion with the Church.

connexion with the Chitter.
"By direction of the committee,
"T. B. MURRAY,
"JOHN EVANS,
Secretaries." "J. D. GLENNIE,

It was moved by the Rev. S. Smith, "That the treasurers and finance committee be requested to take such steps as may seem to them most desirable for a systematic visitation of the district committees and depositories of this Divine Service in three new

and carried unanimously.

The Lord Bishop of Cape Town, in a letter dated Bishop's Court, October 10, 1864, thanked the society for its grant towards the formation of a parish library, and also for the intimation TO MY FLOCK AND FRIENDS, AND ALL FRIENDS that the society would contribute towards the expense of the publication of tracts in Dutch | Dear Brethren and Friends,

for use amongst the Hottentots. for the committee's assurance that the lapsed fast disappearing from among us, I feel it a duty grants would be re-voted. "At present," the Bishop said, "I would apply for the renewal of friends who have been mercifully spared, to unite the King William's Town and Uitenhage grants with me in some expression of devout and grate-(£100 each), and for that portion of my grant ful acknowledgment. (£100 each), and for that portion of my grand of 1847 which has been cancelled, amounting to £357 6s. I am expecting to be drawn upon poor and destitute, and how mercifully those in every day for the King William's Town grant, better circumstances have been dealt with none as the church is roofed in, and I have promised that they shall have it immediately. The Uitthe purposes of this difference—of this greater enhage Church will, I believe, be begun imme- favour, as it appears, to the rich than the poor

the 29th of September, with a party of sixteen.
They sailed for Port Elizabeth on Saturday, after spending a week with me. He is much better than when he left England, though still

Kafir Mission. tainty about funds for the support of the work add greatly to the burden of his work." It was agreed that the lapsed grants, amount-

on his application; and also for the society's liberal contribution towards the stone church at St. Matthew's, Auckland. The archdeacon said:

"I shall soon hope to forward you a small additional sum for the Maori Prayer Books, and with it the money for the 250 small English Prayer Books I ordered. I hope that it will appear on the society's accounts that the £100 have sent for the Maori Prayer Books was actually received from the natives themselves. Most of the English Prayer Books that you kindly sent me will, as a grant, go to the half-castes and school-children that cannot afford to buy them. The sale of the rest will pay all expenses of freight, and enable us to sell the

rest at the cost price. The Lord Bishop of Victoria, in a letter dated Hongkong, September 8 1854, said:
"I add a few lines to explain the Chinese

book sent to you by this mail. It is the Church Morning and Evening Prayer,' just published in connexion with, and with the funds, of our St. Paul's College Mission at Hong Kong. I am printing 5000 copies. Yesterday I despatched 100 copies to Loo-choo; and to-day I send a few hundred copies, probably 500, to Melbourne, at the bishop's request. I believe it is the best verion into Chinese of our Liturgy ever printed; being the work of Dr. Medhurst, of hanghae, the most eminent living Chinese

A letter was read from the Lord Bishop of Melbourne, dated Bishopscourt, Melbourne, September 28, 1854. The following are extracts:—

"Your society will have been anxious to hear the result of my proceedings in iron churches, but I have had nothing satisfactory to report upon them. Now, however, I am happy to say, the church and parsonage, for the purchase of which the society granted a loan of £1300, have been erected at Williamstown; and I hope, if God permit, to consecrate the former in the course of a fortnight or three weeks. The delays which we have experienced, first from the and the lengthened voyages of the vessels which conveyed them, and afterwards from the want of any plans by which to erect them, were, speaking according to man's judgment, most unto-ward; as confirming the prejudices of the peo-ple here against this kind of structure, and depriving me of the power of answering their objections by reference to a building actually in use. In consequence I have now three other churches and parsonages on hand, and without ny immediate prospect of disposing of them. Although somewhat anxious, I am not, however dispirited, but still hope that if (with God's blessing) those at Williamstown are found to answer, these will turn out to be very useful to

A memorial was read from the Rev. D. Fidler Island Curate of the parish of Westmoreland, Jamaica, stating that he, with the inhabitants, ad succeeded in erecting five chapels. The fifth (St. Paul's Chapel), which was consecrated in the course of last year, is still unfinished, and requires £150 for its completion. Towards this amount the memorialist requested a grant

The Lord Bishop of Jamaica, who is now in England, forwarded the above memorial with

It was agreed that £15 be granted. gratuitous grants from the Society, some volent individuals had, on their own account, directed dispatches of books to be transmitted, for the use of wounded and sick A letter from the Rev. S. Kelson Stothert, dated Camp, Balaklava, 11th December, 1954,

I have been now appointed chaplain to the navy brigade on the heights of Sevastopol. There are now 2000 sailors under my charge; and thanks to your most useful society, have a certain number of Bibles and Prayer Books for Divine Service. Mr. Stothert requested a further supply of

books for use and distribution, and in pursua of his request, books to the amount of £15 have been selected and sent to Mr. Stothert.

It was agreed to grant books for soldiers in the East, and elsewhere, and for the militia, on the several applications of the Rev. G. Fitzroy Kelly, chaplain to the troops at Pembroke Dock the Rev. Ernest Hawkins; Lieut-Col. Deverell, Barracks, near Deal; Schoolmaster-sergeant Irwin, Fort Hare, Cape of Good Hope; Rev. Marwood Tucker, Exeter; Rev. E. Hobhouse, Oxford.

A letter was read from the Lord Bishop of New Zealand, expressing his regret that an important engagement for this day prevented his attendance at the meeting, and added that he was about to leave England in a few days.

The Bishop recommended a request from the Rev. R. Cole, of Wellington, New Zealand, who informed the Society that there are in the town and district of Wellington five churches, in one only of which are proper books for the performance of Divine Service. He asked for books for the other churches. It was agreed to grant four sets.

Several grants of books, &c., were then made. Books were granted for the performance of society, and for the organization of new district Chapels, and for three Licensed School-rooms. Thirty-seven grants of Books and Tracts were This was seconded by the Rev. H. Clissold, made for Schools, for Lending Libraries, and for Distribution.

COLONIAL.

OF THE POOR IN NEWFOUNDLAND,

The Bishop further expressed his obligation the fatal scourge of Cholera is, by Gon's mercy,

diately, as the archdeacon has been appointed to reside there.

"The whole of the society's general grant to me has been pledged; but I have omitted to draw for it, because the conditions upon which I promised it have not been compiled with. I promised it have not been complied with. I and opportunity to minister to their poorer bink that not less than £200 of this will be brethren; and in them, to their very Lord and called for during the next few months.

"The Bishop of Graham's Town arrived on clous words) "as you did it unto one of the least

* "The loss on the publications of the society now amounting to about £10.000 per annum, arises almost entirely from the sale of Bibles and Prayer Books at members' prices. No loss accrues to the society from the publication of illustrated works or from the sale of books upon the Supplemental Catalogue."

special layours and mercies to which, in God's good providence, we owe our preservation? and at the same time extend most seasonable relief to the many left fatherless and widows in this visitation? I believe I shall only express a very generally entertained opinion when I reply—1 y

building and supporting an Asylum in which these widows and fatherless children, and others hereafter in like circumstances of destitution, where they intend to remain for a few days.

We trust we may be permitted to congratulate may be taken in, fed, clothed, and cared for as the Diocese on this new relation of life, on which

they may require. The want of such an Asylum has been long gladly and thankfully assist in erecting and supporting it. I should esteem it an honour and

It is not, of course, to be expected or advancement of true religion in this Diocese. desired that half, or even one quarter, of these would be permanently inmates of the Asylum; but, with those who might be received from other congregations, the number would occasionally be considerable; and there would be no necessity I conceive, and certainly no wish on my part, to exclude any, who, being otherwise proper objects,

would submit to the Rules. Assistance towards their support might, it is offering presumed, be obtained from the Government, at paper. gifts and bequests either occasional, or for per- at the same time, to avoid the extremes of party

making an investment which cannot but be safe and profitable; for so saith the Scriptures, -"He that hath pity upon the poor lendeth unto the LORD; and look, what he layeth out, it shall be shall deliver him in the time of trouble."

'I cannot conclude this address without congratulating the congregations of both our Churches, with the Clergy and myself, on the peace and, I trust I may add, contentment that now so happily prevail in both. The very handsome testimonial recently presented to the Archdeacon, abundantly proves the continued and undminished esteem in which his continued and undiminished labours are so deservedly held; and the increasing number of worshippers and com-municants at St. Thomas's Church no less plainly evinces increasing confidence in and regard for their faithful Minister. If only the two congregations would unite generally, as I am thankful to know some individuals have always done, in works of charity and piety (as for example, in that which is now proposed and submitted to both), my wishes and expectations in this behalf would be

fully realized "And now, Brethren," (if I may humbly, and with the fullest sense of unworthiness, adopt as much as applies of an Apostle's words) "I commend you to God, and to the Word of His Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these banks have ministered unto my necessities, and diagrating most heartly in it—and by prayelessed to give than to receive."-(Acrs xx,

I am, friends and brethren. From the Church Times.

MARY, Second daughter of the Hon. Mr. Justice Mr. J. W. Lawrence— BLISS, Senior Puisne Judge of the Supreme Court part by a respectable congregation, who evinced the Church in this Province. the most intense interest in the entire product the public, and the entire product the public interest in the entire product the public interest in the entire product the public interest in the entire product the entire produc George's Society, waving around the Chancel, together with appropriate devices, representing the Arms of the two families of Binney and the Chancel to the Church of England Young Men's Society to obtain and circulate more general information as to the Missionary efforts of the Bliss, while the Porch of the Church was taste- Church, as also to contribute thereto. fully fitted up, and ornamented with various ted for the occasion, with its flags and banners | meeting separated. A collection, amo streaming from the Tower of the Church.

At the appointed hour, a quarter before 12, both parties arrived at the Church at the same moment—the Bride attended by four young ladies, and the Bridegroom by four young gentlemen-all of whom took their places outside the Chancel rails, in front of the holy Table—when the Bishop of Newfoundland commenced with the "Form of Solemnization of Matrimony," and proceeded through the whole Service without any Exhortation being read by the Archdea on. hundred and eighty persons, including sixteen of their church.

which His Lordship replied in appropriate terms, steady advances will be made in proportion to in the course of which he referred to a recent precedent for the marriage of a Bishop, in the case of the late Bishop of Salisbury, who enterease of the late Dishop of Sansonly, after his ed into the "holy estate of matrimony" after his consecration to the Episcopal office. The Hon. the Chief Justice proposed the health of the Bishop of Newfoundland, with a warm recommendation to his Lordship to imitate the example of our worthy Bishop on this occasion. His Lordship stated in reply, that he was not insendifference in the situation of himself and his calculated to effect that end, your committee Bullock, and that of "the Groomshire Relation and Satisfactory half support.

The inhabitants of the country will now have the bullock and Rinney. Esq., the senior is the inhabitants of the country will now have the bullock and the bulloc also given and replied to before the convivial have made when they assented to the secularizaparty left the table, and at half past 2 o'clock the | tion of the Clergy Reserves, that the voluntary happy pair left town for Sackville, on their way system is more excellent than any state endow-

our respected Bishop has entered, and especially on the happy selection which he has made a The want of such an Asylum has been long felt by the Clergy, and by others who personally minister to the necessities, temporal or spiritual, of persons thrown by poverty or siekness on public charity. It has been however made more apparent and painful by the late visitation, and apparent and painful by the late visitation, and apparent and painful by the late visitation, and the state of the second sta we feel that the time has come when this want her to the affections of all who have the pleasure ought to be supplied. It is in my power to furnish a very convenient site for a building, close to the Rectory and Cathedral, and I will Bishop's choice has met with such universal approbation among the members of the Church in this city, not only on account of the family consupporting it. I should esteem it an honour and this city, not only on account of the raining converges to build and maintain it at my own cost; nexions, but especially the personal character but I neither have the means, nor if I had, should I think it right to deprive others of a should I think it right to deprive others of a should be accomplished lady, and while it is true that "there is an awe in mortals' joy, a deep that "there is an awe in mortals' joy, a deep that "there is an awe in mortals' joy. share in a work, which I hope and believe will mysterious fear," which seems to be inseparably connected with the highest state of happiness in A two-fold benefit, as I have already hinted, would be gained by such an Asylum for our poor, in the better provision for both their bodily and spiritual necessities. For the former, by a clean and comfortable dwelling, with proper food, clothing, and attendance: for the latter, by bringing it and its immates under the immediate supervision of the Clergy. There are now belonging to our Communion, in a state more or less destitute, seventeen or eighteen widows with between fifty and sixty children, several orphans without friends, and a few aged and infirm of both sexes. It is not, of course, to be expected or NOTICE

The undersigned, who with the sanction of the Lord Bishop, and of the Executive Committee of the Diocesan Church Society, undertook the management of the Church Times, in July 1852, having been notified by Mr. Gossip, the Proprietor, that he no longer desires the continuance of that arrangement, he takes this opportunity of offering a parting word to the readers of that paper. While unde his partial control, it has least equal to what they at present receive; but it would be much more gratifying to make the necessary provision by private charity; through nanent endowment.

Details, however, will be better considered at How far he has succeeded, he must leave it for a conference with those who may be disposed to others to say. He has been cheered by the a conference with those who may be disposed to others to say. He has been consisted a special of many, and he has had the missist or advise. I would only suggest to those whose best interests I desire to serve, that such fortune to fall under the displeasure of a few. whose best interests I desire to serve, that such an opportunity should not be allowed to pass of Perhaps these last have not duly weighed the ifficulty of steering a middle course amid the conflicting opinions of the times, nor made

sufficient allowance for the numerous and embarrassing trials which surround the editorial paid him again;" and, "Blessed be the man that provideth for the sick and needy, the Lord porters of the Church Times, that notwithstandng the confessed imperfections of the paper, has cost him, from week to week, .no amount of anxiety and labour. An humble hope of being useful, has, however, never failed t animate him in the wearisome task, and a larg increased subscription list has encouraged him in the belief that he has not worked in vain. And now that he is not permitted any longer to visit in this way the dwellings of his fellow Churchmen, throughout the land, it only remains for him to thank them for the reception they have given to his editorial labours, and to expres the hope, that they may never cease to love their Church, and above all, to adorn the doctrine of God their Saviour in all things.

JAS. C. COCHRAN.

Halifax, Jan'y 1st, 1855.

NEW BRUNSWICK. The first Annual Meeting of the Church of England Young Men's Society of this City, was "And now, Brethren," (if I may humbly, and held at the Mechanics' Institute last Tuesday

or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more of the Lord Jesus, how He said, It is more remarks, the pleasure he felt in promoting them: after which the Rev. Dr. Grey delivered an ad dress, pointing out some of the tendencies of the formed amongst us, and the claims it possesses.

The following resolutions, after being ably The Marriage of the Right Rev. Hibbert Bin-ex. D.D., Lord Bishop of Nova Scotia, with Moved by Dr. LeBaron Botsford; secondly by

1. Resolved, That the Church of England Young of this Province, was solemnized in St. Paul's Men's Society of Saint Joha, is in the opinion of Cathedral, on Thursday last, the 4th inst., by this meeting entitled to the encouragement and the Right Rev. Edward Felld, D.D., Lord Bishop of Newfoundland, assisted by the Ven. Robert to be highly conducive both to the moral and Willis, D.D., Archdeacon of Nova Scotia. The spacious Church was densely crowded in every selves, and to the advancement of the interests of

Moved by the Rev. John Armstrong; and on while the South doors were kept closed for the the Redeemer's Kingdom in the world at the presreception of the guests, for whose accommodation the pews on each side of the middle aisle were Church Missionary and other Societies, calls for The interior of the Church was the adoring gratitude of all Christians, and that suitably decorated with the Banners of St. this meeting learns with pleasure that it is one

A hymn was then sung with cheerful effect by Flags, which were displayed with imposing effect. the whole audience, and after a blessing had St. Luke's Chapel of Ease was also gaily decora- been pronounced by the Rev. Dr. Gray, the £9 10s., was taken up near the close of the

ANNUAL MEETING OF THE CHURCH SOCIETY AT DELAWARE, HELD ON 28RD ULT. IN CHRIST CHURCH, DELAWARE.

From the London Times, C. W. We have much pleasure in calling the attention to the following items of religious intelligence. The Report and statement of the proomission—the 67th Psalm being chanted in its | ceedings cannot fail to awaken a deep interest proper place by the Choir, and the concluding | in every person who is friendly to the cause of our holy religion. There was a very numerous The Chancel was also occupied by the Rev. E. A.

C. Bayley, Chaplain of the Bishop of Newfound
the meeting where the following resolutions were and, and the Rev. W. Bullock and the Rev. E. adopted, and the greatest interest in the proceed-Maturin, attired in their Surplices. At the con- ings was evinced by all, although there were but clusion of the Service, the joy-bells rang a merry few public speakers present. The venerable peal—and carriages of all descriptions were seen missionary—the Rev. R. Flood, A.M.—must be olling incessantly along the streets from the cheered in his arduous duties by his additional Church to the stately mansion of Judge Bliss, testimony, that his people are rooted and ground-where a sumptuous entertainment was provided ed in the faith, and are feeling alive to the for the wedding guests, who numbered about one | necessity of increased exertions for the support

Clergymen, and a fair representation of the The committee of the Delaware and Caradoc Laity, and especially of the Ladies of Nova Church Association, in presenting their brief recotia. At an early stage of the proceedings of the remark, that although the subscriptions and quar-At an early stage of the proceedings of the Banquet, the health of the Right Rev. Bride-groom and his beautiful Bride was proposed by His Excellency Sir Gaspard LeMerchant—to His Excellency Sir Gaspard Lemerchant—to Six Gaspard Lemerchant—to His Excellency Six Gaspard Lemerchant His Excellency Six Gaspard Lemerchant His Excellency Six Gaspard Lemerchant His Excellency Six Gaspard His Excellency

Now, your committee are of opinion that since sible to the charms of connubial bliss, or to the Crown for the support and advancement of the attractions of the fair sex by whom he was sur- Christain faith is injurious to the cause of divine rounded, but at the same time he explained the truth, and that the voluntary system is better Diocese from that of his brother Bishop of Nova | therefore, entertain the most sanguine hope that Scotia, and vindicated his motives in preferring assistance will be afforded henceforth by the a life of single blessedness for himself. The toast people at large, who will place the churches and of "the Bridesmaids," was responded to in an eloquent and humorous speech by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and that of "the Groomsmen" was accompanied by the Rev. R. H. Bullock, and the Rev. R. H. Bu

member of that body. Several other toasts were the opportunity of redeeming the pledge they

The populous empire of China is at this presacrifice of their lives.

The Irish Church Society is also accomplishing great things in Ireland. The Roman Catholics of that country have been till very lately debarred from reading the holy Scriptures, but now a brighter sun dawns upon that long benighted land, where the Scriptures of God have free course, and are glorified in the conversion of

thousands from superstition and priestoraft to serve the living and true God.

In conclusion, the committee are happy to add that the sum raised by this association during the past year, and which was remitted to the Parents Society without an incomplete of York and Carlisle, are to remain unaffected by this Act, which is to come into force on the 1st of January, 1856.—John Bull.

Oxford has to regret the loss of the venerable President of Magdalen—in the 100th year of his Parent Society without any deductions, amounted to, in subscriptions, £13 10s; quarterly collections. made at Christ Church, Delaware, and the Caradoc Academy, £11 8s 2½d: total, £24

The following resolutions were passed at the . That the report now read be received and

adouted. "That this association has cause for thanksgiving to Almighty God for the measure of success that has attended its operations during

'That the members of this association rejoice at the spread of the glorious Gospel throughout the world by missionaries of our church, especially in the East, now the theatre of the fiercest warfare, and in Ireland, long enthralled in the

COMMITTEE. Richard Webb Horatio Jell Rothwell Garret Henry Johnston Richard Price Brock Burwell William Livingston
Treasurer—John Johnston. Rev. R. Flood and Dr. Francis.'

From the Hamilton Gazette. THE WIDOWS AND ORPHANS OF OUR CLERGY. a hard battle to make the two ends meet, and provide for the current expenses of the year. If they can furnish their household with food and clothing, and procure a decent education for their children, without running into debt. they may look upon themselves as being peculiarly favored. As for leaving anything behind them, calculated, in Cowper's words to give-

"Zest and nutrition to a will," this is dismally out of the question. After the claims of physician and undertaker are liqui-

sity exists for the establishment and mainte-nance of a fund for the sustentation of the families of those who have worn out their lives in the service of the Church. If this be neg-lected, the difficulty of procuring Ministers for our altars will be seriously increased, and the asefulness of those who do become laborers in the ecclesiastical vineyard be greatly marred. With what diminished elasticity would a poor

dience joining most heartily in it—and by prayer, offered up by the Rev. John Armstrong. The Chairman then briefly stated the objects of the Chairman the Chairman

Returning to the Widows' and Orphans' fund of our Diocese. we rejoice to find face of our processes of the annual sermon have exceeded the year ending in March, 1854, those of the preceding year, £152 13s. 8d., and were the bygone year there has been invested on account of this fund the sum of £1086 10s. 9d. making the total now invested £2819 13s. 6d. -and after keeping in hand a sufficient sum to meet the half-yearly pensions, falling due pre vious to the next annual collection, there is a balance for investment amounting to £808 10s. This balance comprehends the following al donations — Hon. Mrs. Macaulay, of Kingston, \$25; Messrs. Allan & Robinson dissolving partnership, £50 each; and £200 bequeathed by the late Hon. Colonel Allan. The committee add that "the proceeds of the

fund are clearly set before the laity, will for many years suffice to pay the annuities many of our readers, the details above recited must be familiar, but we are anxious to lend our aid in giving them the widest publicity. Now that the Satanic work of Secularization is accomplished, the Anglo-Catholic press is especially bound to advance the interests of the

Church by every legitimate means. There is one paragraph in the report, to which we would direct particular attention. It

"Your committee would desire to impress upon the minds of all, that the largest pension it is proposed to pay is but a very small sum, comparatively speaking; and will barely provide bread for the helpless family, much less education for the orphans. They would therefore suggest to the members of the several congregations in the Diocese, that in no better way they evince their attachment towards him who ministers to their spiritual food, than by contributing a trifle individually towards a fund which shall enable the churwardens to pay the premium required to insure his life for such um as may relieve his mind from all fear that his wife and children shall, at his decease, have to part with every thing in order to pay the

meral expenses and other liabilities. This is a most excellent suggestion, and earnestly do we trust that it will be promptly and universally acted upon. We will venture to say that the poorest mission in the Diocese would, without the slightest difficulty, carry the proposition into effect. Our brother church men in the neighbouring republic have long been in the habit of insuring the lives of their Pastors, and it is to be hoped that ere long Canadians will follow the laudable example.

MISCELLANEOUS.

EPISCOPAL AND CAPITULAR ESTATES .- A Bill by the Marquis of Blandford, M.P., proposes: To vest in the Church Estate Commissioner all the revenues of episcopal and capitular estates, as respects any See in which no avoidance has happened since the 1st of January, 1854, and the Bishop whereof does not already receive a fixed income, from and after the avoidance of such See, and, as respects all other cclesiastical corporations, from the commencement of this Act. An agreement may be made between the Ecclesiastical Commissioners and Bishops for the payment of the net income fixed by Parliament as the income of their Sees. The Ecclesiastical Commissioners may, in certain cases, place tithes under the control of the Bishops as part of their incomes. Existing Bishops (who succeeded before January 1, 1848) may accede to the provisions of this Act. clause allows Bishops to farm land not exceed ing 100 acres, such to be deemed the glebe of the See. Deans and Chapters are required to urnish the Ecclesiastical Commissioners with information respecting charges and outgoings, and returns of moneys received from certain sources, the deficiency to be supplied by the Commissioners. After three years, the management of real estate may be transferred to cor-

ment for promoting vital godliness and true Christianity.

How many countries are now presented unto us, in the most interesting point of view, which are desirous to benefit both in time and in eterated with the latest transfers the powers of the 14th and 15th of the latest transfers the powers of the latest transfers the Vic. cap. 104, and the 17th and 18th of Vic. cap. 116, to the Church Estates Commissioners. nity from the wide-sproad circulation of the Holy The Act is not to interfere with certain Parliasent period desirous of the bread of life, and Christain missionaries can have free access to the interior of that country, which they dared not interior of that country is not considered. attempt to do a few years since without the sacrifice of their lives.

The sacrifice of their lives.

The sacrifice of their lives. Ecclesiastical Corporation is to be let on lease. The Commissioners are empowered by clause 25 to give compensation to persons effected by this Act. The two Orders in Council of the 10th of September, 1852, and the 17th of December, 1852, for securing money-payments to the Dean and Chapters of York and Carlisle, are to re-

> President of Magdalen—in the 100th year of his life and the 64th of his Presidency. Little inclined to meddle in the ephemeral struggles of the present, he surveyed them with that calm but lively interest with which others recall the past—to which he more properly belonged. Clear-sighted, learned and devout, he was a singular witness that what are religious novelties to the literateurs of the nineteenth century were amiliar truths to those who handed on the torch of Andrews and Ken through the eighteenth.
> May his successor be worthy of him!—Guardian.

HOLY ORDERS .- The Church Herald, in compating the lamentable heterodoxy on this subject in which a certain school of professing church-

alleges himself to be in orders demonstrate that darkness of the Roman apostacy."

"That the following gentlemen be the officers of the association for the current year:

alleges himself to be in orders demonstrate that fact to those who may call it in question? Who imparts or bestows these orders, which, when or received our never he parted with or obliterated? What is their mark of genuineness, the test of their authenticity? Are they derived from the people, as the Congregationalist holds? or from the self-created Presbytery as the Presbyterian contends? or from pseudo-Bishops as the Methodists insist? or is each man who feels so moved by the spirit, a priest of himself, without outward warrant of any kind, as some Baptists declare. Or are they lawfully ordained to their offices in the Household of God, alone by those Chief-Rulers whom the Head of the Society of this great Diocese possess higher claims upon our sympathy and liberality, than the Widows' and Orphans' fund. With exceptions few and far between, the Clergy have had a lord hath the week at the condensation of the committed in regular order, the things which Timothy heard of the Apostic the things which Timothy heard of the Apostic The facts to which we allude are these. the things which Timothy heard of the Apostle Paul, and which, in obedience to the latter's inanction, he committed in his day to other faithful rulers who should be able to teach others also? Or are all alike in orders, and are orders alike in all? If so, are they equally indelible in all? This would make a theory of orders for several denominations, which they would promptly re-

Now these are queries well worth a little calm and considerate attention. They cannot, we are persuaded, be truly and fairly answered by any one holding the Holy Orders of the Church, without either establishing in his mind the died the residuum which the parsonage too frequently presents is microscopic indeed.

In such circumstances the most urgent necessity of the subject as inconchistory of the subject as inconc trovertible, or convicting himself of dissimula-tion, and of something very like treachery. May we not say to snch, "Why halt ye between two opinions ?"-Churchman.

CHARITY-ITS USE AND ABUSE. "A scheme is on foot to get up a grand ball for the benefit of the starving poor of New York.
As it is said to be patronized by many of the
"first families," it will, no doubt, if carried into effect, be a grand affair, whereat brilliant toilets will be seen in great profusion, and to the best

We clip the above from an exchange, and who of our readers, whose eyes glance over this paragraph, are not ashamed of poor, miserable human nature? What a mockery! Can it be possible, and is man really so fallen, that the bitter sufferfor if we have not "balls" for the "benefit of the poor," we do have, for various purposes charity, performances of quite as exceptionable collected at 323 stations instead of 180. During the bygone year there has been invested on (so-called), lotteries, fairs, &c., which disgrace a character. It is not necessary for us to say nearly evey Christian community in this enlightened (?) age; and which would receive the me bitter denunciations of the very persons who engage in them, were it not that the garb of charity is thrown over the whole; and the saying of the Apostle is thereby literally fulfilled in a manne very different from what he intended, 'Charity covereth a multitude of sins." In word, we do not like this way of "donning the livery of heaven to serve the devil in;" and we ermon have sufficed, and, if the claims of this and promote the works of the Church, without having recourse to the doubtful expediency of administering to the lusts of the flesh and the desires of the eye, in order to reach the hidden treasures of those who can be reached in noother "Ye cannot serve God and Mammon."-Lutheran Standard.

> LETTERS RECEIVED TO FEB. 6. P. T., Mount Vernon, rem.; Rev. T. B. F. Thorold; Capt. O., Sydney, Cape Breton, rem. in full, vol. 18, for self and Rev. R. A.; H. R., Brantford; G. McC., McNab.

NEW ADVERTISEMENTS. Toronto Exhibition. Sale of Books—Wakefield & Coate.

The Church.

TORONTO, THURSDAY, FEBRUARY 8, 1855.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY. The Annual Parochial Meetings of this District

be held as follows, viz .:-Cobourg Annual Meeting, Thursday, 1, 7 P.M. and people. By order of the Managing Committee. T. WILSON, Secretary. Grafton, Dec. 11, 1854.

HOME DISTRICT BRANCH OF THE CHURCH

20011								
APPOINTMENTS FOR PA	ROCHL	IL MI	ETI	NGS				
York Mills	Tues.	Feb.	27,	5	P.N			
Thornbill	Wed.	66	28,	7	P.3			
St. Alban's	Thurs	. Mar	. 1,	2	P.N			
Newmarket	66	66	66	7	P.N			
Unionville, Markham	Frid.	66	2,	2	P.N			
St. Paul's, L'Amoureax	46	66	66	6	P.M			
Christ Church, Scarboro',	Tues.	46	6,	11	A.M			
Whitby	46	16	66	7	P.M			
Arranged at a meetin Society's house on the 18	g held	at	the r.	Ch	urc			
J. G. D. M'KENZIE, Secretary.								

GORE AND WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY.

The following arrangement was adopted for holding the Parochial Meetings in these Districts at the Managing Committee Meeting in Hamilton, on Tuesday, 12th December :-

Wellington Square ... Thurs. Feb. 8, 7 P.M. Ancaster & Dundas... Friday, "9, 7 p.m. "Hosanna! blessed be the kir.

Brantford Tues. "27, 7 p.m. cometh in the name of the Lord."

Mount Pleasant Wed. "28, 11 A.M. If our Lord would but have faller Upper Cayuga 7 P.M.

LONDON AND HURON DISTRICT.

ers are to be APPOINTMENTS OF ANNUAL PAROCHIAL MEETINGS. Mon. Feb. 5, 7 P.M. St. Thomas ... Tues. Port StanleyTues.
Port Burwell & Vienna...Thurs. St. John's ChurchTues. " 13, 7 P.M. ..Wed. " 14, 7 P.M.Thurs. " 15, 2 P.M.Friday " 16, 7 P.M.

By order of the managing committee.

H. HAYWARD, Secretary. For the Church.

ON THE UNPOPULARITY OF RELIGIOUS TRUTH. No. II.

THE NEW TESTAMENT. Having traced the application of the principles originally laid down, to those struggles between truth and error which are narrated in the Old Testament, we now come to the consideration of those events in the New Testament from which the same unerring principles may be

evolved. The ingrained opposition of the human neart to the truth of God was never so awfully manifested as when the Eternal Word took flesh and came unto His own, and yet His own received Him not.

Although His whole character was marked by a spirit of such love and genleness and tender sympathy as the world ill then had never dreamt of - although He spake concerning truth as man had never spoken -- and though His hoty teachings were authenticated by continual imparts or bestows these orders, which, when once received, can never be parted with or and acknowledged miracles of love and mercy-yet the scornful cry of the multitude (incited by some of the chief priests) was this, " He is a Samaritan and hath a levil: why hear ye him."

To trace the various and bitter persecutions of our blessed Lord, ending in an ignominious death, will of course be unneessary, because they are undisputed; but there are two facts connected with them

irst, that the persecutions and sufferings of our Lord were inflicted upon Him by the ministers and members of the Church of God; and second, that the cause or eason of their bitter opposition was owing to the circumstance that He declared the popular interpretation of Holy Scriptures, which almost universally prevailed among them, to be erroneous and corrupt.

It seems to us important that we should realize the first of these facts; for people are frequently inclined, without sufficiently considering the difference of their position to class the Jews and the Heathen toge ther, as bitter and unrelenting enemies of Christ and his religion, from whom little but persecution could be expected.

At the time, however, when our Lord was so perseveringly persecuted, His church was not founded in that form which it was afterwards to assume. The Scribes and Pharisees sat in Moses' seat, and had therefore, according to our Saviour's express words, a divine claim to the obedience of the people. In the temple, the worship which God required was conare to be made the stantly offered up and regularly attended source of pleasure to those whom the accident by our Lord himself. In their synagogues of birth, perhaps, may have ranked among the of the Messiah as one who should come in lowly guise and be a man of many

> The teachers of these people gave incredible pains to the study of the scriptures; and we should not have expected that when He, to whom those scriptures bore own people, that they should not only have rejected, but have persecuted Him.

Hence it is plain that the church of God itself may be so possessed by human error as to persecute that very truth of which she is nevertheless (as under the earnestly call upon all our readers, and all true Christians, to wash their hands of such pollution, "keeper." " keeper. The second fact which accounts for this

persecuting spirit is also an instructive one. The Jewish church,-in her scriptures, sacrifices and worship,-kept the truth; but her priests and people misinterpreted it, because they chose to explain it accord. ing to their own tradition, which virtually made it of none effect. The scriptures spoke of the Messiah as first suffering, and then as conquering and triumphant. It was humbling to their national pride to flattering and pleasant to their self-love to think of His coming in temporal majesty, as a mighty monarch of the earth, who should subdue their enemies and exalt | donment of duty. their nation to power and prominence. They consequently were not unwilling to forget those solemn words which foretold the Messiah's sufferings; and, looking upon the prophecies of His spiritual conquests as referring to temporal victories, they adopted a most erroneous faith upon the subject, which, while necessarily bringing Branch of the Church Society are appointed to forth in their lives the fruit of a most erroneous and unholy practice, was nevertheless highly popular among both priests While thus confident that "they knew

the law," there suddenly appeared One of lowly garb and station, who, while of holy life and wielding a supernatural power, boldly asserted that the popular belief was wrong, and claimed to be, the true exmisunderstood.

The chief priests saw early how utterly opposed His teachings were to the views which they entertained, and consequently they ever strove to neutralise His influence. The people, on the other hand, when they saw the miracles He did, heard Him gladly, and would have taken Him by force to make him a king: that king they were so anxiously expecting. When He rode into Jerusalem, they were certain that the glorious hour had at length arrived when this mysterious man would forsake His lowliness and take His rightful place among the mighty of the earth; and, filled with enthusia-m, they cut down branches, and strewed them in the way, and cried "Hosanna! blessed be the king that

If our Lord would but have fallen in with milton Annual } Thurs. March-8, 7 P.M. | the popular decision. | would only have consented to be what the popular delusion of the day-if He

readily have died to defend His cause; Echo affords matter of amazement to the but because He would not do this, because sectaries so unlike in this respect that He declared the opinion commonly pre- which wisdom and Christian charity dictate vailing regarding the Messiah, to be false to them. For ourselves we view it rather and unscriptural—because He ran counter with regret than anger, and seldom feel to the popular idea of truth at that time either inclined or called upon to notice it prevailing in the church—the hosannas of except when we observe the sentiments of the multitude were quickly turned into the great authorities of our Church wilfully maledictions; and wrath, persecution and misrepresented, or garbled extracts from death, were the results.

sary for us to trace it in detail. They had been foretold by their Divine Master what they had to expect in this world. "In ever feebly, at least heartily and indignantly the world ye shall have tribulation;" " for to denounce and expose the artful imposif they have persecuted me, they will also ture. persecute you." Accordingly they found to be even as He had said. In every city, bonds and afflictions awaited them, and the solemn and blessed truths which they boldiy declared were " every where spoken against." Their most determined enemies were those who had been the bitterest foes of their Master, the ministers and members of God's ancient church; and the cause of their enmity was that which has been already indicated, viz., indignation at the presumption of a few in charging the religious opinions of the many with falsehood and error.

From this brief review of some of the parratives of holy scripture it is abundantly nanifest that the unadulterated and unmutilated truth always excites the opposition of the laman heart; and that while the remote cause of that opposition is to be and honor them in that respect, than that any found in the fact of man's fallen state and consequent enmity towards God, its immediate cause arises from the circumstance that the religious views of the multitude are always to a greater or less extent wrong; that this erroneous or defective faith thus prevailing, while necessarily producing an erroneous or defective practice, is nevertheless popular in a high degree; and consequently, to expose the falsehood of these favorite view by the exhibition of opposing truth naturally produces that feeling of irritation in the unsanctified heart, the proper fruit of which

is persecution. In pursuing this subject we have no intention of referring to the character and consequences of the great struggle, which took place between truth and heathen error, nor of those which occurred between sects which were without. To do so would be beside our purpose, which is, to show that within the borders of the church herself this struggle is constantly going on between the error which is brought in through man's corruption and the eternal truth which God has committed to her distinguish the will of God from the device

W. S. D.

the sentiments of the first authorities of their own Church on the part of our opponents; or a wilful keeping back of what they know; when they denounce us in such language, as if there soever they behave themselves. Let this could not be the shadow of a doubt in our favor."

adopted for its motto, we desire to express humility and moderation, as a sword the regret we feel at being once more com- which the Church hath power to take from pelled to notice the article from which we them." make the extract, in consequence of the very such striking witness, came to these, His of entering into a systematic warfare or whether Hooker can be understood as as long as the Echo will confine itself to deprive, Bishops of their authority in a legal tency, for a journal professing to be a to inculcate nothing more. Church organ, to be continually engaged in vilifying the members of its own communion, and upon grounds of mere surmise or He is merely clearing the sense of a sensuspicion holding up those who worship tence of St. Jerome, quoted by dissenters think of this coming in low estate. It was tant sectaries; with whom, although it need only quote Hooker's observations im-

We really cannot charge our memory-

pounder of those scriptures which they to beguile one step further than may suit ing the passage, will prove quite decisive as much as it professes to do, why does it of claiming Hooker, from what he has not take a lesson from them in this respect said in this passage, as an advocate of T. Gamble Grodes, Secretary. they desired, viz., their temporal monarch where indeed their conduct is worthy of the principle that the superiority of Bishop's

-not one of all His enemies but would imitation? Doubtless the conduct of the their writings adduced to justify the Echo's reckless course; then indeed our duty to ful followers of Christ, to make it neces- the public, no less than our love and reverence for truth and honorable dealing? compels us to take up the pen, and how

Already in a late number have we shewn how grossly the Echo has misrepresented Hooker's sentiments in respect to the validity of Ordination without a Bishop; on the present occasion we propose to shew in like manner that Hocker's neaning has been falsified by the Echo's attributing to him the opinion that the foundation upon which rests the continuance of Episcopal Regiment in the Church is rather the force of custom than any true and heavenly law. In proof of its allegation the Echo professes to quote a passage from Hooker's Ecclesiastical Polity, as follows :-

"Let them (i.e., Bishops) continually bear in mind that it is rather the force of custom, whereby the Church having so long found it good to continue under the regiment of her virtuous Bishops, doth still uphold and maintain such true and heavenly law can be shewed by the evidence whereof it may of a truth appear that the Lord himself hath appointed Presbyters, for ever to be under the regiment of

Adding that "their authority" is "a sword which the Church hath power to take from

The sting with which the Echo deems that it is armed by this passage against the Church, evidently is, that it represents Hooker as of opinion that Episcopacy was not of divine institution. How talsely such an opinion is imputed to Hooker, and how totally the passage upon which the Echo relies, fails when taken in its integrity, to sustain the imputation, we now proceed

to shew. And firstly, We observe that in this, as in the former instance, viz., in the matter of the validity of Ordination without a Bishop. the Catholic Church and the opposing the Echo has felt at liberty to stop short in the middle of a sentence at a comma, and to suppress the words immediately following, which have a most important bearing on the meaning of the passage. After the word "Bishops" in the above quotation, which we have written in italics, the Echo wholly omits, with the exception of the keeping, and to point out those abstract words "their authority," the four following principles which seem, apart from other lines. Now how is this consistent with comproofs, to be unfailing criteria by which to mon honesty? Let not the Echo say that the passage omitted is unimportant or nonessential. We shall quote it, in order that our readers may be enabled to judge:-" * * by the evidence whereof it "There certainly must be great ignorance of may of truth appear that the Lord himself buld not be the shadow of a doubt in our favor."

In again advardiment in which the Echo the advice of their Presbyters, but to use construes the Christian sentiment it has their authority with so much the greater

The Echo has wholly omitted the words disingenuous course our contemporary has written in italics; and we appeal to every thought fit to adopt. Over and over again candid reader, have they not a vital bearing have we disclaimed the intention or desire on the meaning of the passage; and controversy respecting matters in dispute advocating more here than the power of between that journal and ourselves; and the Church to check, and if need be, truthful statements, or amuse itself and the way, should they misbehave or behave public with its vague and unsupported themselves unseemly. Now the power of assertions, it is hearily welcome to do so the Church to punish, its criminous officers without let or molestation from us; only it has never been by us denied; and here, if argues, we think, neither good taste nor a Hooker is to be considered as inculcating true spirit of Christian charity or consis- any opinion of his own, he seems to us But secondly, We deny that Hooker is

here delivering any opinion of his own.

at the same altars with it to public censure in disproof of the doctrine he himself and odium, without once deploring or even maintained, viz., that Episcopal Regiment alluding to the many palpable and perni- in the Church rests on a two-fold cious errors in doctrine and discipline that basis-divine institution and the custom of disfigure the creed of the various Protes- the Church. To be convinced of this we rejects their communion, it nevertheless mediately succeeding the passage which wishes to be in league, and whose good will the Echo has so skilfully garbled, and it hopes to purchase by so gross an aban- managed, by taking it out of the context, to west to its own ends:-" In all this," says Hooker, "there is no let why St. and we say it advisedly-with the recol- Jerome might not think the authors of lection of any one single instance since the Episcopal Regiment to have been the very establishment of the Echo, in which it blessed Apostles themselves, directed reprobates, or complains of, or even therein by the special motion of the Holy laments, the erroneous tenets of the sects, Ghost, which the ancients all before, and with whom, notwithstanding professions of besides him and himself also elsewhere good will and attachment, it declines to being known to hold, we are not without hold communion; while innumerable are better evidence than this, to think him in the occasions where it has exhibited grati- judgment divided both from himself and fication and delight in hunting up and pub- from them.' Should this passage not be lishing to the world the most trivial oc. sufficient in itself to convince the Echo of currence or the most casual expression, its mistake in attributing to Hooker an provided it was thought to afford a plausible opinion against which he was strenuously pretext for railing at the Church, or rending combating, and which really was broached its unity. Do the sectaries, whose favor by dissenters under a false impression of the Echo thus seeks to secure; but whom St. Jerome's meaning; we trust that the we are sure it will fail by such practices, following judgment of a Dissenter respecttheir own purposes; do they, we ask, and satisfactory to the Echo. In a note to adopt such an unchristian and suicidal page 461 of vol. 1, life of Andrew Melville, policy towards members of their own body? Dr. Mc'Crie writes concerning this passage Do Methodists, for instance, or Baptists or as follows: "Nothing has proved more Congregationalis s, or any other of the sects, puzzling to the jure divino Prelatists who deal thus unchristianly with their own feel a great veneration for the Fathers than members or seek to commend themselves | the sentiments which St. Jerome has exto those without the pale of their commu- pressed in various paris of his writings nion by thus holding up to the derision of concerning the origin of Episcopacy. A the world, nay gloating over, the internal very curious instance of this occurs in discords which it is well known prevail to Hooker's Ecclesiastical Polity. Hooker a greater or less extent in all religious com- enters into an elaborate reply to the objecmunities? So far is this from being the tions which the Presbyterians have raised case, we seldom witness anything of the from Jerome's assertion that the superiority kind. If differences or discords at any time of Bishops to Presbyters arose from custom unhappily arise it is sought to heal them by rather than from divine institution."mutual explanations and Christian forbear- This incidental testimony will convince the ance; should they prove irreconcileable, a Echo, we trust, that it has mistaken a sendistinct society is organized. Now if the tence of St. Jerome for Hooker's; and Echo really admires the ways of dissenters that intelligent dissenters never dream

to Presbyters arose from custom rather of bargain. The prevalent idea in this country to Presbyters arose from custom rather than divine institution. They are the species of contract which civilians call do ut sentiments of St. Jerome taken in a wrong facias. sense, that the Echo, in common with dissenters of old, has been casting all this time the support of the Christian ministry. The in the teeth of its own Church; and why primitive, which was founded on the principle Hooker for St. Jerome in this way is not difficult to perceive. Were we, for instance, to quote Dr. Pure c. as authority in support it suits our cootemporary to substitute to quote Dr. Puse y as authority in support rities. This dedication was voluntary, as far as of a doctrine or an opinion to which the relates to human law, but was considered to be Echo is opposed, most assured y we should be set down as having a decided was that of endowment, which consists in the should be set down as having a decided leaning to Puseyism; so possibly the Echo of the persons who may fill certain ecclesia shrinks from producing St. Jerome as an office, thereby releasing posterity from the authority, since it well knows that in The third is the modern voluntary system. It abating the arrogance of a Deacon on a The third is, the modern voluntary system. It particular occasion he writes after this should be maintained by the persons to whom fashion at apan attendant upon tables and widov efferoudly to exalt himself above should be maintained by the persons to whom he ministers. From this the convenient inference has been drawn, that no one is bound to the out (i.e., Presbyters) at whose prayers contribute to the support of any Clergyman, but him who ministers directly to the contribuis made the body and blood of Christ."

Now, however reluctant the Echo may do ut facias. be to confess it, such in reality is the

many places throughout the section from which the Echo takes its quotation, strongly once possessed, than to extend her dominion. easily prove, than obtain that they all may of Bishops, did it not but by divine instinct, and they are not sufficiently supported. let us not fear to be herein bold and peremptory, that if any thing in the church's government, surely the first institution of Bishops was from heaven, was even of that the endowment system has failed. God; the Holy Ghost was the author of it."

positive laws not expressly enjoined as of

vocate the admission of dissenting ministers "The recent diocesan Conventions of Pendo devour the food."

CHAPELS, AND MISSIONARY STATIONS IN THE OTHER CHRISTIANS THE AUGMENTATION OF THE Christians must be taught that charity which JANUARY, 1855.

Christ's Church, St. Albans 0 14 2 Trinity Church, Aurora... 9 18 2 per Rev. S. F. Ramsay— St. John's Peterhoro', per Church-St. John's Portsmouth, per Church-St. Phillip's, Weston, per Rev T. S. 2 4 3 word.

United States Ecclesiastical.

SUPPORT OF THE CLERGY. From the Churchman.

The Colonial Church Chronicle and Missionary

"Rev. Sir,—In your number for May, you have done me the honor to transcribe part of an article of mine. In it I intimate that the condition of the American Clergy can only be improved 'by an increase of Christian charity on the part of the laity.' Upon this you remark, that 'even in America the Voluntary Principle has led good and able men to regard the maintenance of an efficient clergy, not as an absolute requirement of Christian duty, but as an act of charity.' While duly sensible of the personal kindness to myself implied in this observation, I venture to think that it is founded on a misconception of my meaning, and is not exactly consistent with the truth. I used the word consistent with the truth. I used the word 'charity,' not in the ordinary sense of almsgiving, but in the higher, broader, and deeper sense of St. Paul, for the love of God and of our neighbor, for God's sake. The true evil of the modern Voluntary system is, in my judgment, that it has taught ordinary men, if not those who are good and able to regard the support of increasing the support of increasing the first time a few days ago, I noticed an article written from Port Burnel, and signed "A Parishioner." My not being a subscriber for the Church will account for my ignorance of the existence of the article writers are the first time a few days ago, I noticed an article written from Port Burnel, and signed "A Parishioner." My not being a subscriber for the Church will account for my ignorance of the existence of the article writers are the church with the properties of the church will be the church with the properties of the church will be the church

"There have been three systems devised for of dedicating to the service of the Church appropriation of certain property to the support is founded on the idea that every Clergyman tor. The whole obligation rests on the contract,

"The general result has been, that the first authority by whom both it and the dissenters of these three systems has succeeded, and both attempt to prove, that the force of custom the others have failed. They have failed for rather than divine institution is the founda- the same reason, that they were not sufficiently tion of Episcopal Regiment in the Church. elastic for the wants of the Church. The proon of Episcopal Regiment in the Church.

Thirdly.—We observe that so far is gress of population, and the fact that the Church has never yet occupied the whole earth, keep Hooker from denying the divine institution her always in a state in which she ought to be of Episcopacy, that he on the contrary, in many places throughout the section from

asserts, and by a variety of arguments, "The great progress of dissent in England, maintains the doctrine. For the satisfac- the destitute and godless condition of the poor tion of our readers, we shall give a few of in your large towns, and the want of sufficient the passages: "That so the ancient Fathers did think of Episcopal Regiment: that they did think of Episcopal Regiment; that they its work. It is not elastic; it has no power of held the order as a thing received from the blessed Apostles themselves and authorized frequent changes of circumstances. Your Pareven from Heaven, we may, perhaps, more liament has attempted to do something in the way of redistribution, but vested rights are found to interfere with any effectual step. The grant it, who see it proved." Again, "and what need we seek for proofs that the Apostles who began this order of Regiment England has too few Clergymen for her demands. last mail from England brought me a paper, in less weight and moment they attempted which it is stated that, curates included, there are 9,000 Clergymen in England, whose ecclenot?" Lastly, he concludes the section siastical incomes are under £150 per annum with these forcible words: "Wherefore This implies a large amount of clerical poverty, and I believe that it has been publicly stated that one-half of the expenditure of the Clergy of your Church is defrayed from their private resources. I am therefore justified in saying

"The failure of the modern Voluntary system How now, we demand, has our cotem- with us has been yet more signal; and it was to porary the Echo in the face of all this evid-ence to the contrary, dared to misropresent. ence to the contrary, dared to misrepresent causes of the failure are the same-want of Hooker as the advocate of non-Episcopal elasticity both as to the amount contributed and Church polity? Whatever Hooker may as to its application. Our failure has been have written respecting the mutability of greater than that of the endowment system, because the causes have existed among us in aggravated forms. Men have come to believe perpetual obligation, even dissenters, as we that a Clergyman is a person who is hired to perform a particular amount of work for a parthe divine institution of Episcopacy; and ticular reward, not a messenger of God, entitled here we would just suggest to the Echo that as such to a maintenance, and executing his it is as little likely to succeed, in convincing intelligent, well informed dissenters of the part, by other means than his salary, which part, by other means than his salary which value of its advocacy of their cause, by producing such authority; as it is to secure they purposely make the smallest which they can induce any one to accept. They are willing can induce any one to accept. They are willing their respect, by playing the traitor to its may be able to earn a part of his services, that he may be able to earn a part of his subsistence in own church. We can well believe, that dissenters would esteem one practical think an equivalent for his services to them; if proof of the Echo's sincerity as of more it is not sufficient for his needs, he must supply weight and value than all the arguments it them by such labor as he can perform in his ever has or can advance in favor of their system.

When the Echo will unequivocally advance in favor of their for the poor. The consequence is, that the Church is the religion of the rich and the com-When the Echo will unequivocally ad- fortable, and is unpopular among the masses.

nto our pulpits to instruct our congregations | nsylvania and Maryland have turned their at--the reception of dissenters without being | tention to these evils. It was suggested in both previously confirmed, or professing a desire that the minimum salary of a married Clergypreviously confirmed, or professing a desire to be confirmed by a bishop indiscrimiless than £150, and that of a single man at four nately with our people, as communicants at the Lord's table—the interment of their dead in our places of sepulture, with the rites than £150, and that of a single man at four hundred dollars—rather more than £80, but no mode has been suggested for enforcing the rule. The real difficulties are, that Clergymen are not dead in our places of sepulture, with the rites and ceremonies dissenters use; and the abolition of several other regulations, the observance of which, by the *Echo*, is an observance of which with the rites and called; that those who call them pay them, what they please, and regard them as their chaplains, expecting and desiring nothing for their money but ecclesiastical offices, including irrefragable proof that it is yet far, very preaching and public prayer on Sundays, for far. from admitting in practice, its theoretical notions; then, and not till then, will dissenters, we are persuaded, have any confidence in the *Echo*'s sincerity. So long as the *Echo* withholds this proof, the real feelthe Echo withholds this proof, the real feelings of dissenters towards it may well be for the religious wants of others beside themexpressed in the following quaint words of the great Hooker. "What is this else but to deal with us, as those purses do but to deal with us, as those nurses do to provide for their own wants. This has given with infants, whose mouths they besmear with the backside of the spoon as though they had fed them, when they themselves do devour the food." system leaps to the conclusion, that no man is to provide for any religious wants but his own, as a logical inference from its first principle, THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES,
CHAPPLE, AND MISSIONARY STATIONARY STATIONA

GENERAL PURPOSES FUND OF THE CHURCH will lead them to have a care for the souls of SOCIETY, APPOINTED TO BE TAKEN UP IN others. They must be made not only to know, but to feel, that they are under a responsibility for the souls of others: first, for those of their own households, then of their neighbours, then The primitive system succeeded, because it taught these lessons. Both the modern systhem. They both leave the support of the Church in destitute places on the footing of 0 almsgiving. Almsgiving in one sense it is, but

"In those parts of the country with which I Eight Collections amounting to £13 19 0 am personally acquainted, Methodism is the religion of the masses. It is so, because the the primitive Church. Their ministers are supported by a common fund. It is to this idea that I wish to call the attention of those who administer the affairs of the Colonial Church. Do not make your endowments parochial. Let both the funds contributed in England, and Journal for the present month contains a letter from the editor of The True Catholic, upon the "maintenance of the Colonial Clergy," which ie so ably and temperately written, that we feel mon fund, whether that fund be fed by an great pleasure is transferring it to our columns. endowment or by voluntary contributions. So It is as follows:— "College of St. James, Maryland, June 8, 1854. us, the chaplains of those to whom they look for support. The whole money raised will be applied to the dispensation of the Word and Sacraments to those who need them, not to those who can pay for them. Nor will the endowments be

> others where they may be more really needed. I am. Sir. "THE EDITOR OF THE TRUE CATHOLIC."

> > Correspondence.

To the Editor of the Church. who are good and able, to regard the support of the Ministry, not as it is, as a work of Christian love, nor even as an almsgiving, but as matter as such a course would not accord with my ideas

of justice, I shall venture a reply, for the article luded to contains an indirect attack upon an individual whose profession would prevent him even were he disposed to do so) from noticing t. My motive in taking up the matter is not to enter into a controversy with "A Parishioner, but merely to take a brief retrospective glance at the Church, as it was in 1842, and compare it with what it was at the time "A Parishioner's" letter made its appearance; in order that Churchmen generally, and especially those at a distance, might decide whether we have any reason to be "more united in favourably supporting a Clergyman" on the 21st January, 1854, than at any previous time, - and whether, at that date, we enjoyed more "privileges" than we had for years previous. "A Parishioner" informs us that "a building was erected, and in 1842 a clergyman stationed here,"—but he says nothing of the prospects that clergyman had for the forming of a congregation, and nothing of the obstacles with which he had to contend, for the Church at that time was scarcely known here. Now, Mr. Editor, I admit that custom and Messrs. Johnson and Walker define the ments ought to give satisfaction. In Mr word "Church" as "a place consecrated to that matters not), a building, and if you please it may be a palace—may be consecrated and called a Church, but, without something more, it will add little, if anything, to the glory of "the Highest." The chief and essential part is a congregation. And if that congregation be a pious one, it does add to the glory of "the Holy One." Now, then, in 1842 the building spoken snauow of a congregation in it. Indeed you might almost have imagined that "Ichabod" had been written on its walls, but it was not to remain so. The clergyman of 1842 was busily engaged in His Master's work. The clergyman of 1842 was busily engaged in His Master's work. began to assume the appearance of a reality. "Ichabod" was erased from the walls, and a congregation began to make its appearance. But, before proceeding, allow me to remark that | Francis Duval. a blessing was following his labours, and in room of the said Honorable Rene Edouard September 1853, that clergyman also saw that Caron. his congregation of, say six persons, in 1842, had increased to one of from sixty to one hundred the Executive Council for the Province of Can

constant worshippers, -and the real of that con- ada. gregation—for it is not a wealthy one—is shewn in the fact that they paid for painting the exterior of the building, and purchased an excel-lent melodeon and bell; and Port Burwell, at gustin Norbert Morin. the date of "A Parishioner's" letter, could boast of as comfortable a Church, and large a congre- of the Executive Council for the Province gation as most villages. Surely, Sir, we must | Canada. have had some few privileges anterior to the date of your correspondent's letter. This much for Port Burwell. Allow me now to proceed to of Canada, in the room of the Honorable Jean the management of this clergyman of 1842, has scarcely a parallel. Caurchmen in Vienna had no men like Colonel Burwell to build and endow Canada. a Church for them; they had not even a building in which they could, except on sufferance, assemble to hear their own form of worship.

But, as time wore onwards, some one or two Olivier Chauveau resigned. individuals fitted up, in an humble manner, a small room for this purpose, (by the by, Mr. Editor, was that room a Church?) In Vienna also a congregation had to be formed, there not being more than three or four Churchmen in the neighbourhood. And it was no uncome thing for the clergyman of 1842 to meet in that daunted; he continued faithfully to sow the good seed, and soon, like the "grain of mustard seed," a goodly tree began to appear. The members kept increasing, and then permission was obtained to hold the service in the school house, providing that it did not interfere with the house, providing that it did not interfere with the services held in that building by other denominations. "The blessing" still followed the labours of the clergyman, and Churchmen began seriously to think of having a building of their tailed a sensible loss. We lost three men They moved in the matter; a few killed and eight wounded." nandsome subscriptions were received, and a The most exciting news of the week has been

first in our prayers and first in our recollections.
But sir, I must take you a little further: let us proceed to Richmond, thence to Malahide, an l "Considerable forces of Russians have conour prayers has ceased to echo in those buildings, since the clergyman of 1842 was removed, and they mourn over the many privileges they and they mourn over the many privileges they are enjoyed. Yes, Mr. Editor, the clergyman of 1842 who travelled every Sabbath twenty-four miles to preach the blessed Gospel in three different places, deserves much credit; and no one can truthfully say that he did not faithfully near that he did not faithfully

of their countrymen, then of the whole world. tems have failed, because they do not teach not in the common degraded meaning of the

wisdom of Wesley imitated, in this particular, forever chained to one spot, to the neglect of

what less engine.
which I now allude.
I am, &c. &c.

but cannot find out whether it was last Wednes-

clergyman &c., than they were up to the 1st of September, 1853; and to prove more fully the truth of all I have stated relative to that value

in which the clergyman of 1842 is yet regarded among us, it is proposed to present him with a testimonial which will shew more plainly than

anything my humble pen could state, that his

old parishioners value, too highly to be forgotten,

the many privileges they enjoyed under his ministry, and that they are unwilling to admit.

that on the 21st of January, 1854, they were in any way more "bound to cheerfully support a

clergyman, &c.," than they were for years pre-

ANOTHER PARISHIONER.

I am sir,

To the Editor of The Church.

Vienna, 14 Dec., 1854.

3rd February, 1855.

Colonial.

We find from on exchanges the the following alterations have taken place in the Ministry The Hon. P. J Chauveau, Provincial Secretary The Hon. N. Morin accepts the Judgeship vacant by the death of Judge Panet and is succeeded by Mr. Joseph Couchon. The Hon. Jean Chabet is succeeded in the Commissionership of public Works by Mr Lemieux.

Touching these changes, the British Canadian

The changes in the ministry will tend to strengthen it much in the confidence of the is to be hoped that, before next Chrismas, those country Mr. Cauchon is well known in this Province, and has a reputation for buisness bell in England again—not the big one in talents and integrity which has won for him the Sebastopol, although we do not even hear that confidence and respect of the French Canadians of Lower Canada. Mr. Cartier and Mr Lemieux are also experienced and talented members o ments ought to give satisfaction. In Mr. Badgley the Lower Canada Bench receives a God." I, Sir, do not like the definition, (though gentleman of high legal attainments and

SECRETARY'S OFFICE, Quebec, 27th Jan. His Excellency the Governor General has been pleased to make the following appointments viz:
The Honorable John Francis Duval, to be one

of the Puisne Judges of the Courts of Queen's Bench for Lower Canada, in the room of the Ho

of Her Majesty's Counsel, to be one of the Puisne Judges of the Superior Court for Lower Canada, in the room of the said Honorable John

The Honorable William Badgley, one of her the congregation seldom numbered more than six persons, and frequently a less number; but, Majesty's Counsel to be one of the Puisne Judges as year succeeded year, the clergyman saw that of the Superior Court for Lower Canada, in the

Joseph Cauchon, Esquire, to be a member of

Canada, in the room of the said Honorable Au

Francois Lemieux, Esquire, to be a Member

The Honorable Francois Lemieux, to be Chief George Etienne Cartier, Esquire, to be a Mem-

The Honorable George Etienne Cartier, to be

European Mems.

THE WAR IN THE CRIMEA. French accounts from the Crimea report that small room only two persons, and a few times our allies opened fire again on the 3rd inst., only one hearer, but the good man was not daunted; he continued faithfully to sow the

building commenced. Yes, and was finished. the reported passage of the Danube by the Rus-And now, Sir, for the contrast. Vienna in sians in Bessarabia, into the Dobrudscha, and 1842, without a Church or congregation, which it is supposed would necessarily involve could on the 21st of January 1854, boast Austria in hostilities. An explanatory despatch. of as pretty a little Church, as large a congrega-tion, as good an organ, and as excellent a bell, as any village of its size in Canada. Now then "During the night of the 7th inst., a Russian

allow me to ask any unprejudiced person, if the detachment crossed the Danube, and advanced clergyman of 1842 could have been idle when so as far as Babadagh. The Russians captured much has been done; does it not speak volumes eighty-three Turks and one flag. After this for his zeal and faithfulness, and does it not exploit the whole Russian detachment returned prove beyond contradiction that we have been to Ismail, in Bessarabia. The Turks had a few in possession of many very many privileges prior men killed, and the Russians also suffered a to the date of "A Parishioner's" letter. If it small loss. This is the truth of the passage of does, why were we on the 21st of January, 1854, the Danube which has caused such a sensation.

more particularly bound "to cheerfully unite in the support of a clergyman" than we were before?

According to one account, 20,000 Russians the support of a clergyman" than we were before?

According to one account, 20,000 Russians that crossed to intercept the Turkish army on the support of a clergyman. I deny that we can. The clergyman of 1842 its way to the Crimea, and, according to another, who labored here faithfully for nearly twelve had made themselves masters of Tultscha, Babyears, should always be (except our Creator), adagh, and Matschin, and were advancing

lastly to Houghton. Enquire of churchmen in those places what the clergyman of 1842 did for them—the reply will be, that all that has been done was performed by him. They had fewer privileges on the 21st of January, 1854, than they had for years previous, desolation reigns complete in their school-houses, for the sound of our prayers has ceased to echo in those buildings since the elegrogymen of 1842 was removed. lastly to Houghton. Enquire of churchmen in centrated near Reni, a small port situated near

one can truthfully say that he did not faithfully discharge his duties as a pastor during the whole time that he had the charge of this portion of his Lord's vineyard, and his reward is sure, for it will come from that tribunal at which no prejudice or injustice can be found, and I feel quite satisfied that he will one day hear the words, "well done good and faithful servant" applied to him. In conclusion, Mr. Ediiner that he did not faithfully ness thanks the army of Omar Pacha for its conduct on the Danube, and expresses a hope that it will continue the same in the campaign which is about to open in the Crimea. Mahmoud Pacha and Ismail Pacha have left for Varna. On the 4th the 1st Regiment of Hussars and the Tth Dragoons were waiting at Constantinople to embark for the Crimea. Considerable agitation prevails there in consequence of the same in the campaign which is about to open in the Crimea. Mahmoud Pacha and Ismail Pacha have left for Varna. one can truthfully say that he did not faithfully ness thanks the army of Omar Pacha for its vant" applied to him. In conclusion, Mr. Editor, allow me to remark, that I am quite ready arrival of the Imperial Guard. The railway to admit, if it be necessary, that at the date of terminus is thronged with people. Five more "A Parishioner's" letter, he also enjoyed many

leges; and I sincerely hope he may be bene-by them, and at the same time duly appre-A letter from Bucharest states that the telefited by them, and at the same time duly appreciate them. But while admitting that, I deny graph is now completed and in action, and that our "privileges" at that date in any way exceeded those we had for years previous; nor do I think that in the whole parish six persons, do I think that in the whole parish six persons, members of our church, can be found who will declare that at that date they were "more Bustchuk to Varna and Constantinople by a bound" to cheerfully unite in the support of a French company.

The following despatch appeared in Friday's

"My Lord Duke,—Since I wrote to your grace on the 26th, the weather has been somewhat more propitious; but the state of the ground is hardly more satisfactory.

"The 48th Regiment has arrived; and I have likewise the heart to inform the state of the ground in the state of the ground in the state of the ground is stated in the ground is stated in the ground is stated in the stated in the ground is stated in the stated in the ground is stated in the ground in the ground is stated in the ground in the ground is stated in the ground in the gr

ikewise the honor to inform you that we are daily receiving vast supplies of ammunition, warm clothing, and huts for the army. The utmost efforts will be made to disembark all those stores; but the difficulty of effecting this desirable chiest; wary great, owing to the army. desirable object is very great, owing to the very limited extent of the harbor, its crowded state, and the narrow entrance to the town, and want of space on the beach, the rocks on the north side rising directly out of the water, and there being consequently no accommodation but on

Your paper of Thursday contains an advertisement for the first time, convening the members of the Niagara District Branch of the Church Society at Niagara, on "Wednesday next." This above, which would imply a difficulty of main-

advertisement is signed by "G. H. Miller, secretary," and dated "Thorold, January 22nd, 1855." I wished to be present at the meeting, but countries towards but countries to the secretary of the by General Canrobert towards the river, in coperation with a portion of Major-General Sir Colin Campbell's force on the extreme right of day, or is to be next Wednesday. As our district is extensive, it will be well if the newly Balaclava, the result of which is not yet known. appointed Secretary would give timely notice of meetings, and express those notices in a somewhat less enigmatical form than the one to

"His Grace the Duke of Newcastle." Another correspondent of the Post furnishes a A MEMBER OF NIAGARA DISTRICT BRANCH, CHURCH SOCIETY. Auother correspondent of the Post furnishes a sketch of Christmas Day in the camp:—"Well, here we are, under canvas in the Crimes on here we are, under canvas is the Crimea on Christmas Day, and I hear the men saying to Sept. 1, 1853.

one another, 'A merry Christmas to you.' The weather alone would prevent any one from grumbling, were he ever so inclined. It is a hard frost; but, from the total absence of wind, the day has been lovely, with a clear sky, and almost warm in the sun. It is now moonlight, and from all appearances, seems set in fine. A greater contrast to yesterday could not be magined. I never said 'Thank God' for a good dinner with more gratitude than to-night; the only drawback to the pleasure was knowing some of our men had not the same. In the morning the chaplains had a service and administered the Holy Sacrament at the different divisions, the sight of which was quite novel, as the weather of us that escape will hear the sound of a church to-day, and which always sounds very strangely.

MARRIAGES. On Tuesday, the 2nd inst., by the Rev. J. B. Tooke, Incumbent of St. Phillip's Church, Milford, Wm. Clapp. to Sarah Newman, all of Marysburgh. At St. Phillip's Church, by the same, on Tuesday, the anna Hudgin, of Marysburgh

TORROWTO MARKETS.

					1866
Toronto, F	eb.	7tl	h, 1	855	
	8.	D		S.	D.
flour-Millers' extra sup. per barrel	40	0	a	41	3
Farmers' per 196 lbs	35	0	a	37	6
Wheat-Fall, per bushel, 60 lbs	7	4	a	7	8
Oatmeal, per barrel,	38	9	a	40	0
Rye, per bushel, 56 lbs	6	9	a	7	0
Barley, per bushel, 48 lbs	4	2	a	4	6
Oats, per bushel, 34 lbs, new	2	. 9	α	2	101
Peas, per bushel,	4	3	a	5	0
Potatoes, per bushel,	2	9	a	3	1
Grass Seed, per bushel,	0	0	a	0	0
Clover Seed, per bushel,	33	9	a	35	0
Hay per ton	100	0	a	115	0
traw, per ton,	50	0	a	60	0
Butter- l'ub, per lb	0	10	a	0	11
Fresh. per 1b,	1	0	a	1	3
Beef, per 100 lbs,	22	6	a	28	0
Pork, per 100lbs,	25	0	a	28	9
Eggs per dozen	0	10	a	1	0
Fire wood per cord,	22	6	a	25	0

New Advertisements.

TORONTO EXHIBITION! Preparatory to the Paris Exhibition.

WILL be held (by permission of the Authorities of the University and University ollege), in the PARLIAMENT BUILDINGS, Vednesday, Thursday and Friday, 14th, 15th and 16th of February Open each day from NINE o'clock, A. M., to

E. W. THOMPSON, G. W. ALLAN, Toronto, Feb. 5, 1855.

DRONTO AUCTION MART, KING STREET EAST.

SALE OF BOOKS.

O be sold by Auction, at the above Rooms, on FRIDAY EVENING, February 16th, a valuable collection of Theological, Mistorical & Miscellancous Vorks. Catalogues of which may be had two

lavs previous to sale. Sale at Seven o'clock Terms Cash. WAKEFIELD & COATE,

Toronto, February 5th, 1855. 28-td

NEW VOLUMES OF THE

FOUR REVIEWS AND BLACKWOOD TOMMENCE with NORTH BRITISH for November 1854, and the other Reviews and BLACKWOOD for January 1855. Terms of Subscription .- Any one Review or Blackwood, \$3 a year. Blackwood and one Review or any two Reviews, \$5. The four Reviews and Blackwood, \$10.

HENRY ROWSELL, AGENT. JUST PUBLISHED,

Rowsell's Sheet Almanac. For 1855, CONTAINING its usual amount of useful information, and embellished with a hand-

some Steel Engraving. Price 2s. 6d. HENRY ROWSELL, Bookseller, Stationer and Printer, TORONTO.

ESTABLISHMENT FOR YOUNG LADIES. 116 Queen Street West, Toronto. THE MISSES McCARTNEY receive a limited number of Boarding and Day Pupils, who are under their own immediate superintendence.

MRS. McCARTNEY conducts the domestic The Classes will re-assemble after the Christ-The Chasses will re-assemble after the Christ-mas vacation, on the 8th of January, 1855. It is proposed to engage the best masters to give instructions in French, Singing, Music, Drawing and Arithmetic. (German and Italian

Terms per Quarter .- To Boarders, including the various branches in English and French, with Music, Drawing, plain and ornamental needle work .. Day Pupils, 6 0 Under 12 years..... The Misses McCartney are kindly permitted to refer to the following gentlemen in

REV. Prof. PARRY. RICHARD L. DENISON, Esq. WM. STANTON, Esq. DR. HODDER. Judge O'REILLY, -Hamilton.

WALTER DICKSON, Esq.-Niagara. J. RANNEY, Esq., -St. Catherines. H. J. MITTLEBERGER, Esq., St. Catherines. Religious instruction most kindly afforded Toronto, 3rd January, 1855.

WILLIAM HAY, RCHITECT AND CIVIL ENGINEER

WANTED.

THE CHILDREN'S MAGAZINE

A MONTHLY publication of 24 pages, with Illustrations, each No. in a neat printed cover. Published by the General Protestant Episcopal Sunday School Union, New York.

Society for the Promotion of Evangelical Knowining the troops in the neid.

"A reconnaissance was sent out this morning General Canrobert towards the river, in co.

The undersigned has made arrangements for

the regular receipt of the above publications, and will receive orders for them at the following rates. delivered in Toronto, or mailed to any alaclava, the result of which is not yet known.
"I enclose a list of casualties from the 25th

Alaclava, the result of which is not yet known.

For one or more copies (less than eight) is. 6d.

each copy, per annum. Eight copies to one address, 10s. per annum payable invariably in advance.
HENRY ROWSELL,

Church Depository, King Street, Toronto.

PRIVATE TUITION.

THE Rev. J. G. D. McKenzie, M.A. is prepared to devote two hours each day to private tuition in the Classics, Mathematics and ordinary branches of an English Education, Mr. M. has a vacant room in his house for a Toronto, Nov. 16th, 1854. 16-4win1mtf.

EDUCATION.

M R. WINDEAT wishes to engage a limited number of DAY PUPILS, whom he will nstruct with his own Sons. Terms, &c., made known upon application at No. 1. St. George's Square. Nov. 22nd, 1854.

A Pew for Sale, or to Let. DEW No. 44, in the Gallery of St. James' Cathedral.

Toronto, Dec. 5th, 1854. For terms apply to

THE TORONTO LADIES' SCHOOL.

This Institution is conducted by MRS. POETTER, the Lady Principal, and a Lady Resident, with the following Assis-

tants: 1st English Teacher, 2nd " 3rd " Resident French Governess ... Md'lle Coulon. Writing and Arithmetic Mr. Griffith.
Prawing Mr. Bull.

The studies include a thorough English education, with French, Italian and German, Music, Singing (for Finishing Pupils) and Drawing.

The religious instruction is under the kind superintendence of the Clergymen of St. James's Cathedral.

B. D. Rector of Toronto, Rev. Edmund Baldwin.

M. A., Assistant Minister of St. James's, Rev.
J. G. D. M'Kenzie, M. A., Incumbent of St.
Pau's, Toronto, Rev. R. J. McGeorge, of Streetsville, and the Rev. T. S. Kennedy, Secretary of the Church Society.

Toronto, 3rd Japuan.

(To be paid Quarterly and in advance.) Education £18 per annum.

Finishing Pupils 5 additional.

Boarding and Washing 35 (No extras.)

Mrs. Poetter has great pleasure in informing her friends that her first English teacher (Miss BINDLEY) has arrived from London. She is highly qualified, having taught in some of the first schools in England, and the testimonials that she has brought with her are of a superior order. Mrs. Poetter hopes that, sparing neither expense nor trouble to establish a thoroughly good efforts may be appreciated and meet with suc-

Mrs. Poetter has also sent to England for teachers in other departments of her School, who are expected to arrive soon after Christmas. The FINISHING CLASS is under MRS. POET-TER's charge, assisted by the best Masters. The studies for this class combine a knowledge of our standard works in Poetry and Prose, with Essays on given subjects, and Extracts from

different authors, to improve the style in writing. More time is also devoted to complete the educaion in foreign languages. MRS. POETTER feels grateful to the parent of her pupils for their kind expressions of satis-faction at the progress of their children, and begs to assure them that no effort shall be wanting on

her part to insure their improvement.

The School will reopen after the Christ has vacation on the 8th of January, 1855. Persons wishing for further information are requested to apply (if by letter post-paid) to

MRS. POETTER. Toronto, 20th December, 1854

PROVINCIAL INSURANCE OFFICE. TORONTO, Dec. 15th, 1854.

OTICE IS HEREBY GIVEN, that a Divi-N dend has been declared on the Paid up Stock of this Company, for the half-year ending the The Bishop of Toronto's Tract on Confirm 31st inst., at the rate of Ten per cent per annum, payable on and after the 10th of January next. of the Company in Toronto, or at its various

Br order of the Board of Directors E. G. O'BRIEN,

Toronto, Dec. 15, 1854.

THE TORONTO HOUSE 00 J.CHARLESWORTH.

WHOLESALE AND RETAIL, Millinery and Dry Goods! AT THE TORONTO HOUSE, VICTORIA ROW,

No. 60, King St. East, Toronto.

JOHN CHARLESWORTH WOULD respectfully call the attention of his Customers and the Public generally o his New Stock of

Millinery, Staple and Fancy Dry Goods, Consisting in part of Flannel Blankets, Printed Druggets, Carpeting, Quilts and Counterpanes, Sheeting and Sh'rting (bleached and unbleached). Bed Ticks, Table Oil Cloths, Brown and Bieached Linens, Dressed and undressed Hollands, Striped Shirtings, Fancy Shirtings, Prints and Ginghams, Devices and Denhams, Ladies Cloths, Linen Shirts, Grey Cloths, Satinets. bleached and unbleached Table Linens, Hucka-back and Draper, Twills and Twilling, Cotton Yarn, Lambs Wool, Worsted, Stays, Drab, Buff State and White Jeans; Gala Plaids, Laine Plaids, Cashmeres, Cobourgs, Orleans, Lusters, Silks Satins, Filed Shawls, Woollen Scarfs, and Shawls.

Together with a general assortment of family

Millinery Department: Bonnets, Caps, Head Dress, Cloaks, Circulars, &c., &c., with all that is purchasable and re-Toronto, Oct. 25th, 1854. 20 tf.

MUSICAL TUITION.

R. R. G. PAIGE, Organist of St. James's Cathedral, and Professor of Music in the Normal School, begs leave to acquaint his friends and former pupils, and the public in general, that he will devote a portion of his time to giving instruction in Singing, the Pianoforte and Organ. of business and residence, King-street.

A YOUNG Person of the name of JANE HYATT has been missing for several weeks. She was last seen at the Northern Railweeks. She was last seen at the Northern Railway cars, in September last.

Some information of importance to her may be obtained by addressing a letter to "B. C., box 966, Post-rifice, Toronto," post-paid.

Toronto, Dec. 18, 1854.

Papers copying the above will confer a greated kindness on an anxious family.

The Pilgrim's Progress; with a Life of Bunyan by Southey.

The Pilgrim's Progress; with a Life of Bunyan by Southey.

The Pilgrim's Progress; with a Life of Bunyan by Southey.

The Pilgrim's Progress; with a Life of Bunyan by Southey.

Towards of Boys and Girls......

Yount on the Horse

True Remedy for the Wrongs of Women. By Catherine F. Beecher

New Clerk's Assistant and Book of Practical Forms.

For sale by

HENRY ROWSELI

TORONTO COACH MANUFACTORY 130 and 132 KING STREET WEST. (ESTABLISHED 1832.)

> OWEN & WOOD, FROM LONDON.

Toronto, January 10, 1855. Upper Canada College. WILL re-assemble after the Christmas Vaca-tion on MONDAY, the 8th of January,

F. W. BARRON, M.A., Principal, U. C. College. Toronto, January 4, 1855. 24-2 in

EDUCATION.

MRS. COSENS has removed her Establishment for the Education of young Ladies from St. George's Square to Yonge-street, opposite Gerrard-street. The studies will be resumed on Monday, January 15th, 1855. Toronto, January 1, 1855.

MRS. CROMBIE'S YOUNG LADIES' SEMINARY,

GEORGE STREET, TORONTO. THIS ESTABLISHMENT will be re-opened, 1 after the Winter Recess, on Monday, the 8th of January, 1855.

Reference kindly permitted to the Hon. and Right Rev. the Lord Bishop of Toronto, the Rev. John M'Caul, L.L.D.. President of the University of Toronto, the Rev. H. J. Grasett, B. D. Rector of Toronto, Rev. Edmund Baldwin.

A YOUNG Lady lately from England is desi-Governess in a gentleman's family or school. She instructs in Music, French, Italian, German, and Singing, with the usual branches of an Eng-lish education. She would have no objection to

For further particulars apply to Miss Dowling, at Rev. P. Jones's, Brantford, C. W. Dec. 26, 1854.

MRS. LETT'S ESTABLISHMENT for the Education of Young Ladies will re-open on Wednesday the 8th of January. Toronto, December 26th, 1854.

SUPERB ILLUSTRATED WORK. Victoria Regia;

THE GREAT WATER LILY OF AMERICA; With a brief account of its discovery and introductions into Cultivation. IMPERIAL FOLIO, WITH SIX SUPERB

PLATES, BY WM. SHARP. Colored to Nature, from Specimers grown at Salem, Ms.—By JOHN FISK ALLEN. THIS is one of the most splendid works of its class ever published in America, containing Six Cromolith Plates, Printed in Colors, each Plate on a sheet 30 by 24 inches. The letter press description, printed on new Great Primer Type, 16 pages of the same size, giving the History of the Plant, and its mode of Cultiva-

tion. A few copies of this splendid work on sale, price £2 5s. Od., by HENRY ROWSELL, Bookseller, Stationer and Printer, King Street, Toronto.
Toronto, Jan. 3d., 1855.
28-tf.

TRACTS ON CONFIRMATION

The following published by the S. P. C. K. onfirmed.

No. 81—Method of Preparation for Confirmation, containing forms of self examination and devotion, with directions for their use; by the Ven. William H. Hall

No. 333—Davy's Village Conversations on Confirmation

21-tf.

No. 333—Davy's Village Conversations on Confirmation

No. 344—Short Address before Confirmation

No. 655—Meaning of the answer "I do," in the Confirmation Service

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HENRY ROWSELL, 8, Wellington Buildings.

1. When the woman saw that the tree was them to inquire and search more deeply good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, aright the deep things of God. When they was took of the four there and did eat. Gen. she took of the fruit thereof and did eat. Gen.

How easily does the faithless heart believe whatever it desires! And these are the temptations which prevailed on her to offend Him, to whom she owed all things! She sought food which she might have obtained abundantly elsewhere Her eye was pleased with the object which tempted her. She desired to gratify her curiosity and to be raised above the condition in which her Benefactor had placed her. Lord, teach me to be satisfied with that which thou permittest and appointest, and to seek such knowledge and elevation as though teachest me to desire.

and he did eat. Gen. iii. 6.

Was it that the first pleasure of the fruit, before reflection, was great, and she desired her husband to share it? or that she felt hearts. May I never allow the tempter alarm after eating it, and desired the sup-port of having a companion in what she
May I hear the word of God with earnesthad done? or merely that it is natural to ness, and hold fast what I hear. man to seek companionship in every thing? Be it as it may, the first consequence of the word with joy; and these have no root. transgression was that she in turn became | Luke viii. 13. a tempter. And this is the ordinary consequence now; and how often have my God takes hold of the imagination and words or evil desires or evil example feelings, but does not stir the conscience, led others into sin! O gracious Lord, nor move the will, nor reach the conduct. forgive me and deliver them.

FEBRUARY 12.

gracious warning of God, who makes un- word to become rooted in my heart by easiness attend sin, to deter us from pur- reducing it immediately to practice. suing it further. In Adam and Eve it led to a mysterious feeling by which God shewed that they were become sources of evil to forth, and are choked with cares and riches their children and to all who should spring and pleasures of this life. Luke viii. 14. from them; so that the continuance of the to give earnest heed to it.

its effects. Satan was to be permitted to as seeing Him who is invisible. injure Jesus and his followers; but Jesus power of Satan over those who followed forth fruit with patience. Luke viii. 15. FEBRUARY 13.

shall rule over thee. Gen. iii. 16.

This is a portion of the punishment of the woman. The sex cannot emancipate themselves from the inherent desire, and thus subject themselves to frail and erring beings, who work them much sorrow. But, by the gracious goodness of God, this very appointment, if cheerfully accepted and submitted to, becomes the cause of much and abiding joy, through the power of godly discipline. May marriage then become a power become a curse instead of a blessing.

man, that he should labour for his subsistence and that of those who depend on bim. become the greatest benefit. Labour of that Christian fortitude which will be gives health to the body and cheerfulness and vigour to the mind; and it procures all The Calendar Hart. the comforts and refinements of life. Let faithfully.

FEBRUARY 14.

way upon the earth. Gen. vi. 12.

inheriting a tendency to evil, was left to sure."-The Calendar Hart. work out his own carnal will. This exhibited to the angels the great work to be done, the rescuing man from the consequences of his own freewill, without taking from him that freewill. This prepared their minds to desire to look into the dispensation that followed. Glory be to. Thee. O Lord, who out of so much evil hast brought so much good.

2. In hunger and thirst, in fastings often. 2 Cor. xi. 27.

Here is a manifest distinction between involuntary hunger and thirst and voluntary fastings. These latter were the means by which the holy apostle kept under his body and brought it into subjection to the spirit; that so, instead of ministering to evil, it might be the handmaid of the soul to every good work. And if this was necessary for him, how much more necessary for me! involuntary hunger and thirst and voluntary Lord, enable me to use such abstinence, according to the appointments of thy church, that my flesh may be subdued to the spirit.

FEBRUARY 15. 1. If I must needs glory, I wil glory of the things which concern my infirmities. 2 Cor.

Not that the apostle gloried in his infirmities themselves, but in the mercy and goodness of God in connexion with them;—in aiding him when other help failed and in helping him to do what without divine help he might not have done.

And this ground of boasting he took, that And this ground of boasting he took, that he might not boast in himself but in God, whose strength is made perfect in our weakness. Grant me, O Lord, to glory only in Thee.

2. Unto you it is given to know the mysteries of the kingdom of God, but to others in parables. Luke viii, 10.

Thus God leads men on from one degree

Thus God leads men on from one degree

Thus God leads men on treats them

of knowledge to another, and treats them |

according to the use they make of the knowledge he imparts. To the ignorant FEBRUARY 11.—SEXAGESIMA SUNDAY. he speaks in such language as may lead become in earnest to learn, he opens the meaning of that which before was hidden. Nay he reveals things which shall always exercise the faith and understanding, and

yet shall in part remain hidden. Give me, O Lord, the hearing ear and the under-Toronto, July 3, 1854. standing heart.

FEBRUARY 16. 1. They that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. Luke

But how can he so easily accomplish this? Because they have already given him too ready access to their hearts, and have been led by him. Because they have 2. And gave also unto her husband with her not heard the word with earnest and attentive minds, and have set no value on it; so that they have had no hold on it. It has been in their memories, but not in their

There are some in whom the word of But this word is given that we may not only hear it but do it; and, if applied 1. And the eyes of them both were opened, rightly, it will immediately lead us to resist and they knew that they were naked. Gen iii. some evil or practice some good : and then it takes root in the soul, and cannot easily Shame is the fruit of sin. It is the be removed. May I cause the divine

FEBRUARY 17.

After the word of God has taken root race of mankind is the perpetual propaga- and struck deeply and sent up the blade of tion of evil. Lord, help me to avoid sin, good desires, good resolutions, and plans or that I may be free from shame: and help good and efforts after good, -it has to conme to feel in shame thy warning voice, and tend with opposite influences. Our duties lie amongst the things of this world, and 2. It shall bruise thy head, and thou shalt this may lead to our being swallowed up in its cares, or eager after riches, or devoted Thus does the Lord foretel, so long before, to pleasures of this life; and thus faith is the conflict between Christ and Satan, and quenched. Lord, help me always to live

2. They which, in an honest and good heart, was to destroy totally and for ever the having heard the word of God, keep it, and bring

him. His head, the seat of life and energy, This honest and good heart is the gift of was to be crushed. We see this work God; yet it is not given to all, but to those begun. By the atonement and resurrec- who receive the influences of the Holy tion of Christ the great blow was struck; Spirit, and act according to them; -who and Jesus has been driving Satan back resist the devil, who treasure up the word step by step ever since. O Lord, hasten of God, who cherish desires and resolutions the complete victory; and make me worthy and efforts for good, who use holy ordito have a share in carrying on the warfare. nances as means of good, who resist the influence of the world. Give me, O Lord, 1. Thy desire shall be to thy husband, and he this spirit abundantly, that I may have the honest and good heart.

Migcellaneous.

SEEK GRACE, NOT ECSTACY. Think not that all is lost, when thy heart is not elevated with that sensible fervour ich thou art always coveting. These raptures are allowed thee as sweet fore blessing to all women who enter into that tastes of heavenly bliss, but thou art yet condition. May husbands fear lest their too carnal to be capable of their constant enjoyment .- Seek then growth in grace. rather than flights of ecstacy. While thou bread, lest thou return to the ground. Gen. iii. art in war, expect not the rest of peace while combatting, expect the feelings of This was the special punishment of the combat. Thy principal concern and business is, to struggle against the motions of fallen nature, and the suggestions of fallen But that which was imposed as a punish- spirits; and if thou doest this with faithful ment, may by our improvement of it perseverance, thou wilt give true proof

me be thankful to Him who has changed The devil's aits is to strike every man a curse into a blessing. Let me cheerfully with Spiritual Blindness. The eagle, betake that portion of labour which God has fore he sitteth himself upon the heart, roll. allotted to me, and study to perform it eth himself in the sand, and then he flieth at the stag's head, and by fluttering his wings, fills his eyes so that he can see nothing, and so strikes him with his talons it was corrupt; for all flesh had corrupted his where he listeth. Now the sand and the dust, with which the devil fills his wings. This was the natural consequence of the are earthly desires, and sensual pleasures first transgression. This was the unavoid wherewith after he has put out the eyes of able result, when man, not only weak but carnal man, he dealeth with him at plea-

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HAMILTON, C, W.

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Copy of a Letter from J. Noble, Esq., Mayor of Boston,
Lincolnshire.

To Professor Holloway.—Dear Sir.—Mrs. Sarah
Dixon of Liquorpond-street, Boston, has this day deposed before me, that for a considerable period she was
severely afflicted with Scrofulous Sores and Ulcers in her
arms, feet. legs. and other parts of her body; and although
the first of medical advice was obtained, at the cost of a
large sum of m.ney, she obtained no abatement of suffering, but gradually grew worse—Being recommended by a
friend to try your Ointment, she procured a small pot, and
a box of the Pills, and before that was all used, symptoms
of amendment appeared. By persevering with the medicines for a short time longer, according to the directions,
and strictly adhering to your rules as to diet. &c., she was
perfectly cured, and now enjoys the best of health,
I remain, dear Sir, yours truly,
(Signed)

Dated August 12th, 1852.

AN EXTRAORDINARY AND RAPID CURE OF ERYSIP-ELAS IN THE LEG AFTER MEDICAL AID HAD FAILED. The Westminster Review. (Liberal.)

ELAS IN THE LEG AFTER MEDICAL AID HAD FAILED.
Copy of a Letter from Mrs. Etizabeth Yeates, of the Post
Office, Aldwick Road, near Bognor, Sussex dated Jan.
12th, 1853.
To Professor Holloway.—Sir,—I suffered for a considerable period from a severe attack of Erysipelas, which
at length settled in my leg and resisted all medical treatment. My sufferings were very great, and I quite despaired of any permanent amendment, when I was advised to
have recourse to your Ointment and Pills. I did so without delay, and am happy to say the result was eminently
successful, for they effected a radical cure of my leg and
restored me to the enjoyment of health. I shall ever
speak with the utmost confidence of your medicines, and
have recommended them to others in this neighbourhood
similarly afflicted, who derived equal benefit.
I am, Sir, your obliged and faithful servant,

I am, Sir, your obliged and faithful servant,
(Signed) ELIZABETH YEATES. SURPRISING CURE OF A BAD BREAST, NERVOUS DEBILITY, AND GENERAL ILL HEALTH.

Copy of a Letter from Mr. T. P. Ker. Chemist. &c., Lower Moss-tane, Manchester, dated Feb. 12th, 1853. Moss-lane, Manchester, dated Feb. 12th, 1853.

To Professor Holloway.—Dear Sir,—I have great pleasure in forwarding to you the particulars of a very extraordinary cure of a bad breast effected solely by the use of your celebrated Ointment and Pills Mrs. Martha Bell. of Pitt-street in this town, has been for a considerable time labouring under nervous debility, loss of appetite, and general ill health, occasioned by ulcerated wounds in the treast. She had had much experience in the use of all the known remedies for the cure of ulcers, but without any beneficial result—in fact, she had nearly lost all faith and hope of a cure being effected. In this distressing and painful condition of body and mind, she was persuaded to have recourse to your invaluable Oinment and Pills which she immediately did, and in the course of a very short time the effect produced was most actonishing: her appetite was speedily improved, the sores and ulcers in the breast gradually healed, and the nervous excitement of her system was wholly removed.

I remain, dear Sir, yours faithfully, (Signed) T. FORSTER KER.

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Copy of a Letter from Captain Smith, of Great Yarmouth atted January 19th, 1863.

To Mr. Dixon.—Dear Sir.—I send you the particulars of a cure effected by Professor Holloway's invaluable medicines. Mr. John Walton, late in Her stajesty's Service in the British Fleet at Malta, had a very bad ulcerated ancle; and after being in the Malta Hospital for six months was sent to England as an invalid to Portamouth Hospital, where he remained an inmate for four months, there, as at Malta, refusing to have the limb amputated, he was turned out incurable. He then came to Yarmouth, and was under a medical gentleman for about three months, but his ancle became so much worse that all hope was lost. At this period, by my advice, he tried Holloway's Ointment and Pills, which, by unremitted application, healed, all the ulcers, and restored him to perfect health and strength.

I remain, dear Sir, yours very truly.

(Signed) JOHN SMITH.

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