The Church.

'Her Foundations are upon the holy hills."

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

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Poetry.

THE CHALDEAN PRIEST.

"From Zawsetha to the Zab, there is almost an unbroken line of cultivation, on both sides of the valley. The two villages of Miniyanish and Murghi are almost buried in groves of walnut trees, and their peaceful and flourishing appearance deceived me, until I wandered amongst the dwellings and found the same scenes of misery and desolation that I had witnessed at Asheetha. But nature was so beautiful that we almost forgot the havoc of man, and envied the repose of these secluded habitations. In Miniyanish, out of seventy houses, only twelve had risen from their ruins; the families to which the rest belonged having been totally destroyed. Yacoub pointed out a spot where above three hundred persons had been murdered in cold blood, and all our party had some tale of horror to relate. Murghi was not less desolate than Miniyanish, and eight houses alone had been resought by their owners. We found an old priest, blind and grey, bowed down by age and grief, the solitary survivor of six or eight of his order. He was seated under the shade of a walnut tree, near a small stream. Some children of the village were feeding him with grapes, and on our approach his daughter ran into the half-ruined cottage, and brought out a basket of fruit and a loaf of garas bread. I endeavoured to glean some information from the old man, as to the state of his flock; but his mind wandered to the cruelty of the Kurds, or dwelt upon the misfortunes of his Patriarch, over whose fate he shed many tears. None of our party being able to console Kasha, I gave some handkerchiefs to his daughter, and we resumed our journey."—*From Nineveh and its Remains.*

In a vale of Assyria together sat twain,
With feelings in contrast, like sunshine and rain:—
A trav'ler, whose brow with expectancy glowed,
Led thither by hope from his distant abode,

With eager enquiries sat down by the side
Of one in whose breast all hope's gleamings had died;
For bowed by the weight of affliction and age
Was he whom in converse he sought to engage.

How sad were his tones, when he, answering, spoke
The thoughts in his mind that those questions awoke:—
"Ah! stranger, thou touchest a quivering cord,
Recalling the judgments and wrath of the Lord.

"Ah! how can I speak of events of to-day?—
See, ruin around us holds absolute sway:
Time was, when beloved by my people thrice dear,
A priest, 'mong my brethren, I minister'd here.

"Alas! the dread tale that my trembling lips tell,
From many a neighbouring hamlet might swell;
I hear the wild echo of horror again,
That thrilled the shock'd air o'er the homes of the slain.

"Our valley lay smiling in beauteous repose,
Like a gem on its bosom fair Murghi arose,
And there at each door, weaving hues in their loom,
Our matrons seem'd vieing with nature's bright bloom.

"Our herds 'mid the herbage all fearlessly stray'd,
Or sought a retreat 'neath the walnut trees' shade;
And Peace, like a sunbeam, o'er all cast her smile,
On children at play, and on man at his toil.

"The merciless Kurds, like a thunderbolt came,
Like a flash of the lightning, with slaughter and flame;
And here, o'er the village, where Happiness sang,
Sits grim Desolation with poisonous fang.

"Ah! wo for the maiden, who fled forth distrest:
Ah! wo for the mother, and babe at her breast;
For manhood alike with weak infancy lay,
A prey to the foe, on that terrible day.

"Our church, where we worship'd, our cottages fair,
His torches devouring exulted to share;
And drunk with our life were the blood-thirsty swords,
Of Beder Khan Bey and his murderous hordes.

"Oh, Father Almighty!—oh, Spirit of Love!
Ah! did'st Thou look down from Thy dwelling above!
Ah did'st Thou behold with unpitying eye,
This flock of Thy people in misery die?

"Reprove me not, stranger: the joy of my heart,
Alas! like the light of my eyes, doth depart,
And Mem'ry comes ever, with sighing,
To tell of the joys that have fled with past years.

"The friends that I cherish'd,—my flock from me riv'n;
Are perish'd or into captivity driv'n;
Few, few in whose converse my spirit was blest,
May come back to cheer me, however distrest.

"An exile afar is our patriarch revered,
Whose counsels and presence our sorrow had cheer'd;*
While we, this poor remnant, to earth are opprest,
Our grievances mock'd, and our wrongs unredrest.

"Sweet vale of Tiyari! no more shall I see
Thy soul-melting beauty, so precious to me;
Yet a grief to mine eyes and my heart were this sight,
And mercy perchance, doth enshroud me in night.

"I'm old, I am weary, and earth is all gloom,
I long to lie down in the rest of the tomb,
And oh! to awake in that region of joy,
Where never the spoiler shall come to destroy!"

* For a further account of Mar Shamoun, the Patriarch of the Chaldeans, see pp. 424 and 425, of "Discoveries among the ruins of Nineveh and Babylon," by A. S. Layard. "Second expedition."

HOME FOR HOMELESS WOMEN.

[From Charles Dickens's Household Words.]

(*Continued.*)

A specimen or two of cases of success may be interesting.

Case number twenty-seven was a girl supposed to be of about eighteen, but who had none but suppositious knowledge of her age, and no knowledge at all of her birth-day. Both her parents had died in her infancy. She had been brought up at the establishment of that amiable victim of popular prejudice, the late Mr. Drouet, of Tooting. It did not appear that she was naturally stupid, but her intellect had been so dulled by neglect that she was in the Home many months before she could be imbued with a thorough understanding that Christmas Day was so called as the Birthday of Jesus Christ. But when she acquired this piece of learning, she was amazingly proud of it. She had been apprenticed to a small artificial flower maker with three others. They were ill-treated, and all seemed to have run away at different times: this girl last: who absconded with an old man, a hawker, who brought "combs and things" to the door for sale. She took what she called "some old clothes" of her mistress with her, and was apprehended with the old man, and they were tried together. He was acquitted; she was found guilty. Her sentence was six months imprisonment, and on its expiration, she was received into the Home. She was appallingly ignorant, but most anxious to learn, and contended against her blunted faculties with a consciously slow perseverance. She showed a remarkable capacity for copying writing by the eye alone, without having the least idea of its sound, or what it meant. There seemed to be some analogy between her making letters and her making artificial flowers. She remained in the Home, bearing an excellent character, for about a year. On her passage out, she made artificial flowers for the ladies on board, earning money, and was much liked. She obtained a comfortable service as soon as she landed, and is happy and respected. This girl had not a friend in the world, and had never known a natural affection, or formed a natural tie, upon the face of this earth.

Case number thirteen was a half-starved girl of eighteen whose father had died soon after her birth, and who had long eked out a miserable subsistance for herself and a sick mother by doing plain needlework. At last her mother died in a workhouse, and the needlework "falling off bit by bit," this girl suffered, for nine months, every extremity of dire distress. Being one night without any food or shelter from the weather, she went to the lodging of a woman who had once lived in the same house with herself and her mother, and asked to be allowed to lie down on the stairs. She was refused, and stole a shawl which she sold for a penny. A fortnight afterwards, being still in a starving and houseless state, she went back to the same woman's, and preferred the same request. Again refused, she stole a bible from her, which she sold for twopence. The theft was immediately discovered, and she was taken as she lay asleep on the casual ward of a workhouse. These facts were distinctly proved upon her trial. She was sentenced to three months imprisonment, and was then admitted into the Home. She had never been corrupted. She remained in the Home, bearing an excellent character, a little more than a year; emigrated; conducted herself uniformly well in a good situation; and is now married.

Case number forty-one was a pretty girl of a quiet and good manner, aged nineteen. She came from a watering-place where she had lived with her mother until within a couple of years, when her mother married again and she was considered an incumbrance at a very bad home. She became apprenticed to a dressmaker, who, on account of her staying out beyond the prescribed hours one night when she went with some other young people to a Circus, positively refused to admit her or give her any shelter from the streets. The natural consequences of this unjustifiable behaviour followed. She came to the Home on the recommendation of a clergyman to whom she fortunately applied, when in a state of sickness and misery too deplorable to be even suggested to the reader's imagination. She remained in the Home, (with an interval of Hospital treatment) upwards of a year and a half, when she was sent abroad. Her character is irreproachable, and she is industrious, happy, and full of gratitude.

Case number fifty was a very homely, clumsy, ignorant girl, supposed to be about nineteen, but who again had no knowledge of her birthday. She was taken from a Ragged School; her mother had died when she was a little girl; and her father marrying again, had turned her out of doors, though her mother-in-law had been kind to her. She had been once in prison for breaking some windows near the Mansion House, "having nowhere as you can think of, to go to." She had never gone wrong otherwise, and particularly wished that "to be wrote down." She was in as dirty and unwholesome a condition, on her admission, as she could well be, but was inconsolable at the idea of losing her hair, until the fortunate suggestion was made that it would grow more luxuriantly after shaving. She then consented, with many tears, to that (in her case) indispensable operation. This deserted and unfortunate creature, after a short period of depression, began to brighten, uniformly showing a very honest and truthful nature, and after remaining in the Home a year, has recently emi- [illegible] susceptibility for forming a faithful and affectionate attachment to her employers.

Case number fifty-eight was a girl of nineteen, all but starved through inability to live by needlework. She had never gone wrong, was gradually brought into a good bodily condition, invariably conducted herself well, and went abroad, rescued and happy.

Case number fifty-one, was a little ragged girl of sixteen or seventeen, as she said; but of very juvenile appearance. She was put to the bar at a Police Office, with two much older women, regular vagrants, for making a disturbance at a workhouse gate on the previous night on being refused relief. She had been a professed tramp for six or seven years, knew of no relation, and had no friends except one old woman, whose very name she did not appear to be sure of. Her father, a scaffold builder, she had "lost" on London Bridge when she was ten or eleven years old. There appeared little doubt that he had purposely abandoned her, but she had no suspicion of it. She had long been hop-picking in the hop season, and wandering about the country at all seasons, and was unaccustomed to shoes, and had seldom slept on a bed. She answered some searching questions without the least reserve, and not at all in her own favour. Her appearance of destitution was in perfect keeping with her story. This girl was received into the Home. Within a year there was clinging round the principle Superintendent's neck, on board a ship bound for Australia—in a state of grief at parting that moved the bystanders to tears—a pretty little neat modest useful girl, against whom not a moment's complaint had been made, and who had diligently learnt everything that had been set before her.

Case number fifty four, a good-looking young woman of two-and-twenty, was first seen in prison under remand on a charge of attempting to commit suicide. Her mother had died when she was two years old, and her father had married again; but she spoke in high and affectionate terms both of her father and her mother-in-law. She had been a travelling maid with an elderly lady, and, on her mistress going to Russia, had returned to her father's. She had stayed out late one night, in company with a "commissioner" whom she had known abroad, was afraid or ashamed to go home, and so went wrong. Falling lower, and becoming poorer, she became at last acquainted with a ticket-taker at a railway station, who tired of the acquaintance. One night when he had made an appointment (as he had often done before) and on the plea of inability to leave his duties, had put this girl in a cab, that she might be taken safely home (she seemed to have inspired him with that much enduring regard), she pulled up the window and swallowed two shillings' worth of the essential oil of almonds which she had bought at a chemist's an hour before. The driver happened to look round when she still had the bottle to her lips, immediately made out the whole story, and had the presence of mind to drive her straight to an hospital, where she remained a month before she was cured. She was in that state of depression in the prison, that it was a matter for grave consideration whether it would be safe to take her into the Home, where, if she were bent on committing suicide, it would be almost impossible to prevent her. After some talk with her, however, it was decided to receive her. She proved one of the best inmates it has ever had, and remained in it seven months before she emigrated. Her father, who had never seen her since the night of her staying out late, came to see her in the Home, and confirmed these particulars. It is doubtful whether any treatment but that pursued in such an institution would have restored this girl.

Case number fourteen was an extremely pretty girl of twenty, whose mother was married to a second husband—a drunken man who ill-treated his step-daughter. She had been engaged to be married, but had been deceived, and had run away from home in shame, and had been away three years. Within that period, however, she had twice returned home; the first time for six months; the second time for a few days. She had also been in a London hospital. She had also been in the Magdalen: which institution her father-in-law, with a drunkard's inconsistency, had induced her to leave, to attend her mother's funeral—and then ill-treated her as before. She had once been in prison as a disorderly character, and was received from the prison into the Home. Her health was impaired and her experiences had been of a very bad kind in a bad quarter of London, but she was still a girl of remarkably engaging and delicate appearance. She remained in the Home, improving rapidly, thirteen months. She was never complained of, and her general deportment was unusually quiet and modest. She emigrated, and is a good industrious, happy wife.

This paper can scarcely be better closed than by the following pretty passage from a letter of one of the married women.

HONNOURED LADIES,

I have again taken the liberty of writing to you to let you know how I am going on since I last wrote Home for I never can forget that name that still comes fresh to my mind, Honnoured Ladies I received your most kind letter on Tuesday the 21st of May my Mistress was kind enough to bring it over to me she told me that she also had a letter from you and that she should write Home and give you a good account of us. Honnoured Ladies I cannot describe the feelings which I felt on receiving your most kind letter, I first read my letter then I cried but it was with tears of joy, to think that you was so kind as to write to us Honnoured Ladies I have seen Jane and I showed her my letter and she is going to write Home, she is living about 36 miles from where I live and her and her husband are very happy together she has been down to our Town this week and it is the first that we have seen of her since a week after they were married. My Husband is very kind to me and we live very happy and comfortable together we have a nice garden where we grow all that we want we have sown some peas turnips and I helped to do some we have three such nice pigs and we killed one last week he was so fat that he could not see out of his eyes he used to have to sit down to eat and I have got such a nice cat—she peeps over me while I am writing this. My Husband going out one day, and he heard that cat cry and he fetched her in she was so thin. My two little birds are gone—one dide and the other flew away now I have got none, get down cat do. My Husband has built a shed at the side of the house to do anything for hisself when he comes home from work of a night he tells me that I shall every 9 years com Home if we live so long please God, but I think that he is only making game of me. Honnoured Ladies I can never feel grateful enough for your kindness to me and the kind indulgences which I received at my happy Home, I often wish that I could come Home and see that happy place again once more and all my kind friends which I hope I may one day please God.

[illegible] the length this account has already attained. Our readers will judge for themselves what some of these cases must have soon become, but for the timely interposition of the Home established by the Ladies whose charity is so discreet and so impartial.

Ecclesiastical Intelligence.

SCOTLAND.—The *Scottish Ecclesiastical Journal* understands that steps are being taken for the immediate building of a church at Rothsay, in the Diocese of Argyll and the Isles, the plans for which are after a beautiful design. Also, for the erection of a church at Galashields, in the Diocese of Glasgow, from Plans by Mr. Carpenter of London. At Glen-Urquhart, in the Diocese of Moray and Ross, a building, formerly used as a school-house, is undergoing alterations, in order to convert it into a church. The building, together with a burial-ground, and a parsonage and garden, has been made over to the Church by a person who does not wish his name to be published. The property is vested in trustees, the Bishop of the Diocese being one of them. The church is to be dedicated to St. Ninian, the Patron-Saint of the parish.

The Annual Meeting of the Diocesan Synod of St. Andrew's, it is understood, will be held on the 6th July when, besides the ordinary business, the question of St. Ninian's, Perth, will again come before them. Bishop Wordsworth held a confirmation at St. Mary's church, Kirriemuir, on the first Sunday after Trinity, giving the sacred rite to 17 persons, mostly adults. The Bishop preached both morning and evening; the services being attended by a large body of respectable Presbyterians, upon whom his sermons seemed to make a deep impression. On the 29th of May, Bishop Low, acting by commission from the Bishop of the Diocese, consecrated a small plot of ground, at Pittenweem, in the Avenue of the Priory, immediately adjoining the chancel of St. John's chapel, as a resting-place for such clergymen as may there "cease from their labours;" the ground being restricted to that use, on account of the small space available. The *Journal* says, "the consecration took place in the presence of the principal part of the congregation, the venerable Bishop being assisted by the Incumbent; and there was something extremely impressive and touching in the ceremony, where the aged prelate was setting apart for so solemn a purpose a spot of ground which, in all human probability, he looks forward to be the first to occupy.

PATAGONIAN CHURCH MISSIONARY SOCIETY.—A most interesting meeting was held on the evening of Friday last, in the hall of the Collegiate Institution, Liverpool, in aid of the above Society—a Society of which little was known until a melancholy event with which all our readers are long since familiar—the death of Captain A. F. Gardiner, R. N., Rev. Mr. Williams and five other missionary associates on the shores of Patagonia. The chair was occupied by Edward Heath, Esq. The Rev. J. Marsh, of Blesby, Nottinghamshire, brother-in-law to the lamented Captain Gardiner; The Rev. George Pakenham Despard of Bristol, honorary Secretary to the Society; and the Rev. G. Robinson, of Birmingham, attended as a deputation. The Chairman, in his preliminary speech, gave a succinct sketch of the missionary endeavours, and sad, yet cheering end of the heroic Captain Gardiner—of the vast field of heathenism yet unoccupied by the preachers of the Gospel, which it was the wish of that good man to illuminate with the light of Christianity—and of the too general but mistaken opinion of the world, that the last fatal mission had been undertaken in a rash moment, and without due attention to the safety of the little band.

The Rev. Mr. Marsh, a brother-in-law of the late Captain Gardiner, then gave an interesting account of that true Christian and zealous missionary; and in the course of his speech made an interesting allusion to Mrs. Gardiner and her family, whom he had met a short time ago on the eve of their departure for Cornwall, where they went to visit the surviving relatives of those brave men who had perished on the Patagonian coast with Captain Gardiner.

The Rev. G. P. Despard, the honorary secretary, delivered a most interesting speech, in the course of which he mentioned the fact that a Liverpool merchant upon whom he had called had given him the munificent sum of £100 for the Patagonian Mission, and had advised him to get a mission-vessel built, furnished, and provisioned at Liverpool. So that, even in Liverpool, they had acquired aid and agencies to keep them on in the work of evangelising the remote nooks of Heathendom.

The Rev. Mr. Robinson and the Chairman afterwards addressed the meeting; and at the conclusion of the proceedings a handsome collection was made in behalf of the Society.—*Liverpool Standard.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the Monthly meeting of the Society for Promoting Christian Knowledge the audit sheet for the past year was laid before the meeting. The receipts were:—benefactions, £3,239. 17s. 11d.; subscriptions, £14,724. 17s. 6d.; legacies, £5,909. 16s. 3d.; Committee of General Literature, £1,550. The expenditure amounted to £36,193. 17s. 2d., making an excess of expenditure over income £6,284. 17s. 1d. The sum of £500. Consols, the amount of a legacy bequeathed by the Rev. C. Turner, had been transferred to the treasurers. The balance unpaid upon money grants was £17,572. 17s. 7d. The issue from the depositary was, Bibles, 153,799; New Testaments, 79,483; Common Prayer-Books, 324,928. The grants, to the amount of £3,000, placed at the disposal of the standing committee for the purpose of emigrants, having become exhausted, a further grant of £1,000. was voted. Grants were also voted to the Bishops of Colombo, Antigua, Melbourne and other colonial dioceses. Legacies and donations, to the amount of £362, were announced, in addition to a contingent reversionary bequest of a portion of £2,000 from Miss Roberts. Thirty seven new members were elected. The Rev. J. M. Neale, of Sackville College, has given notice of the following resolution, to be moved on Tuesday next, July 5:

"That, by the grant of Arabic Bibles and Prayer-Books made by this Society to Bishop Gobat, on the 3rd of May last, the Society is not to be understood as expressing any approbation of the proceedings of that Bishop in making or in receiving proselytes from the Eastern Church."

CHURCH EXTENSION IN PADDINGTON.—A special meeting of the Vestry of Paddington was held on Tuesday, to consider a proposal for erecting three new Churches in the parish, each Church, with all fittings and furnishings complete, to cost £9,000, and to contain not less than 1,500 sittings, 1,000 rented, and 500 free, as an equivalent for the sum of £3,000 to be subscribed by the Vestry. A deputation from the parishioners presented a memorial against the project, urging that there was about £30,000 a year, Church property in the parish in the hands of the Bishop of London and his lay lessees, and recommending an application of them "for the fulfilment of their moral, if not legal, obligation, so far as the religious instruction of the people of Paddington is concerned." Mr. Churchwarden Livin observed that the parish had no claim upon the Bishop of London, than whom a more liberal dignitary was not to be found. Mr. J. B. Smith, M. P., as a Dissenter, was willing voluntarily to subscribe, but was opposed to all compulsory rates. An amendment to refer the matter to the Church Building Committee was eventually carried by a large majority.

CONVOCATION.—A charge addressed to the Clergy of the Archdeaconry and county of Nottingham, by George Wilkins, D. D., Archdeacon. (London; Joseph Whittaker.)—We are glad to find that Dr. Wilkins has consented to publish the admirable charge he delivered to the clergy of his archdeaconry on the occasion of the late visitation. The important subject upon which it more especially treats is so ably handled, that, as was remarked at the time, it deserved to be more extensively known than would be the case were it confined to the oral delivery, or to the necessarily condensed reports which appeared in the local newspapers. Few men perhaps are better able to do justice to the subject than is the Archdeacon of Nottingham, combining as he does the extensive knowledge of it derived from careful study, with that which his experience in the important office he holds has necessarily enabled him to obtain. The charge is therefore extremely valuable for the clear and succinct manner in which he sketches the history of ecclesiastical synods from the earliest period in the history of the Christian church, for the proof he furnishes of the necessity there existed in those early ages as there exists now, that such authoritative assemblies should be held, as well for the way in which he exposes the absurdity and positive wickedness of the plan in force in England during the last 150 years, and the groundlessness of the fears some persons entertain, that the consideration of the "divers difficult and urgent affairs" to decide upon which convocation is summoned, would tend to the disruption and consequent destruction of the Church of England. The charge as now issued by Mr. Whittaker presents an exceedingly neat and appropriate appearance, and doubtless many, both of those who heard it and those who then [illegible] enjoy that privilege, will be anxious to possess [illegible]

CHURCH BUILDING COMMISSIONERS' SCHEMES.—Two schemes of the Commissioners for Building Churches have been approved by order in Council, viz.: for consolidating certain parts of the parishes of St. Chad and St. Alkmund, Shrewsbury, in the consolidated Chapelry of Bicton; and for consolidating certain parts of the consolidated Chapelry of Highgate, parish of St. Pancras, and of the district Chapelry of St. Anne, Brookfield.

TESTIMONIAL.—The parishioners of St. Bride's have presented the Rev. G. Goodman, M. A., with a purse containing 60 sovereigns, on a silver salver, as a token of their esteem on his leaving England.

CONVERSIONS FROM POPERY.—On Sunday last five persons publicly renounced the errors of Popery in St. James's Church, Latchford, Warrington, and were received into communion with the Church of England by the Rev. J. Wright, Incumbent, being the seventh time during the last fifteen months that such a ceremony has taken place in that Church.

Correspondence.

We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our correspondents.

As we do not imagine that we have a right, or, if we had the right, that it would be judicious to impose on our correspondents the same measure of constraint, in regard to doctrinal discussion, which we may deem it advisable to observe ourselves, we desire to have it distinctly understood that communications, provided they be unobjectionable in other respects, will not be declined merely because they may touch on topics of internal controversy.—ED. CH.

For the Church.

REMARKS UPON "THE HORSE AND ITS RIDER."

[By J. M. HIRSCHFELDER, Esq; Lecturer of Hebrew and Oriental Literature in the University of Toronto.]

(*Continued from our last.*)

In the Zend Avesta we find the following account: "After the world had been created in five successive periods, man himself was formed during the sixth. The first of the human species was compounded of a man and a bull, and thus mixed was the commencement of all generations. For some time after his formation, there was a season of great innocence and happiness, and he resided in an elevated region which the Deity had assigned to him.

The Chinese cosmogony affords also similar points of coincidence with the Mosaic account. According to it, one Fayr, who resided in the heavens, and was renowned for his great wisdom, disposed the parts of the world, just in the order as we now find them.—That this all wise being created, out of nothing, the first man Panson and his wife Pansone. This Panson, by the power of Fayr, created another man called Fanhoum, who was a great naturalist, and thirteen men more; by these the world was peopled, till after a while the sky fell upon the earth and destroyed them all. Upon this, Fayr created another man called Lotziram, who had two horns and an odoriferous body; from him proceeded several men and women, who stocked the world with the present inhabitants.

We shall not enlarge here by noticing such ridiculous theories, as make man spring from the slime of the earth like mushrooms, or originate from projected rocks. The few quotations out of the many which we might have given, will, I am sure, be sufficient to show, into what absurdities, writers otherwise famed for their sagacity have fallen in departing from the revealed truth, and in endeavouring to set up theories, which are the mere offsprings of their own imaginations. And that yet even in those theories, however clothed in fiction, and disfigured almost beyond recognition, we may still discover vestiges of primitive truth. Well indeed may Frederick Schlegel say, that "Old heathenism (and we must add this remark as the result of our enquiries) had a foundation in revealed truth, and that when thoroughly examined, and rightly understood, would serve for a confirmation of the same." And here I may add another pertinent remark equally verified in some of our modern as well as in the ancient theorists, and that is, "When once the sacred standard and clue of truth are lost—when the due order of things and of doctrine is once inverted—then the mind of man often associates the sublime, the mysterious, and the wonderful, with the mean, the perverse, and the wicked."—*Philosophy of History.* I have now proved, and I hope satisfactorily, that according to the teaching of the Scriptures, all mankind, without an exception, have sprung from one parent stock. I shall in the next place proceed to show, that the statement of Mr. Turner, "*It seems to be the generally received opinion, that the human race, now spread over every part of the habitable world, consisted of more than one primeval stock,*" is so far from being correct, that on the contrary, we find divines, doctors, naturalists, philosophers, ethnographers and linguists to have vied with one another in arresting the march of a theory which would at once strike at the root of religion, morality and humanity. Thus we find the unity of races, as taught in the sacred writings, advocated by such eminent scholars and writers as Chevalier Bunsen, Sir James Mackintosh, Stanhope, Smith, Wiseman, Sharon, Turner, Smellie, Goguet, Archbishop Summer, Bossuet, Faber, Sir Walter Raleigh, Stillingfleet, Boyle, Mills, Sommerville, Smyth, Guetelet, Johnstone, Squire, Sears, the Edinburgh Review, the Encyclopædia Metropolitana, the Encyclopædia Americana, the Encyclopædia Britanica, Ree's Encyclopædia, and Take, who says in his great work, lib. iii., chap vi., 84, "Other creatures of my shape may be made with more and better or fewer and worse faculties than I have; and others may have reason and sense in a shape and body very different from mine." We may also quote here Dougald Steward, who speaks equally strong on this point; he says, "The capacities of the human mind have been in all ages the same, and the diversity of phenomena exhibited by our species is the result merely of the different circumstances in which men are placed." The same view was advocated by Archbishop Whately, Bishop McIlvaine, Sir William Hamilton, Lord Bacon, Delafield, Heeren, Calmet, Dewitt, Franklin, Smith, Holes, Michaelis, Wells, Clinton, Lord Brougham, Milner, George Ross and Robertson, who says, "We know with infallible certainty, that all the human race sprung from one source."

Of the medical men who held the opinion of the unity of races, we may mention, Abernethy, Prichard, Combe, Carpenter, Sir John Richardson, Fiedemann, Davis, Sir Charles Bell, Mitchell, Hunter, Moore, Torrey, Godman, Rush, Sir W. Ainslie, Falconer, Lackey, Baerhave, M'Culloch, Ganelin, Paxton, Haller, Johannes Muller, Todd, John Charles Hall, Wyman and Lawrence, who says, that, "The negro, like the white man, is still God's image although carved in ebony." To these might be added also the great mass of living physicians, and Hamilton Smith allows that this is now the established doctrine of phisiologists. The unity of the human races has been also adopted by all the most eminent naturalists, some of whom have been sceptics, and must, therefore, have been led to the admission entirely by the weight of irresistible evidence. Among the naturalists I may mention the names of Blumerbach, Lichtenstein, Zimmerman, Lichenbach, Humboldt, Professor Buckland, Turton, Cuvier, Sir Wm. Hooker, Buckman, Audubon, Emleben, Schrebar, Stark, Lyell, Mantell, Pickering, DeGuignes, Darwin, Professor Owen, Mudie, Illiger, Linaeus, Fisher, Denham, Guyat, Ray, Bushman, Pennant, Shaw, Pallas and Buffon, who remarks, "On the whole, every circumstance concurs in proving that there was originally but one species." To the above may be added the French Academy of Science, out of whose report I shall quote a paragraph as bearing strongly upon the subject in question. In their report we have an account of Blumerbach, in which they say, in reference to his first rule, "A profound gulf, without connection or passage, separates the human species from any other. There is no other whatever. The human race stands alone." Guided by the farial line, Cowper drew a resemblance between the curang-outang and negro. He regarded the form of the skull, which makes an apparent resemblance, but overlooked the capacity of the skull, which makes the real difference. In form the skull of the negro is near the skull of the European. The capacity of these two skulls is precisely the same. But that which is far more essential, the brain, is the same—absolutely the same. And, besides, what animates the brain in this case? The human spirit is one—the mind is one. In spite of its woes, the African race has had its heroes. M. Blumerbach, who has collected every thing which has honoured the race, estimated, as belonging to it, the most humane men, and the bravest; also historians, savans and poets. He had a library composed of books written by negroes." Indeed, it may be unhesitatingly affirmed that all naturalists who have described the genus and species of vertebrated races, have recorded their opinions in favour of the unity of the human races. I shall now give some of the names of the most learned and celebrated ethnographers and linguists, who have likewise adopted the opinion of the unity of races. And here I may mention Reischerberger, Grinson, Vater, Fred. Schlegel, Herder, Ritter, Adelung, Klaprath, Sir William Jones, Turner, Barrington, Merian, Humboldt, Von Spix, and Von Martins, Abel Rumsesat, M. Dupancean, Daniell, Adrian, Balbe, Gallatin, Count Goulianoff, Count de Gebelin, Hodgson, Le Brotanne, Grotius, Colonel Fod, Hamilton, Niebuhr in his later and maturer opinions, the French Academy and the Academy of St. Petersburgh. And lastly, though by no means least, we may add the testimony of the unity of races afforded by the people and Parliament of England, who by the emancipation of the slaves of the West Indies, at the cost of no less than 20,000,000 of pounds sterling, declared to the world, that the theory which would bring down some of the human family to the level of brutes, found no place in their breasts.

Having given so long a list of eminent writers, who held the unity of races, let us now, as a set off, also give a list of those who maintain the opposite theory, which Mr. Turner tells us is so generally received. These are Prof. Agasiz, Dr. Morton, Dr. J. Warren, Thomas Paine, Prof. Gibson, Dr. Crates, De Moulin, Voltaire, Lord Kams, Mr. Gliddon, Dr. Nott, Mr. Burke, Lamark, and the Ethnological Journal. These are the few and nearly all the writers who advocate the theory that some of the human races such as the Negroes, Hottentots, Esquimaux, and Australians, do not belong to the Adamic race. The reader will now be able by comparing the number of writers on both sides of the question, to form a good idea of the correctness of Mr. Turner's broad assertion, that, "*It seems to be the generally received opinion that the human race now spread over every part of the habitable world, consisted of more than one primeval stock.*"

(*To be continued.*)

Our Review.

LECTURES ON PRACTICAL SUBJECTS, DELIVERED AT ST. MARGARET'S, LOTHBURY, by the Rev. Henry Melvill, B. D., Principal East India College &c. New York, Stanford and Swords, 137 Broadway, 1853. For sale by H. Rowsell, King Street, Toronto.

Practical, Evangelical, spirit-stirring, awakening Lectures, on the great concerns of Eternity, in Lothbury! So Lothbury is not entirely abandoned to Mammon-worship; not altogether ruled by the Bank and the Exchange. Mammon's kingdom is disputed, and stoutly disputed, hard by his mightiest shrine. In the busiest scene of busy London; where eager multitudes throng and press, fiercely intent on gain and fevered with the thirst for riches; where thousands, who think of nothing else, bow down with a thorough heart-homage to their idol of gold; *there*—with the surges of London's worldliness (and what a worldliness is that!) vehemently beating against it on every side—stands a CHURCH; and in the pulpit of that Church were those energetic lectures delivered which are now before us. In such a pulpit the man who wrote and spake these Lectures is, surely, in his place. We are not aware how often he preaches there; we cannot say who are associated with him in the honorable duty of guarding and strengthening a post so exposed to the enemy's attacks; but of Melvill, at least, we may affirm, that he is just the right man to gird himself with the sword of the Spirit and take his stand, for the Gospel's sake, and for the salvation of money-loving souls, close by England's commercial heart. *A sleepy* hearer or even a vacant seat is, from all accounts, a phenomenon when Melvill preaches: let us hope, then, that, with the essential aid of God's convincing Spirit, St. Margaret's, Lothbury has been prosecuting a not unprofitable contest with the Bank of England and the Royal Exchange; or, rather, with Satan's perversion of those great institutions from the projects and the spirit of legitimate enterprise to the sordid aims and the deadening influence of that "covetousness, which is idolatry." Notwithstanding the disadvantage of a rapid and negligent delivery, Melvill is heard by crowded congregations with that deep and breathless attention which hangs upon the speaker's lips. And who that reads his published Sermons—if capable of relishing Gospel truth, beautifully and powerfully expressed,—can fail to admire and to enjoy and to dwell upon with a riveted fascination, the admirable combination of sweetness and of fire, of touching pathos and startling appeal, of originality, profundity, and exquisite gracefulness exhibited in the discourses of this Chalmers of our Church. He does, it is true, at times, pour down upon us "cataracts of words," which somewhat deafen and confound us; but we do not quarrel with the life and strength, and brilliancy of a glowing imagination and a fertile mind because they become, now and then, a little ungovernable. Upon the one grand feature of Melvill's character and teaching we look, we must confess, with no small complacency,—the completeness given to them by their happy and harmonious blending of Evangelical fervour and dutiful submission to Church authority. The one is the aggressive element, and forms the active and fearless assailant of "the Satanic triumvirate,"—the world, the flesh and the devil: the other is the Conservative element, and forms the sober and loyal guardian of the Church's institutions. In the degree in which these are attempered in him who ministers at the Church's altars, the ministerial character approaches to perfection.

Stanford and Swords have given us a beautiful edition of these Lectures. The exterior is inviting, without any profusion of decoration; whilst the print is large and clear, and the paper excellent.

STORIES AND CATECHIZINGS IN ILLUSTRATION OF THE BOYS OF FORLEY. Vol. I. Ed. by Rev. Wm. Jackson, M. A., Oxon. London, J. & C. Mozley, and J. H. Parker, Oxford. Toronto, Henry Rowsell.

This is the first volume of a series of popular Illustrations of the Collects, chiefly intended for children, but abounding in profitable lessons for those of larger growth. The first volume of the series, extending from Advent to Easter, is all that has yet been published, but it will shortly be followed by the second, embracing the remainder of the christian year. The catechetical portions of the book are united together by little narratives, illustrating the dispositions and principles of a dozen of village boys who composed the first class in the Sunday School of the Vicarage of Forley. This first class is under the management of Miss Walton, the clergyman's sister, who prefers taking charge of the boys, while her brother "enjoyed the bright smiles, and gentle voices of the maidens, and willingly left the more noisy gladness of the boys to his sister."

Most sincerely do we wish, that every Sunday School in this Diocese had as judicious and amiable a manager as Miss Walton.

DR. HOOK'S CHURCH DICTIONARY. 6th Ed., pp. 670, 8vo. Murray, London.

We are happy to learn from our esteemed contemporary the *Church Journal*, that the Messrs. Appleton, New York, have made arrangements with the publishers of this exceedingly valuable work so as to be enabled to sell the new "revised and augmented" English edition at the rate of 17s 6d., (a little more than half the English retail price,) and at 15s. to Theological students. This edition contains most valuable matter concerning the origin and principles of modern sects.

SAM SLICK'S WISE SAWS AND MODERN INSTANCES, 1853. Philadelphia, Blanchard & Lea. Toronto, H. Rowsell.

Here we have Judge Haliburton, (now D. C. L. of Oxford per favour of Earl Derby) once more preaching sound lessons, under the guise of humorous and satirical jokes, for the benefit of his fellow colonists, and the "old country" generally. We do not think this new work as racy as its predecessors, but still there is much to be learned from his sharp hits at Colonial apathy and English short-sightedness. The thread of the story runs in this wise. Sam being pretty well advanced in life, and in very comfortable circumstances, the result of his clock selling labours and speculations, entertains serious notions of getting married. Taking advantage of the appointment given him by the President, of "Secret Inspector of the Fisheries," he determines for various good reasons to look out for a "colony girl" to make mistress of his residence at Slickville. After much research he at length finds the proper person, but as he was not married at the close of this volume, we presume a second is to follow, announcing the important event.

Upon this thread, Sam strings his notions of things in general. He hits hard at the New Brunswickers for their apathy in developing the great wealth of their country,—which he declares, in the way of natural wealth and actual poverty beats all nature.

"The land is chock full of coal, iron, copper, free stone, asphaltum, slate, gypsum and grindstones, and the coast chock full of harbours, and the waters chock full of fish."

Nor does England escape. He blames her Colonial policy severely.

"The organization is wrong. It should'nt be England

and her colonies, but they should be integral parts of one great whole—all counties of Great Britain. There should be no taxes on colonial produce, and the colonies should not be allowed to tax British manufactures. All should pass free as from one town to another of England."

A great part of the book is taken up with the Fishery question, and his adventures in search of a wife, but there are also many comical anecdotes concerning the period when he was *attache* in England.

His definition of a very liberal Church member is not bad.

"One who finds a great many faults in his own religion and sees a great many beauties in the religion of every other denomination."

Altogether, this book contains much sound good sense, and valuable information, but we must express our regret, that there is occasionally a strain of coarseness about it, which it would have been advisable to have left out, and the omission of which, would have diminished neither the wit nor the interest of the work.

The Anglo-American Magazine for August. Thomas Maclear.

This well-conducted magazine continues to augur well for the success of Mr. Maclear's spirited enterprise. There is not quite so much original matter this month as we usually see in it; but such as there is will be relished; and the supply of selections is diversified and very liberal. The History of the war of 1812 does not flag in interest: a faithful narrative is given, and misrepresentations are carefully and ably corrected. The strange natural phenomenon of "Table Moving" and the imposture of "Spiritual Rappings" occupy the chief place in the "Editor's Shanty." At the former of these topics the "Doctor" is quite in his element, and speaks wisely.

Romanism and Dissent.

THE CLIMAX OF MODEST ASSURANCE.

[From the Hamilton Gazette.]

During the last few days, the following precious document has been extensively circulated in our good city. We have every reason to believe that it emanates from a body styling itself the "Catholic Association:"

HAMILTON, July 1, 1853.

"As it is at present quite a common, nay, an every day charge made by the enemies of the Catholic Church to represent her as hostile to the reading of the sacred Scriptures, and as the charge is so diligently persevered in from the Protestant pulpit, with such obstinacy and malignity, that the great majority of our Protestant fellow citizens actually believe it to be true: Now, in order to shew the utter falsehood of such a charge, it is only necessary to refer the impartial reader to the letter of Pope Pius Sixth, to the Archbishop of Florence, of which the following is a copy:

POPE PIUS THE SIXTH,

Beloved Son, Health and Apostolical Benediction:—

At a time that a vast number of bad books which most grossly attack the Catholic religion are circulated even among the unlearned to the great destruction of souls, you judge exceedingly well that the faithful should be *excited to the reading of the Scriptures*, for those are the most abundant sources which ought to be left *open to every one* to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity, especially when you show and set forth that you have added explanatory notes, which being extracted from the Holy Fathers, precludes every possible danger of abuse. Thus you have not swerved either from the laws of the Congregation of the Index, or from the Constitution published on the subject by Benedict XIV. that immortal Pope our predecessor in the Pontificate, and formerly when we held a place near his person, our excellent master in ecclesiastical learning, circumstances which we mention as honorable to us. We therefore applaud your eminent learning joined with your extraordinary piety, and we return you our due acknowledgments for the books which you have transmitted to us, and which when token of our Pontifical benevolence, receive our Apostolical benediction, which to you beloved son we very affectionately impart.

Given at Rome on the Calends of April, 1778, the fourth year of our Pontificate.

(Signed) PHILIP BUONAMICI,
Latin Secretary.

To our beloved Son, Anthony Martini, at Turin.

[*Translated from the original Latin.*]

Comment on the above is unnecessary."

"Comment on the above is indeed altogether unnecessary!" We speak within bounds when we say that a brochure more redolent of cool and consummate impudence, never issued from the press of any country.

Do Romanists really imagine that at this time of day, men are to be brought to swallow the monstrous fable, that their Church in any sense, or to any degree, is favorable to a general perusal of the sacred Scriptures by the laity?

That the Archbishop of Florence published an edition of the Bible "in the language of his country" we know very well, but we likewise happen to be aware that it never was intended for circulation amongst the million. The price at which it was vended utterly precluded any such idea, and the limited impression of the work—for it was a very limited one—confined it necessarily to the hands of a few.

But what would the inhabitants of poor old Ireland say to the promulgation of such doctrine as is pretended to be held by the Roman Institution in this city. Surely the members who sent the precious document forth, must have awful bad memories, or they would recollect that priests in the green isle were accustomed to denounce all who dared to have such a thing in their habitation as a Bible, and would take the forbidden thing, not in their fingers, afraid of pollution, but in a tongs, and commit it to the flames; and woe be unto the miscreant who dared to offend the second time.

If the Bishop of Rome is so anxious that his adherents should "search the Scriptures," how comes it to pass that the "Catholic Association" cannot hunt up an official document to prove that fact, of a later date than 1778?

Is there a Bible Society in Rome? Amongst the manifold funds devoted to the "Propagation of the Faith" is there one to facilitate the production and dissemination of cheap copies of God's Word, in the various tongues of the nations, who own the pretensions of the "Holy Father?" Every well informed Papist will laugh at the utter absurdity of such a question!

We challenge the "Catholic Association" to contradict us when we assert that in Canada the Popish clergy have not, up to this moment, evinced the slightest disposition to promote the circulation of their own version of the Bible amongst their flocks. With the influence which they possess they could without difficulty prevail upon every family to procure at least one copy of the sacred record. That the families possessing such a treasure, form but a minority of the Romanists of Canada West, the "Association" requires not to be told.

Every one at all conversant with the book selling trade is aware that when there is an extensive demand for any work, cheap editions of the same are certain to be called for. Now we have frequently searched the catalogues of our Roman Catholic bibliopoles to discover whether they contained copies of the Bible, offered at prices which could place them within reach of the humbler and less affluent classes. Our investigations have uniformly been in vain! Mr Sadlier, of Montreal gives tempting bargains of *Missals*, but the few editions of the Scriptures, which he advertises, cost, at least, five hundred per cent more, than the Protestant version printed in a similar style, could be purchased for!

It is hardly necessary for us to add that you might as well search the house of a Lower Canadian *habitan*, for the *editio princeps* of Caxton's "Golden Legend," as for a copy of the Bible in the French vernacular!

Were we wrong then, when we characterized the manifesto of the Hamilton "Catholic Association" as being the climax of modest assurance?

LOTTERIES AND LIMBO.—The Paris correspondent of the *New York Times* gives the following specimen of modern Romanism:—The directors of the lottery for the restoration of the Church of Notre Dame de Perthes, announce that the time for drawing is nigh; that a good many lucky numbers are believed to be still unsold; and that people desirous of contributing to a worthy object would do well to apply at once, as only a few tickets are left. Still further to stimulate subscription and encourage investment in this highly laudable concern, the following spiritual advantages are offered to such as apply promptly. Each person taking a ticket at one franc, will have, after his death, a mass said for the repose of his soul, once a year, forever (*a perpetuitie.*) Five tickets secure to the holder twelve masses a year; ten secure twenty-four—and so on. (Liberal discount offered to clubs.) Let me deduce a few conclusions from these premises. The priests bind themselves to say masses for the final beatitude of those who may contribute to the repairs of their Church. Now, if twenty-four masses a year (the product of ten tickets and the income of ten francs) may hasten a man's redemption from purgatory, it is evidence that the paltry sum of one franc, yielding one ticket and one mass, would have but a very sorry effect upon the condition of any soul in limbo. Therefore, the poorer you are, and the less money you have to spend upon luxurious priests and in foolish lotteries, the longer you are likely to stay in the limbo aforesaid. The Catholics have very often given us premises leading to the same conclusions, but I have never seen anything quite so direct or unblushing as this. They offer in so many words, to save the speculator's soul; and the more he gives the more they'll save it. Besides the opportunity of effecting one's salvation, the ticket-holder has the chance of winning sundry mundane gratifications, not to be despised even by a man whose principal object is the attainment of eternal bliss. Thus, he may draw a pincushion or a portrait of the Empress; and his satisfaction at having secured his final repose, may be added to that which he may experience at drawing a box of steel pens. Those who draw nothing, still remember with pleasure, that once a year (if the priests fulfil their engagements) their redemption from bondage will form the theme of the prayers of the holy fathers at Notre Dame de Perthes. That is, if the subscriptions and purchase of tickets yield a handsome sum, and enable the unctious gentry to stock the cellar and replenish the larder as becomes so famous a religious establishment. Let no one suppose that prayer will be offered for his soul, if the booty has been but small, and if the roof still leaks; if the dormitories are still unfit places to receive company in, and if the shelves and the cupboards yet bear witness to the poverty of the Church, and to the thin wines and scanty fare of those who get their living by it.

On looking back at the offer made in the advertisements of the lotteries, I find that the masses are promised forever; it is evident, therefore, that the priests themselves do not suppose that they do any good; for, as they are to be said next century, and the century after, is it not clear that the deceased has not profited by them at all! Will some good Catholic just explain, if he can, the various inconsistencies and incongruities contained in this lottery announcement? If he can convince me that it is a proper, a decent, and a sensible thing, thus to bring ridicule upon Christianity, I will agree to turn Catholic to-morrow.—The lottery, let me say, is authorized by the government (July 17, 1851;) and the announcement in question is hung in the window of the Central Lottery office, No. 12, Place de la Bourse, signed by the Mayor of Perthes.

IDOL CORONATION.—The chapter of St. Peter's, which has the privilege of decreeing golden crowns to any images of the Virgin which may appear to them deserving of such a distinction, has just transmitted two crowns of gold, richly adorned with jewels, to the value of £2,500, to the church of Notre Dame des Victoires at Paris, for the image of the Virgin and the infant Saviour in the church, where the solemn coronation of the images took place on Saturday.

MARIOLATRY.—The following passage from the pastoral just issued by the "Bishops of the Province of Dublin," places the question as to the mediatorship relied on by the Roman Church in the clearest possible light:—"Confounded at the sight of our own unworthiness, let us put our petitions under the protection of the most merciful and powerful Mother of God, who is the present patroness of this country. She will intercede for us; she will act as a mediatrix with her divine Son, and obtain from him for us all the graces and blessings of which we are so much in need." In further illustration of the character of this superstition, we have a discussion from a correspondent of the *Catholic Standard* on the devotion entitled "*Le Saint Esclavage de l'admirable Mère de Dieu*," or "the Holy Bondage of our blessed Lady," which the writer states, is one of the most ancient and well-spread of the devotions established with the full sanction of the Church in honour of the virgin. Among other proofs in support of this statement he quotes a bull of Urban VIII., which "approves of the custom of associates wearing upon their persons a little chain in testimony of their being captives of the blessed virgin."—*Northumberland Journal.*

TRAPPIST MONASTERY OF GETHSEMANI, KENTUCKY.—The V. Rev. T. Maria Eutropius, Abbot of Gethsemani, in the State of Kentucky, and his associate, the Rev. F. Dominic, lately visited this city for the purpose of soliciting the aid of the faithful to supply the wants of their recent Establishment, which requires the erection of monastic buildings and school-houses. Their success in Toronto has been sufficiently encouraging and was highly creditable to the Roman Catholic inhabitants, whose generosity is ever prominent at the call of charity or benevolence. The venerable Fathers took their departure on Tuesday last for Hamilton, where they will remain over Sunday. We can promise our Hamilton friends a gratifying treat in the oratorical powers of the Rev. F. Dominic. The respectable [illegible] pursuing their present mission through the western parts of the Province, we trust they will everywhere be greeted with an honest welcome and liberal contributions worthy of the pious donors and of the sacred cause to which they are devoted. They have the highest recommendations from the Rt. Rev. Dr. Spalding, Bishop of Louisville, U.S., and from our own venerated Prelate, the Rt. Rev. Dr. De Charbonnel.—*Mirror.*

One day last week, the dissenting schools of Stockport made an excursion to Alton, and about mid-day a select and respectable company of ladies and gentlemen wended their way towards "the Towers," the seat of the Romanist Earl of Shrewsbury, being desirous of passing through the splendid gardens and grounds adjacent to the mansion, should permission be granted them. They were doomed to disappointment: for, no sooner had they entered the ground, to make the necessary application, than they encountered the gardener, an irascible Irishman, who answered their polite request in the following terms:—"No, sure ye'll not come in here at all; go back; sure we've been up all night, barricading the place, to prevent ye getting in at all, ye Stockport ——! ye vile ruffians!! ye Stockport ragamuffins!!! ye plundering Protestants!!!"

THE DOCTORS DISAGREEING.

[From the Gospel Messenger.]

During the past week has occurred the third Commencement of the University of Rochester, an occasion which brought together an unusual number of people from the various parts of the State, and from other States, including some of the most distinguished men in the Baptist denomination. Among the exercises was a sermon, on Tuesday morning, by the Rev. Dr. Wayland, President of Brown University, on the subject of missions, from the text, "Go ye into all the world, and preach the Gospel to every creature." As might have been anticipated, the discourse was one of great ability and power. It chained the attention of a large congregation, in Corinthian Hall, for more than two hours and a half. The preacher took the most radical Congregational ground on the subject of the ministry, astonishing many of his brethren by the assertion that the ministry was not, by divine appointment, a distinct class of men, with peculiar powers, and intimating that its existence was rather a matter of convenience and expediency, than of positive Divine institution.

In the afternoon of the same day, a very able address was made by the Rev. Dr. Sears, of Boston, on the subject of ministerial education. He took the ground, in evident allusion to the morning sermon, that the ministry was directly appointed, and that ministers were a distinct order of men, *with authority to rule the Church.* The address was one of surpassing power, nearly two hours in length, and was a complete answer to the morning discourse on the point in question.

These two efforts gave rise to much private and social remark, and it was evident that most of the ministers present favored the views of Dr. Sears, and a plain Baptist layman remarked that Dr. Wayland proved quite conclusively that he himself was *no minister!* The truth is, that as the Baptists are really Congregationalists, Dr. Wayland took the only position which they can consistently occupy; while that maintained by Dr. Sears was more Scriptural and Churchmanlike.

This whole subject is beginning to excite considerable interest in the Baptist denomination, and we may look for some general collision among them in regard to it. Indeed, the question of church organization and ministerial authority is undoubtedly destined to agitate more and more many of the denominations by which we are surrounded; and we may confidently expect, as one result, numerous accessions to our Church from those who shall be induced to examine "Holy Scripture and ancient authors" for the settlement of their doubts and misgivings. It would seem that there can be no consistent ground respecting the Church and ministry, between pure, radical Congregationalism and Episcopacy; and when we shall be more at peace and unity among ourselves, we may be sure that many of the more conservative ministers and members of the contending and conflicting denominations in our midst will flock to our ancient and primitive Church as doves to their windows.

Rochester, July 15, 1853. A LOOKER ON.

AN AFTER THOUGHT.—A very good lady of that persuasion, (the Presbyterian) once denied to me, that the Apostles had any hand in making the creed, and that it was a matter of no importance whatever, whether we received it or not; and as for her part she did not believe it. But when I assured her, it formed a part of the Presbyterian confession of faith, she looked somewhat blank, and immediately left my house to examine whether that was indeed the case. Presently, however, she returned, and opening the door exclaimed, "O yes, we believe in the Apostles' creed!" This, however, was in days gone by, when this document was more common, and not quite so obsolete as it is now. If it is not hastening to "the tomb of all Capulets," it stands a fair chance of being turned over in company with the Saybrook Platform to the Antiquarian Society. But, I trust we may occasionally be permitted to have access to its pages, whatever may be its fate, as it contains many good things, and is a witness to truths which they have forgotten, or thrown aside in pursuit of novelties in religion, and for the maintenance of which we are ranked with "Papists." I might instance the odious doctrines of *baptismal regeneration*, and of the *real presence* of Christ in the Lord's Supper, and that the faithful in a certain sense, are partakers of this bread and blood.

In the course of a trial before Vice-Chancellor Sir. W. P. Wood, respecting the trusts of a Methodist place of worship, it was stated that in the Wesleyan body there are 14,000 local preachers, who are not pastors, but who, besides preaching, are engaged in their daily callings and pursuits, "embracing many members from the senate and the bar, down to the lowest artizan."

LETTERS RECEIVED.

The Venerable the Archdeacon of York, W. K.; (much obliged for your kind letter and suggestion;) A. T., Dunnville, (your letter had better be deferred till Mr K.'s return.)

REMITTANCES.

Mrs. A., Niagara; L. F. B., Bowmanville; R. C. L. Drummondville, for self and C. I.; J. B., Montreal; J. G. R. S., Moore, for self and Capt. W.; F. M. H., Kingston, for self and Mrs. C.; J. S., Cooksville; J. W. B., Cobourg, for self and O. B.; Mrs. A., Bowmanville; W. C. M., East Frampton; W. H. W., Don Mills; J. P., South Monaghan; J. S., Quebec; P. D, Montreal; B. C. H. York, Grand River; A. M., Smith's Falls; J. W. Colborne; R. A., Woodstock, per H. C. B.

WEEKLY CALENDAR.

Day	Date.			1st Lesson	2d Lesson.
B	Aug. 14.	12TH SUND. AF TRINITY.	M.	2 Kings 10,	Acts 12.
			E.	" 18.	James 4.
Mo.	" 15,	....	M.	Ezek. 2.	Acts 13.
			E.	" 3,	James 5.
Tu.	" 16,	....	M.	" 6,	Acts 14.
			E.	" 7,	1 Pet. 1.
We.	" 17.	....	M.	" 13,	Acts 15.
			E.	" 14,	1 Pet. 2.
Th.	" 18,	....	M.	" 18,	Acts 16.
			E.	" 33,	1 Pet. 3.
Fri.	" 19,	....	M.	" 34,	Acts 17.
			E.	Dan. 1,	1 Pet. 4.
Sat.	" 20,	....	M.	" 2,	Acts 18.
			E.	" 3,	1 Pet. 5.
B	" 21,	13TH SUN AFT. TRINITY.	M	2 Kings 19	Acts 19.
			E.	" 23.	2 Pet. 1.

THE CHURCH.

TORONTO, THURSDAY, AUG. 11, 1853.

ARCHIDIACONAL VISITATIONS.

THE ARCHDEACON OF YORK will (D. V.) visit the Parishes and Missionary Stations mentioned below at the periods there stated. He requests the attendance of the Clergyman, Churchwardens, and such other parishioners as may find it convenient to be present, at these places respectively; and recommends that the Addresses, or other business, at each, be preceded by Morning or Evening Prayer:—

Dereham ....Friday, August 12—10 A. M.
Malahide .... " " 12—4 P. M.
Vienna ....Saturday, " 13—11 A. M.
Port Burwell......... " " 13—3 P. M.
Port Rowan ....Monday, " 15—10 A. M.
Vittoria............. " " 15—3 P. M.
Port Dover...........Tuesday, " 16—11 A. M.
Simcoe.............. " " 16—3 P. M.
Waterford ....Wednesday, " 17—11 A. M.
Mount Pleasant ..... " " 17—3 P. M.
Burford ....Thursday, " 18—11 A. M
Princeton............ " " 18—5 P. M

☞ THE ARCHDEACON OF YORK will (D. V.) resume his Visitations westwards, commencing with London, early in September. A list of further ap- [illegible]

Our last issue was the first number of our XVIIth Volume. It greatly strengthens our hands and refreshes our spirit that we have received from every quarter distinct assurance that our pacific position gives very general satisfaction; and that we may promise ourselves the sympathy of the Diocese at large in our effort to conduct this journal in the temper of those who keep steadily before them, and are glad to use when they can, in preference to controversial phrase, the conciliating language of the peacemaker—"Sirs, ye are brethren!"

We repeat, therefore, in all good conscience, and with the utmost earnestness and sincerity, the declaration with which we set out, that it will be our anxious endeavour to steer clear of the spirit of party. In making this declaration, we are not so absurd as to say that, upon points where the standards of our Church receive a varying interpretation, we hold no distinctive views, or consider one interpretation to be quite as correct as another. We have our distinctive views; and what is more, we are not ashamed of them. We should be unfaithful to the memory of such as Andrewes, Bramhall, and Taylor, Hammond and Beveridge, Bull, Wilson, and Waterland, if we were.

Our able cotemporary of the *New York Church Journal* draws a distinction between *classes* and *parties* in the Church, in the justice of which we entirely concur. "The *class* simply indicates similarity of opinion; the *party* adds the idea of opposition to others: and in this pugnacious world, this differential element, small though it be in idea, soon works itself into practical predominance: the party exists for opposition's sake." That there are *classes* in the Church is an indisputable fact, with which we must deal in the most Christian temper possible; that these classes should continue, at least until the Church shall have reached a state nearer to perfection than its present state, seems inevitable; but for *parties*—with their badges, their jealousies, their Pharisaism, their affected monopoly of the truth—there is no necessity, save that which arises from the heart of man when the carnal preponderates over the spiritual mind. The *party* luxuriates in controversy; the *class* takes up controversy, when it must, as a duty, and even then regards it as the earthly part of religion, and is glad to leave it as soon as may be for topics more congenial, more edifying, more conducive to the spiritual improvement of individuals, and to the general welfare of the Church. The *party* is full of rebuke; the *class*, forbearing and tolerant. The *party* associates with its party, and rejoices in a proud, fastidious, repelling seclusion; the *class* is cheered by everything that contributes to strengthen unity, and presents a manifestation of brotherly love; makes the most of points of agreement; dislikes and decries badges and watchwords of faction; feels itself most in its element when working together with brethren in the common enterprises of the Church. "Our hearts have been cheered," (writes one, evidently a true-hearted Churchman, in the Diocese of Eastern New York,) "and our hands strengthened. The Bishop has struck a chord which in its vibrations will reach the heart of every true Churchman in the country. It is this—*Work!* WORK! WORK! Throw all your suspicions of each other to the winds. Come together like men, like Christians, like true Churchmen, and work for the salvation of souls; for the spread of the Church; for the cultivation of the waste places, which are, alas! so abundant in our diocese." To this we all say, 'Amen;' and in carrying out this one idea, our good Bishop will find the diocese rallying round him as one man. The question will soon be, not, 'Are you *High* or *Low* Church? *Puseyite* or *Evangelical?* but, are you a *Drone* or a *Worker?*' So may it soon and ever be." That is the language, not of party, but of class. To the thorough-paced partizan, it would be as wormwood and gall in the mouth,—a dose of the most disgustingly nauseating description.

"We are constitutionally averse to fighting," says the last *Echo*, "and are rather prone to err on the side of 'giving up' for the sake of peace." Our little world of Canada is large enough for both *Church* and *Echo*, and, though differing in our views *within the limits admitted by our Church*, there is no reason why we should not be allies and friendly labourers in different sections of the same field. Frankly do we confess that not, until now, have we connected with our cotemporary's position and tactics the faintest idea of pacific infirmity. We hope it may cling to him; for, assuredly, it is no infirmity, but the attitude of true Christian dignity and an element of strength. No efforts consistent with conscientious convictions shall be wanting on our part to act as "allies and fellow-labourers," with those of our brethren whom the *Echo* represents, *within the limits of our own Church.* We are prepared to follow no man beyond.

To all who may think it worth their while to read this article we most earnestly commend the following excellent remarks extracted from a publication by the well-known author of the "Treatise on the Church"—the Rev. William Palmer, of Worcester College, Oxford:—

"Nothing can be more injurious and dangerous than the prevalent habit of pointing out defects apparently *without any definite object*; but in a mere spirit of *complaining*. This habit cannot fail to render men discontented with the Church, disposed to schism, and to dangerous innovations. It causes infinite scandal to the weaker brethren, and throws many men back on existing systems as affording the only refuge against a spirit of spiritual turbulence and disloyalty. * * * * Churchmen ought surely to be able to settle their own differences without calling in the aid of Dissenters or Romanists. It may be that these strangers to the Church speak truly on some of the disputed points; but, however this may be, I cannot but think it highly derogatory to the dignity of truth to receive the aid of such auxiliaries; and, when it is remembered, as it ought to be, that the parties in question are actuated by the most unremitting hostility to the Church; that their craft is equal to their hostility; that their obvious policy is to excite jealousies and divisions in the Church to the very utmost, in the hopes of detaching at some favourable crisis the more excited of its members, and of uniting them to their own parties respectively; seeing all this I cannot but think it almost suicidal, to avail ourselves of the assistance so eagerly proffered by Romanists and Dissenters, and to give them the satisfaction of witnessing the progress of their designs. * * * * In our own Church differences on certain points of doctrine, which are now in dispute, were, *thirty years ago*, as hotly and as vehemently carried on as they are at the present day. Do not let us suppose that theological differences on justification, grace, and the influence of the sacraments, are ever likely to come to an end in the Church. Candour and charity may lead us to acknowledge the excellence of many who hold contrary views on these subjects, and to walk in Christian communion with them; but perfect agreement is perhaps unattainable in this world of imperfection. * * * * May we earnestly supplicate Divine grace to guide our words with discretion and moderation; and to enable us to pursue our difficult and anxious path, without swerving to the right hand or to the left, and without leading any astray from Him who is "the Shepherd and Bishop of our Souls."

These are admirable sentiments, fitly closed with a becoming prayer: both the sentiments and the prayer we accept, and most heartily make them our own. Animated by these feelings; keeping steadily in view, when we can- [illegible] classification, in opposition to sour, self-righteous and punctilious partizanship, we hope, in dependence upon Divine grace, that we may be able to do something, though it be in an humble way, towards maintaining (and what heart that glows with love for Christ and His Church doth not throb and thrill at the prospect of maintaining!) the religious joy and honour of that holy peace which maketh "Jerusalem as a city which is at unity with itself."

OUR PROSPECTS.

Whilst we feel deeply grateful for all the encouragement which the enunciation of our principles has drawn forth, we must take the liberty of stating that we are by no means fully satisfied with the amount of encouragement we have received in the substantial and important shape of pounds, shillings, and pence. Our mission is peace; but we must have the sinews of war. Kind words comfort us: money sustains us. If our friends like our theology and approve our course, we will certainly not object to their sending us the evidence of this in *remittances.* Attachment to the paper cannot be questioned on the part of those who nourish it with additional subscribers and funds.

Two hundred additional subscribers for the payment of the Editorial salary have been guaranteed by the Committee who, at the late Church Society's Annual Meeting, undertook the renovation (if we may so speak) of the paper. If our friends will not make a greater exertion in our behalf, that addition to our subscription list will certainly not be accomplished; and the consequences resulting from the failure of the guarantee may be very unfortunate.

But the guarantee must be fulfilled: let us make up our minds for that, and our friends must help us. We are sure that there is a zealous disposition to help us. Thus, one of our brethren, an active and respected layman, writes us in this strain:—"I trust few or none of the subscribers to the *Church* will 'hold to their bond' (in regard to the 5s. subscription, now increased to 10s.); but that all will be prepared to enable the Proprietors and Editors to carry out their laudable design of making the *Church* paper what it should be. It bears, in the numbers out, a good impression. I very heartily and sincerely wish you every success. Some time ago I tried to induce a few of our Church people of the working class to form a club, and take the paper among a few, but I could not succeed. I then had a second copy, but this too fell through. I shall be glad to have one or two copies for this purpose for two or three weeks, and will try the experiment again."

Another friend, also a layman, writes thus:—"All sound churchmen, ever the opponents of latitudinarianism, are now especially called upon to put forth their strength in support of a paper whose dignified, not neutrality, but moderation, must command the respect even of enemies. Each clergyman, I find, has been called upon to enlist fresh subscribers, a plan, excellent as far as it goes, but not complete. I believe that the hands of the faithful workers might be strengthened, if your able committee would frame a short circular address to the laymen, and cause a copy to be delivered to all the influential members of the Society (the *Church* Society, we take it, is meant) in each locality, urging them to hearty exertions to obtain a more extensive circulation of the paper."

The committee, we may state, intend to make a fresh effort for our relief from financial pressure. We trust it may meet with a cordial response.

THE CLERGY RESERVES.

The Quebec *Canadien*, a special copy of which has been sent for our benefit, states that the French party in Parliament will tenderly abstain from assuming an independent and honourable position in regard to the crusade against our property, promising that these gentlemen, (who, we sincerely trust, will act a more creditable part,) will vote on that side of the question which may happen to have a majority of Upper Canadian votes; that is, will assist the plunderers, provided there be from this part of the Province a majority for plunder. This speaks the *Canadien*:—

"The vote of the reform members of Lower Canada on Mr. Hincks's resolution relative to the reserves, after the declaration of Mr. Morin that the intention of ministers was to secularize them, may be taken as an indication of what their vote will be on the question whenever it shall present itself in a specific shape in the Legislative Assembly. It is well understood, however, that Upper Canada will not be wanting to herself; for in Lower Canada this question is regarded as possessing special interest for Upper Canada, inasmuch as that section of the country is Protestant. We think, and we believe Lower Canada thinks with us, that we ought not to interfere in the question, but in a manner conformable to the clearly expressed wishes of the great majority of the Protestants of Upper Canada; thus leaving to the majority of Upper Canada the protection of the Protestant interests of United Canada, and reserving to ourselves the protection of Catholic interests."

This pusillanimous policy, of consenting to participate in spoliation in case the spoiler should be strong, is as unsatisfactory *in foro conscientiæ*, as (if the issue be against us) it will prove insufficient to disarm our righteous indignation when the hour of retribution shall have come, as come it must.

TESTIMONIAL TO THE REV. J. ROTHWELL.

The following very gratifying item of intelligence, which we find in the *Echo*, of the 3rd instant, we insert with *pleasure*:—

"The Parishioners of the Rev. J. Rothwell, of Amherst Island, have lately presented him with a silk gown of the handsomest and most costly description. This is a further proof of the estimation shewn for the services of that gentleman in their presenting him, last Easter, with nearly twenty pounds in addition to his stipend."

The following extract from our Rev. brother's Letter in reply to the presentation of the testimonial, we notice with *pain*:—

"In these days of declension and apostacy in which so many of the wise and learned are turning from the Holy commandment delivered unto them and faithfully set before them in the Articles and Homilies of our Church, we may not forget that the black gown is, (as it were,) *now* the livery of the preacher of the Gospel of Jesus Christ, while the Surplice in the Pulpit is the badge of that party which so painfully troubles the peace of the Church."

Language like the above is likely to create an impression that its writer is desirous of rendering the black gown an emblem of party. In this Diocese,—and to the condition, the peace, and the well-being of our own Diocese we should look in the first place,—the garment worn in the pulpit is matter of usage, convenience, or, at all events, implies no doctrinal distinction. The writer of these remarks preaches in a *Surplice* what he humbly trusts may be recognized at the Last Great Day as the pure Gospel of our Lord Jesus Christ: he has heard the same glorious Gospel proclaimed and expounded, in all its fullness and in perfect consistency with the Church's witness thereto, by many of his brethren habited in a black gown, and it has never occurred to him, either preaching with every effort to be strictly evangelical, or hearing with edification, to think of "badges of party."

The Principal of Upper Canada College has kindly furnished us with the following interesting document, which we insert with much pleasure:—

UPPER CANADA COLLEGE.

EXHIBITION EXAMINATION.

1853.

	Nat. Philo.	French.	Arith.	An't. His. & Geo'y.	Mod. Geogr'y	Virgil.	Greek.	Algebra.	Euclid.	Total.	Where Educated.	Tenable.
Maximum.		84	140	120	186	231	282	231	282	1634		
Overfield, M.	66	53	84	117	143	130	164	116	203	1076	U. C. College	Three years
Badgley, C.H.	48	81	48	111	131	121	148	24	110	822	U. C. College	
Fraser, J....	48	71	73	117	41	113	159	57	132	811	U. C. College	
Stayner, L....	52	72	34	88	66	90	140	63	166	771	U. C. College	
Mayer, S. D..	32	59	55	102	72	78	138	69	142	747	D.Sc. Niagara	Two years
Phillips, H...	20	Absent.	69	41	16	83	73	35	237	574	U. C. College	
Wells, J. D..	28	45	28	88	53	77	80	17	67	483		One year

(A true copy.)

F. W. BARRON, M. A.,
Principal,
Upper Canada College.

MR. VANSITTART, of Woodstock, a gentleman of no obscure position, has forsaken—so the secular newspapers inform us—the Conservative ranks, in which the persecutions he endured on account of his political principles made him in a certain sense a "confessor," and has formally and distinctly given in his adhesion to Mr. Hincks and his party. With purely political matters we deem it not our duty to meddle; so that had this been merely a case of political defection we should probably have contented ourselves with simply recording it as an item of civil intelligence. In political transactions, however, which affect the Church we imagine we have a right to feel and to evince some concern; and, in the instance before us, Mr. Vansittart becomes pledged to assist in the contemplated spoliation of the Church into which he was baptized. "Mr. Vansittart (observes the *Perth Standard*) is a professed member of the Church of England, and states that he will yield to none in warm attachment to, and unflinching support of the Protestant faith; while in the same breath he avows his determination—so far as *he may be able*—to rob the said Church of the miserable pittance which she receives in common with the Church of Scotland, the Methodists, and other religious bodies." Amongst the things to be defined and arranged by our Synod, when that important assembly shall have been regularly constituted, this question, we hope, will be settled,—whether gentlemen entertaining such opinions in regard to the property, the rights, and the privileges of our Church are to have the confidence and—should they aspire to a seat in Parliament—the votes of Churchmen.

We have to acknowledge the receipt of a "First advertisement sheet, in connection with and in advance of the *Old Countryman*."

The first number of the paper itself will be issued, we are told, in the first week of October next. The letter from Canada evinces the pen of a ready and able writer.

[We publish in full, as it appears in the *English Churchman* of the 21st ult., the Colonial Church Government Bill, just introduced into the House of Lords by the Archbishop of Canterbury.]

COLONIAL CHURCH REGULATION BILL.—ARRANGEMENT OF CLAUSES.

Bishop of any Diocese to which the Act extends may convene an assembly of the Clergy and Laity. (Section 1.)

The Bishop or his Commissary to preside: manner of voting. (2.)

Assembly to have power to make regulations for the affairs of the Church. (3.)

Regulations only to bind ministers and members of the Church in respect of their ministry and membership. (4.)

Regulations to have no legal validity against the Acts of the Colonial Legislatures. (5.)

Regulations not to alter the book of common prayer, articles of religion, or oaths on ordination. (6.)

Restriction on regulations affecting subordination to See of Canterbury. (7.)

Provisions for convening the first assembly. (8.)

Meetings for electing lay representatives. (9.)

Meeting to choose as lay representatives one or two persons who have been communicants for twelve months preceding. (10.)

Voting at meeting for election of lay representatives. Names of lay representatives elected, &c., to be delivered to Bishop, and laid before assembly. (11 and 12.)

Certain regulations to be made at first meeting of assembly. (13.)

Provisions for convening first assembly to apply to subsequent asssmblies until otherwise provided by the regulations. (14.)

Copy of such regulations to be sent to Archbishop of Canterbury, and to be submitted for allowance by Her Majesty in Council. (15.)

Regulations disallowed to have no force after receipt of the notification by the Bishop, but acts done in the meantime to be valid. (16.)

After allowance of the regulations of an assembly no irregularity in relation to such assembly to affect the validity of its acts. (17.)

Provincial assemblies may be held. (18.)

Her Majesty may declare in what other colonies this Act may take effect. (19.)

Saving of present rights of appeal. (20.)

A BILL.

Intituled an Act to enable the Bishops, Clergy, and Laity of the United Church of England and Ireland in Her Majesty's Foreign and Colonial possessions to provide for the regulation of the affairs of the said Church in such possessions.

Whereas it is expedient that the Bishop of any Diocese of the United Church of England and Ireland within Her Majesty's foreign or colonial possessions, together with the Clergy and Laity of the same, and that the Metropolitan of any province now lawfully constituted or hereafter to be constituted within the same, with the Bishops, Clergy, and Laity of the same, should have power, under certain restrictions, to make regulations for the management of their ecclesiastical affairs: be it enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

I.—*Bishop of any Diocese to which the Act extends, may convene.*—It shall be lawful for the Bishop of any Diocese of the United Church of England and Ireland in any of Her Majesty's foreign or colonial possessions enumerated in the schedule of this Act annexed, or in any other such possession in which Her Majesty shall by order in Council declare that this Act shall be in force, from time to time to convene an assembly of the Clergy and the Laity of his Diocese, and from time to time to prorogue and dissolve such assembly; and such assembly shall consist of all the Clergy, being incumbents or licensed by the Bishop within such Diocese, and of representatives of the Lay members of such Diocese to be elected as hereinafter mentioned.

II.—*The Bishop or his Commissary to preside; Manner of voting.*

The Bishop, or in his absence a Commissary appointed for this purpose by the Bishop by writing under his hand and seal, shall preside in such assembly, and upon all questions arising in such assembly the votes of the Clergy and the Lay representatives shall be separately taken; and no act or resolution of such assembly shall be valid unless with the concurrence of the majority both of the Clergy and the Lay representatives, or of such of them respectively as may be present and vote in such assembly, nor shall any regulation made by such assembly be valid under this Act without the consent of the Bishop, whether he shall or shall not be present in the assembly at the making thereof.

III.—*Assembly to have Power to make Regulations for the Affairs of the Church.*

It shall be lawful for any such assembly, with such consent of the Bishop of the Diocese, from time to time to make such regulations as they may, with such consent, deem expedient for the management of the affairs of the said United Church within such Diocese and for the conduct of spiritual discipline, and generally for the guidance and government of the Ministers and members of the said United Church within such Diocese, and from time to time, with such consent as aforesaid, to alter, vary, and repeal such regulations, subject to the restrictions and provisions of this Act.

IV.—*Regulations only to bind Ministers and Members of the Church in respect of their Ministry and Membership.*

Provided always, that no regulation, act, or resolution of any such assembly shall be binding on any person or persons other than the Bishop of the Diocese and his successors, and the Clergy and Lay members of the United Church of England and Ireland residing within such Diocese; nor upon such Bishop, Clergy, and Lay members, except so far as such regulation, act, or resolution may concern the position, rights, duties, and liabilities of any Minister or member of the said United Church in regard of his Ministry or membership; and it shall not be lawful, by any such regulation, act, or resolution of any assembly, to impose any temporal or pecuniary penalty or disability other than such as may be consequent upon suspension from or deprivation of an Ecclesiastical office or Benefice.

V.—*Regulations to have no legal Validity against the Acts of the Colonial Legislatures.*

Provided also, that no regulations under this Act shall have legal force or validity as against the acts or ordinances for the time being in force of the local Legislatures of the foreign or colonial possessions in which this Act may be in force.

VI.—*Regulations not to alter the Book of Common Prayer, Articles of Religion, or Oaths on Ordination.*

No regulation shall be made under this Act which shall alter or be at variance with the Book of Common Prayer or the Thirty-nine Articles of religion, or alter the oaths, declarations, and subscriptions now by law required to be taken, made, and subscribed by persons to be consecrated, ordained, collated, instituted, or licensed within the said Church.

VII.—*Restrictions on Regulations affecting Subordination to the See of Canterbury.*

No regulation made under this Act which shall affect the subordination of the said Bishops, Clergy, and Laity to the See of Canterbury shall be valid unless the consent of the Archbishop of the said See thereto be previously or thereafter signified by him under his hand and seal, nor unless such regulation be confirmed by an Order of Her Majesty in Council.

VIII.—*Provisions for convening the First Assembly.*

The Bishop shall, at such time as to him may seem meet, previous to the first assembly in his Diocese under this Act, by such notice as to him may seem convenient, summon thereto the Clergy entitled to be members thereof, and the Lay representatives of the Diocese elected as hereinafter provided, and for electing such representatives shall require each Clergyman instituted or licensed to a separate cure of souls to summon a meeting of the Laymen, members of the Church, of the age of twenty-one years or upwards, resident within his parish or district, at such time (within limits which may be prescribed by such Bishop) and at such place within the parish or district as to such Clergyman may seem convenient, and every such Lay member as aforesaid shall be entitled to vote at such election.

IX.—*Meeting for electing Lay Representatives.*

The said meeting, so soon as five persons at the least are assembled, shall proceed to elect a chairman by a ma-

ority of those present, and the Clergyman may be present, and shall be qualified to act as such chairman; and the chairman shall make or cause to be made a list of those who shall then be present, and add thereto the names of any who shall subsequently attend before the proceedings are closed, and shall claim to vote thereat; and every such Lay member present shall, before taking part in or voting at such meeting, sign the following declaration:—

"I A. B., whose name is hereto subscribed, do declare, that I am a member of the United Church of England and Ireland, and belong to no other religious denomination."

X.—*Meeting to choose as Lay Representatives Persons who have been Communicants for Twelve Months.*

Every such meeting shall choose as a representative or representatives one person or (in any case where they think fit) two persons who shall have been a Communicant or Communicants in the said Church for at least the term of twelve months preceding the day of such meeting: provided always, that if 150 persons or more shall attend and vote at such meeting, it shall be lawful for such meeting, if they think fit, to elect one representative for each fifty persons so voting, provided that no parish or district shall return more than four such representatives.

XI.—*Voting at Meeting for Election of Lay Representatives*

In case at the meeting the number of persons proposed for election exceed the number which the meeting is authorized to elect the chairman shall take in writing or in a poll book the votes of the qualified persons present and enumerated as aforesaid, and every such person may give one vote for each of such of the persons proposed, not exceeding the number which the meeting is authorized to elect, as he may think fit, and the chairman shall declare the number of the votes given for each of the persons proposed; and the chairman, if he be not a Clerk, shall be entitled to vote at and may be elected by such meeting, and where the votes of two or more persons are equal the chairman, if not a Clerk, may give a double vote for any such person, and if the chairman be a Clerk he may, notwithstanding where such votes are equal as aforesaid, give a casting vote for any such person.

XII.—*Names of Lay Representatives elected, &c., to be delivered to Bishop, and laid before Assembly.*

The chairman shall deliver or cause to be delivered to each person a certificate of his election, and shall sign the minutes of the meeting in token of their correctness, and, unless he be the Clergyman of the parish or district, shall deliver them to such Clergyman, together with all certificates, subscriptions, and lists which had been laid before the said meeting, and a certificate of the names, callings, and addresses of the persons chosen, and the Clergyman shall cause all such documents to be delivered to the Bishop to be by him laid before the assembly at the meeting thereof.

XIII.—*Certain Regulations to be made at First Meeting of Assembly.*

Every assembly first convened in any Diocese under this Act shall at its first meeting or at some adjournment or adjournments thereof make such regulations as shall seem fit for its own proceedings and government, and for the proceedings and government of future assemblies, without prejudice to the right of any future assembly to vary or repeal the same, and especially for the adjournment or prorogation of such assembly, and the calling of future assemblies, and election of the Lay members thereof, but so that every Lay member of such future assembly shall be a Communicant of the Church as aforesaid.

XIV.—*Provisions for convening First Assembly to apply to subsequent Assemblies until otherwise provided for by the Regulations.*

The provisions of this Act for and in relation to the first convening of an assembly in a Diocese under this Act, for and in relation to and consequent on the election of the Lay members thereof, shall, unless and until the first or any subsequent assembly shall otherwise provide, remain in force and be acted upon for and in relation to any subsequent assembly in such Diocese, and the election of the Lay members thereof; and in every case not provided for by this Act or by the regulations for the time being in force of his Diocesan assembly, the Bishop of the Diocese may provide for and regulate the convening of such assembly, and the form and manner of all proceedings preparatory thereto, as he may think fit.

XV.—*Copy of such Regulations to be sent to Archbishop of Canterbury, and to be submitted for Allowance by Her Majesty in Council.*

A copy of the regulations passed at the first assembly to be called under this Act in any Diocese, and from time to time any alteration of such regulations, shall be sent by the Bishop, duly certified under his hand and seal as having been made with his assent by an assembly of his Diocese under this Act, to the Archbishop of Canterbury, and the Archbishop shall, within six months of his receipt of the [illegible] he may see fit to make, for the consideration of Her Majesty in Council, and Her Majesty by and with the advice of Her Privy Council, may allow or disallow the same as to Her Majesty, with such advice, shall seem fit; and the regulations so allowed, and a notification of disallowance of such regulations as may be disallowed, shall be forthwith transmitted by the said Archbishop to the Bishop of the Diocese, and shall by him be published in the said Diocese.

XVI.—*Regulations disallowed to have no Force after Receipt of the Notification by the Bishop, but Acts done in the meantime to be valid.*

Any regulation disallowed by Her Majesty as aforesaid shall, after the notification of the disallowance thereof shall have been received by the Bishop of the Diocese, cease to be in force, but any act, matter, or thing being done under or in accordance with any such regulation before such receipt the notification of the disallowance thereof shall have the same validity and effect as if such regulation had been allowed.

XVII.—*After Allowance of the Regulations of an Assembly no Irregularity in relation to such Assembly to affect the Validity of its Acts.*

After the regulations certified by the Bishop of any Diocese as the regulations made with his assent by an assembly in his Diocese under this Act, or any of such regulations shall have been allowed by her Majesty in Council, no such regulations nor any matter done thereunder, nor any proceeding of any subsequent assembly, shall be in anywise invalidated or affected by or on account of any error or irregularity in convening or otherwise in relation to the assembly of which the regulations shall have been so certified, or in relation to the proceedings preparatory to the meeting of such assembly.

XVIII.—*Provincial Assemblies may be held.*

Whereas it is expedient that the rules and regulations of the several Dioceses within any province shall, as far as possible, be the same:—

It shall be lawful for the Archbishop or Metropolitan of any province for the time being lawfully constituted in any of the possessions in which this Act shall be in force to convene the Bishops of such province, and to require them to convene the members of their several Diocesan assemblies, or such representatives of the same as shall hereafter by any such provincial assembly be determined, at such time and place as he may deem fit, to consider of and determine upon all such things and matters as may concern the Church in the same province; and of every such provincial assembly the said Archbishop or Metropolitan shall be the president, and shall always preside therein personally or by such Bishop or Bishops of his province as he shall appoint his Commissary or Commissaries under his hand and seal for that purpose; and the Archbishop and Bishops attending such assembly shall sit and vote as one house, and the Clergy and Lay members shall sit and vote as another house, and no act or resolution shall be valid to which both houses shall not have assented; and on every division of the house of Clergy and Lay members nothing shall be held to be carried by a majority of such house but that to which a majority of both the Clergy and Laity, voting by Dioceses, shall have assented, the vote of the majority of the Clergy present and representing each Diocese being taken as the vote of the Clergy of such Diocese, and the vote of the majority of the Laymen present and representing the Laity of such Diocese being taken as the vote of the Laity of such Diocese; and all rules and regulations so passed shall be valid, subject to such provisions and restrictions, and to such allowance or disallowance, as has been hereinbefore provided with regard to the regulations of such Diocesan assemblies as aforesaid.

XIX.—*Her Majesty may declare in what other Colonies this Act may take effect*

It shall be lawful for Her Majesty, if and when she shall think fit, by Order in Council, to declare that this Act shall, from a day to be named in such Order, be in force within any other one or more of Her Majesty's foreign or colonial possessions besides those contained in the Schedule to this Act annexed, and this Act shall take effect in the possession or possessions so designated accordingly.

XX.—*Saving of present Rights of Appeal.*

Nothing herein contained shall deprive any person of any right of appeal to the Archbishop of Canterbury or to Her Majesty in Council, or otherwise, which such person may have by any law in force in such Diocese or possession.

Colonial Ecclesiastical Intelligence.

His Lordship, the Bishop of Fredericton, arrived in this City on Friday last, and preached to very large congregations on Sunday, at Saint James's Church in the morning, and at Saint Paul's Church, Portland, in the afternoon. His Lordship returned to Fredericton on Tuesday. We are informed, on authority, that Wednesday, 31st August, is the day fixed upon for the consecration of the Cathedral at Fredericton. A noble organ is now in course of erection; and we understand that a fine Peal of Bells for the Cathedral have been cast in England, and will probably shortly arrive at this port.—*St. Johns, N.B. paper*

PRINCE RUPERTS LAND.—Sir George Simpson, who has just returned from his annual tour to the North West has favoured us with the following particulars:—Red River settlement is healthy and prosperous; churches, schools, and Temperance Societies are in active and successful operation among the inhabitants of that remote region. The Honourable Hudson's Bay Company has discontinued the allowance of liquor to its servants, and substantiated a liberal supply of tea and coffee; with which change all are well satisfied, not excepting the Indians. Peace has been re-established among the various Indian tribes, some of whom were previously at war. The Bishop of Ruperts Land (Church of England) was upon his annual tour of inspection. The Roman Catholic Bishop, Provancher died in June, whilst Sir George was there; he was a gentleman of estimable character, and a zealous and successful promoter of peace, sobriety, and morality. The Rev. J. Black, Presbyterian Minister, had left the settlement, but there was a general wish, on the part of the inhabitants and the officers of the Hudson Bay Company, that he should be prevailed upon to return. —*Witness.*

Rev. Mr. Irwin, of Montreal is about to be removed to Boston. His departure will be a matter of general regret, on account of the many spheres of benevolent usefulness occupied by him since his coming to Montreal.—*Ibid.*

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS, ON BEHALF OF MISSIONARY OBJECTS WITHIN THE DIOCESE OF TORONTO, APPOINTED FOR TRINITY SUNDAY.

Previously announced in *The Church* newspaper, Vol. 17, No. 1,		£171 14 4
Hillier,	£1 10 0	
Wellington,	0 10 0	
—per Rev. R. G. Cox,	———	2 0 0
St. John's Church, Tecumseth,	0 15 0	
Trinity do. do.	1 5 0	
—per Rev. F. L. Osler,	———	2 0 0
St. James's Church, Perth, per Churchwarden,		1 5 0
Rawdon,	0 12 6	
Nesbit Reid's,	0 1 3	
Cook's School-House,	0 2 0	
Farnsworth's do.	0 6 0	
Roslyn,	0 3 9	
Huntingford,	0 4 0	
—per Rev. F. T. S Groves,	———	1 9 6
Caradoc & Delaware, per Rev. R. Flood,		2 5 0
Elizabethtown,	1 0 10	
North Augusta,	0 16 0	
—per Rev. W. C. Clark,	———	1 16 10
144 Collections amounting to		£182 10 8

ANNUAL SUBSCRIPTIONS.

Mr. Arthur Develin, XI. year, ...£0 10 0

THOMAS S. KENNEDY,
Secretary C. S., D. T.

Toronto, 1th August, 1853.

Colonial.

SECRETARY'S OFFICE.

Quebec, 6th August, 1853.

HIS EXCELLENCY THE GOVERNOR GENERAL has been pleased to make the following appointments; viz:

John McLean, of Guelph, and Lewis Wallbridge, of Bellville, Esquires, to be additional Commissioners to carry into effect the provisions of the Statute of Upper Canada, 2nd Vict. Ch. 15, intituled: "An Act for the protection of the Lands of the Crown in this Province, from trespass and injury."

John LcLean, of Guelph, Esquire, to be a Collector of Her Majesty's Customs.

Thomas Levell Hammond, of Dunville, Esquire, to be a Surveyor and Clerk in Her Majesty's Customs.

JAIL PLOT.—On Wednesday evening the Governor of the Jail Mr. Allen, discovered a plot of a most murderous character, in time to prevent its execution. It seems that upon his examining the tools and implements used by the prisoners during the day (who have been sentenced to hard labour,) he missed two axes. His suspicions were aroused, a search was made, and they were found in the cistern of a water closet, to which the prisoners had access.

A coloured prisoner who was not confined in the main body of the jail, informed Mr. A. that thirty-two prisoners who were confined in the main hall had entered [illegible] soon as they opened the door to remove them to their respective cells for the night, and that they had concealed the axes for the purpose. It was their further intention to break the locks of the doors with their axes and make their escape. Before opening the door to remove them to their cells Mr. Allen presented two muskets through the grating of the windows, by which means the ruffians saw that their plot was discovered, and that the officer of the jail was prepared for them.

Mr. Allen is an officer who has always used the utmost caution and circumspection since he became Governor, and no doubt that to the faithful discharge of his duty, both he and his family owe their lives, for had he not personally inspected the collection of the tools there is little doubt but the ruffians would have succeeded in their murderous attempt.

Should not something be done for the faithful Negro who discovered the plot?—*British Canadian.*

NIAGARA GRAMMAR SCHOOL.—The Rev. H. N. Phillips has been appointed to the school. He is highly recommended in the following testimonial:

The undersigned having attended several examinations of the School under the management of the Rev. H. N. Philips, can bear testimony as well as to the soundness of the system of instruction pursued, as to the proficiency attained by some, and the steady progress made by all the Scholars under tuition. With perfect confidence therefor they recommend the Institution to Parents and Guardians, as one in which a thorough Education based on Religious principles may be secured.

GEORGE OKILL STEWART, D. D.,
Archdeacon and Rector of Saint George's, Kingston.

R. V. ROGERS,
Minister of St. James'.

WILLIAM GREIG,
Incumbent St. Paul's, Kingston.

HENRY BRENT,
Incumbent St. Mark's, Barriefield.

THOMAS W. ALLEN,
Incumbent St. John's Portsmouth.

ALEXANDER GORDON,
Lieut. Col., Royal Engineers.

ROUTE TO AND FROM LAKE SUPERIOR.—A gentleman who recently came down from Lake Superior to Toronto gives an account of his trip in the Detroit Advertiser in glowing terms. He says you leave the Sault on Wednesday morning in a swift and commodious steamer about the size of the "Bay State," for the head of Sturgeon Bay a trip which occupies two whole days and two nights, during the entire progress of which you will find it entirely impossible to keep the cabin or state room during the hours of daylight, in consequence of the landscape and water. You pass, in going through Georgian Bay, the almost incredible number of twenty-two thousand islands, the effect of which upon the eye is described as most novel and striking. Frequent stoppages are made at small Indian villages, and other small places upon the different islands, the way to travel between which is considerable. Arriving at the head of Sturgeon Bay, near its north-eastern extremity, you find stages in readiness to take you across the Portage to Lake Simcoe. There you embark in a much shorter steamer, which, however, is convenient and safe, and cross Lake Simcoe, where you take the railroad forty miles to Toronto, thence by a new swift iron steamer to Lewiston, and by the way of Buffalo home. The distance from the Sault to the head of Sturgeon Bay, in an air line, is about 220 miles, but as it is run among the numberless islands it is not less than three hundred and forty. The fare is $8, and the entire fare from the Sault to Toronto is $11 50.—*Colonist.*

COLONIAL SUMMARY.

DISTRESSING ACCIDENT ON THE WELLAND CANAL.—The Captain of the steamer *Ottawa*, in a letter to the St Catherine's *Constitutional* exculpating himself from blame in regard to the loss of one of his crew, states that on Saturday morning between the hours of one and two o'clock he sent two of his men in advance to get the locks ready; that on arriving at lock 22 they found no light or lock-master, and James Hyworth after opening one gate started with the intention of opening another, when he immediately missed the deceased his shipmate,—he then returned to the *Ottawa* and gave the alarm. The *Ottawa* proceeded to the lock and there remained from one-half to three-quarters of an hour, during which time every exertion was made to discover the lost man; and the Captain, being under a contract to land 250 Norwegian emigrants at Buffalo on the same evening, proceeded on his voyage. The crew made an affidavit of the truth of the Captain's statements before the Mayor of St. Catharines. The culpability of some one is clearly established on the oath of five eye-witnesses, who positively asserted that there was no light on the lock and no lock tender present.—*Abridged from the St. Catharines Constitutional.*

THE OLD GOVERNMENT AND PARLIAMENT GROUNDS.—The grounds on which the old Parliament House and the old Parliament Buildings stand will shortly be brought into the market. Both lots comprise sixteen acres. On Thursday Mr. Sheriff Jarvis called a meeting of a few persons to take into consideration the propriety of taking some steps to secure these grounds for a public park. The Government, however, would not be justified in disposing of them in this clandestine manner. The proper way of disposing of them will be to bring them to auction.

VILLAGE OF SEATON.—The site of the projected Village of Seaton is the northern portion of the Cruikshank Estate. It lies on the west side of Bathurst Street, three quarters of a mile from the intersection of that street with Queen Street. The land is but partly cleared; the remainder being primeval forest. The quality of the land, judging from the character of the timber, which is mostly beach and maple, is good.

THE CROPS IN CAVAN.—The Fall wheat in Cavan is very fine. The Spring crops are not so good; but there is a probability that the grain may not be so bad as was anticipated.

ARREST.—A man has been arrested at the Suspension Bridge charged with having represented himself as an agent for some of the American Insurance Companies, and also of the Ontario Insurance Company of Hamilton.—Sometimes he called himself Bemmett, and at others J. Hill. He swindled the unsuspecting farmers out of $700. After his arrest he made his escape at Drummondville.

RAILROAD MEETING AT ST. CATHERINES.—On the Monday before last a meeting of qualified electors took place in the Town Hall at St Catherines, when the by-laws authorizing the Council to subscribe £37,500 were assented to.

The meeting, says the St. Catherines *Constitutional*, did not number more than 12 or 15 persons.

THE ESPLANADE.—Mr. Sheriff Jarvis called a meeting of various persons interested in the construction of the Esplanade in the Court House on Thursday, George Gurnett, Esq. in the chair. Mr. Thomas and Mr. Cumberland laid their respective plans before the meeting. The result of the meeting was that a committee was named consisting of Joseph D Ridout, Esq., the Sheriff, Mr. Monro and Mr. Cawthra, to seek for information to be laid before another meeting on the call of the chairman.

BIBLES FOUND IN A SWAMP.—Several Bibles have been found in a swamp in Caledon, some under logs, and others covered by leaves. It is supposed that a pedlar has been murdered for his money. The Bibles are ticketed with the name "Phinney & Co., Buffalo, publishers."

FATAL ACCIDENT WHILE BATHING.—A young man named Widenall, employed in the store of Mr. Hugh Scobie, was drowned yesterday afternoon while bathing at the Cut near the Peninsula. He was unable to swim, and having suddenly stepped into deep water, was soon beyond the reach of a fellow-bather, named Fry, who made immediate efforts to effect a rescue. Deceased was son of Mr. Widenall, merchant, Port Hope, and had not attained to his majority.—*Leader.*

ARRIVAL OF THE *WASHINGTON*.

New York, 4th. August, noon.

The steamship *Washington*, with London dates to the 20ult., arrived at 10½ o'clock this morning.

Cotton at Liverpool firm and moderately active. Breadstuffs rather higher, say at outside. Wheat flour sixpence; corn quiet; bacon dearer; beaf and pork unchanged.

Turkish question more pacific and likely to be arranged without resort to arms.

Dates from China are to May 14th. Insurgents raised the banner of Christianity and Protestant form of worship. They have possession of Nankin and other important posts.

Wheat at Liverpool on the 19th one penny dearer for fresh white and red. Flour unchanged; Corn quiet and unchanged.

Consols closed at 98¼ in London.

The *Washington* brings 141 passengers and London dates to July 20th. The *Niagara* arrived out on the 18th, the *Baltic* on the 19th at 10 p. m.

When the *Washington* left, confidence in the maintenance of peace was increased both in London and Paris. The reply of Russia to the joint representatives of France and England was expected in London about the 22nd. The latest intelligence from St. Petersburgh was to the 9th July which states, that one of the propositions of a compromise had reached the Austrian capital which induced a desire to negociate.

Telegraphic accounts from Constantinople state that a Ministerial crisis was feared in consequence of the Russian invasion of the Principalities. A pacific solution was, how[illegible], but there was no cessation of armaments. The Commanders of the ports of the Dardanelles had orders to permit the passing of the British or French ships at any moment, day or night. A formidable conspiracy against the life of the Sultan, got up by the Mauls or fanatical party, had been discovered and 15 of the leaders arested and bowstringed. Their object was to dispose of the Sultan in favour of his brother; then decree war against Russia. Negotiations were still progressing in the Hungarian refugee's affairs. The latest accounts state that the American and Austrian corvettes had determined to fight and had cleared their decks for action. The British and French consuls interfered and prevented present hostility. It was afterwards arranged that Costa should be given up to the French consul until the French and Austrian Ministers at Constantinople had settled the affair. Costa was afterwards landed in Marino and escorted by marines to the French Consulate.

In the House of Lords, on the 18th, Lord Clarendon stated that an answer in entire conformity with the note published by the French Government had been returned to the last diplomatic note of Nesselrode.

A despatch from Constantinople, received in Paris on the 19th, states that England, France and Germany had agreed to the basis of the arrangement which was proposed by Turkey. The head quarters of the Russians had been established at Bucharest, and 80,000 troops were encamped in the environs.

Advices from Vienna to the 16th state that troops were still marching to the south, and that 62 guns of heavy calibre had arrived at Jassy on the 8th July. The exportation of corn had been prohibited.

Advices from China to the 9th of May are of a very singular character. The rebels had raised the banner of Christianity. The bible had been translated, and they were bent, under the impulse of a very extraordinary fanaticism, upon the expulsion of the whole Tartar race. Nankin was still held by them, and reported to be in a state of ruin. The rebels were fortifying the city, and intended to march upon Pekin as soon as they received expected reinforcements. The commander of the British war steamer *Hermes* had returned from an expedition to the section of the rebellion, where he explained the neutral position of foreign powers. He stated that the insurgents had adopted the Protestant form of worship.

Paris, 19th July.

The funds experienced a decline to-day of three per cent.

ARRIVAL OF THE *NIAGARA*.

Halifax, 5th Aug.

The *Niagara*, from Liverpool July 23 arrived at Halifax yesterday morning. She had 115 passengers.

Breadstuffs considerably excited in consequence of the weather, and the opening of French ports to free imports.

Flour.—A large business doing at an advance of 9d to 1s. Wheat in good demand at an advance of 2d to 3d. Corn is held 6d higher than last week. Western Canal flour 25s to 28s. Ohio 27s 6d to 28s. White wheat 8s to 8s 6d. Red and mixed 7s 6d to 7s 11d. White Corn 31s to 32s. Yellow 31s to 32s. Beef changed.—Pork steady. Ashes lower, 26s to 27s for pots.

ENGLAND.

It was generally reported that Lord Palmerston would succeed to the Foreign Secretaryship, Earl Clarendon exchanging for the Home Department. Respecting the Eastern question, the Chancellor is reported to have said the Czar will follow the arrangements held out for his acceptance. The only motive for further delay was to obtain the assent of Prussia. It was telegraphed from Vienna to Berlin, that the Czar had accepted the proposal offered by England and France.

News had also reached London under date from Constantinople of July 11, that a conciliatory note has just been passed by Reschid Pasha, which was considered of a nature to bring negotiations at once to a conclusion.

ARRIVAL OF THE *BALTIC*.

THREE DAYS LATER FROM EUROPE.

New York, 8th Aug.

The steamship *Baltic*, with 177 passengers, arrived today at noon.

The *Africa* arrived out on the 24th ult., early in the morning.

The ship *Izee* of New York for Liverpool, was burned at Sea, July 7th. Capt. Spencer and all hands were saved by the ship *Ebenezer* of Liverpool. The cause of the fire was spontaneous combustion.

The Turkish difficulty is considered settled, although the Czar's acceptance of the proposal is not announced. His assent is duly expected, and till received nothing definite can be known.

Crops in Britain are on the whole good. In Ireland they are satisfactory—no potato rot.

From France there is no news. A correspondent says the opening of the French ports to the free import of Breadstuffs, is more to quiet anxiety than for any fear of scarcity.

Christina of Spain is in Paris, intriguing, they say, to marry her daughter to Prince Napoleon.

The grape disease is feared in Portugal.

It is reported that England is negotiating with Denmark to obtain command of the entrance to the Baltic. If war arises with Russia it is feared that breadstuffs will be short in Italy this year.

It is rumored at Constantinople that the United States are negotiating for the purchase of Marmorisea.

Among the passengers by the Baltic are: Bishop McIlvaine, Thomas Butler King, Genl. Cooper, Mr. Julien and family.

London, 27th July.

The India mail has arrived at Trieste with dates from Hong Kong, June 7th; Calcutta 16th; Bombay 20th.

The empire of China is divided, and Nankin is independent of the Tartar Dynasty.

There is great anxiety at Canton, and fears of the arising.

Trade in India dull. From Burmah the intelligence is that no advance is to be made on Eva.

The screw steamer Lewiston was lost on her passag from Shanghae to Hong Kong, on Tuesday. The crew and passengers were all saved.

Paris. 26th July.—The crops in the south favourable.

Vienna, July 22nd—a conspiracy has been discovered. Forty-six persons, some of them students, hove been arrested.

Tee difficulties between Austria and Switzerland, are nearly settled.

The van-guard of the Russians entered Bucharest on the 15th.

Liverpool, 27th July.

Cotton—closed on Tuesday firm, at last weeks prices. Sales of Monday, 10,000 bales; Tuesday, 8,000. Corn—Market transactions in Flour and Wheat extensive, but without excitement, Prices. though very firm, were no dearer. Indian Corn in moderate demand. Weite Wheat, 7s 3d. to 8s 2d.; Red, 7s 7d; Western Canal Flour, 27s 9d to 28s.; Philadelphia, 28s 3d to 28s 6d.; Canadian 27s 6d to 28s 6d.; Ohio, 28s.; Whith Corn, 31s 6d.; Yellow. 31s.; mixed, 30s 6d.

BRITISH GIUANA—THE VENEZUELEAN REVOLUTION.

Boston, 5th Aug.

Papers have been received here from Georgetown, British Guiana, to 14th July. They report that there was considerable dissatisfaction at the result of the importation of Chinese Coolies, who were very quarrelsome. The bark *Appollone* had arrived from Calcutta with 190 Coolies. Twenty others had died on the passage. Four hundred more Chinese Coolies had been contracted for and were expected. They were the offscouring of the Chinese Nation.

An article in one of the papers declares that if Cuba is allowed to continue to receive slaves, the British West Indies cannot compete with her in the production of sugar, &c.

The same papers have details of the Venezuelean Revolution, of which the Province of Cumana seems to be the head quarters. They had formed a Provisional Government, and had taken measures for a Convention of the disaffected Provinces to form a Confederation. General Thaddeo, a General of Monagos was marching against them at the head of 3,000 men.

United States.

SAILING OF THE "ATLANTIC."

New York, 6th Aug.

The *Atlantic* sailed at noon for Liverpool, with 148 passengers. Among them were Mr. Buchanan, Minister to England, and Mr. Soule, Minister to Spain.

O'DONOHUE IN TROUBLE.

Boston, 6th Aug.

Patrick O'Donohue was arrested at the Adam's House, yesterday afternoon, on a warrant charging him with sending a letter to Mr. Treanor accepting a challenge to fight a duel somewhere in Manchester, N. H., early this morning. He was taken before Justice Rogers and gave bail for $2,000, and in the meantime to keep the peace. A warrant, is also out for the arrest of Treanor who gave the challenge; he is commander of the Meagher Rifles of this city. O'Donohue's friends [illegible] only means of averting the meeting.

Charleston, S. C., 2nd Aug.

Orders have been issued by the authorities at New Orleans, for all vessels arriving below from foreign ports, to stop at the quarantine ground.

Washington, 2nd Aug.

D. E. Sickles's appointment as Secretary of Legation to London, is hailed as a good omen by "Young America." His Address to Kossuth, pledging him the moral and material support of the American Democracy, is freshly remembered. The Filibursters also regard him as one of their own folks.

Washington, 8th Aug.

The charges preferred against Commodore Aurlick by Mr. Schenck, late Minister to Brazil, Captain Inman and others, have been dismissed by the President, who refused to order a Court Martial. The Union sustains the conduct of Commodore Inman in the Smyrnian affair, and maintains that he was not authorized to resort to amicable measures, but that it was his duty to his Government to exert as much power as was necessary to arrest the Austrian outrage, and prevent its consummation.

Baltimore, 7th Aug.

The deaths of yellow fever in New Orleans, for a week ending 1st August, were 669. A few cases have occurred at Mobile.

New York, Aug. 2nd.

Markets.—Flour: demand less active for western and state; prices easier, home demand fair, sales 6000 bbls. at 5 25 *a* 5 81 for state: Canadian scarce and rather dull and nominal; 5 25 *a* 5 37 for mixed and fancy Michigan and Indiana; 5 25 *a* 5 44 for common good Ohio. Grain: less firmness in market for wheat, but demand firm: sales 900 bushels mixed Genesee 1 82; 10,000 bushels white Ohio 1 34 *a* 1 35; 3000 choice white Michigan 1 30. Rye firm; sales 700 bushels River 80½. Oats easier; river and canal 45 *a* 46. Corn less active, sales 2200 bushels 72 *a* 74½ for unsound; 75 *a* 76 for western mixed; 76½ *a* 77½ for Southern yellow. Provisions: demand for pork light, prices without change.

TORONTO MARKETS.

TORONTO, Aug. 10th., 1853.

	s.	D.		s.	D.
Flour—Millers' extra superfine, per barrel	22	6	*a*	23	9
Farmers' per 196 lbs.	21	3	*a*	22	9
Wheat—Fall, per bushel, 60 lbs.	4	9	*a*	5	3
Spring, per bushel, 60 lbs.	0	0	*a*	3	0
Oatmeal, per barrel,	22	5	*a*	00	0
Rye, per bushel, 56 lbs.	0	0	*a*	0	0
Barley, per bushel, 48 lbs.	2	0	*a*	2	8
Oats, per bushel, 34 lbs.	2	4	*a*	2	6
Peas, per bushel,	2	6	*a*	2	8
Potatoes, per bushel,	1	6	*a*	1	10
Apples, per bushel,	0	0	*a*	0	0
Grass Seed, per bushel,	7	6	*a*	11	3
Clover Seed, per bushel,	35	0	*a*	36	3
Hay, per ton,	37	5	*a*	45	0
Straw, per ton,	37	6	*a*	42	0
Onions, per bushel,	5	0	*a*	0	0
Butter—Tub, per lb.	0	7	*a*	0	8
Fresh, per lb.	0	9	*a*	0	10
Beef per 100lbs,	26	0	*a*	30	0
Pork per 100lbs,	25	0	*a*	30	0
Eggs per dozen	0	7	*a*	0	7½
Fire wood per cord	00	0	*a*	00	0

BIRTH.

At the Parsonage Cornwall, on the 4th inst., the wife of the Rev. H. Patton, Rector of Cornwall, of a son.

MARRIED.

On Sunday Evening last, by the Rev. Mr. Herchimer, Mr. Walter Eales, Painter, to Mrs. Amelia Mildrum, both of this city.

August 1st, by the Rev. W. M. Herchimer, Miss Rebecca Deal, daughter of Mrs. Mills, of this city, to Hermand Fryer, Painter, of Picton.

In St. John's Church, Prescott, C. W., by the Rev. Robert Blakely on the Morning of the 27th inst., E. A. Watrons, Esq., of Ogdensburgh, N. Y. only son of Andrew Watrons, Esq. Saratoga, N. Y. to Henrietta, second daughter of the Hon. Samuel Crane, Oak Place, Prescott.

On the 3rd inst., at St. George's Church, in this city by the Rev. Stephen Lett, L.L.D., Incumbent, the Rev. Robert Shanklin, Incumbent of Oakville, to Catherine Mary, eldest daughter of the Rev. James Beaven, D.D.

At St. Johns, N. B. on the 5th ult., by the Rev. William Harrison Rector of St. Luke's Church Portland, Fredrick Howard Himsworth, Esq., of the executive Conncil Office, Canada, to Sarah, third daughter of the late Capt. John Woodworth, of St. John N.B.

On the 1st of August, by the Rev. John Grier, AM. Rector of Belville and Rural Dean, John Bell Esq., Barrister at law, to Helen Maria, daughter of John Turnbull, Esq., Colonel of the Regiment of Hastings Matilda.

At St. Paul's Church, Dunville, by the Rev. Mr. Townley, on the 4th inst., Charles Robb, Esq., Engineer, Great Western Railway, to Janet Preston, eldest daughter of T. L. Hammond, Esq., surveyor of Customs, Dunville and formerly Solicitor, in Dundee, Scotland.

DIED.

At the Rectory on Tuesday night the 2nd inst., James Stuart Geddes, infant son of the Rev. J. G. Geddes, Rector of this Parish, aged 11 months.

BAZAAR

IN AID of the fund for the erection of A CHURCH in DRUMMONDVILLE, Niagara Falls, Canada West, is unavoidably POSTPONED until WEDNESDAY the 24th AUGUST.

THE TORONTO LADIES' SCHOOL.

Lady Principal, ... Mrs. POETTER.
Lady Resident, ... Mrs. WARNER.

ASSISTANTS:

1st English Teacher, ... ——————
2nd " " .... Mrs. LIDDELL.
3rd " " .... Miss DRISCOLL.
French Governess, ... Mad'lle SIMON.
Writing and Arithmetic, ... Mr. EBBELLS.
Drawing, ... Mr. BULL.
Music, ... G. W. STRATHY, Mus, Bac / Mr. G. F. HAYTER.
Singing, ... Mr. HUMPHREYS.

The religious instructions are under the kind superintendence of the clergymen of St. James' Cathedral.

TERMS.

(*To be paid Quarterly, and in Advance.*)

Education .... £15 per annum
Finishing Pupils .... 5 additional.
Boarding 30

NO EXTRAS.

The great success which has attended the first year of this institution, has encouraged Mrs. Poetter to leave nothing undone that can add to the advantages already offered in her School. In consequence of the increase in her pupils, she has engaged another Music Master, (an English Professor from Boston,) who has been highly recommended as a finished musician. Mrs. Poetter has during the past year taken her more advanced pupils through a course of English Studies, which have prepared them to give their time next year only to the higher branches of English Literature, and the French, Italian and German languages, in which they have already made some proficiency. Mrs Poetter will take this opportunity of expressing the pleasure she has felt at the kind and satisfactory letters she has received from many of the parents, and she trusts that her system, combining home comforts with the advantages of a sound and finished education on such very moderate terms, will continue to be appreciated and encouraged.

The School will re-open on the 5th of September.

Persons wishing for further information are requested to apply (if by letter *post-paid*) to

MRS. POETTER,
York Street.

Toronto, August 3rd, 1853.

JUST RECEIVED.

THE Golden Psalm; being a Practical, Experimental, and Prophetical Exposition of Psalm XVI.; by the Rev. Thos. Dale, M. A. 3s 1½d.
Wheat or Chaff; by the Rev. J. C. Ryle, B. A. 3s. 9d.
Living or Dead; a Series of Home Truths; by the Rev. J. C. Ryle, B. A. 3s. 9d.
Far Off; or Asia and Australia Described, with Anecdotes and Illustrations; by the Author of "Peep of Day." 3s. 9d.
Near Home; or the Countries of Europe Described, with Anecdotes and numerous Illustrations; by the Author of "Peep of Day." 3s. 9d.
The Year of the Church; Hymns and Devotional Verse for Sunday and Holy Days of the Ecclesiastical Year, with brief explanation of their origin and design; by the Rev. C. M Butler. 2s. 6d.
The Genius and Mission of the Protestant Episcopal Church in the United States; by the Rev. Calvin Colton, LL.D. 5s.
Truth; or Persis Clareton; a Narrative of Church History in the Seventeenth Century; by the Rev. C. B. Taylor. 3s. 9d.
Arthur and his Mother; or the Child of the Church—a Book for Children; by the Rev. C. B. Taylor. 1s. 10½d.
Father Clement; a Roman Catholic Story. 1s. 6d.
The Christian's Companion to the Sick and Afflicted. 2s.
The Old Sea Captain; by Old Humphrey's Fist. 2s.
Thoughts for the Thoughtful; do. 2s.
My Grand-parents; do. 2s.
Isle of White; do. 2s.
Country Strolls; do. 2s.
Walks in London; do. 2s.
Pleasant Tales; do. 2s.
Observations; do. 2s.
Addresses; do. 2s.
The Cross of Christ, or Meditations on the Death and Passion of Our Blessed Lord and Saviour; edited by Walter Farquhar Hooker, D. D. 2s. 6d.
Episcopacy Tested by Scripture; by the Right Rev. Henry U. Ouderdonk, D. D. 1 10½d.
Lectures on Practical Subjects, delivered at St. Margaret's, Lothbury; by the Rev. Henry Melville, B. D.

HENRY ROWSELL.

Toronto, August, 11, 1853.

LAW BOOKS.

JUST received, Vols. 4, 5 and 6 of BRITISH CROWN CASES, Being Moody, Vol. 2; and Denison with continuation by Pearce, vols. 1 and 2, Just published by Messrs. T. J. Johnson, Philadelphia, 15s. per Vol.

☞ The Undersigned will supply, in Toronto, the Works published by Messrs. JOHNSON, Philadelphia' Messrs. LITTLE, BROWN & Co., Boston, or any other Publisher in the United States, at the Publishers' prices, without any charge for Carriage, &c.

Catalogues may be seen on application.

HENRY ROWSELL,
Bookseller, Stationer & Printer.
King Street.

Toronto, July 22, 1853. 51-tf

JUST RECEIVED.

APPLETON'S TRAVELLERS' GUIDE TO THE MIDDLE STATES, CANADA, NEW BRUNSWICK, and NOVA SCOTIA, &c. &c., with descriptions of the Principal Cities, Towns and Villages, with Distances, Fares, &c. Price 6s. 3d.

HENRY ROWSELL,
King Street.

Toronto, July, 1853.

LADIES' SEMINARY,

WELLINGTON STREET, TORONTO.

MISS MACNALLY begs to announee that the Classes will be resumed on THURSDAY, the 1st of SEPTEMBER, 1853.

Musical Professors .... J. P. Clarke, *Mus. Bac.* / J. Strathy, *Mus. Bac.*
Singing Professor .... Herr Hecht.
French Assistant .... Mademoiselle Simon.
Calisthenics .... Mr. Goodwin.

Toronto, 1st August, 1853. 1-td.

TORONTO COACH MANUFACTORY.
130 & 132 King Street West.
(ESTABLISHED 1832.)
OWEN & WOOD,
(FROM LONDON.)

Toronto, July 8th, 1853. 50-12mo

WANTED,

A LAD for the Printing Business, he must posess a good English Education, and be not less than fifteen years of age. A member of the Church of England would be preferred.

Apply at the Office of this Paper.

Toronto, June 18th, 1853.

Mrs. Crombie's
YOUNG LADIES' SEMINARY,
GEORGE STREET, TORONTO.

THIS ESTABLISHMENT will be re-opened, after the Mid-Summer Recess, on Wednesday the 17th instant.

Reference kindly permitted to the Hon. and Right Rev. the Lord Bishop of Toronto, the Rev. John M'Caul, LL. D., President of the University of Toronto, the Rev. H. J. Grasett 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. Paul's. Toronto, Rev. R. J. M'George, of Streetsville, and the Rev. T. S. Kennedy, Secretary of the Church Society.

Toronto, 1st August, 1853. 1-tf.

BELLS! BELLS! BELLS!

THE Subscribers manufacture and keep constantly on hand, a very large assortment of Church, Factory, Steamboat, Steamship, Locomotive, School House, and Plantation Bells, made in an *entirely new way* recently adopted by us. We have 14 Gold and Silver Medals awarded for "the best Bells, for sonorousness and purity of tone." Nearly 10,000 Bells have been cast and sold from this foundry. We can send to New York in four hours, and by Canal and Railroads in every direction, at an hour's notice. Mathematical Instruments of the most approved construction on hand. Address.

A. MENEELY'S SONS.,
West Troy, N. Y. 51-tf

ONTARIO, SIMCOE AND HURON RAILROAD.

NOTICE.

ON and after MONDAY, 18th July, the Passenger Trains will run daily, between Toronto and Bradford, as follows, (Sundays excepted.)

Express Train leaves Toronto, at 8, A.M., arrives at Bradford, at 10.25, A.M.

Accommodation Train leaves Toronto, at 3,30, P.M. arrives at Bradford, at 5.45, P.M.

Accommodation Train leaves Bradford, at 7.15, A.M. arrives at Toronto, 9.30, A.M.

Express Train leaves Bradford, at 2.54, P.M., arrives at Toronto, 5.00, P.M.

Passengers by these Trains will please take Notice that 7½., Cy., will be charged in addition to the regular Fare, for all Tickets purchased in the Cars, by passengers taking their places at Stations where Tickets are sold

All Extra Baggage by the Express Train, will be carried in charge of the Express Agent.

ALFRED BRUNEL,
Superintendent.

Superintendent's Office, Toronto, July 13, 1853. 51-tf

AN ENGLISH LADY long accustomed to Tuition, is desirous of obtaining an Engagement in a family as resident Governess.—She undertakes to instruct her Pupils in English, French and Music,

Address to M. J. W., Post Office, Prescott, C.W.,
June 30th, 1853. 48-4in

City Assessments.

THE Court to Revise the Assessments for the current year, will meet on THURSDAY, the 21st instant, at one o'clock, P.M., to hear the remaining appeals against the Assessment of ST. JAMES'S WARD, and to revise the Assessment of ST. DAVID'S WARD, of which all Persons interested are to take Notice.

The Court will meet on TUESDAYS and FRIDAYS in each week, at the same hours, until the Assessment of the City is revised.

By order of the Court,
CHARLES DALY.
C. C. C.

Clerk's Office, Toronto 18th July 1853. 51-tf

FRENCH AND ENGLISH
Establishment for Young Ladies,
CONDUCTED BY
MONSIEUR AND MADAME DESLANDES
PINEHURST, TORONTO.

THIS Establishment is composed of, besides the Principles, two highly educated resident English Governesses, and one French:

PROFESSORS:

Of Singing .... Mr. Humphries.
Of Music .... Mr. Ambrose.
English Master .... Mr. C. Luscombe.
Drawing Master .... Mr. Lucius O'Brien.
Writing Master .... Mr. Ebbels.
Calisthenics .... Mr. Goodwin.

Terms per quarter, for Boarders, including all the various branches in English and French, with Music, Drawing and Needlework £15 0 0
Day Pupils 6 0 0
Singing 5 0 0
Italian 2 0 0
German 3 0 0
Dancing for the Season 3 0 0
Calisthenics 0 15 0

[illegible]

Wanted Immediately.

A young lady as Governess, a member of the Church of England competent to instruct in Music and French and the usual branches of an English education. Address R. S., Box 244 Post Office Toronto

City of Toronto Debentures.

TENDERS will be received by the undersigned up to the 8th day of August next, for CORPORATION DEBENTURES, to be issued under a By-law of the Corporation, upon any day after that date, to the amount of £13,956., or any part thereof; the principal payable either in full at the end of Twenty years, or in sums of 667*l.* 10s. annually in from one to twenty years.

The Debentures to be made out for such amount, as may be agreed upon, and the Interest payable half-yearly at the Bank of Upper Canada.

The party Tendering to distinguish in his offer between the amount being paid in Twenty years, or being distributed in equal sums, payable in from one to Twenty years.

A. T. McCORD,
Chamberlain.

CHAMBERLAIN OFFICE, Toronto, 13th June, 1853. 44-tf

ANGELL & Co's.
PULVERIZED CORN STARCH.
For Culinary Purposes.

IS now an absolute necessary to all Housekeepers, Cooks, and Pastry-cooks. For Infants Food, Diet for Invalids, Cakes, Puddings, Soups, Gravies, Blanc Mange, &c., it is indispensible.

Price, 7½d. for the lb. packets, with full Instructions. If your Grocer does not keep it, apply to

JOHN A. CULL,
Starch Manufacturer, Front St. Toronto

Trinity College, Toronto.

THE Annual Examination for Matriculation and for Scholarships, will commence

ON MONDAY, the 3rd OCTOBER, 1853,

The following Scholarships will be open to competition.—

FIVE DIVINITY SCHOLARSHIPS, tenable for four years, viz. one of £30 currency per annum; two of £25; two of £20.

The holders of these Scholarships will be required to reside for four years, during the first two of which they must attend Lectures and Examinations in the Arts course.

ONE LAW SCHOLARSHIP, value £30 currency per annum; tenable for three years, on condition of regular observance of Terms and Lectures, and good conduct.

All persons presenting themselves for examination, must produce testimonials of good conduct. Candidates for Matriculation must have entered upon their sixteenth, for Scholarship, upon their seventeenth year.

Early application, for the subjects of examination and any other information desired, should be made by letter to the Provost of Trinity College.

N. B.—Students matriculating in October Term are able in the following June to compete for a Wellington Scholarship, and for a Scholarship either on the Burnside or on the Bishop Strachan Jubilee Foundation.

Trinity College, Toronto, 8th July, 1853. 52-5i

HEAVY SALES, BUT LIGHT PROFITS!!

CLEARING OUT STOCK.

TREMENDOUS BARGAINS!!

J. CHARLESWORTH having closed his Branch Store,—the "ALBERT HOUSE," and removed the remainder of his Stock to his own place, THE "TORONTO HOUSE," No. 60 KING STREET EAST, so well known to the community for *Cheapness!* desirous of clearing it out, together with the remainder of his SUMMER Stock, will commence on

MONDAY, AUGUST 1, 1853,

SELLING AT GREATLY REDUCED PRICES!

The whole of his Stock, but more especially his MILLINERY, and such Goods as are decidedly SUMMER STOCK in which *GREAT AND ASTONISHING BARGAINS* will be given.

☞ This opportunity will continue only for a short time.

☞ **ALL ANXIOUS OF SECURING BARGAINS MUST CALL EARLY.**

THE "TORONTO HOUSE," No. 60, KING STREET EAST, TORONTO.

J. CHARLESWORTH.

Toronto, 1853.

Family Reading.

EDWIN FORTH, OR, THE EMIGRANT IN CANADA.

[From the New York Evergreen.]

"We can do nothing with him; nothing, I am sure," said Mr. Forth; "for he has been tried by every means, and now he has spent the last penny of his own money; I am told he has heavy debts, which he knows we are so careful to avoid; so long as his grandfather's property lasted, so long he would not listen to my advice, and now he may go."

"Where ?" said his wife, gently.

"Anywhere," said Mr. Forth, who was much excited; "worthless, reckless spendthrift. He may go anywhere."

"He is our child," again interposed his wife.

"Our child, indeed; I know, to my cost, he is our child," said Mr. Forth; "he has caused me more care than all my family beside."

"He may amend," said Mrs. Forth; "perhaps, when he finds his money is gone, he may be more careful, and it is certain his companions will forsake him."

"He will not amend," said Mr. Forth, angrily; "he will go on getting into debt; we may be thankful he has not the power, as he has the inclination, to ruin every one of us."

"I hope he has not such an inclination," said Mrs. Forth; "his bad companions have led him astray; but I could not think so badly of him, or give up my child, deeply as I regret his folly and wickedness."

Mr. Forth did not reply; he was not in a humor to discuss closely the faults of his son; he felt the disgrace that he was bringing on them all by his bad habits.

Edwin Forth's career had been that of far too many young men. An overfond grandfather had left him a large legacy, independent of all control by his father. He had looked forward to coming of age, as a time when he should be quite free from restraint; even during his residence with his family, he had shown an impatience unbecoming a child to his parents; and he no sooner received his fortune, than he set all at defiance, and, after a few months, left home. He was not long in finding companions to assist him in spending his money. London abounds with those who, like himself, had once brilliant prospects, which they misused.

Edwin was everywhere, and saw everything; he called it pleasure; it was selfish enjoyment, not real pleasure; which can *only* consist in others' happiness, as well as our own. God has mercifully decreed, that to be truly happy in this world we must make others happy also, and that no real happiness can exist where others are made unhappy by our conduct. Edwin could not bear to think of home after he had left it, and dreaded his father, as he would an enemy. His mother, during a short visit, had, in his father's absence, tried to persuade him to return home; he consented to remain for a short time; the restraint was insupportable; he came only to return with greater eagerness to his companions; now it was all come to an end, and Edwin was threatened with a gaol, for debts contracted in some gambling transactions with his friends, as he falsely called those who had either defrauded him of, or wasted, his property.

When troubles came upon him, he found his way to his father's house; he knew it was useless to try his companions; he had heard their jest at those they had ruined, their boasts that it took so long to clear out some victim, and he was too proud to bear their taunts when his fortune was gone.

His interview with his father held out little hopes of assistance; he was met with an offer of the payment of all his just debts, on condition that he embarked within a week for Canada.

Mr. Forth was an honorable man: he had foreseen an end must come to Edwin's career; he feared even worse than what had now arrived; he saw that if he allowed him to remain in England, his bad associates would gather round him, and he preferred sending him to another country, with all its dangers, to the chase a farm, and to employ one of his agents in America so to secure it, that Edwin should not be able to encumber it, and he offered him such a moderate allowance as should suffice for his wants, yet not enough for him to indulge in luxury, without great exertion on his part.

It was a terrible blow to Edwin when he heard his father's proposal. "What I have spent," he said, "was my own."

"Nothing is our own, sir," said his father, sternly; "I have, by prudence, and self-denial, provided for all my children; but if they showed the same disposition as you have done, nothing would remain to me in a few years. I shall not allow my children to lead me to the doors of a gaol."

"I will not go," said Edwin, "that I will not;" he rushed out of the house, and, accidentally meeting one of his companions, less hardened than the rest, began to tell him how cruelly his father had used him, and that he had determined to take his chance, rather to go to gaol, than to submit to such a banishment.

"Forth," said he, "take my advice; go back home. I came to tell you that they are trying to arrest you for the debts that you have owed so long; you have not a chance in our set; I have watched you, and been sorry to see how you have thrown yourself away; for myself, I am alone; you have parents, don't break their hearts; I ruined mine, and should prefer any life to the one I now lead."

Edwin went home, bidding his companion good-by, and saying he supposed it was the last time they should see each other.

Is he a friend? thought Edwin: why does he want me to go away? He tried to prevail on his mother to ask for a longer respite, but she saw it would be useless, and prepared herself for a parting with her erring child. She blamed herself for the little indulgences she had given him, and suffered much more than Edwin, who busied himself with preparations for leaving home. He dared not leave the house, except at night, and was kept from his former haunts by the knowledge that he would be imprisoned.

At the end of a week a younger brother went with him to Liverpool, and saw him on board the Ajax, a fine vessel, which was to sail the same evening that they arrived. His brother paid his passage money, gave him a sum of money as a present from his father, and added something of his own, saying: "Edwin, this will do when father's is all gone."

Edwin felt ashamed; "No, William, I cannot take it," he said. William made him take the money, and soon after left the vessel, which was towed down the river.

When he recovered himself, and looked at the boxes neatly directed by his mother, he felt their kindness, but was angry with his father, who had not even come to Liverpool to see him to the ship. He recalled his pleasures, and wished to enjoy them once more; mentally he exclaimed against his parent's injustice, thought of many companions who had spent more than himself, and proposed leaving the ship; then there came before him the certainty of a gaol, and the inflexibility of his father's character.

While he remained in sight of home he hoped he might return, but as the shores faded from his sight, and he saw nothing but the wide sea around him, he yielded to circumstances, and began to talk about Canada to the captain and passengers.

When he told them he was going to farm, asking if he could hunt or shoot, and if the fishing were good: the captain said, "Young man, there is plenty of fishing, and hunting, too; but if you want to farm, I would leave all kinds of sport, for all farmers work in Canada, or they don't farm long."

"Then I don't intend to work," said Edwin.

"That is as you please, sir," said the captain; "no one will force you to work; and if you do not want for anything, I suppose you will not work."

"Very few work for the pleasure of it; captains do not, I am sure."

Edwin did not like the captain, who was very strict, observing religiously the Sunday, and reading the prayers from the Prayer-Book, when no clergyman was on board to officiate, and, at the same time, showing great interest in the spiritual condition of his sailors, to whom he constantly lent books. Edwin had found idle companions on board the vessel, and a kindly-intended caution from the captain, when he saw him losing money at cards, produced no good feeling in his mind. "Everybody seems to interfere with me now," said he. Before the end of the voyage he had lost all the money his father had given him, and on his arrival at Quebec, he found, that had it not been for his brother's kindness he could not have completed his voyage; he began to think the captain was not so bad, after all, and discovered that he had lost his money to a set of sharpers.

Edwin remained for a day at Quebec, and was reminded by it of France, which he had visited when a lad; he then set out for Toronto. He had no money to spend, and therefore amused himself with the scenery on the river, or watching the rafts of timber, which float down the river St. Lawrence, to be shipped at Quebec. Looking at his boxes, he saw one directed "Books, with care;" and stamping out the words with his shoe, he said: "Books. I shall not want you; I do not like books well enough;" yet he was glad in the evening to read the books which belonged to the vessel.

When he drew near Toronto, he inquired of the captain of the steamboat if Mr. Robertson would be on the pier? "Yes," said he, "he is agent for our boats; and when he comes on board I will bring you to him." Presently he said, looking through his glass, "There he is, waiting for us on the pier."

On their arrival, and on Mr. Forth being introduced to him, he said, "I received a letter from your father by the last mail, and he was very anxious to know if you had arrived safely." Oh, thought Edwin, he does care for me, then; and he may intend me to return home; this is only to frighten me; but his hopes were soon damped, when he heard that Mr. Robertson had purchased a farm, and furnished the house for him; he was gratified when he said: "I shall be happy to see you at my house; you must require rest after so long a voyage; and you will have an opportunity of returning thanks to God for His mercies, in preserving you from the dangers of the sea. I hope you have had a pleasant voyage." Edwin thanked Mr. Robertson, and accepted his invitation; he made no reply to his suggestion, that he should offer his thanks to God for the mercies he had received. He was not thankful; he had long neglected private prayer, and he felt a sort of shame in attending a public service.

He was soon at home in Mr. Robertson's house, and amused his family with stories about England; at times Mr. Robertson thought he observed a levity in his manner, and too great carelessness as to his future prospects. On the evening after his arrival he took Edwin to see the town, and after introducing him to his neighbors, and showing him the large warehouses filled with merchandise, he said, "A few years since, Mr. Forth, this town was a forest, and there was not a capitalist within it. I was myself one of seven children, without any property: but we have labored hard, and you see the results before you;" and pointing to their Church, he said, "we have not forgotten, you see, to build a temple for the service of God, the first duty of Christian men."—After some conversation about the country, and the manner of living, "Mr. Forth," said he, "I know your past life: for your father has written to me, and asked me to be a friend to you, and that I can only be if you will help yourself; forty miles, which is the distance of Rossneath from Toronto, is far enough to separate us, if you do not find my family pleasant company; but it is not too far for me to serve you, if you will avail yourself of my services."

Edwin thanked him, and said, "You must come and have some sport with me, or have some fishing; I suppose that there are lakes near my house."

"Yes," said Mr. Robertson, "about half a mile from your house is a lake of great extent and beauty; but my visits to you could not be for fishing or shooting. I may see you when I come on business; I have little time for pleasure, and that little I give to my family."

Edwin thought he should not like Mr. Robertson much as a visitor, if he did not hunt or fish; he, however, appeared pleased with the country, and listened to its praises, which were poured forth in no sparing manner, by one who really loved his country well. On Sunday Edwin went to Church, and, as Mr. Robertson again suggested it, returned thanks in public for his safe arrival in the colony. He thought harm; there was one, however, present, whom Edwin did not see, and who purposely avoided seeing him; one who did join in returning thanks. Edwin Forth and another person: "Who could that be?" said Edwin to Mr. Robertson.

"A young man who worked his passage out, and arrived last night; our Rector seemed much interested in him. He is going quite into the backwoods, two hundred miles hence."

It was Edwin's companion, a penitent; he had fled from his companions who had ruined him, and had seen, but carefully avoided, Edwin, fearing they might injure each other; he told his tale to the Rector, and took his advice; told him of the disgrace he had been to his family, and of the misery which sin had brought upon him. He had come to Canada to work as a laborer, and for that purpose chose the backwoods, that none might know him.

"If I die, sir," said he to the Rector, "I shall leave references to you among my papers, and you can tell my friends; if I live, I will try, by my life, to express my sense of the goodness of God in not cutting me off in the midst of my days."

Edwin did not pray, but there were those who prayed for him; nightly, when the family assembled, they prayed for the absent and erring son; and again, when morning came, was the prayer repeated, for him who lived without prayer.

"He is in the hands of our Heavenly Father," said Mrs. Forth; "the time may yet arrive when he will bless us for separating him from his wicked associates, who would have ruined him utterly." We have seen more than once, that the providence of God is a never-failing providence. We thought William had not recovered from his last illness, yet God hath given him a longer respite; it may not be very long, yet it is a blessing to live a day with him; he is ever gentle and affectionate."

"And so was Edwin as a child," said his father; "the legacy we thought so good a thing, and on account of which we, perhaps, favored him, has turned to a curse."

"Yes: we call those good providences which bring us riches or honors, and do not fear as we ought, their dangerous nature; our poor Edwin had, perhaps, been very different if trained to poverty."

There were many inquiries about Edwin from the younger members of the family, who could not understand why he, who was so kind to them, had been sent to America. They were told he had done wrong, and, happily, did not understand how grievous were the sins he had committed.

After a short stay at Toronto, Mr. Robertson took Edwin, in his own wagon, to Rossneath, and showed him over the farm; Edwin was pleased with its appearance, and also with the man who had been hired to look after it until he could take possession of it, and who he agreed should continue as his servant. Mr. Robertson stayed a few days, and gave all the information he could; and desired him to visit him if, at any time, he was in doubt how to manage.—When he left, Edwin began to look out for amusements, and soon gathered round him the idlers of the township; he formed fishing parties, as it was not the season for hunting, and when they returned the time was spent in drinking.

His servant would frequently beg him to give up his loose companions, and, at length, wrote to Mr. Robertson, telling him that the farm could not answer if Edwin went on in his expensive course of living; the inhabitants of the township also told Mr. Robertson the same, so that he resolved on another visit to Rossneath; he was greatly pained to observe the change in Edwin; his character was almost gone in Melville township; some complained that he did not pay his debts, others of his constant excesses, and the evil he did to the young men, who liked his company. The clergyman had seen him, but found he had no influence over him.

In order to separate him for a time from his idle set, Mr. Robertson proposed to take him back to Toronto, to which Edwin consented reluctantly. He felt degraded in his own estimation, the chances of improvement were gone, and he saw no way of peace but in fresh excesses; the man had managed the farm well, and was very honest, so that there seemed a better prospect for the farm without Edwin than with him.

He returned to Toronto, and for a few days behaved himself well; he was ashamed to allow himself in his bad habits; but, having met some of his old companions, who had also come to the town, he again relapsed, and scarce ever returned to the house in the evening, so as to be able to meet the family; more than once he had to be carried to his room. At length it became necessary that he should return to Rossneath, for he was worse in town than in the country; and Mr. Robertson was obliged to write to his father, and tell him that he was almost without hope of his son; the money, with which he had supplied him at his father's desire, had been spent in excesses; he had encumbered himself with debts; he disgraced himself daily; and he added, his life is as completely without religion as if he had never heard the name of God, or a future state of existence.

(*To be concluded in our next.*)

U. S. Ecclesiastical Intelligence.

REV. DR. PARKS.—The announcement of the death of the Rev. Dr. Parks was a surprise as well as a shock to his family, and his many friends. His return from Europe in the steamer *Arctic* was expected, and it was known that he came back by the advice of his physicians there, and with no prospect of relief from his long-continued and distressing disorder. But his last letter was written cheerfully, and there seemed no reason to apprehend that he would not be restored to his family, and home. In appointing it otherwise, it pleased GOD to add to the pain of parting from our friend, the grief of his departure among strangers, and when his homeward voyage was almost concluded. It *was* concluded, sooner even than he expected. And however natural it may be for those who knew and loved him, to feel a deeper sorrow at the circumstances of his death, they who were nearest to him, and most need comfort, will certainly find it in the assurance that he reached a home better than any that earthly love could prepare for him. He suffered severely, but received every kindness which on shipboard could be offered him. A friend whom he had previously known happened to be in the same vessel, and he found another, whose attentions, we learn, were unceasing, in the Rev. Dr. Abbott, the author of the "Young Christian." The last words which the former heard him speak were, "Simply to Thy cross I cling." His remains were brought to this city, and a funeral service was celebrated at Trinity Church on Tuesday last. Notwithstanding the inclemency of the weather, the Church was filled, and a large number of the Clergy were present. The Burial Service, as usual, was performed with the addition of an Anthem, and the impressiveness of the solemnities was enhanced by the appropriate and effective music.

And this is the last on earth of one with whom it was scarce possible to converse half an hour without finding that he had a spirit so alive to the amount of work to be done in the world, and so ardent to do it, that, had his physical equalled his mental and moral energy, he would have made his mark, deep and characteristic, on his generation, and have left a void, of which the Church at large, as well as the community in which he lived, would have been sensible. So far as his strength went, it testified by deeds to this capacity on his part. But Almighty GOD, Who knows what instruments He needs, and how to temper them, ordained that our friend and brother should bear the discipline of long years of bodily infirmities. What he would have otherwise been to the Church, and had his life been prolonged, we can but confidently imagine: as it is, his loss will be deeply felt. He will be missed in many posts of usefulness. And his memory will be ever respected as that of a most faithful servant of GOD, an honest man, sincere as the day, intrepid, fervent in spirit, and as soon as he knew his duty, straightforward—almost too much so for his generation,—to do it.—*New York Church Journal.*

CHURCH OF THE ADVENT, BOSTON.—This may be fairly ranked among the most interesting and useful parishes in the American Church. It was founded by that true-hearted and faithful minister of Christ, the late Rev. Dr. William Croswell, who was struck with death while ministering in its holy temple. He was succeeded in the Rectorship by the excellent prelate, who had, and ably, sustained the charge of our Church's Mission to Constantinople, which was some time since discontinued.

The admirable system so well adopted and prosecuted by Dr. Croswell, has been faithfully carried out by his successor. With what effect, will appear by the report of the parish, made at the late convention of the Diocese; which cannot but give joy to true Christians and true churchmen. It exhibits a state of things which, it would seem, must be a source of devout thankfulness to a pious and faithful Diocesan, and cheer and encourage him in his paternal labours.

As this Report circulates through the Church, the re- [illegible] that, in a Church, in the place of the residence of the Bishop of the Diocese, in which there are, probably, not far from a hundred ready and desirous to be confirmed, no opportunity should have been given them through the year. This is connected with another fact, as remarkable, and truly painful, now very extensively known, that as the first Rector, whose praise for personal and official excellence was in all the Churches, received from his Diocesan little or nothing to cheer his heart and strengthen his hands, in his faithful labours for Christ; so is the parish still suffered to go year after year, without a visit from its chief pastor.

Our brethren of the Advent may rest assured, that many devout prayers are offered for their parish and its devoted pastors—prayers strong in faith, that God, for Christ's sake, will continue to bless them.—*Evergreen.*

Advertisements.

WILLIAM HAY,

ARCHITECT AND CIVIL ENGINEER, REMOVED to 62 *Church Street.*

WANTED.

Two well educated YOUTHS as pupils.

M. ANDERSON,

PORTRAIT PAINTER.

IN his tour of the British Provinces, has visited Toronto for a short time, and is prepared to receive Sittings at his Rooms, 108, Yonge Street.

Toronto, Dec. 10th, 1852. 25-tf

MR. S. J. STRATFORD,

SURGEON AND OCULIST,

Church Street, above *Queen Street, Toronto*

The Toronto Dispensary, for Diseases of the EYE, in rear of the same.

Toronto, January 13th, 1837.

T. BILTON,

MERCHANT TAILOR,

No. 2, Wellington Buildings,

King street Toronto.

Toronto, February, 1852. 27-tf

WILLIAM HODGINS,

ARCHITECT and CIVIL ENGINEER,

LONDON, CANADA WEST.

February, 1852. 28-tf

J. P. CLARKE, Mus. Bac. K.C.

PROFESSOR OF THE PIANO-FORTE,

SINGING AND GUITAR,

Residence, Shuter Street.

Toronto, May 7, 1851. 41-1ly

JOHN CRAIG,

GLASS STAINER,

Flag, Banner, and Ornamental Painter

HOUSE PAINTING, GRAINING, &c., &c.

No. 7, Waterloo Buildings, Toronto.

September 4th 1851,

HERBERT MORTIMER

BROKER,

House, Land and General Agent,

No. 80, KING STREET EAST, TORONTO,

(*Opposite St. James's Church.*)

REFERENCE kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., Jas. Browne, Esq., W. McMaster, Esq., P. Paterson, Esq., Messrs. J. C. Beckett & Co., Bowes & Hall, Crawford & Hagarty, Ridout Brothers&Co., Ross, Mitchell & Co.

Twenty years' Debentures constantly on Sale, at a liberal discount.

Toronto, October 1st, 1852. 5-tf

JUST RECEIVED,

SAM SLICKS WISE SAWS AND MODERN INSTANCES; or, WHAT HE SAID, DID OR INVENTED.

Paper 2s. 6d; Cloth, 3s 9d.

HENRY ROWSELL,
Bookseller & Stationer,
King Street.

Toronto, June 22nd, 1853.

VENTILATION.

THE Subscribers are now prepared to furnish at their Foundry, the most powerful and economical house-warming and VENTILATING STOVE in the world—of three different sizes—from that which will warm Churches or other large buildings to the smallest office. Specific directions will be furnished gratis by application to Henry Ruttan, Esq of Cobourg.

J. R. ARMSTRONG & CO.

Toronto, April 30, 1853.

MR. CHARLES RHAN.

SURGEON DENTIST,

BEGS to acquaint his numerous friends, and the public generally, that he has just returned from New York, where he has been spending some time with Professor John Allen, of the College of Dental Surgeons, Cincinnati, from whom he has been acquiring a knowledge of the late great improvement in Dentistry, viz: that of uniting single teeth to eachother and to theplate upon which they are set, by means of a fusible silicious cement, which is flowed in and around the base of the teeth upon the plate in such a manner, as to form a continuous artificial gum. By this method the cavities between the teeth, which are unavoidable in the old style, are completely filled up leaving no chance for secretions of any kind and giving a perfectly natural and life-like appearance to the gum and teeth.

Specimens may be seen at his Office, on the corner of Bay and Melinda Streets. Office Hours from 9 a. m. to 6 p. m.

Terms—Cash—without exception.

This important improvement has been patented by Dr. Allen in the United States, and steps have been taken to procure Patents in England and France. Dr. A. has authorized Mr. Rhan to give instructions in this beautiful art to educated gentlemen in the profession, on moderate terms.

N.B.—Mr. R offers a friendly challenge to all the Dentists of British North America to compete with him at the approaching Provincial Exhibiton, for a Gold Medal, value £12 10s. to be left to the judgment of the Professosr of Toronto University, and of Trinity College.

Toronto, Sept. 17, 1852. 1t-

Ontario, Simcoe & Huron Railroad.

THE Freight Train going north, will until further notice, leave the foot of Bay Street, on each Monday, Wednesday and Friday, at 8 A. M. for Bradford.

Returning will leave Bradford, on each Tuesday Thursday and Saturday, at 8 A. M.

Freight for this train must be delivered before 7, on the morning of departure; or it will be received from 4 to 7 P. M., on the previous evening.

ALFRED BRUNEL,
Superintendent

Toronto, June 23, 1853.

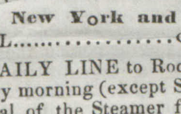
Cricket Bats, Balls, &c.

THE undersigned has pleasure in announcing to the lovers of Cricket, that he has just received and now offers for Sale, an excellent assortment of XXX MATCH BATS and BALLS, and other Cricketing materials.

These having been imported by him direct from the well-known house of Lillywhite, Brothers & Co., by special order, and the selection having been carefully made in England, he can confidently recommend them as of *first-rate quality.* The prices will also be found lower than has been hitherto charged for the *best* articles.

HENRY ROWSELL;

Toronto, May 26, 1853. King Street



DAILY LINE OF STEAMERS

To Rochester, New York and Boston

PRINCESS ROYAL........................Capt MCBRIDE.

WILL form a DAILY LINE to Rochester, leaving Toronto every morning (except Sunday), at ten o'clock, on the arrival of the Steamer from Hamilton, calling at the North Shore Ports, weather permitting. The PRINCESS ROYAL will also call at Grafton and Colborne.

For passengers who do not wish to travel by Railroad at night, this will be found the most expeditious and pleasant route to New York and Boston.

The above Steamers will leave Rochester for Toronto and other Ports every morning (except Sunday) at nine o'clock.

Royal Mail Steam Pakcet office }
Toronto, April 23rd 1858. } 30

TORONTO AND HAMILTON.

THE STEAMER

CITY OF HAMILTON,

(CAPT. JOHN GORDON.)

WILL leave TORONTO for HAMILTON, every Afternoon (Sundays excepted) at 2 o'clock; and will leave HAMILTON for TORONTO, every morning at 7 o'clock.

Fares, Cabin—2s. 6d—meals extr. Deck 7½.

Royal Mail Steam Packet Office, }
Toronto, April 19, 1853, } 38-tf

Provincial Insurance Company.

TORONTO STREET.

NOTICE is hereby given that a dividend has been declared, on the paid up Stock of this company, for the half year ending the 30th inst., at the rate of ten per cent, per annum, payable on and after the 15th July next—until which time the Transfer Books will be closed.

The Dividends are payable either at the office of the Company in Toronto, or at its various agencies.

By order of the Board of Directors,
EDWARD G. O'BRIEN,
Secretary.

Toronto, June, 20th, 1853.

HOME DISTRICT

MUTUAL FIRE INSURANCE COMPANY

OFFICE — No. 71, King Street, Toronto, over Darling Brothers

INSURES Dwellings, Houses, Warehouse, Buildings, in general, Merchandize, Household Furniture, Mills, Manufactories, &c.

DIRECTORS:

JOHN MCMURRICH, Esq., *President.*

James Shaw,	W. A. Baldwin,
Alex'r McGlashan,	William Mathers,
Joseph Sheard,	Thomas Clarkson,
Franklin Jackes,	John B. Warren,
A. McMaster,	B. W. Smith,

J. RAINS, *Secretary.*

☞ All losses promptly adjusted. *Letters by mail must be post-paid.*

Toronto, June 5th, 1850. 21- tf.

Western Assurance Company's Office.

Toronto, 4th December, 1852.

NOTICE is hereby given, that the President and Board of Directors have this day declared a Dividend to the Stockholders in the

WESTERN ASSURANCE COMPANY,

Of Ten per cent. for the year ending the 30th of November, 1852, payable at the Company's Office on and after the 22nd day of December, instant, with a Bonus of Twenty-five per cent. to be added to the paid-up Capital.

By Order,
ROBERT STANTON,
Secretary and Treasurer

BURGESS & LEISHMAN,

Corner of King & Church Streets, joining the Court House, Toronto

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING AND DRY GOODS

IN CANADA WEST,

WHOLESALE AND RETAIL.

WE have received our complete assortment of NEW Spring and Summer Goods, which upon inspection, our Customers will find to be composed of the newest and most Fashionable materials, in great variety. Having been selected with great care, and imported direct from the best British, French, and American Markets, by ourselves, we can confidently submit them to the inspection of our Customers and the Public, as being the most Fashionable, Durable, Serviceable, and Cheap assortment of Ready-Made Clothing and Dry Goods, in Canada West.

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY

READY-MADE FALL AND WINTER CLOTHING:

	s. d.		s. d.		s. d.
Men's Br. Holland Coats, from	4 4½	Men's Black Cloth Vests from	7 6	Men's Moleskin Trousers,	6 7
Do. Check'd do. do.	" 5 0	Do. Black Satin do.	" 8 9	Do. Linen Drill do.	" 5 0
Do. Black Alapaca do.	" 10 0	Do. Fancy Satin do.	" 8 9	Do. Check'd do. do.	" 5 0
Do. Russell Cord do.	" 12 6	Do. Holland do.	" 3 4	Do. Courderoy do.	" 7 6
Do. Princess do. do.	" 2 6	Do. Fancy do.	" 4 4½	Do. Satinett do.	" 11 3
Do. Canada Tweed do.	" 7 6	Do. Velvet do.		Do. Cassimere do.	" 13 9
Do. Broad Cloth do.	" 30 0	Do. Marseiles do.		Do. Buckskin do.	
Do. Cassimere do.	" 25 0	Do. Barathea do.		Do. Doeskin do.	
Boy's Br. Holland do.	" 4 4½	Boy's Fancy do.	" 3 9	Boy's Drill do.	" 4 4½
Do. Check'd do. do.	" 5 0	Do. Silk do.	" 5 0	Do. Check'd do.	" 4 0
Do. Moleskin do.	" 6 3	Do. Satin do.	" 5 0	Do. Moleskin do.	" 5 0
Do. Tweede do.	" 10 0	Do. Cloth do.	" 5 0	Do. Canada Tweede do.	4 4½
Do. Broad Cloth do.	" 17 6	Do Tweede do.	" 4 0	Do. Cassimere do.	"
Do. Russell Cord do.	" 8 9	Do. Cassimere do.	" 5 0	Do. Tweede do.	"
White Shirts, Linen fronts	4 4½	Men's Cloth Caps	" 2 6	Red Flannel Shirts	" 4 4½
Striped "	" 2 6	Boy's do.	" 1 10½	Under Shirts and Drawers.	

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

	s. d.			s. d.
[M]uslin Delaines, y wide, from	10½	Table Linens, Quilts, Counterpanes,	Factory Cotton, from	2½
[P]rints, Fast Colours do.	" 0 7½	Bed Tick, and Towels,	White do. "	3½
Heavy Ginghams do.	" 0 7½	Crapes, and Materials for Mourning,	Striped Shirting, "	4½
Splendid Bonnet Ribbons	" 0 7½	Infants' Robes, Caps, & Frock-Bodies,	Cotton Warp, "	4 4½
Straw Bonnets,	" 1 3	Shawls, Handkerchiefs, and Neck-ties,	Ladies' Stays, "	2 6
Gloves, Hosiery, Ribbons, Laces,		Cap Fronts, Muslin, Netts,	Fringes, Gimps, Trimmings,	
Edgings, Artificial Elowers,		Collars, Silks, Satins, &c.	Barege Dresses,	
Shot, Check'd, & Plain Alapacas.		Orleans, Cobourgs, DeLaines.	Silk Warp Alpacas.	

☞ **No Second Price** ☜

BURGESS & LEISHMAN,
Corner of King and Church Streets, Adjoining the Court House.

Toronto, April 21, 1852. 381-ly

W. MORRISON,

Watch Maker and Manufacturing Jeweler,

SILVER SMITH, &c.

No. 9, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order.

☞ Utmost value given for old Gold and Silver.

Toronto, Jan. 28, 1847. 61

AYER'S

CHERRY PECTORAL

For the Cure of

Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma and Consumption

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures affected by its use, but we would present the following opinions of eminent men, and refer futher enquiry to the circular which the Agent below named, will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

From the President of Amherst College the celebrated Professor Hitchcock.

"**James C. Ayer**—SIR: I have used your CHERRY PECTORAL in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngial and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, L. L. D.

From the Widely Celebrated

Professor Silliman, M.D., L.L.D., Professor of Chemistry, Mineralog. &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

"I deem the CHERRY PECTORAL an admirable composition from some of the best articles in the Materia Medica. and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1 1849.

MAJOR PATTISON, President of the S. C. Senate states he has used the CHERRY PECTORAL with wonderful success, to cure an inflammation of the lungs.

From one of the first Physicians in Maine.

Saco, Me., Aprile 26, 1849.

Dr. J. C. Ayer, Lowell. Dear Sir: I am now constantly using your CHERRY PECTORAL in my practice, and prefer it to any other medicine for pulmonary complaint. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases fo the lungs, that have put to defiance all other remedies, I invariably recommend its use in case of consumption and consider it much the best remedy known for that disease.

Respectfully yours. I. S. CUSHMAN, M.D.

PREPARED AND SOLD BY JAMES C. AYER.

Practical Chemist, Lowell, Mass.

Sold in TORONTO by LYMAN BROTHERS—in Hamilton by Hamilton & Kneeshaw—in Kingston by E. W. Palmer—in Montreal by Mr. Lyman & Co.—in Quebec by Joseph Bowles and by the druggist every where throughout the Provinces and United States

Never Failing Remedy!

HOLLOWAY'S OINTMENT.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th 1852.

To Professor HOLLOWAY,

DRAR SIR,—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About ten years ago, Mr. Wm. Cummins, of Saltney Street, in this town, was thrown from his horse whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly ten years; recently he beganto use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper of Keady nea Gainsbro', dated March 1st., 1852.

To Professor HOLLOWAY,

SIR,—Some time since, one of my children was afflicted with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe, had I in her case adopted your medicines, she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, *Draper.*

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DEBILITY ANDGENERAL ILL HEALTH.

Copy of a Letter from Mr. J. M. Clennell, of Newcastle-on-Tyne, dated Sept. 20th, 1852.

To Professor HOLLOWAY,

DEAR SIR,—I am authorised by Mrs. Gibbon, of 31, Bailey Street, in this town, to inform you that for a considerable period she had been a sufferer from debility and general ill health, accompanied with a disordered stomach, and great derangement of the system. In addition to this she was terribly afflicted with ulcerated wounds, or running sores, in both her legs, so that she was totally incapable of doing her usual work.—In this distressing condition she adopted the use of your Pills and Ointment, and she states, that in a wonderful short time, they effected a perfectcure of her legs, and restored her condition tohealth and strength; and that she is now enabled to walk about with ease and comfort. Several other persons in this neighbourhood have also received extraordinary benefit from the use of your invaluable medicines.

I remain, dear Sir, yours faithfully,
(Signed) JOHN M. CLENNELL.

CERTAIN REDEDY FOR SCORBUTIC HUMOUR AND AN ASTONISHING CURE OF AN OLD LADY SEVENTY YEARS OF AGE OF A BAD LEG.

Copy of a Letter from Messrs. Walker & Co., Chemists, Bath.

To Professor HOLLOWAY,

DEAR SIR,—Among the numerous cures effected by the use of your valuable medicines in this neighbourhood, we may mention that of an old lady living in the Village of Preston, about five miles from this City. She had ulcerated wounds in her leg for many years, and latterly they increased to such an alarming extent as to defy all the usual remedies; her health rapidly giving way under the suffering she endured. In this distressing condition she had recourse to your Ointment and Pills, and by the assistance of her friends, was enabled to persevere in their use, until she received a perfect cure We have ourselves been greatly astonished at the effect upon so old a person, she being about 70 years of age We shall be happy to satify any enquiries as to the authenticity of this really wonderful case, either personally or by letter.

A private in the Bath Police Force, also, has been prefectly cured of an old scorbutic affection in the face, after all other means had failed. He states that it is entirely by the use of your Ointment, and speaks loudly in its praise.

We remain, dear Sir, yours faithfully,
(Signed) WALKER & Co.

April 6th, 1862.

The Pills should be used conjointly with the Ointment in most of the following cases:—

Bad Legs,	Gout,
Bad Breasts,	Glandular Swellings,
Burns,	Lumbago,
Bunions,	Piles,
Bite of Moschetoes and Sand-Flies,	Rheumatism,
	Scalds,
Coco-bay,	Sore Nipples,
Chiego-foot,	Sore-throats,
Chilblains,	Skin-diseases,
Chapped hands,	Scurvy,
Corns (Soft),	Sore-heads,
Cancers,	Tumours,
Contracted and Stiff Joints,	Ulcers,
	Wounds,
Elephantiasis,	Yaws,
Fistulas,	&c., &c.,

Sold at the Establishment of Professor HOLLOWAY, 244 Strand, (near Temple Bar), London, and byall respectable Druggists and Dealers iu Medicines throughout the Civilized World, inPots, at

1s 1½d; 2s 9d; 4s 6d; 11s; 22s, and 33s each.

For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent, C.W.

☞ There is a considerable saving by taking the larges sizes.

N. B.—Directions for the guidance to patients in every disorder, are affixed to each Pot.

December 4th, 1852. 23-1y

"The Church"

IS PUBLISHED for the Proprietor, at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at the Office, No. 113, King Street East, corner of Nelson Street.

TERMS:

TEN SHILLINGS a year if paid in advance; TWELVE SHILLINGS AND SIXPENCE if paid within six months of subscribing; FIFTEEN SHILLINGS if not paid till the end of the year.

These rules will be strictly adhered to.

RATES OF ADVERTISING:

Six lines and under, 2s. 6d. for the first insertion, and 7½d. for every subsequent insertion. Ten lines and under, 3s. 9d. for the first insertion, and 1s. for every subsequent insertion. Above the lines. 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

Advertisements sent in, unaccompanied by written instructions, will be inserted until forbid, and charged accordingly.

The following gentlemen act as AGENTS for this Journal:—

M. Ogle & Son,..................	*Glasgow.*
Mr. S. A. Ackerly,..................	*Fredericton, N.B.*
T. J. Scovil, Esq.,..................	*Cambridge,* "
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