The Church.

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

VOLUME XV., No. 40.]

TORONTO, CANADA, MAY 13, 1852.

[WHOLE No., DCCLXI.

WEEKLY CALENDAR.

| Day. | Date. | | Participal attento estadas Participal attento estadas | | 1st Lesson | | 2nd Lesson | |
|------|-------|-----|--|-----------|------------|------------|-----------------|-----|
| C | May | 16, | 5 SUNDAY AP, BASTER. | { M, E, | Deut. | 8, | Matt. Rom. | |
| M | " | 17. | Fast. | | | | Matt. Rom. | 15. |
| T | ** | 18, | | {M, E, | 11 | 18. 19, | Matt. 1 Cor. | 16. |
| W | 60 | 19, | Fast. | { M, | 44 | 20, | Matt. | 17. |
| T | ** | 20, | ASCENSION DAY. | | | | | |
| F | | | | | | | | |
| S | | | | | | | Matt. 1 Co. | |
| C | 46 | 23, | | | | | Matt. 1 Cor. | |

-Matina: 8, 15, 21; Even; 24, 47, 108; and Creed

| SUNDAY CH | TURCH SERVICES IN THE CITY O | F TOR | ONTO. |
|---|--|---------|---------------|
| CHURCHES. | | Matins. | Even song. |
| St. James's* St. Paul's Trinity St. George's. | {Rev. H.J. Grasett. M.A. Rector, } Rev. E. Baldwin, M.A., Assist. } Rev. J. G. D. McKenzie, B.A. Incum Rev. R. Mitchele, M. A., Incumbent. Rev. Stephen Lett, LL.D., Incumb. | 11 " | 4 44 |
| Holy Tries | net. Stephen Lett, LL.D., Incumb. | | C1 11 |

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

TORONTO VOCAL MUSIC SOCIETY.

Rooms-St. LAWRENCE BUILDINGS. Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.

J. P. CLARKE, Mus. Bac. Conductor. G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

THE DISEMBODIED SPIRIT.

The moment my soul departs from this body, it will be more separate from this present world in which I live, than if it were this instant placed beyond the orb of Saturn; and yet, at the orb of Saturn, what a mere nonentity would this present world be! But to be placed at such an inconceivable distance from my present station, and to be there alone, though out of absolute harm, shocky the mind: on the other hand, to be there or any with the presence of Christ, makes that style no solit, the presence of Christ, makes that style no with the presence of Christ, makes that state no solitude, and this world no loss.— Cecil.

ZEAL OF MISSIONARIES. Go forth and teach,"—and ye have gone, and done beed's that will shine, when thou art dark, O Sun! Deed s that will shine, when thou art dark, O Sun Heroes, whose crowns with gems of glory shine, Dug from the depths of heaven's eternal mine: Oh, what a conquest hath the Cross obtain'd! There, where of old a hell of darkness reign'd, And Crime and Havoc, fiend-begotten pair, In mortal bosoms made their savage lair, And issued thence to riot, rage, or kill, Like incarnations of a demon's will,—The peace that passeth understanding grows, And earth seems born again without her woes, So wondrously the spell divine descends, And earth seems born again without her woes,
So wondrously the spell divine descends,
And man with nature in communion blends:
The Isles have seen Him! and the deserts raise
Anthems, which thrill the halls of heaven with praise;
Crouching and tame the tiger Passions lie,
Hush'd by the gaze of God's subduing eye;
Temples and Homes of sacred truth abound,
Where Satan once with all his crew was found:
And, hark! at sunset while the shady calm
Of forest-coolness floats on wings of balm, And, hark! at sunset while the snauy Of forest-coolness floats on wings of balm, A. om a lone hamlet winds the voice of prayer,— eath of the soul by Jesu taught to prize, ad bland. And blend with music heard beyond the skies. Ecstatic thought! the zenith of our dreams, Error has died in truth's victorious beams: And, where the savage round his area.
On the warm fragments of the limbless where the savage round his altar fed ots which an English heart delights to hail, Dock which an English heart delights to han, Dock the green wilds of many a foreign dale, And, turned by Piety's familiar hand, Religion Religion sees her tear-worn Bibles stand

-Montgomery's Lyra Christiana.

"TIS BUTS." An English friend, settled here in the far West, yesterday related to me the following incident:

A lady, who had known little about the heathen, or missionaries carrying the Gospel to them, attended the aniversary of a missionary society, and became interrested in the good cause by what she there heard. The next year she attended again, and presented to the treasurer a beautiful little box, on which were inscribed the words, "tis but." Ou opening it, it was found to contain about thirty pounds sterling, about \$135. She had formerly been accustomed, like many other persons, when she saw anything she desired, and could get for a

during the last ear, when tempted to make such purchases, she lad saved her "'Tis buts;" and found they amounted to thirty pounds for the missionary cause. Reader, is there not some one, not very far from yot, who may do well to imitate her example ?-Ner York Observer.

ON THE EXERCISE OF BENEVOLENCE.

With the most engaging objects of benevolece around them, men consume the largest part of their existence in theacquisition of money, or of knowledge; or in siching for tue opportunities of advancement; orin doting over some unavailing sorrow. Or, as itoften happens, they are outwardly engaged in slaving over the forms and follies of the world, while their minds are given up to dreams of vanity or to ong-drawn reveries - a mere indulgence of their ancy. And yet hard by them are groans, and harors, and sufferings of all kinds, which seem to penetrate no deeper than their senses.—Fruits of Leisure.

Ecclesiastical Inteligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO Amount of Collection received since the 5th inst. :-GENERAL PURPOSS FUND.

| | brockvile, per Rev. E. Denroche 15 | 13 | 4 |
|---|---|----|----|
| | St. Stephen's Church, Vaughan, per M. | | |
| 1 | Keffir | 10 | 10 |
| į | Manvers, per Rev. W. Logan | 16 | 9 |
| | St. George's Church, Port Trent £0 11 3 | | |
| | Frankford 0 5 6 | | |
| | -per Rev. Mr. Bleasdell | 16 | 9 |
| | St James's Church, Adelaide 0 9 8 | | |
| | Church, 5th con., Metcalfe 0 5 7 | | |
| | Church at Batesville 0 4 9 | | |
| | -per Rev. A. Mortimer 1 | 0 | 0 |
| | St. Pau's Church, London, per Church- | | |
| | wardin 6 | 3 | 0 |
| Ì | | | |
| | Day I WIDOWS AND ORPHANS' FUND. | | ^ |
| | Rev. J. Storit's subscription. | 10 | 0 |
| | Rev. Aribe Mortimer, two years 2 | 10 | 0 |
| | BISHOPS' STUDENTS' FUND. | | |
| | St. Paul's Church, London, per Church- | | |
| | war en | 15 | 0 |
| | n ar | | |

DEPOSITORS ACCOUNT.

Brockville Branch per Rev. E. Denroche. 3 5 2012

In The Church of the 1st April the amount forwarded to the Treasurer by George Crawford, Esq, Secretary of Brockville Par. Branch Church Society should have been acknowledged thus:
Widows and Orphans' Fund...£8 15 0
General Purpose Fund......18 0 0
One-fourth unappropriated monopolis

Penetanguishene per Rev S Hallen 15s. not 10s.

Extracts from the Minutes of the Church Society, at the Monthly General Meeting, on the 5th inst.

Mr. A. F. Plees having offered to take the House No. 144 King Street, lately occupied by the Society, for the remainder of the Term for which the Society is liable, viz., six months from the 1st of May, at the same rent. His proposal was accepted.

The following resolution was passed unanimously.

That this Society do convey to the Venerable the Archdeacon of York their request that he would employ such means by correspondence or otherwise, with the friends of the Church in the mother country as may tend to the preservation of her property in the Diocese, or otherwise increase her permanent resources, and that he be requested freely to communicate with this Society in all cases in which any action of the Society manual cases in which any action of the Society manual cases in which any action of the Society manual cases in which any action of the Society manual cases in the society and the society when the society with the society and the society when the society was the society and the society when the society was the might assist him in securing this important end.

The following resolutions passed at a meeting of the Stockholders of the Diocesan press was read, and the terms offered acceded to by the Society.

"Whereas it has been ascertained, upon an examination of the account of the Diocesan press."

ation of the account of the Diocesan Press that a balance is due thereupon to Mr. Thomas Champion, ing to not less than £200, and whereas Mr. Champion is indebted a considerable sum to the Church Society, and is desirous of making over said debt to the Society's benefit,-

Be it Resolved, she saw anything she desired, and could get for a small sum, to buy it, even if she did not much need it. She would say, "Tis but a sovereign," or Tis but ten shillings;" and purchase it. But Se it Resolved.

"That an application be made to the Church Society to allow said sum to be paid by them in manner following:—£100 with interest from the 10th Feb'y last on the 1st April, 1854, and £100 with interest from same date on the 1st October, 1854, the said

amount to be secured to the Society by two promissory notes from Mr. A. F. Plees of £100 each, falling due at the dates above mentioned, respectively, and by an extension of the mortgage upon the Press until said notes are discharged."

Resolved,—That a committee consisting of the Reverends H. J. Grasett, M. A., D. E. Blake, Stephen Lett, L. L. D., J. G. D. McKenzie and the Secretary, do revise the rules of the Society with the view of adopting them to any alteration of circumstances, which may have taken place since their original adoption, and that they do make their report at the next meeting. and that they do make their report at the next meeting of the standing committee.

The revisionary committee were instructed to incorporate the following resolutions brought forward by the Rev. T. B. Fuller, into the rules of the Society, viz: "That two incorporate members be elected by the several District Associations, one a clergyman, and the other a layman, as representatives of such Associations on the Standing Committee."

"That no person not a member of the Society be eligible in any office therein, and the several District Branches be requested to furnish, if they deem it proper, each year, the name of some person within their bounds, whom they would recommend on account of services rendered the Society, as worthy of being elected a Vice-President thereof.

The following gentlemen were ballotted for and elected incorporated members of the Society.

The Rev. Alex. MacNab, D. D., of Clarke, the Rev. Walton Beck, Rice Lake, the Rev. Protessor Irvine, M. A., T. P. Robarts, Esq., and R. L. Denison, Esq., of Toronto, J. V. Boswell, Esq., and G. S. Damtry, Esq., of Cobourg.

The steamer being the carrier of the mails, we were obliged to leave the island in the afternoon, and proceeded up the lake towards evening.

On Monday, 18th, we called at the Bruce Copper Mines. Much labour has been done and expense incurred; but from all that I can learn the prospects are not very cheering—and, what is worse, we have as yet received very little encouragement, owing, I believe, to the course taken by one of the directors.

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We touched at the island of St. Joseph, and arranged with the people to hold service on our return, and we reached the Sault St. Marie, or the Straits, between the Lakes Huron and Superior, in the evening.

The Annual Meeting of the Church Society will be held (D. V.) on Wednesday the 2nd of June.
T. S. KENNEDY, Secretary.

[We copy the following interesting letter of the Lord Bishop of Toronto, published in the Quarterly paper of the Society for the Propagation of the Cospel.—ED. C.]

BISHOP'S VISITATION.

Toronto, Canada, Dec. 15th, 1851. My Dear Sir.—Having been longer absent than usual during the summer, and beset with empty men. I have seldom written to you; but being now fairly settled for the winter, I must begin again to trouble

You.

I commence with a brief summary of my various I commence with a brief summary of my various journies and their results, bespeaking at the same time your indulgence should I repeat anything already mentioned. The beginning of May was an important and busy era; holding my visitation and delivering my charge on the first. On the second, the Diocesan Conference or Synod conducted its proceedings in the greatest harmony. This meeting of the clergy and laity under their bishop has been followed by many advantages. It presented the Church in a venerable and commanding aspect; she spoke in all her fulness and authority, and her words have made a deep impression. The Conference gave origin to the Church Union, which has been extending itself ever since through the Diocese; and from its meetings and publications the timid have become bold, and many of the indifferent warm and resolute. indifferent warm and resolute.

An account of our proceedings was transmitted to the Archbishop of Canterbury, inclosing at the same time our address to the Queen, which we requested His frace to present. The prayer was for synodical action, which, from the reasons therein stated, appeared absolutely necessary to promote the extension and seabsolutely necessary to promote the extension and secure the well-being of the Church in this great dio-

On the 13th May, I traversed the Niagara district on a tour of confirmation. I was employed seventeen days in this beautiful portion of the diocese, visiting twenty parishes or missions; and the result was 331 confirmed. This might at first sight seem a falling off from former results; but it is accounted for by my anticipating my usual term of three years by one year. I found from experience, that in the division I had made of the diocese into two portions, east and west of Toof the diocese into two portions, east and west of Toronto, the eastern was the larger; and to produce a nearer equality, I added the Niagara district to the western division. Had I waited my usual time, and gone next summer, the number would have been one-third more, and larger than on any former occasion. It must, nevertheless, be admitted, that the growth and extension of the Church in the Niagara district has not been the same as in many other portions of the diocese. It was settled at a very early period; and before the Church could be sent in all her fullness, dissent had made great progress. We are, nevertheless, gaining ground daily, and have no reason to be dissatisfied.

On my return from the Niagara district, I found so much correspondence arising from our synodical move-ment, and the arrangements respecting the building of Trinity College, &c., &c., that I was unable to begin my second journey of confirmation before Saturday, the 21st of June.

This journey lasted forty-two days, during which time I visited sixty missions or parishes, commonly two per day, when, after prayers, I preached, con-firmed, and addressed the candidates—driving on an average twenty-four miles, the distances often unequal, reaching sometimes to forty miles, and again less than twenty. At the conclusion, I felt towards evening jaded and fatigued, travelling day after day in a strong carriage to suit the roads, and on that account less easy—requiring to rise early to keep appointments, and to drive late to be in time for those of the following morning. After spending ten or twelve days at home to bring up my business, which had greatly accumulated during my long absence, I left Toronto on the 14th August for the Upper Lakes. This expedition was comparatively easy, and was all by water, except about eighty miles.

On Sunday, the 17th, we landed on the Manitouah-ning Island, at nine, A. M., and immediately prepared for service. Owing to the necessity of addressing the Indians through an interpreter, after confirmation, and Indians through an interpreter, after confirmation, and the great number of baptisms, the service was somewhat long, but it was deeply affecting. Many of the Indians could read the translation of the Prayer Book, made by the able missionary, Dr. O'Meara. These translations are said by competent judges to be very correct, and to reflect great credit on the indefatigable missionary. Thirteen adults were baptized, and gave every indication of a deep feeling of what they were doing; ten were confirmed and behaved in the most edifying manner. Indeed, the whole worship reached the heart and soul of all present; the devout demeanour of the Indians, the importance which they attached to what they were doing, was very pleasing, and apto what they were doing, was very pleasing, and appeared to affect all the whites present, and produce on their part equal reverence and solemnity.

The steamer being the carrier of the mails, we were obliged to leave the island in the afternoon, and pro-

lieve, to the course taken by one of the directors.

We touched at the island of St. Joseph, and arranged with the people to hold service on our return, and we reached the Sault St. Marie, or the Straits, between the Lakes Huron and Superior, in the evening. Here we remained eight days, as the steamer makes only one trip per week, and we had to wait for her return.

During this time we made two visits to the Indian village at the mouth of Garden River; one on Sunday, when we had a full service, nearly as interesting as that at Manitouahning Island. There was one baptism, and six were confirmed. The day turned out very stormy—the rain fell in torrents as we were returning, and became at length so heavy that we were compelled to take shelter for an hour in an Indian hut, when it somewhat abated, and enabled us to empty the boat of the rain-water, and to wring some of it out of our clothes. It was late before we reached our inn at the village of St. Mary.

We made several excursions during our stay, to

We made several excursions during our stay, to view the more prominent parts of the surrounding country—one, fifteer miles up the strait, to see the opening of the vast sheet of Lake Superior; two headlands, about thirty miles asunder, like the pillars of Hercules, terminate the strait between Lakes Huron and Superior, and here the latter opens in its vastness.

and Superior, and here the latter opens in its vastness.

We got back to Toronto on the 1st of September.

The distance going and coming, according to the route

we followed, cannot be less than 1,200 miles.

After remaining at home two days, I made another journey westward, to finish my confirmations. The general result of my several journies gives 2,088 con-

firmed.

Thinking that I had travelled enough for one season, I thought of settling myself quietly at home till the spring, but on my return I found a letter inviting me to a meeting of bishops, which had been projected early in the season, and after a pause had been again revived, and was actually to take place at Quebec on the 23d of September. As I had been a consenting party when the meeting was first mooted, it was incumbent on me to attend. Five bishops met—Quebec, Montreal, Newfoundland, Fredericton, and Toronto.

We deliberated on various matters regarding the We deliberated on various matters regarding the Colonial Church, and with the greatest harmony. The result has been sent to his Grace the Archbishop of Canterbury. The journey to Quebec, being all by water, was attended with little or no fatigue, but the weather was cold, and on reaching home I had a slight attack of lumbago.

I respectively, a contrived to go to Buffelo in the

I nevertheless contrived to go to Buffalo, in the United States, to assist at the consecration of a magnificent church, just erected in that flourishing city.

ficent church, just erected in that flourishing city.

The Bishop of Newfoundland, who had come to Toronto on a short visit, kindly accompanied me. At Buffalo we met Bishop De Lancey, of Western New York; and Bishop McCoskry, of Michigan, and a large gathering of clergymen. Eight or ten of my clergy were also present. We were received with much kindness by our brethren of United States, and the services of the sanctuary were conducted with the greatest propriety. The bishops of Western New York and Michigan are men who do honour to their greatest propriety. The bishops of Western New York and Michigan are men who do honour to their high office.

I returned from Buffalo on the 23rd October, after parting from the Bishop of Newfoundland, who proceeded to Boston on his way to his diocese. I was sorry to separate from him. He is a great favourite with us, and we should rejoice in seeing him again. I may sum up my summer travels at more than four thousand miles; about one-half by land, the other half more easy, because chiefly by water.

more easy, because chiefly by water.

I had appointed Sunday, the 26th, for my ordination, so that the moment I got back from Buffalo I entered with my chaplains into the examination of the candiwith my chaplains into the examination of the candidates for deacons' and priests' orders—seven of the former and five of the latter. Having arranged their stations and duties in the best and most convenient way we could, my attention was called to Trinity College, its buildings, and its wants.

We are now busy preparing to open it on the 15th January, 1853: the portion of the buildings which were to be finished by contract this season, are nearly ready, and to be delivered way to be 1871.

ready, and to be delivered up on the 2d January. We cannot yet say what number of students we shall commence with, but we hope about twenty-five.

This brings me to the present date. I shall now have some leisure, at all events from travelling,

have some leisure, at all events from travelling, though my daily avocation and heavy correspondences leave me little time to spare.

I am, yours faithfully John Toronto, Rev. E. HAWKINS, Secretary.

CHARGE

To the Clergy and Churchwardens of the Archdeaconry of York, at a Visitation holden at Thornhill, on Thursday, April 22; at Hamilton, on Tuesday, April 27; and at London, on Thursday, April 29, 1852; by the Ven. A. N. Bethune, D.D., Archdeacon of York.

Concluded from our last.

REV. BRETHREN, AND MR. CHURCHWARDENS:

How completely, my brethren, do facts like these disprove the arguments that are, in these days, so loosely and recklessly advanced against an established and national provision for religion! How entirely do they overturn the allegation, so wildly put forth, and so strangely credited, that a national provision for God's Church is a national sin; and that, by such an application of the worldly resources of a people, a national curse is provoked, rather than a blessing ensured! What God has thus appointed, must surely be right—State endowments for religion, or call them by what name we will, cannot be wrong, when enforced thus explicitly and positively by a Divine

God, it is evident, settled this amongst His ancient people for the consolidation and perpetua-tion of His Church in all after times, rather than because it was demanded by present wants or circumstances. circumstances. At the time when the whole economy of the Church was thus regulated and completed, we should hardly imagine amongst the people of Israel an indisposition to make bountiful and sufficient offerings for the service of their heavenly Benefactor. It was a time in which they were under the influence of continual miracles-when signs and wonders were being wrought perpetually for their deliverance; a time in which, of all others, the voluntary system would have worked prosperously. Yet, God, nevertheless, for the benefit of His Church in all future ages, fixed for it a permanent endowment. And we can understand, that where a completeness of organization was settled for the State, it would be derogatory to, and a slight of God, if the same care and pains were not given to the structure of His Church. The comparison would, at no time, be advantageous, if men should see an orderly and systematic, and well-balanced arragement of what was to contribute to their tem-poral welfare; but what affected their souls' inerests and pertained to them as immortal beings left to individual impulse or caprice. contrast would, at no time, be edifying or beneficial, if the State—of man's erection and for man's welfare, as a mortal being,—should exhibit every care and liberal provision; while the Church of God's appointment and for God's honour, should be left like a child in the wilderness without position or resting-place, to be sustained by a passing charity, and with nothing but the impulse of a sympathetic benevolence to keep it from famishing.

It is strange that Christian men should be found speaking against the lawfulness of State endowments for religion, and asserting that they are in contravention of the Divine command, with such facts as these before them. But, they will argue, this was a condition of things applicable to the Jewish economy, and not calculated for the purity and simplicity of the Christian dispensa-tion. We are bound, however, to affirm in reply, that if the principle be correct in the one case, it cannot be inapplicable in the other: there nothing in the nature of things which can justify the distinction that is alleged to exist between the two. We might be affected by such a pre-sumed distinction, if we discovered in the New Testament one word prohibitory of that principle one word there which went to say or teach that public appropriations for religion were, under the Gospel, not to be made. We must infer, indeed, quite the reverse from several facts and incidental statements in the New Testament itself. We read there of the existence in the earliest days of Christianity, of a common fund for charitable and ecclesiastical purposes; because a voluntary and impulsive generosity—giving to-day, and with-holding to-morrow—was not deemed effectual to that end. Moreover, we find St. Paul frequently speaking of the obligation of Christians in this respect, in a way that assures us that the analogy with the Jewish dispensation was meant to be kept up: for example this, "The Lord hath ordained, that they who preach the Gospel should live by the Gospel:" that is, peremptorily and not as a whim or me might dictate. It does not appear to be left to individual liberty or choice; but a constraint and

obligation, by a Divine ordinance, is imposed.

And if we should not find, in the New Testament, any very express directions, or any formal arrangements, upon this point, it was from the same cause that minute directions upon some other subjects were omitted there,—because it was unnecessary to be thus explicit. It was unnecessary to inform men, in a minute and detailed manner, of the way in which they were to maintain the ministers of the Church; because, from all antecedent rule and custom, they were sufficiently instructed in that duty. They would naturally act upon that rule, and carry it out fully, as soon as it was in their power to do so. And history teaches us that they did so. When circommission common fund's became, in time, a systematic organization: individuals or congregations did not act upon separate impulses, but all their gifts and offerings flowed into this common treasury. And that it might have this common aspect and influence, the Bishop of each Diocese was placed in charge of it, -to be allotted and distributed, under his direction and according to his judgment, for the maintenance of the ministry and other ecclesiastical objects. Here, then, was an endowment; the best which, under circumstances, Christians could make. Those were days of persecution, when such concentrated or tangible pro-

perty as landed reservations, for instance, would,—as is unhappily the case now,—very speedily be seized upon, to gratify the spite of pagan priests or satisfy a private cupidity.

The case was different when the Emperors became Christians, and when Christian influence, from the vastly increased number of converts, was extended far and wide. Then gifts and offerings were proportionally larger, and the ancient rule of maintaining religion by specific appropriations of a tenth, or even more, not only came to be universally acted upon amongst Christians, but received the sanction of law, and was made binding in a fixed and unalterable way.

4. It was, my brethren, in accordance with the sacred principle always believed in, and acted upon, until comparatively a very late period, that a provision was made here, in this Province, for the steady and permanent maintenance of the blessings of religion as taught and diffused by the National Church. In devising a new Constitution for this Province, care was taken that its religious welfare should be provided for,—that means should be set apart by which the teaching of Christian truth, through all time, should be ensured. If we are correct in saying, that the Clergy Reserves in this Province were the gift of that excellent monarch George the Third, because he sanctioned the appropriation with all the heartiness which befitted a Christian and virtuous king; we are equally right in saying that they were the gift of the British nation, declared by a solemn enactment of the House of Lords and Commons. It was not a mere act of the Royal prerogative, but the joint work of the three branches of the Imperial Legislature.

I need not review the question of right as touching this property, nor the hard struggles and fierce contests to which it has given rise. It is needless now to do so, because a settlement of the protracted dispute has long since been effected by Imperial legislation; for whatever may have our conscientious objections to the Act of 1840, the Church of England in this Province with one voice accepted the decision which it made of the "vexed question," and regarded it as a final adjudication of the whole dispute. It was also generally believed that the public mind would now for ever be at rest upon this matter, and that we should henceforth enjoy the priceless plessing of religious peace. But we have been disappointed. Worldly politics, and the antichristian schemes and unscrupulous devices into which a war of party disputes, combining so many temptations to personal aggrandizement, are went to drive men who engage warmly in them, opened again this question to the heat and strife of the worst days of the past.

The Church could not stand still in the warfare that raged around her; but, with gentle mien and forbearing temper, assumed her strong shield of faith, and her invincible weapons of truth. The conflict, through the blessing of heaven, has thus far not been detrimental to her, nor shaken her in the least from her position of strength. The recent appeal to the country,—backed, on the part of the enemies of the Church, with every calumny that could excite the popular prejudice against her,—has resulted in a considerable gain in the number of her zealous friends in the popular branch of the Legislature, and the significant exclusion of those who, during the last two years, had, in our Legislative Assembly, taken the prominent lead against her.

5. The most unhappy and repulsive feature in this recent agitation is the motive by which those profess to be actuated who have been the most forward in it. It has not been a mere strife of sect, nor a jealousy as to the manner of partition; it was not the claiming by one of what was considered to be too largely held by another; no honest rivalry, as we might call it, as to which religious body should have it in their power to effect most good by means of this public provision. No: but, in opposition to all Divine Revelation, in contravention of all Christian practice, the declared motive and the industrious effort has been to alienate this property entirely from religion, and separate it from every use that might bear upon the welfare of the Church of God.

The plea is, -and that will catch the fancy, cause it affects the personal interests of many, that the property, called Clergy Reserves, should be appropriated for the benefit of general education; for the wider extension of that knowledge, which, without the sanctifying influence of religion, only increases man's capacity and power to do mischief. But, taking up the arguments of the mere utilitarian, if an education merely for the work and enterprises of the world be important, -and we do not deny it-should not efforts incomparably greater be made to secure a religious education,—an education for the soul and for immortality? Is it not a general admission, that we should never get on, in law or jurisprudence, or in the commerce of life, without the application, in some way and to some extent, of a moral and religious restraint. We are obliged, in many things connected with the transactions of life, to rely upon the force of conscience; in many cases, to depend upon the solemn value attached to an oath. But where would be the efficacy or meaning of an oath without a religious conviction? How soon would its solemnity disappear, and itself become a mere word and formality, if there should be no engrafted religious belief? We depend, then, as a people, upon the value attached to religious obligations; and we virtually affirm, as with one voice, that such obligations are to be taught, and urged, and deepened, and diffused. And yet persons, avowing this very conviction, will recklessly fling away the means for maintaining and perpetuating the knowledge of these obligations, and even rob the Church of God-the appointed agent for upholding and diffusing them, -of the heritage assigned her for that very end.

6. While such, my brethren are the devices,

and such the open warfare against us, it does not become us to be passive or silent. It appears, in this emergency, to be most desirable that each parish should exhibit, in its leading members, at least, an organisation which would be ready for any action when danger is threatened, and where constitutional resistance is imperatively called for. Combination and union for the protection and welfare of the Church is, under such incumstances, not only justifiable but necessary.

7. There is nothing, in this warfare against our sacred cause which has distessed us more than the fact that a British statesnan should, for an instant, have countenanced this popular delusion, or have uttered a word that could favour a scheme of spoliation so entirely at variance with the spirit of the British constitution, and so ad-verse to the teaching of God's by word. We shall remember that this lamentable concession was not made without some wordsof accompanying regret, but these were neither pointed nor strong, and the sacrifice of what should be held most sacred, was ready, it appears, to be made. But let us hope that due reflection upon the injustice, the grievous sin, of such a abandonment of a property on which the spiritual welfare of millions may depend, will only confirm the resolution and make the determination irrevocable, never, while British faith and justice can claim to be respected, to divert one acre of hose lands, or of one shilling of their revenue, fom the sacred cause to which they have been ssigned. We cannot, for an instant, admit the plea that the people of this country may, of righ, deal as they please with this property; because it is not now a public property, but one solemnly set apart, and specially dedicated to holy uses: i has for years been employed, in part at least, for religious purposes; and it cannot, without the most flagrant violation of justice, be diverted from such uses, unless it can be proved that it has been perverted to objects hostile to the State, and such as threaten to overturn the moral order or social peace of the country. Nor have we any confidence in the assertion that the Parliament of this country are the best judges of the manner in which this property should be applied any more than that they have should be appreed any more than the best right to make such an appropriation of it the best right to make such an appropriation of it they may doe make such an appropriation of it as they may deem expedient. We doubt the one while we deny the other. We doubt the airness and soundness of the judgment which would be affected by local prejudices, narrow partialities or aversions, and popular impulse and agitation.—And we emphatically deny the right to be inherent, as they contend, in a mere section of the inhabitants of a great Empire. Often, when our worldly interests are concerned, and the bearings of trade and commerce are discussed, we caim to be esteemed and treated as part and parce' of the Empire,—like the inhabitants of one of the counties of England. Let the claim, then, of our fellow subjects in Great Britain and Iroand be treated as reciprocal: let the privilege be conce-ded to them which we ask for ourselves. Let the principle be admitted and acted upon, that the Reserves are not the property serely of the inhabitants of this Province, but of the E at large, on the high ground of constitution right, and for weighty practical reasons also. Orr Province is receiving continual accessions of population from the Mother country, and those emigrants, we contend, have a right to every existing privilege in the Colony. It were, therefore, on the part of this Province, an arbitrary assumption of right to make laws or statutes which would abridge them of any such privilege, -of that high religious privilege, especially, which might be thought to reconcile them most to their expatriafrom their native land. To alienate this property, then, would be to dispose of that, for some temporal and selfish advantage, which belongs to the millions of our fellow subjects in the United Kingdom, as much as to ourselves. And more,-to alienate this property, would be to deal in a most high-handed and and arbitrary way with an inheritance which belongs as much to posterity as to the present generation. It has come to us, emphatically, with an entail,—stamped and bound as such by the most solemn pledges and engage-ments: and we should be in the last degree presumptuous and unrighteous in exercising a fraud upon, and a palpable injury of posterity, by destroying of our own free will that entail.

Our neighbours in the United States appear to deal more sacredly and righteously with such questions. With them it is held to be unconstitutional to interfere with property conveyed to corporate bodies in trust for sacred purposes. It would be mortifying, if we should be forced to place British justice in unfavourable contrast with republican integrity.

epublican integrity. III. But while we contend for a provision for the maintenance of religion which shall be beyond the reach of hazard and uncertainty,—beyond the capriciousness and risk of the voluntary system, as that is now commonly understood and acted upon; we must not, my brethren, under-rate, or feel ourselves relieved from, the obligations which that system, legitimately viewed, undoubtedly comprehends. Christians, it will hardly be denied, are under a constraint just as strong as were the Jews to contribute of their substance to the cause of God; and there is nothing in the force or claims of the Gospel dispensation so low or inferior in comparison of that of the law, as to make us hesi-tate about the duty of giving at least as large a proportion of that substance now, as they were required to do then. It matters not whether this be an obligation forced upon us by the letter of the law of the land, or not: we are compelled to its exercise by the law of conscience and the law of

1. And here, first, let us accurately understand what is the nature and origin of the law of the land upon the subject, where such law exists. Kings and private individuals, out of a property which was undeniably their own, solemnly dedicated to God that proportion of its fruits or revenue

which, from the beginning of time, appears to have been rendered back to the great Giver by the temporary earthly proprietor. That special consecration, made voluntarily and rightly by themselves, they rendered permanent and perpetual by the sanction of law: they bound upon their posterity,—upon all who should hereafter be the possessors of that property,—the same appropriation for pious or charitable uses: it went down from generation to generation with that well-understood and acknowledged entail of one-tenth for God and his Church. Let none say, then that either individuals or the state have power to alienate that entailed appropriation; it is as much the property of God's Church, as the rent of revenue claimed by the owner of any ordinary estate from those to whom he may lease it.

2. But passing by this question, I contend that the obligation of some such appropriation for God's service, rests upon us all; and to our own Master we shall stand or fall, as we obey or neglect that duty. There is a beauty, too, in this voluntary exercise of the obligation to render our dues to God: in the free working of this part of charity, we are better testifying the influence of its whole grace in our hearts. And this indebted appropriation can be given fully and unostentatiously through the medium of the ordinary and longestablished channels. It can be made through the annual pew-rent,—the offertory alms,—the direct contribution for the maintenance of ministers,—the fixed allotment to Church Institutions. Through all these it can be distributed fully and equitably. Yet, with the best intentions, there will be but a capricious and doubtful, and perhaps a scant appropriation to God's cause and service, if the rule of "laying by in store," be not acted upon rigidly and conscientiously. must be an habitual reservation, a systematic setting apart of what thus belongs to God; else; when the claim is presented, and this most sacred of all dues is called for, it may not be ready, and there will be perchance a shuilling excuse, and at last the hard-hearted denial of the whole.

3. In speaking of the channels and agencies through which that bounty may be made to effect its pious end, I cannot refrain from mentioning pecifically that valuable institution, the Church Society; in and through which the alms and offerings of Churchmen may be made to work in harmony for God's glory, and the welfare of our fellow Christians. But this Society has been too long and too well known amongst us, to require from me here any urgency of appeal in its behalf: it works for a large variety of pious and benevolent purposes; and if, like other institutions of human construction, and upon which he formity construction, and upon which human infirmity and temptation can be brought to bear, it should have its season of shadow and adversity, we shall rather help to dissipate the cloud than suffer shall rather help to dissipate the cloud than the darkness or distress to accumulate and deepen formation of an Association in every parish or mission where one does not already exist,—the appointment annually of active officers,—and steady and vigorous working of the whole machinery which the constitution furnishes. And I would venture to speak strongly on the duty incumbent upon all Clergymen in the Diocese to make the collections in its behalf, or for its trusts, et or as near as possible to the time when they are required in the announcements made by the auttority of the Bishop. I mention this, because in glancing over the lists of periodical acknowledgments contained in the Annual Reports of the Society, we observe many cases in which, for one or other, or perhaps for all of such for one or other, or perhaps for all, of such objects, no collections have been made. I do not think my representations think, my reverend brethren, that we have here any discretionary power. Whether the object of the collection accords, or not, with our own Whether the object private opinion of its fitness or importance, our duty as clergymen appears to be positive and clear,—to set forth the claim to our people as directed, and leave the result to their own appreciation, by God's help and direction, of its value or property. or urgency.

IV. We have spoken of spiritual destitution, many desolate places in the land,—a vast moral desert, and bleak solitude around us: while, then, we turn our auxious thoughts to the means and resources for maintaining those who are to cultivate and till it, we are bound to look, with equal earnestness, for those who shall be the labourers in this wide and fruitless region. If we had, at this moment, boundless pecuniary means at on whose maintenance they could be expended. It is vain to be looking to It is vain to be looking to the Mother Country for an adequate supply of labourers in our Colonial vineyard: we may, now and then, at long intervals and in scanty supply, obtain those who can bring us from our father-land the knowledge and the experience which there are there so many better owners. ter opportunities of obtaining. But the children of the Church in the Mother Country are alive to their own wants now. their own wants now, in a degree which a quarter of a century ago was unknown: the Church there is, on every side, lengthening her cords and strengthening her stakes; and, therefore, there are but few to spare for work in the Lord's vineyard beyond the seas. Moreover, the richest endow ments of learning acquired in the unrivalled Universities of the Mother Country, --- the invaluable experience obtained by judicious and faithful training in her admirable parochial system, the knowledge of mankind gathered from association with high and gifted and excellent of the earth, --- all these, if transported to our shores, would not alone, or at once, compensate for the want of that local experience which is so essen tial to ministerial success; that sympathy with the feelings and habits and wants of the country, without which the best zeal and the highest ta ents would have comparatively a barren exercise While, then, for an adequate numerical supply of ministers, we must look chiefly to ourselves, we are howelves to heart are bound to seek for them, and encourage them,

and train them from amongst ourselves, as promising, on the whole, the most extended and permanent usefulness. A large interfusion of labour-ers from our father-land with those who are reared amongst ourselves, we shall always regard as a boon: the habits and experience of the old world will be most advantageously intermingled with the sentiments and sympathies of the new.

1. But, in this acknowledged deficiency of labourers, what fact meets us? Only here and there, --- a minute fraction in comparison with the number of those who engage in other professions, --- are young men, from our older and more influential families, coming forward as candidates for the sacred ministry. It surely cannot arise from any impression that it ranks not amongst the most honourable of professions, and the most gratifying of employment, that we find, in so many quarters, this shrinking from a duty borne, in all ages, by so many of the highest and most gifted; but it may be, because it offers no promise of wealth, --- none of those rewards which lure the ambitious, and urge on those who seek for earthly distinction. But here we might argue that wealth soon perishes, whereas the satisfaction of being, in the most exalted sense, useful to mankind, never dies: we might show that human fame is capricious and fleeting, while the honour that is attached to the diligent servant of God perishes not: above all, we may contend that we are in that vocation, working for immortality, and that the commendation and reward of our Maker and Redeemer is infinitely beyond all the satisfaction and all the honours that earth can confer.

2. Contemplating this scarcity of candidates for the sacred ministry, we are led to ask whether the dedication, in certain cases, of a son to the ministry of the sanctuary, be not amongst the vows we owe to God. We may have our doubts whether talent and disposition shall, in after years, realize the wisdom of that vow; yet this need not be regarded as irrevocable, if the exercise of a sound prudence should constrain us to change the destination of that child. Certain it is, however, that such dedication of a child is most likely to ensure the corresponding training; while the very knowlege of such a dedication on the part of that child would lead to more sobriety of thought and action, --- more self-control, --- more patient culture of meekness and humility, --- more hope and assurance, on every side, of those high graces and acquirements which befit the minister of And we shall believe, too, that God will look kindly and favourably upon such a dedication, and own the child thus given up so specially to Him, and impart freely and richly His grace to help the parental training.

3. In regarding the scarcity of labourers in the vineyard of the Lord amongst us, we are naturally led to some remarks upon the Institution in which candidates for the sacred ministry may, with God's help, be furnished with those varied qualifications which are necessary for the high and solemn work before them. Such an Institution we now have, as complete as is needed for present purposes, in our Church University of Trinity College at Toronto. I need not repeat to you, brethren, the circumstances which have led to the formation of this Institution: suffice it to say, that the undertaking was forced upon us as conscientious Churchmen. Putting out of the question the high character of the gentlemen who conduct the University of Toronto, we could not entrust the education of our youth—of those, especially, designed for the ministry of God's Church, to an Institution which recognizes no Church principles; which excludes religious teaching as an habitual and systematic training; which allows no public exercise of the duties of devotion within its walls; and which discourages so pointedly the employment of those who would, from

Profession and habit, be most disposed to incul-cate the doctrines and practice of Christianity. But in establishing a University, where Christian

truth and duty shall be prominent and habitual in

the teaching, we are thrown necessarily upon our

own resources as individual members of the Church; and in making these available to the maintenance of our College, much vigour and Zeal and liberality must, in every quarter, be put forth. God, in his goodness, has so far greatly prospered the righteous endeavour; but the sucss which His favour has already begotten, in giving fresh vigour to our hopes, should impart new life to our energies in its behalf. It might be advisable to have, at least in some of our wealthier parisnes, annual subscription-list of the Church Society, for such as might feel it in their power to bestow a special contribution, from time to time, if not from year to year, towards this important object. And there may be not a few, who, in apportioning a share of their property to pious and charitable uses after their death, might be willing to appropriate a legacy in money or land towards our Church University; and perhaps only a hint or suggestion on our parts may be needed, to ensure in many quarters a willing, and it may be a liberal aid, in this manner, towards its permanent maintenance.

V. In view of our many destitute places in this Diocese, it is natural to desire as equal and as equitable a distribution as possible of the labourers who many who may be at command; that, while vacancies are, in the first instance supplied, there may be a fair division of any accessions to our ministerial stranger. Strength amongst the many claimants of the advantages of a resident clergyman. To effect this desirable end, I would suggest that the several Rural Deans do annually make a re-Port to their respective Archdeacons, or to the Examining Chaplains of the Lord Bishop, if more convenient, of the several places within the bounds of the Rural Deaneries which require the services of a clergyman. It would be desirable, at the same time, to state what proportion of the population of such places, respectively, pertain to the Church of England, and the distance of each

from any accessible ministrations; what is the largest space which a clergyman, if appointed, might be enalled advantageously to occupy; and what preparatons have been made by each for the encouragement, and towards the support, of a resident minister. In this way, by a comparative estimate d the wants and claims of the places thus reported, there could be the exactest justice exercised in the allotment of those, be they few or many, who shuld year by year be added to the ministry; and in this way no ground would be left for the conplaint, which is now sometimes expressed, that he Revenue from the Clergy Reserve Fund is 10t equitably distributed as respects the claimants vhom it is made to reach. I would only add upon this point, that the report, to the benefits of which I have referred, should be in the hands of the Archdeacons, or of the Bishop' Examining Claplains, some little time before the period of the General Ordination, which is usually held about the beginning of October in each year. VI. I have said, at the outset of this Address,

that the remarks and suggestions it should contain must bear almost exclusively upon what refers to the temporal circumstances of the Church, and the efficiency of its outward organization as affected by it financial resources. But I cannot conclude without reminding you,—as we are bound to remind one another,—that, in this case for the externil prosperity of the Church, we have mainly in view the maintenance of that by which its internal viality and truth may be assured and perpetuated. We have the Lord's promise that "the gates of hell shall not prevail against his Church;" and we should be of little faith, indeed, if we did not rely upon the exactest fulfilment of that promise. Yet, strong and immove-able as any confidence may be, we have no able as our confidence may be, we have no warrant for the relaxing of our individual exertions: on the contrary, the indications in God's word are most clear and positive that we should be "fellow-workers with Him" in upholding and extending the fitly framed edifice of His Church. If we do not employ the means, graciously vouchsafed to us, for thus maintaining this holy struc-ture, and especially in what is so essential to its purpose and benefits, its ministerial appointments, e are to believe that God will shift the trust and deposit of His ark, the Church, to more faithful hands, who will cherish it as the treasure it claims to be. Upon all of us, the Laity as well as the Clergy, rests this vast responsibility: we have each of us our talents, in respect to duty to God's Church, to employ to profitable account. Upon the Clergy alone rests not this weighty trust: our brethren, who are, as Churchwardens, the representatives of our several congregations should feel, as we trust they do feel, that the duty of upholding the goodly structure of the Church, in all its completeness, devolves largely

And with this perception of solemn and bounden duty, let us act in unison as well as with vig-our and faithfulness. Let us testify that our work is one, by harmony of action; that there is a com-mon bond of union,—one Lord to serve, one faith to contend for, one treasure above for which to concentrate our efforts. And let us prove by holiness and pureness of living, as well as by zeal and de-vedeness in labour, that the reward we aim at is one far beyond these fleeting and perishable scenes; that the gaining of souls to Christ, and not the acquisition of the possessions of the world, is the motive for "rising early, and so late taking rest, and eating the bread of carefulness."

May we, my Reverend brethren, in a fitting contemplation of our awful responsibilities as am-bassadors for Christ, be instant in declaring the whole counsel of God, and earnest and active in those labours, of love which attest the genuineness of faith. Persuaded that the only foundation of hope and trust is Christ crucified, may we avoid the sin and punishment of a false profession by crucifying within ourselves worldly studies, evil affections, and carnal tempers. The Church is set upon a hill; and the ministers of the Church who labour for the diffusion of its blessings, are conspicuous to the eyes of the world: may no discredit, then accrue to the Lord's kingdom by the negligence or inconsistency or wickedness of his appointed servants, but rather "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."

ENGLAND.

PAROCHIAL WORK.

"If the growing population of England is to be affected and gained, it must be through some one or all of those powers and inclinations which God has implanted in their nature for the purpose of being inplanted in their nature for the purpose of being influenced. Powers of intelligence, feelings of affection, desires for sympathy, yearning after respect and due estimation, the natural desire to be esteemed and regarded, are all of them placed in men for the express pupose of enabling them to be influenced and led on to higher and holier conditions, and if these are all negigher and holier conditions: and if these are all neglected, or only one of them attended to, it is absurd to expect to hold with any firm or vigorous grasp the obedience and good-will of the mass." [Respect and courtesy, and even politeness, should be visible in our intercourse with the poor, especially in the presence of their children, and others, taking care not to intrude at meal-times, &c]

Let me suppose a Clergyman called to the Cure of 1000 people, 350 of whom are adults, and remaining 650 minors, ranging from sixteen to infancy. Let me instance the case in an agricultural district, and the habits of the people as we find them in such neighbourhoods, the men employed on field work till six o'clock in the afternoon on an average through the year, in-creasing in length towards the height of summer, when the harvest calls on them for later employment. The women during the principal part of the year occupied in domestic work, but during the early weeks of spring employed at planting and couching, and in the time of hay and corn harvest able to earn an additional trifle.
With such a population and such occupations, it would with such occupations, in the week for the express purpose of seeing such persons individually, in a room either in connection

with the Church, or in his own house. Suppose one half of that number communicants, and the ostensible reason for coming, the preparation for Holy Commu-nion once in the month before reception, if Holy Communion be only administered monthly, and the re-maining half invited to come for the purpose of preparation for first Communion, or for some other purpose, which I will suggest presently, (passing by for a moment the difficulty of inducing them to come at all.) in the course of the mouth the Clergyman will have been brought into direct personal communication with contract the course of the day of the course of t with each one of his flock for a quarter of an hour before each Communion. It would be easy to expand or to shorten this time, according to the amount of the population, but this is simply suggested as a possible population, but this is simply suggested as a possible mode of doing it. This kept up continually and systematically, tells wonderfully on the character; the interview looked to and prepared for, becomes a point in the daily life of the individual, up to which and from which his self-examinations tend and date; it becomes the magnet to his character, it gives point and meaning to his religious life, and destroys vagueness; in those few minutes the nature of sin becomes clearer, the difficult work of self-examination is aided by being suggested through the questions of the spiritual adviser. suggested through the questions of the spiritual adviser.
The habit of self-reflection is given, and an interest is created in watching spiritual progress by the expecta-tion of inquiries to be made at the next interview.

tion of inquiries to be made at the next interview.

A question will at once arise in many men's minds as to the probability of the poor having the will or the power to attend this summons. Till men have tried it, and that perseveringly, they cannot consider themselves as judges in the matter. The fact is, in every one there is such a yearning after the mention of sins and troubles which weigh on the soul, that the poor will come gladly to do this the moment the restraint arising from the great alignation of the classes society. arising from the great alienation of the classes society has created between the Clergyman and his people is broken through. The Clergy have been looked upon more us members of society than as Ministers, more as

gentlemen than as Priests.

There are multitudes among our poor who have no single object on which to exhaust strong latent feelings of affection, multitudes who have griefs untold for which the roughness of their mode of intercourse with each other prevents their obtaining any sympathy; multitudes who feel mysterious temptations weigh on them,
whose nature they do not understand, and whose tendency alarms and confuses them; who would gladly fly
to any one who would relieve them, and offer them a
home for their griefs and distresses. To consider
and take an interest in their inward concerns, raises
them, and gives them a position: it is because they
are so unused to it they may for a time be but little
willing to fall in with the suggestioe. If the first
opening of this kind of intercourse appear forced and
without point, there may be many-opportunities which
naturally fall in with the common career of parochial
life. A confirmation, or a recovery from sickness, the
loss of a child, or friend, some particular anxiety or
doubt, will naturrally make an introduction, which, if
followed up with earnestness and persevernace, will soon other prevents their obtaining any sympathy; multifollowed up with earnestness and perseverace, will soon realize the intercourse desired. Such opportunities do and will continually occur, and the usual routine of parish life will offer them with ease.

Of course this will require determined perseverance

energy, and system, on the part of the Clergymen, and energy, and system, on the part of the Clergymen, and to achieve this he must to a great degree be devoted to his parochial life, and find or attend to but few calls beyond its limits. This must be his business. But realizing this it is wonderful how much may be done; the mere fact of the continual and regular repetition of the act will do more than greater length of time devoted to it irregularly: and the living in full expectation and dependence on this strict intercourse once a month. to it irregularly: and the living in full expectation and dependence on this strict intercourse once a month, or once a fortnight, will create a point, a watchfulness, a consciousness in the character of our people, even though the intercourse do not last a quarter of an hour, which would not be created by intercourse of hours irregularly given and not to be relied on. There are other advantages which would arise. The enabling the people to feel that their spiritual Pastor can be found at a certain place and at a certain time, gives great at a certain place and at a certain time, gives great at a certain place and at a certain time, gives great confidence and trust: and the fact of knowing and seeing that others, and those persons elevated in position, are devoting themselves to their spiritual welfare, alone kindles a corresponding desire to be interested in it too; and thus operates with pecu-liar force on men who are accustomed to feel that there is a having readly incompanion to be and the wear there is a barrier nearly insurmountable placed between

As to the method in which these interviews are to be conducted, the Prayer Book seems to give us hints for proceeding, in the recommendation in the Communion Service to the people to come to open their minds and receive counsel; while the recommendation in the Service for the Visitation of the Sick, seems plainly enough to shew that the English Church authorizes and advises this mode of pastoral intercourse and the apparent scantiness of the recommendation, may be accounted for by the fact that the practice of a close spiritual intercourse between the Clergy and their people was at the time those rubrics were drawn up far more the regular custom than it has been since; and where a practice is in use there is no need to repeat strongly are invested to be a proper to the regular custom than it has been since; repeat strongly or minutely the necessity of it. These notices in the Prayer Book seem to lead us to a special preparation of this kind for Holy Communion, and the meeting the last tribunal. They guide us to the examination of the conscience and life of the individual his committed sins, and his resisted or unresisted temptations. The mode of conducting these inquiries the necessity of suggesting a rule of life and conduct, the necessity of suggesting a rule of life and conduct, the nature of that rule, are all questions which would be too detailed for the general view of parochial work I am attempting to outline here, but which well deserve investigation. I must, however, be here clearly understood wholly to deprecate the Roman mode of working. The confesional, alike compulsary, technical and injurious to the moral character. I simply advantage of the confesional o and injurious to the moral character. I simply advocate the frequent interceurse of the people with the Clergymen for the sake of aiding if they wish, their spiritual life and character by mentioning difficulties and receiving counsel.

I might add a word on the manifest good resulting

from this practice on the social condition of the people. At this moment, one great reason of the ill condition of our poor is the separation and alienation between classes of society; the distance between rich and poor has tended to create distrust and aversion, and the desire of independence, with the effort to gain it, has given rise to an expressed jealousy and vexation at the effort made to restrain it. The state of our society lacks with much of its evil many of the elements of good which society in other ages possessed; there is but little of that natural and necessary dependence between the two classes which existed by the very rule and constitution of society in other times and countries hence the advances of the rich are generally suspected as condescensions, and are scarcely received with the

common gratitude to be expected in return. The poor, have recoiled from a relief which implied distance. superiority, and, as they have thought, contempt This mode of reception has created distrust, and the higher class, finding what they considered ingratitude, have separated themselves further still from intercourse with the poor. They have loosened not strengthened with the poor. They have loosened not strengthened the chain of their union; on the one side, distrust and the chain of their union; on the one side, distrust and suspicion have been aroused, on the other it has been felt that coercion and fear were the only weapons through which they could safely and generally work. The principle of love and confidence, if established would remedy much of this; the contrary principle perpetuates the feeling from which it sprung. The relation of the Clergy to the people has unfortunately caught much of this tone; the latter view the ministration of the former as the acts of a professional and tration of the former as the acts of a professional and gainful life, and the men themselves as persons who receive in entertainments, and in respectability, as much as they give in things spiritual. This feeling has spread far and wide, and the impression on many minds that the peculiar province of the Euglish Clergy minds that the peculiar province of the Euglish Clergy gainful life, and the men themselves as persons who is to leaven society in the mass rather than to teach individuals, has strengthened it considerably. It has ramified through every portion of the lower orders, and distrust has been excited alike in the moral, intellectual, and social relations of man with man. Vast numbers of intelligent artizans feed with avidity on the poison of heresy and infidelity, driven onwards by an impetus of indignation at feeling themselves excluded from participation in the sympathy and rights of men raised by position, though often inferior in point of mental power; and the appetite with which they devour the poison is rendered intensly keen by the bitterness of a disppointed and irrated life. They were simply seekers for sympathy, and they have ended in being violent and deep rooted foes to the system which cast them off or at least did not open her arms to receive them. In the same way dissent applied itself to their moral tendencies, and in the greater familiarity and ease of the dissenting teacher they found a sympathy and a recognition, an absence of implied distance, which won their affections, and through that their hearts and won their anections, and through that their hearts and consciences. No feeling is so keen and so energetic as that created by contempt or neglect. Implied superiority and distance at once destroy the very object they aim at gaining. It is this very evil of society which closer personal intercourse between the Clergy and the poor would tend to avert and correct. Standing as they do midway between the poor and the rich, having opportunities of knowing and studying the sorrows, the anxieties, and wants of the one, and having, by their position, the power to influence and draw out the hearts of the others towards them, few men have so widly extended an influence. It is not in the pulpit, nor at the great ministration of the altar, nor in the short and occasional visit to the cottage, that the Clergyman can effect this. Through these the conscience may be affected and the soul strengthened, but the distance is not lessened between the Minister and his flock. It is only by the close bond of personal union, that the secrecy and stillness of holy conversation, that the poor man fully feels that his sorrows, his cares, his burdened conscience, his doubts, his lot in life, his intimate concerns, are a matter of as high and deep moment to the Minister of God as are those of the noble, the rich, and the accomplished. It is only then he fully feels, and he does fully feel it then, that he is an object of interest to the person he respects, and he is an object of interest to the person he respects, and the conscious importance given by that recognition of his position in the family of man, creates sef-respect strengthens confidence, elicits affection, and realizes a dependence far, infinitely far higher, than that which fear, condescension, or restraint can ever inspire. It is that close bond of union, once created, which draws him to oft-communion and daily prayer, which makes him realize by a type his connection with God, and will induce him to feel the true and deep relation in which he stands towards the Church in all her ministrations. he stands towards the Church in all her ministrations. The kindness and attention of the individual Minister The kindness and attention of the individual minister will lead him on to recognize the tenderness and the sympathy of the Church, his spiritual mother, and thus he will ascend by a step higher in the scale to the love and compassion of God. And by the way it is worth remarking that it is the neglect of these very steps in the gradual ascent of the soul to its highest object, that the gradual ascent of the soul to its highest object, that creates in different schools such deficiency of moral character. The attempt to approach to God without the medium of His Church, produces irreverence: while the tendency of many to stop short at the medium, and not to ascend to the final object, to reach which the ministering medium was instituted moduces for each which the ministering medium was instituted produces formalism.
This confidence being once established between the

This coindence being once established between the Clergy and the poor, good must result on the whole face of our population, a confidence will be established and realized through all the ramifications of society, and besides the beneficial effects which must result in the character of the people, by making them conscious of the sins they live in, and the duties they have from ignorance neglected, an incubus will be removed from the conscience and the soul, and a vigour and nerve will be given to the whole character, while it will not necessarily destroy one particle of the manliness and good sense for which the English mind is peculiar. That cowardice and moral depression which indulged and unrepented sin must produce, will be removed, and the man will rise in energy, cheerfulness, and decision, in proportion as he is relieved in conscience and spirit from the weight which has oppressed him; and with the increased consciousness of his religious condition, there will be an increased confidence and trust in th ranks and orders above him; he will become, as well as a better Christian, a more faithful, affectionate, obedient subject.—From the Rev. E. Monro's Pares

QUEEN'S COLLEGE, BIRMINGHAM .- The Rev. Dr. Warneford has presented the princely donation of £10,000 to Queen's College (in addition to his former benefactions) to establish a theological department. A special meeting of the Council was appointed to be held on Thursday, at two o'clock, to receive the communication.

BAPTISM OF SIX ADULT JEWS .- Six adult Jews, inmates of the Operative Jewish Converts' Institution, London, were baptized at the Episcopal Chapel of the London Society for Promoting Christianity amongst the Jews, on Sunday evening last. The congregation in-cluded 150 unbaptized, and 60 baptized Jews, besides 100 Hebrew children. The demeanour of the uncon-verted Jews was highly commendable.

IRELAND.

The Redemptorists, as well as other Romish missionaries, have undertaken to commence a series of missions in Ireland, which will be continued until the middle of August. Primate Cullen has made an appeal to all the missionary orders of England to take up crusade of missions in Ireland, to save his people from proselytism.

ENGLAND.

DOMESTIC

THE BRITISH COLONIES IN NORTH AMERICA.—It appears from a return to the House of Commons just published, that the value of exports from the British colonies in North America to all parts of the world were, in 1845, £4,254,522; in 1846, £3,943,104; in 1847, £4,130,903; in 1848, £3,225,932; and in 1849, £3,263,427; of which the imports into the United Kingdom were respectively, £3,303,176, £3,089,405, £3,061,765, £2,239,326, and £2,093,844.

The Commissioners for the Reduction of the National Debt notify, in the London Guzette, the appropriation of £681,598 Is. 2d. for this purpose, being one-fourth of the surplus revenue for the year ending the 5th of January, 1852.

POLITICAL.

THE NEW COMMITTEE OF THE COUNCIL OF EDUCATION.—The Gazette of Tuesday announces the EDUCATION.—The Gazette of Tuesday announces the constitution of the Committee of the Council of Education, under the new Ministry, on an enlarged scale, including the Lord President, the Lord Privy Seal, the Duke of Northumberland, First Lord of the Admiralty, the Earl of Derby, First Lord of the Treasury, Lord John Manners, First Commissioners of Works, the Home Secretary, the Chancellor of the Exchequer, and Mr. Henley, President of the Board of Trade.

NAVAL.

The whole of the ship's company of the Fisgard, flag-ship of Commodore Henry Eden, at Woolwich, on hearing of the disaster to the Birkenhead, authorized Mr. Bean, master of the Fisgard, to say that they will give each a day's pay towards the relief of the mifferers.

SCOTLAND.

DOMESTIC.

PROPOSED NEW PENAL SETTLEMENT IN SCOTLAND. -Sir James Matheson, M.P., the spirited proprietor of the Lewis property, has offered the island of North Rona as a gift to the Government, for a new penal settlement. Sir James has had the island surveyed by Captain Burnaby, of the Royal Engineers. The island, which is about thirty-eight miles north-east of the Butt of Lewis, with which and Cape Wrath it forms nearly menuilateral triangle, contains powerds of 270 acres. an equilateral triangle, contains upwards of 270 acres, about three-fourths of which are arable land.

REELAND

DOMESTIC.

The Census of Ireland, showing the area, population, and number of houses by townlands and electoral divisions in the county of Carlow, has been printed by order of the House of Commons. The Commissioners state that the anxiety of the public for detailed statistical information respecting the late census, and the wishes expressed in Parliament on the subject, have determined them to prepare this section of the work in preference to the more minute and digested tables relating to education, occupation, emigration, diseases, deaths, &c., which usually accompany the general report. The poor-law unions and electoral divisions in the county of Carlow contain an area of 147,842 statute acres. The total population in 1841 was 60,558, viz., 29,531 males, and 31,028 females. The number of houses in 1841 was 10,335, of which 9,885 were inhabited, 416 uninhabited, and 35 building. The total population of the county in 1851, 50,124, viz., 24,100 malee, and 26,024 females. The total number of houses in 1851 was 8,621, of which 513 were uninhabited and 12 building. The result, therefore, of the census returns, as far as the county of Carlow is concerned, shows a decrease of population in 1851, as compared with 1841, of no less than 18,434 persons, or one-sixth of the entire population. The decrease in the number of houses is even greater, being 1,714, and the decrease in the number of those building 22, or about one-third.

The private expenditure of his Excellency Earl Eglinton in Dublin is said to average fully £1,000 per THE CENSUS OF IRELAND .- The first part of the

The private expenditure of his Excellency Earl Eglinton in Dublin is said to average fully £1,000 per

During the past week the Encumbered Estates Commissioners paid out £66,000, making the total amount of funds distributed by them from the commencement

MISCELLANEOUS.

A FAST VILLAGE .- At Newton Abbott, Devon, the A FAST VILLAGE.—At Newton Abbott, Devon, the letter carrier commences his duty at seven o'clock, a. m. If the people are not up at that hour, he keeps the letters and papers until the next day, unless they are fetched from the Post-office. Every person is supposed to be up at seven o'clock in the morning.—

Exeter Gazette.

The Representation of the post-office of the person of

THE BIRKENHEAD AND AMAZON .- It is a so newhat remarkable circumstance that the Amazon and the equally ill-fated Birkenhead commenced their voyages on the same day; the Amazon having left Southampton, and the Birkenhead Portsmouth, on Friday the 2d January. Friday is generally regarded by sailors as an unlucky day on which to begin a voyage.

CURIOUS EMPLOYMENT IN CHURCH,-The Montrose Standard states, that no sooner does the meridean hour boom forth from the steeple clock of the Arbroath parish church on a Sunday, than the whole congrega-tion who may be possessed of a watch pull them out and narrowly scan the dial, even to the fractional part of a second. Then ensues a kind of "craw-mill" concert in winding them up, and a shifting of index hands, as if the church was turned into some huge watch man-

It has been discovered that General Alexander Hamilton, the aide-de-camp to Washington during the war of the revolution, was the author of the celebrated farewell address, published by the father of his country on his retirement

EXPEDITIOUS CULTURE OF CUCUMBERS .- A gentleman's gardner near Burford, being very short of manure, got permission to have some rough grass cut in the park, and made with it a cucumber bed for two lights, on the 28th of February, with a small quantity of manure on the top of the grass, put in the soil the same day, planted two "Manchester Hero" cucumber plants out of 60 size-pots; cut a cucumber on the 27th March, 11½ inches; on the 29th, one 16 inches; on the 30th, one 15 inches, with another, 13 inches, left to cut.—Oxford Journal.

INJURIOUS OPERATION OF THE MORTMAIN ACT .-The late Mr. Newcombe, proprietor of the Stumford Mercury, by his will, dated August 13, 1850, devised Mercury, by his will, dated August 13, 1850, devised unto certain trustees therein named a parcel of land in St. Leonard's Street, Stamford, for the purpose of having a school built thereupon, "for the inculcation for the inculcation having a school built thereupon," for the inculcation trendency towards a proper recognition of the true availing himself of its fancied blessings.

of sound and useful learning, and true religion, without priestly or sectarian bias, free of charge, to all boys whose parents reside in Stamford," and bequeathed the sum of £2,000 for erecting, and such a sum as would produce £400 a year for endowing the said school. Mr. Robert Newcombe, the sole heir and executor of the deceased, has given notice that he has been advised by counsel that the devise of the land is void under the Mortmain Act, and that the gifts of money for erecting and endowing the school fail in consequence. In all likelihood the case will have to come before a court of law for decision. law for decision.

FOREIGN COUNTRIES.

FRANCE.

FRANCE.

LOUIS NAPOLEON'S LEGITIMATE RIGHTS.—If there existed any doubt about the Imperialist tendencies and hopes of the personage who is sfill, by courtesy, entitled the President of the French Republic, the few words—few, but full of meaning—addressed to the Judges of the Superior Courts on taking the oaths of allegiance on Sunday at the Elysec, would remove it. It can scarcely be said that the avowal of these tendencies has come unawares on the public; never. it. It can scarcely be said that the avowal of these tendencies has come unawares on the public; nevertheless, they have produced no trifling sensation from the off-hand sort of manner in which the great principle of universal suffrage seems to be treated by Louis Napoleon. It would now seem that it is not alone on the popular election of December, 1848, or of December, 1851, that the President founds his claim to sovereignty; but he bases his legitimacy and his right to rule France on the 4,000,000 of suffrages which proclaimed the government to be "hereditary in his family, and pointed him out as the heir to the Empire."—Louis Napoleon is no longer the elect of the 10th December or of the 20th, but the legitimate successor of Napoleon by right of birth. In Paris the declaration has produced a certain effect; the effect it will cause in France and throughout Europe remains to be seen. The declaration has at all events the merit of being clear and frank, and it removes any further uncertainty as to the establishment of the empire on the first favourable expertencies. as to the establishment of the empire on the first fa-

clear and frank, and it removes any further uncertainty as to the establishment of the empire on the first favourable opportunity.

Paris, Sunday. — The Churches were very full to day. At Notre Dame this morning no fewer than four thousand persons, chiefly men, partook of the communion, at eight o'clock. A great number of soldiers were present. The President of the Republic has this morning issued a decree in the Moniteur, settling in a definite manner the new plan of study which is to be pursued in the colleges. The Minister of Police, M. de Maupas, has sent, in accordance with the terms of the decree of the 17th of February, a "warning" to M. Emile de Girardin of the Presse newspaer. Whilst the newspapers frequently remind their readers, that they have no longer any liberties, they seldom forget to take plenty; of this the present case is a flagrant instance. The following is the atrocious paragraph to which the name of M. deGirardin is appended: it appeared on Good Friday:—"It (in speaking of the Empire) would be a direct provocation to an attempt at assassination (un attentat) which probably would not long be waited for; for if in the Republican party there were no Alibaud, a Merino would be found amongst the Royalists."

GERMANY.

Convulsion of Nature.—The Breslan identals

GERMANY. CONVULSION OF NATURE.—The Breslan journals announce that a remarkable natural convulsion took place on the 1st instant, on the Zobten, one of the spurs of the Reisenberg chain of hills, upon which a chapel was in process of erection. About mid-day the inhabitants of the hill side were alarmed by a violent commotion and cracking noise proceeding from the summit, and followed by the eruption of clouds of dust. When the latter subsided, the people hastened upwards, and discovered an immense chasm, into which the hill-peak with the chapel, had sunk and disappeared.

SPAIN.

SPAIN.—A decree was published on the 5th instant, at Madrid, annihilating the liberty of the press, establishing a censorship, and the Government to suspend and suppress journals at pleasure.

ERRATA. In the communication signed G. S. Jarvis, ERRATA.—If the communication signed G. S. Jarvis, in No. 33 of this Journal, the following mistakes occur: In the 7th line from top of second column for "late W. Harrington, Esq.," read "late W. Hannington, Esq.;" in the next line the sentence should begin at "She was then;" in the 16th line from top for "St. Athans," read "St. Albans;" in the 20th line, for "justly fulfilled," read "piously fulfilled."

THE CHURCH.

TORONTO, THURSDAY, MAY 13, 1852.

DENOMINATIONAL INSTITUTIONS.

We clip the following from the Daily Colonist of Tuesday :-

"The Cobourg Reformer alluding to the examination of the pupils of Victoria College which closed its session on the 5th inst., says:—It indicated that the Principal and Professors had been at all commendable pains in the performance of their arduous and responsible duties. From what we saw and heard, and where sible duties. From what we saw and heard, and what we learned from others, we conclude that Victoria College is progressing and improving like the spirit of

"We had the pleasure of hearing Dr. Ryerson, on Tuesday evening, in the chapel of the College, deliver a lecture upon denominational Schools and Academies, their relation to education, and claim to State support. their relation to education, and claim to State support. The lecture, as a whole, was able. His remarks upon Common Schools being non-denominational, were pointed, appropriate, and praiseworthy. His exposipointed, appropriate and prassesorthy. His exposi-tions, relative to the contrast between common and higher schools, were both timely and just. The Doctor had five reasons in support of that part of his subject which asserted that Denominational Colleges should receive the aid of the State: -1st, On the ground of religion and morals; 2nd, public co-operation; 3rd, educational extention; 4th, example—the example of the United States; 5th, political economy.

We confess ourselves at a loss to conceive by what reasoning Dr. Ryerson pretends to justify non-denominational common schools, and yet to uphold the establishment and state endowment of Denominational Colleges! We trust, however, sion to it." that we shall, ere long, have the opportunity of

principle of education in some of thereasons stated to have been given by Dr. Ryerson, in support of his position; but we would earnestly desire to see him draw his examples from any other source than the republican system, however convenient its proximity may be for the purposes o investigation.

The Globe takes up the remarks we made on the granting of the charter of Trinty College, in his usual flippant style, and hopes we are mistaken. We can assure our contemporary that there is no mistake. The Provincial Executive has become fully sensible of the injustice of withholding from the Church of England the privileges enjoyed by the Roman Catholics, the Presbytgians, and the Wesleyans, and has, tardily it is true, but yet not the less voluntarily, withdrawn the opposition hitherto entertained by it. Nor was his act forced upon the Administration by the change of Government in the Mother Country-it vas an act determined upon and accomplished much about the same time at which the news of that change arrived here, but certainly did not appear to be the result of that change. This much we feel bound to say, in justice to the Provincial Government. Trinity College will now flourish, is spite of the enmity of those who are opposed to the Church and her doctrines, and cannot bear to see her grow stronger. The Globe, however, may waste his ink on some other topic now, for Trinity College must endure, and will shew by its works whether or not it is worthy the confidence of the public.

JEWS IN PARLIAMENT.

We learn from the London Daily News that in the case "Miller v. Salomons," the Judges, on the 19th of April, decided against the defendant. This result, which we fully anticipated, is exceedingly gratifying, affirming as it does the Christian character of Great Britain's House of Commons. Whether any additional attempt will be made to foist into the Legislature a class of men who, of necessity, must regard the Lord Jesus Christ as a justly punished blasphemer, remains to be seen. If so, we devoutly trust that the outrage will be promptly resisted, and our country saved from the unspeakable calamity of having lawgivers who trample upon the Cross, and look upon the New Testament Scriptures as a cento of "cunningly devised fables." We lave the Jews, darkened though they be, as the people erstwhile specially chosen, and wondrously favoured by Jehovah. Firmly do we believe that they are yet to be freed from the effects of the ghastly curse which their forefathers entailed upon them, and that they are destined, literally destined, with the restored Jerusalem, to be the joy of the whole earth. Still, so long as they continue repers against the incurnate God, they must dree the weird of their heavenpronounced doom; and woe to the people, professing allegiance to the Messiah, who would attempt to repeal the unalterable sentence.

ROMANISM AS A MORAL INFLUENCE.

The Rev. Pierce Connelly, as many of our readers probably know, was originally a clergyman in the Protestant Episcopal Church of the United States of America, and for some time rector of Trinity Church, Natchez. At the age of thirty-one he joined the Roman communion, and being a gentleman and a scholar, acquired the friendship of the Earl of Shrewsbury, whose chaplain he became, and whose esteem, apparently, he never forfeited.

For nearly fifteen years Mr. Connelly was no sluggish labourer in the field of his adoption, and few could boast of more extended means of observation than what were at his command. In Italy, as well as in England, he mixed with Romanists of all degrees and conditions,-princes and prelates showered upon him their favours,and even the secret thoughts and schemes of the Vatican were not withheld from the almoner of the influential British peer.

Mr. Connelly has returned to the Anglican fold and in a letter to Lord Shrewsbury, which has just appeared in London, has given a detail of the causes both of his perversion and recovery. This production is exciting no small attention in the mother country, where it has speedily reached a third edition. Nor is it strange that it should challenge and obtain such special notice. The moral character of the writer is unimpeached, -his statements are specific and consistent, - and there is no reason to doubt his entire sincerity. He had nothing to gain, but much to lose, in a worldly point of view, by abandoning his adherence to the Italian Bishop; and there is much in the relation which he has put forth, that must be exceedingly painful, and pregnant with humiliation to the

A "horror of the restless spirit of democracy in Church and State," first prompted Mr. Connelly to turn his views to Rome. "I became a Roman Catholic," he says, " wholly and solely on the ground of there being amongst men a living, infallible interpreter of the mind of God, with Divine jurisdiction, and with authority to enforce submis-

Having persuaded himself that the casis for which he hungered and thirsted was to be found in the Vatican, the perplexed pilgrim lost no time in

No one who peruses the letter before us, can question for a moment the undeviating loyalty of the proselyte to his supposed spiritual mother. Unhesitatingly did he assume the manacles which she imposed upon his intellect. He says :-

" From the moment that I accepted infallibility, and a visible supreme headship over Christendom, I frankly aud deliberately gave up my reason, or at least in all matters of faith and discipline, solemnly proposed to renounce it. From that moment I never examined one single doctrine of the Church of Rome with any one single doctrine of the Church of Rome with any other view than to be able to defend it against heretics and other infidels! And I not only gave up myself, body and spirit; but—God forgive me!—I gave up all that was intrusted to me, all that was dear to me, to my new obedience. I believed myself to be the most thorough of Roman Catholics,—a very Fakir in my allegiance; and my ecclesiastical superiors believed me to be so too."

Mr. Connelly, it will thus be seen, was prodigal in the tribute which he paid to the phantom of Papal infallibility. To quote his own words:-"I had put my natural affections under ban. I had renounced the senses which the Lord himself bade his apostle Saint Thomas appeal to finally. I had renounced much of my private reason."

The renunciation, however, sweeping and comprehensive as it unquestionably was, lacked one item necessary to make it complete and entire. What this speck of leaven was, and the fruits which its irresistible working produced, we shall consider in a future paper.

THE VOLUNTARY PRINCIPLE.

There has recently appeared the Fortieth Annual Report of the Society for the Advancement of Christianity in the Diocese of Pennsylvania. It is a document replete with deeply interesting matter, and we rejoice to learn from its details that the Society is in a prosperous and healthy condition, and steadily enlarging the boundaries of its opera-

That a pressing necessity existed in Pennsylvania for such an organization, no one who peruses the subjoined extract from the Report referred to, will venture to deny. Seldom have we contemplated a more ghastly and startling picture - or one more suggestive of serious reflection to the political and polemical liberals (falsely so called) of the present day, than what it presents :--

"The fact is assumed in the name given to this Institution, that there are regions of the State which are not Christianised. We are not wholly a Christian people. It is an appalling fact, that hundreds of thousands are living within our borders in after in after in after in after in after in a control of the cont in utter ignorance of the Christian faith. Heathen ism controls us at our very doers. In this great city, beneath the shadows of our splendid Churches, may be found alleys and darkened streets, where whole families are grouped together in heathen ignorance of their responsibilities as immortal beings. Nor is the state of things more cheering among our rural population. Villages have come under the notice of the Society, numbering a thouand of inhabitants, without a single place of public worship. Through the German agricultural districts, the vast wilderness of midnight forges, the coal regions and mines, the blessings of the Lord's sanctuary are almost unknown to the busy multitudes who are perishing for the lack of knowledge. With shame it must be confessed that there was not so large a mass of heathenism within the same extent of territory when the native tribes roved undisturbed through the wilderness, and its hills and valleys reverberated with the worship of a base idolatry.

With the dreamers and demagogues of voluntaryism, the United States of America have long been a favourite source of illustration. In England that Republic is still cited as the Goshen and El Dorado of pure and undefiled, because unendowed religion.

Let Pennsylvania reply to these most mischievous mendacities. Let her exhibit her thousands and hundreds of thousands perishing in this scientifically enlightened age, in the murky darkness of spiritual

Pennsylvania has her State Schools, where the children of her poorest citizens may be indoctrin ated with the elements of secular knowledge Voluntaryism beholds nothing wrong here. Sordid and selfish as she is, she begrudges not a stipend to the teacher of arithmetic, because without his instructions the rising generation would be greatly unfitted to do effective homage to Mammon, this world's god! But voluntaryism owns no allegiance to Jehovah,—has no anxiety for the souls of the hapless ones under her blighting sway, and sternly closes the state coffers when aid is required to inculcate a knowledge of the only true God, and Jesus Christ, whom He hath sent! permits the State-nay, calls upon the State-to impose taxation for the purpose of enabling the community to labour more effectually for the meat which perisheth; but leaves to dubious chance their acquisition of that meat which endureth unto everlasting life!

NEWSPAPERS.

The Daily Spectator has made its appearance from Hamilton, and a very neat sheet it is. If our contemporary would only forget some few of his novel and unstable views on Church matters, we would regard him as a true and acceptable brother in the onward course of true Toryism.

We find one or two announcements of new journals in every direction in the Province. it be that the desire and demand for this species of periodical reading is so much on the increase in the colony? Let it be remembered that the press is a powerful instrument in the hands of both good and evil men; and that the promulgation of a single sentence which can taint the morals, corrupt the principles, or fail to improve the condition of the human race, must one day be accounted for, before the most impartial tribunal.

CRICKETERS' CONCERT.

We call attention to the advertisement in another column of the second annual Concert of the Toronto Cricket Club. It is to be conducted by Mr. Humphreys, and several amateurs have kindly volunteered their aid. Mr. Principal Barron, with the musical talent of Upper Canada College, has also promised his valuable assistance; and a distinguished Lady amateur, whose fame justly ranks her as the Canadian Jenny Lind, has most obligingly consented to grace the occasion. There is, therefore, every reason to expect that the forthcoming celebration will fully equal its predecessor in attractiveness.

THE REV. DR. ADAMSON.

A salver of solid silver, and a purse of one thousand dollars, were presented to the Rev. W. Agar Adamsou, D. C. L., on the 1st inst., by the Rector and congregation of Christ Church, and others his friends, on the occasion of his separation from them.

At the close of the business transacted at the meeting of the Vestry of St. George's Church, Clarke, on Easter Monday last, the Incumbent was requested to retire into the Vestry Room, and a short time having elapsed, he was called back, and the following address was presented to him, and most feelingly read by Samuel Wilmot, Esq., one of the Churchwardens.

To the Reverend THOMAS SMITH KENNEDY, Rector of Clarke and Darlington.

REVEREND AND DEAR SIR:

It is with no ordinary feelings of regret that we presume to address you, on the eve of your departure from

Our intercourse with our beloved and respected Pastor, is now of many years standing, and during the Whole of that period, we have been accustomed to look up to you, not only as our director and guide in spiritual, but also as our adviser in temporal affairs; and it we have not benefitted by your parental advice and directions, always freely offered and inculcated both by example and precept, we have ourselves only to blame. Your uniform kindness, affability, and benevolence to all classes of your Parishioners, rich and poor, have always commanded our warmest respect and affections, and we accustomed ourselves to look to you, as one, who was always to labour amongst us in Holy things; but alas, our fond hopes and wishes have been sadly and suddenly disappointed, and there is nothing now left to us but to congratulate you upon your new appointment and to offer you our most sincere and fervent brayers, not only for yourself, but also for your family's happiness, in whatever station the Almighty Disposer of courselves to the passed to place your box descent in the passed to place your box descent in the Almighty Disposer of courselves whe have been station the Almighty Disposer of courselves when the place your box descent in the Almighty Disposer of courselves when the passed to place your particular and the passed to place your box descent to place your box descent to place your particular and the passed to place your parti Our intercourse with our beloved and respected ly's happiness, in whatever station the Almighty Dis-let of events may be pleased to place you.

ttis matter of sincere congratulation to us under such circumstances, and evincing the warm interest which you take in our spiritual welfare, that the nomifrom the value of the successor has been entrusted to you, and from the character of the reverend gentleman appointed to carry out the arduous duties, so zealously commenced by you in this Parish, we doubt not the result will be both gratifying to yourself and consolation for us in our bereavement.

In conclusion we beg again to offer our most sincere

In conclusion we beg again to offer our most sincere and heartfelt wishes for the future welfare and happiness of Mrs. Kennedy and yourself.

We are, Revd. and Dear Sir, Your most affectionate Parishioners, Samuel S. Wilmot, James Walsh, A. Wilmot, Myron Mosses, John Treleaven, Richard Walsh, William Gibson, J. P. Lovekin. Thomas Tamblyn, John Belwood, jun., Thomas Farncomb, Francis Coulter, Robert Fairbairn, Fred'k Farncomb. Richard Varcoe,

Samuel Wilmot, Jun. Churchwardens on behalf of P. Stewart, the rest of the Congregation.

DIGEST OF COLONIAL NEWS.

It is intended to construct another towing path on old. On Wedland Canal between St. Catharines and Thornew Mechanic's Hall erecting in James Street Hamilton, government of the construction of the construct consequence—The barn and stables of Richard Chambers, Esq., of Harris Street West Oxford, were struck by lightning on the 30th ult., and burned to the ground. Four horses, and a variety of carriages and agricultural implements were consumed.—John Prince, Esq., has been Garatted, a Queen's Council.—The works on Lake St. Peter are to be immediately recommenced.— Was recently killed by the kick of a cow which she was milking. was milking.—The Quebec Bank has declared a diviof three per cent., payable on the 1st June.— Montreal Bank has likewise declared a dividend Ane Montreal Bank has likewise declared a dividend of 3½ per cent, payable at the same time.—Mr. Joseph Lesslie has been officially appointed Post-master of Toronto with a salary of £400 per annum.—The population of Nova Scotia for 1851 is 277,003, being an increase of 75,782 since 1838.—A ship of 1204 tons named the "Countess of Elgin" has been already launched at Quebec. She was built by Messrs. Baldwin & Dunning ander the superintendance of Lloyd's win & Dunning, under the superintendance of Lloyd's Surveyor. There has likewise been launched a sea going steamboat, the "Montmorenci," 180 feet over.—Mr. Joseph Gould of Uxbridge has been chosen Provisional Warden of Ontario. By the casting vote of the Warden it was desalved to raise funds immediate of the Warden of Ontario. By the casing vote of the Warden it was resolved to raise funds immediately for the erection of County buildings.—Arrangements have been completed for the transmission of the English mails direct to Upper Canada,—The Globe

publishes a long letter from Mr. Hincks to Sir John Packington. Emphatic prominence is given to the importance of the Trunk Line through the Upper Province.—Some miscreants have destroyed the corners and cut-edges of the stones prepared for the Hamilton Mechanic's Institute, rendering them almost totally useless. A reward of £25 will be offered for the offenders.—A Romish Priest named Lynch has petitioned Government for arms with which to defend the Popish chapel of Bytown against attacks, though Popish chapel of Bytown against attacks, though none have either been threatened or intended. The poor man must be insane.—Mr. Dorion has been elected Batonnier of the Montreal Bar, and Mr. Okill Stuart to the same office in Quebec.—Mr. McLaren of Quebec has invented a new species of tile for roofing purposes. It may be rendered almost air tight, and it is believed will supersede both tin and slate.—Water was re-admitted into the Lachine Canal on the 6th inst., and yessels left Montreal for Toronto on Sunday. All the re-admitted into the Lachine Canal on the 6th inst., and vessels left Montreal for Toronto on Sunday. All the other Canals are open.—The annual meeting of the Upper Canada Bible Society was held in the St. Lawrence Hall on Wednesday last. The Hon. Robert Baldwin occupied the chair, and the principal speakers were the Rev. James Richardson, L. Taylor, Edmund Baldwin, and Dr. Willis. During the past year copies of the Scriptures had been gratuitously granted to the extent of 678 copies, of which the Methodist body received 382 copies.—The Government of Nova Scotia has come into collision with the Bench touching the appointment of Queen's Council.—On Thursday a complimentary dinner was given by some of the leadappointment of Queen's Council.—On Thursday a complimentary dinner was given by some of the leading inhabitants of Toronto to the officers of the 71st Highland Light Infantry, about to be removed to Kingston. The dinner took place in Ellah's Hotel, His Honour the Chief Justice occupying the Chair, and the proceedings went off in the most harmonious manner. The regiment has won "golden opinious" for its orderly deportment during its stay in our city.—Robert Simpson was convicted at the Toronto Assizes on Wednesday for the late robbery of Mr. O'Dea's shop. The prisoner had previously pleaded guilty to a charge of burglary on Mr. Skelton's premises.—Mr. George Brown, junt. has retired from the contest in Huron, in consequence of a vote of the County Council that in case he went to Parliament he must resign his Treasurership.—Two mechanics named Thomas Rogers and Ephraim Hughes were killed on Saturday by the breaking of a board on which they were working, in front of a new building on Yonge Street. The plank is stated to have been faulty and insecure. by the breaking of a board on which they were working, in front of a new building on Yonge Street. The plank is stated to have been faulty and insecure.—
The Brock Monument Committee are to meet on the 1st of June, in Toronto, for the purpose of deciding upon the commencement of the work.—The County of Carleton contains a population of 23.623, being an increase of 3,481 in two years.—The Baptist College of Montreal has been sold to the Directors of St. Patrick's Hospital.—Patrick M'Mullen, a labourer, was killed on Tuesday last by a sand-slide, whilst sinking a drain at the corner of Church and Ann Streets.—The Provincial Parliament, it is reported, will meet for the despatch of business on the 9th of August.

ENGLISH SUMMARY.

The arrivals of gold from Australia appear to be on the increase—the total amount of gold collected collected in the Melbourne district up to the 20th December was 243,414 ounces, computed at the value of £730,202. Migration was the order of the day among the inhabitants of the adjacent Colonies.

The report which was current some time ago that a Conference would be held in London respecting the Danish succession has been contradicted, the question being considered settled.

The approaching election seemed to be occupying the general attention, and both parties were very san-

Cholera is said to have broken out again in Persia. General Rosas, family and suite, had arrived at Queenstown in H. M. steamer Conflict.

Potato-planting is proceeding vigorously in Ireland, and there is every expectation of an abundant harvest. The weather is most propitious for farming operations. Labour is very scarce in the western counties.

It is reported that Mr. Manning, the brother of the Archdeacon, has, with his family, been received into the Church of Rome. The Rev. Henry Coleridge has also signified his intention of joining the same Church. The Rev. G. T. Driffield, Rector of Bow, Middlesex,

The Rev. G. I. Driffield, Rector of Bow, Middlesex, had the ill manners to ask the Rev. J. E. Gladstone, who has been inhibited from officiating for slandering the Bishop of London, to preach in his church on the 7th of April. The Bishop informed him that it would not be allowed, as Mr. Gladstone was under an inhibition. Mr. Driffield waxed restive and pugnacious, and insisted he should preach, but was brought his senses by the service of a monition. The crest fallen tone of his late letters is very edifying.

A Bishop is to be sent forthwith to the Canterbury A Bisnop is to be sent formwith to the Canterbury Settlement, the sanction of Bishop Selwyn to the division of his diocese having been received. The new Prelate will bear the title of "Bishop of Christ Church," instead of "Bishop of Lyttleton," as previously proposed.

The new Arctic expedition under Sir Edward Belcher sailed from Woolwich on Thursday, the 15th of April. Some excitement had been caused by the statement of the master of a Shields brig, that in the Spring of 1851 he had seen two vessels fast in an ice-Spring of 1604 he had seen two vessels fast in an ice-berg off the coast of Newfoundland, apparently without any one on board. As they were housed for the winter, it was supposed they belonged to Sir John Franklin's Expedition, and had been deserted by their crews on some sudden emergency. The prevalent opinion now is that they were whalers.

The Crystal Palace has become quite a bone of ontention. The Royal Commissioners say it must be contention. The Royal Commissioners say it must be removed in accordance with the contract, as they have no power to keep it standing. The architect and builders are naturally proud of their structure, and sturdily oppose the demolition. It must be settled by the 1st of May which is to prevail. The question would be discussed in the House of Commons on the

The arrangements for the erection of a Bishopric of Sierra Leone are now completed. The Rev. O. E. Vidal, M. A., Incumbent of Trinity Church, Arlington, is the Bishop Designate of the new diocese. The Bishopric will include the other important British settlements on the west coast of Africa, The colony itself contains between 40,000 and \$0,000 inhabitants. There are labouring here at present 16 clergymen, with 56 native teachers, many of whom are training for the Ministry. Towards the erection of the Bishopric nearly £10,000 have been subscribed, and a special committee hear appointed for restrictions. has been appointed for promoting the endowment, in connection with the "Colonial Bishoprics Committee." The Earls of Chichester and Harrowby, and the Bishops of London and Oxford, are among the mem-

Communication.

To the Editor of The Church.

To the Editor of The Church.

Dear Sir.—We all profess as our faith "the holy Catholic Church, and the communion of saints;" and this profession is made constantly from week to week. This doctrine, every one who understands it and allows it its full influence over his heart and life, knows and feels to be exhilarating and elevating. According to it, each Christian, the meanest that walks in obscurity, is one of a glorious brotherhood; not composed merely of the rich and the great, the learned and the noble; not confined to one age or nation: but composed of those who, rising infinite degrees above the nobility of this world, were the heroes, and sages, and champions of Christianity,—of whom the world was not worthy, and who shed a halo of ineffable splendour around the Church of the Redeemer—men of all ages, climes, and colours. What an elevation of soul does this doctrine confer on the poorest member of the poorest congregacolours. What an elevation of soul does this doctrine confer on the poorest member of the poorest congregation, if he but seriously believe it; and yet the noblest will feel themselves always beneath the topmost dignity in this grand assemblage. Is it not, then, a most lamentable thing, that such a doctrine should by the multitude be so overlooked, as to become in their creed a blank! Is not the feeling, even among ourselves, too widely spread, that communion of saints relates only to the living; while the glorious dead are forgotten! widely spread, that communion of saints relates only to the living; while the glorious dead are forgotten! Contrariwise, this doctrine teaches us, as says "the golden-hearted layman" Nelson, "to bless God for them, to rejoice at their bliss, to give thanks for their labours of love, to honour them by commemorating their piety, to congratulate them on their victories over the world, and to retain in their glary." This thanks piety, to congratulate them on their victories over the world, and to rejoice in their glory." This, thank God, our own holy Church, most catholic in sentiment and practice, teaches us to do. As St. Paul propounded the example of the saints before his time, (Heb. xi.) so does the Christian Church now present for admiration and imitation the patterns of primitive christian piety, in the various holy days consecrated to the memories of the apostles and most distinguished servants of Christ; on All Saints' day directing our attention, in general, to all the worthies of past times; while every Sunday, in the prayer for the Church Militant, we every Sunday, in the prayer for the Church Militant, we bless God's Holy Name for them." Now, I ask, where, in our popular literature, where are the proofs that the doctrine I write of is part of our religion?—That batter winners on the that the doctrine I write of is part of our religion !—
That better views on the subject have prevailed more
extensively of late years, I am only too happy to admit; but our popular literature—does it not manifestly
bear too few traces of it? Will Christians never tire bear too few traces of it? Will Christians never tire of parading the few instances of heathen excellence? while neither in numbers nor in generous devotion and sublime self-sacrifice to the best of causes, can the examples gleaned from the polished pages of classic history compare with those thickly strewn over the rudely written martyrologies and the annals of the Church.—The heroes and the important events of "Ancient Rome" have their Macaulay; and his productions are circulated, read, and admired. Why should not the glorious martyrs, from whose blood we are sprung, and the superlatively interesting transactions of the Church's early existance, have their bard; who viewing them with a not merely speculative intellect, but with a heart beating in unison with their faith and with a not merely speculative intellect, but with a heart beating in unison with their faith and feelings, and touched with fire from heaven,—should immortalize their memories, make their names familiar immortalize their memories, make their names familiar to those, at least, of that class who engage in reading, and invest their Christian achievements with all the pleasing interest which the graces and charms of literary excellence can afford? There are many Christians capable of this—why is it not done? In the last No. of the Irish Ecclesiastical Journal I observed a notice of something like what I have been urging.—It is some time since I commenced the accompanying lines. Conscious of not being a poet, neither born nor made, I am somewhat abashed at having undertaken any part of that for which so many qualifications were necessary. I pretend to nothing more than a rhyming account of the Martyrdom of Ignatius, and other matters connected with it, and as nearly as was allowable in the language of the original documents; and so the matter may make amends for the manner. I ought to blush for shame if I for a moment thought that the Clergy and your more learned readers were not familiar with my subjects; but you have readers to whom it may be new and not uninteresting, despite its literary deficiencies. For such also I add the notes. Besides, it may stir up such as have ability to do better.

If it suit your design, and be not too long, you will oblige me by inserting it in your excellent paper; and

If it suit your design, and be not too long, you will-oblige me by inserting it in your excellent paper; and I promise you—whatever prose I may send—never again to trouble you with poetry.

Yours, Dear Sir, faithfully,

A PRESBYTER

OF THE DIOCESE OF QUEBEC.

[Note by Ed. Ch.—Our correspondent will accept our thanks for his contribution, which arrived too late for this issue, but will be employed in the two following numbers. We always hail with pleasure our Reverend friend's communications, and only wish a larger proportion of the Clergy and laity would follow his good example.]

(From the Boston Post.)

From the Boston Fost.)

Dr. S.W. Fowle. 138.ashington street, has an article entitle as above, which we believe is the best preparation hitherto di covered for the cure of colds and other consumptive complain Having tested this medicine, we can speak with confidence as its salutary effects in removing coughs and other complain bandoust this seekers. incidents to this season of the year.

The genuine is signed I. BUTTS, For Sale by LYMAN BROTHERS, Druggists, King Street,
Agent for Toronto.

Markets. TORONTO. May 12, 1852.

New Advertisements.

Upper Canada College.

THE SUMMER TERM will commence on the 13th of May, 1852. F. W. BARRON, M.A. Principal, U.C.C.

No paper to copy unless directed so to do. Toronto, May 12th, 1852.

MILLINERY SHOW ROOM.

J. CHARLESWORTH

TAS pleasure in informing the Ladies of Toronto and vicinity that his and vicinity that his

MILLINERY DEPARTMENT

will be opened on Tuesday next 18th inst., with a large Stock of seasonable and fashionable goods. Toronto, May 12th, 1852.

THOMAS BILTON MERCHANT TAILOR. NO. 2, WELLINGTON BUILDINGS,

EGS to intimate that his stock is now complete comprising in addition to the usual variety of shades in the best West of England Cloths and Cassi-

shades in the best West of England Cloths and Cassimeres, &c., a choice assortment of FANCY GOODS, in the latest styles of Trouserings and Vestings. Also a very superior article of Scholefield's Patent Cashmere, Fabric unequalled for summer clothing.

The above Goods have been selected with great care from the best London houses; no effort shall be wanting in the Tailoring department to secure a continuance of the distinguished patronage with which this establishment has so long been favoured.

N. B.—Official Robes made in their various orders.

Toronto, May 8, 1852.

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THE LARGE 103 YONGE ST.

The Winter has past, with its frost and its snow, And where is the man who won't say let him go; And Spring has arrived and dressed Nature anew And Summer, sweet Summer, is nearly in view.

The genial showers of the Spring have been shed, And fields live again that were withered and dead; And trees that were leafless are bursting their chain, And waving in lovellest verdure again.

The birds of our forests that left us so long, Again fill the air with the power of their song, Rejoicing that hoary Grim Winter is past, And that Springtime and Summer have found us at last.

Now away with the Cloaks and the Furs which you wore, Through many a snow storm they mantled you o'er; To wear them just now, with the weather so warm, Would do you no good, but a great deal of harm,

Away with your Bonnets of Dark Velvet Pile, Let them rest on the shelf or the box for a while; Yet something in Straw, if you take my advice, In Devon, or Luton, or Tuscan, or Rice. McDONALD has Bonnets, romarkably low,

At sevenpence-halfpenny, or eightpence or so; And Ribbons to trim them at sixpence a yard,— The terms are certainly not very hard. A large stock of Muslins, selected with taste.—
The colours are fast, and the patterns are chaste:
And Dress Goods in "Fancies," both figured and plain;
With the fine French Barage, and the printed DeLaine.

While he seeks to secure the most recent styles In the fabrics produced in the famed British Isles, Yet a judge may perceive at the very first glance That his Gloves have the finish of Grenoble in France.

There are many things more, which one might suppose, They are mentioned below in straightforward prose; The Stock, he may add, is extensive and nice, While the whole has been marked at a moderate price.

His direction will still be the same as the former, On Yonge-s.reet, one door from Richmond-street corner; While the front of his house, hereafter, shall be Better seen by the figures One Hundred and Three!

THANLFUL FOR PAST FAVOURS.

JOHN McDONALD

WOULD invite attention to a very large Stock of SEASONABLE GOODS. Already Received, upwards of

1000 STRAW BONNETS!!!

which he offers from 7½d. upwards. A superior stock of yard-wide PRINTED MUSLINS, fast colours, from 7½d. per yard. A beautiful assortment of FRENCH KID GLOVES, commencing at 2s. Sewn Muslin Sleeves, Caps, Chimazettes, &c. Widows' Caps, commencing at 13s. 9d. per doz., Chinese and Pink Office Tapes. Between

5000 and 6000 Yards

Dr. Wistar's Balsam of Wild Cherry.

The only genuine and original article was first introd need in the year 1843. It has been well tested, and appreciated for ten years, in all the complaints, for which it has been recommended, viz.:—Coughs, Colds, Influenza, Brouchies, Asthma, and Consumption in its incipient stages. No other medicine has proved more officacious.

Source of Plain, Printed, and Fancy DELAINES; Alpachas and Lustres for sale, from 10d. per yard. A few MILLINERS' DOLLS on hand. A beautiful assortment of British and American PARASOLS.

SILKS, SATINS, AND BARAGES.

All classes of Goods necessary to carry on a FAMILY TRADE, viz.—Towellings, Sheetings, Window Mus-lins, Quilts, Counterpanes, Glass Cloths, Table Covers, Damasks, &c. &c. &c.

MOURNINGS,

to any extent, furnished at the shortest notice, and at moderate prices. In the

GENTEMEN'S DEPARTMENT,

Cambric and Silk Handkerchiefs, Collars, Braces, Shirts, Thread and Kid Gloves, Broad Cloths, Doe-skins, Cassimeres, Tweeds.

The attention of the Trade is called to the large Stock of Bonnets, Prints, and Stuffs; DeLaines, Muslins, &c., which, with sundry other Goods, he will endeavour to offer as cheap, and on terms as favourable, as any house in the Trade. In addition to the above, there can also be seen about

100 Patterns Room Paper,

Embracing about 2500 Rolls. The designs are very beautiful and the Papers good.

* * Remember the LARGE 103, Yonge Street.

JOHN McDONALD.

Toronto, 12th May, 1852.

Original Poetry.

SABBATH SONGS. No. 9.

Vox Populi; Vox Dei.

When Earth was young, and infant Time Brush'd the young flowers, in nature's prime, Upon the virgin sod, The young world soon grew old in blood, Till heaven in vengeance sent the flood,
The people's voice brought them no good,
Was it the voice of God?

As heaven its wrath on nature hurl'd, The frantic death-shriek of a world Sank gurgling in the tomb;
Where was this mighty power hid then,
This godlike voice of dying men,
Alas! 'twas feeble, useless, when Earth met her fearful doom.

The people's voice on Shinar's plain,
Bellowing with rage, belched forth again,
To brave the chastening rod;
But Babel's top ne'er reach'd the sky,
A mightier voice spoke from on high,
How powerless then the people's cry,—
Which was the voice of God?

God's only Son, came from above, His misison peace—His labour love, Creation own'd his nod; Like fiends again the people cry, Condemn'd by this great voice to die, The Lord of all, they crucify,— Was that the voice of God?

It never stops the march of death,
The people's voice!—it is but breath
Evanishing in air;
It cannot clothe our fields with grain, The blasted ear restore again,
Soothe the quick-throbbing pulse of pain,
Or make the future fair:

Famine's wan cheek, -want's haggard look, -The step of age by palsy shook,—
Yet o'er creation lower,
Old earth still quakes,—fierce lightnings flash,—
The frantic comets onward dash,—
Empires fall prone with fearful crash,
Uncheck'd by mortal power.

And when resigned to vengeful fire,
Nature's last breath in flames expire,
The people then shall call
On rocks and mountains in affright,
To shield them from the dreadful might, The burning gaze, the piercing sight Of the Great Judge of all.

The fatal creed then banish hence;
The people's wit, the people's sense,
Need the Almighty's care:
No more the evil doctrine tell,
But send it back with fiends to dwell
And let it wither there!

WILLIAM OSBORN. St. Catharine's, April 12th, 1852.

Review.

DAILY STEPS TOWARDS HEAVEN; or practical thoughts on the Gospel History, and especially on the Life and Teaching of our Lord and Saviour Jesus Christ, for every day in the year, according to the Christian seasons, with titles and characters of Christ; and a Harmony of the four Gospels. First American, from the third London edition. New York: Gen. Prot. Episcopal School Union; Toronto, Henry Rowsell,

When we say that this beautifully printed, and tastefully bound little volume completely realizes its title, nothing need be added by us in the shape of commendation. As our contemporary the Calendar observes "it is an admirable union of the outward form, and the inward spiritual life of the Gospel." The incarnate word, is the mighty theme which it celebrates. Christ in infancy and childhood-Christ in His passion-Christ in His glorious resurrection and ascension-Christ in the wonderful gifts which He shed down on His Church

-Christ in His life, miracles, and doctrine. Sincerely do we trust that "DAILY STEPS" will become as popular in this Colony, as it is in the Mother Country.

THE COLONIAL CHURCH SOCIETY AND ITS ADVOCATES.

(From the Colonial Church Chronicle.)

Objecting altogether to the principles upon which the Colonial Church and School Society is founded, as being, in our judgment, subversive of the fundamental laws of Church order and Chuch government, we have of late more than once alluded to it in a spirit of fair and open controversy as every Society in this country must be prepared to confront, ought to confront, and will survive, if its constitution has within it a germ of life and health; for controversy, rightly defined, is the activity of the human intellect seeking truth by comparison and counter-reasoning, or proving such as it has already received; and in this sense controversy is frequently beneficial.

Our present concern, however, is not with the Jolonial Church and School Society, widely as we differ from its principles and its conduct. The advocacy by which it has recently been supported is infinitely more deplorable than either. To that

termagant vituperations of some clerical Thersites, or in the small oratory and ambitious but commonplace eloquence, warmed by the romance of Missions, which in general form the staple commodity of platform rhetoricians, it would not have been worth while, or worth the cost of ink and paper to notice it. But it is none of these. It is a grave, deliberate, solemnly asseverated charge of heresy-or worse, a nefarious plot to suppress Christianity-raised by the well known Mr. Close, of Cheltenham, against the Colonial Churches and the Colonial Bishops, with the exception of those in the British dependency of Hindostan, and in the West Indian Islands.

From the Bristol Mirror of Saturday, the 28th of February, 1852, it appears that the ninth annual meeting of the Bristol and Clifton Auxiliary, in connection with the Colonial Church and School Society, was held on the previous Monday at the Victoria Rooms, in the latter place; when the Rev. Francis Close, M. A., Perpetual Curate of St. Mary, Cheltenham, with another gentleman, attended as a deputation from the Parent Society. Mr. Francis Close seizes the opportunity-not to kindle in the hearts of his hearers a desire to cooperate with the Colonial Church Society in its endeavours to spread the Gospel in the Colonies; for such we presume to be the object which this Society has in view, but-to arraign the Church and its chief Pasters under the following indictment. We copy the newspaper report verbatim :-

"He felt deeply concerned to say what he was prepared to prove on oath before a Committee of the House of Commons, that from investigations he had made, and from facts that had come to his own knowledge, the Church of England in some of our Colonies-indeed, in all, with the exception of Hisdostan [just as if Hindostan was a colony !] and the West Indies-was being worked for the suppression of Gospel truth and the extinction of vital religion." And the reporter goes on to record that those awfully wicked words of the man of God charity. were received with "cheers" by well-to-do Christian citizens of Bristol, and by devout valetudinarians of Clifton.

But this is not all. Having by these ajurations excited the utterly antichristian passions of his auditory, Mr. Francis Close proceeds to hound them on to a copartnery in his sin by a reiteration of the charge: he said, "The Episcopate of the Colonies was being worked for the suppression of Gospel truth; and he would support the charge by one or two facts which cannot be denied."

It is to be hoped there are very few persons, at least outside the charmed circle of St. Mary, Cheltenham, prepared to accept Mr. Francis Close's statement as "facts." His Tasmanian "fact" very satisfactorily, as well as very manfully disposed of by the Rev. John Philip Gell, for nine years a resident in Van Diemen's Land, and Chaplain to the maligned Bishop. The other fact is without name, date, or place, and therefore we defer the investigation of it until he produces these particulars in his evidence on oath before a Committee of the House of Commons. Before that Committee Mr. Francis Close has pledged himself, unless the reporter has misrepresented him, to prove on oath that the Church of England "was being worked"—(happy, graceful, and dignified phrase!) in sixteen out of twenty-four Colonial Dioceses "for the suppression of Gospel truth, and the extinction of vital religion."

Language such as this-uttered with an appearance of anxious sincerity, not by a headstrong, impetuous youth, but by an elderly clergyman in the heart of a great commercial city-language such as this cannot be excused as mere careless declamation, intended to convey only a general meaning. Mr, Francis Close, if not a powerful or correct, is at all events, an habituated speaker. He attends a meeting of a Society whose practice it is to supersede Bishops by the substitutions of "superintendents," of its own appointment: an his facts he is prepared to prove on oath. does all this, when fairly analysed, come to? Not less than this-that the Rev. Francis Close, M. A., Perpetual Curate of St. Mary, Cheltenham, being duly sworn upon the Holy Evangelists of God. saith as follows :- That George Augustus, Bishop of New Zealand, who has hitherto been esteemed a man not to hold his life dear unto himself, so that he might lift up to heathens and idolators the Cross of his Saviour, and who has just been gathering, in a voyage of 4,000 miles, savage boys from the scattered islands of the Pacific, for the purposes of Christian instruction at Auckland, is nevertheless

* For the benefit of those clergy who are disposed to * For the benefit of those ciergy who are disposed to transfer their natural allegiance from the authority which the Church, following the Holy Scripture, has set over them, to the "Lord's many," who are to govern them, in the name and on the behalf of the Colonial Church and School Society, we copy Mr. Close's views of Church government:—"For himself, he would say, he preferred the Colonial Church and School Society to the preferred the Colonial Church and School Society to the Propagation Society, because the latter, when it sent out missionaries and catechists to our Colonial possessions, contented itself with merely paying them their salaries, and leaving them entirely at the disposal of the Bishop of the diocese. That (Colonial) Society did the very reverse (no doubt of that). It said, We find the men and money, and we have a perfect right to know where our rights go, where they settle, what we turn for a moment with mingled feelings of sadness, and shame, and indignation. Had the advowith them."

Know where our regents go, where they settle, what they are doing, and to maintain a direct communication with them."

cacy to which we refer consisted merely in the laboring for the suppression of Gospel truth; and he further saith on oath, as aforesaid, that Charles, Bishop of Melbourne, who found three clergymen in his diocese, and has in about four years, planted twenty-four spiritual shepherds to feed the flock of Christ in that vast moral wilderness, is nevertheless laboring for the extinction of vital godliness; that Robert, Bishop of Capetown, who spent nine months in visiting the wild tribes of Caffirs and Zoolus, and has quadrupled the number of his missionary clergy since he took upon him the oversight of his diocese, is in league, offensive and defensive, with the great enemy of souls; that the Bishop of Newfoundland, the first to bring within the fold of Christ the Esquimaux, and the settlers on the coast of Labrador; that that devoted servant of his Master, David, Bishop of Rupert's Land, who is content to cut himself off from intercourse with civilized man, for the spiritual welfare of wandering Indian tribes; that the Bishop of Victoria in his Chinese College; the Bishop of Adelaide in his efforts to reclaim the Australian Aborigines, that these Bishops, and all their fellows in Canada and elsewhere, are, severally and collectively, engaged in a gigantic conspiracy, with design and settled purpose to destroy the faith of This, and not less than this, is what Francis Close has undertaken to substantiate upon

Is it to be endured that auy man, however gifted, should be permitted to deal out denunciations and anathemas after this fashion? "Death and lives," saith the Hebrew sage, "are in the hand of the tongue;" and adopting this bold imagery, we ask, Can "the hand of the tongue" be levelled against the lives of Christian men, by a Christian man, with animosity more deadly than that with which Mr. Close has invested it? Long suffering indeed must the followers and flatterers of this fashionable preacher be, if, after this, they can listen to his enforement of the obligations of truth, or hear without disgust his commemdations of

Now, when an ecclesiastical person of some notoriety, (credulous, as it may be, of the covert insinuations of a disaffected or disappointed Colonial clergyman,) not with the overflowing love which adorns his sacred calling, but almost with the prepense cruelty of an energumen, steps out of his own proper sphere to indulge in these "railing accusations," it is but natural to inquire what peculiar qualifications such an one possesses thus to constitute himself the Delator of men, who in a high sense have done the work of Evangelists, proving themselves to be ministers of God, not in word, but in deed? Have his missionary labors ever extended beyond the well-carpeted drawingrooms of a fashionable watering-place? or his his journeyings penetrated beyond the trim lawns of a pump-room? Has he ever passed a night "in defence of the Gospel," with the earth for a pillow and the firmament of God for a coverlet? But which of our Colonial Bishops, from Rupert's Land to Ceylon, has not watched the rising and setting of the stars during the silent hour of darkness, encountering "perils in the wilderness," without a friend to share, and so divide the danger; only because the Pierced Hand has touched their hearts with the love of those for whom the Lord died? Has he ever encountered a storm more violent than those gentle airs roused by the rustling of silken gowns, and the approving becks and smiles of sentimental admirers? But which of our Colonial Bishops-which of them, even the least self-denying-has not traversed the ocean for many a weary league, in tempest and in calm, only that he might be counted worthy to suffer for the Kingdom of God? Let him whose closing words at Bristol were hailed with "loud cheers" by a thoughtless multitude-let him answer the questions when he next begs for mercy—that mercy which even violated charity will desire for him. Surely, of all mankind, one nurtured in the lap of luxury is the last who is entitled to besmirch the of dead matter. Take an ordinary every day fact labors, and the zeal, and the self-denial, and the FAITH of those who have had grace freely to forsake all and follow Christ! It remains to be seen whether the Bishops of the East and West Indies will be content to put up with this invidious and equivocal compliment at the cost, and to the dishonor of their fellow-laborers in the vineyard. Only, if there be a fragrant of truth, justice, honor, and human friendship, remaining to this world of sin and sorrow, they who think this charge groundless will of a truth discountenance it. other points noticeable in this speech of Mr. Close; but the refutation of them is so palpable and patent that for the present we forbear. To enunciate his sin is to condemn it. In a few weeks, as a condign punishment, the sin and its shame will be published, through our pages, in every Colonial diocese, and in every diocese of the United States. Then impartial judges will decide upon Mr. Close's veracity; and they will tell us no doubt that the poor Church of England had better far be attacked by manly and upright foes,-"the radical or the infidel, the socialist or the dissenter," -than by a "son," self-outlawed, who, if he can retain any rank at all in the Christian commonwealth, can only be assigned a lot among those who are somewhere described as unloving or with-

ont natural affection.

EVERY DAY MYSTERIES.

"I believe nothing that I do not understand," is the favorite saying of Mr. Pettipo Dapperling, a gentleman who very much prides himself on his intellectual perspicacity. Yet ask Mr. Pettipo if he understands how it is that he wags his little finger, and he can give no reasonable account of it. He will tell you-for he has read books and " studied" anatomy—that the little finger consists of so many jointed bones, that there are tendons attached to them before and behind, which belong to certain muscles, and that when these muscles are made to contract, the finger wags. And this is nearly all that Mr. Pettipo knows about it. How it is that the volition acts on the muscles, what volition is, what the will is-Mr. Pettipo knows not. He knows quite as little about the sensation which resides in the skin of that little finger-how it is that it feels and appreciates forms and surface-why it detects heat and cold, in what way its papileæ erect themselves, and its pores open and close-about all this he is entirely in the dark. And yet Mr. Pettipo is under the necessity of believing that his little finger wags and that it is endowed with the gifl of sensation, though he in fact knows nothing whatever of the why of the wherefore.

We must believe a thousand things that we cannot understand. Matter and its combinations are a grand mystery-how much more so life and its manifestations! Look at those far off worlds majestically wheeling in their appointed orbits millions of miles off; or look on this earth on which we live, performing its diurnal motion upon its own axis, and its annual circle round the sun !-What do we understand of the causes of such motions? What can we ever know about them, beyond the fact that such things are so? To discover and apprehend facts is much, and it is nearly our limit. To ultimate causes we can never ascend. But to have an eye open to receive facts and apprehend their relative value—that is a great deal—that is our duty; and not to reject, suspect, or refuse to accept them, because they happen to clash with our preconceived notion, or like Mr. Pettipo Dap-

perling because we "cannot understand" them.
"O! my dear Kepler," writes Galileo to his friend, "how I wish that we could have one hearty laugh together! Here at Padua is the principal Professor of Philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter shouts of laughter we should have at this glorious folly! And to hear the Professor of Philosophy at Pisa lecturing before the Grand Duke with logical arguments, as if with magical incantations to charm the new planets out of the sky !"

Rub a stick of wax against your coat sleeve, and it emits sparks; hold it near to light, fleecy particles of wool or cotton, and it first attracts, then it repels them. What do you understand about that, Mr. Pettipo, except merely that it is? Stroke the cat's back before the fire and you will observe the same phenomena. Your own body will in like manner emit sparks in certain states, but you know nothing about why it is so.

Pour a solution of muriate of lime into one of sulphate of potash-both clear fluids; but no sooner are they mixed together than they become nearly solid. How is that? You tell me that an ingredient of the one solution combines with an ingredient of the other, and an insoluble sulphate of lime is produced. Well you tell me a fact; but you do not account for it by saying that the lime has a greater attraction for the sulphuric acid than the potash has; you do not understand how it is you merely see that it is so. You must believe

But when you come to life, and its wonderful manifestations, you are more in the dark than ever-You understand less about this than you do even you drop two seeds, whose component parts are the same, into the same soil They grow up so close together that their roots mingle and their stalks intertwine. The one plant produces a long slender leaf, the other a short flat leaf; the one drings forth a beautiful flower, the other a short flat leaf; the one brings forth a beautiful flower the other an ugly scruff, the one sheds abroad a delicious fragrance, the other is entirely inodorous, The hemlock, the wheat stalk and the rose tree out of the same chemical ingredients contained in the soil, educe, the one deadly poison, the other wholesome food, the third a bright consummate flower. Can you tell me Mr. Pettipo, how is this? Do you understand the secret by which the roots of these plants accomplish so much more than all your science can do and so infinitely excel the most skillful combinations of the philosopher? You can only recognize the fact —but you cannot unravel the mystery. Your saying that it is the "nature" of the plant, does not in the slightest degree clear up the difficulty. You can not get at the ultimate fact—only the proximate one is seen by you.

But lo! here is a wonderful little plant-touch it, and the leaves shrink on the instant, one less seeming to be in intimate sympathy with the rest, and all the leaves in the neighbourhood shrink

20-6m

ing up at the touch of a foreign object. Or, take the simple pimpernel which closes its eye as the sun goes down, and opens as he rises againshrinks at the approach of rain, and expands in fair weather. The hop twines round the pole in the direction of the sun, and

"The sunflower turns on her god when he sets, The same look that she turned when he rose"

Do we know anything about these things further than that they are so?

A partridge chick breaks its shell and steps forth into its new world. Instantly it runs about and picks up the seeds lying about on the ground. It has never learned to run, or to see, or to select its food; but it does all these on the instant. The lamb of a few hours' old frisks about full of life, and sucks its dam's teats with as much accuracy as if it had studied the principles of the air pump. Instinct comes full grown into the world at once, and we know nothing about it, neither does the Mr. Dappering above named.

When we ascend to the higher orders of animated being—to man himself—we are as much in the dark as before - perhaps more so. Here we have matter arranged in its most highly organized forms moving, feeling, and thinking. In man the animal powers are concentrated; and the thinking powers are brought to their highest point. How by the various arrangements of matter in man's body, one portion of the nervous system should convey volitions from the brain to the limbs and the outer organs, how another part should convey sensations with the suddenness of lightning, and how, finally, a third portion should collect these sensations, re-act upon them, store them up by a process called memory, reproduce them in thought compare them, philosophize upon them, embody them in looks is a great unfathomable mystery!

Advertisements.

DR. MELVILLE, CORNER OF YORK AND BOLTON STREETS, TORONTO.

August, 185.

DR. BOVELL, John treet, near St. george's Church,

Toronto, January 7th 1852.

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.

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.

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER, FICE: — Directly opposite the Arcade, St.

Lawrence Hall, King Street, Toronto. Toronto, February, 1852.

MR. CHARLES MAGRATH, FFICE: Corner of Church and Colborne

Foronto, February, 1852. Streets, opposite the side entrance to Beard's Hotel. 27-tf T. BILTON,

MRCHANT TAILOR, No. 2, Wellington Buildings, King treet, TORONTO,

W. MORRISON, Watch Maker and Manufacturing Jeweler, No. 9, KING STREET WEST, TORONTO.

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

STATIONERY, WHOLESALE AND RETAIL.

HE Subsriber, would respectfully give notice that he contines to SELL OFF his well assorted stock of BOOKS AND STATIONERY,

to make room for Extensive Importations expected soon; when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN. COLLEGES, SCHOOLS, OFFICES, and FAMILIES Having a Ruling Machine and Book Bindery on the premises, orders in that department will be promptly attended to. DEEDS, MORTAGES, AND SUMMONSES,

and other Printed Forms always kept on hand. New Books, Pamphlets, Reviews, and Magazines. received regularly by Express as usual.

N. B.—Being desirous of relinquishing this branch fhis business, it is offered for sale on reasonable terms. THOS. MACLEAR. Toronto; July 9, 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., James Browne, Wm. McMaster, Esq., P. Paterson, Esq.—Messrs, J. C. Beckett & Co., Bowes & Hall, Cawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell & Co. Twenty years' Debentures constantly on Sale, at a liberal dis-

Toronto, February 26, 1852. MR. JULES HECHT,

(Pupil of the Conservative, Brussels, and Member of the Sacred Music Society, Frankford on the Main.)

BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompanyment.

Applications left with Messrs. A. & S. Nordheimer, will receiv

Prompt attention.

Toronto, September 4th, 1851.

DYEING AND SCOURING. 62, King Street West, Toronto. DAVID SMITH, FROM SCOTLAND.

EVERY description of Ladies' and Gentlemen's wearing apparel, Moreen and Damask, Bed and Window Hangings, Table Cloths of all kinds, cleaned and dyed. Hearth rugs and Carpets cleaned. Silks dyed and watered; Velvet and Satin dresses restored to their original beauty. Cashmere and Plaid Shawls and Dresses cleaned in a superior manner. Straw Bonnets Dresst.

REFERENCES .- J. Shaw, J. McMurrich, and Walter Macfarlan

Toronto, March 9th, 1852.

FOR SALE.

THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, ESQUIRE: COUNTY OF YORK.

CITY OF TORONTO-Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the Park Lots 7 and 8, on the East side of Yonge-street, Ornge-street, Ornge about 26 Acres, (opposite Elmsley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers.

(The above to be sold in Lots to suit purchasers.) City of Toronto-Water Lot in front of the West half of

Town Lot No. 7 on Palace-street. Township of York-Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12

Township of Uxbridge-Lot 34, in 3rd concession, 200 Acres.

Township of Whitchurch-Part of Lot 17, in 4th con-

cession, 80 Acres.
Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres.

Township of Caledon-North east half Lot 12, in 3rd concession, 100 Acres. COUNTY OF NORFOLK.

Township of Woodhouse-Lot 12, in 5th concession, 200 Acres. COUNTY OF WENTWORTH.

Township of Saltfleet-Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres. COUNTY OF SIMCOE.

Township of Innisfil-North half 13, in 10th concession 100 Acres.

COUNTY OF NORTHUMBERLAND. Township of Haldimand-Lot 20, broken fronts B and A,

300 Acres.

Township of Murray-Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres.

COUNTY OF HASTINGS. Township of Thurlow-Lot 25, in 3rd concession, 200 Acres.

COUNTY OF LANARK. Township of Montague-Lot 20, in 7th concession, 200 For particulars, &c., apply to Acres. GEORGE CROOKSHANK,

Front-Street, Toronto.
15-tf

GENERAL

STATIONERY, PRINTING AND BOOK-BINDING ESTABLISHMENT, No. 7, King Street West, Toronto.

THE Subscriber executes all orders in the BOOK AND JOB PRINTING BUSINESS, in the atest and most approved style, and in the most expeditious under, and at reasonable charges.

BOOKS, PAMPHLETS, CIRCULARS, AND CARDS; BILLS, BILL-HEADS, BANK CHECKS, DRAFTS, AND RECEIPTS;
PLACARDS, POSTERS, SHOW-BILLS, AND PROGRAMMES.

Every description of Fancy and Ornamental Printing in Colours.

Copperplate Printing and Engrabing.

The following Publications are issued from this Office: The Church Newspaper, weekly, on Thursday morning. Price 15s. per annum, or 10s. in advance. STATIONERY of all kinds, on moderate terms.

Children's Story Books, illustrated.

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The Upper Canada Journal of Medical, Surgical, and Physical Science, monthly, on the 15th of each month. The Churchman's Almanac: price 4d.

BOOR-BINDING.

The Subscriber having a Bindery on the premises, in connection with his Printing Office, is enabled to receive orders for Bookbinding in any of its branches, Plain and Ornamental, or according to Pattern. Blank Books Ruled and Bound to any

Toronto, 23rd July 1851.

A. F. PLEES.

CHURCH OF ENGLAND PROPRIETARY SCHOOL

YOUNG LADIES.

UNDER THE PATRONAGE OF THE LORD BISHOP OF TORONTO.

THE number of Shares is limited to 100. 2. The Shares are £12 los. each. One pound on each Share to paid down, at the time of subscribing, and the remainder in instalments to be called in at such periods as may seem desirable to the Managing Committee.

3. As soon as sixty Shares shall have been taken up, a meeting of the subscribing Shareholders to be called to elect their Managing Committee, of which the Bishop of the Diocese is to be President ex officio.

ing Committee, of which the Bishop of the Diocese is to be President ex afficio.

4. The fee for education is to be £12 10s. per annum, which is to include instruction in every branch taught, such as English, French, Italian, German, Piano Forte, Singing, Drawing, &c.

5. The Boarding Establishment is to be under the direction of a Lady Superintendent, to be appointed by the Managing Committee, and to be conducted as the rest of the School, under regulations to be drawn up from time to time by the Managing Committee. It is proposed that the fees for Boarding (with no extras), should not exceed £30.

6. The children of other denominations will be admitted, but all the pupils who enter will do so under regulations, as to be drawn up by the Managing Committee.

Lists will be left for signature at the Church Society's House, Mr. Rowsell's, Mr. Scobie's and Mr. Green's.

Toronto, April 6th 1852.

Toronto, April 6th 1852.

ST. JAMES' SCHOOL, THREE RIVERS, C. E. Course of Studies for the Current Half Year

ending on June 16th. PIRST CLASS—GREEK.—The Philoctetes of Sophocles, succeeded by the Oration of Eschines against Ctesiphon; and on intermediate days, Books XVII, XVIII, &c., of the Odyssey of Homer, followed by Books XXI and XXII of the Illiad.

LATIN .- Virgil's Æneid, Book X; Juvenal Satire X ; Cicero de Amicitia.

SECOND CLASS—GREEK.—Herodotus; Homer's Illiad, Books V and VI; Odyssey, Book I; The Idylls

LATIN.-Jugurtha of Sallust ; Horace's Satires Book II. THIRD CLASS-GREEK .- Grammer, and Selec-

LATIN.—Sallust's Catiline; the Eclogues of Virgil, and Æneid, Book VI.

Of the following studies, some are pursued in combined classes, others by individual teaching.

The Holy Scriptures; the Greek Testament; English Grammar and Composition; History and Geography, ancient and modern; Arithmetic and Algebra, Euclid's Elements, &c., &c.

Tuition, Board, &c., &c., for Boys above 12 years

of age, £40 per annum, payable quarterly in ndvance. NO EXTRA STANDING CHARGES.

S. S. WOOD, A.M., Corp. Coll. Camb., Rector. Three Rivers, April 27th 1852. 39-2in

FOR SALE.

BRICK HOUSE AND LOT in John Street, three BRICK HOUSE AND LOT in John Street, three doors from St. George's Church, with every accommodation for a family—if desired the complete set of Furniture, &c., may also be obtained with it, at £700 currency for the whole. Inquire of THOMAS MARA, John Street. Toronto, April 7th, 1852.

> Protection from Lightning, BY

JAMES SPRATT'S LIGHTNING RODS.

THE undersigned (Agent for Poinier, Benson & Co., of Detroit, Michigan.) has just arrived in this place, for the purpose of protecting public and private buildings from Lightning with the above superior Lightning Rods.

The Subscriber may be found at H. PIPER'S, where he would be happy to give any information required, or to receive orders to protect private dwellings or public buildings. All orders left at H. PIPER'S, Tinsmith, 50 Yonge-street, will meet with prompt attention.

References in Toronto: —Captain Lefroy, Royal Observatory; F. W. Cumberland, Esq., Architect; J. T. Smith, Esq., Councilman; A. T. McCord, Esq., Chamberlain.

E. V. WILSON, General Travelling Agent.

Complaints,

Loss of Appetite,

Lumbago,

Dyspepsia,
Exposure or Imprudence
in Life,

And as a Spring and Fall Purifier of the Blood,

And General Tonic for the

System, it Stands

Observatory, Toronto, Sept. 91851. Observatory, Toronto, Sept. 91691.

At the request of Mr. Wilson I have examined his Lightning Conductor, and heard his explanation respecting it. His views appear to me to be reasonable and correct, and the Metallic Point a good form of the Instrument; the Platinum Point is an essential part of it, but I do not consider the Magnets to be so, or that they can have any possible effect, good or bad as such: as additional points, the opinion of the best authorities is that such are of no use; one good point being all that is necessary, but they can do no harm.

no harm.

I further state, at Mr. Wilson's request, that in my opinion any building so elevated as the St. Lawrence Hall, or the Lunatic Asylum. ought to be provided with several Points, and several Conductors, which latter should be placed in good metallic communication with the tin covering of the roof and any other considerable masses of metal about the building. The conductors should be led off to the iron water pipes under ground.

J. H. LEFROY, Captain, R. A.

Toronto, September 22nd, 1851.

SANDS' SARSAPARILLA, IN OUART BOTTLES. For Purifying the Blood, and for the Cure of Liver Complaint, Female Irregularities and

Cutaneous Eruptions. Erysipelas, Pimples, Chronic Sore Eyes, Rheumatism Old and Stubborn Ulcers,

Scrofula,

Fever Sores, Hip Disease, Syphilitie Symptoms, Jaundice, Costiveness, Salt Rheum,

And Diseases arising from an

Injudicious Use of Unrivalled.

Mercury.

In this preparation we have all the restorative properties of the root, concentrated in their utmost strength and efficacy; but while Sarsaparilla Root forms an important part of its combination, it is, at the same time, compounded with other vegetable remedics of great power, and it is in the peculiar combination and scientific manner of its preparation hat its remarkable success in the cure of disease depends. For Sale by S. F. URQUHART, 69, Yonge Street, Toronto August 20th, 1851.

FRENCH AND ENGLISH Establishment for Young Ladies,

BY MONSIEUR AND MADAME DESLANDES, PINEHURST TORONTO.

THE design of the Principals of this Establishment, is to offer to Parents for the Education of their Daughters advantages rarely combined, and which may be enume-rated as follows:

rated as follows:

1st. Every facility for the practical acquisition of the French tongue, which is spoken in the Family and in the School; sound instruction, from the primary departments to the senior Classes, in all the studies requisite in a complete course of Education; purity of dialect in such living languages as shall be taught, and particular attention to the English branches.

2nd. Constant attention to physical training, as well as the formation of good habits and manners.

3rd. The assiduous inculcation of Religious Principles, based on Scriptural truth.

on Scriptural ruth.

The Establishment is composed of (besides the Principals,) three efficient resident Governesses, two of them English and one French, from Paris, and seven Masters. Monsieur Deslandes, who is a Graduate of the French University, devotes a great portion of his time to instruction in the higher branches.

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

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

Colonel Cartnew.

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

TERMS FOR BOARDERS:

Including all the various branches in English, French, Music,
Drawing, &c., per quarter ... £15 0 0
Pupils under twelve years of age ... 12 10 0
Day pupils ... 6 0 0

of German, Italian, Singing and Dancing on the usual terms. Quarterly payments required. Toronto, December 18th, 1851.

HEALTH WHERE 'TIS SOUGHT

HOLLOWAY'S PILLS.

Cure of a Case of Weakness and Debility, of Four Years' Standing.

Extract of a Letter from Mr. Smith, of No. 5, Little Thomas Street, Gibson Street, Lambeth, dated Dec. 12, 1850.

To Professor Holloway,-To Professor Holloway,—

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

[Signed]

[Signed] WILLIAM SMITH.

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague Female Irregularities Scrofula, or King's Fevers of all kinds.
Bilitous Complaints Fits Store Throats
Blotches on the Skin Gout Stone and Gravel Secondary Symptoms
Colics Indigestion Tic-Doloureaux Tumours
Bowels Jaundica Ulcers Colics Constipation of the Bowels Tumours
Ulcers
Venereal Affections
Worms of all kinds
Weakness from whatever cause, &c., &o Inflamation
Jaundice
Liver Complaints
Lumbago
Piles
Rheumatism
Retention of Urine Consumption Debility Dropsy Dysentery Erysipelas

Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 103d., 4s 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger

N.B.—Directions for the guidance of Patients in every case are affixed to each Box.

For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W. Toronto, Nov., 12, 1851.

AYER'S CHERRY PECTORAL.

For the Cure of Coughs, Colds, Hourseness, 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 further enquiry to the circular which the Agent below named, will always be pleased to furnish free, where in are full particulars, and indisputable proof of these facts.

From the President of Amherst College, the celebrated Cough, Croup, Asthma, and Consumption.

From the President of Amherst College, the celebrated Professor Hitchcock.

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 laryogial 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. EDWARD HITCHCOCK, L.L. D.

From the widely celebrated Professor Silman, M.D., L.L.D., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil and Scientific Societies of America

of the Lit. Hist. and I in 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.

New Haven, Ct. Nov. 1, 1849.

Major Pattison, President of the S. E. Senate, states he has used the Cherry Pectoral with wonderful success, to cure an inflamation of the lungs.

From one of the first, Physicians in Maine

Saco, Me., April 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 pulwonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies.

I invariably recommend its use in cases of consumption, and onsider 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 Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.,; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States.

Tqronto, March 9th, 1852.

HAMILTON BAZAAR.

THE Bazaar in aid of the enlargement of Christ's Church Hamilton will be held in the City Hall on Wednesday and Thursday the 26th and 27th inst. Further particulars will be made known by handbills at the time.

SUSAN GEDDES.

Signed NOTICE.

THE DEPOSITORY

THE CHURCH SOCIETY

S Removed to the Store of HENRY ROWSELL Books, ller and Stationer, King-street West, where the Clergy and others can be supplied with Bibles, Prayer Books, Tracts, and Printed Books of all descriptions, on the same terms as hitherto from the

N. B.—The Office of the Secretary of the Church Society is also removed to H. Rowsell's.

Toronto, May 6, P852.

BOARD OF HEALTH.

NOTICE.

OTICE is hereby given, that all owners or occupiers of premises within the city or liberties, are required forthwith to have their YARDS and OUT-PREMISES CLEANED, and all manure, Stagnant Water, or other unwholesome matter REMOVED.

And that the Board of Health have, in compliance with the law in that case made and provided, authorized the City Inspectors "to enter in the day time any building, cellar, lot of ground, &c., which they have reason to believe are foul, and to direct the cleaning of the same, and the removal of all princages in and about the removal of all princages in a princages in a princage the removal of all nuisances in and about the premises. Published by order of the Board of Health.

CHARLES DALY, C. C. C.

Clerk's Office. Toronto, April 17th, 1852.

TO THE PROPRIETORS AND PUBLISHERS

CANADIAN NEWSPAPERS.

GENTLEMAN of considerable experience as an Editor, wishes to procure a situation in connexion with the Editorial department of a Newspaper in Town or Country. Advertiser would make himself generally useful in a Newspaper office. Satisfactory references as to character and competency, will be given.

Communications addressed to Beta, Church office, will receive trompts for the long.

prompt attention.
Toronto, 24th March, 1852.

Steamboat Wotice.



THE STEAMER "CITY OF HAMILTON."

CAPTAIN JOHN GORDON.

CAPTAIN JOHN GORDON.

WILL leave Toronto for Hamilton, every day at Two o'clock P.M., (Sundays excepted) calling at Port Credit, Oakville, Bronte and Wellington Square, weather permitting.

Will leave Hamilton for Toronto, every morning (Sundays excepted) at Seven o'clock, calling (weather permitting) at Wellington Square, Bronte, Oakville, and Port Credit.

Royal Mail Parks (Care

Royal Mail Packet Office, Toronto, April 23rd, 1852.

St. Catharines and Toronto.

STEAMER "MAZEPPA," W. Donaldson, Master.

WILL commence her regular trips on TUESDAY, the 27th inst.

Leaves St. Catharines every Morning at half-past Six o'clock, (Sundays excepted.)
Returning leaves Toronto at two P. M.
Passengers taking the Mazeppa will reach Toronto in time to take the boats for Rochester, Kingston Montreal and Hamilton.

April 28, 1852.

Three times a Week to Rochester.

THE STEAMER "ADMIRAL." CAPTAIN KERR,

Will leave Toronto for Rochester (commencing on Tuesday, the 20th instant,) calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope and Cobourg, weather permitting, every Tuesday, Thursday and Saturday Mornings, at half past Ten o'clock.

Will leave Rochester for Toronto, calling at the above named Ports, every Monday, Wednesday and Friday Morning, at Nine o'clock.

ROYAL MAIL PACKET OFFICE, Toronto, April 14th, 1852.

For Kingston - Through by Daylight.

THE STEAMER "MAPLE LEAF."

CAPT. WILKINSON.

ill leave Toronto for Kingston on Tuesday Will leave Toronto for Kingson. Morning next, 20th instant, at SIX o'clock. Will leave Kingston for Toronto on Wednesday, the 21st instant, about THREE, P. M.

ROYAL MAIL PACKET OFFICE,) Toronto, April 15th, 1852.

THE STEAMER "ROCHESTER."

TILL, upon the opening of Navigation, resume her trips between HAMILTON and LEWISTON, leaving Hamilton at 7 A.M.; returning will leave Lewiston at 1 P.M., connecting with the United States Express and Mail line of Steamers to Ogdensburg, touching at all the intermediate

Toronto, April 22, 1852. 1-tf

TORONTO CRICKET CLUB.

SECOND ANNUAL CONCERT. Tuesday, May 18th, 1852,

AT THE ST. LAWRENCE HALL.

THE Members of the Toronto Cricket Club, in compliance with the pressing request of numerous influential parties, who attended the Cricketers' Concert of 1851, beg to announce their intention of giving a second Grand Vocal and Instrumental Concert on TUESDAY next, 18th instant, at THE ST. LAW-RENCE HALL. RENCE HALL.

TICKETS-For Gentlemen, 5s., Ladies, 2s. 6d. and Juveniles, under 16 years of age, 2s. 6d. each—to be obtained at the Store of Messrs. Nordheimer; the Book Stores of Mr. Rowsell and Mr. Scobie; and from the members of the Club.

Toronto, May 13th, 1852.

WANTED.

A T the office of this paper, a good Jobbing Press-

Torento, April 30th, 1850.

YOUNG LADY, recently from England is desirous of obtaining situation as Nursery Governess in a genteel family. Reference highly respectable can be given. Direct P. M., Box 44, Post Office Toronto. Toronto, April 27, 1852.

38-tf.

AN ENGLISH LADY who has resided many years in Canada, and has been accustomed to tuition; is desirous of engaging herself either as Governess in a private family, or as Music Teacher in any Town or village where she would meet with encouragement. couragement.

Address H. A., Post Office, Toronto. Toronto, April 21, 1852.

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL,

O be re-opened after the Easter Vacation, on WEDNESDAY, the 14th instant.
There are vacancies for three Boarders.
Mr. V. McKenzie the Assistant. is desirous of undertaking the tuition of Two or Three Private Pupils.
Toronto, April 7th, 1852.
36 tf

> MR. SALTER'S PORTRAIT OF THE

[1852 LORD BISHOP OF TORONTO

THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWD. TAYLOR DARTNELL, Esq., Secretary to the Church Union, 24, King Street East, in order that the necessary measures may at once be taken to get out the Portrait and place it in the Hall of Trinity College. By order of the Committee,

S. LETT, L.L.D., Hon. Sec. Toronto, 10th March, 1852.



CANADA WESTERN ASSURANCE COMPANY

Chartered by Act of Parliament.

CAPITAL-£100,000, in Shares of £10 Each.

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Vice-President Thomas Haworth, Esquire. Directors :

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James Beaty,
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In addition to those previously notified, the following are ap-

Doubled:—
1 'Quebec, Thomas Morkill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro', Wm. Colcleugh; Fort Eric, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amberstburg, T. Salmonn; Preston, L. W. Dessaner; Caledonia, N. McKlinnon; Brampton, Peter McPhall; Kincardine, D. McKendrick; Port Sarnia, W. B. Clarke.

 $*_*$ * The establishment of further Agencies will be duly notified.

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THE WESTERN ASSURANCE COMPANY is now prepared to effect MARINE INSURANCE on Steamers, Sailing Vessels, and Cargoes on the Inland Waters, between Port Sarnia and Quebec, or from Port to Port between those points, and also to and from Ports on the American scaboard.

Wellington Street opposite the Commercial Bank.

By order of the Board of Directors,

ROBERT STANTON, Secretary.

Western Assurance Company Office, Toronto, April 23, 1852.

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> THE LARGEST, THE CHEAPEST, AND THE BEST ASSORTMENT OF

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E 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.

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New Style Business Coats, in all Materials.

DRY GOODS:

S. D. 10½ Muslin Delaines, y wide, from Prints, Fast Colours do. " 0 71 Heavy Ginghams do. "Splendid Bonnet Ribbons" $\begin{array}{cccc}
0 & 7\frac{1}{2} \\
0 & 7\frac{1}{2}
\end{array}$ Straw Bonnets, Glaves, Hosiery, Ribbons, Laces, Edgings, Artificial Elowers, Shot, Check'd, and Plain Alapacas.

Toronto, April 21, 1852.

Table Linens, Quilts, Counterpanes, Bed Tick, and Towels, White do. Striped Shirting, Crapes, and Materials for Mourning, Infants' Robes, Caps, & Frock-Bodies, Shawls, Handkerchiefs, and Neck-ties, Cap Fronts, Muslin, Netts, Cotton Warp, Ladies' Stays, Fringes, Gimps, Trimmings, Collars, Silks, Satins, &c. Orleans, Cobourgs, DeLaines. Barege Dresses, Silk Warp Alpacas.

W No Second Price

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THIS Company effects Insurance at the Home

Office, Church Street, Toronto, and its various Agencies.

T Mutual Department does not exceed £500 on any one risk, and being confined to detached buildings, it is hereby rendered the 1 saf and desirable for Farmers.

The Proprietary Department includes General risks in Fires. Life, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called thereto.

By Order.

EDWARD G. O'BRIEN, Secretary
Toronto, October 15th, 1851.

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY. Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine ssurances.

Capital - £100,000.

SSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of applica-tion and all necessary particulars may be obtained.

T. W. BIRCHALL, Managing Director Toronte, September 7th, 1850



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J. RAINS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid.

Toronto, June 5th, 1850.

" The Church" Uewspaper

IS PUBLISHED at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at his Office, No. 7, King Sixed West, (next door to the Depository of The Church Society.) TERMS:

Fifteen Shillings per annum; the transition of the state of subscribing. No subscription will be received for less than three months; and no paper will be stopped until all arrearages are paid, unless at the option of the Publisher.

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Advertisements sent in, unaccompanied by written instructions will be inserted until forbid, and charged accordingly. The following gentlemen act as AGENTS for this Journal: Port Hope.
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