

THE CANADIAN CHURCHMAN.

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

NEW SERIES, Vol. I, No. 25.]

TORONTO, CANADA, JANUARY 20, 1853.

[OLD SERIES, Vol. XVI

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. Bacc. Conductor.
G. B. WYLLIE, Secretary & Treasurer.

WEEKLY CALENDAR.

Day	Date	Lesson	1st Lesson	2d Lesson
S	Jan. 23, SEPTUAGES. SUN.	M. E.	Gen. 1. 1	Matt. 21. 1
M	" 24.	M. E.	" 46. 1	Matt. 22. 1
T	" 25, CONVER. ST. PAUL	M. E.	Wisd. 5. 1	Acts 22. 1
W	" 26.	M. E.	Gen. 48. 1	Matt. 23. 1
T	" 27.	M. E.	" 49. 1	1 Cor. 7. 1
F	" 28.	M. E.	Rxod. 1. 1	1 Cor. 8. 1
S	" 29.	M. E.	" 2. 1	Matt. 25. 1
S	" 30, SEXAGES. SUN.	M. E.	" 3. 1	1 Cor. 9. 1
S	" 30, SEXAGES. SUN.	M. E.	Gen. 3. 1	Matt. 19. 1

THE COMMON-PLACE BOOK.

SUNDAY IN AN ARTIC VOYAGE.

1840, May 17. This day, being Sunday our people had a day of rest after their labours. I may here mention that it was our invariable practice every Sunday to read the Church Service, and generally a short sermon afterwards. And it is remarkable how very seldom during the whole period of our voyage either the severity of the weather or the circumstances of the expedition were such as to interfere with the performance of this duty. Few could have had more convincing assurance of the providential interpositions of a merciful God; and I do believe there was not an individual, in either of the ships, who did not regret when we were unavoidably prevented assembling for the purpose of offering up our prayers and thanksgivings to our Almighty Guide and Protector.—*Voyage of Discovery by Cap. J. C. Ross.*

A QUIET RELIGION.

Many times God is present, in the still voice and private retirement of a quiet religion, and the constant spiritualities of an ordinary life; when the loud and imperious winds, and the shining fires of more laborious and expensive actions are profitable to others only like a tree of balms, distilling precious liquors for others, and not for its own use.—*Jeremy Taylor.*

OF THE LOVE OF CHRIST.

Beyond the sea was a noble lady, on whom allway shone the sun on the day, and on the night the moon. Of this maney men mervylede. Atte the last of the fame of this come to the Byshope, a worthy man, and he went for to see her, hopyng that she was of great penance in clothing, or in mete or in other things. Ande when he come, he was here allway merrie and glade. The Byshope saide: Dame, whatt ete ye? She answered and said that dyverse metes and and delicate. Then he asked if she used the hryre. She saide nay!—And when he hade took his leave of the ladie ande was gone his way, he thought he wolde aske her more of antoher thyng, and went again to her and saide:—Love ye not mekelle, Jhesu Christe? She saide, 'Yes I love him for he is alle my love, for when I think on his sweetness, I may not witholde myself for gladness and myrthe that I ever fele in hym.'

A FORCIBLE AND BEAUTIFUL COMPARISON.

The love of the world and the love of God are like the scales of a balance—as the one falleth the other doth rise,—When our natural inclinations prosper and the creature is exalted in our soul religion is faint and doth languish: but when earthly objects wither away and lose their beauty, the soul begins to cool and flag in the prosecution of them,

then the seeds of grace take root and the divine life begins to flourish and prevail.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

THEOLOGICAL STUDENTS FUND.
Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January. Previously announced in the "Canadian Churchman," Vol. I, No. 4. £1 11 0
St. John's, Stamford. £1 6 8
St. George's, Drummondville. 1 10 6
St. George's, Additional. 0 12 6
—per Rev. C. L. Ingles. £3 9 8
Trinity Ch., Thornhill. 1 1 3
Church at Oakridge. 0 11 2
St. Stephen's Ch., Vaughan. 0 10 9½
—per Rev. D. E. Blake. £2 3 2½
9 Collections amounting to... £7 3 10½

Additional for Widows and Orphans' Collections, appointed for the 16th Sunday after Trinity. Previously announced in "Canadian Churchman," Vol. I, No. 24. £287 0 5
Trinity Church Streetsville, —per Rev. R. J. MacGeorge. £0 10 5
New Bayne. £0 2 0
Gananoque. 0 2 2
Robinson's School House. 0 7 11
—per Rev. F. Tremayne. £0 12 1
Holy Trinity Hawkesbury £4 0 0
Donation by George Hamilton Esq. 1 10 0
—per Rev. J. T. Lewis. £5 10 0
St. John's, Bath —per Rev. F. W. S. Harper. £0 12 6

159 Collections amounting to £294 5 0

MISSION FUND.

Additional collections, appointed for Trinity Sunday, June, 1852. Previously announced in the "Canadian Churchman," £188 16 9
Holy Trinity Ch., Hawkesbury, per Rev. J. T. Lewis. £1 17 0

128 Collections amounting to £190 13 9

ANNUAL SUBSCRIPTIONS.

Rev. J. T. Lewis, his annual subscription. £1 5 0

Wednesday the 20th being the last Wednesday in the month, there will be a Meeting of the Standing Committee, at the Society's Board Room, No. 8, Wellington Buildings, King Street, at 3 o'clock, P.M.

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

UNITED STATES.

NASHOTAH—The mission school at this place so long a favorite of the Church, has assumed a form which gives it still greater claims to support. It is now a theological school, and requires nothing but plain substantial buildings to ensure its permanency, and make it the source of a constant supply of missionaries for the West from among "men of the soil." At present however, there are more pressing wants. Bishop Kemper, under date of December 17th, thus writes:

"We can get along with huts and shantees, but the students will perish if deprived of food and raiment. There are now twenty-seven pupils all destined for the ministry, besides the Rev. Mr. Peake, who acts as tutor.

I rejoice to find that the Church, to judge from various communications in the papers is at last becoming sensible of our great want of clergymen. It is in my estimation the crying want of the Church. While almost every other theological school has cause to lament the want of pupils, they are rapidly increasing with us, and some very bright minds, I assure you, are coming here from printing offices farms &c. To persevere—to welcome all—to go on cheerfully—without endowments, professorships and scholarships—surely here is an act of faith worthy of primitive times. Neither the barrel of meal nor the cruise of oil has yet failed nor is the institution in debt, although, as at the present time some articles of comfort, butter for instance is withheld from the students, from sheer necessity.

The Bishop then states his small success in procuring funds for the buildings, although his demands are extremely moderate. Surely when the case is fairly understood, he will not have to complain long. We shall not fail to urge his cause.—*Even. Catholic.*

Communications.

(To the Editor of the Canadian Churchman.)

REV. SIR.—It is well known that some inconsiderate and zealous opposers of Romish superstition find fault with several of our doctrines and practices, as savouring too much of Babylon, if not absolutely identified with her abominations. In this suspected category must be reckoned the sign of the Cross used in Baptism, or any other way. The assertion that the sign of the Cross, as used in the Church of England, is Popish, implies a sad lack of information on religious subjects, and especially on the history of the Christian Church. The accompanying extracts from "The Library of the Fathers," Oxford translation, and a few from Bingham, were made originally, some years since, to convince an acquaintance, (who lay under the forementioned erroneous impressions), that whatever might be thought of the sign of the Cross, as used by us, it could not be called Popish, since it was in use before Popery existed—though it is not to be denied, that the Romish Church has abused it to purposes of the worst superstition.

My little collection is quite as large as any I have seen on the subject, and if you think them in any way calculated to edify the readers of the *Churchman*, or remove a prejudice which, however groundless, still exists in even some of our own people, you will please to insert them in your columns. May I not also suggest the propriety of presenting your more unlearned readers with the 30th Canon; a reference to which they see in their Prayer Books, but which not very many have the opportunity of reading, and the general principles enunciated in it are most admirable, and important in the highest degree to be known and acted upon in unsettled days like the present. I do not remember to have seen the Canon in your paper, though it is no disparagement to say, that less important things have had insertion.

Tertullian, Presbyter, A.D. 192:—
"But he who thinketh us superstitious respecters of the Cross, will be our fellow-worshipper."

[He speaks ironically of worship.] *Apol. Cap. 17.*
"In all our travels and movements, in all our coming in and going out, in putting on our shoes at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupieth us, we mark our forehead with the sign of the Cross." *De Corona*, Cap. 3.

"They (Christians) usually prayed with their arms expanded, and hands lift up to heaven, and that sometimes in the form of a Cross, to represent our Saviour's passion." *Apol. Cap. 30.*

Minucius, Layman, A.D. 220:—
"They worshipped God with a pure mind, and their hands stretched out in the form of a Cross."—*Dialogue.*

An Ancient Martyrology in the time of *Minucius Felix*, says, "After being led to sacrifice, spitting on the idol itself, they fortified their foreheads with the Cross."

Cyprian, Bishop and Martyr, A.D. 258:—
"That our forehead (may be fortified) by the seal of God may be preserved entire." *Ep. 59 §10*
"They only escape who are born again and are signed with the sign of the Cross."

Cyril, Bishop of Jerusalem, A.D. 358.
"Every deed of Christ is a boast of the Catholic Church; but her boast of boasts is the Cross." *Lect. 13*, Cap. 1.

"For when thou art going to dispute with unbelievers about the Cross of Christ, first make with thy hand the sign of Christ's Cross --- for the Cross is a crown, not a dishonour." *Ib. cap. 22.*

"Christ having been crucified for us, when they (the devils,) see but the sign of the Cross, they shudder." *Ib. 3.*

"Let us not then be ashamed to confess Christ crucified. Be the Cross our seal, made with boldness by our fingers on our brow, and in every thing; over the bread we eat, and the cup we drink; in our comings in and goings out; before our sleep, when we lie down and when we wake; when we are in the way, and when we are still. Great is that preservative; it is without price, for the poor's sake; without toil for the sick; since also its grace is from God. It is the sign of the faithful, and the dread of devils; for *He has triumphed over them in it, having made a shew of them openly*, (Col. 2, 25); for when they see the Cross, they are reminded of the Crucified; they are afraid of Him, who hath bruised the heads of the dragon, (Ps. 74, 13.) Despise not the seal, because of the freeness of the gift; but for this the rather honour thy benefactor." *Ib. 36.*

"Let us not be ashamed of the cross of Christ; but tho' another hide it, do thou openly seal it on thy brow: that the devils beholding the princely sign, may flee far away trembling. But make thou this sign, when thou eatest and drinkest, sittest or liest down, risest up, speakest, walkest; in a word, on every occasion; for he who was crucified is above in the heavens." *Lect. IV 14.*
"This (the cross) to this day heals diseases; this, to this day, drives away devils, and overthrows juggleries of drugs and charms." *Ib. 40.*

Augustine, Bp., A. D. 396. "With the sign

of whose Passion and of whose Cross thou art to day to be signed in the forehead, as on the doorpost, and all christian people are thus signed.—*De. Catechiz. and is Rudicon. Cap. 35.*

And upon his replying that he does, (i. e. believe) they must be duly signed, and treated after the manner of the Church." *Ib. Cap. 50.*

The Cross of the Lord by which we are signed, and delivered from the dangerous tempests of the Lord." *Jerm. 25. C. 2.*

"The sign of the Old Testament was circumcision in the secret flesh; the sign of the New Testament is the cross in the open forehead." *Jer. 118 C. 6.*

"Blush not for the Cross of Christ; therefore hast thou received Christ's sign on the forehead as the seat of shame.

Remember thy forehead, yet thou stand not in the fear of others' tongues." *Jerm. 110. C. 5.*

"Catechumens are in some sort sanctified by the sign of the Cross and imposition of hands, and prayer." *De Pccator, Meritis. lit. 2. C. 26.*

"The cross is always joined with baptism." *Ser. 101 Augustine*, speaking of the baptism of *Victorinus*, says, "He now blushed not to be the child of thy Christ, and the new born babe of thy fountain; submitting his neck to the yoke of humility, and subduing his forehead to the reproach of the Cross." *Confess. B. 8. C. 3.*

Chrysostom, Archbp., A. D. 398. "Many are in the habit of crossing themselves continually and they need no one to remind them of it, but often when the mind is wandering after other things, the hand is involuntarily drawn by custom as by some living teacher, to make the sign." *Hom. 6.*

In Gal. VI. 14. God forbid &c. This symbol is thought despicable; but it is so in the worlds receiving and among men; in heaven and among the faithful it is the highest glory."

"And thro' the means by which it was supposed that it (i. e. the Gospel) would be extinguished by those, very means it was kindled; and the cross and bonds which were thought to be an abomination, these are now become the symbols of salvation." *Hom. 16. 7.*

"What shall we say about the amulets and the bells which are hung upon the hand, and the scarlet wool, and the other things full of such extreme folly; when they ought to invest the child with nothing else save the protection of the cross." *Hom. 22. C. 13.*

Apostolical Constitutions, lib. 7. C. 23. Then you shall baptize him in water, lastly you shall anoint him with the sign of the Cross."

Faucius, a foreign Reformer—a Colonist says non est reprobanda—it is not to be disallowed.

And *Dacer*, Calvin's contemporary & follower, says: *Adhibere nec indecens, nec inutile esse existimo*—In my opinion the use of it is neither unseemly nor unprofitable.

As for those who object to placing the most christian symbol—the cross—on churches, there is no doubt they would regard as equally superstitious the other usual symbols of the fish and the cock, did they know their real origin, which was undoubtedly Christian.—The origin of the first we can gather from *Bishop Pearson* on the creed. On the word "his only son," this most learned and famous Bishop observes; "the primitive Christians did at the very beginning include this filial title of our Saviour, together with his names, into the compass of one word" which word, he adds in the notes is, *IXΘΥΕ* (a fish) a word formed by the initial letters of "Jesus Christ the Son of God the Saviour" in Greek. The idea became so common that *Tertullian* (as quoted by *Pearson*) says; "nostrum pisciculi secundum. *IXΘΥΕ* nostrum gesum christum in aqua nacimer." *De. Bapt. cap. 1.*

"To denote (says *Bingham*, l. i. c. 1. 2.) that they were regenerate or born again into Christ's religion, by water &c. could not be saved but by continuing therein;" *nec auditer quam in aqua permendo savi samus.*

The fish became a favourite device, being graven on seals, and similarly employed by the first Christians, and so until this day, tho' the vulgar know not its origin.

The moral meaning of the *Cock* seen on so many spires, is so beautifully told (by *I believe Williams*) in some sweet lines of the *Lyra Apostolica*, that I conclude with them:

"Lo! on the top of each aerial spire,
What seems a star by day, so high and bright,
It quivers from afar in golden light:
But 'tis a form of earth tho' touched with fire
Celestial, raised in other days to tell
How, when they tired of prayer, Apostles fell."

Art Oxford, C. C. J. C.
Diocese of Quebec.

European News.

News has arrived from Australia to the 11th of October, being thirty-four days later than the advices previously received. All anticipation regarding the abundance and inexhaustible character

of the gold deposits continued to be more than confirmed, and there can be little doubt that the estimate of a weekly production at the rate of nearly \$2,000,000 will be maintained. New discoveries are reported in various directions, and at one spot, about eighteen miles from Melbourne, and between that place and Sydney a locality is said to have been found which exceeds everything that has yet been discovered. The operations at the place are stated to be like digging in a garden. Large nuggets of enormous value being turned up at a depth of one foot.

The arrivals of emigrants from Europe and elsewhere, were becoming very large, about 5,000 persons having just landed at Melbourne in one week. Great anxiety was consequently felt with regard to the further supplies of breadstuffs, and flour had reached £40 per ton.

The *English Churchmen*, speaking of the late Derby ministry, sa. s.—

But while we thus regret, for the sake of the country at large, the fate of the Derby Ministry, we must not forget, also, that we are especially bound to regard this subject, not as mere general politician, but as English Churchmen. It is as Churchmen that we regret that fall still more deeply. It is as Churchmen that we are bound to censure the conduct of those who professing the strongest regard for the Church's welfare, have yet been the main instruments in bringing about this result. We must say, we feel it our bounden duty to say, that, by the course he has taken Mr. Gladstone has incurred a fearful amount of responsibility. He has been meanly instrumental in driving from power the only administration to which for many years past, the Church of England has been able to look, with the smallest degree of confidence. Without, for a moment, pinning our faith, in any spirit of blind and unhesitating confidence, on the late administration, we still did feel that under that Administration, the Church of England was likely to receive that measure of justice, which for many years past, she had sternly been denied. Nor as far as we have gone, have our expectations been disappointed. Under Lord Derby's Ministry, the Convocation of this realm has met and transacted business, in a solemn Session of three days duration. Under Lord Derby's Ministry, a Cathedral Commission has been issued, in which most Churchmen feel implicit confidence. Under Lord Derby's Ministry, the Education Question has been placed on a greatly improved footing; and yet this Ministry, the Members for the Universities of Oxford and Cambridge have, as we think, most unnecessarily, if not wantonly, and recklessly driven from power! We are compelled to use such terms, because there was not a shadow of real reason why Mr. Gladstone should not have joined Lord Derby's Government. It was always expected, the principle of "Protection" once being abandoned, that such a communication would inevitably follow. Many Churchmen eagerly looked to such a result.

But, it may perhaps be said that if Mr. Gladstone joins the New Administration, whatever that may be, he will take care that the interests of the Church are fully protected. But is so. But then comes the question, could not Mr. Gladstone have made better terms for the Church with Lord Derby, than he can possibly make with the author of the "Durham Letter" or his colleagues? Are not Lord Derby, and Mr. Walpole, and Lord John Manners, likely to be, at least, as well disposed to the Church as Lord John Russell and Sir James Graham? Surely then, if Mr. Gladstone really wished to strengthen the hands of the Church, he could have done so better and with much more personal credit to himself, by joining the late Administration, than by taking office with men who have uniformly treated the Church with contemptuous adulation.

But it may be said, that Mr. Gladstone's theory of "religious liberty" would stand in the way of his joining Lord Derby, together with the line he took on the Ecclesiastical Titles Bill. But surely, on these very points, there must be very much graver reasons why he should not coalesce with Lord John Russell, Mr. Gladstone is placed here in an awkward dilemma. If, on the one hand, his view with respect to the Papal Aggression, is it to be adopted for the future, public opinion will at once condemn the new Administration. It cannot, in that case, stand for a week. If, on the other hand, Mr. Gladstone is going to surrender his peculiar opinions, Churchmen will be bound to ask why he could not have given up those opinions before; and, by joining Lord Derby, have placed his Government in an impregnable position? We say then, again, that by the course he has recently taken, Mr. Gladstone has justly incurred the censure of many good Churchmen; censure which, if he succeeds to office, the University of Oxford may not be slow to visit upon him.

MEMORIAL OF HOOKER.—It is proposed at the approaching anniversary of the birth of Richard Hooker, to raise subscriptions for a painted window in the Metropolitan Cathedral, (St. Paul's) of rare magnificence and beauty, emblazoned with the name of Hooker, and which shall cast its "dim religious light" on the graves of England's greatest warriors.

THE WESLEYAN SCHISM.—A third party has sprung up in the Wesleyan Connection, under the name of Mediationists, whose professed object it is, by the suggestion of a middle course, to effect a reconciliation between the Conference and the "Reformers," but whose efforts are according to present appearances, more likely to end in giving to the schism a still wider extension.

THE SCHISM AT TORQUAY.—The free Episcopalian of St. Mary's Church, Torquay, have fallen out among themselves. Mr. Kelly in a long letter to the *Western Times*, complains that he has been juggled out of his position as Pastor

"Free Church" congregation, to make way for a more wealthy and aristocratic teacher "whose circumstances in life would make him independent of salary, and who would be likely to draw to the new Church the gentry of the parish."

CONFESSION AND ABSOLUTION;

A Review of a Letter to the Very Reverend the Dean of Exeter, on a Sermon preached by him in the Cathedral of Exeter, on Sunday, Nov. 7, and since published, by Henry, Lord Bishop of Exeter.

(From the *English Churchman*.)

We have not seen the Sermon of the Dean of Exeter upon which this letter is a comment, but judging from what we learn of it in these pages, we conclude that it is one of those discourses which all would regret who are anxious that provocation should not be given to persons of extreme views on either side. So long as men undertake any matter of Faith or Practice plainly held and enjoined by the English Church, and especially if their depreciation be expressed in an irritating or offensive form or tone, so long will there be men who, in self-defence, if for no other reason, will occupy and maintain an extreme position in an opposite direction. Consequently, what we stand so much in need of in the present day is, that those who desire to carry out faithfully the teaching of the Church, should intelligently, honestly, and firmly discourage, publicly as well as privately, if need be, attempts—on either side—to advocate, or to drive men into, extreme views, as regards Doctrine or Practice. We very much doubt if the permanent and true peace of the Church will be in proportion to the extent of the latitude which is allowed to Doctrines and Practices which either go beyond, or fall short of, her Formularies—interpreted according to that plain, obvious, meaning of the words which commends itself to the truth, honesty, and common sense of unprejudiced men. We entirely disbelieve that public speeches, and especially Sermons, in which extreme men, on one side, pour forth wrath, ridicule, or sarcasm, on extreme men on the other side, will do anything else, or anything better than aggravate the disease.

With these views it will not surprise any one that we regard Dean Lowe's Sermon as one that should not have been preached, and that we consider the defence which will probably be offered for it, viz., that it was to counteract extreme opinions in an opposite direction, as no valid defence whatever. It has clearly laid the duty upon some one to step in and adjust the balance of Truth which, between the two parties, is made to vibrate so violently that it is difficult for plain people to see what the Truth is. This duty may be reasonably placed among those which the office of a Bishop entails upon him, especially in such times, and it is one which, on many occasions, the Bishop of Exeter has felt himself called upon to perform, through good report and through evil report, in times past and times present, whether he had to rescue the Doctrines and Practices of the Church of England from the perversions of Mr. Charles Butler the Romanist, or from those of Mr. Gorham the Calvinist.

The present "Letter" is prefaced by the following correspondence:—

The Palace, Exeter, Nov. 18, 1852.

My Dear Mr. Dean,—In passing through Exeter this day I have received from the Sub-Dean a copy of a Sermon preached by you on the Sunday before last, and since published with the heading "Auricular Confession," together with the very kind communication of your feelings towards myself. Be assured that I estimate that communication as I ought, and that I return the assurance of similar feelings towards yourself with equal cordiality.

I have not had time to read your Sermon with the attention which is due to the subject of it—to the time at which it was delivered and published—and to the high place of its highly-gifted author.

But the very first sentence of it has made me feel it my duty to regard the Sermon not merely as the able statement of the opinions of an able writer on a very important doctrine, but also as a public attestation from the Dean of my own Cathedral, the head of a body whose great privilege and duty it is to advise their Bishop, to the existence of a very grave practical departure from Evangelical principles among my Clergy—no less than the assertion of and the acting upon the claim "that Sacramental Absolution is necessary to the salvation of every baptized person, and that Auricular Confession is the Divinely appointed means of obtaining that Absolution."

You say that "there is really no ground in Scripture for this doctrine."

"That it leads in practice to the grossest abuses, and that our Reformed Church does not sanction it."

In all this I should fully concur if I did not think your statement on the whole below the truth; for I hold, not only that the doctrine is not grounded on a true and sound interpretation of Scripture (which is what I apprehend you mean when you say, "There is really no ground in Scripture for this doctrine," for you yourself advance passages of Scripture on which, however erroneously, the doctrine is grounded),—but also, that it more than "leads in practice to the grossest abuses; for it is in itself a very gross abuse of the truth delivered in Scripture, perhaps the very grossest abuse ever ascribed to the Church of Rome."

And, lastly, that "our Reformed Church," not only "does not sanction it," but is, by very plain implication, manifestly opposed to it.

Thus fully concurring with you in your judgment on this very important particular, I request you to inform me what Clergymen of this Diocese

are the "apish imitators of Rome," and what are "their proceedings in this direction which have lately caused no small stir, especially in this Diocese."

I shall thankfully receive and promptly act upon the information when you shall have given it. Believe me, my dear Mr. Dean,

Yours very faithfully,

H. EXETER.

Very Rev. the Dean of Exeter.

FROM THE DEAN OF EXETER TO THE BISHOP.
Deanery, Exeter, Nov. 15, 1852.

My Dear Lord,—I am highly gratified by the cordial expressions of personal regard in the letter which your Lordship had the kindness to address to me in your way through Exeter yesterday; and still more am I gratified by the full and clear declaration of your opinions on the Romish doctrine of Auricular Confession. On that point, however, I never entertained the slightest doubt; for long before I had the honour of your Lordship's acquaintance, I had carefully read your letters to the late Mr. C. Butler, and still recur to them with undiminished admiration. Your Lordship will, I trust, permit me, whenever a fit occasion may present itself, to declare my certain knowledge that, on all the subjects discussed in those letters, your judgment remains wholly unaltered.

With respect to the last, and perhaps the most important point in your Lordship's letter, I feel that, if I had charged any of the Clergy of this Diocese with openly maintaining the Romish doctrine of Auricular Confession, your Lordship would have a perfect right to require of me to inform you who those Clergy are. But I have not brought forward such a charge, though I really think that some of Mr. Prynne's proceedings in this direction—as, for example, the penance which he imposed (I presume after confession) on one of Miss Sellon's young ladies—afford a very strong ground of presumption that he is prepared to carry to their full extent some of the very worst practices of the Confession. That there are persons in the Church who maintain the Romish doctrine, or at least a doctrine which the Laity cannot distinguish from it, and that the attempts which are made to defend and revive the practice of Auricular Confession, have made a great stir, especially in this Diocese, is unhappily a matter of general notoriety. I most heartily wish that it were not so. It is also unhappily certain that some, more especially of the younger Clergy, are alarming the minds of the people by an apish imitation of certain practices which are not prescribed by our practices, and are regarded as Romish—such as bowings, genuflections, and intonings, and that they are offending the better part of their congregations by persisting in using them.

Now it is very true that such things as these are in themselves matter of indifference; but I am confident that your Lordship will agree with me in thinking that they cease to be so when they give offence even to the weaker brethren.

Believe me, with great respect, my dear Lord,
Your obliged and faithful servant,
THOS. H. LOWE.

The Rt. Rev. the
Lord Bishop of Exeter.

From the "Letter" itself we take the following extracts:—

Bishopstowe, Nov. 24, 1852.

"My dear Mr. Dean,—Since I have returned to this place, I have had time to read your Sermon on 'Auricular Confession,' with more attention than I could give to it in my passage through Exeter. I have also had the benefit of learning from your letter of the 19th inst., what was the purpose for which your Sermon was written, and who were the parties against whom it was directed. I need not say, that that letter has given me no less surprise. In it you say 'that if you had charged any of the Clergy of this Diocese, with openly maintaining the Romish doctrine of Auricular Confession, I should have a perfect right to require you to inform me who the Clergy were; but you have not brought forward such a charge.' Now from this I am bound, in justice to the candour and ingenuousness of your own character, to conclude that you were equally far from intending to say of any among them that they secretly maintain the same doctrine, thus adding hypocrisy to unfaithfulness. For I am quite sure, that you would have felt it no less your duty both to avow this charge, and also to state the names of the clergymen against whom it was directed. But you had no such meaning—and I am equally rejoiced, I repeat and surprised to hear it. My surprise will perhaps, be deemed not utterly unreasonable, when I cite the opening sentences of your sermon:—

"Receive ye the Holy Ghost: whosoever sins ye remit, &c."

"This is one of the principal texts, on the authority of which the Church of Rome maintains, that sacerdotal absolution is necessary to the salvation of every baptized person, who has fallen into mortal sin, and that auricular confession is the divinely appointed means of obtaining that absolution. The same doctrine is now maintained by some persons in our Church, who openly claim this power for themselves, and are endeavoring to revive among us, the practice of Auricular confession; and as their proceedings in this direction have lately caused no small stir, especially in this Diocese, I shall endeavour on this occasion to show, &c. &c."

"All this I have now the satisfaction of knowing, on the best authority, that of the preacher himself, was not intended to charge any of the Clergy of this Diocese with maintaining the doctrine which is here denounced."

"Again, when I read presently afterwards, in the first, we must inquire what is that the Church

of Rome, and its apish imitators, mean by Auricular confession."—I am informed that the persons thus discourteously characterized, are not called 'apish imitators' of Rome, by reason of any of their sayings or doings in reference to 'Auricular confession,' though that subject only is mentioned in the Sermon—but because of other matters which are not prescribed by our Rubrics, and are regarded as Romish, such as 'bowings, genuflections, and intonings.'

"I gladly accept the explanation, and pause not to examine how far it accords with the ordinary use of language, especially what might be expected from one who is commonly so lucid a writer as yourself."

"It is enough for me, that I am thus released from the duty of exercising the painful right of requiring you to state who those persons are in our Church, of whom you thus assert, that they maintain the doctrine that sacerdotal absolution is necessary to the salvation of every baptized sinner, and that Auricular confession is the divinely appointed means of obtaining that absolution.' They belong not to this diocese—with this, as Bishop of Exeter, I am quite satisfied. But though I have no special right to make this requirement, as Bishop of this Diocese, for the guilty parties do not belong to it—yet as Bishop of the Church of England, bound by the duty of my high office to guard above all other things, the sacred deposit of the faith, especially in a particular of so great practical importance as you thus publicly denounce, I may be permitted to urge upon you the duty of bringing to the knowledge of those who can legally deal with the case, the names of the offenders and the proof of their guilt: for I do not believe there is a single Bishop amongst us who would hesitate to take the most stringent and effectual means to free his diocese, and the Church at large, from apostasy so foul and odious."

"Having said this, I should here stop, if I were constrained by regard to the character of the doctrine set forth in so high a place as the pulpit of my own Cathedral, and by the Dean of that Cathedral himself, to point out more than one important particular, in which your Sermon seems to me very likely to mislead the people, especially in their estimate of the priestly office. For, if there be, in the present day, some one who are inclined to take too high a view of the powers inherent in their office, yet you will I am sure, be not backward in admitting, that this is not the common and prevailing error; that for one who exaggerates those powers above their due measure, there are hundreds, who depreciate them far below the standard which you and I, and every sound Churchman, must recognise in the word of God."

"After enforcing a particular, which all faithful members of our Church must agree in, holding as a main article of the Catholic faith, namely that through Him, our Great high priest in Heaven, and not through the mediation of any priest on earth, we have access with confidence to the Father. You thus proceed:—'If, indeed the mind of any Christian should be so burdened with the consciousness of his past offences, as to make him lose sight of this blessed truth, and to fill him with the alarming apprehension, that his iniquities are too great to be pardoned, and that his sinful life has closed the gates of mercy against him—and such an apprehension sufficiently proves, that the root of faith still remains in him—then it is the office of Christ's faithful ministers to intreat him to open his grief, and in Christ's name, and by His authority, to declare to him'—what? . . . All that you ascribe to 'the office of Christ's faithful ministers,' is, in Christ's name, and by His authority—to do what your virger is competent to do—to declare to the penitent (what few who call themselves Christians can need to be informed) 'that the riches of God's mercies in Christ are inexhaustible; that if we confess our sins, and turn to Him as the repentant prodigal returned to his father, He will forgive us our sins, for the sake of His blessed Son, by virtue of whose all-sufficient mediation and atonement, all his past offences will be no more had in remembrance against him.' Thus to make known the grace of God? is, I repeat, within the competence of every Christian—though not, indeed, to do it with equal authority. But the occasion required you to say openly and plainly what is the special duty and commission of the Christian minister; and I must again frankly avow, that I lament your seemingly studied purpose to forbear from saying this."

"Persons may differ as to the expediency of such a practice; and, for myself, I hesitate not to say that, in my judgement, the habit of going to confession, without some special reason, is likely to produce very grave mischief in many cases—to impair the healthy tone of a Christian conscience, just as constant and unnecessary recourse to medicine weakens the constitution of the body. But this is a matter which the Church leaves open to the discretion of its members, both lay and clerical; and I disclaim the right of interfering with it, beyond saying, as I again say to my clergy, that I disapprove it."

"If you ask what then is the use going to a priest for absolution. I answer that where a man sufficiently examines his life and conversation by the rule of God's commandments, and wherein he perceives himself to have offended, there bewails his own sinfulness, and confesses to Almighty God; it he thereupon can 'quiet his own conscience'—can satisfy himself by a faithful search into God's laws and Christ's promises, that he has attained to true Christian repentance and lively faith—I, for one, should advise him not to have recourse to a Priest, beyond joining in the general confession of the congregation of Christ, for that pardon, which already he on just grounds, is sure has been bestowed on him in Christ's written word, and has been brought home to his heart by Christ's Holy Spirit."

"But 'if by these means he cannot quiet his own conscience, but requireth further comfort and counsel,' let him go to his own minister or, if he has not confidence in that person's sufficient learning in God's word, or discretion in applying it, let him use the liberty which our Church gives and advises him to use—let him choose his own spiritual counsellor—let him choose some other minister of God's Holy word, whom he believes to be both learned and discreet—let him open his grief to him, that he may receive the benefit of Christ's absolution by that ministry of God's Holy word, which the minister is authorized and empowered by Christ Himself with the gift of the Holy Spirit for that express purpose to pronounce. Now, in such a communication between the penitent and the Priest, I can believe that there will be often *not much of Confession*—that is of special Confession of sins—for very often the penitent's mind is disturbed, not so much by doubtfulness about his sin, as by doubtfulness about his repentance and consequent firmness of faith, and reliance on God's mercy through Christ. In such cases, a truly 'discreet and learned Minister of God's Word' would address himself to his penitent's real want and endeavour to bring him by the grace of God, to true Christian repentance, which includes the love of Christ, as the Saviour of every true penitent in particular, thus abstaining altogether from receiving any special communication concerning his sins."

This agrees with what we have often said, that we believe that a faithful Pastor, like a faithful Physician, will seek to bring his patient to such a healthy state that he or she shall not require to have habitual recourse to him, but find strength and sustenance in food, rather than in medicine; and in those cases where we found that the same penitent was constantly and habitually confessing in private to the same Priest, we should have a very strong impression that either the one had no spiritual "constitution," or the other no spiritual skill. The teaching of this Letter agrees with what his Lordship said on this subject in his recent correspondence with Mr. Prynne, published in this Journal, and appended to the present pamphlet:—

"As I do not think that the Church of England PROHIBITS your receiving to Confession those who seek it as an habitual practice, I do not presume to prohibit your doing so. The Church seems to me to discourage such a practice; therefore I should endeavour to dissuade one who came to me in pursuance of the practice from persisting to desire it. If I had sufficient reason to believe that he had not endeavoured honestly and earnestly to quiet his own conscience by self-examination and other acts of repentance, I should not myself admit him."

We believe that we have, on a former occasion suggested to those who indulge themselves in this habitual practice—for we suspect that it is not unfrequently a disguised indulgence—a spiritual luxury—that they should well consider whether they are acting quite consistently with the self-denial they profess, in thus monopolizing or occupying so much more than their necessity and due share of the time and attention of their Pastor. When a fatal epidemic is raging in a locality, and demanding more strength and exertion than Doctors can bestow, who but the most thoughtless or selfish, would trouble them with those trifling or imaginary ailments which their own care and attention might remove? So when the plague of ignorance, immorality, indifference, and infidelity is reigning among the people, is it a time for spiritual hypochondriacs to intrude their morbid fancies and feelings upon the Physicians of Souls.

UNIVERSITY INTELLIGENCE.

CAMBRIDGE.—Graces will be offered to the Senate on Wednesday, the 2nd of February:—1. To accept a legacy of 1,000 l. left by Dr. Chapman, the late Master of Caius, in augmentation of the salary of the Norrisian Professor of Divinity. 2. To appoint a Syndicate to draw up regulations for a prize, founded by means of a fund of 500 l., by friends of the Rev. W. Carus, to encourage the accurate study of the Greek Testament. 3. To appoint a Syndicate to consider the expediency of augmenting the means of University instruction by public professors and lecturers. 4. To appoint a Syndicate to consider the propriety of appropriating to the use of the University the site of the old Botanic Garden and of erecting additional lecture-rooms and museums.

J. Roberts, M. A., Fellow of Magdalen, and Classical Lecturer of Sidney college has been appointed to the Classical Lectureship at Queen's vacant by the resignation of Mr. Carver.

D Nicols, B. A., St. Peter's has been appointed to the vacant Crosse Scholarship.

An examination for Brown's Scholarship will take place on Monday, the 28th of February.

Colonial News.

SECRETARY'S OFFICE,
Quebec, January 8th, 1853.

His Excellency the Governor-General has been pleased to make the following appointments, viz.:

William Smith, Esquire, to be Registrar for the County of Perth, and the Town of Stratford to be the place where the Registry Office for the said County is to be kept.

Alexander McGregor, Esquire, to be Clerk of the County Court, and Registrar of the Surrogate Court, for the County of Perth.

The Rev. Ephraim Patterson, the Rev. Daniel Allan, the Rev. Thomas McPherson, John C. W.

Daly, James Hill, William Baron, Alexander F. Mickle and John Fitzgerald, Esquires, to be a Board of Trustees for superintending the Grammar Schools in the County of Perth.

Robert Bell, James Duncan, and James Rosamond, Esquires, to be Associate Members of the Board of Trustees for superintending the Grammar Schools in the United Counties of Lanark and Renfrew.

John Patton, Esq., to be an Associate Member of the Board of Trustees for superintending the Grammar Schools in the United Counties of Leeds and Grenville.

Charles Alexander Weller, of Peterboro, Esq., Attorney-at-Law, George Mackenzie Clark, of Cobourg, Esq., Barrister-at-Law, James George Currie, of St. Catharines, Esq., Attorney-at-Law, and Henry Cassidy, of Kingston, gentleman, to be Notaries Public in that part of the Province called Upper Canada.

Last week a fire occurred in Bytown, destroying some \$3000 worth of property.

On Thursday last, a carpenter fell from the Railroad Bridge over the Grand River, near Paris, and was killed.

The Huron *Loyalist* of the 4th says that the survey of the line of Railroad between Brantford and Goderich has been completed, and that ground will be broken on the line in a few days.

The Montreal *Pilot* makes the following announcement:—We are informed, on good authority, that the contract for the Grand Trunk Railroad from Montreal to Toronto, has been signed by Mr. Jackson and his associates, on the arrival in London of the Hon. Mr. Ross. The line from Toronto to Hamilton has been undertaken by another Contractor, at £1000 more per mile than the Grand Trunk line. The prospects of the Trois Pistoles Railroad are good.

NARROW ESCAPE.—A little girl, about ten years of age, daughter of Mr. Longmore, was run over on last Saturday evening, by the London Stage. The accident occurred on the crossing opposite Hamilton and Kneeshaw's, and although the stage and four horses passed over the body of the child she escaped nearly unhurt. A cutter was immediately hailed by a gentleman who was present at the time, and the little sufferer conveyed to her father's residence on Bond Street.—*Hamilton Express*.

SERIOUS ACCIDENT IN NORWICH.—On Saturday last, a public meeting was held in a large room adjoining Bedford's Hotel, Norwichville, to take into consideration matters connected with the projected Railroad to St. Thomas, &c. &c. Several members of the Brantford Committee were present on the occasion. The room was crowded to excess, and in the centre, near where the stove stood, a dense mass of persons was collected. Shortly after the meeting had been organized, and while the second speaker was eloquently portraying the benefits to be derived from the above mentioned line of road; the floor suddenly gave way, and the greater portion of audience were precipitated to the bottom of the wood shed, which was underneath the room, a distance of 10 or 12 feet. The scene which ensued is said to defy description. Mingled with the chaotic mass, struggling as it were for life, amid the fallen timbers of the floor, the burning brands from the stove, and the hot plates of the stove itself, lay over an hundred human beings. They were soon extricated, however, and then it was found that several were very seriously injured. An old man named Berry, was so dreadfully bruised, and it is supposed, injured internally, that he is not expected to recover. Mr. W. P. Wilson had his arm broken. Mr. Oatman had one of his legs literally smashed to pieces. Mr. H. Catton was considerably hurt by one of the stove plates. Another man—name unknown, had one of his ears terribly mangled, and several others received severe wounds in the head.

After the accident, the meeting was organized in the open air. We have not been able to procure a copy of the proceedings, but have heard that the resolutions in favor of the projected Railroad were carried by a large majority.—*Expositor*.

The contract for the construction of the Cobourg and Peterborough Railway was let on Saturday last to Zimmermann, Balch & Co.—work to commence immediately, and the whole road to be finished in eighteen months. The contract comprises road buildings and fixtures complete, together with rolling stock. Mr. McKechnie is President.

VARIATIONS IN THE WATERS OF LAKE ONTARIO.—Captain H. T. Spencer, has kept an account of the variation in the height of the water at Charlotte, on the American side of the lake during the past year. He states the measurement from the top of the dock to the water to have ranged thus:—

Jan.	1-4	feet 3 in.	Aug.	1-2	feet 0 in.
Feb.	1-4	" 3 "	Sept.	1-2	" 6 "
March.	1-4	" 0 "	Oct.	1-1	" 11 "
April.	1-3	" 8 "	Nov.	1-3	" 2 "
May.	1-2	" 2 "	Dec.	1-2	" 10 "
June.	1-1	" 2 "	"	31-2	" 11 "
July.	1-1	" 10 "			

Captain Spencer affirms that the longer the observations are made, the greater is the certainty that the fluctuations prove no regular or periodical change, but are dependant chiefly on the quantity of rain falling upon the great surface from which the waters are discharged through the lake and rivers into the ocean.

United States.

The first number of the *Register* which replaces the *Banner of the Cross*, has in its Editorial "Announcement," the following paragraph:—"It is in no boastful spirit, but rather with a sense of responsibility that we state that this en-

terprise, both in the proprietorship and in the editorial duty, has been entered on with an entire singleness of purpose. No mere personal interests of any kind enter into it; it looks singly to the good of the Church and of the country.—To these, and to these alone, does it hold allegiance, and to these does it devote its services. The paper identifies itself with no set of men—with no particular Bishop or Diocese—with no sectional or personal interests; but acknowledging no circumspection other than what the Church enjoins, looks for the power of future usefulness in first planting itself upon a ground of genuine independence. That this independence shall not degenerate into self-will and lawlessness must be proved by future conduct rather than by present profession."

INFIDEL CONVENTION.—A Convention was recently held in Salem, Ohio, at which the following points were discussed:—"The origin, authority, and influence of the Jewish and Christian Scriptures." At this Convention it is stated the most glaring infidel sentiments were boldly avowed, principally by an Englishman named Barker, and others. The claims of the Bible were sustained by several clergymen and one lawyer. At the close of the meeting resolutions were sustained, denying the Divine origin of the Bible, its authority as a rule of faith and practice, and the truth of its statements, and declaring a belief of these to be injurious.

ERICSSON'S CALORIC SHIP.

The *Ericsson*, taking the name of her inventor, is a first-class vessel of ordinary steamship pattern, though combining in her construction many valuable improvements. She is owned by a company of merchants in this city, among whom is Mr. J. B. Kitching. The builders of her hull were Messrs. Perrine, Paterson and Stack, of Williamsburgh. Her engines are the workmanship of Messrs. Hogg & Delamater of this city. The register of the ship is 1,903 tons. Her length is 250 feet, with 26 feet 6 inches depth of hold, and forty feet, breadth of beam. Her paddle-wheels, which are similar to those of the Collins steamers—Differing only in being somewhat smaller—are 35 feet in diameter, with buckets of 10 feet inches. The decks are abundantly provided with life-boats, among which is one of Francis' celebrated 'life-cars,' ready to be cast off from the davits at a moment's notice. The peculiar conformation of the boilers has served to produce very essential modifications in the exterior as well as the interior of the vessel, which we endeavour to describe as briefly as possible.

To commence, then with the upper deck. In place of the solitary smoke funnel commonly employed in the steamships to convey away the smoke and gasses of the furnace, the calorific ship presents four small tubes; gaily painted in white and gold, rising but five feet above the paddle wheels, and only thirty inches each in diameter. Two of these tubes, or chimneys are intended for use, and two for ornament and to preserve uniformity. The two corner chimneys are attached to the cylinders of the engine, and the remaining two protect the hold from the impure and heated air which would otherwise render a residence therein quite uncomfortable. By this arrangement also, and in consequence of the peculiar construction of the engines, the upper deck of the vessel is entirely clear. No impeding machinery serves to hinder free passage fore and aft.

The four chimneys, each resting upon a neatly carved and painted octagonal pedestal, are formed, two of sheet iron and two of wood. They are the only noticeable alterations in the exterior of the ship, save the unusual clearness and roominess of the deck, where the passenger may promenade. But the chimneys are not alone in their ventilating properties. Besides each pair of these, pipes passes into a well extending to the bottom of the ship, through which a current of cold air is carried down to the fire-room, rendering that place as cool and comfortable as the upper deck and effectually preventing all danger of conflagration from over heating. The mouths of these "wells" are carefully covered with tarpaulins, and the room occupied is hardly equal to a hatchway. Through the open space thus afforded, an additional advantage is given for the working of the force pumps, the pipes of which are carried up through its entire length, projecting upon the upper deck in a manner very convenient for the seamen to work them to free the ship from water. The deck, accordingly, supplies three desiderata, viz: 1. Ventilation of the hold; 2. Safety from fire; 3. A means of preventing danger from leakage, by readines of access to the pumps.

The descent from the upper deck is accomplished, not as in steamships, by impracticable ladders, but by neat staircases, for which ample space is afforded by the position of the engine-room. The peculiarities of construction of the vessel begin to appear in this region. The compact form of engine leaves a free space on each side of the ship, from fore to aft, both above and below, thereby affording opportunities for easy transition between all parts of the vessel. The shaft which turns the paddlewheels is concealed between decks, and offers no such obstruction to the

midship section of the vessel as is generally to be found, even in first-class steamers. The dining saloons are located aft of the engine, and the state-rooms lie below; easy access to them being obtained by means by substantial and spacious stairways. The apartments of the saloons, state-rooms, and other parts of the vessel intended for the accommodation of passengers, are very perfect, and expense has not been spared to render the *Ericsson* without a superior in these respects.

The construction of the furnaces, and the small amount of fuel required to feed them, causes a great saving in the stowage room of the vessel, by which it gains largely in accommodations for merchandize and freight. The freightage of the ship will be about 1,400 tons. The freight deck, strongly secured from accidents, is roomy and cleanly. It is perfectly clear from stern, in consequence mainly of the small space occupied by the machinery of the ship, and affords, beside the freighting space proper, a considerable supply of store rooms and recesses, always useful for the stowage of precious articles. The coal hold is below the freight deck, and is abundantly spacious to contain the entire mass of fuel required for the outward and return voyages of the ship. It is, in fact, contemplated that the vessel will be able to carry her coals for the longest trips out and back; even should the voyage be extended beyond the customary route of our packet steamers.

The experiments already made with the engines of the new ship, promise a very auspicious commencement of her career. The operations of the machinery, so far as the different portions have been tried, are perfectly smooth and accurate, and the revolutions of the wheels of the vessel have taken place with all the regularity and order which was to be expected of them. The prognostics of success are very promising. The public will await the result with eager interest. But one opinion can be expressed in regard to the probabilities of the plan. The necessity of a new motive power is every day more pressing. Advantage must be gained by the application of the leading principles of nature to new uses, and the inventor who shall accomplish this fact will entitle himself to the lasting gratitude of the commercial and travelling world. It is to be hoped, in view of the labour and ingenious resources which have been expended upon a project that seems so feasible as this, that the honour of the new machine may be finally awarded to the studies of Capt. Eriean.—*New York Times*.

THE FLOOD ON THE MISSISSIPPI—IMMENSE DESTRUCTION OF PROPERTY.

The river continues to rise at a fearful rate, with every apprehension of a flood equal to the disastrous overflow of 1847. During the 24 hours ending with last evening at 5 o'clock, the river had risen 5 feet 7 inches in front of the city, all the houses along the line of the wharf were submerged. And the river extending one third of the way to the cross streets.

Last evening the water was in on the first floor of the store of Ford & Bro., and John Shroeder, on opposite sides of Wall Street, and the second floors of many of the houses on Water street, was inundated. The sufferings and losses of hundreds of poor families who resided along the river is very great. From the upper wharf all the way up along the creek, and the saw mills, the whole country is overflowed, without a vestige of dry ground to be seen in any direction. Some six or eight acres of lumber are in great danger of being swept away by the flood.

The Rolling Mill, flouring mills, and the Louisville bagging manufactory are inundated, and operations of course suspended. In the lower part of the city the factories, including the boiler makers, and the Smithers, are all overflowed, and much of their material under water.

The shipping port is overflowed, and Portland possesses but one spot of dry land, all else as far as the eye can reach is a desert of waste waters, all the houses along the shore having the river flowing over their first floors.

At New Albany the pork houses are endangered by the back water, and the hogs on the hooks and the pork in the warehouses had to be removed. Two of the snag boats on the stocks are partially under water. Capt. I. C. Russell and the contractors are using every exertion to prevent loss, and have chained the boats down.

The water rises almost as fast as our merchants can remove their goods from their warehouses. B. Duffield & Co., had a force of 90 men at an expense of 25 cents per hour, engaged 23 hours in removing hams from their provision warehouses on the river. They removed 45,000 hams, and sustained no loss. At the farmers tobacco warehouse 600 hhds, of sugar, and 5000 barrels of molasses have been stored by persons who were threatened by the water.

The Mississippi River was falling yesterday, and full of floating ice.

Canadian Churchman.

THURSDAY, JANUARY 20, 1853.

LEGISLATION FOR THE COLONIAL CHURCH.

We shall conclude our remarks on this subject by noticing the features of Mr. Gladstone's Bill somewhat more in detail.

The Bill does not profess to originate the right of the Colonial Church to meet in Synod for the regulation of their own affairs; for that was inherent in every Church antecedent to any Parliamentary Act; but as that right was surrendered by the Clergy of England, by the noted Act of Submission, 25, Henry VIII., and as doubts existed whether that Act, which still governs the Church in England, did not also bind the Clergy of the Colonies, the preamble of the present Bill sets forth that "it is expedient that such doubts should be removed, and that under certain restrictions they should be suffered to make regulations for the said management by agreement among themselves."

Sir J. Packington expressed his opinion that the Act of Submission could not impose any disabilities on the Colonies, and that the present Bill was unnecessary. In this view of the Act we concur with him, as to its not in any way affecting the Church in the Colonies; still we think that such a Bill as the one before us is expedient, both to terminate doubts, and to give an authorized resuscitation of rights which, if possessed, have certainly been long in abeyance.

The first clause relieves the Colonial Bishops, Clergy, and Laity from the weight of any statute of the United Kingdom which might be construed to prevent their free Synodical action. It is defective, however, in its description of the persons, merely saying,—"and the Lay persons of the Diocese, being declared or bona fide members of the Church of England, or being otherwise in communion with the same."

There is too much vagueness in these terms; for it would still be left to determine what sort of declaration should be required, or what should constitute bona fide or real membership, or what other way of being in connection, should be considered as satisfying the intention of the Bill.

If the Bill were to be taken as the origin of all our Synodical rights, such a vagueness in the description of the persons affected by it, would be a source of endless difficulty; the qualification not being precisely and clearly stated.

As the Bill, however, must be taken merely as a relieving enactment, declaring that the Church of England at large, in the Colonies, is not restrained in its Synodical action by any of the prohibitory statutes of the United Kingdom, it in fact sets the Church here at liberty in every thing connected with its self-regulation, except where certain restrictions are specified by the Bill. Saving those particulars, the Church is free to settle its own mode of meeting and proceeding; and the practical sense and judgment of the Church will, doubtless, as was well shown in its first Synod in May, 1852, decide upon the necessary details much better than any distant Legislature. The best practical mode seems that recommended by our Bishops at their conference, viz: That the Church should meet by representation, the Laity being represented by delegates chosen by the communicants of the several congregations.

The clause also leaves it open to the Church to meet in single Diocese or by combination of Diocese. We think it would be preferable to have one convocation for the whole of the Upper Province, into whatever number of Sees it may hereafter be subdivided; for it would certainly be more convenient to have uniformity in regulations and same Church.

On the last part of this clause which subjects the Church entirely to the authority of the Local Legislature, we have already expressed our opinion, as being a restriction totally inconsistent with the purpose of the Bill and the principles of religious liberty.

The second clause is as follows:—"But it shall not be lawful to impose by any such regulation any temporal or pecuniary penalty or disability, other than loss of the emoluments of any ecclesiastical office or benefice, under any sentence or proceeding affecting the tenure thereof." This effectually guards the private and civil rights of individuals, preventing the Church from depriving them of anything but what they receive from, or hold under, her.

The third clause—"And no such regulation shall be binding on any person or persons other than the said Bishop or Bishops and their Clergy, with the Lay persons residing within the said Colonies, and being declared as bona fide members of the Church of England, or being otherwise in connection with the same."

This clause effectually negatives any charge of an attempt at "dominancy" over other religious denominations or persons. The regulations of the Church are to rule the Church only, and none beyond its pale.

The second and third clauses would empower the Synod, "to avoid any ecclesiastical office or benefice," that of a Bishop not excepted. We conceive that under the constitution of the Church of England, the power of suspending or depriving a Bishop ought not to be vested in any Synod, whether of one or several Dioceses, but should be reserved to the Crown.

The fifth clause maintains the subordination of the Bishop, Clergy and Laity, to the See of Canterbury.

The sixth is the clause which virtually dispenses with the oath of supremacy, and to which we referred in our first article on this subject.

The seventh provides for the extension of the Act by order in Council, to other Dioceses besides those specified in the schedule appended.

Though we should be sorry to see the Bill passed exactly in its present form, we think it may by some further amendments be adapted to the purpose for which it was designed. Nor would we close our critique without expressing our feeling that the Colonial Church is deeply indebted to the honourable gentleman who, in framing the Bill, and seeking to obtain some definite legislation on the subject, has shown so much zeal and interest in our welfare.

SLAVERY IN THE UNITED STATES.

Some philanthropic ladies, prompted, as we are well convinced, by the purest and most christian motives, are at present extensively circulating the subjoined document throughout our Diocese:

"The Duchess of Sutherland has invited the Women of England to join her in an affectionate Address to the Women of the United States on the subject of Slavery.

The Undersigned Women of Canada, equally British subjects with those of England, and nearer to the scene of Slavery, sympathise warmly in the feelings which promoted the Address, and adopt it as their own.

THE ADDRESS IS AS FOLLOWS:—

"A common origin, a common faith, and, we sincerely believe, a common cause, urge us the present moment to address you on the subject of that system of negro slavery, which still prevails so extensively, and even under kindly disposed masters, with such frightful results, in many of the vast regions of the Western World.

"We will not dwell on the ordinary topics—on the progress of civilization, on the advance of freedom everywhere, on the rights and requirements of the 19th century—but we appeal to you very seriously to reflect, and to ask counsel of God, how far such a state of things is in accordance with His Holy Word, inalienable rights of immortal souls, and the pure and merciful spirit of the Christian religion.

"We do not shut our eyes to the difficulties, nay the dangers, that might beset the immediate abolition of that long-established system; we see and admit the necessity of preparation for so great an event; but, in speaking of indispensable preliminaries, we cannot be silent on those laws of your country which, in direct contravention of God's own law, 'instituted in the time of man's innocency,' deny, in effect to the slave the sanctity of marriage, with all its joys, rights, and obligations, which separates, at the will of the master, the wife from the husband, and the children from the parents. Nor can we be silent on that awful system which, either by statute or by custom, interdicts to any race of men, or any portion of the human family, education in the truth of the Gospel and the ordinances of Christianity.

"A remedy applied to these two evils alone would commence the amelioration of their sad condition. We appeal, then, to you as sisters, as wives, and mothers, to raise your voices to your fellow-citizens, and your prayers to God, for the removal of this affliction from the Christian world. We do not say these things in a spirit of self-complacency, as though our nation were free from the guilt of it perceives in others. We acknowledge with grief and shame our heavy share in this great sin. We acknowledge that our forefathers introduced, nay, compelled the adoption of slavery in those mighty colonies. We humbly confess it before Almighty God; and it is because we so deeply feel and so unfeignedly avow our own complicity, that we now venture to implore your aid to wipe away our common crime and our common dishonour."

Our opinions on the question of slavery are well known to all who have been in the habit of perusing this sheet. From first to last we have testified against it as the most gigantic and monstrous of all moral or political iniquities. We regard the system as being repugnant alike to the laws of God, and the instinct of our common humanity; and having a necessary tendency to engender vice and crime, wherever the poisonous shadow of its branches prevail.

Such being our matured convictions, we hail with pleasure every legitimate movement directed against the enormity of enforced servitude. From the bottom of our

heart do we bid God-speed to all who devote their energies to the uprootment of this infernal tree; and we rejoice that the women of Canada have resolved to follow the example of their sisters in the mother country, by the adoption of the admirable Address which we have given above.

Having so unquestionably expressed our sentiments on the general question, we trust that we may be pardoned for asserting with all deference, that the Address, though excellent so far as it goes, yet exhibits an omission which if not supplied will greatly militate against the attainment of the object in view. We refer to the marked—the sudden silence preserved on the subject of compensation to the slave-holder.

This has been all along the fatal error of the abolitionists of the neighbouring Republic. With burning eloquence and melting pathos, and withering sarcasm they have painted the ten thousand miseries of the sable bondmen, and the cruelties of those who hold them in servitude. To use a common expression they have turned the subject inside out—with the single, but signal exception to which we have made reference. They have been generous but not just. Most liberal have they been with their sympathy, but with an unwholesome and ungainly thrift have they kept their pockets tightly buttoned whenever the pecuniary portion of the question came to be hinted at.

And what has been the result of this one-sided and most selfish course of procedure, precisely what might have been anticipated. The southern planter finding himself denounced as a brigand with whom no terms of compromise fell to be made, has been rendered a hundred fold more callous to the claims of the negro serf than he otherwise, in all human probability would have been. With him the question has become one of life or death, commercially speaking. Ruin, sweeping, inevitable ruin would follow the unconditional emancipation of his human chattels, and the abolitionists, if they do not declare in so many words that they will oppose compensation, at least virtually act as if such a declaration was emblazoned in front of their platforms. Slavery they denounce with all the fervid emphasis which they can command: remuneration they do not so much as whisper!

Are the women of Canada prepared to identify themselves with a course of action so utterly sordid and one-sided? most earnestly do we trust that they are not? most earnestly do we trust that they are actuated by the same honest and straight forward spirit which impelled the parliament of their Fatherland to pay millions out of an exchequer exhausted by a gigantic war, towards the righteous redemption of the slaves of Colonial Britain!

Let the text then nobly read to them be their rule of action in the present instance. Our females do not deny that compensation is a matter of simple and indisputable justice. In the address above recited they say in reference to the slavery existing in Republican America: "we acknowledge with grief and shame our heavy share in this great sin. We acknowledge that our forefathers introduced nay compelled the adoption of slavery in those mighty Colonies." These premises being thus so frankly admitted, the bounden duty of compensation follows as an irresistible conclusion. And we assert without hesitation that the candour and fairdealing which should ever distinguish the daughters of England demand that this duty should be prominently dwelt upon in any appeal regarding slavery to their Republican Sisters.

The address which has given rise to these remarks is to the "Women of the United States."

Now the women of the free States, require no stimulus in the premises. They have sufficiently demonstrated that their warmest sympathies have been excited in favour of the captive negro, and not even the breath of a British Peeress can make the flame of their ardour burn with a more enthusiastic glow.

Mainly therefore must the address be intended to operate upon the hearts and consciences of the female denizens of the Southern or Slave-holding States.

Let us ask the fair Canadian originators of this movement, how their appeal would be received by the parties immediately above indicated, lacking, as it does, the most dream-like allusion to the question of compensation? Would the Southern woman not be inclined to regard it as being little short of a studied insult?

"You talk to us," she would naturally say, "about the frightful results of the system which you denounce. I admit the truth of all that you say." There are few well-principled Southern ladies who would not readily make such an admission. "You confess moreover that the system was not one either of our seeking or our making. Our ancestors did not populate their plantations of their own accord, with the dark hued bondsmen. On

the contrary, by your own shewing they were compelled by the peremptory fiat of law so to do.

"Do you aim after the unconditional emancipation of our slaves? Then you demand our patrimonial ruin. Our husbands, and fathers, and brothers could no more afford to make such a sacrifice than her Grace of Sutherland could afford to abandon the rent revenue of her princely estates in Scotland.

"If you disclaim any such views," would the Southern woman continue, "why do you not say so, plainly and categorically? Why not wind up your sisterly address with a business-like assurance, that as you have been 'heavy sharers in the sin,' so you are willing and ready to be as heavy sharers in the pecuniary sacrifice necessary to do that sin away? In this way alone can you demonstrate the sincerity of your aspirations, and redeem yourselves from the stigma of being mere lip-sentimentalists, like the cold-blooded fictionist Stern, who would shed tears over a dead ass, but refuse to bestow a shilling for the relief of human misery!"

It is because we earnestly and devoutly long for the utter extinction of slavery, and its myriad attendant horrors, that we have spoken so plainly, and it may be unpalatably. Emancipation never can take place without the concurrence of the slaveholder—never, we mean in a christian and legitimate manner, such as the women of Canada alone could approve of. And never will the slave-holders become parties to a settlement of the question, till their interests and unquestionable claims, are fully admitted, and made the basis of any remonstrance or negotiation.

We trust therefore that the printed form of the Address already in circulation, will be recalled, and superseded by another recognizing distinctly the duty of compensation, and pledging the memorialists to contribute toward a fund originated for that purpose to the utmost extent of their means and abilities. For want of such a clause the Address got up by the Duchess of Sutherland has been severely censured by some of the leading journals of the Empire; and the same vital omission, it requires no seer to predict, will insure its being received in the Southern States of the neighbouring Republic with feelings at once of contempt and antagonism.

GRIMSBY PAROCHIAL SCHOOL.

We learn with much satisfaction that the Rector of Grimsby has succeeded in establishing a parochial School in his parish. From a circular issued by the Rev. Doctor, we extract the following statement of the "chief reasons" which led him to take this step.

"1st, That the youth, who have been admitted into Christ's Holy Church by Baptism, may be so instructed in all things which a Christian ought to know and believe to his soul's health," that they may "daily increase in His Holy Spirit more and more."

2nd, That, while the "Principles of the Doctrine of Christ" form the leading feature of instruction, a good and sound English Education may be offered to such of the youth of the Parish as may desire to turn their attention to Agriculture, Commerce, or Mechanics.

3rd, That, if any desire to embrace either of the Learned Professions, they may be enabled to qualify themselves for an Academical Education, in this School, without entailing on their friends the expense of sending them away from home.

Thus, depending on the blessing of God, this humble attempt to impart sound Religious and Secular Instruction to the youth of Grimsby Parish is made.—Psalm xc. 17.

One excellent regulation of the school is that the pupils are required to attend the Sunday school and to accompany the Rector and Teacher to Church on Sunday, Holydays, and Fasts. It is likewise stipulated that they sit with the Teacher when in Church.

In order to do every justice to the institution the Rector has secured the services of a teacher from the Oxford Diocesan Training School, a gentleman, we understand, well qualified to conduct efficiently such an establishment.

With much interest will we watch the progress of this most meritorious attempt to establish a parochial seminary in which the youth of our communion may be indoctrinated at once with religious and secular knowledge. It stands forth as a solemn practical protest against the infidel common school system with which Canada is at present cursed, a system, we trust doomed to speedy and deserved extinction.

THE CLERGY AND THE PRESS.

We commend to the attention of our clerical friends the following article from the Philadelphia Presbyterian, containing as it does matter worthy of serious consideration. There can be no question that a religious paper extensively circulated in a parish or mission tends mightily to interest the people in the progress and strugglings of the

Church, and to strengthen the hands of the pastor in his labours.

"We have repeatedly stated that, in our opinion, pastors have things very much in their own hands in regard to the circulation of religious newspapers among their people. Their recommendation either from the pulpit or privately will almost uniformly secure the introduction of such papers in many families where they are not taken. We have had cheering instances of such success, in statements recently received from pastors sending the names of new subscribers to the *Presbyterian*. An esteemed clerical brother writes us that in making his pastoral visits during the last few weeks, he determined to endeavour to induce the families in his congregation who were without a religious paper, to become subscribers; and had already succeeded, in producing into thirty-eight families a religious newspaper, where none had been taken before. Does any one doubt that this brother will reap the benefits of his efforts in the increasing intelligence and efficiency of these families? Were not his labours and time well spent? We live in a day of stirring things, and for a whole Christian household to be trained up without the means of information as to what is doing in the religious world, is one of the most effectual methods for unfitting them for the important obligations they owe to their generation and to the Church of God.

SUMMARY.

A News Room has been established at Chatham, which is well supplied with papers.
 Mr. C. W. Cooke has just published the first Street Directory of the City of Hamilton.
 MORE POLICE.—The Toronto City Council have decided on establishing a new police station at the corner of York and King Streets.
 THE ST. LAWRENCE AND OTTAWA.—The inhabitants of Brockville have declared themselves in favour of railway connection with the Ottawa at Pembroke, passing by Carleton Place.
 WATERLOO.—The county buildings at Berlin we learn by the *Telegraph* are now finished. They are an ornament to the town, and an honor to the county.
 OSHAWA.—The shipments from Oshawa for the past year amounted to £66,643.
 NORTHWARD.—The rate payers of the township of Orillia, says the *Barrie Herald*, have remonstrated against the Government guarantee being given to the Ontario, Simcoe and Huron Railway Company until they have selected their Northern terminus.
 THE BRITISH ANTI-SLAVERY SOCIETY.—Mr. John Scoble the Secretary of this society having retired from that office, the members of the committee have set on foot a subscription to present a testimonial to him. The sum realized already amounts to £1,200. Mr. Scoble recently addressed a public meeting in Toronto. He has come to Canada with the intention of residing in some part of this country.
 FATAL ACCIDENT.—The *Streetsville Review* records a fatal accident which occurred last week to John Doimage near Horaby. While assisting in raising a building, one of the bents slipped, inflicting so serious an injury that he died next morning.
 The *Montreal Gazette*, of the 14th instant says, "the crossing on the ice is now safe at Longueuil. The mail and passengers for the States went that way yesterday. Should the cold continue, we may expect a road directly opposite the city before Sunday."
 GODERICH.—The *Huron Loyalist* of Tuesday, last week, reports that Goderich is still clear of ice, and up to the present time there has been nothing to prevent vessels running either in or out of the port.
 EPISCOPAL CHANGES.—It is again freely rumored that the Bishop of Oxford is to be translated to the see of London, which the present Bishop is to exchange for the primacy of Ireland.—*Oxford Herald*.

To the Editor of the *Canadian Churchman*:
 DEAR SIR,—In your correspondent, Peter Brown's letter of the 3rd inst., he appears to be grieved at what he designates the "patronizing sarcasm" which I adopted in my letter of the 18th ult., and lectures me accordingly. Now, in reply to this, I would say that if I have done him injustice, and wounded his feelings I feel sorry for it; and at the same time state, that occasionally you meet with those whose position is such that it is most effectually assailed by this mode of attack.
 But, it appears to me that your much injured correspondent is not entirely guiltless of that of which he complains so feelingly,—to wit, his parenthesis respecting the Churchmanship of the Bishop of Manchester, and I might if I chose, reciprocate by lecturing him for indulging a propensity from which he cannot be said to be wholly free. But I wish, Mr. Editor, to keep more closely to the point than your correspondent appears to have done in his long communication of the 3rd instant.
 He recommends, in my next letter, that I should as an improvement, put more argument and less patronizing sarcasm than characterized my last communication, and he further adds, "when he weighs the testimony and arguments which can be brought against his views and in favour of mine," &c., &c. I shall therefore, with all humility, endeavour to follow his recommen-

ation, and address myself to what in courtesy, may be called the argumentative part of his letter.

Your correspondent assumes *gratuitously*, that I consider the lippitium and stole to be identical. Now I should feel obliged to Peter Brown, if he will point out *any passage* in my letter in which such an idea is conveyed. On the contrary, and for the same reasons as himself, my conviction is that they are not so. And this was my conclusion on the subject long before I perused his letter in your paper of the 16th ult. Consequently all that he has said on that point is, as far as I am concerned, unnecessary.
 But this I maintain, that the hood is purely an *academical distinction* worn by those who have attained a certain university status, whether they are lay or clerical, called a degree, and those who have not attained it are *not entitled to wear it*, or any imitation of it. And I unhesitatingly maintain that the spirit and leading of the 58th Canon must appear to any unprejudiced person reading it over for the first time and weighing well its language, from its title to its close, in accordance with this which I have advanced,—"In it non-graduates are certainly forbid to wear hoods under pain of suspension."
 How persons can come forward in the face of this express language, and maintain that literates who have attained no academical distinction, no university standing, have a right to wear a hood or anything resembling it, I am at a loss to imagine, unless it arose from the feeling to which I adverted in my former letter. Your correspondent admits in fact, that the hood is an academical vestment, and not an ecclesiastical one; consequently, a literate on his ordination from a want of academical standing, has no more right to wear one than a surgeon or apothecary has to wear on set occasions an imitation of the hood of an M.D., of an English University, or of Trinity College Dublin. I do not wish to disparage literates, far from it, their want of Academic standing is more frequently their misfortune than their fault, but I maintain that if university men are to be secured in their just rights and privileges, from encroachment by those who have never expended the labour or the means necessary for their attainment, a determined stand must be made against literates wearing hoods, or any badge which may be mistaken by our congregations for one. A non-graduate's literary attainments may vary according to circumstances, and the requirements of the ordaining Bishop, some requiring more and some less; there is no *uniformity* as in those of graduates. In some we find attainments of a very high order, and such as these may attain literary distinctions afterwards; in others they are scarcely able to read the Greek Testament with ease, and all this proves that the mere fact of being a literate in Holy Orders can be no claim to academic badges, inasmuch as there is no academic uniformity in their literary attainments, and consequently there can be no academical status.
 As far as relates to the innovations in England on this point, to which your correspondent refers, tolerated by some of the Bishops, this does not prove that the matter is right because they do not choose to interfere with them. The Bishop of Manchester interfered, and *rightly* too, in this matter. He is a ripe and accomplished scholar, and feeling assured that the hood is purely an academical distinction, he determined to interpose his authority to prevent those who had attained no academical position from wearing any imitation of it.
 With reference to Bishop Coleridge and the Graduates of Oxford to which he refers, they acted on their *own responsibility*, and the fact of their so acting as described, does not establish the point. The theory upon which the conferring of degrees, and wearing of hoods proceeds, is against them. As to robe-makers keeping the "literate badge" on hand, and that too, in imitation of a hood, they, like most prudent tradesmen, will keep those things which will find purchasers.
 I might have said something more, respecting the "tippet," in this letter, but I would not unnecessarily lengthen the communication.
 Yours faithfully,
 A GRADUATE.

[ERRATA.—In the last letter signed "A Graduate," the following errors appeared, viz.,—Chichester should have been Chester; Dr. Singer, should have been Dr. Ainger.]

Diocese of Toronto, }
 Jan. 10th, 1852. }

(To the Editor of the *Canadian Churchman*.)
 REV. AND DEAR SIR.—The Education question is one of such vital consequence to the real welfare of the country, and the eternal interest of the rising generation that measures of the most energetic character, should be adopted to arouse the country upon the subject which it appears to me would not be very difficult to do.
 I have just returned after a days visiting among my parishioners, and as tomorrow is the day for holding the various school meetings their minds are naturally directed to the subject, and I have been struck with their almost unanimous expression of strong dislike to the present ungodly system of common school Education.
 There is abundant testimony to show that the seriously minded among the various Denominations are equally with the members of our communion, opposed to the existing state of things. They resent the idea of their Spiritual Pastors being excluded from the schools as teachers of religious faith and duty, and I am confident that any peaceable scheme that would remedy this evil would meet with an overwhelming measure of support among our rural population.
 I have read with great interest and satisfaction the very clear and conclusive letters of your able correspondent A. T. upon this subject and the

only regret connected with them is that they should be confined to the comparatively narrow circle of the subscribers to your journal in which they have recently appeared.
 Now would it not be worthy of thought to consider whether we could not take advantage of some of our existing organizations—the Church Society, or the Church Union—or from a society on purpose to procure and print such productions on this vitally important matter as more likely to influence the public mind and then scatter them far and wide through the country? I am confident that such a paper as the very practical letter of A. T., wherein he discusses the details of his scheme for Denominational schools would have a great effect if properly distributed among the people.
 I do not hesitate to say that there is not at this moment an object so worthy of every effort that can be made for its attainment—various suggestions and details might be offered giving character and energy to those efforts but for the present I refrain contenting myself with throwing out the above suggestion.
 I remain yours &c.
 W. S. D.

Diocese of Toronto }
 Jan. 11th 1852. }

TORONTO MARKETS, Jan. 18th, 1853.
 Flour.—Millers' Extra Superfine per brl. 22s 6d to 23s 9d; Farmers' do. per 190 lbs 20s to 21s 3d; wheat—Fall, per bushel of 60 lbs 4s 2d to 4s 4d; Spring do. bushel of 60 lbs 3s 9d to 4s; oatmeal per barrel of 196 lbs 18s 6d to 20s; buckwheat flower per 196 lbs 16s 3d to 17s 6d; Indian Corn meal per 200 lbs 17s 6d to 18s 9d; rye per bushel of 56 lbs 2s 6d to 3d; barley per bushel of 48 lbs 2s 3d to 2s 6d; oats per bushel of 34 lbs 1s 5d to 1s 6d; peas per bushel of 60 lbs 2s 6d to 3d; Timothy seed per bushel of 48 lbs 7s 6d to 10s 6d; Clover seed per bushel of 60 lbs 22s 6d to 23s 9d; hay per ton 45s to 65s; straw per ton 25s to 30s; cordwood per cord 15s 0d to 16s 3d; beef per 100 lbs 15s to 20s; pork in hog per 100 lbs 25s to 30s 0d; mutton per lb by the quarter 2d to 3d; fresh butter per lb 10d to 1s; tub do. 9d to 10d; eggs per dozen 9d to 10d; turkeys each 2s 6d to 3s; geese each 1s 6d to 2s 6d; ducks per couple 2s to 2s 6d; fowls per pair 1s to 1s 6d; potatoes per bushel 2s to 2s 6d; turnips per bushel 1s to 1s 3d; wool 1s 2d to 1s 4d; onions per bushel 4s to 5s.

BIRTH.
 At Tullamore, on 7th inst, Mrs. J. M. Chaffee of a Son.

MARRIED.
 At Woodstock, on the 5th inst., by the Rev. W. Bettridge, B. D., R. A. McCutcheon, Esquire, of Bellside Fergus, formerly of Enniskillen, Ireland, to Miss Charlotte Lodge, second daughter of the late Francis Lodge, Esq., Embro, formerly of Donard, County Wicklow, Ireland.
 On the 10th instant, at Shanty Bay Church, by the Rev. S. B. Ardagh, A. M., Rector, Henry Baldwin Hopkins, Esq., of Barrie, Barrister at Law, to Mary Ellen, third daughter of W. B. McVitty Esq., Clerk of the Peace for the County of Simcoe.
 On Tuesday, the 18th inst., by the Rev. Henry Scadding, D. D., at the Church of the Holy Trinity in this city, Wm. Battersby, Esq., of Cayuga, youngest son of the late Rev. Leslie Battersby, Rector of Scart, County Tipperary, Ireland, to Susana, eldest daughter of Ed. Ryall, Esq., Shamrock Cottage, Oro, County of Simcoe.
 At the bride's father's, on the 11th instant, by the Rev. E. Morris, Merrickville, S. D. Merrick, Esq., second son of Wm. Merrick, Esq., Merrickville, to Miss Easton, eldest daughter of S. Easton, Esq., Easton Corners, Wolford.

Gore and Wellington Branch of the Church Society.
 The Annual Meeting of the Gore and Wellington District Branch of the Church Society has been postponed to Thursday, the 27th inst., at 7 P.M., from the 26th as previously announced.
 Midland District Branch of the Church Society.
 Meetings of the undermentioned Parochial Associations of this Branch will be held as follows:—
 Sydenham, Monday 31st January, . . . 6 p.m.
 Clark's Mills, Tuesday, 1st February, 11 a.m.
 Napanee, do do do 7 p.m.
 Mohawk Church, Wednesday 2d, Feb. 11 a.m.
 Richmond, Thursday, 3rd February, 11 a.m.
 Fredricksburgh, Friday 4th February, 11 a.m.
 Adolphustown, do do do 6 p.m.
 H. BRENT, Secretary.

Newcastle District Branch of the Church Society.
 At a Meeting of the Managing Committee, held at the Rectory, Cobourg, on Wednesday, the 5th instant, it was resolved that the Parochial Meetings be appointed to take place as follows, viz:—
 Colborne—Monday, January 24, 1853, 11 a.m.
 Grafton—Monday, do 24, — 3 p.m.
 Rice Lake—Tuesday, do 25, — 11 a.m.
 Cavan, St. Paul's—Wed. do 26, — 11 a.m.
 Cavan, St. John's—Wed. do 26, — 3 p.m.
 Manvers—Thursday, January, 27, — 11 a.m.
 Cartwright—Thursday, do 27, — 3 p.m.
 Bowmanville—Friday, do 28, — 7 p.m.
 Clarke—Saturday, do 29, — 7 p.m.
 Port Hope—Monday, do 31, — 7 p.m.
 COBourg—Annual Meeting Wed. Feb. 23, 7 p.m.
 J. WILSON Secretary.

The Brethren are respectfully informed, that the next Meeting of the above Association will be held (D.V.) at the parsonage in Cornwall, on Wednesday and Thursday, the 2nd and 3rd days of February next.
 Hy. PATTON, Secretary.
 Rectory, Cornwall,
 Jan. 14, 1853.

A LADY is desirous of engaging a governess, who is thoroughly competent to teach French and Music, with the usual branches of English education.
 Address G.D. Dunnville post office, County of Haldimand.

The Canadian Churchman's SHEET CALENDAR, FOR 1853.
 For sale at the office of the Canadian Churchman.
 Price 2d.

Trinity College.
 COBOURG CHURCH GRAMMAR SCHOOL.
 THIS COLLEGIATE SCHOOL will RE-OPEN upon January 3rd, 1853.
 Vacances for three boarders.
 HENRY BATE JESSOPP, Principal.
 Dec. 29, 1852.

ST. PAUL'S CHURCH GRAMMAR SCHOOL.
 This Collegiate School was reopened after the Christmas vacation, on Tuesday last the 4th instant.
 J. G. D. MCKENZIE Principal.
 Toronto Jan. 5th 1853. 21-4in

EDUCATION.
 MRS. COSENS' Establishment, for a limited number of young Ladies, was reopened on Wednesday 12th January 1853.
 St. George's Square Jan. 5th 1853.

JUST PUBLISHED.
 THE RISE AND PROGRESS OF TRINITY COLLEGE, TORONTO.
 With a sketch of the Life of the LORD BISHOP OF TORONTO, as connected with Church Education in Canada.
 BY HENRY MELVILLE M. D.,
 The Appendix contains a list of the Benefactors to the College.
 Demy 8mo, Boards—Price to Non Subscribers 7s. 6d.
 HENRY ROWSELL, Publisher.
 8 Wellington Buildings, King Street.
 Toronto, Dec. 8th, 1852. 19-1f

WANTED.
 SITUATIONS as daily or resident Governesses, two Young Ladies, competent to teach the usual branches of English, with the rudiments of Music, Drawing and Painting, with all kinds of Fancy work.
 References kindly permitted to be made to the Rev. T. S. Kennedy, Secretary to Church Society, or Rev. J. G. D. McKenzie.

Plan of St. James's Cathedral.
 JUST PUBLISHED and For Sale, at Messrs. H. Scoble's, and H. Rowsell's Book Store, a Lithographed Plan of Grounds and Galleries of S. JAMES'S CATHEDRAL, shewing the situation of each Pew, and those that will be for Sale, when the Church is finished.
 PRICE 1s. 3d.
 Toronto, Nov. 29, 1852. 18-1m.

ANGELL & Co.'s PULVERIZED CORN STARCH.
 For Culinary Purposes.
 It is now an absolute necessity to all Housekeepers, Cooks, and Pastry-cooks. For Infants Food, Diet for Invalids, Cakes, Puddings, Soups, Gravies, Blanc Mange, &c., it is indispensable.
 Price, 7½d. for the lb. packets, with full Instructions. If your Grocer does not keep it, apply to
 JOHN A. CULL,
 Starch Manufacturer, Front St. Toronto.

NEW BOOKS.
 THE Personal Memoir's of Daniel Webster, including a sketch of his Public Life and the particulars of his death, written by his private Secretary.—1s. 3d.
 Politics for American Christians.—3s 9d.
 The Fiscal History of Texas, embracing an account of its Revenues Debts and Currency, with remarks on American Debts, by W. M'George.—7s. 6d.
 HENRY ROWSELL,
 Bookseller & Stationer,
 8 Wellington Buildings,
 Toronto, Dec. 19th, 1852. 20-1f

THE DIVINE ORIGIN AND UNBROKEN TRANSMISSION OF MINISTERIAL AUTHORITY.

A Sermon Preached in St. Andrew's Church Jackson, Miss., February 8th, 1852.

BY RT. REV. WILLIAM M. GREEN, D.D.

A general awakening on the subject of religion, is a characteristic of our times. Men are every where scrutinizing the grounds of their belief, lest peradventure, they should have built on shifting sand instead of solid rock. That God has founded a Church, and so founded it that "the gates of hell will not prevail against it,"—that "Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word." That he might present it to himself a glorious Church not having spot or wrinkle, or any such thing; but that it should be "holy and without blemish,—that the Church, thus washed with water, or, in other words, made up of baptized persons is His body—that "He is the HEAD of the body, the Church,"—that the Church "is the fullness of Him that filleth all in all," and in consequence of this indwelling fullness "the pillar and ground of the truth," is manifest to every one diligently reading and reflecting on the oracles of God. From its very nature, it cannot be a mere human organization or society. For then it could have but human claims and human sanctions. "If you or I," observes Bishop Green in the admirable sermon under review, "were to establish a society for our own benefit, and that of our neighbours, however well it might be adapted to the end in view, we could claim for it no authority or binding force beyond what our own will and acts could give it. Neither this neighbour nor that would be morally and penally bound to enter it or to remain in longer than he pleased. Nay I will go farther and say, "If an angel from heaven—if the highest Archangel were, by his own commanded act to organize such a society, and imperatively require me to enter it, I would question his demand. Not, so * * * with that Church or Heaven-appointed society, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself the chief corner stone." Its claims are just as they are obligatory, and too solemn to be set aside by any consideration of mere convenience, interest or expediency. It contains within it the power of God "the salvation of men."

The remarks are just. If the Church were of human institution, it would be a creature of man, and like all such works of man, subject to change decay, and dissolution. But man did not, and could not, found the Church. If the Church in one of her elements, be, as St. Paul asserts, "the fullness of God "how could man found that fullness? If she be, as is expressly affirmed, "the body of Christ," how could man create that body? The Church as blood-bought, rock-founded, God-inhabited, cleansed and sanctified by the redeemer "with the washing of water by the word," has an origin, has powers, and sanctions far other than human. She appears before us—human and divine.

Where is this institution? What its powers characters, authority? These are questions which force themselves on the attention of intelligent men, and will not be put by; questions before the legitimate answer to which man-made societies tremble and grow pale; questions they would avoid, (but the attempt is vain,) as matters of little moment. They take the name of their founder some mere uninspired man, and are, as it were, but of yesterday.

In regard to these all-absorbing questions, information is eagerly sought by many candid and earnest minds who felt the insecurity of their present position and long for something more adapted to their spiritual wants. From such Bishop Green's sermon will receive a hearty welcome. Plain, sensible, and conclusive, it opens for them the right path of investigation. He has chosen for his text these last and striking words of our blessed Lord:

"And Jesus came and speak unto them saying, All power is given unto me in Heaven and in Earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you; and Lo, I am with

you always even unto the end of the world."—Matthew xxviii. 18, 19, 20th.

After an elaborate discussion of "the circumstances which attended and preceded the occasion of the text, he finds that two great truths unquestionably follow: "First that the Church is a *positive institution* of God, intended for the benefit of all and binding in its requirements upon all; and secondly, that it is a corporate body, or a *divinely constituted society*, which like every other society, has its appropriate officers, a common seal and full power to perpetuate itself to the end of time." Both these propositions he still farther proceeds to sustain and illustrate.

"By a *positive institution*, I mean something which God himself has commanded to be done,—which has no intrinsic excellency or virtue in itself independent of his command,—which no man may dispense with either in whole or in part,—and which, under possible circumstances, all are bound to receive or abide by. And are not these the leading traits or distinguishing features of the Church of Christ? Was it not as we have just seen, established by the fiat of Him who made all worlds?" Was it not his own mouth that delivered the great commission, "Go ye and disciple all nations?" Was it not this his own power that he bestowed upon his few and faint-hearted Apostles? And was it not his own grace that he imparted to the ordinances they were commanded to administer? What authority had the eleven to establish and govern the Church beyond that which they had received from Him? And who would venture to usurp their authority? What virtue was there in the simple rite of baptism to bring the penitent soul into filial relationship with God, except what his own appointment had given it? None. Who then, brethren, dare make light of this appointment, or withhold himself from its observance, when Almighty God himself has so plainly enjoined it?

"That this Positive Institution of God is intended for the benefit of all, is apparent from the very words of the commission, "Go ye and teach *all nations*." And from these very words also flows the obligation of *all*, of every kindred and people and tongue, to observe it. For if the Apostles and their successors were commanded to receive "all nations" into the Church by the sacrament of baptism then is it the unavoidable, indispensable duty of all to be baptized at their hands, where such baptism can be obtained.

"And that the Church of Christ is justly entitled to be styled a divinely corporate body, or regularly constituted Society, who is there present that will deny? The usual incidents or requirements in every well organized Society or Corporation, of civilized lands, are these:—1st, That they shall institute by lawful authority; 2nd, That they shall be distinguished by a common seal; 3rd, That they shall possess officers of every degree; and 4th, That they shall have the power of perpetuating themselves to the very end of their charter.

"Now in all these things the Church justly claims to be a corporate body, a regular visible society, not a mere "aggregation of individuals, with each standing alone before his God." By what authority did the Apostles first enter upon their mission, if not by his who said with his own lips, "Go ye, and teach all nations?" And what was the seal or impress which they were commanded to stamp upon all their works? Was it not water, applied in the name of Father Son and Holy Ghost? And has not the Church from its first organization possessed officers of various degrees, from the lowly Deacon who serves tables up to the Apostle or Bishop who ordains, and presides over the inferior orders? And once more, who, I may ask, will question that the Church possessed the power of perpetuating her existence from age to age; or doubt that she was thus intended to endure in the face of that blessed assurance given to her chief officers in the very hour of her birth, "Lo I am with you always, even unto the end of the world?" If the Church

was instituted, as all will admit, for the purpose of bringing sinners back to God, and of building up believers unto faith, then is it reasonable to believe that its Divine Charter will never be repealed as long as sinners or saints are to be found on the earth; or the earth itself is withheld from the fires of the last day.

(To be continued)

Advertisements.

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, May 7, 1851. 41-11y

MONSIEUR E. COULON.
Professor of French from Paris.

HAS the honour to announce to the public that he will give Lessons in the French Language, both Private and in Schools.

REFERENCES.
Dr. Ryerson, Chief Superintendent of Schools Bay Street; George Duggan, Jr., Esq., Corner of Adelaide and Shepherd Streets, where the Advertiser resides.
Toronto Nov., 25, 1852. 17-3in

WILLIAM HODGINS,
ARCHITECT and CIVIL ENGINEER,
LONDON, CANADA WEST.
February, 1852. 28-tf

DR. BOVELL,
John Street, near St. George's Church.
TORONTO.
Toronto, January 7th 1852. 23-tf

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

T. BILTON,
MERCHANT TAILOR,
No. 2, Wellington Buildings,
King street Toronto.
Toronto, February, 1852. 27-tf

MR. CHARLES MAGRATH.
Barrister, Attorney, &c. &c.
OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.

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. -tf

W. MORRISON,
Watch Maker and Manufacturing Jeweler,
SILVER SMITH, &c.
No. 9, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver.
Toronto, Jan. 28, 1847. 61

HERBERT MORTIMER
BROKER,
House, Land and General Agent,
No. 80, KING STREET EAST, TORONTO,
(Opposite St. James's Church.)

REFERENCE kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., Jas. Browne, Esq., W. McMaster, Esq., P. Paterson, Esq., Messrs. J. C. Beckett & Co., Bowes & Hall, Crawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell & Co.
Twenty years' Debentures constantly on Sale, at a liberal discount.
Toronto, October 1st, 1852. 5-tf

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

EVERY description of Ladies' and Gentlemen's wearing apparel, Mooreen 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 Dyed.
REFERENCES.—J. Shaw, J. McMurrich, and Walter Macfarlane, Esquires.
Toronto, March 9th, 1852. 32-tf

MR. JULES HECHT,

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

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

Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention.

Toronto, September 4th, 1851.

6-tf

MR. WILLIAM HAY,

Architect, Civil Engineer, and Surveyor,
No. 18, King Street, Toronto.

REFERENCES permitted to the Hon. and Right Reverend the Lord Bishop of Toronto, the Rev. John McCaul, LL. D., President of the University of Toronto—the Rev. H. J. Grasset, M. A., Rector of Toronto—the Rev. T. S. Kennedy, Secretary to the Church Society, Toronto, and the Rev. R. J. Macgeorge, of Streetsville.
Toronto, Oct. 14th, 1852. 11-2m

BAPTIST ARGUMENTS REVIEWED.

THE Subscriber begs to inform the Clergy that that useful little Tract entitled "L'OPINION BAPTISTE ARGUMENTS REVIEWED," by the Rev. Jas. T. Lewis, B. A., which appeared a short time since in successive numbers of the *Canadian Churchman*, has been re-printed and is for Sale at the Church Depository.

PRICE.—3s. per Dozen, or 29s. per Hundred,
HENRY ROWSELL,
Bookseller and Stationer,
8 Wellington Buildings, King Street.
Toronto, Dec. 9th, 1852. 19-tf

CARD.

MR. R. G. PAIGE,

TEACHER of Italian and English Singing Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education.
Residence, No. 62, Church Street.
Toronto, 28th July, 1852.



AYER'S CHERRY PECTORAL.

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

In offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir: I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases of both adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

PARKER CLEVELAND, M.D.
BRUNSWICK, ME., Feb. 5, 1847.

LOWELL, Aug. 10, 1849.
Dr. J. C. Ayer: I have been cured of the worst cough ever had in my life, by your "CHERRY PECTORAL," and never fail, when I have an opportunity, of recommending it to others.

Yours respectfully,
S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct:—

UNITED STATES HOTEL, SARATOGA SPRINGS, N. Y.
July 5, 1849.

Dr. J. C. Ayer.—Sir: I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your "CHERRY PECTORAL," which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Truman, of Sumpter District, who had been suspended from his parochial duties by a severe attack of bronchitis.

I have the pleasure in certifying these facts to you, and am, sir, yours respectfully.

J. F. CALHOUN, of S. Carolina.
CHESTER, PA., Aug. 22, 1846.

J. C. Ayer.—Sir: I was taken with a terrible cough brought on by a cold in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly falling, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Leller, of the Methodist church) brought me a bottle of your CHERRY PECTORAL, which I tried more to gratify him, than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months' I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours,
JAMES G. GODFREY.

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.
Toronto, March 9th, 1852.

WANTED.

A LADY is anxious to meet with an engagement as GOVERNESS. Apply by Letter, post-paid, addressed to box 183, Post Office Toronto. For info, Nov, 30th, 1852.

FOR SALE.

A FIRST RATE RULING MACHINE, Apply at this Office.

1852. 1852. 1852.

FALL IMPORTATIONS ARRIVING AT THE TORONTO HOUSE, No. 60, King Street East, 5 doors West of Church Street, Toronto.

J. CHARLESWORTH

WOULD respectfully intimate to the citizens of Toronto, and Western Canada generally that he is receiving by the various arrivals from the

FRENCH, BRITISH, AND AMERICAN MARKETS, HIS FALL STOCK

OF DRY GOODS AND MILLINERY FASHIONS.

J. C.'s Dry Goods Department will in part consist of Broad Cloths, Cassimeres, Fancy Doeskins, Tweeds, Canada Cloths, Satinets, Printed Druggets, Woolen Serges, Salisbury Flannels, Red, White, Blue, and Yellow Flannels, Blankets 3s. 4d. and 6s. 4d., Bed Ticks, Linnen Baggings and Sheatings, Plain and Printed Moleskins, Table Oil Cloths, Table Linens, Bleached Sheetings and Shirtings, Unbleached Shirtings and Sheetings, Striped and Fancy Shirtings, Lambs Wool, Woolen Yarn and Worsteds, Checked Gingham, Brown Dressed and Undressed Hollands, Irish Linens, Stays, Silk Neck and Pocket Handkerchiefs, Neck Ties, Gentlemen's Shirts and Collars, Shirt Fronts, Gloves, Hosiery, Lace Goods, &c. &c., Bonnet and Cap Ribbons, Gimps and Braid Trimmings, Printed Delaines, Orleans and Cobourgs, Printed Cashmeres, Liesters, &c.; with other new styles in Ladies Dress Goods, Gaily Plaids and Fancy Cloakings, Umbrellas, &c. &c., together with other Goods too numerous to mention. His

Millinery Department

Will be furnished with a great variety of Satin, Silk, and Velvet Bonnets, Dress Caps, Head Dresses, Capes, Mantillas, Cloaks, Childrens' Plush Hats, Dresses, and other articles suitable for the season, all made in the latest styles, and of the most fashionable materials.

J. C.'s Stock this Fall will be much larger, and consequently better assorted than heretofore. Having given up a branch Store in the Town of Woodstock, C. W., will be enabled to attend more to the increased demands of his business in the city, he therefore pledges himself that nothing shall be wanting on his part to keep his stock well assorted, and the prices low to meet the approbation of his daily increasing customers.

TERMS:—To Cash Customers, a discount of 5 per cent will be allowed on all purchases amounting to one pound, and to MINISTER OF ALL DENOMINATIONS, purchasing to the amount of one pound, a discount of 7½ per cent will be allowed, if purchasing for their own wear or their family use.

REMEMBER THE SHOP NO. 60, KING STREET EAST, BETWEEN THE SIGN OF THE BRIDAL CAKE, AND GOLDEN HAT.

WHOLESALE and RETAIL. NO SECOND PRICE.

MILLINERY ROOMS UP STAIRS.

J. CHARLESWORTH.

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING AND DRY GOODS

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

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

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

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

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852.

381-ly

A LADY requiring a Governess is desirous of obtaining one accustomed to Tuition, including a good knowledge of Music and French.

Apply B. C., office of Canadian Churchman, post paid. Toronto, 13th October, 1852.

JUST PUBLISHED.

A SERMON Preached in the Chapel of Trinity College, Toronto, on Sunday, June 27, 1852, by

GEORGE WHITAKER, M. A.

Provost of Trinity College.

Published at the request of the Students.

PRICE 1s. 3d.

Any profits arising from the sale of this Sermon will be given to a fund for the erection of a College Chapel.

HENRY ROWSELL,

Publisher, King Street.

Toronto, Sept. 17th, 1851.

1-tf

HEALTH FOR A SHILLING! HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF LOSS OF HEALTH DISORDERED STOMACH, INDIGESTION AND DETERMINATION OF BLOOD TO THE HEAD.

Copy of a Letter from Mr. John Lloyd, of Erw-wen, near Harlech, Merionethshire.

To Professor HOLLOWAY, Sir,—I avail myself of the first opportunity of informing you, that for a very long period I was afflicted with a dangerous giddiness and frequent swimings in the head, attended by loss of appetite, disordered stomach, and generally impaired health. Every means had failed to give me any permanent relief, and at length it became so alarming that I was really afraid of going about without an attendant. In this melancholy condition I waited personally upon Mr. Hughes, Chemist, Harlech, for the purpose of consulting him as to what I had better do; he kindly recommended your Pills, I tried them without delay, and after taking them for a short time, I am happy to bear testimony to their wonderful efficacy. I am now restored to perfect health, and enabled to resume my usual duties. You are at liberty to publish this letter in any way you may think proper.

I am, Sir, your obedient Servant, (Signed) JOHN LLOYD. June 6th, 1852.

MIRACULOUS CURE OF DROPSY. Extract of a Letter from Edward Rowley, Esq., of India Walk, Tobago, dated April 8th, 1852.

To Professor HOLLOWAY, DEAR SIR—I deem it a duty I owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, DROPSY, and which, under God, was affected by your invaluable Pills. I was tapped five times within eight months, and skilfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone, this miraculous medicine cured me in the course of six weeks. (Signed) EDWARD ROWLEY.

INFALLIBLE CURE OF A STOMACH COMPLAINT WITH INDIGESTION AND VIOLENT HEAD-ACHES.

Extract of a Letter from Mr. S. Gowen, Chemist, of Clifton, near Bristol, dated July 14th, 1852.

To Professor HOLLOWAY, DEAR SIR—I am requested by a Lady named Thomas, just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from disorders of the Liver and Stomach, Indigestion, loss of Appetite, violent Head-aches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial result; at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them, and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children, particularly in cases of Measels and Scarlatina, having effected positive cures of these diseases with no other remedy. (Signed) S. GOWEN

A DANGEROUS LIVER COMPLAINT AND SPASM IN THE STOMACH EFFECTUALLY CURED.

Copy of a Letter from Mr. Bestock, Druggist, of Ashton under Lyne, dated July 31, 1852.

To Professor Holloway, DEAR SIR,—I have much pleasure in handing to you a testimonial of the efficacy of your Medicines. A person in this neighbourhood with whom I am well acquainted was afflicted for a long time with violent spasmodic pains in the stomach and liver, arising from frequent colds, smells of paint, and the effects of a stooping position which he was obliged to assume in his business. The spasms were of an alarming character, and frequently left him in a weak and debilitated condition. At length he heard of the salutary effects of your invaluable Pills, and was induced to give them a trial. The first dose

gave him considerable relief, and by following them up in accordance with your directions, they have acted so wonderfully in cleansing the liver and stomach, and strengthening the digestive organs that he has been restored to the enjoyment of good health.

I remain, dear Sir, yours faithfully.

(Signed) WILLIAM BESTOCK.

These celebrated Pills are wonderfully efficacious in the following complaints:

Ague,	Inflammation,
Asthma,	Jaundice,
Bilious Complaints,	Liver Complaints,
Blotches on the Skin,	Lumbago,
Bowel Complaints,	Piles,
Colics,	Rheumatism,
Constipation of the Bowels,	Retention of Urine,
Consumption,	Serofula, or King's Evil,
Debility,	Sore Throats,
Dropsy,	Stone and Gravel,
Dysentery,	Secondary Symptoms,
Erysipelas,	Tic Douloureux,
Female Irregularities,	Tumours,
Fever of all kinds,	Ulcers,
Fits,	Veneral Affections,
Gout,	Woruss of all kinds,
Head-ache,	Weakness, from whatever cause,
Indigestion,	&c., &c., &c.

Sold at the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar,) London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—

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

For Sale by S. F. URQUART, Yonge Street, Toronto, Wholesale Agent for Canada West.

There is a considerable saving by taking the larger sizes.

N.B.—Directions for the guidance of patients in every disorder are affixed to each box. December 1st, 1852. 22-1y

LEONARD SCOTT & Co's

LIST OF

British Periodical Publications.

Delivered in all the principal Cities and Towns, FREE OF POSTAGE, and forwarded to Mail Subscribers in Canada, Free of United States Postage.

The London Quarterly Review (Conservative.)
The Edinburgh Review (Whig.)
The North British Review (Free Church.)
The Westminster Review (Liberal.)
Blackwood's Edinburgh Magazine (Tory.)

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their literary character which gives them their chief value; and in that they stand confessedly far above all other journals of their class. Blackwood, still under the fatherly care of Christopher North, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My New Novel," (both by Bulwer,) "The Green Hand," "Katie Stewart," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, after it has been issued by Messrs. Scott & Co., so that Subscribers to the Reprint of that Magazine may always rely on having the earliest reading of these fascinating tales.

Terms: Per an.

For any one of the four Reviews.....	\$3 00
For any two of the four Reviews.....	5 00
For any three of the four Reviews.....	7 00
For all four of the Reviews.....	8 00
For Blackwood's Magazine.....	3 00
For Blackwood and three Reviews.....	9 00
For Blackwood and the four Reviews.....	10 00

Payments to be made in all cases in advance.—Money current in the State where issued will be received at par.

Remittances and communications should be always addressed, post-paid, to the Publishers,

LEONARD SCOTT & CO.,

79 FULTON STREET, (Entrance 54 Gold street,) New-York.

Agent in Toronto, HENRY ROWSELL, Bookseller and Stationer, 8, Wellington Buildings.

N. B.—L. S. & Co. have recently published, and have now for sale, the FARMER'S GUIDE, by Henry Stephens of Edinburgh, and Professor Norton of Yale College, New Haven, complete in 2 vols., royal octavo, containing 1600 pages 14 steel plates and 600 wood engravings. Price in muslin binding, \$6; in paper covers, for the mails, \$5.

This work is NOT the old "Book of the Farm," lately RESUSCITATED and thrown upon the market. November 28th, 1852. 22-1y

ORGAN FOR SALE,

CONSISTING OF THREE STOPS, of Open Diapason, Principal, and a set of Melodian Reeds. To be seen at Mr. CHARLESWORTH No. 60, King Street East. Toronto, September 28th, 1852. 8-tf

FOR SALE.

THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, Esquire:

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

COUNTY OF NORFOLK.

Township of Woodhouse—Lot 12, in 5th concession, 200 Acres.

COUNTY OF WENTWORTH.

Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres.

COUNTY OF SIMCOE.

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

COUNTY OF NORTHUMBERLAND.

Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres.

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

COUNTY OF LANARK.

Township of Montague—Lot 20, in 7th concession, 200 Acres.

For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-tf

NOTICE.

THE holders of CITY DEBENTURES, due or past due, are requested to present them immediately at the Office of the Chamberlain for Payment. A. T. McCORD, Chamberlain. Chamberlain's Office, Toronto, December 3rd, 1852. 24

NOTICE

IS HEREBY GIVEN, that the Municipality of the City of Toronto, will apply at the adjourned Session of the Legislature for an Act to authorise the construction of an Esplanade across the Water Lots in front of the City—and to provide for the payment of the cost of the same, by an annual rate to be levied thereon. CHARLES DALY, Clerk's Office, Toronto, Dec. 7th, 1852. 27-tf

M. ANDERSON, PORTRAIT PAINTER.

IN his tour of the British Provinces, has visited Toronto for a short time, and is prepared to receive Sitings at his Rooms, 108, Yonge Street. Toronto, Dec. 10th, 1852. 25-tf

MR. CHARLES RAHN, SURGEON DENTIST,

BEGS to acquaint his numerous friends, and the public generally, that he has just returned from New York, where he has been spending some time with Professor John Allen, of the College of Dental Surgeons, Cincinnati, from whom he has been acquiring a knowledge of the late great improvement in Dentistry, viz: that of uniting single teeth to each other and to the plate upon which they are set, by means of a fusible silicious cement, which is flowed in and around the base of the teeth upon the plate in such a manner, as to form a continuous artificial gum. By this method the cavities between the teeth, which are unavoidable in the old style, are completely filled up leaving no chance for secretions of any kind, and giving a perfectly natural and life-like appearance to the gum and teeth. Specimens may be seen at his Office, on the corner of Bay and Melinda Streets. Office Hours from 9 a. m. to 6 p. m.

Terms—Cash—without exception. This important improvement has been patented by Dr. Allen in the United States, and steps have been taken to procure Patents in England and France. Dr. A. has authorized Mr. Rahn to give instructions in this beautiful art to educated gentlemen in the profession, on moderate terms. N.B.—Mr. R. offers a friendly challenge to all the Dentists of British North America to compete with him at the approaching Provincial Exhibition, for a Gold Medal, value £12 10s. to be left to the judgment of the Professors of Toronto University, and of Trinity College. Toronto, Sept. 17, 1852. 1-tf

TOPRINTERS.

WANTED at the office of this paper a good steady pressman. Toronto Jan. 5th 1853.

NEW BOOKS.

SERMONS on various subjects, by s. d. Joel Parker, D.D. 5 0 New Themes for the Protestant Clergy, by Stephen Colwell, 5 0 Review of New Themes, by a Layman, 2 0 The Autobiography of a New Churchman, or Incidents and Observations connected with the Life of John A. Little, 3 9 Ancient Christianity Exemplified in the Private, Domestic, Social, and Civil Life of the Primitive Christians, and in the Original Institutions, Offices, Ordinances, and Rites of the Church, by Lyman Coleman, 12 6

HENRY ROWSELL, Bookseller and Stationer, 8 Wellington Buildings, King Street. Toronto, Dec. 7th, 1852. 19-tf

Trinity College, Toronto.

MEDICAL FACULTY.

THE LECTURES upon the following subjects will be delivered during the present Winter Session, at the Rooms of the Faculty—First House in Spadina Avenue, North of Queen Street.

Chemistry—9, A. M., by Professor H. Y. Hind. Anatomy and Physiology—10, A. M., Professor Bethune. Materia Medica, &c.—11, A. M., Professor Halliwell. Midwifery and Diseases of Women and Children—2, 30, P. M., Professor Hoelder. Practice of Medicine—3, 30, P. M., Professor Badgley. Principles and Practice of Surgery—4, 30, P. M., Professor Deazeley. Institutes of Medicine—7, P. M., Professor Bovell. Practical Anatomy under the supervision of Drs. Bethune and Deazeley.

Fee for the whole course, including material for dissection \$50; for each subject separately, \$5; excepting Anatomy and Chemistry, the Fee for each of which is \$8. FRANCIS BADGLEY, Dean. Toronto, October 20th, 1852. 9-tf

CHURCH OF ENGLAND PROPRIETARY SCHOOL.

At a Meeting of the Council on Thursday, the 13th of August, the following Minutes were passed:—

2. Resolved—That for the reasons herein stated, Council having been compelled to relinquish their plan the Church of England Proprietary School is hereby given up accordingly. 3. Read a proposal from Mrs. Poetter, offering to open a School upon the same plan as that intended for the Church of England Proprietary School. Whereupon it was resolved— "That inasmuch as the Council had intended to place Mrs. Poetter at the head of the Educational Department of the Church of England Proprietary School, they have the less hesitation in acceding to Mrs. Poetter's proposal, and they hereby allow her to state that she has their sanction for using their name, and they hope that her exertions may meet with that success which she so well deserves."

THE TORONTO LADIES' SCHOOL.

LADY PRINCIPAL: MRS. POETTER. ASSISTANTS:

2nd English Teacher, Mrs. LIDDELL. 3rd English Teacher, Miss KENNEDY. French, Madlle SIMON. Master for Writing and Arithmetic, Mr. EBBELLS. Master for Drawing, Mr. BULL. Master for Music, Mr. STRATHY. Master for Singing, Mr. HUMPHREYS.

In consequence of the number of Shares not having been taken up for the Proprietary School, the Council had been compelled to relinquish their plans, and Mrs. Poetter has therefore undertaken, with their sanction, the present Establishment, under the same system as the Proprietary School, and on the same Terms, without the liability of the shares.

The Studies will include a thorough English Education, with French, Italian and German, Music, Singing, and Drawing. Wax Flowers, Embroidery, and all kinds of Plain and Ornamental Needle Work, are also taught.

A Lady will assist Mrs. Poetter in taking charge of the Boarders, whose sole duty will be to watch over the health and attend the comforts of those committed to her care.

TERMS:

(To be paid Quarterly, and in Advance.) Education, £15 per annum. Finishing Pupils, 5 additional. Boarding, 30

NO EXTRAS.

Boarders will be required to bring their Knives, Fork, and Spoon, Bedding and Towels. Persons wishing for further information are requested to apply (if by letter post-paid) to Mrs. Poetter, York street. Toronto, November 4th, 1852.

FRENCH AND ENGLISH

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

THIS Establishment is composed of, besides the Principals, two highly educated assistant English Governesses, and one French.

Professors Of Singing, Mr. Humphreys. Of Music, Mr. Ambrose and Mr. Strathy. Of English, Mr. Bleakley A. B. T. Coll. Du. Of Writing, Mr. Ebbles. Of Drawing, Mr. Hopwer Myer. Of Calisthenics, Mr. Goodneir

Terms per quarter, for boarders including all the various branches in French, English, with Music, Drawing and Needlework.

£15 0 0 Day Pupils 6 0 0 Including Music by the Master 7 0 0 Singing 5 0 0 Italian 2 0 0 German 3 0 0 Dancing for the Season 3 0 0 Calisthenics 0 15 0 Quarterly Payments required. 3-tf Toronto, August 21st, 1852.

CONSTANTLY ON HAND, AT THE LARGE 103 YONGE ST. A LARGE and carefully selected Stock of DRY GOODS.

Combining the Substantial and Useful; with the Elegant and Ornamental; and well adapted, from its extent and variety, to meet the requirements of

TOWN OR COUNTRY

Purchasers. In inviting public attention to an examination of his Stock there are certain things which

He Will Not do, viz: He will not boast of selling better or cheaper Goods than any other Merchant in Toronto. He will make no offers of indiscriminate discounts on his Goods—his advance will not admit of it. He will make no SECOND PRICE. There are certain things, however, which

He Will do, viz: He will sell as cheap and give as good value for Money as any other House in the City. While he offers no discounts, he will always make an allowance to parties purchasing Goods by the piece. And he will constantly make it his study to merit a continuance of that support which has hitherto been so kindly extended to him.

THE STOCK AT PRESENT offers many inducements, such as Brocaded Lustres at 7½d. Cashmeres, from 1s. 1d. beautiful styles. Plaid and Fancy Cloakings. Silk Velvets (too many) will be sold low. Chintzes, 4½d. per yard. Prints, do. do. Linen Handkerchiefs, 3s. 1½d. per dozen. Bath Coatings and Flannels of all shades.

A very large assortment of HEAVY BAY STATE LONG SHAWLS. The stock of FURS embraces British, Staple, Grey Squirrel, Mink, Kolinsky, and Stone Martin.

In FURNISHINGS: an assortment of Sheetings, Blankets very good at 13s. 9d. per pair) Counterpanes and Quilts, Hessians, Tickings, Towellings, Medical Rubbers, Toilets, and Damasks.

CALL, EXAMINE, AND PURCHASE. JOHN McDONALD, 103, Yonge Street. Toronto, October, 1852. 13-tf

Western Assurance Company's Office. Toronto, 4th December, 1852.

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

WESTERN ASSURANCE COMPANY, Of Ten per cent. for the year ending the 30th of November, 1852, payable at the Company's Office on and after the 22nd day of December, instant, with a Bonus of Twenty-five per cent. to be added to the paid-up Capital. By Order, ROBERT STANTON, Secretary and Treasurer. December 4th, 1852. 24-tf

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 Assurances. Capital—£100,000.

ASSURANCES 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 application and all necessary particulars may be obtained. T. BIRCHALL, Managing Director Toronto, September 7th, 1850 7-tf



CANADA WESTERN ASSURANCE COMPANY.

Chartered by Act of Parliament.

CAPITAL—£100,000, in Shares of £10.

HOME OFFICE—TORONTO. President, Isaac C. Gilmor, Esquire. Vice-President, Thomas Haworth, Esq.

Directors: George Mieble, James Beaty, Hug Miller, And John Howcutt, Esquire. M. P. Hayes, Wm. Henderson, Rice Lewis. Secretary and Treasurer, Robert Stanton, Esq. Solicitor—Angus Morrison, Esq. Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank. Office Hours—10 A. M., to 3 P. M. ISAAC C. GILMOR, President. ROBT. STANTON, Secretary & Treasurer.

Agents: In addition to those previously notified, the following are appointed: Quebec, Thos. Morkill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro', Wm. Colclough; Fort Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmon; Preston, L. W. Desanier; Caledonia, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarnia, W. B. Clarke. The establishment of further Agencies will be duly notified. Toronto, Dec. 11 1851. 12-v1.



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY

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

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

DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, Alex'r McGlashan, Jesoph Sheard, Franklin Jackes, A. McMaster, W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith, J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-tf

"The Canadian Churchman"

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

TERMS: FIVE SHILLINGS a year if paid in advance; SEVEN SHILLINGS and SIXPENCE if not paid within one month of subscribing; TEN SHILLINGS if not paid within six months. These rules will be strictly adhered to. RATES OF ADVERTISING: Six lines and under, 2s. 6d. for the first insertion, and 7½d for every subsequent insertion. Ten lines and under, 3s. 9d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion. Advertisements sent in, unaccompanied by written instructions, will be inserted until forbid, and charged accordingly.

The following gentlemen act as AGENTS for this Journal:— M. Ogle & Son, Glasgow. Mr. S. A. Ackrly, Fredericton, N.B. T. J. Scovill, Esq., Cambridge. James Grover, Esq., Woodstock. Mr. W. L. Averley, St John. L. P. W. Desbrisay, Esq., Richibucto. Rev. Jas Hudson, Michichi.

EVERY DESCRIPTION OF BOOK AND JOB WORK, DONE IN A SUPERIOR MANNER, AT THE OFFICE OF THE "CANADIAN CHURCHMAN," No. 113, KING STREET EAST TORONTO.