

The Church.

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

VOLUME XV., No. 33.]

TORONTO, CANADA, MARCH 18, 1852.

[WHOLE No., DCCXLXII.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
C	Mar. 21.	4 SUNDAY IN LENT. { M. Gen. 43 E. " 45, 1 Tim. 5.	John 8.
M	" 22.	{ M. Judges 12, E. " 13, 1 Tim. 9.	John 9.
T	" 23.	{ M. " 11, E. " 15, 2 Tim. 1.	John 10.
W	" 24.	Fast. { M. " 16, E. " 17, 2 Tim. 2.	John 11.
T	" 25.	ANN. B. V. MARY. { M. Ecclus. 2, E. " 3, 2 Tim. 3.	John 12.
F	" 26.	{ M. Judges 18, E. " 19, 2 Tim. 4.	John 13.
S	" 27.	{ M. " 20, E. " 21, Titus 1.	John 14.
C	" 28.	5 SUNDAY IN LENT. { M. Exod. 3, E. " 5, Titus 2, 3.	John 15.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mornings.	Evening.
St. James's*	{ Rev. H. J. Grasett, M.A. Rector, Rev. E. Baldwin, M.A. Assist.	11 o'clock	3 1/2 o'clock
St. Paul's...	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 "	4 "
Trinity...	Rev. R. Mitchele, M.A., Incumbent.	11 "	6 1/2 "
St. George's...	Rev. Stephen Lett, LL.D., Incumbent.	11 "	7 "
Holy Trinity†	{ Rev. H. Scadding, M.A., Incumbent, Rev. W. Stennett, M.A., Assist.	11 "	6 1/2 "

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

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. Bnc. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

SATURDAY DUTIES.

[The following was drawn up, some years ago, by a Pastor, and was printed and pasted on boards to be hung up on Cottage Walls.]

"THE PREPARATION DAY."—(Mark, xv. 42)

God hath said "Remember the Sabbath Day to keep it holy:—in it thou shalt do no manner of work." It is "the Lord's Day"—which must be devoted to Him and according as He hath commanded. "In it we must not do our own ways, nor find our own pleasure, nor speak our own words; it must be to us a Sabbath, that is, a day of rest from worldly cares, and worldly employments; we must call the Sabbath a delight, the holy of the Lord and honourable," we must endeavour to prepare our souls for the great and eternal Sabbath in Heaven, which is promised us through Jesus Christ our Lord.

Let us therefore on the day before the Sabbath, do all our work which the Lord hath given us to do, and make the last day of the week "a preparation day," that having therein finished, for one week, all earthly business, we may be prepared to praise and serve our Lord on the Sabbath Day. To do which attend faithfully to these few plain rules:—

RULES FOR "THE PREPARATION DAY."

1st.—Remember always that God hath commanded you to "keep the Sabbath Day holy:" and you must therefore make every "preparation" on the last day of the week, that on the Sabbath Day you may have no manner of work to do.

2nd.—Rise one hour earlier,—think upon all the work which must be done both for the preparation day and for the Sabbath following, that you may do it.

3rd.—Buy your meat and bread on "the preparation day," that you may not break the Sabbath, by buying or selling on that holy day; reckon up all you have earned and spent—lay by something for rent—and to purchase clothes, and a Bible and Prayer Book, if you have none,—and leave nothing unpaid.

4th.—Provide a dinner on "the preparation day" for your meal on the Sabbath: that you have no cooking on that day, except to boil some potatoes which you have made ready on "the preparation day."

5th.—Let your clothes be all washed and ironed by good time on "the preparation day:" see that your children clean their shoes and brush their clothes; have your houses in all neatness and order on "the preparation:" and in the evening comb and wash your younger children, that you may have no hurry in the morning—but may be ready to "keep holy the Sabbath Day."

6th.—And before you go to bed pray to God that he would be merciful to you and bless you:

and that when the great "preparation" in this world is ended, He would bring you through His Son Jesus Christ to that "rest which remaineth for the people of God."—Amen.

CONTENTMENT

I have a rich neighbour who is always so busy that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more money. He is still drudging on, saying that Solomon says, "The diligent hand maketh rich." And it is true, indeed; but he considers not that it is not in the power of riches to make a man happy, for it was wisely said by a man of great observation, "That there be as many miseries beyond riches as on this side of them." We see but the outside of a rich man's happiness; few consider him to be like the silkworm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do—loading themselves with corroding cares, to keep what they have already got. Let us, therefore, be thankful for health and competence, and, above all, for a quiet conscience. —Izaak Walton.

LENTEN THOUGHTS.

ON OUR SAVIOUR'S DYING WORDS:

"Father, forgive them, for they know not what they do." Our mother's festive voice is hushed: and now, with reverential mien, She bids us cease our Christmas songs, and lay aside our wreaths of green: She calls us off from Bethlehem, and veils Epiphany's bright star, To lead us up to Calvary, where Jesus' pains and sorrows are.

She bids us stand beneath the Cross, to catch His dying words of love; The plaintive tones we there may hear, the very hardest heart will move; 'Tis superhuman woe we see;—'tis suffering divine we view; 'Tis God's own charity that breathes "Forgive, they know not what they do."

Let us embalm the heavenly word, within our inmost heart of hearts, Till by its blessed, loving touch, all harsh and angry thought departs; And then with conscience clear from sin, our Mother's Litany we'll dare To breathe before the Throne of Grace, and offer up through Christ, the prayer,

His Church has put within our lips, "That it may please Thee to forgive Our sins and ignorances, Lord, and grant to us Thy grace to live A holy life: Christ plead for us! and now redeem Thy promise true, Pray for Thy erring ones in heaven, Forgive, they know not what they do!"

Banner of the Cross.

A GOOD NAME.

Always be more solicitous to preserve your innocence than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do as the guardian of your reputation is to remove injurious aspersions. Let not your good be evil spoken of, and follow the highest examples in mild and explicit self-vindication. No reputation can be permanent which does not spring from principle, and he who would maintain a good character should be mainly solicitous to maintain a character void of offence towards God and towards man.

THINK OF IT.

How idly and flippantly the word *death* is said. Who can tell what a day will bring forth? We are here to-day, and to-morrow numbered with the dead? Our fathers, where are they? To use a correct figure of speech—seventy grains of sand taken from the mighty ocean, represent the usual number of years allotted to man. But what mortal can compute eternity! the sands of the boundless deep, aye, and of countless worlds, is the immensity of space; all would be exhausted in computing annual periods and time, similar to this material world. Reader, pause!—Every pulsation that beats in the inner ear is a quick step towards eternity. Be therefore prepared for the spiritual world, and an endless eternity either for better or worse.

MONEY

The philosophy which affects to teach us a contempt of money does not run very deep: * * * so many are the bearings of money upon the lives and characters of mankind, that an insight which should search out the life of man in his pecuniary relations, would penetrate into almost every cranny of his nature. He who knows, like St. Paul, how to spare and how to abound, has a great know-

ledge: for if we take account of all the virtues with which money is mixed up,—honesty, justice, generosity, charity, frugality, forethought, self-sacrifice,—and of their correlative vices,—it is a knowledge which goes near to cover the length and breadth of humanity; and a right measure and manner in getting, saving, spending, giving, taking, lending, borrowing, and bequeathing, would almost argue a perfect man.

WHAT WE OWE TO CHRISTIANITY.

The late eminent judge Sir Allan Park, once said at a public meeting in London, "we live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, as to all its holy, faithful parts, to the Gospel."

ELECTION.

'Tis a strange principle which some men have taken up that if their names are recorded in the eternal roll of election, they shall in time be made good by an irresistible grace; and that if they are not, they shall never be good at all, should they endeavour it with their utmost power and diligence; and so they think their best way is to lie still in the harbour and expect the event; concluding it in vain to begin their voyage towards Heaven, without an irresistible gale. A doctrine which I doubt not too many men have improved to their own everlasting ruin, though it hath no foundation in reason, and hath nothing to support itself but a few misapplied phrases of Scripture. But he that shall impartially consult the whole current of God's Word, will find that the ordinary language and sense of it is this; that God desires not the death of a sinner, but would have all men to be saved, but because he would save us in such a way as is congruous to free agents, and not by fatal and necessary means, therefore he indispensably exacts the concurrence of our endeavours; that we should run the race that is set before us, and strive to enter the strait gate, and that by patient continuance in well-doing, we should seek for honour, and glory, and immortality. * * * For God hath told us beforehand, that He will not save us without ourselves, and therefore he that is to go a long journey, hath as much reason to sit down in hope to be snatched up into the air by a whirlwind, and so be carried on the wings of it to his appointed stage, as we have to neglect our endeavours for Heaven, in expectation to be hauled and snatched up thither by the almighty pulleys of an irresistible grace.—Rev. John Scott.

THE DISTINGUISHING MARK OF GENIUS.

To carry on the feelings of childhood into the powers of manhood, to combine the child's sense of wonder and novelty with the appearances which every day for perhaps forty years, had rendered familiar; this is the character and privilege of genius, and one of the marks which distinguish it from talents. And so to represent familiar objects as to awaken the minds of others to a like freshness of sensation concerning them (that constant accompaniment of mental, no less than of bodily convalescence)—to the same modest questioning of a self-discovered and intelligent ignorance—this is the prime merit of genius, and its most unequivocal mode of manifestation. Who has not seen snow upon water? Who has not seen it with a new feeling, since he has read Burns's comparison of sensual pleasure—

"To snow that falls upon a river,
A moment white—then gone for ever."

—S. T. Coleridge.

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

ORDINATION AT MONTREAL.—On Sunday the 7th inst., the Lord Bishop of Montreal held a General Ordination in the Cathedral Church in Montreal, at morning service, which commenced at half-past 10 o'clock. The Prayers were said by the Rev. Dr. Adamson, and an Anthem taken from the Collect for the 7th Sunday after Trinity was very effectively sung by a full choir. A very appropriate and useful sermon was preached by the Rev. J. Nicolls, Principal of Bishop's College, Lennoxville; after which the candidates were presented by the Reverend the Rector to the Bishop. They were all for Priest's orders.

The Rev. Isaac Constantine, Missionary at Stanbridge East.

The Rev. G. de C. O'Grady, B.A., Missionary at Hemmingford.

The Rev. D. Lindsay, Missionary at Froste Village.

Rev. E. DuVernet, B.A., Missionary at Henryville.

The Rev. J. Griffin, Missionary at The Gore.

The Ordination Service was then proceeded with in the prescribed form, the Epistle and Gospel having been read respectively by the Revs. Messrs. DuVernet and Constantine, and the whole was concluded by the administration of the Holy Communion.

DIOCESE OF TORONTO.

ANNUAL REPORT

Of the "Barrie Parochial Committee of the Church Society" of the Diocese of Toronto.

In presenting their Annual Report, your Committee desire to express their devout thankfulness to Almighty God, for the measure of success which has attended the working of the "Barrie Parochial Committee of the Church Society" during the last year, and for the earnestness and anxiety evinced throughout the mission, in forwarding several of the objects which the Society has in view. While very much still remains to be done, they feel most thankful for what has been effected; and humbly trust that the divine blessing may continue to prosper the labours of the Society, for the advancement of true religion and virtue in the country. Your Committee deem it right to lay before you an exact account of the several sums of money collected throughout the past year, or received in Trinity Church, for local or general purposes.

	£	s.	d.
Subscription towards stipend of an Assistant Minister.....	47	5	0
Do. towards building Sunday School House.....	43	1	10 1/2
Do. towards Church Society.....	18	15	7 1/2
Sermon for Widows and Orphans.....	1	5	3
Jubilee Sermon for S. P. G.....	1	11	1
For School House and Sunday School Prizes.....	3	11	1
Offertory Collections.....	16	5	0
Total.....	£133	14	10

The Committee have much pleasure in reporting, that two new churches have been opened for divine service during the past year—one on No. 40, 1st concession of Oro, the other in Innisfil North, about five miles from Barrie; and that a commodious Sunday School House has been erected in the town, against which however, they regret to say that a considerable debt (about £70) is still outstanding. Arrangements are being made for the building of two new churches—one on No. 11, 1st con. of Vespra, the other near the new road, on the town line between Essa and Innisfil. Your Committee regret, however, that, owing to the extent of the mission, the services of the Church cannot be obtained in many stations, as frequently as all who "love the habitation of God's house" would desire; and the arrival of an assistant minister, during the past year, has only served to point out more strongly than ever, how much still remains to be done within the mission. At present divine service is held at ten stations: at eight on Sundays, and at eight on week days. There are five full services held every Sunday at four of the eight Sunday stations, and eight week day stations are served once in the month; and yet of these, two stations cannot obtain a Sunday service, and of the remainder, four have each but one Sunday service in the month.

Your Committee trust, however, that the time is not far distant, when, with God's blessing, they shall see a third clergyman labouring in this extensive field.

Owing to the extent of the mission, and the various other duties which press upon the time of the clergy, they have not been able to engage as much in pastoral supervision as they should desire.

Your Committee regret, that notwithstanding the anxious exertions of the Rev. F. L. Osler, and the liberal offers of some Christian friends, a Missionary has not yet been appointed to Nottawasaga and part of Essa; and, accordingly, Nottawasaga can only be visited at irregular intervals; the distance which some of the clergy have to travel to the station being upwards of 40 miles, and the road being (except in winter) of the worst description.

But your Committee pass from local objects, in which they acknowledge that there is much to awaken feelings of gratitude for what has been done; much, too, to call forth emotions of sorrow and regret for what still remains undone; and as the Church Society is emphatically a missionary society, and as such expansive in its character, they desire to call your attention to some matters beyond their own immediate sphere. They rejoice to see how abundantly Almighty God has blessed the untiring efforts of our indefatigable Bishop, in the opening of Trinity College in connection with our church, in which our youths may be trained up in religion and virtue, in which the voice of prayer and praise may continually ascend, and in which they pray that literature and science may ever happily unite as the handmaids of religion.

The meeting of the clergy and lay delegates in Toronto, on the 2nd May last, exhibiting, as it did, such entire harmony and unanimity on the part of both, is a subject of warm congratulation; and your Committee trust that results of the greatest benefit to the interests of the Church in this colony shall arise from that meeting.

They desire, likewise, to return most grateful thanks to the giver of every good and perfect gift, for the wonderful diffusion of the light of true religion amongst our Roman Catholic fellow countrymen in Ireland, and more particularly in the present times do they feel it incumbent upon every sincere Christian to rejoice at the spread of true religion in Ireland, as thereby the kindly feelings of both countries may be more cemented in the bonds of Christian love, and because your committee believe that the acknowledgment of the principles of the Reformation must ever prove the firmest bulwark of civil and religious liberty.

ST. GEORGE'S CHURCH, RICE LAKE.

A meeting of the inhabitants, resident at Gore Landing, took place at St. George's Church, Rice Lake, a few days since for the purpose of organizing a Branch of the Church Society of the Diocese of Toronto. A good audience, considering the weather, collected, and the occasion was one of unusual interest.

The proceedings were opened with prayer by the Ven. the Archdeacon of York, when the business of the meeting was introduced by the incumbent, the Rev. Dr. McNab, with a few pertinent observations.

Several addresses were delivered and Resolutions adopted bearing upon the character and objects of the Church Society. The audience were deeply interested in the able and pious remarks of the Ven. Dr. Bethune as well as in those of the Rev. Messrs. Short and Beck.

The following gentlemen were appointed a standing Committee for carrying out the objects of this Parochial Association, viz: The Clergyman Church Wardens, and Thos. Gore, J. B. Fortune, Wm. Brown, J. Perrin, J. Graham and Wm. Turner, Esquires.

It was resolved that Messrs. Gore, Hayward and Ley, be appointed to the Standing Committee, at Toronto, as eligible, under Rule III, to become life members of the Corporation.

During the meeting the Church Wardens, Wm. Falkner and A. Hayward, Esquires, presented the following document, in which is set forth the state and prospects of the Church in that rising and delightful portion of the District.

GENERAL STATEMENT OF THE PROGRESS OF ST. GEORGE'S CHURCH, RICE LAKE.

This being the first time St. George's Church has been brought regularly under the notice of the Church Society of the Diocese; the Church Wardens feel it their duty to the Congregation, to make a statement of the extraordinary exertion made by its members, to provide a Church, and to secure to themselves the great advantage derivable from the residence of a Clergyman.

Upon the first indication of a dense settlement in our neighbourhood, the local proprietor Thos. S. Gore, Esq., tendered for acceptance, the free gift of four acres, in a well selected situation, for the erection of a Church, and parsonage, and the formation of a Cemetery.

George Ley, Esq., a gentleman just then arrived from England, procured through his friends at home, the very handsome sum of £1250y. towards the erection of the Church. To this he himself generously added the further sum of £25.

Another gentleman, Alfred Hayward, Esq., subscribed £30 in land, closely adjoining, therefore peculiarly adapted to Church purposes.

The remainder of the population to the extent of their means gave their aid by subscription, in which they were kindly and liberally joined by gentlemen at Cobourg and other parts.

Under these encouraging auspices, the present Church Building was erected; but the Committee finding their funds exhausted before completion, the ladies of the congregation proffered their effectual services, and instituted a Bazaar, which being well seconded by the ladies of Cobourg and Peterboro, cleared about £70, thereby furnishing means for the completion of the Church, giving a respectability to its arrangements and inclosing the Cemetery.

Added to this a Melodeon has been provided by extra subscription which is excellently played, and accompanied by a lady Amateur assisted by the Choir.

A very handsome service of Communion Plate has been presented by two gentlemen, Major St. Quintin, and Edward Philpotts, Esq., members of the congregation, and in connection with the District Church Society, a valuable set of books has been presented by another, Michael Crusoe, Esq., since which Mr. George Ley, has forwarded from England a peculiarly valuable set, presented by the "Society for Promoting Christian Knowledge."

Notwithstanding these so far successful efforts, the congregation feel themselves called upon for yet farther exertion, to provide a residence for the Clergyman, and have accordingly raised the sum of £30, and sent Mr. George Ley, to England as their agent to collect means for that object. They have had the satisfaction of receiving through his correspondence the best assurances of success.

In order to comply with the regulations of the Society which has the disposal of the Clergy Reserve Fund, the members of the congregation are now trying their utmost to raise funds for a ministerial stipend, by paying a high price in the shape of Pew Rent, and by other contributions, in the hope of entitling themselves to a corresponding amount from the Clergy Fund, and they trust when these local necessities shall be overcome they may be enabled to contribute to the more general purposes of the Diocesan Church Society.—As the desired result of these efforts is the extension of the worship of the Church of England; it is gratifying to say they bid fair to be crowned with the best success, and that more particularly since the appointment of a regular Minister and the increase of Church accommodation, the Congregation is receiving continual additions.

CHURCH SOCIETY.—The annual meeting of the Midland and Victoria Districts Branch of the Church Society, was held in the Court House, on Thursday evening, the 4th instant. The Court room was crowded to excess, and a very deep interest manifested in the proceedings of the evening. The Chair was taken by the Ven. the Archdeacon of Kingston, and the report of the last year's operations was presented and read by the Rev. Mr. Brent, one of the Secretaries. From this we extract one of the opening paragraphs.

"Judging from the reports sent in by these associations, the progress made in promoting the objects contemplated by the society, seems, on the whole, to be satisfactory and encouraging. It is true the funds have, for the most part, been expended in meeting local exigencies. This is only natural; and until the more pressing and urgent necessities of each locality shall have been supplied, contributions from such sources, at least to any extent, cannot be expected to the common fund for general purposes."

AUSTRALIA.—"At a meeting of the lay members of the Church of England, in the northern division of the diocese of Tasmania," held at Launceston, on the 3rd of September last, an address was agreed upon and transmitted to the Archbishop of Canterbury, praying his Grace and "others the Lords Spiritual," to—

"Use their influence to prevent the passing of any legislative measure respecting the government of the Church in that colony, which does not secure the rights of the clergy and laity to a share in such government, and to the utmost of his power to endeavour to delay all legislation thereon, until the intended measures have been first submitted to the clergy and laity for their consideration."

ENGLAND.

MR. BENNETT'S ALLEGED ROMANISM.

In a "Pastoral Address" recently issued by Mr. Bennett to the parishioners of Frome, he thus alludes to the charge preferred against him of being a Romanist:—

"Some have said,—'How is it possible that you, with your peculiar views about the Church, should again become Parish Priest in the Church of England? We thought you were going to be a Catholic, (by which they mean a Roman Catholic). We thought you were driven from your last charge in London, because you held doctrines and adopted practices which manifestly belonged to the Church of Rome; we thought you were altogether a friend and fellow of those well known men, who have given up their ministerial offices, and are now Roman Catholics. We thought that you had joined with those and others in denouncing the doctrine which caused so much disturbance in the Diocese of Exeter last year; and that you had spoken so strongly about the union of Church and State, as being an unallowable union, and dangerous to the truth of Christianity, that you could never again conscientiously serve in such a Church. In short it utterly surprises us to find you here, when we thought—and if we were to speak without disguise, still think, that you ought to be a follower of the Pope, and are no longer justified in serving the Church of England.' * * * * * It is quite true as you say that I was driven from the Church about this time last year; and it was because I held as lawful, certain practices of devotion, and, because finding the people generally fond of them, I encouraged their use; and, because being pronounced and known to be lawful, I would not abandon them. But you will observe that it does not follow as a consequence of this that I am a Roman Catholic. A very earnest lover of the Church of England I am;—a very anxious and faithful abider by all the laws, customs, and usages of the old Catholic Church of England, in opposition to the modern school of the last century. I am. But dear brethren, look at your own Parish Church standing on the brow of the hill, and looking over the graves of your forefathers for many and many a generation. Look too at that venerable tomb that holds beneath it the remains of a venerable Bishop, one of the most beloved of the English Church—Bishop of this Diocese, the gentle, the noble, the loving, the conscientious Ken. How long has that Church been there? How many generations of graves can you count? You would not, no, you do not, tear down the Church and deface its walls; desecrate the altar, and carry havoc and ruin into the midst of the holy edifice; merely once because it was Roman Catholic? No, you have not put aside all religious customs and usages,—all prayers and Creeds, all songs of thanksgiving and praise, all preaching and Sacraments, merely because they were once Roman Catholic. No, what did you do? Three hundred years ago you put away a great many of them because they were thought superstitious and wrong, but you retained more because they were thought to be edifying, and comforting in devotion. And the law of the Church at the same time that it put away the wrong commanded the use of what was not wrong. Now it was what the Church commanded to be used in some instances, and in others permitted to be used, that I contended for; not Roman Catholic things, but good old English things. That was all. * * * * * I am no more a Roman Catholic, or tending to become a Roman Catholic, or wishing to become a Roman Catholic, because I am fond of the old English Church, than your old St. Peter's Parish Church of Frome, with its venerable walls, its sacred graves, its monuments, its organ, its chancel, its painted windows, its holy altar, is Roman Catholic. If these are Roman Catholic, I am; if not, I am not. * * * * * With me use it [Prayer] that we together may worship God together in the unity of the Spirit, in the bond of peace, and in righteousness of life, so that when we die we may rest in the bosom of our Lord, and not to be found on either side wanting in those beautiful words of your former saintly Bishop (Ken), words with which he sealed his life of confessorship as he faithfully lived among you:—'As for my religion, I die in the Holy Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West; more particularly I die in the Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrines of the Cross.'"

A HIGH CHURCHMAN'S OPINION AS TO A STATE CHURCH.

Mr. Bennett, in his recently published pastoral address, says:—"I will tell you, honestly, my brethren, that I am ever hoping and looking for the time when church-rates may be abolished, and every compulsory or merely legal establishment of the Church's claims be for ever set aside, that the Bishops may no longer sit in the House of Lords, but legislate for the Church in the Church's legitimate way, in Diocesan and Provincial Synods, subject to the General Council of all Christendom; and so all men be left unfettered by ought save the obligations of conscience and the rule of the Gospel Dispensation in the exercise of their religion,—for if the Church of England be true, "Magna est Veritas et prevalebit," if it come of God, no man can overthrow it; but if it be not true, and if it do not come of God, the sooner it is put aside and the real truth ascertained the better. Only let the Church be free, meet in Synod and express her faith, independently of the State, then I verily believe you will see both Roman Catholics and Dissenters flocking back to her standard, and we shall be one again."

THE SUFFERINGS AND DEATH OF THE PATAGONIAN MISSIONARY PARTY.

The moral destitution and abject misery of vast portions of the degraded barbarians of South America having been brought before the attention of certain persons earnestly devoted to the missionary interests, they determined in 1844 to commence a distinct Society, which was denominated "The Patagonian Missionary Society," one of the fundamental rules of which was, "That it be conducted, both as respects doctrine and discipline, in conformity with the Church of England Missionary Society." The Society however, does not appear to have had a very encouraging measure of success as to either men or means; and, as a consequence, for a season it appeared to be in a languishing condition. In 1850, a renewed and successful effort was made to advance the claims of that "utmost end of South America, Terra del Fuego," on the generous sympathies and assistance of British Christians. In answer to this appeal, six individuals, in addition to Captain Gardiner, nobly offered themselves for this almost hopeless field of missionary labour; constrained by the love of Christ, they counted not their lives dear, that they might carry to these degraded heathen the knowledge of that salvation of

which they were partakers and witnesses. Two of this party were missionaries. The operations of this devoted band of Christian patriots were to be under the direction of Captain Gardiner who, in addition to his age, had the advantage of having visited the scene of their intended labour. After being commended to God in their arduous and perilous undertaking, they sailed in the Ocean Queen, from Liverpool, on the 7th of September, 1850, followed by the prayers of numerous and endeared friends. The names of the persons who composed this interesting party were Captain A. Gardiner, R.N.; Messrs. R. Williams, Maidment, J. Badcock, fisherman; J. Pierce, fisherman; Brown, and Bryant.

For some time past, the greatest anxiety, accompanied with fear for their safety, prevailed amongst their relatives and friends. This state of suspense was brought to a close, by the receipt of a distressing letter from S. T. Lafane, Esq., merchant, of Monte Viedo, dated Dec. 4, 1851, and addressed to the Rev. G. P. Despard, the excellent Secretary of the Society. Mr. Lafane had been written to by Captain Gardiner, before leaving England and requested to undertake the communication between the Falklands and Tierra del Fuego, and he, from that letter and his former acquaintance with this servant of Christ, "conceived an interest in the Mission." Two vessels had, in conformity with this request, been despatched, for the purpose of intelligence and supplies, the first of which was wrecked, and the second returned without any information of the missing party. In September, the E. Davison, Captain Langly, was sent out to prosecute a further search. On reaching Banner Cove, Picton Island, they found an inscription on the rock, saying that the party had gone to Spaniard's Harbour. A letter from Captain Gardiner was also found, stating that the hostilities of the Indians had driven them away. On the 22nd of October, the vessel reached Spaniard's Harbour, they found a boat on the beach, containing a dead body, supposed, from a mark on the frock to be John Pierce, fisherman. Another body was lying on the beach; and one had been buried, supposed to be John Badcock. "These," says the Captain, "we have every reason to believe are Pierce Badcock, and Williams; books, papers, medicine, clothing, and tools were lying along the beach." The journal of Mr. Williams was found, and will be forwarded by the next vessel. It had been commenced in September 7, 1850, the day of sailing from Liverpool, and continued to June, 22, 1851; from that document it appears Badcock died July 2d from hunger and scurvy; but "a thorough Christian." The others, it is supposed, died from the same cause. "The body of Williams was far gone." The other boat belonged to Gardiner, Maidment, Brown, and Bryant, and had been lost, but no one happened to have been lost with it. "Gardiner had been burnt out, and a chest of clothes, books, papers, and money were destroyed." Whether any of these latter persons were living or dead, the Captain had not time to ascertain, as the rising of a dangerous and furious gale obliged him to put to sea, without making any further search. "Before leaving," he adds, "I buried in the soil of Fuego the body of one of the truest servants of God; one who had hoped to bring the poor Heathen to Christ, and was quite willing to die for the cause, if his Saviour so determined."

The journal contains evidences of the greatest meekness and resignation on the part of the dear sufferers during their distressing privations. Mr. Williams says, even in his worst distress, "I would not exchange my situation for or with any one in life,—I am happy beyond expression." He speaks of Captain Gardiner "as a most devoted Christian." The starvation was owing to their being unable to catch fish, the stock of powder having been left in the Ocean Queen,—the scurvy from their being cooped up in their boats,—cold, wet, and deprivation, through the constant attacks from the natives. Mr. Lafane had determined to despatch another vessel, the E. Davison, to search farther for the rest of the party. They may possibly survive, but of this there is little hope.

MIDNIGHT SERVICE.—This solemn and impressive mode of warning out the old and ushering in the new year, was observed in St. Luke's Church, Chorlton-upon-Medlock, commencing at half-past ten on Wednesday night, and terminating at a few minutes past one o'clock on New Year's morning. The Rev. J. H. MacGuire, incumbent, preached: the prayers were read by the Rev. J. Howard. A few minutes before the old year became one of the past, the reverend preacher, paused, having so intimated at the opening of his discourse, when the entire of the congregation seemed absorbed in deep meditation until the clock tolled, and the distant ringing of bells announced the birth of 1852. Shortly after the holy Communion was administered. It was indeed a most interesting as well as solemn spectacle to see so large a number assembled at such an hour and on such an occasion.—*Manchester Courier.*

Very impressive services took place at the Leeds parish church on New Year's eve, as has been the case for some years at this season. The evening service commenced at eleven o'clock, and an appropriate sermon was preached by Dr. Hook, the vicar. At twelve o'clock, the Hundredth Psalm was sung, after which the holy Communion was administered to upwards of 130 communicants, including ten clergymen. After the Communion, the vicar preached another sermon; in the first, preached in 1851, he adverted to the past; in the second to the future. The services, which were well attended, concluded about half past one o'clock on Thursday morning.

The Yorkshire Church Union has adopted a resolution repudiating all schemes of education which do not involve the training of the Church's children in her own distinctive principles; and earnestly desiring the committee of the National Society to give no countenance to any deviation from its fundamental rule, which requires the Church Catechism to be taught in all schools that are in union with it.

A NEW ANTICHRIST.—The inhabitants of Finmark, the most northern district of Norway, have in consequence of the preaching of missionaries belonging to some new sect, abjured Christianity, and driven away their pastors. Two clergymen, sent to the spot by the Bishop of Drontheim, found men, women, and children lying about the streets, their clothes in disorder and the heads covered with ashes, bewailing themselves as having, by the creed in which they had hitherto lived, incurred eternal damnation. In some parts this fanaticism had degenerated in perfect madness, and a body of troops had to be despatched from Drontheim to quell the disturbance.

The merchants of London are about to invite Sir James Brooke to a public dinner by way of expressing their admiration for his strenuous exertions in the cause of Christianity and civilization. It is an old saying that, in founding a Colony, the Spaniards first build a Church, the French a Theatre, and the English a

Public-house. Sir James Brooke, however, has not acted according to the usual plan, but has taken care that the House of God should be attended to in the first instance. Like most great and good men, Sir James Brooke has not escaped the shafts of calumny. Had he stayed quietly at home, and spent his time in fox-hunting and country amusements, no fault would have been found with him. But the civilizer of savage Dyaks, the introducer of Christianity into Borneo, the destroyer of pirates and robbers, could hardly escape detraction. It would have been a new thing if the father of lies had not stirred up enemies to oppose him. We are happy to find that the merchants of the City of London are determined to show that they, at all events, are the supporters of Christianity and civilization.

It is said that Her Majesty has been graciously pleased, as a token of her high approbation of the conduct of the Rev. Mr. Birch, late tutor to the Prince of Wales, to permit H.R.H. to present to him the sum of £5,000 out of the revenue of the Duchy of Cornwall.

We are informed that one of the strictest kinds of Converts is about to be established in Leeds. It is said that Lady Harris, widow of the late Sir William Harris, our Envoy to Abyssinia, has recently become a Roman Catholic in Edinburgh under the influence of the Jesuits, and that she has made over all her property and that beautiful estate of Sea Cliff, in Haddingtonshire, to the Jesuits. It is understood that this lady, after performing a novitiate at an austere Convent in Grenoble, France, is to found a similar Institution in Leeds. Lady Harris is niece to Colonel Outram, so distinguished a British resident in Scinde.

Mr. De Gex, who was curate to Mr. Bennett at St. Barnabas, Pimlico, has become his curate at Rome.

At the annual court of the Clergy Orphan Corporation, held on Saturday, it was announced that a most munificent offer had been made by the Rev. Dr. Samuel Wilson, Warneford, through his friend, Joshua Watson, Esq., of contributing £3,000 towards a site, £4,000 towards building a school for 100 boys, and £6,000 to found six scholarships, or exhibitions.

TITHES REDEMPTION TRUST.—At the quarterly meeting of the Tithe Redemption Trust, numerous fresh applications were made to them for assistance in restoring alienated tithes to the Church. Notwithstanding their limited funds, the Board determined upon granting assistance towards the immediate restoration of the alienated tithes of two parishes amounting together to upwards of £700 per annum.

The *Liverpool Courier* states, that on the 27th ult., eight persons publicly renounced Romanism, and joined the Church of England, in St. John's Church in that town.

The late Rev. J. Claving has left £1000 to the Society for the Propagation of the Gospel in Foreign Parts; £500 to the Society for Promoting Christian Knowledge; £500 to the Worcester Diocesan Church Building Society; and £2000 towards the augmentation of the living of Moreton Morrell, of which for forty-eight years he had been Incumbent.

M. Rouse, a native of Hungary, of a Jewish family, who was said to have taken part in the recent civil war in that country with Kossuth, has publicly renounced Judaism, and made a profession of his faith in the Christian religion, at Trinity Chapel, John Street, Edgware Road, London.

The *Record* states that, on the 18th ult., at St. Paul's Bermondsey, about thirty persons publicly renounced Popery. At the close of the Liturgy, the converts repeated at the altar rails a form of recantation, after Dr. Armstrong, the Incumbent. They are chiefly of the labouring class, and Irish.

The Society for the Propagation of the Gospel proposes to send out two additional Clergymen to Borneo.

It is stated that the curator of Archbishop Tenison's library has discovered among the books under his care an MS. of St. John's Gospel, in Ethiopic, supposed to be of the 12th or 13th century, and said to vary from the received version. It is a small volume, about six inches by five. Its history is not known.

POPERY AT HOME.—DOMINICANS IN ENGLAND.—A number of Dominicans, wearing a long white dress covered with a black cloak, have made their appearance in the streets of London.

The Hon. Mrs. Law, widow of the late Rector of London, made her public profession of the Roman Catholic faith, after the vespers at St. John's Romish Chapel, Islington, on Monday week.

AN INTERESTING VISITOR.—At the January Meeting of the Society for Promoting Christian Knowledge, the Secretaries stated that a native of the Arctic Highlands has been lately brought to the Society's office by Captain Ommanney, and had been supplied with some books and prints. Concerning this youth, Captain Ommanney wrote as follows:—

"I have to inform you that Erasmus York, whose native name is 'Kalabierna,' is a native of the Arctic Highlands, in the vicinity of Wolstholme Sound, in lat. 76° 30' N., at the head of Baffin's Bay,—one of a very small tribe inhabiting that locality, and isolated from the rest of the world. They are the nearest inhabitants to the North Pole at present known to be in existence; he was placed, by a voluntary act on his own part, on board Her Majesty's ship *Assistance*, under my command, for the purpose of being useful in our search for the missing Expedition under Sir John Franklin. He is the only person ever brought to this country from so high a northern latitude. He lived on board for twelve months, and by his amiable disposition became much attached to all on board, and gained their regard. At present he is an inmate of St. Augustine's College, Canterbury, where, under the kind auspices of the Rev. H. Bailey, Warden, there are good prospects of his becoming useful in the Missionary service of our Church. I thank you for your kind offer to be useful to this interesting person, and, with your permission, I will acquaint you at any future time when he may require the patronage of the Society."

SCOTLAND.

THE BISHOP'S SCHOOL, GLASGOW.

At the close of 1850, a project was set on foot by the Bishop of Glasgow, for establishing a day school in the Western District of Glasgow. This project was carried out, and the school opened in February last year. To commemorate its founder the name of "The Bishop's School" was given to it; and to connect it with the congregation of St. Mary's the management was intrusted to the Incumbents of St. Mary's assisted by a Committee of the congregation. The number of children attending the school has steadily increased, and there are now 103 names on the books. A public Examination was held on Saturday the 7th

inst., conducted by the Rev. R. S. Oldham, assisted by the schoolmaster Mr. Leech; and the result was such as to satisfy all present that the highest praise is due to Mr. Leech for the manner in which he has conducted the school during the first year of its existence. After the examination, prizes were distributed, and the children partook of a liberal supply of tea, cake, and fruit, provided for the occasion by the kindness of some friends.

OFFERTORY. On the 4th Sunday after Epiphany, an Offertory was made for the Society for the Propagation of the Gospel in Foreign Parts, in St. Andrew's Church, Brechin, amounting to £16 9s. 6d.

In St. John's Edinburgh, on the 8th inst., on behalf of the S. P. G. F. P., £100

IRELAND.

ROMANIST RIOTS IN TUAM.

The *Castlebar Constitution* states that several disgraceful outrages have been recently perpetrated in the arch-diocese of Tuam, on Protestants, for the high crime of attending their churches. A scene of this description took place at the Protestant church of St. Mary's in Tuam, on Wednesday week. It having become known that the Rev. Mr. Dallas was to preach there, a number of the flock of Dr. McHale proceeded to the church, shouting and hurrahing, when they were prevented from entering by a body of police, and the magistrates considering it to be a riotous assembly, were under the necessity of reading the Riot Act.

On the 21st December last, the Bishop of Cashel admitted to Holy Orders six Deacons and four Priests. The Bishop of Meath having been dangerously ill, and not being yet wholly recovered, his medical advisers have recommended that he should for some time absent himself from his duties in Parliament as one of the Irish Representative Bishops for the present session.

The Earl of Erne has given a site for a new Church at Lisnaskea, with a donation of £500 towards its erection. The Ecclesiastical Commissioners have made a grant of £50 towards the same object.

The *Dublin Evening Post* mentions, "on unquestionable authority," that some of the Roman Catholic Clergy, who had become unpopular on account of inveighing against secret societies and their inevitable results, have been served with notices to desist.

UNITED STATES.

We regret to find that Dr. Doane, the Bishop of New Jersey, has become implicated in a most unpleasant misunderstanding with some members of his Diocese and likewise some of his brother Diocesans. On this subject we clip the following from the *Gospel Messenger*:

THE BISHOP OF NEW JERSEY.

We have read attentively Bishop Doane's Pamphlet noticed in our last. Our readers are no doubt aware that some years since Bishop Doane was deeply involved in pecuniary difficulties, consequent upon his exertions in behalf of the Church in erecting and conducting St. Mary's Hall and Burlington College. As is usual in cases when clergymen become involved, various reports prejudicial to the character of the unfortunate were circulated. At the Convention of the Diocese of New Jersey in 1849, a memorial proposed an investigation into these rumours. The subject was most fully and fairly discussed; and so well satisfied were the members of that body of the entire falsity of the charges made against their Bishop, that by a unanimous vote they refused to take any action in the matter. It was hoped that this subject would never again be raised. Public opinion had settled into the conviction that whether the Bishop had been imprudent, too enthusiastic, or too sanguine, or from whatever other cause his troubles might have originated, there was nothing dishonourable in his failure. But it seems that in the whole Diocese of New Jersey were to be found four laymen who considered the reports in circulation sufficient ground for a presentment. Accordingly they address letters for that purpose to Bishops Meade, Burgess and Melville, who instead of proceeding to present their brother for trial, urge him to call a special Convention to investigate the charges made against him, and point out the course which that Convention should pursue in such investigation. In his pamphlet, Bishop Doane complains that instead of being satisfied with the unanimous opinion of a Convention, already given, they prefer to listen to the voice of four laymen of his Diocese. He asserts that had they acted upon the precept "Go and tell him his fault between thee and him alone"—had they sought a personal interview with the accused as they had abundant opportunity to do—visited the city of Burlington and made inquiries for themselves, they could easily have been satisfied that the injurious reports in circulation were groundless.

In the course of the pamphlet the charges made by the four laymen are examined, and in our opinion most triumphantly refuted. It is shown that in some instances the accusers have not taken the trouble to consult records which were within their reach, and which would at once have disproved some of their statements.

If the Bishop uses strong language and rebukes with severity, the circumstances under which he writes should be taken into consideration. He had undertaken a task which none but a man of his energy and ardent temperament would have conceived possible. To the success of his enterprise he had devoted everything, and relied, too confidently, on the zeal and liberality of Churchmen to sustain him. The calumnies which were rife at his failure, most galling to an honourable mind, he had endeavoured to live down; and now when he and his friends believed that public opinion had given him an honourable acquittal, old rumours are revived, and the complaints of a few are suffered to outweigh, in the minds of three Bishops of the Church, the unanimous voice of a Diocese. Under such circumstances it is by no means strange that the Bishop should feel most deeply aggrieved.

It will be seen by reference to another column that a special Convention of the Diocese of New Jersey has been called, though not precisely for the purpose advised by the three Bishops. What may be the result of this unfortunate matter it is impossible to say. Unless however, there has been an entire revolution in the opinions of the people it can not be doubted that the Diocese of New Jersey will again unanimously sustain its Bishop.

We see it is stated that a case will shortly come before the Supreme Court of Massachusetts, whether a Roman Catholic Priest can become a citizen of the United States, on the ground that he has sworn allegiance, both spiritual and temporal, to a foreign Potentate. The ground for the action is the voting of a

Priest at the late election in Boston, and his vote being challenged and protested against—the protesting party carrying the question up for a decision.

FOREIGN.

PRUSSIA.—"In some articles on the state of Protestantism in Germany, the *Christian Times* draws the following sketch of the Prussian Church:—

"The King of Prussia is the head of the Prussian Church. In this capacity he is called the 'Supreme Bishop.' He is assisted by a consultative 'Upper Consistorial Council,' appointed by himself, and responsible only to himself. There is besides, in each province, a special consistory, the highest civil officer of the province—the Ober-President—being placed at its head. The vice-president must be a theologian; he holds the office of General Superintendent, and has usually the title of Bishop. Neander was one of these Bishops. These dignitaries are likewise appointed by the King, and are answerable to the Upper Consistorial Council. The provincial consistories consist of eight or ten preachers or theological professors. Further, each province is divided into circles, sometimes thirty or forty in number, over which is placed a superintendent nominated by the Government, and accountable to the Provincial Consistory. Beneath him stand pastors of some twenty or thirty cures. These pastors are required to meet the superintendent once every four or five weeks, through whom alone they can hold an efficient communication with the consistories.

"Thus every pastor, every member of the clergy, every consistory, is placed absolutely in the hands of the Government—that is, of the 'Supreme Bishop,' from whom all ecclesiastical authority emanates, and to whom the whole Church is eventually alone responsible.

"Since the revolution of 1848, under the pretext of separating the Church from the State, the Church of Prussia has been made independent of the civil powers; so that neither the Legislature, nor the common law tribunals, can interfere in, or in any manner take cognizance of, any questions in which ecclesiastical interests are involved. This gives to the Church, or rather to its 'Supreme Bishop,' in his spiritual capacity, a practical sacerdotal authority more stringent and absolute than even that which the Pope of Rome, whatever his pretensions may be, can really exercise."

INDIA.—"We learn from the *Ceylon Times* that a body of twenty-two of the clergy, headed by Archdeacon Bailey, addressed a requisition to the Bishop of Colombo, to join them in a remonstrance to Government against the renewed connection of the British Government with the native superstitions by reviving the practice of signing commissions appointing the high priests of Wihares and the Basnaik Nillemes or lay chiefs of Dewales, abandoned six years ago. The Bishop declines on the ground."

"That the alleged renewal of an idolatrous connection with Buddhism on the part of the Ceylon Government appears to be assumed in the memorial rather than proved. The act on which this supposition is grounded partakes in no respect, if I am correctly informed, of a religious character. The appointments referred to are described to me as merely civil instruments or deeds—and have no other effect than that of investing certain persons with a legal tenure, or right of trusteeship in property of which they are the undoubted owners, and of which the continued possession was guaranteed to them by solemn compacts on their cession of this country to British rule."

ENGLAND.

DOMESTIC.

PASSENGER TRAFFIC ON THE MERSEY.—Upwards of eight millions of people cross the Mersey annually to the different ferries on the Cheshire side of the river.

A CHALLENGE TO THE YANKEES.—We understand that Mr. Charles Mare, the eminent ship-builder, of Blackwall, has challenged the Americans to run a vessel against any that they can produce for a thousand guineas. The tonnage of the ships to be from 50 to 300 tons.

COLOSSAL STATUE OF NELSON.—The colossal statue of Nelson, to be erected in the market-place of Norwich, near which city the hero was born, has just been finished by Mr. Thomas Milnes, and will forthwith be removed from London to its destination. It is carved from a fine block of Sicilian marble.

FOREIGN SUGAR ENTERED FOR HOME CONSUMPTION IN THE UNITED KINGDOM.—The total quantity of foreign sugar retained for home consumption in the United Kingdom in the year 1850 was 1,009,684 cwt.; in 1849, 511,755; in 1848, 1,246,230; in 1847, 990,814; in 1846, 6,16,849. The great majority of the sugar imported was from Cuba and Brazil.

Upwards of one thousand fires occurred during the past year. The amount of property insured is estimated at £300,000,000.

The election for the Professorship of Poetry at Oxford was to take place yesterday. It has, however, already been virtually decided in favour of the only remaining candidate, the Rev. T. L. Cloughton, of Trinity College, Vicar of Kidderminster.

A law has been recently passed in England compelling all kinds of steam machinery employed in factories, printing establishments, &c., to be so constructed as to consume their own smoke, under a penalty of from £2 to £5 for every day of delay in conforming to the law.

It is understood that the increase of correspondence, from cheap postage, has now arrived at a point at which the gross revenue of the Post Office actually exceeds the highest amount, it ever reached under the old rates. As regards the net revenue it will, of course, be a long time before a similar result is gained owing to the increased expenditure. This expenditure, however, arises in a great measure from the use of railways, while it also appears that the number of newspapers conveyed gratuitously is twice as large as at the former period. The Great Exhibition has had some influence in augmenting the receipts of the past year, but the increase from general causes has all along been so steady as to render it unlikely that they will ever again fall below what was obtained in the days of heavy charges.—*London Evening Mail.*

POLITICAL.

IMPORTATION OF ARMS AND GUNPOWDER INTO THE CAPE COLONY.—The Earl of Malmesbury moved for the returns of all arms and gunpowder imported into the colony of the Cape of Good Hope, and for copies of all ordinances of the Governor of the colony on the subject. Since he had first mentioned this subject he had learned that a considerable trade had been going on many years in arms and gunpowder between the Cape

Colony and the Kaffirs. To this trade he thought might be fairly attributed the failure of her Majesty's arms in the war with the Kaffirs. It appeared that the trade was carried on through Natal and a port further north belonging to the Portuguese. The Secretary of State for the Colonies had first learned this from the report of Commissary-General Miller, and the noble Earl had immediately despatched a communication to the Governor, which did him great credit. The noble Earl was the only public man who was ignorant of the fact—he was only one out of a hundred who did not know, and though, at the head of the department, he was responsible, the great blame must rest on his subordinate officer for not acquainting him with the fact. There was a law in the colony certainly against trading, but it did not seem to have ever been put in force. It was quite evident that this trade had been going on for many years, and that the Noble Earl had been until very lately entirely ignorant of it; he wished, therefore, to know what means the Noble Earl proposed to take to stop the trade. It was evident that the steamer which the Noble Earl had mentioned as having been sent to blockade the coast would not be sufficient for that purpose; and he would suggest that, since the slave trade had been to a great degree repressed, some of the sixteen vessels of the above slave-trade squadron should be sent down for the purpose. Earl Grey said it was a notorious fact that a trade in gunpowder had for many years been carried on with the Kaffirs. It was no fault of the law, which was sufficiently severe; and when the subject had been submitted to the Executive Council in 1842 that Council had not thought it either necessary or possible to add to their stringency, but attributed the whole difficulty of stopping the traffic to the nature of the country and the scattered population on the frontier. All the powder which had reached the Kaffirs was smuggled through our own ports after it was landed there, and not before; and it was utterly impossible to find any coast where smuggling would not be impossible.

Her Majesty's Ministers have determined to call out the militia. We trust that this ancient and constitutional force will be permanently established. This would be best effected by allowing our soldiers and sailors after a certain length of service, to retire with a pension into the militia. These old veterans would thus have an honourable retreat at the close of life, and be able to instruct the recruits in their military duties, who might form an admirable nursery for the army.—To carry this plan out with the best effect, the yeomanry cavalry, militia, and coast-guard should all be joined together. The sailors might then retire into the militia. Thus we should always have a body of men ready to defend the country in case of invasion.

THE CONDITION OF THE LABOURING CLASSES.—Mr. Slaney moved "for a standing committee, or unpaid commission, to consider suggest, and report, from time to time, measures to remove legal and other obstacles which impede the investments and industry of the humbler classes." Mr. Slaney attributed most of the obstacles which instructed the object he had in view to the operations of the law of partnership, the expense of obtaining charters of limited liability, and the necessity of going to the Court of Chancery in the event of dispute.—Mr. Labouchere opposed the motion. The appointment of a standing committee of the kind proposed was altogether without precedent, and calculated to produce much mischief. Still he might intimate that it was the intention of the Government to appoint a commission to inquire into the whole law of partnership. For Mr. Labouchere's own part, he had no wish to place restrictions upon the investments of the poor or the rich, beyond such an experience had shown to be necessary to prevent fraud.—After remarks from Mr. Moffatt, Mr. Headlam, Mr. John Abel Smith, Mr. Cobden, Mr. Sotherton, Mr. Ewart, Mr. Thomas Baring, and Mr. Trelawney, Mr. Stanley expressed his satisfaction at the intimation given by Mr. Labouchere, and withdrew his motion.

THE GOVERNMENT BALANCE-SHEET.—On Saturday, in a Parliamentary document, an account was given of the public income and expenditure for the year ending the 5th January last. The net receipts were £52,233,006 19s. 5d.; and the expenditure £49,506,910 11s. 7.; leaving the excess of income over the expenditure, £2,726,396 4s. 10d.

IRELAND.

DOMESTIC.

THE POTATO CROP.—The flooded state of the country has greatly impeded agricultural operations, including the planting of potatoes, for which a great breadth of land has been set apart, many landowners having offered tracts for conacre—the old system before the famine—at £8 per acre. This is the rate charged in the county of Limerick, where, however, the land is generally of prime quality. It is probable that there will be an immense potato crop this year.

DUBLIN WEDNESDAY MORNING.—**CRIME IN THE NORTH.**—(From the *Monring Chronicle* Correspondent.)—I have just seen accounts from the disturbed districts, which give a very disheartening representation of the state of affairs in a large district, comprising portions of Monaghan, Armagh, and Louth, and state that the secret organization is gradually extending into Down and other counties. The worst feature in the case is that a formidable combination exists against the payments of rents, and such is the state of alarm amongst landlords that several of them have given up all notion of enforcing payment under present circumstances. It is stated that the Presbyterian tenantry, in some localities, are offering a passive resistance to rents, and the organization, with this object, has reached an alarming height amongst the tenantry generally in some places.

OUT-DOOR RELIEF IN IRELAND.—According to a return just issued, the number who received out door relief in Ireland, during the year ended the 29th of September, 1848, was 1,419,020; 1849, 1,210,486; 1850 348,899; and 1851, 62,261.

MANUFACTURING IMPROVEMENT OF IRELAND.—While too many districts of Ireland are in so depressed and wretched a state we hail with great satisfaction whatever symptoms of improvement present themselves. Amongst them we may notice that at a dinner given by Messrs. Wilson and Son, of Balbriggan, to their workmen, a short time since, it was mentioned that the branch (the hosiery weaving) of Irish manufacture was much indebted to the exertions of Mr. C. Glenny, of 33, Lombard street, Lombard-street, London, for a continuance of the employment Messrs. Wilson and Son have so long given, in furnishing the genuine Balbriggan hosiery manufactured by them to the Nobility and Gentry of England. At the dinner the men voluntarily proposed a subscription to present Mr. Glenny with a piece of plate. A silver waiter has since been purchased, scientifically engraved with the following inscription:—"Presented to Mr. Charles Glenny, of 33, Lombard street, London, by

the workmen in the employ of Messrs. Wilson and Son, of Balbriggan, in testimony of their gratitude and respect for the spirited exertions he has successfully made in the revival of the Balbriggan hosiery trade.—*Bell's Weekly Messenger.*

FOREIGN COUNTRIES.

FRANCE.

LOUIS NAPOLEON AND THE MONUMENT AT WATERLOO.—We take the following from the Paris correspondence of the *Daily News*:—"The Duke of Bassano, the new French envoy to the court of Belgium, arrived at Brussels on Thursday last. I am able to assure you, on good authority, that one of the demands which M. de Bassano is charged to make from the Belgian government is the removal of the monumental lion from the field of Waterloo, and the demolition of the pyramidal mound of triumph which it crowns. You are aware that soon after the revolution of July the destruction of the same trophy was talked of as a point insisted on by the government of Louis Philippe; and when the French expedition returned from the siege of Antwerp, in passing over the plains of Waterloo, it was expected that they would have taken the law into their own hands, and hurled the offensive symbol of victorious force from his proud eminence. But they were dissuaded from this violent project by an officer, who suggested that it would be much easier to stamp the trophy with ridicule than to overturn it. Therefore, he proposed that they should knock out the lion's teeth and pare his claws. This practical-sarcasm was unanimously approved, and the expressive mutilation forthwith carried into effect. The application now made by Louis Napoleon for the demolition of the trophy makes one recal his laconic declaration before the Court of Peers, when he was tried for the seditious attempt at Boulogne. He then said: 'I represent as principle the sovereignty of the people, as system the empire, and as action the retrieval of Waterloo.' The first two points have been carried, and it is certain that no means will be neglected to achieve the last."

The *Moniteur* publishes a "communicated" note, declaring that there is no truth in the rumour of menacing demands being made on foreign Governments by France, or of its warlike intentions; and that the Government has not taken any one step that would shew a change in its pacific policy.

STATISTICS OF THE POPULATION OF PARIS.—According to the last census (1849) the population of Paris, *inter muros*, consisted of 945,724 inhabitants, without including strangers, who would probably make up the million, or even beyond it. Out of that million 160,000 persons are rich, or earn more than they want, so that 840,000 remain in a position not altogether satisfactory, 150,000 being in the public hospitals or receiving public aid at home. Each of the 840,000 persons is, on an average, supported two years in the course of thirty-five, the general length of their existence. The arduousness, taken altogether, have one indigent out of every 27, and the twelfth one out of every 53. The whole number of workmen and servants may be reckoned at 400,000, there being 320,000 of the former and 80,000 of the latter. One workman out of five, and one servant out of two, place something aside each year in the savings' banks.

AFRICA.

DESTRUCTION OF LAGOS.—Southampton, Feb. 15.—By the Royal Mail steamship *Severn* we have important advices from the coast of Africa, brought to Lisbon by Her Majesty's steam-frigate *Sampson*, which put into the Tagus on the 11th inst. for a supply of coals on her way to England with despatches and mails.

The *Sampson* reports the almost total destruction of the town of Lagos by the boats of the British squadron on the 26th and 27th of December, the English vessels sustaining a loss of twenty-five killed and seventy-one wounded, five of whom died subsequently, making in all thirty killed. The ships engaged in the attack were the *Penelope*, *Bloodhound*, *Sampson*, and some others, and the great loss of the English squadron was occasioned by the *Bloodhound* having grounded on a sandbank within range of a battery of thirteen guns.

It is understood that these hostilities were undertaken in consequence of the refusal of the king or chief of that place to sign a treaty for the effectual suppression of the slave trade in his dominions. It was accordingly determined to attack Lagos, and after two days' fighting, the object was accomplished, and the place nearly destroyed, an immense number of the natives being killed.

SPAIN.

Accounts from Madrid are of the 12th inst. The Queen had addressed the following autograph to the President of the Council of Ministers:—

"Prostrated before Divine Providence to thank it for its signal protection and infinite favours, my heart is moved at the demonstrations of affection and devotedness which I receive every instant from my subjects. Those demonstrations, however, might be centred in an object intended to serve as a permanent symbol of the religious and charitable character of Spaniards. To that effect, it is my desire that the Government should take the initiative and open a voluntary subscription, the proceeds of which shall be applied to the construction of one or more hospitals, in commemoration of the birth of my most beloved daughter, and of my re-appearance before my people after the blessings recently conferred upon me by the Almighty. (Signed) "ISABELLA."

"At the Palace, 11th February, 1852.

To this letter is appended a decree, according to which the hospital in question is to be named, "Hospital of the Princess." The highest amount of the national subscription is not to exceed 100 reals for each subscriber. Should the voluntary donations not produce a sufficient sum for the construction of the hospital, the deficiency will be made by the Queen; but, should the proceeds be more than adequate for that object, the surplus will be appropriated for the establishment of three other hospitals in the centre of the capital.

MISCELLANEOUS.

PROGRESS OF DISCOVERY.—We have received intelligence from Latakoo up to the 25th Nov., at which time a letter had been received there from Mr. Livingston, from the banks of the Songa, which it is stated "he and Mr. Oswell had reached on their return from Sebituani, a chief. These gentlemen had been much interested with all they had seen. They reached a large river (the Zambezi) and a country that might be almost literally called the land of waters and rivers. The largest of the rivers, which appears to be the principal branch of the Zambezi, is exceedingly wide,

carrying down an enormous volume of water. It has also rapids as well as a water-fall, the spray from which may be seen. The population about here is numerous. Sebituani has more people under him than all the southern tribes of Bechnans put together. These people speak the Sichuana language, and are a strong race of black people."

The *Jersey Chronicle* is prohibited from entering France. A copy of that journal was seized in the French post-office last week and returned to the publisher with the word *prohibé* written on the address. In order that the Jersey journalist should not mistake why the paper was returned the French post office authorities translated *prohibé* by writing "forbidden" on the address.

TO CORRESPONDENTS.

Several communications are unavoidably postponed.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Mar. 17th, 1852: C. Brent, Esq., new sub. and rem.; R. Wigmore, Esq. John Franck, Esq., new sub. and rem.

THE CHURCH.

TORONTO, THURSDAY, MARCH 18, 1852.

THE ARCHDEACON OF YORK will, with Divine permission, hold a Visitation of the Clergy and Churchwardens of the Archdeaconry of York, in this Diocese, on the days and at the places below mentioned:—

Of the Clergy and Churchwardens of the HOME and SIMCOE RURAL DEANERIES, in Trinity Church, *Thornhill*, on Thursday, April 22, next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the NIAGARA AND GORE AND WELLINGTON RURAL DEANERIES, in Christ Church, *Hamilton*, on Tuesday April 27, next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the BROCK AND LONDON RURAL DEANERIES, composing the Brock and Talbot, London, Huron & Western Districts, in St. Paul's Church, *London*, on Thursday, April 29, next, at 11 o'clock, A. M. Cobourg, March 15, 1852.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

As the accounts of the Society are required by the Constitution to be closed on the 31st of March in each year, the Secretaries of the District Branch Association are earnestly requested to transmit to the Secretary of the Parent Society the statements of their receipts and expenditure, and make their remittances previous to that date, otherwise they will be excluded from the Annual Report. Much inconvenience and irregularity in the Society's Accounts having arisen from a non-compliance with this rule, its strict observance will hereafter be required.

THOMAS SMITH KENNEDY,

Church Society Office, Secretary.
17th March, 1852.

CHURCH SOCIETY OFFICE,

March 17th, 1852.

A SPECIAL GENERAL MEETING of the CHURCH SOCIETY OF THE DIOCESE OF TORONTO will be held at The Church Society House on Saturday, the 20th instant, at Noon, to take into consideration the Reports of the Committees appointed to negotiate with the Bank of Upper Canada, and the parties proposing for the purchase of the Depository Stock.

By order of the President,

THOMAS SMITH KENNEDY, Secretary.

MID-LENT.

The solemn season of fasting and humiliation which marks this portion of the Christian year, is rapidly gliding on. Sunday first will bring us to "Mid-Lent" or "Reflection" Sunday, so called in primitive times, because the subject of the Gospel is Christ's refreshing or feeding of the five thousand persons, on five barley loaves and two small fishes.

If we have honestly and prayerfully acted up to the spirit of the Church's injunctions since Ash Wednesday, by calling our sins to remembrance, and analyzing the impurity which incrusts our souls, we shall be in a proper frame to make a self appropriation of the confession in next Sunday's collect, that "for our evil deeds" we "do worthily deserve to be punished."

Alas! how miserably unwilling are our proud and stubborn hearts to make this humiliating admission! How impatiently do we receive the gentlest chastisement from the hand which wounds only to heal, and is ready to dry the tear which in very faithfulness it had extorted from the wayward wandering sheep! May the God who sets our secret sins in the light of His countenance teach us to understand our errors—enable our spiritual palates to discern the bitterness of the abominable thing which He hates—and convince us that the sharpest thorns which beset the narrow way are necessary monitors commissioned to rouse us from the lethargy which terminates in the ghastly second death!

The most devoted of Christ's disciples will ever be foremost to admit that they "do worthily deserve to be punished." It is only the case-hardened transgressor, the cold formalist, or the hot-headed enthusiast, who would advance a personal plea in arrest of judgment. "If we say that

we have no sin,"—if we cherish the enticing dream of earthly perfection, "we make God a liar," and the truth cannot be in us. Well does John Davies, one of the nervous sacred poets who adorned the era of Elizabeth, thus express himself:—

*A righteous man still feareth all his deeds,
Lest done for feare or in hypocrisie:
Hypocrisie, as with the corne doe weeds,
Still grows up with faith, hope and charitie.
But it beverraies they are no hypocrites,
That most of all hypocrisie doe feare:
For who are worst of all in their own sight,
In God's deere sight doe best of all appeare.
To feare that we nor love nor feare aright
Is no less perfect feare, than rightest love:
And to suspect our steps in greatest light
Doth argue, God our hearts and steps doth move:
But right to run, and feare no whit at all,
Presageth we are neere a fearful fall.*

The collect we are considering contains a supplication as well as a confession. We beseech Almighty God to grant, that by comfort of His grace we may mercifully be relieved; through our Lord and Saviour Jesus Christ. It is only the "heart penitent" who can hopefully use this prayer, because the Good Physician hath promised His aid to the sick alone, and none save those who feel their ailments will seek His offices.

"In the early part of Lent," says Molesworth, "our Collects confine our views to the self-denial and abstinence, which are requisite to train us for the crown of victory, and to fight manfully against the dangers and enemies with which we have to contend. Now that we have come to Mid-Lent, our thoughts begin to be directed more entirely to the great motives of thankfulness and trust, which the approaching season of Easter brings to remembrance. We now call to mind how undeserving we are of this wondrous mercy, and fly to the relief which in this lost state is mercifully opened to us, by the comfort of God's grace, and through Jesus Christ. Worthily as we, for our evil deeds, deserve to be punished, we turn our thoughts with faith and hope to Him who died for our sins, and rose again for our justification."

AN IMPORTANT MOVEMENT.

The Hon. Mr. Cayley, we perceive, has addressed a letter to the Mayor and Corporation of this city, suggesting that a meeting should be called, to convey to the ministry and people of Great Britain, the opinions of its inhabitants as to the injurious effects of free trade upon Canada. This movement is at once so important, and so necessary to be well carried out, that we trust sufficient time will be given for making effective arrangements, and for getting up such statistics and facts as will tell upon the public of England. Upon the result of the present contest in Britain may depend the connexion of these colonies with her. Free Trade has already forced us into the American markets, to purchase nearly one-half of our goods. Our commerce, since 1846 has, largely gone into their hands; and every day brings forth new schemes for increasing our bonds of connection with these States, and lessening them with the Mother Country;—whilst, in England, Mr. Cobden, and the Manchester school of politicians,—who are the real authors of free trade,—hesitate not to say, that England does not want us,—that she would be better without us,—that the sooner we separate from her the better. If this class of politicians gain the ascendancy in the coming contest, it is clear that we may be both injured and insulted out of England. But should the Earl of Derby's Ministry maintain its ground, the industry of these colonies will be protected in a manner that will make Canada the most prosperous portion of America, and that will, in consequence, secure to it an emigration such as probably no part of America has ever hitherto known. The coming contest in Britain, is therefore, of deep importance to Canada; and as the expression of opinion of these colonies will have great weight—probably sufficient to turn the scale—that opinion should be expressed intelligently and effectively, and be well supported with facts and sound arguments.

The following extract from the Earl of Derby's explanation in the House of Lords, sufficiently indicates the nature and the near approach of the contest:—

"He would now speak of our commercial and financial policy. The noble Lord then briefly adverted to Sir Robert Peel's policy, and added that on looking over our fiscal system, it was fairly open to revision. The tariff of the United States, levied duties on all imports, but mainly so upon those articles which came into competition with their own produce. We have proceeded upon a different system; whilst admitting some foreign articles free, we impose duties upon others which come into general consumption. In his opinion there was no ground why, while imposing duties upon other articles of import, the single one of corn should be in a different position. But this was a question which could only be solved by an appeal to the country. A change so great could only be dealt with by a government strong in the confidence of the country."

We understand that a similar demonstration is projected in Hamilton; and we make no doubt that the example of the two leading cities in holding these meetings, will be followed throughout the Province. It would be very desirable, if the same memorial and resolutions were adopted at all the meetings.

LIBERTY AS DEFINED BY LIBERALISM.

From a telling communication addressed by the Rev. C. C. Brough to the *Middlesex Prototype*, we extract the following passage, illustrative of the animus and "even-handed justice" of *Liberals*, falsely so called. The Reverend writer, we may premise, refers to the County Council of London.

"At the last sitting of the Council, Mr. Sutherland was recommended by the Reeve of the township of Mosa, as School Superintendent of the same. The Rev. Mr. Gunne, Missionary of the Church of England, who had been Superintendent for two years previous, was, in amendment, proposed by another member of the Council. The recommendation of the Reeve was concurred in, and the amendment negatived. For the Township of London, the Rev. Mr. Brough was recommended by the Reeve; the Rev. Mr. Skinner, analagous to the case of Mosa, was in amendment proposed by another person. What was the result? The Council did in relation to London the very opposite of that done in Mosa! The established usage was adhered to in this instance, and departed from in the other. Mr. Sutherland was appointed and Mr. Gunne rejected, and vice versa in the Township of London, Mr. Brough is rejected and Mr. Skinner appointed!"

Glaring as the above case may be, it is by no means an uncommon one in our Province. "Equal rights" is the boisterous watch-word of the Radical and Voluntary when the interests of *Sec-tarianism* are in question: but when the Anglican Church is concerned, the very reverse becomes the rule of action! It is indeed time, and more than time that our people should arouse themselves, and meet this oppressive state of things. They are the admitted majority and possessing the power to assert their rights, can only have themselves to blame if they suffer the demagogue to trample upon them with the hoof of contumely and injustice!

ST. JAMES'S SUNDAY SCHOOL.

It will be remembered, that at the opening of St. James's Parochial School, our venerable Diocesan alluded in terms of well-merited eulogium to a "mother of our Israel," who for upwards of fourteen years had devoted herself to the religious instruction of the young. The lady in question, as few of our city readers require to be informed, was Mrs. Samuel Ridout, and we grieve to state, that as regretfully anticipated by his Lordship on the above occasion, she has found it necessary to retire from the superintendence of the female Sunday School of St. James'. Increasing years, and domestic claims of a paramount nature, fully justify the resolution which she has come to, however much it may be lamented by those who have hitherto enjoyed the privilege of her counsel, and benefited by her labours of love.

Desirous of recording their esteem for their late superintendent, the ladies of St. James' Sunday School resolved to present her with a testimonial in the appropriate shape of a copy of the Holy Scriptures. An elegant Bible having been procured, Mrs. Ridout (who knew nothing of the contemplated offering) was requested to name a time when it would be convenient for her to receive her former coadjutors, and the 10th of February having been fixed for that purpose, a number of ladies waited upon Mrs. Ridout. Mrs. H. J. Grasett, as teacher of the senior class, was commissioned to present the volume, which bore the following inscription:—

Presented to Mrs. Samuel Ridout on her resignation of the office of Superintendent of St. James's Female Sunday School, held by her for more than fourteen years, by the ladies teaching in that School, as a small token of their affectionate regard and esteem.

On delivering the Bible, Mrs. Grasett read the subjoined address:—

DEAR MRS. RIDOUT.—The ladies of St. James's School have waited upon you this morning to present you with a small token of their affectionate regard on the occasion of your retirement from the school.—They are very sensible of the benefits which you have conferred upon the Institution during a course of many years of patient, and watchful, and zealous superintendence of its duties. These benefits have already been acknowledged by our beloved Bishop, in terms which have come home to their feelings, and which cannot but have been gratifying to your own. It is with much regret, both for their own sake and that of the School that they have found it vain to expect a continuance of your valuable services;—but feeling assured that you have good and sufficient reasons for the step you have taken in retiring, they will abstain from saying more on that subject. All that remains for them to do is to offer their grateful thanks for the kind assistance and encouragement you have uniformly afforded them in the discharge of their humble duties, and to assure you of their fervent prayers that you may yet be spared for many years of usefulness in the service of our blessed Redeemer, and that at His hands you may receive a reward for every work of faith and labour of love.

Signed in the name, and on the behalf of all the teachers.

Toronto, 9th February, 1852.

As before intimated, Mrs. Ridout had not been made aware of the proposed presentation, and consequently was unprepared with a formal acknowledgement. She briefly, but with marked emotion, thanked the ladies for their expression of regard, and next day transmitted to Mrs. Grasett the following communication:—

S. M. GRASETT.

MY DEAR MRS. GRASETT.—Under a full conviction that I yesterday very inadequately expressed the feelings of my heart on receiving THE BOOK *every way so precious to me*, I cannot feel comfortable without addressing a few lines to you, indulging the hope that you will kindly take the trouble of assuring all who contributed to put me in possession of such a treasure, or expressed one kind feeling towards me, that I do most affectionately and gratefully thank them. I do indeed sensibly feel that our venerated Diocesan has awarded me far too much praise, for the duties of the School were a pleasure; and I now feel that in such a useful employment I ought to have shown more unflinching and unwearied perseverance. Time has dealt very gently with me, and I am full of gratitude that in the possession of all my faculties I am capable and desirous of exerting them in the service of God. St. James's Sunday School will ever be an object of great interest, and have my best wishes for its success. And that every one engaged in its labours may find such labours increase their happiness, and resolve with a determined will to seek the grace of God, and to obtain an inheritance with the saints in light, is the earnest, and very affectionate prayer of their sincere friend,

Roselands, M. H. RIDOUT.
Wednesday, Feb. 11th, 1852.

God, we trust, will raise up many successors to the "mother in our Israel," who has thus gracefully retired from labouring publicly in His vineyard. The harvest of souls is increasing year after year, with the rapid multiplication of our population, and urgent is the call for zealous and true-hearted lay disciples to aid the pastors of Christ's Fold in feeding His Lambs with the bread of life!

THE REV. GEORGE BOURN begs to acknowledge the Receipt of the undermentioned sums in aid of the subscription for the relief of the Widow Hatch and her children, of Orillia:—From J. B., 10s.; A Sympathiser, 5s.; A Friend in Toronto (through the Rev. Mr. Ardagh), £1 5s.; B.B., London, C.W., £1 5s.; J.W.E., of Brock, 5s; From Penetanguishene, 5s.

Orillia, 12th March, 1852.

DIGEST OF COLONIAL NEWS.

Matthews, the forger has made his escape to Detroit.—The Census of the City of Toronto, taken 13th Jan., 1852, is, males 15045, females 15718, making a total of 30,763, exclusive of the military.—On Thursday fortnight a man named John Cole assaulted a fellow-labourer called Thomas Wilson, at the Centre. Cole lingered till Sunday, when he expired; the murderer has fled to the United States.—A Cemetery is about to be formed by a Joint Stock Company at Mont real; the site is the property near the mountain, formerly owned by Dr. McCulloch.—The Welland Canal is to be opened on or about the 20th, and will be lighted with gas.—The two persons in Esqueness lately bitten by a dog supposed to be mad, are, to all appearance doing well.—Much damage has been done in Hamilton by a deluge, caused by the rain-storm of the 8th.—The splendid residence of Col. Rapelje, near Vittoria has been destroyed by fire.—Arthur Shannon, of the Township of Mono, has been killed by the falling of a tree.—Captain Thomas Dick has contracted for an iron steamboat in Scotland. She is to be sent out in parts and put together at Niagara. Her power is to give a speed of at least 18 knots an hour.—The weekly fire in London, occurred on Tuesday the 9th. A frame building used for storing hay was partially consumed.—An eagle was recently trapped near Lyon's Corners, Norwich, measuring 2 feet 9 inches from head to tail, and its wings when extended 7 feet 2 inches from tip to tip.—A coloured man has been elected Reeve at Amherstburg.—The recent heavy snow-storm appears to have extended over all the Province from Quebec to Goderich.—On the morning of Friday-week last, a man named Patrick Henright was killed on the works of the Great Western Railroad, near Dundas, by the falling of a stone.—The scarlet fever is prevalent at Dundas. Its attacks are mainly confined to young children.—Mr. Howe, the Provincial Secretary of Nova Scotia, has been unseated by a Committee of the House of Assembly.—It is rumoured that Mr. Terrence J. O'Neill, Auctioneer, has been appointed Postmaster of Toronto!—The official advertisements have been withdrawn from the *Journal de Quebec*.—A steam saw-mill is erecting near Goderich Harbour, by Messrs. John McDonald and Benjamin Parsons.—The inhabitants of Cobourg are organising a forwarding company between that and Peterborough.—Mr. Fisher, of Beverly, recently took 40 barrels of flour to Dundas on one team.—A poor farmer of Puslinch, named M. C. Farrell, has had his house and all its contents burned to ashes.—Application is to be made for a charter for the formation of a Railroad from Guelph, through Berlin and Brantford.—On the 6th a little girl aged 6 years, daughter of Mr. Abraham Pringle of Lonsdale, in Tyndenaga, was crushed to death by the falling of a saw-log.—On Monday the 8th, the chimney of Capt. Irving's stable, at Newmarket was struck by lightning. The building is much damaged.—Lord and Lady Elgin visited the Ursuline Convent at Quebec, on Thursday-week last, and were welcomed by an address.—The Belleville Mechanics' Institution has applied to be incorporated.—Mr. Barry the architect of the new Houses of Parliament, who has just received the honour of knighthood, is married to a sister of Henry Rowell, Esq., of this city.—On Saturday evening the city was alarmed, and the Fire Brigade called out by the ignition of a chimney in Nelson Street.—"We are determined with God's assistance" says the *Mirror*, "that our co-religionist shall no longer be made instrumental in forwarding the selfish views of the most bigoted and anti-Catholic [Roman] faction in the Province.—A messenger of the House of Assembly residing at Spencer Wood, of the name of Graham, was fired at through a window on Saturday week. Two of his fingers were shot off, and his side was grazed with the charge. The ruffian was heard to say after firing "You'll tell no more tales of me to Mr. L."—It has been decided to throw open the St. Lawrence to the free navigation of foreign vessels.—Mr. Hopner Meyer has published a mezzotint portrait of J. G. Bowes, Esq., Mayor of Toronto.—It is said that Whithy will be the County Town of the new County

Original Poetry.

PEACE.

Give me that peace, O God, which passeth all
That earth can ever give or take away;
That peace whose deep excess can never pall;
Which triumphs over nature's dull decay,
And bears the soul on spirit wings away;
That husheth all the storms of life to sleep,
That breaks the ranks of misery's dread array,
That in a well of deep content doth steep
Ills of the past, and all we may in future reap.

Lead me by quiet paths—draw my thoughts up
To scenes of bliss prepared beyond the sky;
Shew me the full and ever-flowing cup
Of perfect peace for those in Christ who die.—
Deeply I feel of earth the vanity;
Yet still hope on for better days below—
Looking for sunshine in a cloudy sky,
For summer flowers amid the winter's snow,
For quiet and calm, where tempests fierce do blow.

G. M.

PRESBYTERIAN TESTIMONIES IN FAVOUR OF EPISCOPACY.

I.—LUTHER AND THE GERMAN PROTESTANTS. 1517—1546.

(Concluded from our last.)

At the same time, the old grounds of complaint, as forming the legitimate excuse for their irregular Ordinations, are still produced and dwelt upon, both in the Articles themselves (§ x.), and still more in the supplementary treatise:—

"Since the Bishops, our Ordinaries, are become the enemies of the Church, and refuse to grant ordination, the Churches retain their original rights."—*Tractat, de Protest.* § 66.

"It is evident from all this, that the Church retains its right of choosing and ordaining ministers. And the real occasion of schism and discord is the impiety and tyranny of the Bishops."—*Ibid.* § 72; *Hase*, p. 353.

Not many months, however, elapsed before attempts were made on the part of the Protestants to resume, together with a more moderate tone, the defensive and more tenable position which they had partially abandoned in the Articles of Smalcald. In Luther's Sermons upon St. John, capp. xiv., xv. xvi., delivered in the next year (1538), he speaks of the Papal party as follows:—

"Let them correct their errors, and then we will gladly place ourselves under their authority and censorship; we will esteem them highly in love, and, as the saying is, will carry them in our arms."—*Luth. Oper.* vii. p. 184.

And a second convention, which took place at Smalcald in the spring of 1540, agreed to adopt, as the true exponents of their deliberate sentiments with respect to reformation, not the more recent Smalcald Articles, but the Augsburg Confession and the Apology; in the former of which, it must be remembered, are these words: "Hæc ferè summa est doctrinæ apud nos, in quâ cerni protest nihil inesse quod discrepât a Scripturis, vel ab Ecclesiâ Catholicâ, vel ab Ecclesiâ Romanâ, quatenus a Scriptoribus nota est" (Pars. i. § xxii.) Of this second Smalcald Assembly we have the following satisfactory account, in a letter from Melancthon, who was present, to his friend Camerarius, dated April 5:—

"We were commanded" (by the representative of the Emperor) "to discuss the question of ecclesiastical government. It was our opinion that this ought to be restored to the Bishops, provided they shall consent to embrace the doctrine of the Gospel, and to remove scandals from the churches which it was impossible to dissemble, and which are blamed in our writings. . . . Our deliberations were exhibited at the Diet, and the opinions of all the ministers were unanimous. This is the first act of the Assembly."—*Melancthon, Ep. Lib. iv.* 222; *Conf. Ibid.* Ep. 228.

Two years after this—viz., in 1542—we again find Luther giving testimony in favour of Episcopacy by an act which, under any other circumstances than those wherein he was placed, would be utterly unjustifiable, and which, if even those circumstances shall be thought insufficient to excuse, so much stronger will be the evidence which it affords of the great Reformer's determination to uphold the ancient constitution of the Church—the only point of the transaction with which we are concerned.—We allude to the part which he took in the consecration of Amsdorf, as Bishop of Nuremberg, in opposition to Pflugius, who was in the interests of the Pope, and whom the chapter had elected.—Luther had now been struggling for five-and-twenty years, during which he had waited more or less patiently, in hopes of seeing some step taken by the authorities of the Church towards reformation, which not a few of them had acknowledged to be necessary, and towards which overtures and promises had been repeatedly made even by the Popes themselves. Hitherto however, he had waited in vain. In the defence of his conduct which he published upon this occasion, he admits that many things were allowed to be done "extra ordinem," so much so, that even secular princes were forced to become a sort of *bishops-in-need* (noth-bischoffe) in order to defend their ministers and preachers, which the Pope and his followers refused to do. At the same time he plainly avows his opinion that the larger Monasteries, well as the *Bishoprics and Collegiate Churches*, ought to be preserved; and moreover, he intimates that the consecration of Amsdorf by the laying on of the hands of himself and fellow-Presbyters was only to be defended because no Bishop could be found to take part in it

(*Luth. Oper.* vol. viii. pp. 1—11; *Seckendorf, Hist. ii.* p. 409, seq.)

A similar event occurred in 1544, when George Prince of Anhalt was promoted to the Bishopric of Merseburg, who states his earnest desire to have received Episcopal ordination; but complains that after the death of the pious Bishop of Brandenburg, who adopted the principles of the Reformation, who had promised to perform this good office for him, "non erat tum in tui terris qui hoc præstaret Episcopos Alius."*

We come now to the last testimonies which were delivered by the Protestants of Germany during Luther's lifetime. In accordance with a decree of the Diet of Spires, the Elector of Saxony had given orders to Luther and the divines of Wittenberg to consult together, and draw up their ultimatum upon the whole subject matter in dispute respecting ecclesiastical polity and the reformation of the Church. This important formula was presented to the Elector of Wittenberg on the 14th January 1545, bearing the subscription of Luther, Melancthon, and five others. The authors begin by making reference to the struggle which had been carried on for nearly thirty years against the corruptions of the Church, and by asserting their determination to abide by the doctrine set forth in the Confession of Augsburg, as being "the true doctrine of the Catholic Church of Christ, delivered by the prophets, by Christ and His Apostles, and Nicene Creed, and to the ancient Holy Councils, and to the mind of the Church in the primitive and purer times." Proceeding to the topics which concern "the true ministry of the Gospel," the manifesto declares the fixed and ultimate resolution of Luther and his colleagues, with respect to Ordination and Episcopal government, in these moderate and conciliatory terms:—

"We are as little disposed as any men to dissolve or weaken the constitution and government of the Church: and it is our anxious wish that the Bishops, and their colleagues in that government, would truly discharge the duties of their calling, in which case we offer them our obedience. . . . In short, there is no other way to a holy concord but this; that the Bishops should embrace the true doctrine of the Gospel, and the right use of the sacraments, and that we should obey them, as the governors of the Church to which we pledge ourselves. More than this we cannot grant, without committing grievous sin, and affronting the majesty of Almighty God. And this declaration of our ready obedience, upon such conditions, is sufficient plainly to excuse us when we are charged with being the cause of the present insubordination and schisms in the Church; to which we make this most just reply: that we are prepared to obey, if only we be not required to cast off and anathematise the truth of the Gospel."—*Seckendorf, ii.* p. 531.

The temperate tone of this document was generally approved. The Landgrave of Hesse having received a copy of it from the Elector, submitted it to a chosen committee of his own divines. This led to a friendly correspondence with the Committee of Wittenberg, in which the latter, having occasion to revert once more to the question of Church government, again expressed themselves with the same moderation as before:

"Nothing seems more likely to promote harmony than the restoring of Ordination to the Bishops, which hath been always accounted their chief, or rather, their single function. At the same time, each patron ought to retain his ancient right of Nomination and Presentation."—*Ibid.* p. 538.

These words, and more to the same effect, in which provision was made for the necessary expense to enable Bishops to hold Ordinations, Visitations, Ecclesiastical Courts, &c. &c., were written conjointly by Luther, Melancthon, Pomeranus, and the others; and were designed to express their deliberate and final judgment on the question of Episcopacy, 1545—the year before Luther's death. In the same year the great Reformer published his Commentary on Hosea. There is something providential (we may well believe) in the manner in which he has expressed himself in this work, more strongly, perhaps than in any other, even among his earliest writings; as if to leave to posterity no shadow of doubt what his own true sentiments were upon the all-important subject with which we have been engaged. Expounding the text of the prophet, cap. ii. 2—"Plead with your mother, plead: for she is not my wife, neither am I her husband. Let her, therefore, put away her whoredom out of her sight," &c.—he makes the following application:—

"Sin is reproved in order to its correction; the Synagogue is accused in order that she may repent. Yet this has ever been the very cause of the great hatred and jealousy that never cease to harass the Church; for the name of mother is not without awe, and the benefits of education which parents reasonably allege, children do right to regard with gratitude and love. And so the Synagogue seemed to herself to complain, not without cause, of the unjust desertion of her sons, whom as a mother, she had educated and brought up in the ancient worship instituted and ordained by God, and considered that a mother's rights were with grievous injustice invaded by her sons when they took upon themselves to instruct her. In like manner, the Pope at the present day bears down upon us with the authority which he holds in the Church, and is unwilling that we should call him to account, at the same time accusing us of undutiful desertion, and assuming to himself the most awful name of mother, which the prophet assigns to the Synagogue in this place. And the followers of the Pope consider that they have no stronger point than this—to extol to the skies the authority of

* See the interesting extract from his works (*Tractat. de Ordinat.* p. 6), quoted by Durel, p. 294, seq. Herman, Prince Archbishop of Cologne, the great Episcopal Friend of the Reformation was deposed and excommunicated by the Pope in 1546. He abdicated his See and crown to avoid a civil war, and died in retirement, 1551.

the Church. . . . Here, however, we must have recourse to the rule of St. Peter, 'It is right to obey God rather than man.' Let the Synagogue embrace Christ; let her acknowledge that remission of sins and eternal life are obtained through Him alone; and her sons will return to her embraces, and will pay her every possible kind of duty and respect. In like manner, let the Popes and Bishops cease to persecute and blaspheme the Gospel: let them provide for the Churches true teachers; let them put away forms of worship which are impious and idolatrous, and restore such as are pure and true; then the duty which we owe them shall be fully paid; then we will acknowledge them as our parents indeed; then we will gladly submit ourselves to their authority, WHICH WE SEE HAS ITS TOWER OF STRENGTH IN THE WORD OF GOD."—*Luth. Oper.* vol. viii. p. 591, seq.; *Seckendorf, ii.* p. 583, seq.

And here—with the death of Luther—we pause for the present, commending these last words more especially to the earnest consideration of our Presbyterian fellow countrymen, and particularly of those among them who, like the Duke of Argyll, have allowed themselves believe that "the good old Protestant weapons" consisted "in appeals to the authority of Scripture against the authority of a Priesthood," simply as such, without regard to the discipline which the Clergy exercised or the doctrine which they taught.

MOVEMENT TOWARDS A LITURGY IN THE PRESBYTERIAN ESTABLISHMENT.

Whatever may have been the case with the Presbyterian zealots of the 17th century, and even still may be the case with the lower orders of that persuasion at the present day, there can be no doubt that the better educated and more enlightened of the Scottish followers of Calvin in the 19th century, are by no means satisfied with the status quo of their ecclesiastical arrangements, nor disposed to maintain the perfection of their divinely-instituted system. It is, we say, a fact, of which there can be no doubt, and which no Presbyterian will deny, that there exists a scarcely latent desire among large numbers, including some of the most estimable and highly gifted of that body, to effect improvements in their ecclesiastical arrangements and system. And all these desired improvements tend towards the rule and practice of the Church Catholic. For instance, all who are conversant with the sentiments entertained by our Presbyterian brethren during the last quarter of a century are well aware that the want of a Liturgy is very commonly deplored; and that the absence of proper services for marriage, burial, and the administration of the Holy Sacraments, is a frequent subject of regret. The neglect of psalmody, and prohibition of musical instruments in public worship, are more often spoken of as unhappy mischances than as matters of boasting. It is generally admitted, that nigardly meanness in ecclesiastical architecture is no sign of purity or propriety. An anxious desire is felt by many for a more frequent public administration of the Sacrament of the Lord's Supper, and for permission to dispense that holy ordinance to the sick and aged who are unable to attend public worship. The contrast between the ministers of the Presbyterian body as a class, and the clergy of the Church of England, the manifest inability, in general, of the former to command the respect of their flocks, together with other causes, have even forced many to regret, as a misfortune, *Presbyterian Parity* itself—the very groundwork of their system—the main principle of their polity, which that system yet declares to be of Divine institution! Such sentiments as these are unquestionably to be found among all the better educated classes of Scotch Presbyterians, both people and ministers, though less frequently among the latter than the former.

Many Presbyterian ministers, in their so-called extempore prayers, draw largely from the Book of Common Prayer, though they do not, and perhaps dare not, avow it. We know of one minister (not in the Establishment), of considerable acquirements and enlargement of mind, who has declared that nothing but a dread of the prejudices of his congregation deters him from placing an organ in his place of worship. The General Assembly of the Establishment itself some time ago appointed a committee to frame a Service-Book for private worship, and also for public occasions, when the ministrations of an ordained pastor cannot be obtained; and the committee is at present, we believe engaged in this task.

These are certainly large and important departures from the original rule and practice of Presbytery—exhibiting a great change of feeling, and increase of candour, as compared with the bigoted notions of the times of the Covenant;—departures and changes assuredly not sufficiently fundamental to lessen our desire that the full privileges of catholic truth should be embraced by our fellow countrymen, but enough to make us both thankful and hopeful, and enough, too, to add immensely to the responsibilities and missionary duties of the Church in Scotland; for who can say that God may not, even now, be preparing the national mind for the reception of "greater things than these," if only

* Luther held the same opinion with respect to forms of Prayer, as is testified by Melancthon in the oration he delivered on the occasion of his funeral. "It is to this end," he used to say, "that forms of Prayer have been prescribed to us by Divine wisdom (divino consilio), that by reciting them we may inflame our piety, and profess with our lips the God whom we worship."

His servants and His own ministers shall, at the proper time, and in the proper way, shew them forth?

It is our present object to make our readers acquainted with a pamphlet entitled "*Scattered Sheep; How to Reunite Them*," which has lately been published in Edinburgh, and with which, probably, few of them might meet—written evidently by a sincere and zealous adherent of the Kirk of Scotland, and as common rumour asserts, by a benefited minister of that body. This document contains much truth which concerns both Presbyterians and Churchmen, and suggests matter of anxious inquiry for both. The following is the account that the author gives of the present position of established Presbyterianism:—

"Sad as are the effects of the schism of 1843, another evil, which may be as serious in its results, and to which the events in 1843 may in no slight degree, be indirectly traced, is the wide and increasing ecclesiastical dismemberment of the higher from the lower orders of society throughout Scotland.

"As respects the peerage, its separation from the mass of the community, in this respect is now all but complete. On going over the roll, one does not find more than a dozen of the nobles of Scotland who can, with any fairness, be regarded as members of the Church. Of the baronetage, the proportion is very little, if at all greater. And of the untitled aristocracy, we may judge by the fact, that of the fifty-three Scottish members of the House of Commons, certainly not more than a fourth part are, in any sense what ever, adherents of the Church of the country which they represent, and for which they legislate.

"This defection of the higher ranks from the national communion is not, as every person acquainted with Scotland knows, the result, but rather one of the most remote causes, of the secession of 1843,—only one peer, an insignificant number of landowners, and two or three Parliamentary representatives, being connected with the body which dates its origin from that event. The stream of our wealthy and noble countrymen, which, during the last forty years, and latterly with great rapidity, has been flowing out from the Church of Scotland, has moved in the direction not of Presbyterian dissent, but of Episcopacy."—(P. 1.)

In this statement there is nothing unfair or exaggerated. It contains, we believe, only the naked and simple truth. Next follows this remarkable admission of the progressive advance of Episcopacy among a class, which is certainly not the least important, or least intelligent in the community:—

"It cannot be concealed, that the superior portion of the middle class is, in many places, following the aristocracy. One half, at least, of the many Scotchmen of this class, who return to their native land after some years' residence in England and abroad, are found to have become Episcopalians. The accessions to Episcopacy during the last twenty years, from among the members of the liberal professions in our larger towns, are well known; and the writer of these pages was very forcibly struck, a few years ago, on finding how great a number of his school-fellows, and college acquaintance, born and bred in the National Church, had become communicants, or regular attendants, at Episcopal chapels."—(P. 2.)

(To be continued.)

Advertisements.

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

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

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

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER.
OFFICE:—Directly opposite the Arcade, St. Lawrence Hall, King Street, Toronto.
Toronto, February, 1852. 28-1f

MR. CHARLES MAGRATH.
OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel.
Toronto, February, 1852. 27-1f

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

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

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

REMOVAL.
HAYES BROTHERS,
WHOLESALE GROCERS,
HAVE REMOVED to the New Warehouse 27
YONGE STREET, South of King Street, nearly opposite the Bank of British North America.
Toronto, January 6, 1852. 25-10ln

