

THE CANADIAN CHURCHMAN.

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

NEW SERIES, VOL. I, No. 1.]

TORONTO, CANADA, AUGUST 5, 1852.

[OLD SERIES, VOL. XVI, No. 781.]

THE COMMON-PLACE BOOK.

THE CHURCH IN TEARS.

BY THE REVEREND EDWARD C. JONES.

"And merciful men are taken away."

To the memory of Bishops GAUSDEN and HENSHAW.

They have passed to the home of the good and true,
And their vacant place can be filled by few;
They have gone, those Brothers in Death, to Him,
Who sitteth between the Cherubim.

The Shepherd's crook they have laid away,
And their flocks are without the head to-day;
The tender hand and the gentle tone,
Ah, stricken folds, are no more your own.

When the Church's council meets in prayer,
Those sainted Fathers will not be there;
But sweeter than Araby's spice will be,
The fragrance blest of their memory.

Their work of faith in its issue bright,
Their patient hope in the darkest night,
For the mystic Ark their guardian care,
For Israel's welfare their trust and prayer:

All this shall come like a rising of joy,
A precious boon that may never cloy.
And the virtues of the dead will prove,
A crown to the Church of their early love.

Oh, Shepherd and Bishop of our souls!
While sorrow in deepest current rolls,
In confiding love may we turn to Thee,
Though shrouded in gloom thy dealings be.

For the sainted dead be a joyous strain,
They fell in arms on the battle-plain;
And saved by grace they have gone to Him,
Who sitteth between the Cherubim.

Banner of the Cross.

ON PRAYER.

Devotion is the sole asylum of human frailty,
and sole support of human perfection: it is the
golden chain between heaven and earth, and keeps
open the blessed communication. He that has
never prayed as he ought, can never forget how
much is to be gained by prayer.

2ND COR. 1ST, 4TH VERSE.

This reminds us of the nature of the Christian
life. It is neither clear nor dark; it partakes both
of tribulation and comfort. The tribulation en-
dears the comfort; the comfort relieves and guilds
the tribulation. St. Paul does not say he keeps us
out of trouble; but he comforts us in it. He could
do this; but it accords not with the wisdom of
his mercy.—Therefore, many are the afflictions of
the righteous, and through much tribulations they
must enter the Kingdom of Heaven: but while in
the world they have grief; but in him they have
peace.

SPHERE OF WOMAN.

We may rest assured that not only the eternal
welfare, but the temporal well-being of women—
her usefulness, her happiness in this life, depend,
not upon the possession of those imaginary rights,
which would be her greatest wrongs—not upon
removing to a sphere for which the laws of nature
and the laws of God never designed her; but upon
submission to the will of God, obedience to His
laws, studying to know and faithfully striving to
perform the duties of her sphere. Here is to be
found an alleviation of her ills—here the blessing
of God upon earth, and the sure hope of an eternal
reward in heaven.—*Gospel Messenger.*

THE CHURCH PORCH.

It is a solemn place. Is it possible to sit there
and not think of those who have passed through,
for many generations—the pious, the careless,
the chance visitor, and the villager, who perhaps
never heard prayers except in that one church;
living and dying without ever straying from her
native place; and the very stones worn away by
the pacing of the feet of those whose prayers in
this world are over? What congregations have
poured silently out of the narrow entry, each
bearing its own impression of the hour none know-
ing what passed in the heart of his neighbor, none
saying—"Brother who smote you?" and yet we
know that at some time words spoken within have
consoled the grieving, rebuked the sinful, conver-
ted the skeptic, and awakened the worldling. And
the preacher has gone at last—not knowing whe-
ther God has called by the instrumentality of his
feeble voice one soul nearer heaven than on the
preceding Sabbath. A church porch on a sum-
mer's evening is a sermon in itself.—*Mrs. Norton.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO

MISSION FUND.

Previously announced in No. 51.....	£124	2	4
Rawdon.....	£0	11	5
Cook Settlement.....	0	11	14
Allen Settlement.....	0	1	104
Clair's Corner.....	0	3	14
Roslyn.....	0	3	04
Nesbit Reids.....	0	5	0
—per Rev. G. S. Groves.....	£1	15	7
London, per Ch. Wardens.....	11	12	5
Newmarket, per Rev. Sept. Ramsay....	2	6	6
St. Luke's Church.....	0	13	6
Gore School House.....	0	3	0
Dowdle's do. do.....	0	3	0
Line's do. do.....	0	0	10
Baker's do. do.....	0	5	6
Red do. do.....	0	4	2
—per Rev. Paul Shirley East Camden...	1	10	0

Ninety-one Collections amounting to... £141 6 8
THOMAS SMITH KENNEDY, Secretary.

COBOURG CHURCH GRAMMAR SCHOOL.

The Lord Bishop of the Diocese, attended by the
Rev. the Provost of Trinity College, visited this
School upon Monday, the 26th of July. His Lordship
was received by the Rev. the Principal, and the Rev.
E. H. Dewar, together with several of the principal in-
habitants of the town, among whom we noticed the
Rev. C. Ruttan, Major Campbell, W. Corrigan, and V.
Boswell, Esquires. His Lordship having taken his
seat in the School-room, and permission having been
obtained, Robert Bethune, second son of the Ven. the
Archdeacon of York, read, in a clear, distinct, and
emphatic manner, the following Address:—

MY LORD BISHOP,—We, the pupils of the Cobourg
Church Grammar School, avail ourselves of the pre-
sence of your Lordship to-day, to assure you of our
deep veneration and most sincere love. To see among
us the highest minister of Christ's Church, carry on
the work which his own Apostles began, fulfilling in
their stead those high offices of love and faith which
belong to the true tabernacle which God pitched, and
not man, must strike our youthful minds with the
liveliest sentiments of reverence and gratitude. And
earnestly do we pray, that we, together with those of
our fellow-pupils who yesterday received from your
Lordship the imposition of hands, will so strive to toil
in this life, that we may finally be deemed worthy to
inherit the rest that remaineth unto the people of God.
But in addition to these considerations, we hasten to
welcome within our own walls, with every feeling of
enthusiasm and delight, the venerable patron of our
School. We behold in your Lordship the champion of
that great religious principle which our history have
diligently impressed upon us—the vital connexion
between religious and secular learning—the nurture of
the heart as well as the head. We are eager to assure
your Lordship of our keen sense of the blessings which
you have conferred upon us; and, while we proudly
acknowledge the connection which exists between
Trinity College and ourselves, we earnestly pray that
your Lordship will yet live to see this School estab-
lished under your auspices, as well as the higher founda-
tion of Trinity College; each fulfil their several
destinies, and send forth men qualified to serve God in
Church and State—men who will not be ashamed to
uphold the time-honoured institution of the one, or
abide by the hallowed teaching of the other. And ar-
dently do we hope, that our practical appreciation of
the benefit of Church instruction will be displayed in
the warm and zealous manner in which those prizes
which have been presented to us by your munificence
will be contended for at our approaching examination:
and in after life we trust that the same Apostolic
Church will ever animate us in what is lovely and of
good report, and that those who have been opponents
for scholastic honours will be of one heart and of one
mind, if called to stand by the mother who nurtured
them, and from whose teaching they received the
doctrines of eternal life. And in the character of your
Lordship we have the brightest example to encourage
us in our good resolutions, the fortitude to confront
difficulties, the perseverance to surmount them, the
endurance through good and evil report, and the moral
courage which braves every obstacle for a noble and
glorious issue; these, these, my Lord, are before us,
and prompts us to go and do likewise. And with
confident, albeit with subdued and saddened feelings,
for we look forward to the period (which may God
long avert) when the hands that have laboured, and the
voice that has cheered on the work, shall have been
gathered to the Church unseen, we anticipate the reply
of those who may be asked whence has been the
spring of those virtues which, through the influence of
Trinity College, have diffused themselves throughout
these wide spread Colonies, and bear from the grate-
ful lips of every child of Church and State the ready
answer—*In the brave spirit and the strong faith of its
FOUNDER.* Again let us assure your Lordship of our
love and esteem, and venture to express the hope that

when your Lordship shall again visit this School, you
will find its usefulness increasing and its numbers un-
diminished, and that each succeeding year will only
behold us more earnest in the great work of life—the
salvation of our immortal souls.

HIS LORDSHIP in a verbal answer, which was
listened to with the most eager attention, replied—That
it was gratifying to see around him so large an assem-
blage of boys, who would thus be brought under the
influence of systematic church instruction, and most of
whom he hoped in due time would become members of
the higher foundation of Trinity College. His Lord-
ship then deeply impressed upon the boys the necessity
of sacrificing everything for a love of truth, and never
to allow themselves to be influenced by any object
which was base or mean, but upon all occasions to be-
lieve that the straight-forward, honourable course of
action was the right course, and which would always
meet with its reward. His Lordship further charged
them to maintain discipline in school, and friendly
feelings towards one another, and in all their actions
never to lose sight of religion. At the wish of His
Lordship, the Principal then granted the boys a holi-
day, and the ceremony terminated, having been fraught,
we trust, with much benefit to all who had the pleasure
of witnessing it. It was indeed a cheering sight to
behold an aged Bishop, himself a celebrated instructor,
and whose pupils have obtained the highest rank in
their various professions of life, standing for a brief
period in his former position, and recalling, perchance,
some of those earlier recollections of his manhood,
which seem to grow more vivid as the shadow of our
life lengthens itself out. And when from the lips of
His Lordship, who never speaks but to the purpose,
came the earnest, energetic, and heartfelt language of
paternal fondness, we marked well how the young
boys, who surrounded His Lordship, seemed absorbed
in the scene before them, and we dared to pray that
the good seed would then be sown, which hereafter
will ripen into some of those virtues of which the
venerable speaker was himself so bright an example.

Communication.

To the Editor of the Churchman.

Church Society's Office, August 2nd, 1852.

REV. AND DEAR SIR,—I herewith enclose you a
copy of the Act of Parliament, assented to by the
Crown, which places the patronage of the Rectories in
the Church Society, and request that you will give it
an early insertion in your paper, as it will be read with
interest by members of our Society.

Permit me to take this opportunity of reminding the
incorporated members that non-payment of the
annual subscriptions entails a forfeiture of their privi-
leges; it will be necessary, therefore, for any who
have fallen into arrears, to pay up in full, before they
can vote on any question of interest.

I am, Rev. and dear Sir, your's truly,

THOS. S. KENNEDY, Sec. Ch. S. D. T.

AN ACT to repeal so much of the Act of Parlia-
ment of Great Britain passed in the Thirty-
first year of the Reign of King George the
Third, and Chaptered Thirty-one, as relates
to Rectories, and the presentation of Incum-
bents to the same, and for other purposes
connected with such Rectories.

Reserved for the signification of Her Majesty's
pleasure 30th August, 1851.

The Royal Assent given by Her Majesty in Coun-
cil on the 15th May, 1852; and Proclamation
made thereof by His Excellency JAMES EARL
OF ELGIN AND KINCARDINE, in the CANADA
Gazette of the 9th June, 1852.

WHEREAS the recognition of legal equality among
all Religious Denominations is an admitted prin-
ciple of Colonial Legislation; and whereas in the
state and condition of this Province, to which such
a principle is peculiarly applicable, it is desirable
that the same should receive the sanction of direct
Legislative authority, recognizing and declaring
the same as a fundamental principle of our civil
policy; Be it therefore declared and enacted by the
Queen's Most Excellent Majesty, by and with the
advice and consent of the Legislative Council and
of the Legislative Assembly of the Province of
Canada, constituted and assembled by virtue of and
under the authority of an Act passed in the Parlia-
ment of the United Kingdom of Great Britain and
Ireland, and intitled, *An Act to re-unite the Pro-
vinces of Upper and Lower Canada, and for the Gov-
ernment of Canada*, and it is hereby declared and
enacted by the authority of the same. That the free
exercise and enjoyment of Religious profession and
Worship, without discrimination or preference, so
as the same be not made an excuse for acts of
licentiousness, or a justification of practices in-
consistent with the peace and safety of the Pro-
vince, is by the constitution and laws of this
Province allowed to all Her Majesty's subjects
within the same.

II. And whereas the provisions of the Act of the
Imperial Parliament of Great Britain, passed in the
thirty-first year of the Reign of His late Majesty
King George the Third, intitled, *An Act to repeal
certain parts of an Act passed in the fourteenth
year of His Reign, intitled, 'An Act for making
more effectual provision for the Government of the
Province of Quebec, in North America,' and to
make further provision for the Government of the
said Province, whereby the erection of Parsonages
or Rectories in this Province, according to the es-
tablishment of the Church of England, the endow-
ment of such Parsonages or Rectories out of the
Clergy Reserves, and the presentation of Incum-
bents or Ministers to such Parsonages or Rectories,
is vested in the Government of this Province, have
been found to give occasion to doubts and appre-
hensions which it is desirable should be removed
by the repeal of the same under the power for that
purpose vested in the Provincial Parliament by the
provisions of the said Imperial Act—Be it therefore
enacted, That the thirty-eighth, thirty ninth and
fortieth sections of the said Act shall be and the
same are hereby repealed; and that from henceforth,
no Letters Patent shall be issued in this Province
by the Crown for the erection of any such Parson-
ages or Rectories, or for the endowment thereof,
out of the Clergy Reserves or the Public Domain,
or for the presentation of any Incumbent or
Minister to any such Parsonage or Rectory: Pro-
vided always, that neither such repeal, nor anything
herein contained, shall in any wise affect any pro-
ceedings heretofore had, whereby certain Parson-
ages or Rectories were erected and endowed, or
supposed to be erected and endowed by the
Authority aforesaid, or whereby certain Incumbents
or Ministers were presented, or supposed to be
presented, under the same Authority, to such
Parsonages or Rectories, or any of them, but the
legality or illegality of all such proceedings shall
be left open to be adjudicated upon and determined
as if this Act had not been passed: And provided
also, that nothing herein contained shall extend or
be construed to extend to limit or in any way
affect or interfere with the provisions of the twenty-
seventh section of the Act of the Parliament of this
Province, passed in the Session thereof held in the
fourth and fifth years of Her Majesty's Reign,
intitled, *An Act for the disposal of Public Lands.**

III. And be it enacted, That in the event of its
being judicially decided that any of such Parson-
ages or Rectories were erected according to law,
and until a judicial decision shall be obtained on
such question, the right of presenting an Incumbent
or Minister to such Parsonage or Rectory shall
vest in, and be exercised by the Church Society of
the Church of England Diocese within which the
same shall be situated, or in such other person or
persons, bodies politic or corporate, as such Church
Society, by any By-law or By-laws to be by them
from time to time passed for that purpose, shall or
may think fit to direct or appoint in that behalf.

We have much pleasure in inserting the following
address, which was presented to the Rev. Wm. Ritchie
by Col. Prince, on behalf of his congregation. Mr.
Ritchie, after nine years residence among us, takes his
departure, much regretted and esteemed by all classes
of the community. Our best wishes accompany him:

To the REV. WILLIAM RITCHIE, Rector of Sandwich,

Your parishioners, having heard with regret that
they are about to be deprived of your ministrations
among them, and that the christian intercourse which
they have enjoyed with you, is, after nine years
duration, about to be abruptly stopped, through causes
over which they have no control, desire to express
their deep sense of the many obligations they lie under
to you, both as their minister and friend, they trust that
they may yet occasionally be gratified by your preaching,
as your new home is not far distant; they assure you
that you will ever be kindly remembered among them,
and trust that the health you seek will be accorded to
you in your new abode, and that you may long live
for the benefit and advantage of our christian brethren.
With sincere wishes for your temporal and eternal
welfare, they bid you adieu, and pray that the blessing
of God may rest upon you and yours.

On behalf of the Vestry,

(Signed) JOHN PRINCE, Chairman.

Sandwich, July 24th, 1852.

REPLY.

MY DEAR BRETHREN,—With feelings greatly sad-
dened by parting from you, after a cordial intercourse
of nine years, I thank you with all my heart for the
kind address which has been presented to me. If my
ministrations among you have been instrumental in
promoting the cause of Him who gave His life a
ransom for sinners, may the praise be to God.
May God bless you, my dear Brethren, and prosper

you in all your temporal interests, but especially in those which belong to your eternal well being.

Your sincere Friend & Servant,

(Signed,) WILLIAM RITCHIE.
To Col Prince, M.P.P.,
Chairman of Vestry,
Sandwich, July 24th, 1852.

KING'S COLLEGE, WINDSOR.

July 1, 1852.

The Academical year has been concluded with the accustomed ceremonial.

At the B. A. examination certificates (*satisfacti*) were granted to Maurice Swabey, Sch. C. H., and William A. Pickman, Sch. S. P. G. At the convocation held on the 23rd June, Thomas Hantford, of the University, was admitted to the degree of B. A.

The Terminal examinations were satisfactory in the respective departments. The C. G. Well Scholarship was awarded by the examiners, Rev. Dr. Twining, Henry Pryor, Esq., M. A., and John Ritchie, Esq., to John Manuel Hensley, with gratifying expressions of commendation.

The Committee of Alumni also adjudged to Mr. Hensley, a prize of books, in value £5, for proficiency in German.

The Eucenia was celebrated on the 29th June, with the usual formalities. The Annual Meeting of Governors and Alumni took place. The commemoration of founders and benefactors was observed and a Degree exercise was read. The Right Reverend the Lord Bishop of Nova Scotia was presented by Rev. Dr. Twining, in full convocation, and admitted by the Reverend the President, to an *ad eundem* degree.

A conditional grace preparatory to further degrees was allowed by the Governors, and passed the House of Convocation in favour of Rev. Thomas G. S. Suther, B. A. of this University, Incumbent of St. George's, and Military Chaplain in Edinburgh.

The following degrees were then conferred, the Candidates being presented by the Reverend the Vice President:—

Master of Arts—Robert Grant Haliburton, B. A. *Bachelors*—J. N. Fairbanks; William Hazen; Chas. B. Bowman; Rupert W. Cochran; Maurice Swabey, Sch.; John B. Butler; Frederick Allison, Sch.; Robie Sewall Sterns, Sch.; Rev. John Ambrose; Rev. Wm. Starr.

The Right Reverend the Visitor, took occasion, before the close of the proceedings, to address the friends of the Institution, and in choice and glowing language to declare the deep interest which he had been early led to take in the concerns of the Church and College in this Province, and to express his earnest desire to promote the real welfare of both.

His Lordship has offered a prize of £5 in books for the best English Essay.

The Hon. Mr. Justice Bliss, M. A., has proposed a prize of £5 (also in books) for Latin verses.

The subjects for these prizes, with the conditions annexed to the exercises, will shortly be published.

The Incorporated Alumni have assigned the sum of £25 to be expended in prizes of books, for proficiency in *Classics, Mathematics, and Modern Languages*.

Four Matriculations have been registered, of which two are from the Collegiate School. The proper time for the next Matriculation will be the first week in September.

THE GREEK CHURCH AND ITS CEREMONIES

In imitation of Christ's Presentation in the Temple, and the blessing of old Simeon when he sang his *Nunc dimittis*, the Greek Church hath from long Antiquity practised on the eighth day to present their children at the Church porch to receive the blessing of the Priest, who signs them on the forehead, mouth, and breast, with the sign of the cross, as a seal of the divine grace, and a disposition to receive the Holy Baptism, which they call the *healing of infants*; and afterwards says this prayer:

"O our God, we beseech thee to infuse the light of thy person on this thy servant, and seal the Cross of thy only begotten Son in his heart, and in his thoughts, that he may fly the vanities of this world, and the snares of the enemy, and follow thy commands; Confess him, O Lord, in thy name, in our him in thy good time to thy holy Church, and perfect him by the stupendous mysteries, that so, living according to thy commands, he may obtain the kingdom of beatitude with thine elect, through the grace and mercy of thine only Son, to whom, with the life-giving Spirit, be Glory now and for ever, Amen."

Afterwards the Priest taking the child into his arms before the gate of the Church elevates it, and waves it in the form of a cross, and so ends this ceremony, which is the introduction and preparation to Baptism.

Baptism (as the Greek Church defines it) is a cleansing or taking away of original sin, by three dipping or plunging into the water, the Priest saying at every dipping, *In the name of the Father, Amen; and of the Son, Amen; and of the Holy Ghost, Amen.*

This three dipping or plunging into the water this Church holds to be necessary to the form of baptism, as water to the matter; for proof whereof is brought the 50th Canon called *Apostolical*; which says, *Si quis Episcopus aut Presbyter non remanet immerit, non enim dicitur quod dicitur in domo meritis, dicitur, Non enim dicitur quod dicitur in domo meritis baptizate, sed Euntis docetis omnes gentes in nomine Patris, et Filii, et Spiritus sancti. In hoc nomen tunc producit the 42nd chapter of the Apostles Constitutions, wherein they have these words: For immerge vos Episcopi in in unum Patrem, et Filium, et Spiritum sanctum. If any Bishop or Presbyter shall not use a three-fold dipping in this one mystery, but only dips once in baptism, let him be condemned, &c. In farther favour hereof are quoted the Homilies of St. Chrysostom, who rhetorically discourses of the Virtues and Efficacy of Baptism, he symbolizeth it with the life, death, and resurrection of a Christian; for the first plunging into water, as he saith, buries the old man of sin; the second regenerates and revives him to a new creature; and the third raises him to the perfection of life Eternal; according to that of St. Paul, we are buried with*

Christ through Baptism that we might rise with him: so that the Greek Church, which receives the whole number of 85 Canons (which for their Antiquity are called Apostolical) as made by the Apostles themselves, or the next succeeding Apostolical men, doth believe them to carry very great force with them, and therefore the Termergie is as constantly practised as if it had been the interpretation of its Baptizate. The which Canon, being very ancient, was first ordained against certain Hereticks who denied the Holy Trinity, Baptizing only in the name of Jesus, on those words of the Apostle before quoted, we are buried with Christ by Baptism, &c. in opposition to whom these three immersions were used; for they cannot deny the Trinity, who in Baptism distinguish three persons in the Divine Nature; wherefore, though nothing is essential to Baptism, but other precept than to be dipped or sprinkled in the name of the Father, and of the Son, and of the Holy Ghost; yet to make a more exact Test, to say who were Hereticks, and who were not, it was judged necessary in those days to super-add this ceremony to the more internal parts of Baptism.

Before Baptism the Priest blows three times upon the child to dispossess the devil of his seat; then he pours oil on the water in form of a cross, as a token of peace and reconciliation between God and man, and of regeneration by the Spirit, as appears by this prayer immediately following that ceremony.

O Lord the God of our Fathers, who sentest to thee in Noah's ark a dove bearing in her mouth an olive-leaf, the token of reconciliation, denoting the mystery of salvation, in thy grace by the flood, and bestowing the fruit of the olive for perfecting the mysteries of thy Saints, by which thou satisfiest those who are in the Law of the Holy Spirit, and in the Grace of perfection, do thou bless this oil with power, energy and illumination of the Holy Spirit, that it may be the chrism against all Evilness, the armour of righteousness, and the renewing of the spirit, and conversion of the body from all diabolical works.

Immediately before the Act of Baptism, the Priest takes the child from the arms of the god-father, or surety (of which the Greek Church requires but one) and making the sign of the Cross with oil on the forehead, breast and reins of the back, saith,—the servant of the Lord is anointed; when he seals the Breast, (as they call it) he saith,—for cure of soul and body; then he anoints the ears, that by hearing Faith may be received, the feet that they may walk in the ways of God, the hands that they may perform good actions; and thus the child being anointed, the Priest dippeth it three times into the water, and looking towards the East, saith,—the servant of the Lord is baptizate. And these are the principal ceremonies observed in Baptism by the Greek Church.

In Baptism one god-father stands at the font, if it be a male-child, and one god-mother if it be a female, which gossips or sponsors, and as they call them in Greek comparisons, esteem themselves to have the same duty incumbent on them in the care and education of the child, as both the natural father; and hereby so great a friendship is contracted between the two gossips, that ever after they are concerned for each other's interest; and they fancy that imaginary relation of a sacred consanguinity arising hence, that the god-father cannot marry the wife of his disensed compare, nor his son the daughter of him, nor can they mix blood for several descents after, but under the censure of incest and condemnation of the Church; all which did arise at first from the indecency of the god-father marrying the child to which he was a father in Baptism.

The Georgians, which in some manner depend on the Greek Church, baptize not their children until they be eight years of age; they formerly did not admit them to Baptism until fourteen; but by means of such preachers as the Patriarch of Antioch sends amongst them yearly, they were taught how necessary it was to baptize infants, and how agreeable it was to the practice of the ancient Church; but those being a people very tenacious of the doctrines they once received, could hardly be persuaded out of this error, till at length, being wearied with the importunate arguments of the Greeks, they consented as it were to a middle way, and so came down from 14 to 8 years of age, and cannot as yet be persuaded to a nearer compliance.

UNITED STATES.

CONVERSIONS FROM DISSENT IN THE UNITED STATES.

The Bishop of Western New York stated, at the meeting of P. G. Society, that—At the present time he had nearly fifty missionaries under him, who were diligently, and in a self-sacrificing spirit, labouring for the glory of God and the salvation of man. The whole number employed by the diocesan societies alone he set down at two hundred. In order that they may perceive from what materials the increase of their numbers was to be derived, he begged leave to state that he had kept a correct account of all the persons he had confirmed, and fully one half were converts from the errors of Rome, and from various denominations of Protestants; they had learnt that, in the apostolic days, Paul rebuked Peter, and that the latter did not preside in the apostolic council at Jerusalem—they had learnt that the Pope was not then in existence, and did not preside at the Council of Nice. From those undeniable facts they considered that the Papacy was not known until after the year 325. Hence they were Protestants by name. The increase of the Church in the country was to be calculated from the character of the floating population as it was called. It was a sad thing to have to speak of a floating population. In some of the parishes there were as many as twelve different denominations. If they took the instance of a place with a population for which two churches, or four clergymen, to say the least, were amply sufficient to supply all the necessities of the people in communicating the knowledge of religion and the

character of its principles, they must have ten clergymen, according to the prevailing system; and he looked upon it as an invasion of the rights of the laity, who had to provide for the increase. They were met in their country with the assertion that this was a happy state of things, where each man could please himself. It was hard to say where this was to terminate. They regard their Church as a beacon-light, to which this discordant body of men might look.

IRISH ROMAN CATHOLICS AND THE ROYAL PROCLAMATION.

There is something extremely melancholy in the state and prospects of Ireland—something that seems to give warning that the country must go back to deeper poverty and degradation than she has yet suffered, until Popery shall be either utterly extinguished or bound down and fettered by laws such as those which were found necessary at the beginning of the last century.

It is within the experience of even young men of this generation, that every indulgence made to Romanism has been almost instantly followed by some violent aggression; and resistance to such aggression again clamoured against as an insupportable grievance. The harassing *statute* of the act of 1829 were manifold. Among them were the establishment of religious orders, and the assumption of territorial titles, never before attempted, and expressly forbidden by that Act; and to what extent even the feeble attempts to vindicate the authority of the law raised a clamour, is known to all. Processions, never before heard of for two centuries, were also forbidden by the Emancipation Act as the equivalent of the vast benefits conferred by that Act upon Romanists. And now these processions are resuscitated in the most offensive form, with the usual effect of exciting a furious clamour at any attempt to resist them. The Priests of Dr. Derry's Diocese have even gone the length of publishing the not less than reasonable Resolutions that follow:—

"I. Resolved,—That we have seen with indignant surprise, a proclamation issued by the present Government, in the name of our Most Gracious Queen, warning the Catholics of Great Britain and Ireland that their religious processions will be henceforward punished as criminal infractions of the law, and that their Bishops and Priests, as well as the members of the religious orders, will be prosecuted if they presume to appear in public in their distinctive dress; that, while we bear to Her Majesty all the allegiance which, in temporal matters, is rightly due to the Sovereign by the subject, we recognize in the Government no right to forbid to the Catholics of this Empire the peaceful observance of the usages of their Church or the use in public as well as in private of their distinctive robes by its Bishops, Priests, and religious."

"That a law, in terms directed against the free exercise of the Catholic religion, has no binding force, and, like all other penal enactments against the Church, must be disregarded."

"That the law which would prohibit to Catholics the free exercise of their religious ceremonies has been felt to be so unjust that no administration before the present has outraged public opinion and sound policy by attempting to enforce it."

In other words, the Pope's law must be paramount to the law of the land—a doctrine which would be held to be treasonable in every civilized country on the face of the earth. The Priests, however, will not venture upon a second 1798, and now their hostility takes the shade of an electioneering contest, every Protestant opposed to a Papist, no matter his claims, is to be opposed on the hustings. This is a very sad indication as respects the prospects of Ireland, for it is plain acknowledgment that they who make the threat care nothing for the interests of the country, and those people submitted too much to their control. Is there a Protestant gentleman in Ireland who does not and must not desire the prosperity of his country and countrymen? It may be that there are many, may a majority who are not favourable to Romanist aggression; but let even these be once persuaded that such aggression would not render less safe their lives, their property, and the Church which they belong, and it cannot be doubted that they would look with complacency upon the general welfare, Protestantism, or, as it has been called, Orangeism in Ireland, is purely defensive. It has resisted the advances of Popery much more upon prudential than controversial grounds. It has resisted them, because they render life, property, and their Church, less safe than before, and that their resistance is not unreasonably proved by the fact that the Irish Priests generally, like Dr. Derry's Priests, renounce the temporal allegiance as often as they choose to bring it into collision with the allegiance which they suppose to be due to the Pope. For remark in the case before us. It is not the interruption of an old usage that provokes their disloyalty, but the inhibition of a new practice. This is made the pretext for a war against the Irish gentry, who naturally are, and since 1782 have proved themselves, the anxious if not always the judicious friends of all classes of their countrymen. This is a sufficient reason for alliance with the Manchester men, who for 80 years have been the increasing and insupportable enemies of every Irish interest, and with the Political Economists, who have avowed officially their purpose of extirpating the Celtic Roman Catholic race, and have been too successful in the execution of their purpose. Is there any hope for a country where the counsels of such advisers as the Priests prevail?—Standard.

Imperial Parliament.

HOUSE OF COMMONS.

MR. GLADSTONE—I complain very much of that statement. The right hon. baronet knows that the moment he told me it was his wish to enter upon the debate, as far as he was concerned, I made not the slightest objection.

SIR J. PAKINGTON—The right hon. gentleman had not the power to object. What he said was, that as I was going to object to the bill, he should postpone the debate till another fortnight. The result of this would

have been that on the part of the Government I should have objected to the bill without having an opportunity to have stated what those objections were. Of course I could not consent to that arrangement. I therefore did not at once enter into my objections to the bill, but I told the right hon. gentleman that I would conclude with a motion in order to set him free to reply to anything which I might say, and which would thus enable him to speak again upon the question. Now I think that in taking this course I took the most courteous course which could be adopted under the circumstances. Although three weeks had elapsed from the time when the right hon. gentleman had first brought on his motion, he could not, according to the forms of the house, have spoken again upon the subject, and therefore, in order to afford him an opportunity of doing so, I concluded with a motion that the house should pass to the other orders of the day. The right hon. gentleman, however, did not avail himself of the opportunity to reply to the speech which I then made, but said a few sentences showing the existence of a feeling that I did not at all intend to excite. Five weeks have elapsed since then, and now comes the third speech of the right hon. gentleman, who has today delivered an elaborate reply to the speech which I made five weeks ago. The course which would properly meet that taken by the right hon. gentleman would be for me to reply to the speech of to-day at the meeting of the next Parliament, supposing that both of us have the honour of being members of it—(a laugh)—but I shall not take that course; I shall reply at once, and I think I shall be enabled to do so in a very few sentences. The right hon. gentleman has first of all stated his reasons for not proceeding with the second reading of the bill, and one of them was an extreme desire on his part that her Majesty's Government should not stultify themselves by opposing this bill. To which member of the Ministry that remark applied I know not; but I do not think the right hon. gentleman need feel very sensitive on the subject, because, if formerly certain members of the Ministry gave their support to certain clauses of the Australian Government Bill, I cannot hold that those members of the Government are thereby precluded from exercising a sound discretion in regard to a bill which I conceive to be open to those grave and serious objections which, upon a former day, it was my duty to point out. The right hon. gentleman then proceeded to refer to the interest felt in the colonies upon the subject of the bill; and here there is no difference between us, for I fully admit the great interest which prevails on the point, and have, in fact, received further proofs of it since the right hon. gentleman brought it under the notice of the house. Then the right hon. gentleman commented, in a manner upon which I must make some remark, upon the position I held, namely, that we should postpone legislation pending the references between the Archbishop of Canterbury and the Bishops of Australia. Now I am not going to recede from anything I then said upon that subject. I said then, that to proceed in this house upon such a subject pending the references between such parties, would have been neither more nor less than indecorous and improper. It would have been most hasty and precipitate. On that ground alone I could never have been a party to offering a mark of such great disrespect to the Archbishop of Canterbury and to the Bishop of Sydney; and, when the right hon. gentleman tells me, upon the strength of this correspondence, that there is a marked discrepancy between the first part of the Bishop of Sydney's letter and the part which I cited, I deny the discrepancy and repudiate his charge of disingenuousness. It is perfectly true that in the earlier part of that letter the Bishop expressed a hope that the minutes of the conference of the Bishops sent back to this country would have been held as a sufficient indication of their wishes on the subject of legislation. Those minutes certainly did show the wish of those bishops for a certain mode of action in the colonies, but there was not the groundwork for legislation in this country; besides which, I pointed out when I last addressed the house on the subject, that the proceedings of that very assembly of the Bishops had excited great alarm and uneasiness both among clergy and laity in the colonies. It would have been, therefore, a great mistake to take that expression of opinion on the part of the Bishops alone as a sufficient basis for legislation. I think, on the contrary, we were bound, from the Bishop of Sydney's letter, and from what is now taking place in Tasmania, not to legislate, and I believe we shall reap the full benefit of the delay. But then, again, the right hon. gentleman tells me that from private sources—[Mr. Gladstone—And from public sources too]—he knew what the Bishops wished. I should like to know whether I could have ventured—recollecting that it was a matter of such importance and interest, and one in which the Archbishop of Canterbury was himself seeking an opinion from the Australian Bishops—whether I could have ventured to act upon the private sources of information possessed by the right hon. gentleman. The house will see that this was clearly out of the question. The right honourable gentleman proceeded to notice the three objections which he said I made to his bill, and he said that they were very exaggerated objections. He stated that the bill was not open to objection on account of what he called the preposterous tendencies and the monstrous enactments which he declared I had in view. I am sorry to say that after listening to the speech of the right honourable gentleman, and after the intervening time I have had for reflection, I cannot recede from anything which I said with regard to the grave objections I first entertained to this bill, and I have altered no opinion as to the three objections I then stated. One of those objections was the tendency of the bill to break up the Church of England in the colonies into what I called separate fragments, and he complained that I had proved that objection by quoting certain letters and addresses of the Bishop and other parties in Australia. Now, the right honourable gentleman is quite mistaken in that statement, and must have quite forgotten the mode in which I argued. I did, it is true, advert to those addresses, but for this reason—I wished to show that the right honourable gentleman, in breaking the Church of England up into fragments, in omitting the oath of supremacy, and, as I think, impugning the authority of the Crown, was not consulting the wishes and views of those parties in Australia; and when the right

honourable gentleman says that I founded my argument with regard to the effect of this bill, upon those addresses from Australia, he must have entirely forgotten my argument. [Mr. Gladstone—I never said so.] I founded my arguments, not upon the addresses but upon the language of the clauses themselves. I told the house then with what diffidence and with what hesitation I myself, being a civilian, approached questions of law of this nature and of this importance; but I did not shrink from the duty which I thought was imposed upon me. I did expose what I considered would be the effect of this measure in a legal point of view, and was I alone in my opinion? I was followed, first of all, by the hon. and learned gentleman the Attorney General; secondly, by the hon. and learned gentleman the member for Aylesbury (Mr. Bethell); and, thirdly, by the hon. and learned gentleman the member for the city of Oxford (Sir W. Page Wood), and I think the house will admit that we need not, upon questions of law, turn to higher authority than those. It may be said that the Attorney-General, being a colleague of mine, would naturally be inclined to coincide in the opinion I had expressed, but that remark will not apply to the hon. member for Aylesbury, and least of all to the hon. and learned member for the city of Oxford, whose private wishes and leaning would, I believe, be rather towards the legislation of the right hon. gentleman (Mr. Gladstone) than against it. The Attorney General confirmed the view of the law which I had taken. The hon. and learned member for Aylesbury declared that he need not go into the law of the case, for I had so clearly expressed the legal effect of the bill, that he could only repeat what I had urged on the subject. The hon. and learned member for the city of Oxford began his remarks with an admission which, I confess, gave me great pleasure, for he acknowledged that I had pursued a perfectly courteous course towards the right hon. gentleman. I watched what fell from him with some anxiety, but the hon. and learned gentleman did not say a word to invalidate the view of the law which I had taken, and to defend what I said were the tendencies, and what I considered were the objectionable tendencies, of that bill. The remaining point referred to by the right hon. gentleman was that respecting the argument held by me with regard to the supremacy of the Crown, complaining that I had in my speech and in dealing with the 7th clause of the bill left out the fact that although the oath of supremacy was dispensed with, subscription was required to the Thirty-nine Articles. Certainly I did not make any reference to them, and I had no idea this would be made a subject of complaint. As the right hon. gentleman laid such stress upon the point, I am extremely sorry I did not mention it, but it is quite unimportant as a portion of my argument. The house could never suppose, no one could ever suppose, that the right hon. gentleman would have dispensed with the Thirty-nine Articles; in such a case, the colonial church would be no longer in communion with the Church of England; it would be no longer the same church, and the omission of the Articles was not, therefore, to be thought of for a moment in a question of this kind. But I commented upon the remarkable fact that, for the first time under the clause proposed by the right hon. gentleman—for the first time it would have been possible for clergymen to be ordained without taking the oath of supremacy. In the clause I have mentioned the oath of supremacy was not adverted to, and I argued, taking that clause in connection with the first clause, that, contrary to the 36th canon of the church, and without the authority or consent of the Crown, the supremacy of the Crown, long asserted, long maintained, and undoubtedly still existing, would have been in these churches dispensed with. (Loud cries of hear. The right hon. gentleman, in my judgment, has said nothing this morning which weakens the force of that argument. I will not enter now into the question whether the oath of supremacy ought to be required in the colonies. It must be left to the House and the country to attach to the remarks of the right hon. gentleman upon this head whatever weight they are entitled to. I am not aware that I need detain the house further. The right hon. gentleman has now moved for leave to bring in this bill in precisely the same terms as those in which he introduced it previously.—[Mr. Gladstone—No?] So far from having any wish to impede the right honourable gentleman's desire to bring in an amended bill, I give my hearty consent to it, and express my wish that the second bill may be free from those grave objections which, in my opinion attach to the first. Of course I reserve to myself a full and unfettered discretion to take whatever part I think right on this question in a future session of Parliament. I shall not then consider myself released from the intention which in my former speech I expressed, if this question was not dealt satisfactorily with by some other parties—looking at the earnest desire expressed on all sides of the house for some legislation on the subject—that I should consider it my duty to move in this matter in another session. On the other hand, while I assent to the motion of the right hon. gentleman to re-introduce this bill, if the second edition of this measure, revised and corrected should be free from those objections to which the first was open—if it is well calculated to meet the desires of the colonies, to remedy the deficiencies which at present exist, and bring about that amended state of things which we all desire, there will be no member of this house who will be more ready to support the efforts of the right hon. gentleman than I shall be.

Mr. Gladstone wished to say one word on the personal point between himself and the right honourable baronet the Secretary for the Colonies. He had felt himself greatly aggrieved by the tone which, he thought the right honourable baronet had adopted in his speech on a former occasion, but the observations which the right honourable baronet had made this day convinced him that he must have been mistaken. The right hon. baronet's motives he never doubted, and he was now satisfied that his language had not exceeded the bounds of legitimate debate. That being the case, and it not being consonant with his disposition to quarrel, either in that house or elsewhere, he would spontaneously withdraw the words which had pained the right honourable baronet. (Cheers.) He regretted having used them, and sincerely hoped that in the discussion of this, or any other measure, he might never give cause of offence to any one. (Cheers.)

SIR J. PAKINGTON received with pleasure the handsome explanation of the right honourable gentleman. (Cheers.) The resolution was agreed to, the house resumed, and leave was given to Mr. Bernal to introduce a bill founded on the resolution.

WEDNESDAY, JUNE 30.

Just as we are going to press we received a copy of the letter of Mr. Kettle's *On the Representation of the University of Oxford*, and unfortunately have neither time nor space to do more than indicate its important contents. Dealing with the objections put forth against Mr. Gladstone, the author explains how he has been convinced that in the vote of the right honourable gentleman in favour of admitting the Jews into Parliament, there was no sacrifice of principle, but a mere question of expediency, constitutes the whole difference between him and such of his supporters as most grieve to differ with him. The true principle about Church and State, the principle of the 60th Chapter of Isaiah, as it was both theirs and his in 1241 and 1847, so it is theirs and his now. They have but disagreed whether at such a time this or that way of holding to it was best. Mr. Kettle then deals with the "Protestant" objection at considerable length, showing their utter untenableness where they mean anything, but chiefly their vague generalities meaning nothing, or worse than nothing, and then skillfully turns their force against Mr. Gladstone's opponent. On the subject of Church and State, we quote a short passage:—

"Mr. Gladstone's claim of religious liberty for the Church, in opposition to the too-commonly-received pretensions of the Parliament, is just the one course which must be maintained, if we are at all to keep the Church and State together, but it cannot and ought not to be maintained without giving Dissenters also, both Protestant and Roman, the benefit of it. Hence the line which he took in respect of the Papal Aggression: hence his anxiety to set forth distinctly, in behalf of all religious communities, the principle of non-interference on the part of the State in their internal religious concerns. In all this, I will be bold to say, he is doing more than any other statesman to uphold that which he is accused of disturbing—the remains of the old English constitution in respect of the alliance of Church and State."

Having replied to the charge of "unfitness" against Mr. Gladstone, Mr. Kettle inquires into the "fitness" of the Warden of Merton, and here we must make room for a passage on the candidate of the Hebdomadal Board, and the consistency of rivals:—

"And, what is a far more serious consideration, this marked preference on the Warden's peers seems to imply that he is in some special degree a favourer and sharer of their ecclesiastical policy. What that policy is and has been the University very well knows; and so do those who have looked to Oxford, as in old times, for aid, in the trying distresses and perplexities of late years; when, e. g. the Laws of Marriage have been tempered with; or when Bishops of doubtful orthodoxy have been uncanonically forced on the Church; or, when the plain doctrines of the Prayer-book have been judiciously wrested, by way of keeping things quiet; or when were laymen, and even aliens, have been permitted to intrude on the trust and 'good deposit' committed to none but successors of the Apostles. I need not specify what measure of help and sympathy, in matters like these, the Church may expect from Dr. Marsham, as member for Oxford University, if the conduct of the governing board to which he belongs is to be our index."

"Then we have mention of his 'consistency'—his 'manly consistency of principle.' So far as this is meant to be contrasted with the supposed vacillation of Mr. Gladstone, I have said enough, if I mistake not, to show that it is irrelevant, since in principle Mr. Gladstone has not changed."

"But will you allow me too little words more upon this same 'manly consistency'? Is it, or is it not, true, that by successive changes within the last quarter of a century many of our ecclesiastical arrangements have been so altered, that he who was satisfied with them—I mean the existing theory—in 1827, would be inconsistent if he were satisfied with them now? So that the *onus probandi*, in point of consistency, cannot but be thrown rather upon those who are for ignoring all these changes, than upon those who see it needful to acknowledge them and allow for them. Can this be denied? And if this be so, on which of the two sides, *prima facie*, is the praise of consistency really due?—*London Guardian*."

(Original.)

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. X.—CONTINUED.

Ver. 15. *Sodom and Gomorrah.* The names of these overwhelmed cities, which had been notorious for the profligacy of their inhabitants, became proverbial terms to denote places extremely licentious.—Isaiah thus addresses the degenerate priests and people of Jerusalem—"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah!" Isaiah i. 10.

— *in the day of judgment.* 'day of visitation or punishment.' The reference appears to be, in the first instance, to the miserable ruin which was about to come upon all the Jewish cities—which ruin indeed symbolized, on a small scale, the fate which must, at the last great judgment-

day come upon all the nations of the world that resist the Divine plans.

Ver. 16. *Sheep in the midst of wolves.* Our Lord foresaw that the doctrines which his commissioned teachers would have to deliver, would oppose the prejudices and excite the bad passions of those who are ignorant and ill-disposed.

— *vise as serpents.* The serpent or snake was understood to be a symbol of wisdom—a tradition probably from the early time when it was declared that "the serpent was wiser than all the creatures which God had created."—"Wise"—"prudent," "cautious," "wary."—St. Matthew uses the word which is employed in the Greek Bible (commonly called the Septuagint-translation) in the passage just referred to. Genesis iii. 1.

— *harmless as doves.* "harmless"—"simpleminded," "guileless," "remarkable for singleness of purpose."—They were to take care that the enmity exhibited towards them should be—so far as their conduct was concerned—groundless.—"Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed." 1 Pet. iv. 15, 16.

Ver. 17. *Beware of men.*—"the men—the people of this land—the excitable, degenerate Jews:—be on your guard against their evil designs."

— *deliver you up to the councils.* 'to the Sanhedrim and its courts.'—The Sanhedrim, the National Senate of the Jewish nation, received appeals from the inferior courts of justice. The power of inflicting death upon a criminal was taken away from it, by the Roman authorities, forty years before the destruction of Jerusalem.

— *Scourge you in their Synagogues.* In addition to being places of worship, the Synagogues were minor courts of law.—In each Synagogue were three "rulers" i. e. magistrates, who could settle disputes between members of the Synagogue relative to money, &c.—The sentence of this "Council of three" was sometimes carried into effect on the spot: hence we read of persons being beaten in the Synagogue.

Ver. 18. *Governors and kings.* "Governors"—the Roman proconsuls, praetors, procurators.—"Kings"—the persons allowed by the Roman government to bear that title.—These would be the authorities referred to, in the first instance.

— *The directions given by our Lord on this, as on many other special occasions, are of course to be taken as furnishing principles for the guidance of Christians, whether holding office or not within the Church, in all ages, and under all analogous circumstances.*

— *for a testimony against them and the Gentiles.* "against" = to, i. e. to the persons in power.—"Gentiles" = the nations subject to their command.

Ver. 19. *Take no thought how or what ye shall speak.* "take no thought" = "be not anxious and perplexed."—This passage gives no countenance to what is popularly called "extemporaneous" teaching—i. e. teaching which is ill-prepared and unattended before hand. The reference is wholly to those extraordinary, critical emergencies, which at certain periods in the Church's history, try the members of the Church,—and not to ordinary circumstances. To meet these, recourse must be had to all rational means of preparation.

— *it shall be given you in that same hour.* "Hour" = "crisis," "moment of trial."

Ver. 20. *It is not ye that speak.* 'It is not simply ye who are the speakers.'

— *but the Spirit of your Father which speaketh in you.* 'the Spirit of your Father who is in heaven is the speaker through you.' It is a delusion to think that in ordinary times, an ordinary discourse, however exciting and apparently unpremeditated, is an utterance of the Holy Spirit.—The public authorized teacher is to exert

the faculties with which he is entrusted, using all the helps which education and study can give: he may then feel confident that the Holy Spirit indeed works together with him, and witnesses with his spirit,—and that too in a higher degree perhaps in him—than in those members of the Church who are not commissioned to teach. But beyond this, he must not think—nor should his spiritual pupils think—that he is divinely inspired.

Ver. 21. *The brother shall deliver up the brother to death.* Our Lord here seems to repeat the words of the prophet Micah—"The day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend; put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house."—Micah vii. 4, 5, 6.

Ver. 22. *Ye shall be hated of all men.* The Jewish nation were looked upon by their neighbours as selfish and unsocial, because their religious principles did not allow them to mix with other nations.—The Christians, at the outset of their history, were considered as a sect of the Jewish religion, and were described as men-haters.—Thus Tacitus, the Roman historian, speaks of them as "convicted of a hatred towards the human race.—And Suetonius, another Roman historian, calls them "a set of men of a new and mischievous superstition."

— *he that endureth to the end shall be saved.* 'He that perseveres to the end, though surrounded with extreme perils, shall be rewarded with the salvation of his soul.'—There is here also included a promise of safe-keeping even in respect to the body. Before the capture of Jerusalem by the Romans under Titus, A.D. 70., the Christians of the city escaped in safety to Pella, a town in the mountains at the source of a little river which flows into the Jordan from the East, about half-way between the mouths of the Hieromax and the Jabbok.

Ver. 23. *Flee ye to another.* Continual miraculous interpositions were not to be expected. Rational means for the avoidance of danger were to be used.

— *Ye shall not have gone over the cities of Israel.* This appears to refer not so much to the excursion which the Apostles were now about to make, as to that mission on which they would have to enter after his departure into heaven—when they would have to announce to all the cities of Israel—whether they would hear or whether they would forbear—that verily the Messiah—the Universal Saviour—had come.

— *before the Son of man come.* The coming of the Son of man generally denotes, in the first instance, the destruction of the Jewish Metropolis and State: He then came, through the instrumentality of the Roman armies. His Church and religious system then came in and fully superseded the old Jewish system—the extinction of which was symbolized by the destruction of the great Temple, the foundation of which had existed for more than a thousand years at Jerusalem.

Ver. 24. *The disciple is not above his master.* 'The person taught is not to expect better treatment than the person who teaches him receives.'

Ver. 25. *It is enough for the disciple that he be as his master.* 'Let the scholar not be discontented if he receive the same fare as his teacher.'

— *If they have called the master of the house* 'The religious system of our Lord—however much for a time suppressed and concealed—always causes itself to be known: like those fiery chemical substances which burn and blaze the more, the more they are sought to be extinguished with water.'

(To be continued.)

WEEKLY CALENDAR.

Table with columns: Date, 1st Lesson, 2nd Lesson. Rows for days of the week from Aug. 8 to 15, listing biblical lessons and feast days like Sunday, Trinity, etc.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Table listing churches and their clergy members. Columns: Church, Clergy, Morning, Evening.

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.

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REMITTANCES received in advance for Vol. XVI:

List of names and amounts: R. G., Brock; W. G. T., England; G. C. S., Port Stanley; Mrs. C., Quebec; Dr. M., Quebec; H. R., Megantic; J. B., Lennoxville; T. K., Niagara; J. M. C., Tullahoma; Mr. S., Niagara; J. P., Mono Mills; W. H., Farmeraville; H. E. P., Kempsville; for 10 copies; Mr. B., St. Thomas; A. C. G. T., Windsor; W. H. P., Guelph; W. K., St. Sylvester; H. S., Toronto; J. W., Dundas; A. J., Algona; E. W., Nottawasaga; J. P., Miramichi, N.B.; R. C. G., Thornhill; H. A. S., Springfield, N.B.; S. S., Cambridge, N.B.; W. E. S., Kingston, N. B.; W. H. S., do.; W. S., St. John, N.B.; D. S., do.; J. P., do.; G. W., do.; W. B., do.; Mr. C., Carleton, N.B.; W. E. S., Kingston, N.B., 3 copies; H. B. S., St. John, N.B.; G. S., Fredericton, N.B.; Col. S. S., St. John, N.B.; Dr. M. H. P., do.; J. N., do.; S. P. W., do.; J. C. L., do.; R. S., do.; W. S., do.; J. O. D., do.; W. D., do.; J. C., do.; Mrs. L., Seymour East; Miss C. L., Belleville; Miss H. L., Southampton, England; Dr. L., St. John, Newfoundland; R. B. B., Quebec; J. B. H., do.; R. M. H., do.; E. P., do.; E. J., do.; Miss S., do.; J. C. S., Three Rivers; Dr. B., Toronto; J. B., do.; V. P. M., Whitby; P. S., Camden East; H. C., Toronto; F. W. J., do.; S. F. R., Newmarket; J. T. P., Oakville.

NOTICE.

The parties who paid in advance for the second volume of the Young Churchman, and who were not subscribers to the Church, will receive our paper till the end of the current year. After that period they will be considered as subscribers to the Canadian Churchman, unless special intimation be made to the contrary.

Subscribers to the Church situated as above, will receive credit for the sums paid by them on account of the Young Churchman.

Canadian Churchman.

TORONTO, THURSDAY, AUGUST 5, 1852.

Toronto, June 28th, 1852.

MY DEAR BROTHERS RESIDING BETWEEN TORONTO AND KINGSTON.

It is my intention (D.V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following list.

I remain, &c., JOHN TORONTO.

Table listing dates and locations for confirmations: August 1852, Friday, 6th, Wolfe Island; Saturday, 7th, St. John's Ch. Portsmouth; Sunday, 8th, Storrington; Monday, 9th, St. Paul's, Sydenham; Tuesday, 10th, St. James', Portland; Wednesday, 11th, St. George's, Kingston; Thursday, 12th, St. James', Kingston; Friday, 13th, St. Paul's, Kingston; Saturday, 14th, Barrefield; Sunday, 15th, St. James', Pittsburgh.

Table listing church services: Wednesday, 11th, St. John's Church, Front Lansdown; Thursday, 12th, Brockville; Friday, 13th, Bellamy's Mills; Saturday, 14th, Kitley's Corners; Sunday, 15th, Newborough, St. Mary; Monday, 16th, Trinity Ch., rear Lansdown; Tuesday, 17th, Perth; Wednesday, 18th, Smith's Falls; Thursday, 19th, Carlton Place; Saturday, 21st, Pakeniam; Sunday, 22nd, North-line Fitzroy; Monday, 23rd, March Ch. at Rectory; Tuesday, 24th, Bytown; Wednesday, 25th, Richmond; Thursday, 26th, Merrickville; Friday, 27th, Kempsville; Saturday, 28th, Edwardsburgh; Sunday, 29th, Williamsburgh; Monday, 30th, Cornwall.

SEPTEMBER, 1852.

Thursday, 2nd, Hawkesbury.

NOTE.—Should there be any error or omission in this list, the Bishop requires the Clergyman interested, to notify him of the same in time to be corrected.

The Lord Bishop of Toronto will, with the Divine permission, hold his next GENERAL ORDINATION at Toronto, on Sunday the 10th October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasett, M.A., Examining Chaplain, their intention to offer themselves; and to be present for examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at nine o'clock, A.M. They are required to be furnished with the usual testimonials and the Si Quis attested in the ordinary manner.

NOTICE.

All communications for the Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, should be addressed to their Secretary, Rev. Thomas S. Kennedy, at the office of the Church Society.

OUR NEW TITLE AND SERIES.

It will be perceived that our journal commences its New Series with a slight variation of title.

This change has been made at the suggestion of various friends who considered that it would be desirable to give the sheet a more definite and distinct designation. The circumstance of the Young Churchman having become merged in our columns, seemed to furnish an additional reason for a step, which we trust will meet with general approbation.

The Canadian Churchman will strive to speak the truth in love, avoiding, as far as practicable, all topics of irritating controversy. Whilst, however, we shall pray to be enabled to live peaceably with all men, we shall equally pray to be preserved from the sin of sacrificing principle to expediency. Our standard of truth shall be, as heretofore, the Holy Scriptures, as expounded by the Reformed Church of England and Ireland, in her Liturgy, Homilies, Articles and Canons. To this test we shall submit all disputed questions, and to their decision we shall invariably bow.

Communications from the Clergy and Laity of our communion on all subjects bearing upon the advancement and position of the Church, are earnestly solicited. These shall ever find a ready admission into our columns, if conceived in a spirit of candour, and in consonance with the principles of order which it is the duty of all Churchmen to recognize and maintain.

As formerly intimated the subscription to the Canadian Churchman has been fixed at FIVE SHILLINGS PER ANNUM. A desire to extend our circulation so as to make it embrace all classes of the community has prompted this great reduction of terms. The publisher trusts that his motive will be duly appreciated, and that a large increase in circulation will be the result. To secure the benefit of the reduced rate of subscription, payment must be made strictly in advance. If not paid within the first month, Seven shillings and six-pence will be charged, and Ten shillings after the expiration of six months. From these terms no departure will be made.

EDUCATION.

"The Athenians, inquiring at the Oracle how their commonwealth might become happy, were told, 'They should be fortunate if they did hang their most precious things at their children's ears;' by which was meant, instructing them in the principles of piety and virtue.—Dean Comber.

That the Priesthood of the Anglican Church in Canada are in no way deficient, or luke-warm, in the discharge of their duties, is, we believe, generally admitted; and, perhaps, those who have narrowly watched the lives of our Clergy will support us in the assertion, that three-fourths of them are occupying fields of labour so extensive and arduous that their physical endurance is often taxed too severely their bodily strength lost, and premature decay brought on.

Discharging duties of a mere missionary nature, visiting extensive districts from day to day, they find themselves beset with feelings of despondency, until rebuked by the language of their Lord they again speed on with their work. How many of them, travel-worn and weary, have thrown themselves on their knees at night, crying, "Master, we have toiled all day, and have taken nothing," and who, on the return of morning light, have confessed their want of faith, and have as eagerly proceeded, at Christ's command, again "to let down the net."

The impression made by pastoral visiting, tho' short and distant produces, no doubt, the happiest and best results, but limited to those, in a measure, whose course of life is fixed, and who are walking on steadily in holiness and piety. But will any one say that such a meagre supervision is enough to check the wayward, to influence the daily walk, and arrest the growing vices of the young and thoughtless?—Is the Church willing to admit that she is thus obeying the commands of her Lord?—is she feeding the sheep and lambs of the fold? In answering this question in the negative, we shall not incur reproach, or bring down unjust censure on our heads, at this period of the Church's history in Canada; but if we any longer sanction the continuance of the evil,—if we do not devise means to avert the flood of Deism that is let loose upon our Zion,—we shall not only incur reproach, but bring down God's judgment on ourselves.

Thanks be to God, the wisdom of our Spiritual Fathers is never more clearly set forth than when we find ourselves placed in positions of uncertainty and doubt. They saw that in the future, as in the past, the powers of hell would be arrayed against the teaching of the truth; and guided, no doubt, by the Holy Spirit, they traced, as it were, in living letters, those splendid services which even the Church's bitterest foes respect and admire. Our actions and intentions measured by such standards, the Churchman can scarcely be at a loss to know when he is in the right path; and if that in which he is about to engage meets not with the unquestioned approval of the teaching of his Maker's Church, let him cease to go on with the work.

There is, perhaps, nothing more earnestly coveted than the acquisition of learning. There is nothing for the possession of which man will sacrifice more. But a wiser than any amongst us, even at this day, has declared and defined for us what "true wisdom is," and has with equal authority declared "the wisdom of this world to be foolishness."

The custom but too generally prevails, in the present age, to look on the sacred books of the Old Testament as sealed by the opening of the New; and yet the pious and attentive Christian cannot fail to discern that the latter is but a sequel, of completion, of the former and is so entirely dependent on its continuity with it, as to constitute them both what we believe them to be, "The Holy Bible,"—the Word of the living God. And, as in that book we are told that all Scripture was given by inspiration for our learning, so do we believe that all the wise and good laws which God gave to his chosen people are quite good enough, and are equally binding on us, who, although branches of the wild olive tree grafted in place of the old stock, are, nevertheless, also styled "a chosen people."

Nothing, perhaps, strikes the reader of Bible narrative more forcibly than the emphatic and decided mode of speech employed by inspired writers, in enforcing the duties of education and enactments for the government of the people of God. Throughout the whole code we cannot fail to discover that not only were their moral and temporal advancement sought out, but both these were made dependent on their growth and progress in religion: so that in every thing the glory and praise of the Creator should be held up as the ultimate aim and object of their lives, that they, by obedience, might be blessed.

Jealous for the safety of Israel, we hear Moses exhorting them:—"Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart and with all thy might; and these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou risest up: and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes: and thou shalt write them upon the posts of thine house, and on thy gates." And let the concluding caution come home to the hearts of the people of Christ now,—of that people who, through a series of long years, have felt the protecting hand of their God, and who being a small people, have become a mighty nation,—"Beware lest thou forget the Lord which brought thee forth out of the land of Egypt from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. YE SHALL NOT GO AFTER OTHER GODS OF THE PEOPLE WHICH ARE ROUND ABOUT YOU." Such is the address delivered by a servant of God to the people under him.

If we pause for a moment, and look back on the history of our own Christian England, we surely cannot refuse to acknowledge the marvellous loving kindness of God to this nation. Degraded and sunk in heathen ignorance, the Sun of Righteousness came with healing on his wings, and, by the brightness of his coming, dispelled the thick darkness which overshadowed the people. Clothed with the armour of righteousness, they advanced in strength; and walking on the arm of the law of God, he raised them in power.

But, like the Israelites of old, their hearts waxed fat, and they hearkened not to the voice that led them, but went after other Gods of the Gods of the people who were around them; and the Lord punished them with sore judgments, until they repented and turned unto the Lord, and He forgave them. And are these lessons, read to our own forefathers, to be lost on us? Are we, who have tasted freely of God's bounty, and experienced His providential care, to be unmindful of Him?—dare we slight His Commandments? He has declared that we were created for His pleasure and to His glory,—shall we lose sight of this our destiny, and exchange it for the vain and hollow glory of Time? "If," observes Archdeacon Wilberforce, "you would elevate the character of a nation,—you would free a whole generation from the sordid and debasing chains of appetite,—you must not build on those principles of a corrupted humanity as the means whereby nature can ascend to God. A better road is opened, a nobler message is proclaimed; that which we have heard and seen declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ."

Impressed with the truth of God's law, and its value above human codes, we, as Christ's disciples, cannot disobey that which we know to be from on high. We have seen the care which was bestowed by the Father on His children of Israel,—let us turn to the parting commands of the Son, and see whether he left us without a warning, without instructions to guide our erring feet in the paths of holiness. Jesus saith to Simon Peter, Simon, lovest thou me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My Lambs. He saith unto him a second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My Sheep.

Now! nothing else can be gathered from these separate injunctions of our Saviour's but that he felt deeply and ardently anxious for the welfare of those for whom he was to offer expiation, and desired to leave them to the care of those whom he might please to invest with power. Acting upon this divine command, the Church has, in all ages, made provision for the education of her children, not only by the enactments of Canons or laws for the governance and discipline of those who were to be immediately entrusted with discharge of educational duties, but has also taken especial care, in certain of her services, to exact pledges that the lambs of the fold shall be fed as Christ directed. She has done more: she has actually insisted that the natural parents of the child shall be forced to bring up their child in the nurture and admonition of the Lord, by demanding sureties for the child's safety.

Having therefore shown, from the Word of God, that religion cannot be separated from teaching, we shall now endeavour to prove that no member of the Church can, consistently with his

vows, agree to any system of education that is not based on religion.

In her service for the ordination of a Deacon, the Church declares it to be his office "to instruct the youth in the Catechism;" and in the African and Eastern Churches the Catechist was a peculiar officer: but other branches of the Church, not wishing to multiply offices, left the duty of catechising to the diaconate. Therefore, observes the learned and pious Dean Comber, "the canon enacts all ministers, priests, as well as deacons, to catechise all the children, servants, and young people of their parish every Sunday and holy-day." But in such Churches as can maintain both a deacon and a priest, there the former is principally to look to this duty, "for the deacons," saith Dionysius the Areopagite, "teach those who have renounced darkness by catechising them into the light." The Anglican Church so fully recognises this duty of the deacon, that she ordains it necessary to give the Bishop a discretionary power to license him to preach, thus providing for those circumstances under which we in this Province are placed. Now, it might be argued, that the Church having provided for the spiritual tuition of her young—not only precise and definite teaching, but likewise entrusted it to a specially appointed minister—is in a position to neutralize the evils arising from mere secular learning: but the assumption falls to the ground, when we examine the actual condition of the Church at this day, and especially in this Province.

From the paucity of means, the Bishops of our Colonial Dioceses have found themselves invariably called upon to employ deacons alone, in spheres which, in her original constitution, was never contemplated by the Church; and in Canada especially, in consequence of the poverty of the Church and the inability of the vast majority of missions to support their own priest, deacons are obliged to be sent into new districts, to preach the Gospel and visit the scattered sheep of the fold—his district being frequently larger than an English County. The young missionary thus sent out is detached from his own proper duties, and is deprived of that beautiful training which the Church lays down when she declares that the period of the diaconate shall principally be spent in catechetical examinations of the flock, and in visiting the sick and poor. The first injury, then, resulting from violating the Church law, is inflicted on the clergy themselves, who, deprived in early life of the blessed opportunity of the study both of Church principles and of human character, in their after career, feel, in many instances at least, either a dislike for mere teaching, or are altogether unacquainted with the best system of catechetical instruction.

The second, or consequent effects, fall on the laity, and more especially on that portion which our Lord had just in mind when he said to the holy Apostle, "Feed my lambs." Now, we do not hesitate to assert, that there is not a single country mission in the whole Diocese of Toronto in which it is possible for the incumbent or pastor to obey the canon; and, as a favourable case in point, we will take the mission of Scarborough, as being near to the city, and possessing advantages above some others. In the Township of Scarborough there is one resident priest, who has sole charge of the mission, in which there are now four churches to serve. Up to a very recent period, there were only three congregations, and to each of them the blessings and privileges of regular worship was given:—the services in the morning commencing at Christ Church, at half-past ten; an afternoon service at St. Paul's, seven miles distant, at three; and evening at St. Jude's, at six o'clock.

If, therefore, we calculate the time occupied in the celebration of prayer and praise to our Maker, it will be apparent the duties of catechetical instruction must be entirely foregone by the priest; and if taught at all, left in the hands of those who are equally craving and longing for the self-same teaching.

In some of our large towns the evil is not so greatly felt; but even there, we fail to see the benefit of Church teaching and discipline, because uninfluenced throughout the week by any thing like religious principle; taught by the very nature of the books put into their hands to avoid the inculcation of, or growth in, fixed and defined principles, every idea imbibed, and every lesson imprinted on the mind, inclines them to sit loose to principles, and to avoid rigid and exact truth. Gospel life is not made the standard of attainment. The whole, undivided Bible is not made the rock on which the children of the Church of Christ rest their hope here and hereafter. Assuming the character of an angel of light, Satan would now beguile men into rank infidelity, by teaching them mere morality in the place and stead of true religion: and some men, professing to be actuated

by religious feeling, would utterly abolish the principles of Christianity, and destroy all trace of a creed, under the plea of bringing about uniformity.

We shall not now stop to point out the miserable and wretched divisions which have taken place among dissenting bodies in consequence of their having no definite teaching. The smartness of the mere dabler in religion, or the earnest but mistaken zeal of a private individual, is qualification enough for the foundation of a new sect, and in some cases, even the very licentiousness of the Preacher is no bar to his success, as we now witness in the Mormon State.

Educated in early life in a vague and shadowy system of religious morality, never trained up in the way that he ought to walk, and catching only glimpses of Christian truth—the student soon looks on religion as an inconvenient thing, a subject to be thought of perhaps, but too dangerous to be dwelt on in the presence of his teachers and fellow-pupils. Meantime, how earnestly are his instructors labouring to cultivate and adorn the human intellect! No pains are spared, no means are wanting to lure and captivate the mind by hourly acquaintance with classic lore. Day after day the Christian boy is familiarized with the deep and reverential services which heathens paid to their idol gods. Page after page exhibits the smoking altar and rich libation poured out in the thanksgiving for mercies supposed to be received through them. And with a knowledge that all that earnest worship was vain, he closes his own daily round of duties without witnessing a single act to tell him that he is privileged to adore a God that is above all gods. Does he see any thing in the daily performance of his youthful duties which even in a remote degree approaches to the earnest sincerity of the poor Pagan:—

"O cives, cives querenda pecunia primum est,
Virtus post numerus. Hæc Janus summus ab imo
Prodidit; hæc recinunt juvenes dictata senesque
Lavo suspensuloculos tabulamque lacerata."—Hor. I.
[Epi. 55.]

As we constantly hear the school system of the United States referred to as a model for us to copy from, let the following testimony of an American Prelate against it be considered by Churchmen here. The Bishop of Michigan said at Oxtoid:

"On behalf, then, of the American Church, I heartily thank you for your kind expressions of esteem, and permit me to say that one of the greatest comforts for the present and the future with regard to yourselves, is the connection which I see everywhere in England between religion and education. It is this which is the security, and will be for ever the security, of your land. Dissever them—I believe it was the remark of an eminent individual of your own land, whose name was always remembered with gratitude, the Duke of Wellington—I believe it was he who said, 'Dissever religion and education, and you only make men clever devils.' It has always been so, and if there is one thing in our land which we deeply deplore, and with respect to which we look to the future with feelings of disaster, it is that severance. Our hope is that God, in His wise Providence, will enable us to carry out our principles in our parish schools and in our colleges, that we may always connect the religion of the heart with the education of the head. It is this, believe me, which forms your security in England. Wherever I have gone I have looked with admiration at your noble cathedrals, your schools, and your houses of charity, but nothing has given me greater pleasure than the scene I have witnessed this day. Allow me once more to convey to you the hearty thanks of the American Church."

DUTIES AND RESPONSIBILITIES OF THE MINISTRY.

We have perused with much pleasure the sermon preached in the Chapel of Trinity College, Toronto, on the 27th of June last, by the Rev. Provost Whitaker, and published at the request of the Students. It is an earnest, and highly practical discourse, and may be perused with profit, not merely by the candidate for holy orders, but by the ordained labourer in the Lord's vineyard.

The following passage we extract, as furnishing a satisfactory solution of what may, at first sight, have appeared a difficulty to some. Alluding to the question, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration," &c., the reverend author observes:—

This enquiry is made of the candidate for Deacon's orders, but it is never repeated, unlike the second enquiry, which, *mutatis mutandis*, is addressed again to the candidate for the Priesthood. And why is this? The question respecting the external call is probably repeated, partly on account of the distinction between the Diaconate and the Priesthood, and the possibility that a man's mind may be satisfied respecting the former, though it be not so respecting the latter; and partly because it is a question relating to a conviction founded on historical evidence, respecting which a renewed assurance may be called for and given with little risk of misconception or offence. But the enquiry respecting the inward call would appear to be regarded as being of too solemn a nature to be made again; the Church would seem to bear in mind the avowal which has once passed the lips of her minis-

ter, and to be unwilling to blunt his perception of the solemnity of that confession by requiring him to reiterate it; if it were once sincerely made, she needs no further assurance; if it were thoughtlessly or insincerely made, the judgment must be left to God; she will not force him whose lips have once spoken thus, to repeat the awful words by which he must be so signally justified or condemned. Surely, then, we may learn a grave lesson of wisdom from the fact that the words are to be spoken but once; that the Church asks no confirmation—contemplates no revocation—of the assurance when it has once been given, but receives it from us as a life-long pledge of our devotion to the service of Almighty God, and, by so doing, warns us to weigh it well beforehand—to ponder well its deep meaning—not to "be rash with our mouth, nor let our heart be hasty to utter before God" a thing so sacred as this.

FINE ARTS.

Mr. Whitefield, an Artist of established reputation, is at present in Toronto, and intends producing a view of the city on a large scale should a sufficient number of subscribers be obtained. We have inspected two pictures of Toronto and Montreal from the pencil of Mr. W., now in course of publication, and can unhesitatingly speak of them as productions of high merit. They furnish the best assurance that justice would be done to our city by the gentleman in question, and we sincerely hope that he will meet with an extensive patronage.

NARROW ESCAPE OF BISHOPS SELWYN AND TYRRELL FROM DEATH.

The following intelligence will be read with deep thankfulness to Almighty God for the wonderful preservation vouchsafed to two of his most devoted servants, and will, we hope, induce those who morning and evening address the Throne of Grace to remember in their prayers those who are labourers in the Lord's heritage, even the Heathen.

"A marvellous escape from the murder of the Bishops of New Zealand (Dr. Selwyn) and of Newcastle (Dr. Tyrrell), was mentioned on Thursday at the meeting of the Society for the Propagation of the Gospel in Foreign Parts:—

"It appears that the two prelates were on a visit to one of the Polynesian Islands, when they were set upon by the natives, and becoming separated, were in the greatest possible danger. They and their crews were surrounded by the natives, who were full of ferocity, and who were eventually subdued by moral resolution rather than by physical strength. The Bishop of Newcastle had stated that he had never experienced, during the course of his life, two hours of such extreme mental agony."

The Rev. William Ritchie requests that letters and newspapers for him may be addressed,—Sutton, Georgina, C.W.

DIGEST OF COLONIAL NEWS.

The *Journal de Quebec* states that the Ministry will resign at the beginning of the session to get rid of Dr. Rolph. It is also asserted by the *Chronicle* that Mr. Lafontaine is about to re-enter public life. And it is thought that a coalition Ministry will be formed on the opening of Parliament.

Paper mills on a large scale are about to be erected at Beauport, by Mr. William Miller of Montreal. The steam vessels to be placed on the line between Montreal and Liverpool, are to be propelled by screw paddles, and will probably range from 1800 to 2000 tons. The fares are to be twenty, twelve, and six guineas.

One person from Canada, Mrs. Hillman, lost her life in the Henry Clay.

Captain Drynan has been killed at Quebec by the falling of shears employed to put masts into a new vessel.

Finlay Fergusson, residing near Ancaster, recently was killed by a *coup de solid*.

The exploration for copper in Megantic has not been attended with the success anticipated.

The Government of New Brunswick have resolved to appropriate £1,000 towards the Montreal fire relief fund.

A reduction has been made in the price of lands in Lower Canada by Government.

Throughout all portions of the Province the harvest promises to be abundant.

The Hon. Mr. Corwin, Secretary of the Treasury of the United States, is now in Quebec.

Arrangements are making for the transmission of our mails for New York, &c., by the Rochester Steamers.

On Monday the coloured inhabitants of Toronto commemorated the Emancipation Act by attending prayers at the Church of the Holy Trinity where an appropriate discourse was delivered by the Rev. H. J. Grasset. About 250 of them afterwards dined in the St. Lawrence Hall.

The following figures show the population of Montreal for a number of years:—1642, 40 to 45; 1677, 1,500 to 1,600; 1720, 3,000; 1759, 4,000; 1765, 7,000; 1805, 9,020; 1831, 27,297; 1835, 31,193; 1842, 40,465; 1852, 57,715.

On Sunday, the 25th ult, Johannes Scherr, a German aged 19, hanged himself in a stable at Dundas.

The *Galt Reporter* says, the Artillery Officers have not been able to purchase half the number of horses they required. Purchasers from the United States have made the stock scarce.

Mr. Foley has resigned the Judgeship of the County of Haldimand.

Last week the body of a daughter of the late Mr. James Skinner of Drummondville was found dead in the river Niagara, immediately under the great Cataract.

The locomotive on the first section of the St. Adams and Quebec Railway, was put in motion on Friday last. This was the first locomotive ever set in motion in that Province.

The American schooner Union has been seized and taken to Charlottetown, Prince Edward Island, for violation of the Fishery Treaty.

Two men and a woman were found by the authorities on Tuesday in a house in Elizabeth Street, suffering from a disease which was evidently cholera though not in its worst shape. Two of them have since died.

Much damage was done by the storm of last week in the Niagara district.

At Port Dalhousie on Saturday last a man was stabbed by another with a stable fork, one of the points of which passed through his lungs. The wounded person is expected to recover from the stab.

A lead mine has been discovered in Prince Edward Island.

On Tuesday afternoon while a number of boys were crossing one of the bridges of the Don in a buggy, the horse took fright, and all were precipitated into the stream. Relief was immediately afforded the party, but we deeply regret to learn that a fine youth about seven years of age, the son of Thomas Clarkson, Esq., President of the Board of Trade, was drowned.

Catharine Hayes is at present in Toronto. She has taken up her residence with a private friend.

CHURCH UNITY.

The Bishop of Oxford's eloquent *Sermon* in Westminster Abbey, on the close of the Third Jubilee of the S. P. G. (June 15) has just been published—(Rivingtons, pp. 24.) The following note will we hope, lead to some practical remedy for a greater and anomalous evil:—

"These are still legal and external hindrances to unity."—p. 19.

Such the present legal impediments to the service of Clergy, both of Scotch and American ordination in our Church, undoubtedly must be considered. The evils against which these restrictions were meant to guard might easily be prevented, without the present breach of unity, by requiring the licence of the Archbishop of the Province and the Bishop of the Diocese, before any Clergyman in Scotch or American orders should hold cure of souls in our own Church. The present state of the law, as affecting Clergymen of Scotch ordination, is sketched out in the following extract from a communication made to me by a member of that Church:—

"The Episcopal Church of Scotland is the daughter so far as Orders are concerned, of the Church of England, having received her present line of Bishops from Archbishop Leighton and his colleagues, consecrated at Lambeth in 1661.

"Until the Revolution of 1688, when the Scottish Church was dis-established, the connexion between the Episcopal Churches of the two countries seems to have been without impediment. Many penal acts were passed affecting the Episcopal Church, in consequence of her attachment in Scotland to the House of Stuart; but none of these bore reference to the relations of the Episcopal Church there to that of England, as far as I am aware.

"But, in 1792, an Act was passed removing many penalties under which the Church of the North laboured, which affected her connection with her sister in the South; especially in the provision that Clergy ordained by any other than an English Bishop should not be eligible to the cure of souls in that country. The perfect connection of the two Churches was thus broken, and a step taken which led to confusions of great detriment to the Church in Scotland. The provisions of this Act do not seem to have extended to the Church of Ireland. In 1840, a Bill was passed for re-establishing connexion between the Church of England and the Episcopal Church of Scotland, by permitting the Clergy of Scotland to officiate, under certain restrictions, in England. It has not, however, had the effect of uniting and identifying the interests of the two Churches from the imperfect extent of its operations. And, although quite unintentionally, it has had the effect of embarrassing the relations of the Episcopal Church, of Scotland with that of Ireland, before unaffected by civil legislation; inasmuch as while leaving open the power of a Scottish Clergyman to hold cure of souls in Ireland, and to be instituted to preferment there, it forbids their officiating save under a limited time.

"The Act of 1840 cannot, therefore be looked upon as a final measure. It is very desirable that means should be taken, which preventing an improper influx of Scottish Clergy, should yet restore the communion of the Churches to that Catholic original which received a Priest in the one as a Priest in the other, enabled to exercise in either branch of the parent stock his holy functions."

ROMAN CATHOLIC SYNOD.—It is officially notified that "the Roman Catholic Provincial Synod of England" will be opened on Tuesday, the 6th July, at St. Mary's College, Oscott, near this town.—*Birmingham Gazette*.

MR. MITCHELL, THE IRISH EXILE.—It has been publicly stated in England, by a distinguished Episcopal clergyman, that Mr. Mitchell has been converted to the Protestant faith by the reading of the Bible.

CONVERSION TO PROTESTANTISM IN GERMANY.—According to the official reports, 948 persons renounced Romanism, and embraced Protestantism in Silesia, last year. Of these 648 persons, 296 were adults, and the remainder had already been confirmed.

For Births, &c., Markets, and New Advertisements, see last page.

Poetry.

EVENING HYMN.

Ere I sleep, for ever favour
This day showed
Be my God,
I do bless my saviour.

Leave me not, but ever love me;
Let Thy Peace
Be my bliss,
Till Thou hence remove me.

In each hour of dark temptation,
Stand Thou near,
Saviour dear,
And be my salvation.

When a sinner's tears perplex him,
Let me hide,
In thy side,
From the foes that vex me.

Thou Whose Eye can read me truly,
All within
Cleanse from sin;
Make me, like Thee, holy.

With a true humiliation
Let me seek,
Jesu meek,
Aye the lowliest station.

In Thy Wounds my sorrows hiding,
Let me meet
Mercy sweet,
Near Thy Cross abiding.

Thou my comfort art, my gladness,
Joy, O Lord
Most adored,
Healing all my sadness.

From the spirit's depths so lonely,
Now on high
Hear my cry;
Make me Thine, Thine only.

Thou, my Rock, my Guard, my Tower,
Safely keep,
While I sleep,
Me with all Thy Power.

And when'er in death I slumber,
Let me rise
With the wise,
Counted in their number.

DOXOLOGY.

Father, Son, and Holy Ghost,
Evermore
Thou adore
All th' Angelic Host.
Ever we with them would praise Thee;
Blessed Three,
Gladly we
Alleluia raise Thee.

ADDRESS OF THE NATIONAL CLUB TO THE
PROTESTANT AND LAY ROMAN CATHOLIC
ELECTORS OF GREAT BRITAIN AND IRE-
LAND.

WHAT IS THE EXISTING CANON-LAW OF ROME?

The approaching general election, in its results, is likely to prove as important to the future destinies of our country as any which has ever taken place. It will be a struggle between true civil and religious liberty on the one hand, and civil and religious intolerance on the other; with this striking feature belonging to it, that intolerance is seeking to gain its ends in the name of liberty. In the name of liberty, with Jesuitical cunning, it demands liberty for itself; but the liberty really sought is the liberty to pursue unimpeded its efforts to gain sufficient strength to rivet on the people of this country the chains of error and superstition.

Let us look in the face our real position. There may be no reason to dread the ultimate domination of Popery in England. It is true many individuals of mark have left the Protestant and gone over to the Romish Church; amongst these (strange to say) must be numbered not a few of the Clergy of the Church of England. It is likewise true, that some, in heart Romish, still remain in our Church, for the palpable purpose of betraying her. Further, many of the Clergy look upon the character of the Church of Rome with far less of distrust than formerly, and there are some Protestant statesmen in Parliament who favor Romanist views; but it is not the less true, that the great bulk of the people of this nation are sound at heart, are zealously attached to the Protestant faith, and dread, as deeply as their forefathers, the corrupt practices and persecuting tenets of Rome.

Yet there is enough, and more than enough, in our present position, to excite anxiety and alarm in the minds of Protestants. The Pope may never have sufficient power to prevail over the national faith and to uproot the principles of religious toleration, but the Papacy may have, and we do not hesitate to say that it now has, sufficient power to create general confusion and serious mischief.

The Roman Catholic has been for some centuries the prevailing faith of the majority of the inhabitants of Ireland; over that majority an organized Popish priesthood has held sway. The government has been, in reality, divided of late years, in no equal shares, between ministers of the crown and the Romish priesthood. They have not been able to crush Irish Protestantism, but the laws of the Papacy have been obeyed, where the laws of the land have been defied. The consequences have been general confusion, and evils, almost intolerable, remain uncurbed.

The Papacy is now pursuing the same course in this island. We have neglected resistance in Ireland, we are consequently driven to resistance in England. Within the last two years, this Protestant island has been partitioned by the Pope into districts, over which he has placed his officials, for the avowed purpose of

carrying out his canon law. To meet this aggression, an act has been passed, so inoperative that, though openly and ostentatiously broken, its violation can neither be proved nor prevented. Had it succeeded in accomplishing its avowed object, in preventing the assumption by Romanist bishops of territorial titles, it would still have done little to crush the real evil to be feared. That evil is the power to be gained by the Papacy through the establishment of the Roman canon law in this our realm, with the officers, viz., bishops and vicars-apostolical, nominated by the Pope, to carry out and enforce it.

And be it remembered that the main reason given by Cardinal Wiseman for the issue of the Papal bull establishing a territorial hierarchy in England was, that it was necessary for the introduction of the canon law. What then is this canon law? It is a law in direct antagonism to British law, to the just liberty of the Roman Catholic laity, to the Protestant religion in general, to the church of England in particular, and further, to the throne of our beloved sovereign.

A few examples will abundantly suffice to establish the truth of these assertions. It appears from a report on certain authentic documents, deposited in the public libraries of the three universities of Oxford, Cambridge, and Dublin, and certified by certificates from the authorities there, that the following Papal laws exist on record, which, shortly after the act of 1829, were regularly accepted by the Papal hierarchy in Ireland, and only wait the acceptance of the new hierarchy in England at the approaching synod, to become binding upon every Roman Catholic conscience:—

- 1. A law, called the "Bulla Cerna Domini," excommunicating and cursing our sovereign, and all the authorities in our land, who oppose the will of the Pope and Papacy.
- 2. A law, called, called "Super Soliditate," setting up the infallibility and jurisdiction of the Pope.
- 3. A law, called "Pastoratus Regimini," destroying the allegiance and the civil liberties of our Roman Catholic fellow-subjects, and compelling them, under the severest ecclesiastical penalties, to submit to all the mandates of the court of Rome.
- 4. A law, called "Urban Antiburum," compelling the restitution of all Church property to the Church of Rome, and of all forfeited estates to the original possessors, or their heirs.
- 5. A law, called "Pastor Bonus" by which the Pope undertakes and authorizes others to pardon all species of crimes, how atrocious soever they may be; thus giving, by his laws, a sanction and impunity for the violation of all laws, both human and divine.
- 6. A law, called "Unigenitus," by which all persons who read the Holy Scriptures are denounced, and sentenced to the heaviest censures of the Church of Rome.
- 7. A law, entitled "Excommunicamus," being the third canon of the Fourth Lateran Council, authorizing and commanding Papal Bishops to exterminate Protestants out of their dioceses—a law enacted in the 13th century for the slaughter of the Albigenses.
- 8. The eight and fourteenth canons of the Council of Trent, on baptism, account all baptized persons to be subjects of the Church of Rome, to be compelled, whenever she has power, to submit to her jurisdiction.

That the law excommunicating our Sovereign is not considered an obsolete law by the Church of Rome is proved by a curious circumstance. The "Bullarium Romanum" is a work containing all the Pope's Bulls that have ever been issued! About twelve years ago Dr. Paul Cullen, the well-known Irish Romanist Archbishop, was employed to make a selection of those of present importance, for the use of the college, De Propaganda Fide. From the Bull No. 103, in one volume, to Bull No. 169, Dr. Cullen selects only eight. Of these eight, there are two appointing two Irish Bishops—the one dated a year before the accession of George III., the other on the same, a year after. Both these Bulls are addressed to "James III., King of Great Britain (the Pretender)." The only present application which these Bulls can have, is a continuing protest by the Pope against the right of our present Sovereign to the Throne of these realms.

Such are a few of the most salient points of this canon law which the Legislature is now quietly permitting to be established and carried out in its fullest extent by the Bishops of the Court of Rome, aided by a staff of Popish ecclesiastics—a law which even Romanist Governments will not allow to have full force within their dominions—a law so vitally contrived as to hold the Roman Catholic laity in direct personal subjection to the Pope himself, for in certain reserved cases none but the Pope himself can grant absolution. Can, then, the people of this country be so credulous as to believe that no evils will accrue from the operation of such a law? Can any imagine that by leaving this anti-Christian and anti-national system unopposed to work its own way they are really promoting the cause of civil and religious liberty?

We boldly, then call upon the Roman Catholic laity to unite with us in resisting this system. They may be true to their Church and yet resist priestly oppression. They can be faithful to their creed, and yet be opposed to those anti-Christian and disloyal precepts by which it is sought to be enforced.

To all true Protestants we appeal to take good care that no candidate shall be returned to legislate for our country who will refuse solemnly and unequivocally to renounce and condemn the existing canon law of the Church of Rome—who will not bind himself by the most stringent pledge to do his utmost in Parliament to oppose the establishment of such a law within this realm, and to withdraw all State encouragement and assistance from priestly Popery.

It is vain to mince the matter. The struggle between the antagonistic principles of Romish canon law and of our own Protestant institutions is a deadly one, and has already begun in earnest. The Pope's officials openly defy the Government to execute the law—and they publicly resolve, that "any law directed against the free exercise of the Catholic religion has no binding force." Now every law restricting any Popish practice is, to these men, a law "against the free exercise of the Catholic religion." The Queen's laws, or the Pope's laws—which are to prevail in this realm? The man who under any pretence encourages the establishment

of the latter is a traitor to the former, and if a Parliament should now unhappily be returned, which shall continue the suicidal course of seeking to disarm the hostility of Popish ecclesiastics by favour and concessions, or by the less prominent course, of ignoring their machinations, then farewell to the harmony and tranquillity, the honour and independence of our country.

Electors of this United Kingdom, who are attached to the constitutional liberties of your country, whether Romanist or Protestant, elect no man as your representative who will not solemnly bind himself to do his utmost to resist the establishment and enforcement of this canon law in any and every portion of our Queen's dominions.

By order of the Committee.
W. H. BELLAMY, Secretary.
National Club, Whitehall-gardens, June 30.

Advertisements.

DR. BOVELL,
John Street near St. George's Church.
TORONTO.
Toronto, January 7th 1852. 23-1f

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, January 13th, 1837. 5-1f

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER,
LONDON, CANADA WEST.
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

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

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

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

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

T. BILTON,
MERCHANT TAILOR,
No. 2, Wellington Buildings, King street, TORONTO.

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

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

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

Fancy and Ornamental Printing in Colours
AND
Copperplate Printing and Engraving.

The following Publications are issued from this Office:
The Church Newspaper, weekly, on Thursday morning. Price 6s. per annum, or 10s. in advance.
The Young Churchman, monthly, on the 1st of each month. Price 2s. 6d. per annum; in all cases in advance.
The Upper Canada Journal of Medical, Surgical, and Physical Science, monthly, on the 15th of each month. Price 10s. per annum.
The Churchman's Almanac: price 4d.

BOOK-BINDING.
The Subscriber having a Bindery on the premises, in connection with his Printing Office, is enabled to receive orders for Bookbinding in any of its branches, Plain and Ornamental, or according to Pattern. Blank Books Ruled and Bound to any Pattern.
STATIONERY of all kinds, on moderate terms.
Children's Story Books, illustrated.
A. F. PLEES.
Toronto, 32nd July 1851.

MR. SALTER'S PORTRAIT
OF THE
LORD BISHOP OF TORONTO
THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to E. W. TAYLOR, Esq., Secretary to the Church Union, 24, King Street East, in order that the necessary measures may at once be taken to get out the Portrait and place it in the Hall of Trinity College.
By order of the Committee,
S. LEFT, L.L.D., Hon. Sec.
Toronto, 10th March, 1852. 32-1f

BAZAAR.
IT is intended to hold a Bazaar in the month of September next, (of the precise day due notice will be given,) in aid of the fund for the erection of a PARSONAGE HOUSE, in connexion with St. George's Church St. Catharines.
The following ladies, by whom contributions will be most thankfully received, have kindly consented to take charge of Tables:—
Mrs. E. S. Adams. Mrs. Helliwell.
" Clement. " Leslie.
" Sanderson. " Miller.
" Bate. " Eccles.
" Capt. Hamilton. " Towers.
" Benson. " Ranney.
" Slate. " Atkinson.
N. B.—It is particularly requested that contributions may be sent in not later than the first week in September.
St. Catharine's June 5, 1872.

THE LARGE 103 YONGE ST.
The Winter has past, with its frost and its snow,
And where is the man who won't say let him go;
And Spring has arrived and dressed Nature anew,
And Summer, sweet Summer, is nearly in view.
The gentle showers of the Spring have been shed,
And fields live again that were withered and dead;
And trees that were leafless are bursting their chain,
And waving in loveliest verdure again.
The birds of our forests that left us so long,
Again fill the air with the power of their song,
Rejoicing that hoary Grim Winter is past,
And that Springtime and Summer have found us at last.
Now away with the Cloaks and the Furs which you wore,
Through many a snow storm they wanted you o'er;
To wear them just now, with the weather so warm,
Would do you no good, but a great deal of harm.
Away with your Bonnets of Dark Velvet Pill,
Let them rest on the shelf or the box for a while;
Yet something in Straw, if you take my advice,
In Devon, or Luton, or Trowan, or Rice.
McDONALD has Bonnets, remarkably low,
At sevenpence-halfpenny, or eightpenny or so;
And Ribbons to trim them at sixpence a yard,—
The terms are certainly not very hard.
A large stock of Muslins, selected with taste,—
The colours are fast, and the patterns are chaste;
And Dress Goods in "Fancies," both figured and plain;
With the fine French Barages, and the printed DeLaine.
While he seeks to secure the most recent styles
In the fabrics produced in the famed British Isles,
Yet a judge may perceive at the very first glance
That his Goods have the finish of Grenoble in France.
There are many things more, which one might suppose,
They are mentioned below in straightforward prose;
The Stock, he may add, is extensive and nice,
While the whole has been marked at a moderate price.
His direction will still be the same as the former,
On Yonge a free one door from Richmond-street corner;
While the front of his house, hereafter, shall be
Better seen by the figure One Hundred and Three!

THANKFUL FOR PAST FAVOURS,
JOHN McDONALD
WOULD invite attention to a very large Stock
of SEASONABLE GOODS. Already
Received, upwards of
1000 STRAW BONNETS!!!
which he offers from 7d. upwards. A superior stock
of yard-wide PRINTED MUSLINS, fast colours,
from 7d. per yard. A beautiful assortment of
FRENCH KID GLOVES, commencing at 2s.
Sewn Muslin Sleeves, Caps, Chimazettes, &c. Widows'
Caps, commencing at 13s. 9d. per doz., Chinese and
Pink Office Tapes. Between
5000 and 6000 Yards
of Plain, Printed, and Fancy DELAINES; Alpaca
and Lustras for sale, from 10d. per yard. A few
MILLINERS' DOLLS on hand. A beautiful
assortment of British and American PARASOLS.
SILKS, SATINS, AND BARAGES.
All classes of Goods necessary to carry on a FAMILY
TRADE, viz.—Towelings, Sheetings, Window Mar-
lines, Quilts, Counterpanes, Glass Cloths, Table Covers,
Dainasks, &c. &c.
MOURNINGS,
to any extent, furnished at the shortest notice, and at
moderate prices. In the
GENTLEMEN'S DEPARTMENT,
Cambric and Silk Handkerchiefs, Collars, Braes
Shirts, Thread and Kid Gloves, Broad Cloths, Dor-
skins, Cassimeres, Tweeds.
The attention of the Trade is called to the large
Stock of Bonnets, Prints, and Stuffs; DeLaine
Muslins, &c., which, with sundry other Goods, he will
endeavour to offer as cheap, and on terms as favour-
able, as any house in the Trade. In addition to the
above, there can also be seen about
100 Patterns Room Paper,
embracing about 2500 Rolls. The designs are very
beautiful and the Papers good.
* * Remember the LARGE 103, Yonge Street

NOTICE.

THE DEPOSITORY

OF THE CHURCH SOCIETY

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

N.B.—The Office of the Secretary of the Church Society is also removed to H. Rowsell's, Toronto, May 6, 1852.

FOR SALE.

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

COUNTY OF YORK.

CITY OF TORONTO—Lot 17, North side of King street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Kingsley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers.

(The above to be sold in Lots to suit purchasers.)

City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.

Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres.

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

Township of Whitechurch—Part of Lot 17, in 4th concession, 80 Acres.

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

Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

COUNTY OF NORFOLK.

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

COUNTY OF WENTWORTH.

Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 5th concession, 300 Acres.

COUNTY OF SIMCOE.

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

COUNTY OF NORTHUMBERLAND.

Township of Mallinand—Lot 20, broken fronts Band A, 300 Acres.

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

COUNTY OF HASTINGS.

Township of Thurlow—Lot 25, in 3rd concession, 200 Acres.

COUNTY OF LANARK.

Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to

GEORGE CROOKSHANK,

Front-Street, Toronto.

November 19, 1850.

15-1f



CANADA WESTERN ASSURANCE COMPANY.

Chartered by Act of Parliament.

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

HOME OFFICE—TORONTO.

President—Isaac C. Gilmore, Esquire.

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Hugh Miller, Rice Lewis.

And John Howarth, Esquire.

Secretary and Treasurer—Robert Stanton, Esq.

Solicitor—Angus Morrison, Esq.

Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank.

Office Hours—10 A.M. to 3 P.M.

ISAAC C. GILMOR, President.

ROBT. STANTON, Secretary & Treasurer.

Agents:

In addition to those previously notified, the following are appointed:—
Quebec, Thomas Merrill; Dundas, T. Robertson; Guelph, T. Howarth; West Flamboro', Wm. Colclough; Fort Erie, James Howarth; Galt, Peter Cook; New Aberdeen, George Davidson; Peterborough, T. Paterson; Markham, A. Barker; Amherstburg, T. Howarth; Preston, L. W. Dussanier; Caledonia, N. McKinnon; Simpson, Peter McPhail; Kincardine, D. McKendrick; Port Hope, W. B. Clarke.

The establishment of further Agencies will be duly notified. Toronto, Dec. 11, 1851. 21-1j.

BURGESS & LEISHMAN,

Corner of King and Church Streets, adjoining the Court House, Toronto.

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING, AND DRY GOODS,

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Men's Br. Holland Coats, from 4 4j	Men's Black Cloth Vests from 7 6	Men's Mole-skin Trousers, from 7 6
Do. Check'd do. do. " 5 0	Do. Black Satin do. " 8 9	Do. Linen Drill do. " 5 0
Do. Black Alpaca do. " 10 0	Do. Fancy Satin do. " 8 9	Do. Check'd do. do. " 5 0
Do. Russell Cord do. " 12 6	Do. Holland do. " 3 4	Do. Courdroy do. " 7 6
Do. Princess do. do. " 12 6	Do. Fancy do. " 4 4j	Do. Satinett do. " 11 3
Do. Canada Tweed do. " 17 6	Do. Velvet do. do.	Do. Casimere do. " 13 9
Do. Broad Cloth do. " 30 0	Do. Marselles do. do.	Do. Buckskin do. do.
Do. Cass'mere do. " 25 0	Do. Barthes do. do.	Do. Doeskin do. do.
Boy's Br. Holland do. " 4 4j	Boy's Fancy do. " 3 9	Boy's Drill do. do. " 4 4j
Do. Check'd do. do. " 5 0	Do. Silk do. " 5 0	Do. Check'd do. do. " 4 0
Do. Mole-skin do. " 6 3	Do. Satin do. " 5 0	Do. Mole-skin do. do. " 5 0
Do. Tweede do. " 10 0	Do. Cloth do. " 5 0	Do. Canada 'cweede do. do. " 4 4j
Do. Broad Cloth do. " 17 6	Do Tweede do. " 4 0	Do. Cassimere do. do. " "
Do. Russell Cord do. " 8 9	Do. Cassimere do. " 5 0	Do. Tweede do. do. " "
White Shirts, Linen fronts " 4 4j	Men's Cloth Caps " 2 6	Red Flannel Shirts " 4 4j
Striped " " 2 6	Boy's do. " 1 10j	Under Shirts and Drawers " "

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Muslin Delaines, y wide, from 10j	Table Linens, Quilts, Counterpanes, Bed Tick, and Towels, 0 7j	Factory Cotton, from 2j
Prints, Fast Colours do. " 0 7j	Crapes, and Materials for Mourning, 0 7j	White do. " 3j
Heavy Ginghams do. " 0 7j	Infants' Robes, Caps, & Frock-Bodies, 0 7j	Striped Shirting, " 4j
Splendid Bonnet Ribbons " 0 7j	Shawls, Handkerchiefs, and Neck-ties, 1 3	Cotton Warp, " 4 4j
Straw Bonnets, " 1 3	Cap Fronts, Muslin, Netts, Collars, Silks, Satins, &c. Orleans, Cobourge, Delaines.	Ladies' Stays, " 2 6
Gloves, Hosiery, Ribbons, Laces, Edgings, Artificial Flowers. Shot, Check'd, and Plain Alpacas.		Fringes, Gimps, Trimmings, Barege Dresses, Silk Warp Alpacas.

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852.

381 ly

MONEY TO BE SAVED.

FROM FIFTEEN TO TWENTY-FIVE PER CENT.

J. CHARLESWORTH

HAVING hitherto had a branch business in the Town of Woodstock, C. W., in addition to the one in Toronto, has determined to close up one of the two shops; and in order to clear out the

WHOLE STOCK OF

MILLINERY, STAPLE, AND FANCY DRY GOODS,

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

Has commenced selling off **The entire Stock at a Reduction** that will correspond with the above assertion, that is from 15 to 25 per cent. below the usual selling prices—which has always been as low as others in the trade, if not a little lower. These inducements will not continue to be held out for a long time, and could not be given in the ordinary way of doing business. The object now is to sell out the whole Stock and not to make profit. An inspection of the stock and prices will convince all candid persons that the Reduction is a reality.

J. C. would call particular attention to his **MILLINERY DEPARTMENT**, which will be found very large; entirely too numerous to enumerate.

His **DRY GOODS DEPARTMENT** will be found replete and furnished with all that is requisite for family furnishing.

J. C. does not quote prices in his advertisements; but condenses the habit fallen into by some of our respectable tradesmen of this city of quoting prices for goods that every reasonable and candid person will at once admit to be erroneous and absurd. You are respectfully requested to call and examine the goods, enquire the Prices and be your own judge as to their value.

J. C. Would dispose of the Stock in one lot, together with his interest in the premises and the Shop fixtures.—The Stand is a good one and the house in neat order.

REMEMBER NO. 60 KING STREET EAST, NEXT DOOR TO MR. SALT'S GOLDEN HAT.

NO SECOND PRICE.

J. CHARLESWORTH.

Toronto May 14th, 1852.

4-1f

MR. JULES HECHT,

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

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

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

Toronto, September 4th, 1851.

6-1f

HERBERT MORTIMER

BROKER,

House, Land and General Agent,

No. 80, KING STREET EAST, TORONTO,

(Opposite St. James's Church.)

Business kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., James Brown, Wm. McMaster Esq., P. Peterson, Esq.—Messrs. J. C. Beckett & Co., Bowers & Hall, Crawford & Haggerty, Ridout Brothers & Co., Ross, Mitchell & Co.

Twenty years' Debentures constantly on Sale, at a liberal discount Toronto, February 28, 1852. 30-1y

HEALTH WHERE IT IS SOUGHT

HOLLOWAY'S PILLS.

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

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

To Professor Holloway,—

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

[Signed] WILLIAM SMITH

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague	Female Irregularities	Scrofula, or King's Evil
Asthma	Fevers of all kinds	Sore Throat
Bilious Complaints	Fits	Stone and Gravel
Blotches on the Skin	Gout	Secondary Symp-toms
Bowel Complaints	Headache	Tie-Doloureux
Colic	Indigestion	Tumours
Constipation of the Bowels	Inflammation	Ulcers
Consumption	Jandice	Veneral Affections
Debility	Liver Complaints	Worms of all kinds
Dyspepsia	Lumbago	Weakness from whatever cause, &c.
Dysentery	Piles	
Erysipelas	Rheumatism	
	Retention of Urine	

Sold at the Establishment of Professor Holloway, 274, Strand (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10d., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes.

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

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

Toronto, Nov., 12, 1851.

15-1f



AYER'S CHERRY PECTORAL.

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

Among the numerous discoveries Science has made in this generation to facilitate the business of life—increasing its enjoyment, and even prolonging the term of human existence, none can be named of more real value to mankind, than this discovery of Chemistry to the Healing Art. A vast trial of its efficacy throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so effectually control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands of a victim's hands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. The space here will not permit us to publish any proposition of the efficacy of Ayer's Cherry Pectoral, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always be pleased to furnish free of charge in all full particulars, and indisputable proof of these facts.

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

"James C. Ayer—Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my judgment as to its superior character can be of any service, you will be free to use it as you think proper.

EDWARD HITCHCOCK, J. D.

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

"I deem the Cherry Pectoral an admirable preparation from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."—New Haven, Ct., Nov. 1, 1849.

Major Pattison, President of the M. C. Society, states he has used the Cherry Pectoral with wonderful success, in curing inflammation of the lungs.

From one of the first Physicians in Maine.

"Dr. J. C. Ayer, Lowell. Dear Sir: I have used constantly since your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. In the most severe and chronic cases, I am confident it will be found to be the best of cases of the lungs, that have put to death our ablest physicians."

I invariably recommend its use in cases of a cough, and consider it much the best remedy known for that disease.

Respectfully yours, J. S. CROCKER, M.D.

Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass.

Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by F. W. Lamer; in New York by J. & O. Co.; in Quebec by Joseph Bowers, and by the Druggists everywhere throughout the Province and United States.

Toronto, March 9th, 1852.

BIRTHS.

On Friday, the 30th July, at the Rectory, Markham, the wife of the Rev. Geo. S. J. Hill of a daughter.

Markets.

Table of market prices for various commodities like Spring Wheat, Oats, Barley, Rye, Flour, etc., with columns for quantity and price.

New Advertisements.

THE Subscriber is desirous of encouraging a LADY capable of conducting a Superior FEMALE SCHOOL in the Town of Cornwall.

JUST PUBLISHED.

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

WANTED.

A MISTRESS for the Female Department of the Parochial School attached to the Cathedral Church, Toronto.

Trice a Week English Paper. THE EVENING JOURNAL.

THIS paper, the first number of which appeared on the 6th of October, 1851, is published in London, every Monday, Wednesday, and Friday evenings.

The various communications on Church questions, which now form so prominent a feature in the columns of the London Morning Chronicle, including the letters of "D. C. L." are always transferred to the EVENING JOURNAL.

The subscription to the EVENING JOURNAL is \$1.50 per quarter; \$5 half yearly, or \$18 for the whole year, payable in advance.

Agent for the United States - Mr. H. E. NEWELL, Office of the Banner of the Cross, No. 9 Sanson Street Philadelphia.

GOVERNESS.

An English Lady of superior attainments is desirous of obtaining a situation as Teacher in a private family.

An English Lady, who has resided in Canada four years, is desirous of obtaining a situation as GOVERNESS. She teaches the usual branches of English Education, as well as French and Music to beginners.

CARD.

MR. R. G. PAIGE,

TEACHER of Italian and English Singing, Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education.

British America Fire and Life Assurance Company.

NOTICE IS HEREBY GIVEN that the Thirtieth Dividend on the Capital Stock of this Company, paid in, was this day declared for the half year ending 30th June, 1852.

T. W. BIRCHALL, Managing Director.

British America Assurance Office, Toronto, 30th June, 1852.

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL, to be re-opened after the Midsummer Vacation, on Wednesday, the 18th of August.

[As it is known to many that the Rev. J. G. D. McKenzie has had in contemplation a lengthened absence from Canada, it may be right to state that his intentions, in this respect, have been relinquished, and that the School will continue to be conducted under previously existing arrangements.]

Trinity College, Toronto.

LAW SCHOLARSHIP.

THERE will be an Examination for a Law Scholarship at this College, on Monday, 27th September, and the following days.

The subjects for examination are: -

- Greek Testament - St. Luke's Gospel. Classics - Virgil, Æn. I, II, VI. Xenophon, Anabasis, I, II, III. Mathematics - Euclid, I - VI and XI, I - 22. Algebra and Trigonometry. History - Hallam's Constitutional History of England.

Trinity College, Toronto, 9th June, 1852.

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

AN ASSISTANT MASTER will be required for this Collegiate School, on or before the 15th of September next.

Grammar School, Lennoxville.

THIS SCHOOL will be re-opened on MONDAY, August 2nd. Applications for admission and for further particulars may be made to the Rev. John Butler, Lennoxville.

1852 Steamboat Notice. 1852



THE STEAMER "CITY OF HAMILTON."

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

Quickest Route, two Boats Daily.

For New York, Boston, and the Western States, via Lewiston and Niagara Falls!

THE MAIL STEAMERS CHIEF JUSTICE ROBINSON

CITY OF TORONTO

Will, until further notice, leave Toronto daily at half-past 7 A.M., and half-past two P.M., connecting at Buffalo with the Express trains going East, also with the State Line Railroad and Steamers going West.

Royal Mail Steamboat Notice.

LAKE ONTARIO AND RIVER ST LAWRENCE.

LAKE ONTARIO.

The Steamer MAGNET, Captain J. Sutherland. PRINCESS ROYAL, Capt. J. Dick. PASSPORT, Captain H. Twohy.

DOWNWARDS.

MAGNET-On MONDAYS and THURSDAYS, leaving Hamilton at 7 1/2 A.M., and Toronto, at a 1 to 1 P.M., for Kingston.

UPWARDS.

PASSPORT-On MONDAYS and THURSDAYS, from Kingston to Toronto and Hamilton, at 3 p.m., on the arrival of the River Boat, arriving at Toronto early next morning.

RIVER ST. LAWRENCE.

The Steamer OTTAWA, ... Captain Putnam. LORD ELGIN ... Farlinger. ST. LAWRENCE ... Howard

St. Catharines and Toronto.

STEAMER "MAZEPPA," W. DONALDSON, MASTER Will commence her regular trips on TUESDAY, the 27th inst.

THE STEAMER "ROCHESTER."

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

THE STEAMER "ADMIRAL."

Will leave Toronto for Rochester (commencing on Tuesday, the 10th instant) calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope and Cobourg, weather permitting, every Tuesday, Thursday and Saturday Mornings, at half past Ten o'clock.



PROVINCIAL MUTUAL GENERAL INSURANCE COMPANY.

A DIVIDEND, at the rate of ten per cent per annum, on the paid up CAPITAL of this COMPANY, has this day been declared.

NOTICE is also given that the Annual General Meeting of the Members of the Company will be held at the office of the Company, in Toronto, at 12 o'clock, noon, of Tuesday, the 3rd August next.

Provincial Insurance Office, June 25th, 1852.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 19 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Insurance.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms.



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY.

INSURES Dwellings, Houses, Warehouse, Building in general, Merchandise, Household Furniture, Mills, Manufactories, &c.

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

"The Canadian Churchman"

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

TERMS: Five Shillings a year if paid in advance; Seven Shillings and Sixpence if paid within one month of subscribing; and Six Shillings if not paid within six months.

RATES OF ADVERTISING: Six lines and under, 2s. 6d. for the first insertion, and for every subsequent insertion, Ten lines and under, 3s. for the first insertion, and 1s. for every subsequent insertion.

EVERY DESCRIPTION OF BOOK AND JOB DONE IN A SUPERIOR MANNER AT THE OFFICE OF "THE CANADIAN CHURCHMAN" No. 7, KING STREET WEST, TORONTO.