

# The Church.

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

VOLUME XIV., No. 14.]

TORONTO, CANADA, OCTOBER 31, 1850.

[WHOLE No., DCXCV.]

## WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
F	Nov. 3.	Prov. 11.	Luke 19.
M	" 4.	Ecclus. 20.	Coloss. 3.
T	" 5.	" 21.	Luke 20.
W	" 6.	" 22.	Coloss. 4.
T	" 7.	" 23.	Luke 21.
F	" 8.	" 24.	The. 1.
S	" 9.	" 25.	Luke 22.
F	" 10.	" 26.	The. 2.
F	" 10.	Prov. 13.	John 2.

## SUNDAY CHURCH SERVICES IN THE CITY.

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

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

In this Church the seats are all free and unappropriated. The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday at Trinity Church, King Street; and last Sunday, at St. George's Church; in the last Church the Holy Communion is also administered at eight A.M. on the last Sunday of each month.

## UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending November 4th, 1850.

### VISITORS:

The Principal—J. H. Richardson, M.B., M.R.C.S.L.  
Censor—W. Wedd, Esq., M.A., Third Classical Master.  
F. W. BARRON, M.A., Principal U.C.C.

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## Original Poetry.

### SABBATH SONGS, No. 2.

"Love the Brotherhood."—Holy Bible.

Love thy Brother! when the tide  
Darkly rolls in Life's rough sea;  
Love thy Brother! Christ hath died  
For him as well as thee.  
Soothe his sorrows—right his wrongs—  
Cheer him when his spirit faints:  
Love him,—for he still brings  
To the fellowship of saints.  
Naked, friendless,—although none  
Seek him when in prison cast,  
There the Church yet owns her son,  
And loves him to the last.  
Love thy Brother! and believe  
The cup of water to him given  
Shall a rich reward receive:  
'Tis registered in heaven!

WILLIAM OSBORNE.

St. Catharine's, 21st Oct. 1850.

## TWENTY-THIRD SUNDAY AFTER TRINITY. NOVEMBER 3, 1850.

THE EPISTLE (Philippians iii. 17—21). — St. Paul throughout all his Epistles only alludes once to the day of his death. He continually mentions, with exultation and joy, his hope of the speedy coming of his Lord. This was the one continued theme ever present to the minds of the Apostles. This animated them to perseverance amid persecution and strife, dangers and distresses. They looked for the glorious appearing of their Saviour, as the day of their entrance upon their reward, the consummation of their hopes, in the resurrection of their body, and in the participation of the glory and exaltation of their Divine Master. They had seen his glory while tabernacling among them, as the glory of the Only-begotten of the Father: they believed his promise that when he should appear, they should be like Him; and they longed to exchange their life of toil and rejection and hardship, for the enjoyment of his presence and exaltation. This truth does not seem to exert the same practical influence over the minds of believers, that it exercised at an earlier day. The Church appears to be less in a waiting posture than it was in the Apostolic age. The delay of the period of our Lord's

coming, the want of union among the members of his body, the too common opinion that the day of death is the day of glory to the saint, may account for this. The true Christian, however, will be still constantly looking for the second coming of his Lord, as the day of his fruition of the joy set before him, and of his attaining unto the perfect consummation and bliss promised to him both in body and in soul. The Apostle alludes to this great hope ever present to his mind, in the Epistle of the day, and desires the coming of his Saviour; that his present body of humiliation, sin, and sorrow, may be changed into a body of glory, holiness, and incorruption. He points out also that place, the home in which the body shall be fitted to dwell, and exhorts his beloved converts at Philippi, to seek, while on earth, to live as if they always remembered that their true citizenship, and home, was in Heaven. He intreats them to follow the example of himself, and of those, who like their pastors Epaphroditus, and Timothy, walk in a consistent perseverance in well doing. He warns them against the example of those, who like the Judaizing converts, would incorporate the Jewish rites upon the Gospel, and would thus render void the sacrificial death of Christ; or of those, who like the heathen around them, indulge their sensual appetites, mind only earthly things, and glory in their shame. The Church in her selection of this portion of Scripture as the Epistle of this day, would render general the exhortation of the Apostle; and in his language would entreat all her children to walk worthy of the privileges of those whose home and citizenship is Heaven.

### THE GOSPEL (St. Matthew xxii. 15—22).

The country and capital of Judæa, like all large communities of mankind, were agitated and distracted by very many contending opinions, notions, theories, and interests, at the time of our blessed Lord's tabernacling among them. No subject was discussed with more bitterness and party spirit among the controversies of the day, than the question now proposed to our Lord, as to the lawfulness of giving tribute unto Cæsar; or whether the payment of money by the Jews towards the support of a foreign potentate was consistent or inconsistent with the Mosaic Law. The Herodians were a party in the state who advocated submission to the government of the Gentile foreigner, and who defended the policy of Herod. Under the appearance of honour and respectful deference to his decision, as that of a great Prophet, they desire in reality to elicit an answer from our Lord, which shall expose Him to the hatred of the people, who denied the lawfulness of the foreigner imposing tribute on the Jew; or which shall excite against Him the anger and suspicion of the rulers, who exacted these payments from the people. Jesus answers the question proposed to Him, while He reproves the Herodians for their hypocrisy. He demands a penny to be brought to Him, and declares that inasmuch as the Jewish people is subject unto God, (for He chose it to be his peculiar people), and unto Cæsar, (who had subdued it by force of arms,) it ought to render unto God that which is due to God, and unto Cæsar that which is Cæsar's. He enforces, by a tacit admonition, the same doctrine afterwards maintained by St. Paul, "that the powers that be are ordained of God;" and that the Church of God, though forming a spiritual kingdom, and existing in opposition to the world, yet ought to be obedient to the civil power by which it is protected, until it command any thing that is contrary to the known law, or to the revealed will of God. The Church forms in itself a spiritual kingdom, which administered by its own officers, and deriving its authority from no human source, confers on its members great and inestimable privileges. Ever leavening, struggling with, and contending against the world, it may attain its own objects, pursuits, and ends; and yet remain in peace with the civil government, whether republican, monarchical, or despotic. Wicked, indeed, would be that state which would seek to render itself unchristian by refusing to associate with itself the protection of that portion of the Church of Christ, by the mercy of God planted within it. Inconsistent indeed would be that portion of the Church which should so allow itself to be fettered by its alliance with the state, as to be unable to exercise all the powers entrusted to her by her Divine Head. Christianity has most flourished when the Church has been so united to the state, that neither intruding into the office of the other, each has been allowed the due exercise of all her proper functions; so that while the state has been hallowed by the sanction and blessing of the Church, the Church in her turn has been protected

and nourished by the state. This portion of Scripture has been appointed among the Gospels of this season, that it may instruct the congregations in declaring the difference between the spiritual kingdom of Christ, and the kingdoms of the world.

## Ecclesiastical Intelligence.

### DIocese of Toronto.

#### WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the Fund for the support of the Widows and Orphans of the Clergy in this Diocese. The twentieth Sunday after Trinity—13th October, 1850.

Previously announced in No. 13	£134 9 8½
St. John's, Cavan	£0 17 0
St. Paul's, Cavan	0 15 0
—per Rev. S. Armour	1 12 0
St. George's (additional), per C. W.	0 11 3
Trinity Church, Port Burwell,	
—per Rev. T. B. Read	0 11 3
St. John's, Murray, per Rev. J. McIntyre	1 5 0
Trinity Church, Barrie, per C. W.	1 8 6
Beamsville (additional)	0 2 6
St. Mark's, Niagara, per Churchwardens	5 5 3
Moulton, Low Banks	£0 3 0
Wainfleet, Marshville	0 8 9
Monlton, Broad Creek	0 7 0
Bertie, Point Abino	0 6 3
Humberstone, Port Colborne	0 10 0
—per Rev. W. C. Clarke	1 15 0
St. James's Perth, per Rev. M. Harris	2 10 0
Franktown, per Rev. J. Padfield	0 10 0
Christ's Church, Delaware	£2 0 0
Caradoc Academy	1 0 0
per Churchwardens	2 19 7
St. John's York Mills, per Churchwarden	2 19 7
54 Collections amounting to	£155 19 7½

T. W. BIRCHALL,  
Treasurer.

Toronto, Oct. 30, 1850.

The Treasurer of the C. S. D. T. acknowledges the receipt of £25 from an English Churchwoman, resident in the United States, to be applied to the purchase of Bibles and Prayer Books, for distribution by Travelling Missionaries in the most destitute parts of the Diocese.

In the Report of the Church Society for 1849 and 50, Mr. Reuben Young's name has been omitted as a subscriber of 10s., to the Carrying Place Parochial Association, Prince Edward District.

We have been requested to insert the following list of subscriptions to the Cavan Parochial Association, Newcastle District, which did not appear in the Church Society Report for 1849—50. The list never having been forwarded to the Secretary:—

CAVAN.		S.	D.
In connexion with St. John's Church.			
Armour, Rev. S.	25 0	5	0
Armour, Mrs.	5 0	3	9
Armour, J. D.	5 0	2	6
Benson, Mrs.	1 3	2	6
Beware, J.	1 3	5	3
Cathcart, Alex.	5 0	1	3
Cathcart, A.	5 0	1	3
Dawson, W.	10 0	5	0
Dawson, P.	5 0	2	6
Eastwood, Mrs.	2 6	1	3
Fee, Henry	5 0	2	6
Fee, Miss	1 3	2	6
Friend, A.	1 3	2	6
Garnett, A., sen.	1 3	2	6
Garnett, Mrs.	0 7½	1	0½
Gray, John	2 6	1	3
Howden, Robt.	2 6	1	3
Howden, Jas.	2 6	1	3
Jackson, C.	1 3	2	6
Jackson, S.	1 3	2	6
Knolston, Mrs.	5 0	2	6
Kennedy, L.	1 3	2	6
Lamb, D.	2 9	2	6
Lamb, Mrs.	2 6	2	6
Lawson, W.	10 0	1	3
Lawson, Mrs.	5 0	1	3
Martin, Wm.	1 3	1	3
Marrow, W.	2 6	1	3
Meason, C.	1 3	2	6
Morrison, John	1 3	1	3
Moore, G. D.	1 3	2	6
Morphat, J.	2 6	1	3
Mulighan, Jos.	2 6	1	3
Mulighan, Mrs.	2 6	1	3
McCall, Mrs.	1 3	2	6
McIndoe, M.	2 6	2	6
McIndoe, W.	1 3	2	6
McNeil, Jas.	2 6	0	7½
Robinson, John	2 6	1	3
Robinson, R.	2 6	1	3
Sanderson, A.	1 3	0	7½
Scott, Mrs.	2 6	2	6
Sisson, James	1 3	5	0
Staples, Thos.	5 0	2	0
Storry, Thos.	2 6	1	3
Sowden, W.	10 0	2	6
Sutcliffe, John	2 0	1	3
Syers, Thos.	5 0	5	0
Thexon, Rich.	2 6	5	0
Thexon, Mrs.	1 3	2	6
Thompson, Robt.	5 0	1	3
Thompson, J.	5 0	2	6
Thompson, J.	5 0	2	6

### DIocese of Quebec.

#### ENTHRONIZATION OF THE BISHOP OF QUEBEC.

This ceremony was performed in the Cathedral on the festival of St. Matthew. At eleven o'clock, his Lordship attired in the Episcopal robes, and preceded by the Vestry Clerk, bearing her Majesty's Letters Patent, by two Chaplains in surplices and the Verger, walked from the Rectory to the great West door of the Cathedral, at which one of the Chaplains knocked for admission. The door having been opened, his Lordship was met by the Rev. G. Mackie, D. D., Official of the Diocese, and eleven other clergymen all in surplices, candidates for the Ministry in black gowns, Cathedral Churchwardens, and members of the Select Vestry. A procession was then formed, and, while a voluntary was played on the Organ, walked up the central aisle in the following order:—

Sexton.  
Gentlemen of the Vestry, two and two.  
Churchwardens.  
Candidates for Holy Orders, two and two.  
Clergymen two and two.  
Official of the Diocese.  
Clerk.  
Chaplains.  
Verger.  
The Lord Bishop.

Upon reaching the Pulpit, the Vestry and Wardens went to the right, the Clergy to the left, and opened out a passage through which the Bishop, preceded by the Official and Chaplains, entered within the Communion Rails. His Lordship being seated in his Chair at the North side of the Table, directed the Rev. A. W. Mountain, one of the Chaplains, to read the Letters Patent reconstituting the Diocese of Quebec; which having been done, the Oath of Allegiance and Supremacy, and an Oath to defend the rights of the Cathedral, were administered to the Bishop, by the Rev. Dr. Mackie, Commissary, who afterwards conducted his Lordship to the Episcopal Throne, saying,

I, George Mackie, Commissary, by the authority to me committed, do induct, install and enthrone you, the Right Reverend Father in GOD, George Jehoshaphat, by Divine permission, Lord Bishop of Quebec, into the Bishopric and Episcopal dignity of Quebec; and the Lord preserve thy going out and thy coming in from this time forth for evermore: and mayest thou remain in justice and sanctity and adorn the place to you delegated by GOD—GOD is powerful, and may He increase your grace.

At the completion of this ceremony, the Clergy, who had remained standing before the Altar rails, retired to the stalls, and the other gentlemen to seats provided for them. Divine Service then commenced, the Revs. E. W. Sewell, and G. Percy B. A. saying the prayers, and the Revs. R. G. Pless, and J. Torrance, reading the lessons. The *Te Deum*, *Jubilate*, and *Gloria* to Psalms were then sung as services, and two anthems were sung by the Choir, reinforced by the leading voices of the Choirs of Trinity and St. Peter's Chapels, who kindly gave their assistance on the occasion.

After the *Te Deum*, the following suffrages and prayer were said from the Altar by the Rev. S. S. Wood, M. A., one of the Chaplains of the Lord Bishop, who was seated with the other Chaplains, within the rails.

O Lord save Thy servant George Jehoshaphat, Bishop of this Diocese.

Ans.—And send him help from Thy holy place.

C.—O Lord hear my prayer.

Ans.—And let our cry come unto Thee.

C.—The Lord be with Thee.

Ans.—And with Thy Spirit.

Let us pray.

O Almighty God, we beseech Thee to grant to Thy servant George Jehoshaphat, Bishop of this Diocese, that by preaching, and doing those things that be godly, he may both instruct the minds of the Clergy and people of this Church and Diocese with true faith and example of good Life and Good Works and finally receive of the Most Merciful Pastor the Rewards of Eternal Life, Who liveth with Thee and the Holy Ghost, World without end. Amen.

The Ante Communion service was read by the Revs. Official Mackie, and S. S. Wood, and the sermon preached by the Bishop.

The Clergy present, besides those already mentioned, were the Revs. R. R. Burrage, G. Cowell, M.A., E. C. Parkin, I. P. White, C. Morice, C. H. Stewart, B. A., and S. H. Simpson.

At the conclusion of the service a peal of bells was rung from the tower of the Cathedral.

### DIocese of Newfoundland.

The annual meeting of the Newfoundland Church Society was held, pursuant to notice, in the upper room of the St. John's Central School-house, on the evening of Wednesday, October 2. The chair was taken by the Bishop of the Diocese, as President of the Society.

The Bishop addressed the meeting, and gave an interesting account of two short Missionary tours performed by his Lordship during the summer—the one to New Harbour, in Trinity Bay, to hold a Confirmation—the other in the Church-Ship to Burin, to consecrate the handsome Church recently finished in that settlement, and to give Confirmation. His Lordship alluded also to the great work which has lately occupied much of his time and thoughts,—the completion of the nave of the magnificent Cathedral of this Diocese.

At the close of the Bishop's address, the report of the committee for the past year was read.

The adoption of the report was moved in the usual way, and, with other resolutions submitted in the course of the evening, received the unanimous approval of the meeting.

The Rev. Messrs. Disney and Gifford, the two first clergymen who have been stationed on the Labrador, gave some interesting statements of their labours on that distant and heretofore destitute coast.—*Halifax Church Times.*



## UNITED STATES.

## GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

Cincinnati, Wednesday, Oct. 3, 1850.

The Convention assembled for divine service at half-past eight o'clock. Prayers were said by the Rev. Dr. Wyatt, assisted by the Rev. Dr. Page of Tennessee.

After the Bishops were withdrawn, the House of Deputies was called to order. The roll was called and the minutes of the last meeting were read, amended and approved.

The secretary announced that he had appointed the Rev. Mr. Andrews, assistant-secretary, which was confirmed by the House.

In accordance with a suggestion, the President requested that the certificates from the various dioceses, in reference to trustees of the General Theological Seminary, required by canon 1st, of 1847, be handed in; in compliance with which, a number of such certificates were in the course of the morning presented.

The Rev. Dr. Stevens, of Pa., offered the following resolution:

*Resolved*,—That the House of Bishops be respectfully solicited to favour the House with their opinion as to the proper posture to be observed in the baptismal service.

This gave rise to an animated discussion, of which our limits forbid us to give more than a sketch.

Rev. Mr. Trapier, of S. C., spoke in opposition to the motion. It was not the first time that such motions had been made in that body. Several had been proposed at the last session which had been laid on the table. It was not without reason that they had been thus disposed of. He thought that if the Bishops might thus interpret the rubrics of the Church, they might virtually alter them and enact new. This was a matter of so much consequence to the Diocese of South Carolina, that, years ago, she had passed, and entered upon her journals, resolutions regretting that it had ever been thought expedient to resort to such a course.

The effect of such an application as this is to bring indirectly, legislation by a portion of the General Convention, when the whole body alone has the right to make laws for the Church. If the rubrics are uncertain in their meaning, let them be altered as the Constitution provides, and by a concurrent vote of both houses. This was the right, the legitimate mode. Otherwise the House of Bishops would alone legislate. For, practically, the power to interpret the law is power to make or modify the law. And it is well to avoid the danger which this may incur.

Rev. Dr. Stevens.—My friend has misunderstood the object of my motion. It is very different from those to which he has referred. It is simply to ask of the Bishops in reference to the baptismal service, what was asked of them in 1832, as to the communion service. We do not ask them to change the rubrics or the prayers, but to give their opinion as to the proper posture to be observed in the baptismal service. We all know that when a difficulty or doubt arises as to our service, we individually apply to our Bishop for a solution. Why then should we not be willing, collectively, to do the same to the House of Bishops. I have no design to induce them to alter the rubrics or any thing else.

Rev. Dr. Stevens.—I wish to offer a few remarks as to the difference of the baptismal service from all the rest. It was the practice in the Church of England to have the font at the door of the church in the porch. This was to signify that baptism was the entrance into the church. It was with reference to this the service was originally framed. It was the practice that the clergyman should go to the door of the church, and that the sponsors should there present the child.—Hence, all stood, except at the repetition of the Lord's Prayer, when the rubric directs all to kneel. This was the cause of this peculiarity in the service. It was founded on this practice.

But another remark. The Bishops are the ordinaries. Each in his own diocese is the judge of all questions that arise as to the interpretation of the rubrics, and has the right to determine and regulate all such matters. *A fortiori*, when all assembled as one house, if they give an opinion, we have a union of all the ordinaries, and their decision should have even greater authority.

Rev. Dr. Burroughs, of Mass.—It is admitted that there is no uniformity of practice in this matter. But uniformity is desirable. Why not settle the question, and know what we ought to do. I am satisfied that the Bishops will be ready to give the opinion, as will appear from the conclusion of their opinion of 1832, on the postures to be observed during the administration of the Lord's Supper.

Mr. Williams, of Va.—The right to interpret the law is, in effect, the right to make the law. He is blind to all history who does not see this. I am opposed to asking from the Bishops an opinion which we shall either feel that we are not bound to follow, or which shall be in effect binding legislation. The power to alter the rubrics is in the General Convention. It belongs to no Bishop. Nor has any Bishop the right to institute, alter or abolish rites and ceremonies.

Rev. Dr. Mead, of Conn.—I wish to take a plain utilitarian view of this question. This will not be the first action of this kind in the history of the Church.—In 1832, the opinion of the House of Bishops was asked as to the proper posture to be observed in the communion service. It was given, and has gone far to produce uniformity, and to relieve us from many perplexing questions.

In 1835, two similar questions arose. One was respecting the practice of repeating the Lord's Prayer, and a collect in the pulpit before the sermon. There was no rubric for it, but such had been in some parts the practice, and there was a diversity. The opinion of the Bishops was asked, an answer obtained, and the practice is now uniform.

In 1835, also, a lay member for Pennsylvania introduced a motion asking the opinion of the Bishops as to the proper method of repeating the confession and the Creed. An answer on this point was obtained; a uniformity on this point now is almost, if not altogether, universal.

Now as to the point before us. What brother has not often been shocked at the irreverence (unintentional I am sure) often exhibited in receiving a member into Christ's visible Church. Other societies, Masons, Odd Fellows, &c., show more reverence for their initiatory services. How many rise when the Gospel at the baptismal service is read? How many when the general exhortation it contains is read? And yet that they ought to rise is evident.

Judge Chambers.—Let the Bishops settle that.

Rev. Dr. Mead.—With all my heart, it is what I desire, and I feel the value of such a settlement.

Rev. Dr. Seabury of N. Y.—I am not sure that I can vote for this motion. The peculiar situation of the diocese of New York is reason enough for not doing so.—Its effect would be that of a law on the Church. So far I agree with the gentleman from Virginia. And it

would be especially severe on the diocese of New York, which would in this case have no voice in determining the practice she is to follow.

On motion, the resolution was laid on the table. The chair then announced the Standing Committee; but, on discovering that some gentlemen whose names were announced would probably not attend the Convention, withdrew the list for correction.

Rev. Dr. Page, of Tennessee, presented papers in reference to the formation of the diocese of Texas, which were referred to the committee on admission of new dioceses.

The House then adjourned until half-past eight tomorrow.

## THIRD DAY—FRIDAY.

The Convention met at half-past eight o'clock, and after prayer proceeded with the order of business—the Rev. Dr. Wyatt in the chair.

The chair announced the standing committees, as corrected by him, viz:—

*Committee on the State of the Church; on the General Theological Seminary; on the Domestic and Foreign Missionary Board; on the Admission of New Dioceses; on the Consecration of Bishops; on Canons; on Elections; on the Prayer Book; on Expenses; on Unfinished Business.*

The journals of the several dioceses since the last General Convention were handed in, and referred to the committee on the state of the Church.

Rev. Dr. Vinton, of Massachusetts, brought in a report, suggesting a modification in the form of resignations in the ministry, which was referred to the committee on canons.

Rev. Dr. Claxton, of Indiana, moved that the Committee on Canons be instructed to inquire into the expediency of amending Canon 5, of 1844, by the addition of a section requiring clergymen changing their personal residence from one diocese to another, to take letters dimissory to the diocese to which they remove, and empowering the ecclesiastical authority of the diocese from which such clergyman has removed to transmit such letters, if the same be not called for in three months from the time of removal.

Rev. Mr. Cressy, of Tennessee, moved to refer to the Committee on Canons to inquire into the expediency of so amending canon 25, of 1832, as to require that the Bishop visiting a parish of his diocese shall give notice to the Rector whether he intends to catechize children, preach, administer the Lord's Supper, hold ordination, &c.—Carried.

Rev. Dr. Van Ingen, of New York, presented the report of the committee on elections. No further action was taken with reference to the report. Rev. Dr. Mead presented a memorial from the New York Bible and Prayer Book Society, in reference to the publication of a standard edition of the Bible contemplated in the resolution of the last general convention. They offered their services to publish such an edition should the convention determine so to do, declared their willingness to be regulated by the convention, and respectfully urged the facts that they are the oldest Bible and Prayer Book Society connected with the Church, and of their location in the great commercial metropolis, as reasons why they should be employed.—Referred to Committee on the Prayer Book.

Rev. Mr. Jones, of Miss., proposed an alteration to canon 26, of 1832, making it the duty of clergymen to prepare for such services as he might receive notice of from his bishop at a visitation.—Referred to the Committee on Canons.

Judge Bullock, of Ky., proposed the appointment of a committee to form rules, designating the exact order in which business should be conducted. Carried.

Rev. Dr. Seabury, of N. Y., presented the report of the committee on new dioceses, to whom was referred the application from the diocese of Texas. The committee having examined the attested copy of the proceedings of the clergy and laity of Texas, assembled for the purpose of organizing a diocese, recommended the adoption of a resolution for the union of the Protestant Episcopal Church of the State of Texas, with the General Convention of said church, when admitted to representation therein.

The resolution was carried.

The secretary read a communication intimating that the House of Bishops had passed a resolution that the alteration of article "First" of the Constitution, to wit, the substitution of the first Wednesday of September for October, as the time proposed at the last General Convention for holding the triennial meeting, be agreed to and ratified.

After discussion the secretary was directed to apprise the bishops that the house did not concur in the resolution.

Meeting adjourned to the following morning.

## FOURTH DAY.

Saturday, October 5, 1850.

The house met pursuant to adjournment.

Morning prayer was said by the Rev. Dr. Jarvis, of Conn., assisted by the Rev. Mr. Trapier, of S. C.

A message was received from the House of Bishops, informing the house that they had concurred in the resolution admitting the diocese of Texas into union with this convention.

Rev. Dr. Jarvis, of Conn., in behalf of the committee on canons, reported in part, that they had considered the subject of regulating evidence in ecclesiastical trials, and deem it inexpedient to legislate on the subject at the present time, and asked to be discharged from the further consideration of it.

Mr. Duncan, of La., moved that the report lie on the table, subject to call, with a view of allowing him to introduce, hereafter, a canon on the subject, of which he now gave notice.—Carried.

Rev. Dr. Van Ingen presented a certificate of delegates from the new diocese of Texas, and also of the delegates from Delaware, and the report of the committee on elections, that these gentlemen were entitled to seats.

Thereupon the delegates in question appeared and took their seats.

Mr. Yerger offered a canon on Assistant Bishops, providing that a sentence of suspension pronounced upon a Bishop, should be sufficient to authorize a diocese to elect an Assistant Bishop, in which case the services of the assistant should not be under the controul of the Bishop of the diocese.

Referred to the committee on canons.

On motion of the Rev. Dr. Bull, of Pennsylvania, the thanks of the House were tendered to the Rev. Dr. Mead of Conn. for his long, faithful, and efficient services as its secretary.

Rev. Mr. Eaton, of Texas, proposed an alteration of the 4th section of canon 7th, of 1838, requiring candidates for orders, who have been ministers of other denominations of Christians, to be candidates and communicants of this church, at least one year before ordination.

Referred to the committee on canons.

Judge Bullock, of Ky., moved that it be referred to

the committee on the General Theological Seminary, to inquire into the expediency of altering the constitution of said seminary, as to provide that a meeting of the board of trustees shall always be held at the same time and place with the General Convention, and that special meetings of the board may be called by the presiding Bishop at the request of a majority of the Bishops.

The present constitution provides, Mr. B. observed, that all meetings of the board of trustees shall be held in the diocese in which the seminary is situated, and, that all special meetings of the board shall be called by the Bishop of that diocese.

He thought it was desirable to have the seminary in reality what it is in name, a General Theological Seminary. But this was greatly interfered with by the first of the provisions alluded to. That deprives other dioceses of a representation in the board. At the late meeting of the board, a very large majority of members present were of the diocese of New York. He had no doubt that those gentlemen were competent to manage the affairs of the seminary. He meant to cast no reflection on them. He only desired to make it practicable that all the dioceses should have their due share of its controul.

And as to the other provision. The diocese of New York has no bishop, and therefore, there can be no special meetings. It is desirable to have some officer empowered to call such meetings, and he knew of none more competent than the presiding bishop.

Mr. Newton, of Mass., said, he had not the pleasure of an acquaintance with the gentleman who had offered these resolutions, and therefore, of course, no consultation or communication with him. He was obliged to him, however, for having brought forward the subject which he would have felt himself otherwise bound to do.

He arose now to propose an amendment to the 6th article of the constitution of the seminary, that absent members of the board may vote by proxy. Now, this election and the whole government of the seminary are practically in the hands of the diocese of New York. The members from other dioceses present at the meeting never amount altogether to a majority of the whole. So much was this the case, that, as has been truly said, South Carolina, which had taken more interest in, and done more for the seminary than any other diocese, save New York, had found herself, to use the language employed, in such a dead minority, that she would no longer send her men or money to it. It will be morally impossible that trustees from distant dioceses can be present at the proposed meeting of the 2nd of November next, when the election of a professor is to take place.

It has been said that no deliberative body, but the English House of Lords allows of votes by proxy. It may be so. But you will find that there is no one of your great monied institutions—your bank, insurance companies, &c., that does not allow it in all important matters of the election of those who are to govern its affairs.

After a lengthy discussion—

Judge Bullock.—I beg the indulgence of the house for a moment. I rise to offer an olive branch, to make a proposition which I hope will meet the views of all parties. I move that this whole matter be referred to the committee on the Theological Seminary, with instruction to report by resolution or otherwise, on Thursday morning next, immediately after the reading of the minutes.

The motion was agreed to.

The Rev. Dr. Atkinson offered a series of canons in reference to the ordination of deacons and presbyters.

The first provides that candidates may be ordained deacons, without examination on any points, except his fitness to discharge the duties of deacon specified in the ordinal.

The second transfers the examinations now required before the ordination as deacons to the period of application to be ordained presbyter.

The third regulates candidates for orders.

They were, on his motion, referred to the committee on canons.

The afternoon session was on motion dispensed with, and the convention adjourned till half-past eight o'clock on Monday morning.

## FIFTH DAY.

October 7th, 1850.

The House met pursuant to adjournment. The minutes of yesterday's session were read, amended and approved.

Rev. Mr. Henderson, of New Jersey, had a resolution to offer, which he would perforce by a few remarks. It would be found, by reference to the proceedings of the last Convention, that this House had then resolved to appoint a joint committee to publish the Book of Common Prayer in German. This had been responded to by the House of Bishops, and the committee was appointed. But it had always been found that the practical working of a joint committee was that it was difficult to arrive at results. While the Convention is in session, the two houses have not always the same leisure, and during the recess, the Bishops on the committee cannot conveniently attend its meetings. There had been one attempt at a meeting of this joint committee, but too few met for anything but consultation.

I am situated in a city where exists the only German congregation within the bosom of our Church ministered to by a native German. Some years ago this congregation, with their minister at their head, came boldly into the Church.

Among the 40,000 inhabitants of the city of Newark, there are seven or eight thousand Germans. And I am told that in this city of Cincinnati, which it is found to have some 130,000 inhabitants, there are thirty or forty thousand Germans. It is natural, therefore, that the Church should feel interested in them.

The subject was brought before the Board of Missions at their late meeting at Hartford. There were several gentlemen there from various parts of the Church, and the expression of sentiment on the subject was highly gratifying.

The Bishop of Indiana, who was present, declared that there was no more inviting field for missionary labour than this open to the Church.

Now it has been urged that the best way of naturalizing a foreign population, and preparing them to take their part as citizens, was to teach them the language. But this need not interfere with the present design.

The Germans want their children to learn the language, and we have Sunday schools for them. But many of the parents are too old to learn the English tongue. The only way in which the Church can take hold of them is to give them the Prayer Book in their own language. The present version is acknowledged to be defective. The standing committee to whom it was committed have not met. Circumstances have prevented. This is not the fault of its chairman, the Bishop of Maryland. He has done his duty in the premises. He has examined the present version, noted the points that needed revision, and communicated it

to another member. But distance prevented a meeting. He has also translated other parts not before translated. The congregation at Newark is only two years old. The Rector is a gentleman and a scholar. He has reported during the past year forty infant baptisms, thirteen confirmations, sixty communicants added, and present number 233, thirty-two marriages, and thirty-five funerals. You may judge from this of the influence such a man is likely to exert.

The German population of our country is totally unlearned for by Protestants. The only religious influence which is exerted on them is that of Romanism, and they are fast going down, I fear, into downright infidelity. They find our Church more like their own than even the Lutheran. They are trained at home to observe the same fasts and festivals we are, to regard confirmation as an important part in religious life, and to use forms of worship. And it is a fact, perhaps not generally known, that in Luther's version of the Scriptures, you find portions designated as gospel and epistle for the day, which in almost every case correspond to those designated by our Church for the same occasions.

He concluded by moving that a committee be appointed to revise the German Prayer Book, and to report at the next General Convention.

The motion was adopted.

The committee on elections reported several delegates from the Dioceses of Texas, Alabama, and Indiana entitled to seats.

Mr. Wharton begged leave to introduce a canon intended to lead a systematizing of our American canon law. Uniformity in the administration of law, was a matter of great moment. It is of special importance to know what is the law, and that the decisions should command respect. We do not know now what the law is in every case. The various questions now arising under the rubrics and general canons must necessarily be various. It is hardly to be expected that the various Episcopal and Diocesan Courts will arrive at the same results. It is almost certain that great variety will exist. An Appellate Court is needed. And it is important to include in it that feature that has been found to work so well in the English Ecclesiastical Courts, the introducing laymen learned in the law. It will be seen that the proposition I have to offer, only gives jurisdiction in questions of law. It does not touch questions of fact. It constitutes an appellate court, gives its decisions authority, and provides for the receiving and communicating its decisions.

Mr. W. then read his canon, entitled, *Of Appeals*. Its first section provides that, in all cases decided by any diocese or court, involving questions of law, the party who considers himself aggrieved may have an appeal. He shall file a notice of it, specifying the points which he considers erroneous, and the reasons of his objections, and a declaration that he considers and believes himself to be wronged thereby. The appeal shall be heard by the three Bishops next in seniority to the presiding Bishop and to the Bishops, if any, who may have last served in this court, and by three laymen, to be chosen, one by the applicant, one by the Presiding Bishop, and one by the ecclesiastical authority of the diocese where the trial has been held. Of these, none but the layman chosen by the Presiding Bishops shall belong to the diocese whose court is appealed from.

The second provides for any stay of proceedings until this appeal is decided, that such decisions shall be final and authoritative—that it shall be certified to the ecclesiastical authority of the diocese in question, and as record to be kept and deposited with the Secretary of the House of Deputies, to be accessible to every member of the Church.

The third provides that a majority of this court shall be a quorum—that it shall meet within three months of the period when the appeal is entered, at the time and place fixed by the Presiding Bishop. The Ecclesiastical authority of the diocese where the trial took place to furnish a copy of the papers to the presiding Bishop, within one month after the appeal is taken, otherwise the decision of the Diocesan Court to be void.

The fourth provides that in case the Presiding Bishop be appealed from, the next in seniority is to perform his duties.

The fifth that the expenses shall be paid by the diocese appealed from.

On motion, it was referred to the committee on canons. Mr. Duncan of La., moved to take up the report of the committee on Canons, on the subject of evidence in Ecclesiastical trials. Agreed to.

Mr. Duncan then remarked that he feared that an impression prevails that an exciting subject was now about to be introduced. Otherwise he was unable to account for the opposition which he had met with in getting the subject he was about to present before the house. It had been well and eloquently said this morning that the legislation of this house is not subject to the behests of a standing committee, and that every member had a right to be heard, and his propositions respectfully considered. If I remember me right, a committee is defined to be the eyes of the house, merely appointed to watch its business, to prevent confusion and to put in shape that to which the house has agreed in principle. Were it not so, I would not venture to introduce even a mere matter of law like this, which has nothing to do with feeling, and no connection with any past event, and to ask the house to pursue with regard to it a course contrary to the views of a standing committee. When I look to that committee I feel the highest respect for its members. I believe no man to be better acquainted with Canon law than its venerable chairman. And if he had surveyed the ground and had said that the present provisions of our laws are sufficient, I had bowed to his decision. But what was the case? The proposition was referred to the committee on one day, the afternoon of which was by vote of this house, occupied with other matters than business, and on the next morning the committee reported, not that legislation is not called for, but that it is inexpedient now. Under these circumstances he thought it allowable to call upon the committee to reconsider the subject, and if they still refuse, to call upon the house to take the matter up for itself.

Judge Chambers arose to explain the action of the committee. The proposition of the gentleman had been treated with due respect. A long session of the Committee had been devoted to its consideration—and they had deemed it impracticable. Our judiciary is differently situated from that of England. With us there are a variety of judiciary systems, and the laws of evidence vary in different States. It would take many volumes to contain them. It is intended that the law, as existing in each State, is to be observed by the Ecclesiastical Court, as it meets in one or another of them. But the difficulty is to know what the law is, my own State—and a very large class of appeals which come before us turn on the law of evidence applicable to them. The Bishops cannot be supposed to know



them. And it is, in my judgment, unnecessary that they should. There are certain great principles of justice, which when faithfully applied are abundantly sufficient.

Mr. Duncan.—I am obliged for this information—otherwise I should have been totally at sea. The subject of this canon has long engaged my attention, and the propositions I am going to submit embrace the views of many. They have been submitted to several Bishops, and met their approbation.

The question is whether, when the highest judiciary of the Church meets to determine questions under her general laws, whether it shall have rules of evidence to guide it? It is not a novel idea. We see the same thing in civil matters. The Supreme Courts of the States and our federal judiciary are all governed by rules of evidence. It is not therefore, either impracticable or inexpedient to provide them: and yet questions of local law may be safely left to the discretion of the local tribunals. And although in this case the decisions may be various, that will not affect the integrity of those tribunals. The Dioceses have, in many cases, legislated for themselves in this matter. It is not intended to touch their provisions. The proposed canon refers only to the proceedings of the Court of Bishops. Now, is the law of evidence such, that that court can safely and wisely proceed under it? I would not allude to a case that may cause excitement, but would refer to what lawyers call "a case in the books," in order to show the necessity of some alteration. When that court was last in session, its members felt and expressed the difficulty. They felt themselves governed by different rules of evidence. Is such a condition of things right? Is it just to the defendant? I think not. In such a case the defendant may be sacrificed to the conceptions of his judges. We need a canon that may guide the court, obviate this difficulty, and bring them to a conclusion, after having travelled the same course and taken the same views of law. In order to show the confusion of the law, and the injustice which may result from it, let me call the attention of the House to what one of the judges (the Bishop of W. New York) said on the occasion alluded to. "It must be admitted," he remarked, "that the canon is defective—that it leaves unsettled and even untouched many important points. It fixes no rule as to the number of witnesses necessary to establish any point, no limitation of time within which it is lawful to bring forward charges, it even leaves it dubious whether the presenters may not be of the court, provides no right of challenge, no penalty for witnesses who refuse to attend, and we are left to grope our way in the dark."

Now, sir, shall we leave them thus to grope their way amid darkness, when we have it in our power to shed light on their path? This is a favourable time when there is no case in prospect. I trust there will never be another. I hope the court may never be called together again till the resurrection morn. But it may be. And therefore it is wise that we do not leave them in the same perplexity and at liberty to legislate on the subject. Bishops have been consulted, and they prefer that action on this matter should emanate from this house. It might not be seemly for them to originate the mode by which they may be themselves hereafter brought to trial. There are several difficulties connected with the present canon. The time in which it shall be lawful to hear accusations against an individual after the criminal act has been committed is not fixed. It ought to be. I have inserted three years. The Presbyterians limits such time to one year. Without such a limitation a defendant may be sacrificed. An accusation may be kept until the witnesses are scattered or gone to their own final account, and then brought forward. And especially is this needed in our country. We are a moving people, and the witnesses to any transaction are scattered where it is impossible to collect them. Then as to the rules of evidence, what could be safer than to adopt that of the State. This may involve some disadvantage, but a disadvantage far inferior to that incurred by putting a defendant on trial under rules of evidence different from the only ones which he can be supposed to know, those adopted in the State where he resides. Nor can there be any real difficulty arising from the diversity of those laws. The Supreme Court of the United States is in such a category. It gives and rightly gives sometimes on the same day, directly opposite opinions under the precisely same state of law and fact. And why? because they arise in different States where different laws of evidence prevail. And they do right, because all men are supposed to know the law which is in force in the State where they reside. The court must, where the alleged crime has been committed, ascertain both the law and the facts. In this, is there any safer guide than the law of the land? I may think not, and my legal friend from Md. may think not. But if that should not be the general opinion it will be easy to fix some other rule. I want the rule determined. I want to hang up lights upon the outward wall of the Church, that there may hereafter be no groping in the dark. Let us suppose a case, an A B case under the present state of things. A court is held, and a case tried. Bishops A, B and C say we cannot think the respondent guilty because there has not been presented, what in our opinion, is sufficient evidence. Bishops D, E and F say your views of evidence are no rule for us. We think there is abundant evidence. What is the result? The weaker party is virtually put off the bench. Whereas, if some rule had been fixed upon beforehand, who does not see that the judges would, in all probability, have come to the same conclusion? Here then is a fair field for legislation.

Mr. D. then read his canon, entitled a 'Canon Supplementary to canon 3 of 1844, of the trial of Bishops,' and which provides—

1. That no alleged offence of longer date than three years standing shall be a subject for trial.
  2. That the rules of evidence shall be observed by the court, which are observed by the civil tribunals of the State in which the trial is held.
  3. That the name of any known person in the city where the trial is held, or within twenty miles of it, who being summoned as a witness, shall refuse to appear, shall be reported by the Court to the Rector of the Parish to which he or she belongs, and if the person be a communicant of the church, the Rector shall proceed at once to strike his or her name from the list of communicants.
- He moved, in conclusion, that this canon be referred to the Committee on Canons.
- Mr. Evans of Md.—The canon now produced contains matter different from what had been before the committee on canons. That, however, has nothing to do with the law of evidence. The idea that we are to declare that the laws of evidence prevalent in the State Courts is to controul the evidence before our Ecclesiastical Court, involves us in a practical difficulty. And it arises from the simple fact that the Court is to be composed of Bishops, not lawyers. But another difficulty in referring to the laws of evidence adopted by the State, is that those rules are not such as are properly applicable to the subjects likely to come before our Ecclesiastical Court. Different laws prevail as connected with

peculiar subjects. The common law courts have one rule of evidence, court of Chancery another, courts martial another. And, in fact, the question in the trial to which reference has been made, was not between the rules of this or the other State, but between the rules of the common law and those of the canon and civil law. And that is what we have to settle. And it is because of this case behind, which is too recent for us yet to consider as we ought, that I for one thought it not prudent to entertain the question now. The question of evidence there raised has become a party question, and we are not competent to decide it, and especially to do it indirectly. I do not think that we have in the rules of common law, the best rules for our purpose. I think for our courts the rules of the canon or civil law are best. And in many States two rules of evidence prevail. The common law courts have one, the Chancery Courts another. Which of these is the court to adopt? Hence the proposal after all is not practicable. But the whole subject matter will come before this committee. The gentlemen will find on p. 68 of the journal of the last General Convention a canon reported covering this whole ground, and on p. 100 he will find it referred to this Convention.

Mr. Williams, of Va.—could not consent to the limitation proposed by the gentleman from La. It should run, not from the time of committing the alleged crime, but from the time it became known. He thought the gentleman from Maryland mistaken in the assertion, that there were two laws of evidence prevalent in any State. There was but one set of rules, in any State, regulating criminal trials. And these rules made the clear testimony of one unimpeached witness enough to convict: and would the Church adopt a different rule?—Would they determine that a man might lose his life under a judicial process on the testimony of one witness, and yet that there is something about a Bishop which shall screen him from the effect of crimes testified to in like manner? If any thing were likely to bring the Church into disrepute in our land, it would be the adoption of such a principle. What is the object of evidence? It is to convince the mind. And when testimony sufficient for that end is produced, the demands of justice are satisfied.

Rev. Dr. Atkinson thought there was much good sense in the remark of a Rev. delegate from Western New York, about the danger of protracting our sessions to an interminable length if we entertain and discuss every proposition brought before us. He would therefore do what he would not otherwise do, and with the greatest respect for the gentleman from Louisiana, he would move to lay the whole matter on the table.

The motion was carried, and then the house took a recess.

AFTERNOON SESSION.

Monday, Oct. 7, half-past three P.M.

The house re-assembled. Judge Chalmers moved that it be referred to the committee on canons to enquire into the expediency of so amending canon 2d, of 1847, as to require that the call of a special meeting of the House of Bishops therein provided for, shall be made within a reasonable time after the application by five Bishops to the Presiding Bishop. In the year 1847, he remarked, the General Convention passed the canon referred to, for the purpose of admitting a modification by the House of Bishops of a sentence of suspension. It provides for a call of the House for this purpose, by the Presiding Bishop acting at the suggestion of five other Bishops, and that the time shall be fixed at a period not less than three months after the request shall be made. It appears at once that great caution had been intentionally used to avoid premature action, and to secure a full meeting. It had been thought that a well known principle of law would limit it on the other side. That principle was that when a thing is commanded, it must be done in a reasonable time. The history of the Church since the adoption of this canon has made it manifest that the interpretation which has been given it, is different. In February last, an application was made to the Presiding Bishop to convene such a meeting, and he called it for the first of October eight months after. Now the question is, shall we correct this interpretation? It was the sense of the Convention that passed the canon, and it ought to be the sense given to the canon, that not more than a reasonable time is to elapse between the request and the period fixed for the meeting. If the Presiding Bishop may limit the time thus, he may limit it to three years, and thus practically repeal it. The object of the motion is to prevent this.

A motion to lay on the table, was put and lost. The House then adjourned.

Tuesday, Oct. 8.

This day was occupied in discussing a memorial from the Diocese of Maryland, on the claims made by the Bishop: To administer the Lord's Supper on occasions of canonical Visitations, and at other times when present in virtue of his office; To appropriate the offerings made on such occasions; and to pronounce the Absolution when present.

Wednesday, Oct. 9.

The house met pursuant to adjournment. The minutes of yesterday were read and approved. The Secretary called the business in order. The committee on Canons reported in part.

1. A Canon on Clergymen declaring they will no longer be ministers of this church, providing for a delay of three months in all cases, and of an additional three months, at the discretion of the Ecclesiastical authority of a Diocese, between the receiving such a declaration from a minister and the pronouncing of the displacement. During this time it shall be lawful for the minister to reconsider and withdraw his declaration.
  2. A resolution referring the Canons offered by the Rev. Dr. Atkinson, on the ordination of Deacons and Priests, and on candidates for orders, to the next General Convention.
  3. Certain amendments to Canons 25 and 26 of 1832. The first of these provides that among other objects for which a Bishop shall visit the parishes of his Diocese, shall be to minister the word and sacraments. The second makes it the duty of the Rector to make proper arrangements for the services designated by the Bishop, to take such part as the Bishop shall assign him, and to promote as far as in his power, the objects of the visitation.
- Mr. Tayle, of Alabama, offered the following resolution: Resolved.—The House of Bishops concurring that when this General Convention adjourn, it shall adjourn to meet in Philadelphia. Laid on the table.
- Mr. Evans, of Maryland moved, that it be referred to the committee on Canons to enquire into the expediency of so altering the 5th article of the constitution as to admit of the formation of smaller Dioceses. Adopted.
- Rev. Dr. Mason offered a proposed amendment to Canon 3d of 1844, on the trial of Bishops. It provides that the court shall consist of the Bishops of the five nearest Dioceses, provided none of them be of the number of the presenting Bishops, and gives the accused

Bishop the right of challenge for cause against any of the judges.

On motion, the proposed amendment, together with the Canon on the same subject, referred by the last General Convention to this, and found on page 68 of the journal, and the Canon on the same subject, proposed by Mr. Danam, of La., were referred to the Committee on Canons.

On motion, the House determined to go into an election of a committee to nominate a Board of Missions.

Judge Chambers then moved, that the proposed substitute for the 26th Canon of 1832, reported by the committee, be printed for the use of the House.

At the suggestion of Rev. Dr. Brooke, he added to his motion, also, the proposed amendment to Canon 25 of 1832—carried.

A message was received from the House of Bishops, informing this House that they had ordered the reports of the Missionary Bishops to be transmitted to this House; and proposed, this House concurring, that they be referred to a joint committee. They had named their committee on the Missionary Boards, Bishops Johns, Doane and Henshaw, as the committee on their part.

The House concurred and designated its committee on the Missionary Boards, as the committee on its part.

Rev. Dr. Mason, of Maryland, moved, that the House of Bishops concurring, a joint committee be appointed to prepare a table of the degrees of consanguinity and affinity within which it shall not be lawful to marry, and publish the same in the Standard Bible.

Rev. Mr. Rooker referred to the excitement which this question had caused in the Church of England and the Presbyterian Church, and moved to lay the resolution on the table.

The hour of eleven having arrived, the House took up the order for the day, being the unfinished business of yesterday.

Mr. Yerger withdrew his motion to refer to a committee of the whole House, in order to make way for

A resolution was introduced by the Rev. Dr. Stevens of Philadelphia, to appoint a committee to be joined with a committee from the House of Bishops, to whom should be referred the memorial from Maryland and the proposed canons relating to the duties of Clergymen in regard to Episcopal visitations. The house appointed on its part the Rev. Drs. Stevens, Naville, Van Ingen, and Tomes, of Tenn., Judge Chalmers, Mr. Taylor of Va., and Mr. Wharton, of Philadelphia. The Convention took a recess.

A resolution was passed that the Constitution of the General Theological Seminary be so amended that special meetings of the Board of Trustees may be called by a majority of the Bishops, when the Bishop of the diocese, from any disability, cannot call such a meeting. A resolution was passed that the Constitution of the Seminary be further amended, so that in the election of Professor, the Trustees may vote by proxy. Another resolution was offered, that the Constitution be further amended, so that there shall be a general meeting of the Board of Trustees at the time and place of the meeting of the General Convention. The resolution was supported by Mr. Newton of Mass., Williams of Va., Rev. Mr. Taylor of Mich., Judge Conyn and Rev. Mr. Trapier of South Carolina; and was opposed by the Rev. Dr. Mead of Conn., and Rev. Mr. Patterson of Miss. While Mr. Trapier was speaking the Convention adjourned to Thursday.

Thursday, October 10.

The House met pursuant to adjournment. The minutes of yesterday's session were read, amended and approved.

A message was received from the House of Bishops, informing this House that they had concurred in its resolution designating New York as the place of meeting of the next General Convention.

Rev. Mr. Vail of Rhode Island, offered a canon, as a substitute for the 25th canon of 1832, allowing a Bishop to preach and administer the sacrament and hold ordination at a visitation, and to controul the services. It provides that the Rector shall have the controul at all other times.

The Committee on Canons reported a canon "on Assistant Bishops." This provides that in case of any permanent cause of disability in a Bishop of a Diocese, an Assistant Bishop may be elected. In case the disability arise from a suspension of the Bishop, he shall not direct the services of the Assistant. But a suspended Bishop shall have power to give his assent to the election of an assistant.

On motion of Mr. Williams, of Va., this canon was ordered to be printed, and made the order of the day for to-morrow at 3½ o'clock p.m.

From the Committee on the General Theological Seminary, reported the nomination of Trustees by the several dioceses.

Mr. Dobbin, of Maryland, had a series of resolutions in reference to the General Theological Seminary which he would present to the House. They did not originate with himself, but with a gentleman who had been for years identified with it and its interests. They were in substance as follows: Whereas, the efficiency of the General Theological Seminary is the interest of the Church, therefore, resolved,

1. That this Seminary should differ from a Diocesan institution, as being a normal school for the training of able ministers of the Church.
2. That it should have a permanent head, in the nature of a President, and that this head should be nominated by the Bishops as visitors and confirmed by the Trustees.
3. That in the election of the President, as in that of Trustees, absent Trustees may vote by proxy.
4. That the qualifications for admission should be raised to a high standard of literary attainment, and the course of studies should be extended to four years, at the expiration of which, the degree of B.D. may be conferred.
5. That a three years residence and study shall be required of its alumni, preliminary to an examination, after which alone the degree of D.D. shall be conferred on them by authority of the Church.

Mr. Dobbin then moved that these resolutions be referred to the board of trustees as subjects highly worthy of consideration.

Mr. Newton concurred in the resolutions, but was opposed to the reference. It seemed to convey the idea that the board should originate legislation, whereas it is the creature of the convention and should be subject to the control of the Church. He moved a substitute, that the resolutions be printed on the journal and referred to the next General Convention.

The question of reference was further debated. On motion it was finally laid on the table to make way for

The Joint Committee on the part of the House of Bishops to which were referred the Maryland memorial and the proposed canon of the duties of Clergymen was communicated to this House. The Episcopal Visitation Committee is composed of Bishops Brownell,

Hopkins, Ives, Melville and Polk. Several reports were presented. The amendment under discussion yesterday was again brought up and further debated by the Rev. Mr. Trapier, Rev. Mr. Goodwin, of Mass., Mr. Bobbins, of Md., Pendleton, of Ohio, &c.

Immediately before the adjournment of the Convention in the evening, the resolution of amendment requiring that a meeting of the trustees shall be held at the time and place of the General Convention was carried. The vote was then taken by dioceses and by orders, with the following result; twenty-nine dioceses were represented by the clergy, of which seventeen voted in the affirmative and ten in the negative, and two divided; twenty-four dioceses were represented by the laity, of which fifteen were in the affirmative, seven in the negative, and two divided.

Friday, Oct. 11.

The Joint Committee on the Maryland matter, and the proposed canons relating to Episcopal visitations reported. A minority report was also presented. The subject was made the order of the day for Saturday at eleven o'clock.

Saturday, Oct. 12.

The House of Bishops have refused to remit the sentence of Bp. Onderdonk, and have rejected the petition of the Diocese of New York, both by a majority of two to one. They have also refused to restore Bp. H. U. Onderdonk by a vote of seventeen to nine.

A Canon has been passed by the House of clerical and lay Deputies providing for the election of an Assistant Bishop, where the Bishop of a Diocese has been indefinitely suspended.

The order of the day was taken up at eleven o'clock, being the Memorial from Maryland, and the proposed canon of Episcopal Visitation.

Monday, October 14.

This morning a motion was carried recommending the striking out of article V. of the Constitution.—[Some amendment we suppose is meant.]

The debate on the Maryland Memorial was continued through the day.

It was resolved to adjourn sine die on Wednesday, the 16th instant.

Tuesday, October 15.

The House decided to vote on the Maryland Memorial at four o'clock this afternoon, and to limit speeches to fifteen minutes each.

The House also determined to employ the New York Bible and Prayer Book Society to publish a standard edition of the Bible.

A canon on Missionary Bishops, affecting both Bishops Southgate and Boone, was sent from the House of Bishops.

At eleven o'clock, the debate on the Maryland case was resumed.

Cincinnati, October 15.

THE PROTESTANT EPISCOPAL CONVENTION.—The convention, this afternoon, decided the Maryland case, by giving the Bishop the right to administer the communion during his visitation to a church.

The canon relative to the election of an assistant bishop, to one indefinitely suspended, passed by the House of Clerical and Lay Deputies, was taken up and amended by the House of Bishops. As amended it provides for the election of an assistant bishop in all cases where the bishop is suspended.

The amendment was sent to the other House, and the subject was pending when the body took a recess, at half-past seven.

(To be continued.)

From our English Files.

THE LAITY IN CONVOCATION.

The London Guardian of the 2nd instant, gives insertion to the Circular of the Rev. Wm. Bettridge, on the subject of Convocation or Convention in this Diocese; and in the same are the following two letters on the question of admitting the Laity as members of Ecclesiastical Convocations.

To the Editor of the Guardian.

SIR—Your correspondent "A. B." moots a very important, and at this moment specially interesting question, touching the admission of laymen as members of the Convocation of the Church, and one which I, in common with many of your readers, shall be glad to see fully discussed in your columns.

One important fact with regard to this question I am enabled to mention, that the opinion of the English Episcopate is decidedly in favour of this change in the Constitution of Convocation. At the dinner which succeeded the visitation of the Bishop of Chester, held at Lewis on Tuesday last, his lordship proposed the health of the laymen present, and, after expressing the pleasure it always gave him to see the lay members of the Church on such an occasion as that which had called them together, he proceeded nearly as follows:—"It may be interesting to you to learn that if a Synod of the Church be assembled in Convocation or otherwise, it is the unanimous opinion of the whole bench of Bishops, without a single exception—I repeat it, without a single exception—that there should be a considerable infusion of the lay element in its constitution." I will not be quite positive that these were the exact words used, but they were to this precise effect; and it was with feelings of the deepest thankfulness they were listened to by many, who, while they depreciate the revival of Convocation in its present form, would hail with joy the assembling of a Synod in which the truly primitive practice of uniting the lay and clerical members of the Church in one deliberative assembly was restored.

I enclose my card, as a voucher for the authenticity of my statement, and remain, yours,  
PRESBYTER ARCHDIOC. LEWES.

September 30.

To the Editor of the Guardian.

SIR.—In the mean time, until such venerated correspondents as "E. B. P." and "J. K." shall have given us their weighty opinion as to the admissibility of laymen to Provincial or National Synods, I beg to offer the following extracts from an old divine, a true type of Anglican teaching, as in some sort an answer to the inquiries of "A. B." in your paper of September 18th. Field, in his Treatise on the Church, Book 3, Chapter 49; speaking of the persons that may be present in General Councils, thus determines:—"Laymen also may be present, whereupon we shall find that Bishops and Presbyters subscribe in this sort: Ego M. deficiens, subscripsi; that is, I as having power to define and decree, have subscribed. But the Emperor or any other lay person, Ego M. consentiens, subscripsi; that is, I as one giving consent to that which is agreed on by the spiritual pastors, have subscribed." In a note he adds, "In the council of Eliberis, in the first coun-



cil of Carthage about scholization, and in the third council of Rome under Felix the Third many of the people were present." Further on he states that there is a threefold decision of things, doubtful and questionable—"The one, such as every one upon the knowledge of it must yield unto upon peril of damnation, upon the bare word of him that decideth. The second, to which every one must yield upon like peril, not upon the bare word of him that decideth, but upon the evidence of proof he bringeth. The third, such as every one must yield unto, not upon peril of damnation, but of excommunication, and the like censure ecclesiastical. In the first sort the Protestants say, that only Christ the Son of God hath a decisive voice; in the second sort, that any laymen as well as clergymen, for whosever it is that bringeth convincing proofs decideth a doubt in such sort, as that no man ought to resist against it. In the third sort, they willingly acknowledge that Bishops have deciding voices, and power so to judge of things, as to subject all those that shall think and teach otherwise than they do, to excommunication and censures of like nature; and that, therefore, they are properly judges; that their course of proceeding is not a bare inquiry and search, but a binding determination, and that they have a proctor-like power to bind men to stand to that they propose and decree; and in this sort we all teach, that laymen have no voice decisive, but Bishops and pastors only."

Hence it appears that laymen may be present in General Councils, and the same reasoning holds good in regard to Provincial or National Synods; that in matters affecting the faith they may adduce evidence, but have no power to decree or define conciliariter and can only give their consent; and that in matters affecting discipline they can have no share in that decisive voice which appertains only to Bishops and pastors.

Your obedient servant,  
Blockley. J. O. P.

### Colonial.

**TRIAL OF MATTEAU FOR THE MURDER OF CHARLES SANSOUCI.**—This case occupied the Court on Tuesday afternoon.—The evidence was clear and brief, proving that the prisoner was seen to strike the blow which caused the death of Sansouci, so that Mr. O'Reilly, the counsel for the prisoner, confined his efforts entirely to the obtaining a modification of the verdict, and wound up with a powerful appeal to the Jury, viewing it as a case of manslaughter. After a clear, distinct and most impartial review of the evidence by Judge Sullivan, the Jury retired about six o'clock, and late in the evening returned a verdict of "Guilty," with a recommendation to mercy. As there seems to be some doubt in the minds of many who heard the evidence, as to the premeditation, it is probable that the recommendation of the Jury will be attended to, and the sentence be commuted into imprisonment for life.—*Whig.*

**HAMILTON ASSIZES.**—Immediately after the Jury brought in their Verdict against London, the Judge in a most solemn and impressive manner, passed the sentence of death upon the Prisoner, which is to be carried into effect on Monday the 18th day of November.

**NIAGARA FALLS SUSPENSION BRIDGE.**—The Stockholders of the above Company will receive the dividend of ten per cent., declared for the quarter ending 30th September.

The *Western Miller* with a cargo of four thousand Bushels of Wheat struck on a stone at the entrance of the Lachine Canal on the 15th inst., and was sunk, she has since been floated.

A man "the worse of liquor" was killed at St. Catharines by falling down a flight of steps.

**FATAL ACCIDENT.**—A man named Ross, lost his life on Saturday evening last under the following circumstances. It appears that the deceased, at a late hour, attempted to cross the draw bridge over the Canal in front of this town; and, from the extreme darkness of the night did not perceive that the bridge was not swung the full length across the Canal, when the unfortunate man stepped off the bridge into the water, and sunk, ere assistance could be procured. The body was recovered in about an hour after the accident, but life was extinct. An inquest was held on Monday morning, before Dr. Macdonald, and a verdict rendered in accordance with the above facts.—*Cornwall Freeholder.*

**DEATH OF SIR DONALD CAMPBELL.**—The *Charlottetown* (Prince Edward Island) *Gazette* announces the death, on the 10th inst., of His Excellency, Sir Donald Campbell, Lieutenant Governor of that Province.

More than twenty thousand persons have visited the Bonsecours Market, during the late Industrial Exhibition, and about £1,000 have been taken at the doors.

Notice to the Local Superintendents of Schools, and the Trustees of District Grammar Schools throughout Upper Canada.

EDUCATION OFFICE,  
Toronto 8th Oct., 1850.

By the 28th section of the School Act, 13th Victoria, chapter 48, the Board of Trustees of the Grammar Schools and the Local Superintendents of Schools in each County or Union of Counties, are constituted a Board of Public Instruction for such County or Union of Counties, and under the authority given in the 35th section, and 3rd clause of said Act, I hereby appoint the first meeting of each County Board of Public Instruction to be held on Thursday, the fourteenth day of November next, at ten o'clock, a.m., at the place of the last meeting of the Council of such County, or Union of Counties. When once assembled, the law, authorizes each County Board to appoint the times and places of its own meetings.

E. RYERSON,  
Chief Superintendent of Schools, U. C.

SECRETARY'S OFFICE,  
Toronto, 26th Oct., 1850.

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

James Henry Richardson, Esq., M. B., and M.R.C., of Surgeons, England, to be Professor of Practical Anatomy in the University of Toronto, in the room of Dr. Henry Sullivan deceased.

The Rev. Donald McLeod and the Rev. Thomas Snell, to be Associate Members of the Board of Trustees, for Superintending the Grammar Schools, in the United Counties of Northumberland and Durham.

John Augustus Penton, of Paris, and George Eyre Henderson, of Belleville, to be Notaries Public in Upper Canada.

### TO CORRESPONDENTS.

The communication of "Glottaensis" in our next.

### ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Oct. 30, 1850:—Rev. G. T., Amherst, N. S., the paper was returned marked "refused," it is put on the list again; Rev. J. F., Richmond, rem. for Capt. C. and Thos. G., Esq., vol. 14; Thos. Ryall, Esq., Paris, add. sub. and rem. for J. J. Esq. the orders will be attended to; D. F., Esq., Lachine, rem.

## THE CHURCH.

TORONTO, THURSDAY, OCT. 31, 1850.

The Lord Bishop of Toronto will, with the Divine permission, hold his next GENERAL ORDINATION, at Toronto, on SUNDAY, the 17th of November. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay, to the Rev. H. J. Grasset, 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.

### ARRIVAL OF THE BISHOP.

It will be seen from our telegraphic news in another column, that the Lord Bishop of Toronto has returned in safety to British North America.—He reached Halifax in the *Canada*, on Tuesday morning, and may be expected in Toronto on Friday or Saturday.

### THE CHURCH IN CANADA.

Having, in our previous articles on this important subject, endeavoured to bring before the members of the Church its actual position, in a pecuniary point of view, and shewn, we may almost say, its utter destitution;—having also clearly established the fact that they have ever been actuated by a lively zeal to meet the necessities of that Church, and promote its efficiency in any way pointed out to them, and having also proved that, with but little sacrifice on their part, they possess the most ample means to endow it permanently, and secure its future and growing efficiency to the fullest extent, we shall now endeavour to point out what, to us, appears, among many, the most effectual means of accomplishing those desirable, and, in a national as well as individual sense, most important ends.

We have seen that hitherto the Church in Canada has derived a scanty income partly from the proceeds of the Clergy Reserves, partly from the Societies for the Propagation of the Gospel, and partly from occasional contributions from its members. The latter sources of income are altogether precarious and may be withdrawn or cease at any moment, and in that case the maintenance of the Church in Canada would rest entirely on the income to arise from the Clergy Reserves, which we have shewn do not at present yield more than an average of £11,780 11s. 3d. annually, and if available to the utmost extent that the law allows, never can produce more than £30,000 per annum. Now, we have shewn that such a sum would be totally inadequate to supply one-fourth of the spiritual wants of the members of the Church in the Townships at present organized; and this being the case, it must be evident that as civilization extends and population increases—as the area of ministerial exertion expands, as it must, over an equal extent of forest yet untrod by the messenger of Salvation, the spiritual destitution of the people and the poverty of the Church must become so appalling in proportion to the sphere of duty, that by thousands—nay, perhaps millions—the sound of the Pastor's voice and the word of God must be totally unknown, unless at the present day, and by the present generation, the foundation be laid, and prompt and energetic means adopted for the future and permanent endowment of the Church—an endowment which, though voluntary in the outset, shall be beyond recall or alienation, and render it alike independent of human caprice and human frailties. In the course that we shall point out, but little present sacrifice need be made by individuals, and even that may be in such a manner as to yield an ample return hereafter, not only to the descendants of the donors, but in many instances to the donors themselves, in a country where the forest disappears and towns arise in a few fleeting years.

The United Church of England and Ireland is at home possessed of ample resources and property for its maintenance and ministrations, though still, perhaps, in some instances, unequally distributed. Those means were not derived from the State, which has ever been more disposed to rob than to enrich it—neither does it owe any thing to the Legislature. It owes all its resources to individual piety. Christianity was first introduced into England by missionaries from Ireland, as early as the second century. Bishops evidently existed from the third century. As Christianity extended, the necessity for some permanent provision for the

Church became manifest; and the Saxon King, Ethelbert, was the first to endow the See of Canterbury with large revenues. The same Prince subsequently endowed the Sees of Rochester and London. Other Kings of the Heptarchy, as they became converts to Christianity, followed this laudable example, and as we descend in the same scale, we find that the nobles and others converted their estates into parishes, erected places of worship and endowed them with lands in some instances, and in others imposed a permanent charge for Church purposes upon the land in the name of tithes.—Thus was the Church established and endowed in England, and the care of those by whom this noble work was done was not confined to the spiritual edification of their humbler brethren, but believing and feeling that "righteousness exalteth a nation," and duly appreciating the advantages which a country must derive from the spirit of Christianity pervading the Legislature, the higher orders of clergy were early summoned to take part in the great councils of the State. The value of the property thus set apart for the maintenance of the Church was not then considerable, but in progress of time, as population and civilization advanced, and the demands upon the services of the Church extended, it increased in value in an equal ratio. Where that endowment arose from tithes, or a charge upon the land, payable to the clergy by the immediate occupiers of the soil, it originally amounted to one-tenth, though, at the present day it does not average one-twentieth the value.—Where as in some instances land was set apart for the endowment of a Church, the value of it was originally small, but in course of time that value increased in like manner, and in many cases large revenues are thus derived. In no instance, we believe, was it permitted to alienate those endowments by the insane measure of a sale of those lands, in order to invest the produce so that the annual interest on the principal might supply the income, as is now being done with the Clergy Reserves in Canada. It was clearly seen that such a policy was, of all others, most calculated to impair the future efficiency of the Church, and retard its advancement. A much wiser course was adopted. The lands were let for a term of years at a reduced rent, payable to, or for the benefit of the minister. At the expiration of the term, the land in general, had become of greater value, and was relet to the occupier at an increased rent, and thus from time to time, as the value of the property increased, so did the income of the Church, whether arising from tithes or endowments of land, and thus has been the progressive accumulation of it to the present day.

We are now similarly situated in Canada. There is little or no permanent provision for the present, and none whatever for the future necessities of the Church; and though we are not unfortunately likely to have another Royal foundation laid for the holy work, there are numerous landed proprietors in the country, who might advantageously and ought freely to give in aid of such a purpose. There are others, too, who are not possessed of land, but who of this world's goods might spare a little for such a purpose; and we would remind them that there are millions of acres within the Province now so valueless as to be purchased for a mere trifle, and that some small portion of their superfluous wealth might be well employed either in effecting a purchase for such a purpose, or placing funds at the disposal of others to do so. The lands thus to be vested for the Church should be under the government of Trustees, who would have power to lease those lands for a term of years, at the value of the day; such term to be renewable from time to time, at the option of the tenant, but at a rent commensurate with the improved value. Thus, if 100 acres of our wild and unproductive forest lands were now to be let to an improving tenant, at the reserved rent of one shilling per acre for the next ten years, we may reasonably expect that at the expiration of that time they would produce double that sum; and as they should continue increasing in value every decade, we should thus ensure a provision for the increased spiritual wants of the district. Now, if twenty landed proprietors in any district each vested 100 acres for such a purpose, and these lands were let at a present rent of one shilling per acre, an income of £100 a-year would be secured to a pastor for the first ten years, with a certainty of its increasing so steadily, that at a future and no distant day it would suffice to support several clergymen in the District, and an ample and permanent endowment be at once secured for the local wants of the Church.

Many perhaps may say, "Why should we thus alienate our property?" We reply, to increase the value, in a worldly sense, if you remember not your duty to your God. We would say to the proprietor of one thousand acres of unproductive forest land, select a favourable spot upon it for a future town; erect a church, however humble; secure a stipend for the support of a minister for a limited period; vest 100 acres for the future maintenance of the Church and the pastor; invite the immigrants to settle around that Church, as they will not fail to do; let them become your tenants on similar terms as tenants of the Church; and though the whole income de-

rivable from these rents cannot for the first ten years be more than you undertake to be responsible for to the pastor, irrespective of any aid from his congregation, yet at the end of that time the income derivable will be doubled; at the expiration of the next decade, tripled; whilst the value of the portion set apart exclusively for the Church having increased in the same ratio, your annual contribution for the support of the local wants of the Church will be diminishing, your income will be steadily increasing, your property rising in value; and as the provisions of the Church Temporalities Act provides that in such a case the nomination to the living should belong to you, subject to the approval of the Bishop, you will have secured to you and your successors a certain amount of Church patronage permanent in your family.

This is no visionary scheme. It is a plan even in modern times frequently resorted to in England, and in some instances by the actual enemies of our Church, who, knowing the latent tendency of the people to gather beneath its shade, have become the proprietors of desert wastes,—have built a Church,—secured a provision for its minister,—have laid out streets, and induced the speculative to build. The lonely waste soon becomes inhabited; and whilst the interests of the Church are promoted, the interests of the individual are advanced also.

But we have no doubt that the members of the Church in Canada would in general be influenced by higher motives, and remember, that "him that is taught in the word should minister unto him that teacheth in all good things," and that "they who wait at the altar are partakers with the altar,—even so also hath the Lord ordained, that they who preach the gospel should live of the gospel."

But, to render the Church to the fullest extent what it ought to be, it is not by the laity alone the work must be undertaken, nor on such a narrow basis must they build; amongst others, within the Church a move must also be made, and higher grounds still taken. But on these points we must reserve our observations for the present.

### GENERAL CONVENTION.

To the exclusion of many other articles of intelligence, we have devoted a large portion of our present sheet to a report of the proceedings of the General Convention of our sister Church in the United States of America. No apology, we are sure, is necessary for our so doing, as every thing connected with the progress and well-being of that pure and energetic branch of the Great Shepherd's visible fold, must be interesting to all who can claim the high title of Catholic Christians.

In reference to the Convention, our contemporary, the *New York Churchman* observes: "We are happy to learn from various independent sources, that the meeting was conducted with great dignity, suavity, and harmony, on the whole, considering the great diversity of views existing among the members, and that the impressions produced upon those who witnessed it cannot but be favourable."

### THE ROYAL SUPREMACY.

No one who has paid an intelligent attention to the ecclesiastical history of England, during the last fifteen or twenty years, can have failed to conclude that most of the secessions on the part of our clergy to Rome, or other schismatical bodies, have been the result of an imperfect acquaintance with the standards and formularies, which, at their ordination, they professed to believe and maintain. It is therefore most gratifying to witness the increased zeal and anxiety which now unquestionably prevails in reference to this matter, and which, in our humble opinion, is in no small degree to be attributed to the protracted discussion of the "Gorham case." Aspirants to Holy Orders have thereby had their attention pointedly called to the danger and sin involved in a careless profession of faith, and have been incited solemnly to weigh, and maturely digest the Articles of the Church, into which they seek admission as ministers.

Our notice has been specially directed to this subject, by an occurrence which took place at an Ordination recently held by the Lord Bishop of Exeter.

One of the candidates for the priesthood had felt some scruples, it appears, to renew his subscription to the 36th Canon, and signified the same to his Diocesan.

Though we are not in possession of details, it is evident that the doubts of the party had originated in the recent decision of the Judicial Committee of the Privy Council. Along with many pious and prayerful men, he had plainly been agitated and perplexed by the question, as to how far the civil power could legitimately interfere, in the adjustment of ecclesiastical differences.

In order to satisfy the conscience of this anxious inquirer, the Bishop drew up some "Considerations," which had the desired effect. Copies of this document his Lordship distributed to the several candidates, "with full permission to communicate it to his clergy, or others, whose minds may have at all been disquieted by a similar scruple."



These "Considerations" are drawn up with the precision of thought and honesty of purpose, so characteristic of the Right Rev. Prelate; and as they have reference to a question important at all times, but especially so at the present juncture, we need make no apology for laying them before our readers.

"The question proposed to me relates to only the first of the three articles contained in the 36th canon of the synod of 1603.

"But as this is not the only article relative to the Royal Supremacy, to which subscription is required before you are admitted to holy orders, I shall, in answering your enquiry, include consideration of the 37th article of religion of 1562, which also you are called upon to subscribe.

"There is indeed an additional and obvious reason for considering the two articles together, because as both of them express the mind of the Church on the same matter, if there be any ambiguity in the words of that article, of which you ask me to give my construction, we may most properly have recourse to the other to assist us in interpreting it.

"Looking to the article in the 36th canon by itself the first observation to be made on it goes far towards answering your enquiry.

"The King's Majesty, under God, is the only supreme governor of this realm, and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things, or causes, as temporal."

"Such is the main proposition; and of this, if it stood alone, we could hardly doubt that it was so expressed chiefly for the purpose of excluding every claimant of the supreme government in such things or causes within this realm, except the lawful sovereign thereof. But this is placed beyond all reasonable question by the latter clause, which simply denies all jurisdiction, power, or authority, to every foreign Prince, Prelate, State, or Potentate."

"It seems, therefore, that the intention of the framers of this article was to state, who is the supreme governor in this realm in all spiritual things and causes, rather than to define what is the nature and extent of the power recognized in that supreme governor. If therefore, you are satisfied in your own conscience, that the Queen is in any sense, under God, the supreme governor in this realm in all spiritual causes, to the exclusion of all foreign jurisdiction, you may safely subscribe this article.

"But the 37th article of religion of 1562 is also to be subscribed; and its words fully sustain the interpretation which I have given to the article in the canon.

"It first affirms that 'the Queen's Majesty hath the chief power in this realm of England, and all other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.' And afterwards there is a special denial of all jurisdiction of the Bishop of Rome in this realm of England."

"So far this article has manifestly the same meaning as the other. The main object is to exclude all foreign jurisdiction, especially of the Pope.

"But the article proceeds to declare something of the supremacy itself, and to this it is necessary that our closest attention be given.

"It says 'when we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's Word or of the sacraments.'

"Now the effect of denying to the Crown ministering of God's Word is manifestly to exclude the right and power validly to pronounce what is the force and meaning of God's word, in any particular, which may be involved in any cause ecclesiastical. It leaves that right and power to those to whom it appertains by authority committed to them by God—in other words to 'the Church,' of which the 20th of the very same articles, entitled 'of the authority of the Church,' expressly says, that it 'hath authority in controversies of faith.'

"But the 37th article goes still further in limiting in power given in its acknowledgement, that 'the Queen hath the chief government of all estates in this realm, whether ecclesiastical or civil, in all causes; for it says that it thereby means to acknowledge no more than 'that only prerogative, which we see to have been given always to all godly princes in holy scripture by God himself—that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and disobedient.'

"Now, this is no less than an express exclusion of the Crown from all authority in controversies of faith, leaving to its control only the civil results in all causes ecclesiastical, and the coercive power in foro exteriori, especially as relates to temporal punishment.

"It follows, therefore, on an accurate examination and collation of the 1st article of the 36th canon of 1603, and the 37th article of religion of 1562, that there is not any real ground for raising in the most sensitive mind any scruple in subscribing them, by reason of their rendering unto Caesar the things that be God's."

"Whether any act of the State, at any period, whether of King Henry VIII. or of Queen Elizabeth, or of any subsequent sovereign, hath virtually interfered with the inherent rights of the Church, or rather, hath usurped to the Crown power which no human legislature can lawfully affect to bestow, is a question which it is not necessary to consider in answering the inquiry which has been submitted to me—an inquiry which relates, I repeat, only to subscription to the article in the 36th canon.

"More might be urged in confirmation of the view here taken; but I can hardly doubt that what I have now said will suffice to allay any apprehension, that you cannot safely subscribe those articles which the Church requires you to subscribe, as a condition precedent to your being admitted to holy orders."

A WESLEYAN "CONVERSION."

In a recent number of our English contemporary, the Boston Herald, we find the following dismal illustration of the demoralizing and soul-deceiving working of Methodism:—

"About a month ago, Mrs. Lenton, liquor-merchant of Spalding, was robbed by a servant to a considerable extent. Notwithstanding that she had made a confession of her guilt, Mrs. Lenton declined to prosecute. The girl being a Methodist, it was considered by the leaders of the Methodists that she had fallen from grace; consequently her name was erased from the class

paper. Last Sunday, however, this lost lamb was at a prayer-meeting, convened for the purpose of her re-conversion, restored to the fold. It is a remarkable fact, that, during the time she was committing her depredations upon her mistress, she delivered her religious experience at a love feast, and frequently prayed extemporaneously in public, for it is asserted that she is highly gifted in prayer!"

The case of this poor hypocritical pilferer speaks for itself, and requires no comment.

God says: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

Methodism has invented a shorter and an easier pathway from perdition!

The above-mentioned "lost lamb,"—who, be it remembered, had been in the habit of detailing publicly (like the Pharisee in the Temple) her religious experiences, at the very instant when engaged in plundering a too-confiding mistress,—this convicted impostor is whitewashed, and restored to "grace," by the hot-bed process of a single prayer-meeting, convened especially for the purpose!

Such is the morality of Methodism, in the year 1850!

Popery is bad; but not half so bad as this hideous burlesque of Christianity. If ever, since the days of St. Jude, "the grace of our God" was turned "into lasciviousness," surely that sin was committed by the class leader of Spalding, and his deluded or deluding conferees!

PORTRAIT OF THE BISHOP OF TORONTO.

On reference to our advertising columns, it will be seen that the committee have been successful in securing a Portrait of his Lordship, by that eminent artist, Mr. Salter, and that they are now in a position to press the subject upon the friends of religious education in the Province. All such, we have no doubt, will be early in the field and liberal in their contributions, to record their sense of his Lordship's indefatigable, long-continued, and happily successful exertions to secure to them and their posterity, the blessings of a Collegiate institution, as to the Christian character of which no doubt shall ever arise, and in which the principles and doctrines of the Church of England shall ever be maintained.

Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

MIRACLE OR NO MIRACLE IN THE EUCHARIST.

To the Editor of the Church.

REV. SIR.—When I wrote the words "in the administration of the Lord's Supper, the faithful know that a miracle is performed, which, without the aid of faith would be repugnant to human reason," I did not, as I have elsewhere before remarked, write them unadvisedly.

Your correspondent "H. C. C." of the kindness of whose strictures upon my use of this word miracle, I am deeply sensible, has failed to convince me that I was in error.

In essentials I hope we do not differ. I do not think that we do. For your correspondent acknowledges a mystery in the Eucharist, and adverts to the fact that the Church "in the Communion Service frequently uses the term mystery in reference to this Sacrament."

But, as he and I do differ widely upon the proper meaning of the word "miracle," it is worth while to explain what I meant by it—what meaning it ought strictly to bear—and what meaning is vulgarly &c. commonly attached to it.

H. C. C. says, "Had he said the word miraculous in its occasional latitude of signification as merely synonymous with mysterious, marvellous, and such expressions, the case would have been different, and would not have called for any pointed reprobation."

Now, I beg deferentially to state that the meaning which he calls "its occasional latitude of signification" is stricto jure, its rightful, honest, ancient English meaning and acceptance. I have heard of a great variety of modern Lexicographers. But I have great faith in Dr. Johnson as being the most intellectual—the most widely read, and most Saxon Lexicographer, that the English language has yet called forth.

"Miracle" he says: 1. "A miracle"—something above human power. 2. (In Theology) An effect, above human or natural power, performed in attestation of some truth."

It will be seen that in neither of these definitions does the great Lexicographer speak of it, as being essential to a miracle of either kind, that in order to its production it should be "an action or an event in which the laws of nature are visibly changed or suspended."

But this latter definition, H. C. C. takes to be the very essence of a miracle rigidly so called.

Now, I will admit that this definition of H. C. C. is the ordinary acceptance of a miracle. It is vulgarly supposed when a miracle is spoken of as such, that reference is made to some extraordinary change of the natural order of things, the effect of which is visible—the cause of which is unappreciable to human sense.

I will further admit that such visible changes of the external order of things are properly ranged as miracles. But we immediately fall into error if we say that these alone are miracles.

No! Such is not the case. The word has evidently, and ex-necessitate a twofold meaning.

1st. It means generally "a wonder, something above human power."

2nd. Specially used it designs a visible supernatural change of some pre-existing natural thing; or

3rd. It means the performance of some wondrous inexplicable thing, the performance of which we, "by faith," know and admit to have taken place, whether we see the modus operandi, or the effect produced, or whether we see them not.

This latter interpretation—the sense in which I used

the word—is at once its widest and most correct acceptance. It includes every wonder visibly performed and recognized by us as a wonder, by the use of our mere human senses; but it also expresses every thing done which human power could not do, whether the thing done be tangible and perceptible to the human sense or whether it be a mystery, entirely intangible and imperceptible to the human sense, but received and accepted by faith.

If this be not so, then the following absurd proposition might be correctly stated. That the raising of the Son of the Widow of Nain—or the feeding of the five thousand—or other visible wondrous acts of our Saviour are miracles, while the Incarnation of the Deity—"the Godhead veiled in flesh" is not a miracle, but only a mystery!

Now, it would be very wrong to say anything like this. For what is the proper meaning of the word "mystery." Something obscure—something enigmatical—but not (and here I differ from Dr. Johnson) not necessarily "above human intelligence." Mystery—forcibly expresses doubt and amazement combined; but it fails to express that human reason is incapable of solving the doubt. On the contrary, the sound mystery, when properly used, is significant of something which you do not but which you may understand with your human reason. A thing unexplained—but not inexplicable to human reason.

Shall I be told that the secret something which, as Hooker says, "sense or natural reason cannot of themselves discern," viz., "The Inward and Spiritual Grace" is a thing which nevertheless can be explained by human reason?

There is a mystery in the Eucharist according to the teaching of the Church of England; but I declare solemnly that I cannot read Her Articles of Faith on the Lord's Supper without the conviction that She therein affirms the performance of that which is (whatever the Church may call it) rigidly a miracle.

By faith we feed on the body and blood of Christ, and by faith that body and blood are taken and received in that Sacrament.

That is, while we eat the visible elements of bread and wine, by faith a mysterious and miraculous effect is produced, so that we become incorporated with that Saviour by whom alone is Resurrection from the dead. If this alone is Puseyism, I am a Puseyite in this; for I believe it to be not alone the teaching of the Church, but of the Bible. It is a matter of indifference to me whether I be called Papist, Puseyite or Tractarian, so long as I am thoroughly convinced that I speak the teaching of the Church, and naught beyond it, and find that doctrine to be to the very best of my mature and deliberate judgment, a faithful transcript of the teaching of the Bible. If the Church of Rome goes not beyond this—then why are not the Churches agreed upon this point? But need I say that she does. She worships the Consecrated Wafer as God. That is, the Wafer has changed into a God, even before it is taken by the communicant, and as such is worshipped. Upon this point there is not a "great gulf fixed" between Rome and England? Rome teaches that the very substance of the bread and wine is changed into a God. The Church of England teaches that with the bread and wine, and by faith, in a miraculous and spiritual manner, the Body and Blood of Christ is taken and received in the Sacrament.

I am no theologian, and I regret that more erudite and able men have not been found willing to combat the latitudinarianism which is abroad.

As to whether this is the teaching of the Church, I cannot do better than quote the following from Bishop Whately, which has been submitted to me through the kindness of a friend.

"The Church frequently asserts the real presence of the Body and Blood of Christ in the office of Communion, in Her Articles, in Her Homilies and Her Catechism, particularly in the two latter; in the first of which She tells: 'Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no UNTRUE figure of a thing absent; but the communion of the body and blood of the Lord in a marvellous incorporation, which, by the operation of the Holy Ghost, is through faith wrought in the souls of the faithful.' (First part of the Homily concerning the Sacrament.) 'Who, therefore, (as she further instructs us in the Catechism,) truly and indeed take and receive the body and blood of Christ in the Lord's Supper.'"

This is the doctrine of the Church in relation to the real presence in the Sacrament, entirely different from the Doctrine of Transubstantiation, which she here, as well as elsewhere disclaims: a doctrine which requires so many ridiculous absurdities and notorious contradictions, to support it that it is needless to offer any confutations of it in a Church which allows Her members the use of their senses, reason, scripture and antiquity." Had I time I could fill your paper with quotations for a week to come, to prove that this is the doctrine of the Church of England.

According to that doctrine, the faithful believing communicant is like unto the Apostle Paul, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

I am, Sir, yours, A LAYMAN.

October, 29, 1850.

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, October 1st, 1850.

The Ven. Archdeacon Sinclair in the chair.

The Standing Committee, in pursuance of notice duly given on the 2nd of July last, recommended that the sum of three thousand pounds be granted, and placed at the disposal of the Lord Bishop of Toronto, towards securing the endowment of a College of a permanent character, in connexion with the Church in his Diocese.

The sum of three thousand pounds was voted for this purpose.

The attention of the Board was then called to the Standing Committee's notice of a grant of one thousand pounds in aid of the endowment of a Bishopric for the settlement of Canterbury, New Zealand.

A grant of one thousand pounds was then voted towards this object.

The Secretaries laid before the meeting the Report for 1850.

The Lord Bishop of Toronto, in a letter dated Rhyde, Isle of Wight, 30th, September, 1850, expressed his regret at his inability to be present at the Board, he having undertaken to attend a meeting at Newport this day, in behalf of the Society

for the Propagation of the Gospel. His Lordship intends to leave London for Liverpool on the 17th, and to sail for Canada on the 19th inst. He had previously forwarded, with his recommendation, requests from clergymen in his Diocese, for aid towards the erection of churches:

1. From the Rev. Henry Patton, in behalf of a church at Newborough, and a church in the Rear of Leeds, Canada West. In each case, the inhabitants had exerted themselves in a creditable manner for the attainment of the object in view; but means are still wanting.

2. From the Rev. H. E. Pless, Travelling Missionary, Eastern District, who stated that a small stone church had been commenced at Chrysler's Mills, Finch. The estimate cost is £200. The members of the congregation, who are all poor, have made every effort for the erection of a church, and deserve assistance and encouragement.

3. From the Rev. Bold C. Hill, in behalf of the settlement at Cayuga, on the Grand River, the former church having been burned by an incendiary. This village has lately been made a county town; and the population has so much increased that the School-house, in which Divine Service has for some years been held, is inadequate to the purpose. The new building will cost about £200.

It was agreed to grant towards the church at Newborough, £30; Rear of Leeds, £20; Chrysler's Farm, £20; Cayuga, £20.

Three sets of Books, for the performance of Divine Service in these churches, were also granted, at the request of the Rev. H. Patton.

Books and Tracts to the value of £5, for use in the Tyrconnell Mission, Canada West, were granted, on the application of the Rev. H. Holland.

The Very Rev. T. Townsend, Dean of Waterford, has been appointed Bishop of Meath.

ARRIVAL OF THE "PACIFIC."

New York, Oct. 28, 6 1/2, P.M.

The steamer Pacific arrived at two P.M., on Sunday, having left Liverpool at 10 1/2 A.M., on the 16th inst.

ENGLISH MARKETS.—Flour—well supported at late rates. Corn advanced 6d. to 1s. per quarter. Full prices for Wheat Trade, generally during the week, had been steady, and prices firm.

The Cambria arrived at Liverpool on the 14th.

The British Parliament has been still further protracted. Very satisfactory arrangements have been made in London, as to the Nicaragua Canal. No more movements have taken place in the Danish and Schleswig war. Steps are being taken by the post-office authorities in England, to convey letters to British North America by the United States steamers. The Queen of the Belgians, daughter of the late King Louis Philippe, died on the 11th. It is stated positively that Kossuth and the other Hungarian exiles, have received leave to retire from the Ottoman territory; they will proceed to the United States, where they intend to settle.

ARRIVAL OF THE "CANADA."

New York, Oct. 29, 10 A.M.

The Canada arrived at Halifax at a quarter after ten yesterday morning, with Liverpool dates to the 19th. In Breadstuffs generally, the leading features are, that they have assumed a firmer aspect, and a fair amount of business was doing in wheat and Indian corn, at improving rates. Flour also moving more freely, at full prices of last steamer. The Bishop of Toronto came out in the Canada. The Canada got on the rocks about thirty miles east of Halifax last night, but is supposed to have received no material injury. The new steamer Franklin arrived off Cowes on the 15th inst., and proceeded to the harbour. The general news by her arrival is not of the least interest.

It is said that an unusual breadth of wheat will be sown in England and Ireland this year.

By telegraph, we have advices from Paris of Thursday, the 17th inst., which states that the Parliamentary session had met on that day, and after a short, but important meeting, adjourned. It is said that the heads of the party of order had agreed to the question of prolonging the Presidency, provided that the late monarchical demonstrations are not repeated. It is also reported, that towards the end of the President's renewed term, it will be right to ask the country to decide between a monarchy and a republic: he has promised to throw no obstacle in the way of their proceeding.

Nothing new has occurred in the relative position of the Danish and Schleswig armies since the assault of Frederickstadt; and it is now asserted that diplomacy will be called in to settle all difficulties.

England and France are named as the meditating powers.

The revolutionary feeling in Hesse Cassel seemed to be on the increase.

Prussia still protests against the course adopted, the Frankfort conference.

TORONTO MARKETS.

TORONTO, Oct., 30, 1850.

Table with columns for commodity names and prices. Includes items like Fall Wheat, Spring do., Oats, Barley, Peas, Rye, Flour, Market Flour, Oatmeal, Beef, Pork, Mutton, Lamb, Hams, Bacon, Potatoes, Butter, Do. salt, Cheese, Lard, Apples, Straw, Fire Wood, Bread, Eggs, Turkeys, Geese, Ducks, and Coals.

EXCHANGE.

Table showing exchange rates for Toronto on London, New York, and Montreal, with percentages.



## Poetry.

## My Prayer Book.

## MARRIAGE.

"An honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church."—*Form of Solemnization of Matrimony.*

ALTHOUGH the birthday of this God-made earth,  
Seraphic harpers rose to sing,  
Whose choral ecstasies proclaim'd its worth  
And caused heaven's crystal arch to ring,  
All was imperfect, till a Priest was there  
Creation's mouth to be, and mind, and prayer.

Vain seem'd the splendour which no eye could see,  
The melody that none could hear;  
But when God utter'd, "Let Mine Image be,"  
Creation thrill'd, as man drew near;  
And what was meaningless, and mute, and dead,  
Warm'd into life, and glow'd beneath his tread.

As man for earth, so woman was required  
The crowning grace of man to form;  
Alone, not even Adam was inspired  
To feel creation's godlike charm;  
And thus, faith hears this fiat from The Throne,  
"It is not good for man to be alone."

So ere the fall, a Priest almighty brought  
A bridal Eve to Adam's heart;  
A living echo to the love he sought,  
A help-meet never to depart,  
A true companion for the soul to be,  
Fresh from her God, in faultless purity.

Marriage is holy. May no heathen fire  
Around the christian altar flame;  
Impassion'd souls let saintliness inspire  
And hallow hymeneal claim;  
Belials in sense are minds by flesh o'eruled,  
And love is vice, unless by virtue school'd.

How hush'd and holy is yon bridal scene,  
Before God's altar!—view'd by one  
Who e'er in faith to Cana's home hath been,  
That marriage group to gaze upon,  
Where the pale water blushed itself to wine,  
Moved by a miracle of grace divine.

Stainless in vesture, as the lilies white,  
With flower-buds in her wreathed hair,  
Fearful and trepid, with o'erawed delight  
Lo, the young bride is kneeling there,  
Her drooping lids in mild dejection bent  
And young heart with a holy conflict rent.

In that pure breast what garner'd feelings play  
Like pulses with mysterious beat,  
To think sweet girlhood now hath wing'd away  
And love must quit a calm retreat,  
Sacred to thought, by friends and forms no more,  
And truths, which made the reeling heart run o'er!

It is not that a voiceless dread awakes  
Suspicion, lest her choice be wrong;  
No blighting vision o'er the future breaks  
To which both guilt and grave belong;  
Yet, sadness looms around her like a spell,  
As oft in marriage-chime there seems a knell.

Our life is mystery; and the brightest joy  
That flushes round a feeling heart,  
Seems coldly shaded by some dim alloy  
Doom'd never from man's world to part;  
True mirth with mournfulness is oft allied,  
As living babes suggest the babes who died.

And she, yon bridal star of beauty now,  
Oh, marvel not, as there she kneels,  
That, ere the wife can dawn upon her brow,  
Back to bright gir'hood fancy steals;  
Dead joys revive in tombs to fancy dear,  
Melt through the heart, and mingle with a tear.

Last eve, at halcyon twilight's dreamful hour  
When none but God the soul could see,  
She pray'd and ponder'd in her girlish bower,  
And sigh'd, young Past! her thoughts o'er thee;  
Flower, fruit, and pathways, all instinct with truth,  
Seem'd to accost her like the spells of youth.

She mused on what her spousal life might fold  
Within its undevelop'd scene;  
On wings of love recall'd the times of old,  
And wept o'er all bright hearts had been;  
And scarce perceived the pensive moonlight throw  
Its calm cold lustre on the lake below.

But, maiden! ere thy sacred ring be worn,  
Beyond a mother's purest gift,  
The church hath up to Heaven's high portals borne  
A prayer, which shall thy soul uplift  
To heights of bliss, serene as brides attain,  
Whose wedded hearts are thrones where Christ will reign.

Souls are espoused by every hallow'd claim,  
If wedlock far diviner prove  
Than mere clay-throbs, which boast the common name.

Of what flesh means by mortal "love:"—  
Christ and the Church! are shadow'd out by this,  
And cast heaven's radiance round an earthly bliss.

## THE ROMAN CATHOLIC CONTROVERSY.

(From a letter to Sir John James, Bart., written in 1741, by Bishop Berkeley.)

The Scriptures and Fathers, I grant, are a much better help to know Christ and His religion than the cold and dry writings of our modern Divines. Many who are conversant in such books, I doubt, have no more relish for the things of the Gospel than those who spend their time in reading the immense and innumerable tomes of Scholastic Divinity, with which the Church of Rome abounds. The dry polemical theology was the growth of Rome, begun from Peter Lombard, the Master of the Sentences; and grew and spread among the Monks and Friars, under the Pope's eye. The Church of England is not without spiritual writers of her own. Taylor, Ken, Beveridge, Scott, Lucas, Stanhope, Nelson, the author of the works falsely ascribed to the writer of the Whole Duty of Man, and many more, whom I believe you will find not inferior to those of the Church of Rome. But I freely own to you that most modern writings smell of the age, and that

1 Ephes. v. 31, 32.

there are no books so fit to make a soul advance in spiritual perfection as the Scriptures and ancient Fathers.

I think you will find no Popery in St. Augustine, St. Basil, or any writers of that antiquity. You may see, indeed, here and there, in the Fathers a notion borrowed from philosophy (as they were originally philosophers); for instance, something like a Platonic or Pythagorean Purgatory; but you will see nothing like indulgences, or a bank of merits, or a Romish purgatory, whereof the Pope has the key. It is not simply believing even a Popish tenet, or tenets, that makes a Papist, but believing on the Pope's authority. There is in the Fathers a divine strain of piety, and much of the spiritual life. This, we acknowledge, all should aspire after, and I make no doubt is attainable, and actually attained, in the communion of our Church, at least as well as in any other.

It is dangerous arguing from our notion of the expediency of a thing, to the reality of the thing itself. But I can plainly argue from facts against the being of such an expedient. In the first centuries of the age, when heresies abounded, the expedient of a Pope, or Roman oracle, was unknown, unthought of. There was then a Bishop of Rome; but that was no hindrance or remedy of divisions. Disputes in the Catholic Church were not ended by his authority. No recourse was had to his infallibility; an evident proof they acknowledged no such thing. The date of his usurpations, and how they grew with his secular power, you may plainly see in Giannoni's History of Naples; I do not refer you to a Protestant writer.

Men travelling in daylight see by one common light, though each with his own eyes. If one man should say to the rest, Shut your eyes and follow me, who see better than you all; this would not be well taken. The sincere Christians of our communion are governed, or led, by the inward light of God's grace, by the outward light of His written Word, by the ancient and Catholic traditions of Christ's Church, by the ordinances of our National Church, which we take to consist all and hang together. But then we see, as all must do, with our own eyes, by a common light; but each with his own private eyes. And so must you too, or you will not see at all. And, not seeing at all, how can you choose a Church? why prefer that of Rome to that of England? Thus far, and in this sense, every man's judgment is private, as well as ours. Some, indeed, go further; and, without regard to the Holy Spirit, or the Word of God, or the writings of the primitive Fathers, or the universal uninterrupted traditions of the Church, will pretend to canvass every mystery, every step of Providence, and reduce it to the private standard of their own fancy; for reason reaches not those things. Such as these, I give up and disown, as well as you do.

## PERVERSIONS TO POPERY.

(From the Chester Courant)

The pious earnestness which has invariably distinguished the character and conduct of some of those eminent individuals, who have apostatised to Rome, forbids us to impute their apostasy to that spirit of piqued disappointment, or irritated self-sufficiency, which has led to so many similar perversions; it seems rather to have been the result of what we must take the liberty of calling a too morbid yearning after abstract notions of infallibility and catholicity, based on erroneous conceptions of ecclesiastical history and practice. That the Church of England is "the pillar and the ground of the truth," the very "Catholic and Apostolic Church" which holds the Divine commission for the due administration of the Word and Sacraments, we have no doubt; and sure we are that such men, if honest to their own convictions, will not find in the Church of Rome that rest and peace, which they say the Anglican Church has failed to yield them in their trying doubts and anxieties.—With that, however, we have no concern, "to their own Master, they stand or fall;" our business is rather with the effect produced by such events on the public mind. There are those who in the indulgence of loose notions of Puritanism, scoff at such secessions as the natural consequences of "Church principles;" and with ill-disguised glee cry out, "There! there! so would we have it." It is not among those who cherish an abiding love for the Church in its efficiency, and the Prayer Book in its integrity, that we must look for these perversions; but among men, who despising "the good old paths" of their forefathers, perversely seek to engraft upon our worship, fancies and novelties of a more than doubtful tendency, and so "play at Popery" in dreamy abstractions about union with Rome, that the mind becomes warped by close adherence to religious sentimentalities: studying only one class of books, it insensibly slides into the adoption of error; and then when the event arises which is to try their faith, "by and by they are offended," and seek to solace their vexed spirits at strange altars. When men begin to cavil and dispute, reason is too often puzzled; "the right of private judgment" bewilders; and in a vain endeavour to understand and account for every difficulty, they make shipwreck of their faith. The true anchor of an English-Churchman's faith is to be found in the Bible and the Book of Common Prayer; and he who abides most steadily by her

teaching, will be safest from the mistakes of Secularism on the one hand, and the delusion of Romanism on the other; but when such men as Lord Feilding fall from their steadfastness, how much need is there of the fervent supplication of the Church to the Holy Spirit for "a right judgment in all things." But it may be asked, are there no grievances in the present aspect of ecclesiastical affairs, which have a tendency to shake public confidence in the Church's soundness and vitality?—No doubt there are; but surely the way to remedy such evils, or redress such wrongs, is not by a rash or even a deliberate retreat into a communion which enlightened Christianity cannot fail to condemn as a dangerous and superstitious "deceit." Discouraging as these painful secessions are, we do not participate in the gloomy fears which some of our correspondents have expressed on the subject. While desirous of using all our influence for the maintenance of the rights and doctrines of the Church, we are convinced that amongst all those defections, there is a strong and growing attachment to the Church of England; and that the day of her redemption from that political bondage of which such loud complaints are now made, is fast approaching. It cannot be that she can much longer remain in that anomalous condition, in which many of her benefices are distributed by Dissenters; and she may be compelled, as Sir John Jervis once strongly put it, to take a Jew for a Bishop, should the Sovereign insist upon such a nomination! But even such a deplorable state of Church law forms no justification for apostasy; the true sons of the Church will rather labour to remove every spot which disfigures the beauty of her proportions, or the spirituality of her character; and many such sons are now gathering to her support and her extension. Let not the true-hearted despond, because some bend to the power of the Popedom; the Prophet at the rock of Horeb thought that he only was left to vindicate the covenant, and rebuild the altar of his God: but he received the Divine assurance, that there were left "seven thousand in Israel, who had not bowed unto Baal;" and should the Church be called upon to pass through the furnace of affliction, she need fear no harm if faithful to her mission as the keeper and witness of the truth; for her Protector shall be "seen walking in the midst of the fire."

## A TRAP TO CATCH A SUNBEAM.

(Continued from our last.)

It struck him at last that part of the advice he could follow, he could clean the room, certainly, at least have it cleaned; so, early in the morning, David determined to venture up stairs to the woman of the house, who let him the room he inhabited, and ask her to lend him the services of her eldest child. Although for many years he had been Mrs. Dennis's tenant, he had never been in her room, never held any communication with her, save to pay his weekly rent, and she, like the rest of the people who knew his grumbling disposition, and the total impossibility to comfort him, never tried to do so.

It seemed to cost him an effort to make up his mind to ascend the staircase from his own gloomy room; he opened his door, looked out and then went in again;—at last he opened it very suddenly, and with a quick step, ascended three or four of the stairs, paused and considered again;—this reflection seemed to decide him, and he did not stop again till he stood before Mrs. Dennis's room.

He knocked gently at the door, it was opened by a clean, fat, merry-looking woman, who started back in surprise. "Why, bless my heart Mr. Coombe, who'd ever a-thought a-seeing you, is anything the matter? come in do, take a chair, Sir," and she handed the cobbler a chair by the fire, on which a bright kettle was singing, and before which a table was drawn, ready laid for breakfast. In the window were a few plants of Chrysanthemum in bright red flower-pots, and altogether an air of cleanliness, cheerfulness and comfort pervaded the little room. A fat, healthy child was seated on the ground, expressing, in its own sweet way, its pleasure at the toy with which it was playing,—on its little white head had rested a Sunbeam!

"Well," thought David, "one would a' imagined that little chap warn't up to laying a Trap, but he's catched one of them Sunbeams;—what a funny dream! I mustn't say nothing about it here though, they'll think I'm mad."

"And what's brought us the pleasure of seeing you, Mr. Coombe?" asked Mrs. Dennis. "Why, Ma'am, I wants your gal to come and clear up my place a bit."

Talk of astonishment, never was it so depicted as in Mrs. Dennis's face at this speech. Clear up Coombe's place a bit! oh! how often had she longed to do so: felt that his room was a disgrace to her house, and thanked her stars that it was the Kitchen, and that the friends who came to see her, could not see it. Clear the place up a bit, good gracious! "Certainly she shall, Mr. Coombe," at length she said, "she shall come as soon as ever she's done her breakfast; will you take some along with us?" "Thank you, well, as you're so kind, I will take a snack."

"Here is Betsy, come Betsy," she continued, addressing a good looking girl, who entered the room, "make haste and eat your breakfast, Mr.

Coombe wants you to go down and clean his room up a bit," and Mrs. Dennis winked tremendously at her daughter, who stared in astonishment at the visitor and his request. "So make haste Betsy, and clear up here, and then you can go down to Mr. Coombe's." "Yes mother;—father ain't coming into breakfast I s'pose."—"No dear; come, bustle about."

Quickly the tea was made: the little white headed baby was lifted from the floor, fastened in a chair, and presented with a leaden spoon to amuse him until they had time to feed him. Mrs. Dennis cut the bread and butter, and handed it to Coombe, who took it timidly, as he felt the strong contrast between his black fingers and the brown, but perfectly clean, ones of his good-hearted hostess. As the meal proceeded David gradually felt more comfortable, though the strange feeling of being comfortable for the first time for many years, could not wear off.

What a cheerful room it was,—what a change from his own gloomy, dirty, dingy one, and how that Sunbeam seemed to revel in it! now glittering on the bright pewter tea-pot, then dancing on Mrs. Dennis's tea, then glancing on the old cat's back, and hiding among the Chrysanthemums in the window, and when the child had done his breakfast, and was again upon the ground, it fell on the tin toy with which the boy was playing, and seemed to sparkle more and more as the child crowed with glee.

"How the sun do stream in here Mrs. Dennis," at length David ventured to remark, "how uncommon you must miss it when it's a wet, dull day, and there ain't no sun." "No, Mr. Coombe, we don't, it seems always sunny here, we dont take no particular notice of the weather,—when we're all well and together, we're too happy to mind it. You're my sun, ain't you, my blessing," she continued, snatching the child from the ground and covering him with kisses; "mother's own boy, dont she love him, that's all."

One day it was to be hoped that the boy would be more grateful for that good mother's love, but as it was he screamed lustily and struggled violently to be put down and to return to his toy; yet the mother's speech had its full effect upon David, and through the baby's voice he seemed to hear the spirit's words, "In these hearts, there is always a sunbeam." Betsy soon cleared away the breakfast, and putting on a large apron, prepared to take her way to the gloomy room below. "Shall I find some soap there, Mr. Coombe, or shall I take some?" "Why, I'm afraid I'm out of soap,—oh lor!" You may well say, or lor! David,—out of soap indeed. "Oh!" said Mrs. Dennis, "take some soap and a pail and brushes and so on, of course, all you want, you know." With true delicacy she felt all this was needed, but would not have him pained to say so. Well armed therefore with cleansing apparatus, Betsy departed, and David who had some work to take home at a little distance, departed too,—Mrs. Dennis good-naturedly making him promise, that if his room was not finished on his return, he would take his dinner with them; and away he went with his peculiar shuffling walk, wondering to himself how he should like his room when it was clean!—whether he should have that strange dream again, and whether the "Sunbeam" would really come and lighten his dwelling.

And thus he pondered, as he shuffled up one street and down another, and finally entered a little court where he was going to leave some work, and received the money he hoped.

He knocked at the open door, and waited: no answer; he knocked again. David was beginning to get very cold, and rather impatient; so he coughed rather loudly, and then a low, weak voice said, "Is any one there?" "Only me, Mr. Miffin," answered Coombe. "Come in, will you then," answered the voice, "I can't get up," and David entered and walked into the front room, where, on a press bed, lay a man suffering evidently from severe illness.

The room was dirty and in great confusion, and a coke fire was smouldering in the rusty grate.—"Well, Mr. Coombe, brought boots home, eh? no use to me, I'm very bad." "Sorry to hear it, Sir, I'm sure: everybody seems ill or miserable or something, oh lor!" "My wife's been out this two hours, and I'm all alone wretched enough I can tell you. I believe she's gone out to try if she can get us something to eat, we'd no dinner yesterday, and how you're to be paid I don't know;" and a long sigh told a sad tale of physical and mental suffering.

There was a pause, and David said to himself, "two and-eight pence at home, and eighteen pence for next job,—well yes I will. As to paying of me, Mr. Miffin, why don't be worrying yourself about that; the best thing as you can do is to get well, wear these here boots and make another hole in them, for old Coombe to mend, when you can pay him, oh lor!"

The sick man opened his large sunken eyes, and stared at the bent dirty figure before him, and then holding out his wan thin hand to him, said in a low trembling voice, "Bless you, this is true charity; draw that curtain, friend, please, the light is too strong;" there was a blaze of sunlight in



that little room, and one of its bright rays was resting on the cobbler's head!

In a few moments David was on his way again, but he felt different; changed in some strange way; there was a kind of bounding feeling at his heart, — a younger sensation, which brought back a dim recollection of a sunny green and cricketers where he had been the victor; his step seemed firmer, quicker, and a mingled sound of "this is true charity," and "in such hearts as these, David," seemed ringing in his ears.

A loud cry in the street startled him from his reverie, and a horse came galloping towards him bearing its powerless rider, a young fair girl. "Mischievous there,—oh lor! why don't some one stop it;—some one, why I will." It was soon accomplished; the horse was stopped, and the fainting girl's head was resting on the dirty old cobbler's shoulder.

A dense crowd had collected round them, everybody suggesting something and everybody differing, when a gentleman came riding up, and with a face deadly pale, inquired if the poor girl were hurt. "No Sir, only faint and frightened, this man saved her, Sir, here he is, Sir," but David had resigned his burden to other hands, and was pushing his way out of the crowd.

The new comer was so intent upon having the poor girl carried into a chemist's shop, and properly attended to, that David escaped without his notice, the crowd saying, "Well, that ain't like a gentleman, never to give the poor man nothing after risking his life,"—and as they all nosing in different directions, two policemen came up and authoritatively ordered them to "move on." "Oh lor!" said David, when he had walked some distance, "well, I wonder if that's what people call enuig."

His next customer paid him eighteen pence, and gave him more work, and then David took his way towards home; and that cold easterly wind, which had been blowing for some days, whistled into his ears, and blew the dust into his eyes, but he did not heed it, it did not make him cold as it used; he felt warmer than he had done for a long long while; he seemed to have awakened from a torpor,—there was a warm glow about his heart, and he thought that the Spirit's word's must be true, and that Sunbeams did sometimes visit people's hearts, or his would never feel so comfortable, when he had nothing to make it so.

(To be continued.)

Advertisements.

DR. HALLOWELL, HOUSE AND SURGERY. No. 38, QUEEN STREET EAST, TWO DOORS FROM CHURCH STREET. Toronto, 17th March, 1849. 34-tf

FRANCIS H. HEWARD, COMMISSION MERCHANT. CASH ADVANCES MADE ON PRODUCE. OFFICE NEW MARKET BUILDINGS TORONTO. July 25th, 1849. 52-tf.

DONALD BETHUNE, JR. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBOURG, CANADA WEST. Cobourg, Oct. 21, 1845.

MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, No. 98, (Chewett Buildings,) King-street West. Toronto, September 9th, 1850. 7-tf

MR. ROBERT COOPER, BARRISTER AND SOLICITOR, Wellington-street, opposite the Commercial Bank, Toronto. Toronto, Jan. 24th, 1849. 26-ly

COLUMBUS INSURANCE COMPANY, EDWARD G. O'BRIEN, AGENT. Office removed to Church Street, four doors above the Court House, Toronto, August 11th, 1849. 3

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

OWEN AND MILLS, COACH BUILDERS FROM LONDON, KING STREET, TORONTO. 1

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850. 35-ly

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

DR. FOWLER, SURGEON DENTIST, 40, King Street West, Toronto.

SUPPLIES Artificial Teeth, recommended for their natural appearance, durability and usefulness. Decayed Teeth filled with Gold or the new Adamantine Cement so justly celebrated in England—it is admirably adapted for large cavities and tender teeth requiring no pressure—does not oxidize or discolour the tooth, and gets as hard as the name implies in a few seconds. Fees moderate, and unless perfect success attends his operations, Dr. FOWLER makes no charge. Teeth extracted without pain while under the influence of Chloroform. Toronto, August 14th, 1850. 3-3m

JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett, & Co., Medical Laboratory,) KING STREET WEST, TORONTO.

HAS constantly on hand a beautiful Assortment of Ladies French Kid, Morocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality. Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to order in a style unsurpassed by any Establishment in the City. Toronto, August 24th, 1848. 4 tf

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

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

W. TOWNSEND, PROFESSOR OF MUSIC, respectfully intimates to the Ladies and Gentry of Toronto, and its Vicinity, that he will be happy to receive orders for Tuning and repairing PIANO FORTES, on the shortest notice. Residence—N. W. corner of Bay and Richmond-streets. N. B. A fine-toned Six Octave Piano Forte for Sale. September 8, 1849. 10-tf

GOVERNESS. EMPLOYMENT is desired in a Church of England family, for a daughter of a Clergyman, who is capable of giving instructions in the rudiments of Religion, in the ordinary branches of an English Education, and in the Piano Forte, Singing, French, Italian and German. Apply to B Box 284, Post Office, Toronto. Toronto, October 9th, 1850. 11-4in

GOVERNESS WANTED. A LADY is desirous of obtaining the services of a Governess immediately, who is capable of teaching Music, French and Drawing, with the usual branches of an English education, none need apply who is not a member of the Church of England. Address to Box 96, Brockville Post Office. September 10th, 1850. 7-in

Governesses. TWO Young Ladies Members of the Church of England, wish to meet with engagements as Governesses, or the Elder as companion to a Lady, and the Younger where the children are young and music not required. Most respectable references can be given. Apply by letter post paid to M. A. C., Seminar East, Canada West. December 5th, 1849. 19-mly

Bibles, Prayer Books, and Church Services. A LARGE and beautiful assortment of Bibles, Prayer Books, and Church Services in Morocco, Vellum and Velvet, just received at the Depository of the Church Society of the Diocese of Toronto. No. 5, King Street West, October 16th, 1850. 12-tf

UPPER CANADA COLLEGE. Resident School House. MINUTE OF COUNCIL, (No. 4.) ORDERED, that advertisements be inserted in all the City papers, that the RESIDENT SCHOOL HOUSE will be opened for the reception of Boarders on the 2nd inst. on the following terms:—for Board, &c., £50 per annum payable quarterly in advance, the tuition fees in College not being included—Each boy will be required to bring his own bed, bedding, towels, and silver spoon and fork. Parents and Guardians intending to send boys to the Resident School House, will be pleased to notify the Principal, F. W. BARRON, Esq., as soon as possible. The Resident School House will be under the direct supervision of the Upper Canada College Council, who have also consented to act as Visitors and all the Masters of the College, who will act as Censors. To ensure the necessary inspection and management, residence within the College precincts will be required of all boys who do not reside in Toronto or its immediate neighbourhood, with either Parents, Relatives or Guardians. F. W. BARRON, M. A., Principal. Toronto, October 1st, 1850. 9-3m

CASH ADVANCES ON PRODUCE. THE SUBSCRIBER will make Liberal Advances in Cash on PRODUCE, either for Sale in Toronto, or on Consignment to his friends in Montreal, New York, Burlington, or Halifax. FRANCIS H. HEWARD. New Market Buildings, Toronto, 7th May, 1850. 41-tf

BRITANNIA METAL GOODS. THE Subscriber having purchased DIXON AND Sons' Samples of Britannia Ware at a considerable reduced price, begs to offer them extremely low for cash. They consist of Tea and Coffee Pots, Perculators, Coffee Urns, Tea Urns, Dish Covers, Steak Dishes, Tureens, Communion Service, Collection Plates, Childrens Mugs, Sugars, Creams, Salts, Egg Cups, &c., &c. Families requiring any of the above articles, will find this a favourable opportunity. THOMAS HAWORTH. Toronto, September 3rd, 1850. 6-tf

FOR SALE, CHEAP FOR CASH; OR EXCHANGE FOR A GOOD FARM, situate in the County of York.

THAT well known, and pleasantly situated Property near the Trinity Church, situated on the Corner of King and Parliament Streets, having a frontage of 113 feet on King Street, and 275 feet on Parliament Street. The House contains twelve Rooms, &c.; there is a good Brick Stable for five horses and carriage, on the rear end of the lot; two good Wells of Water on the Premises, and the Garden in good cultivation. Apply to JAMES FRANCIS, Corner of King and Parliament Streets. Toronto, July 3rd, 1850. 51-tf

TORONTO LYING-IN HOSPITAL, Corner of Richmond and Victoria Streets. STUDENTS desirous of attending the Practice of this Institution are requested to enter their names in the books on or before the 1st of November. At the end of the Session Prizes will be given to the Student who shall exhibit the greatest proficiency. For particulars enquire at the Hospital. Clinical Lectures will be given regularly by the Medical Officers of the Hospital. Toronto August 21st, 1850. 4-2m

WANTED. A MARRIED MAN, with the best Testimonials and references as to character and ability, who has been accustomed to teaching for a number of years, is desirous of obtaining the charge of a School either in Town or Country, where his services may be required. His wife having likewise had experience in teaching would also assist, or separately take charge of a female or junior school. Apply if by letter (post-paid) to the Office of this paper. Toronto, June 26th, 1850. 48-tf

CHURCH OR CHAMBER ORGAN. FOR SALE, FOUR ROWS OF PIPES.—Cheap for Cash, or approved Credit. For particulars, apply to W. TOWNSEND, corner of Bay and Richmond-streets. September 5, 1849. 6-tf

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY, Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances. Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850. 7-tf

THE COLONIAL LIFE ASSURANCE COMPANY, Registered and Empowered under Act of Parliament, 7 and 8 Victoria, Cap. 110. CAPITAL £500,000 STERLING.

GOVERNOR: The Right Honourable the Earl of Elgin and Kincardine, Governor General of Canada, &c., &c., &c. HEAD OFFICES: EDINBURGH, 1, George Street. LONDON, 4, A. Lothbury. GLASGOW, 35, St. Vincent Place. MONTREAL, 49, Great St. James Street.

THE Directors of the Colonial Life Assurance Company being desirous to afford all those advantages to their Policy-holders in this country, which are commanded by Assurers in Great Britain, have invested the Board in Montreal with full powers to examine into and accept proposals, putting the Company on the risk, at once, without communicating with the Parent Board. A party has it thus in his power to effect an Assurance on his Life immediately, without incurring the delay to which Life Assurers in this country have hitherto been subjected, from the sanction of the Head Board being required to complete the transaction; the deference of the Board at Montreal being final and irrevocable. This arrangement gives to the COLONIAL all the facilities of a Company essentially local; and, combined with the additional advantage of a large Guaranteed Capital, affords the most perfect security in all Assurance transactions.

The Colonial Life Assurance Company has been established for the purpose of extending the benefits of Life Assurance in the Colonies of Great Britain, and affording increased facilities to persons assured in passing from one country to another. The success which has attended its operation testifies how greatly such an Institution was required, and how much it has been appreciated.

IN BRITISH NORTH AMERICA THE COMPANY has been received by all classes in the most satisfactory and welcome manner, and the number who have connected themselves with it by Assurance, show how very much such an Institution on a broad and liberal basis was required.

THE CAPITAL OF THE COMPANY Gives complete security for all its transactions; and parties dealing with the Office incur none of the risks of Mutual Assurance. THE RATES Adopted have been framed after a most careful and searching inquiry as to the value of life in different countries, and the Directors are confident that they have adopted a moderate scale as can be held, compatible with safety.

PROGRESS OF THE COMPANY. The Colonial commenced business in 1846, and the result which has attended its operations fully bears out the anticipations of success which its founders entertained. The Company have granted Assurance, during the last two years alone, to the extent of £300,000 sterling.

DIVISION OF PROFITS. The Directors look forward with confidence to a very favorable result at the first Division of Profits in 1854, and persons assuring before 25th of May, 1850, will participate in that Division to the extent of five years' claim for bonus. Every information can be obtained by application at the Company's Offices, KING-STREET, TORONTO.

Board of Management: HONOURABLE R. B. SULLIVAN, Chairman. WM. PROUDFOOT, Esq., ALEX. MURRAY, Esq. JAMES BROWN, Esq., T. D. HARRIS, Esq. HON. W. B. ROBINSON. Legal Advisers: MESSRS. WILSON & SMITH, BARRISTERS. Medical Advisers: ED. HODDER, Esq., M. D. | F. PRIMROSE, Esq., M. D. JOHN MAULSON, Agent and Secretary. Toronto, June 18, 1850. 47-3m.

BRITANNIA LIFE ASSURANCE COMPANY. No. 1, Princess Street, Bank, London. CAPITAL—ONE MILLION STERLING. Reduced Rates of Premium—Half Credit Rates Premium.

THE great and decided success which has attended this Institution, has induced the Directors to reduce the rates originally required in British North America, to the ordinary European rates. The result of such reduction is to enable parties to avail themselves of the important benefits of Life Assurance, at much lower rates of Premium than those of any other Assurance Company, transacting business in Canada. The most liberal conditions are offered to the assured in the limits to which they may proceed by sea or land. Detailed prospectuses and every requisite information may be obtained on application to F. H. HEWARD, Agent for Toronto. Office—New Market Buildings, Toronto, 7th May, 1850. 41-tf

QUEBEC FIRE ASSURANCE COMPANY. CAPITAL—£250,000. CONTINUES to accept Risks against FIRE in and about Toronto. Losses promptly settled. F. H. HEWARD, Toronto 7th May, 1850. 41-tf



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY, OFFICE, CHURCH STREET TORONTO. INSURES in its Mutual Branch, Farm Property and detached Buildings,—all extra hazardous risks being excluded. The Proprietary Branch includes Fire Insurance generally, as well as Inland and Ocean Marine Insurance, and Life Insurance.

DIRECTORS: A. M. CLARK, President. J. S. Howard, V. P. John G. Bowes, W. L. Perrin, J. L. Robinson, Esq., Wm. Atkinson, J. C. Morrison, Wm. Gooderham, Charles Bercey, J. J. Hayes, M. D. J. G. Worts, Solicitor—JOHN DUGGAN, Bankers—Commercial Bank. E. G. O'BRIEN, Secretary. Toronto, April 10th, 1850. 37-ly



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY, OFFICE—No. 71, King Street, Toronto, over Darling Brothers.

INSURES Dwellings, Houses, Warehouse, Buildings in general, Merchandize, Household Furniture, Mills, Manufactories, &c. DIRECTORS: JOHN McMURICH, Esq., President. James Shaw, W. A. Baldwin, Alex'r McGlashan, William Mathers, Joseph Sheard, Thomas Clarkson, Franklin Jackes, John B. Warren, A. McMaster, B. W. Smith, J. RAINS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-tf



For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION. The annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by VAYER'S CHERRY PECTORAL.

DR. PERKINS, President Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption." Norwich, April 26, 1846. Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and have been astonished indeed. Mrs. Betsey Sturtevant had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hopes could be entertained of her recovery. Numerous remedies had been tried without effect, before the CHERRY PECTORAL. And that has cured her. George Watkinson Esq., had to our knowledge been afflicted with Asthma, for eleven years, and grown yearly worse, until the CHERRY PECTORAL has now removed the disease and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from the duties, and nothing had afforded his relief until I (Mr. Thorning) carried him a bottle of your PECTORAL, which cured him at once, and he now officiates as usual in his place. These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants, REV. DAVID THORNING, HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs are—"The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleaveland, Bowdoin College, Prof. Butterfield Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Richard Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig. The public have but to know the virtues and astonishing success of the "CHERRY PECTORAL" in curing diseases of the Lungs, when they will feel secure from these dangers whenever this remedy can be obtained. PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas.



BIRTH.

On Sunday morning, the 27th inst., the wife of William Halliwell, M.D., 38 Queen Street East, of a daughter.

MARRIED.

On Sunday, the 27th inst., at Port Colborne, by the Rev. W. C. Clarke, Travelling Missionary, Niagara District, Mr. Emery Houghton, of Port Stanley, to Susan, eldest daughter of Mr. Kingston, Port Colborne.

At Cooksville, on the 30th inst., by the Rev. R. J. MacGeorge, Dr. G. C. Cotter, of Cooksville, to Charlotte, third daughter of James Trotter, Esq., Toronto.

On Thursday, the 17th inst., by the Rev. Wm. Ritchie, at St. John's Church, Sandwich, Grace, second daughter of John Parry, Esq., of Gosfield, and Granddaughter of the late Wm. Parry, Esq., of Arkstone Court Herefordshire, England, to the Rev. Robert Charge Boyer, of Mersea, C. W.

On the 24th inst., by the Rev. F. J. Lundy, D.C.L., Rector of Grimsby, George Maxwell, Esq., Collector of Customs, Grimsby, to Maria Jane, only daughter of the late Dr. Porter, Niagara.

DIED.

On Monday the 28th inst., Mr. John Wedd, eldest son of the late John Wedd, Esq., of Boughton, Manchester, in the County of Kent, England, aged 56 years.

The friends of the deceased are respectfully informed that his funeral will take place from his residence in John Street, to day at 4 o'clock P.M.

On Monday, the 30th ult., at his residence, Cavanville, in the 81st year of his age, Christopher Knowlson, Esq., formerly of Ampleforth Yorkshire, England, but for the last thirty years a resident of the Township of Cavan, in the Newcastle District. The deceased was one of the first settlers in that fine thriving Township, he was universally esteemed and respected while living, and his loss is now deeply felt, and much regretted by a large circle of relatives, and numerous friends.

New Advertisements.

A REMEDY THAT CURES.

Various remedies have been offered and puffed into notice for the cure of diseases of the lungs, and some have been found, no doubt, very useful; but of all that have yet been discovered, it is admitted by physicians, and all who have witnessed its effects, that none has proved so successful as DR. WISTAR'S BALSAM OF WILD CHERRY.

The genuine is signed I. BUTTS. For Sale by ROBT. LOVE, and LYMAN & KNEESHAW Druggists, King Street, only Agents for Toronto.

CORPORATION SALE.

ON MONDAY, the 4th day of November next, will be Leased by Public Auction, to the highest bidders, The Shops in the St. Lawrence Arcade.

The Cellars Underneath,

AND THE

TWO SHOPS WITH STORAGE ATTACHED, Situated on the North East, and North West ends of the St. Lawrence Market, adjoining the Butcher's Stalls.

—ALSO—

THE TWO CENTRE WAREHOUSES OVER THE STALLS.

CONDITIONS OF THE ABOVE SALE.

- 1. Possession of the Shops and Cellars, under the St. Lawrence Hall, not to be given till the Building is completed, and taken off the hands of the Contractors. Possession of the Warehouses will be given immediately.
2. None of the shops to be used for the sale of any fresh Meat, for the sale of old Iron, old Cloths, or Vegetables nor for the sale of Spirituous or Malt Liquors, excepting that they may be used as Confectioners' Shops, and that Shops Nos. 10, 11, 12 and 13, may be occupied for the sale of fresh Pork, and dead Poultry.
3. No projection of wood-work or other material to be allowed in the Arcade: No sign, or painted letters to be allowed until approved by the Market Block Committee.
4. The Cellars to be rented for storage, or for the sale of Grain, dried Provisions, Groceries, Fruit, fresh Butter, Cheese or dead Poultry only.
5. The Leases to be for Five Years, not renewable; rent payable quarterly.
6. The bidding to be for an advance per annum upon the foregoing upset rental.
7. The Leases not transferable, except upon written permission given by the Committee on the affairs of the Market Block.
8. The Leases to contain a covenant, which will render them void, upon non-compliance with any By-Law of the Corporation, either now in existence, or which may hereafter be enacted by the Common Council, for the good regulation, and prevention of obstructions in the Arcade.
9. Two approved sureties to be required from each purchaser, for the due observance of the conditions of the Lease.
10. The Shops on the East side to be put up first, those on the West side afterwards.
11. The Shops to be numbered from 1 to 13, beginning on King Street, and numbering on alternate sides.
12. Warehouse No. 1, to be Leased with Shop No. 13, No. 2, with No. 12, at upset prices of £35 each, per annum.
13. Warehouses Nos. 3 and 4, to be put up singly, at upset prices of £5, per annum.
14. The Cellars to be numbered as on plan, from 1 to 10, Nos. 1 and 2, to be put up with Shop No. 1, at the upset price of £60, per annum. Nos. 3 and 4, to be put up together at the upset prices of £10, per annum. Nos. 5 and 8, to be reserved. Nos. 6 and 7, to be put up together, at the upset price of £12 10s., per annum. Nos. 9 and 10, to be put up together, at the upset price of £12 10s., per annum.
15. Shops Nos. 2 to 9, to be put up singly, at the upset price of £20, per annum. Shops Nos. 10 and 11, at the upset price of £30 per annum.
16. No person will be allowed to bid, without previously stating to the Auctioneer, what business he proposes to carry on in the Shop or Cellar bid for, and no bid will be received unless the business so stated receives the sanction of the Chairman of the Market Block Committee, or the Chamberlain.
Sale to commence at one o'clock P.M.

A. T. McCORD, Chamberlain.

Chamberlain's Office, } Toronto, Oct. 23, 1850. 14-lin.

CORPORATION SALE.

ON MONDAY the 4th day of November next, will be leased by Public Auction, to the highest bidders, the Shops on each side of the Arcade, under the St. Lawrence Hall.

—ALSO—

The Cellars and underneath the two Shops with storage attached; situated on the North East, and North West ends of the St. Lawrence Market, adjoining the Butcher's Stalls. Conditions of Sale will be hereafter made known.

A. T. McCORD, Chamberlain.

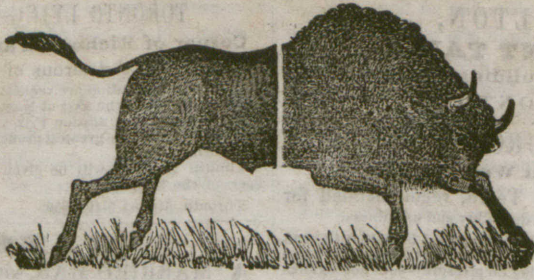
Chamberlain's Office, } Toronto, Oct. 18, 1850. 13-2lin.

FOR SALE.

THE PROPERTY on Agnes Street, at present occupied by Mr. James Gibson, consisting of Four Houses and Lot the houses quite new, in good condition, and realising about £50 per annum.

The above property will be found an advantageous investment and will be sold very low for Cash.

Apply on the Premises. Toronto, May 7, 1850. 41-1f.



BUFFALO ROBES! BUFFALO ROBES!!

THE Subscriber has got for Sale his usual large Importations of EXTRA PRIME, PRIME, and MIDDLING BUFFALO ROBES, which he warrants all this year's catch, an excellent article, Cheap for Cash or approved Credit; by the original Bale, or Dozen, or single Robe.

INDIAN CURIOSITIES, MOCCASINS, &c.

THE Subscriber has just received at his FUR DEPOT, King Street, Toronto, a Fresh Supply of INDIAN CURIOSITIES from Lorette—consisting of Moccasins of all kinds, Indian Figures, Canoes, Bows and Arrows, Stone Calumets, Bark-Work, &c. &c.

Parties wishing to send presents to their friends in England, will do well to call while the selection is good.

JOHN SALT, Hatter and Furrier, Victoria Row. 13-1f

Toronto, October 21, 1850.

A LADY will be happy to engage in a family as RESIDENT GOVERNESS where the advantage of a Solid English Education would be required. Address X. Y. Z., Office of this paper.

Toronto, October 23rd, 1850. 13-3in

WANTED, by an English Lady, who has been accustomed to Teaching for a number of years, a Situation as RESIDENT GOVERNESS. Address Y. Z., at the Office of this paper.

Toronto, October 3rd, 1850. 13-1in

BETLEY & KAY

MOST respectfully announce to the Ladies of Toronto and Canada West, that their Millinery and Cloak Room, will be opened on Thursday, the 31st inst., with the latest productions of the season.

Toronto, October 24, 1850. 13-2in

LOST.

A LARGE BLUE CHEST, with the initials W. L., roughly cut on the Lid, badly made iron handles, and addressed Wm. Logan, Hamilton. Supposed to have been carried from on board the Steamer Magnet by mistake, at some of the Ports between Cobourg and Hamilton, on her upward trip, on or about the 20th of August last. Whoever will communicate its whereabouts to the Office of THE CHURCH, will be suitably rewarded if required.

October 14th, 1850. 12-1f

The Colonist, Patriot, Globe and Examiner, to copy once a week for a month, and send their accounts to the Office of this Paper.

STRAYED

ON the 19th ultimo, from the premises of the subscriber, a White Dun Coloured Milch Cow, with some rope about the horns. Any one giving information where it may be found, will be rewarded by LEWIS MOFFATT.

Peter-Street, Toronto, 16th Oct., 1850. 12-3in

EDUCATION.

MISS SCOBIE respectfully informs the inhabitants of Weston and its vicinity, that having rented the House and Grounds formerly occupied by the late Rev. Dr. Phillips, she purposes opening a

Boarding and Day School for Young Ladies, On the 18th inst., when she hopes by strict attention to the morals and general improvement of the Pupils committed to her charge, to merit a share of public Patronage. The House is large, pleasantly situated with spacious grounds attached to it—this Residence is noted for its salubrity, it is within two minutes walk of the Church, and within ten miles of Toronto, where Stages pass to and fro daily. For Terms apply at the Parsonage House, Weston. August, 13th, 1850. 3-1f

MRS. AND THE MISSES DUNN'S Establishment for Young Ladies, COBOURG.

References kindly permitted to the Honourable and Right Rev. the Lord Bishop of Toronto; the Venerable the Arch-deacon of York, Cobourg; G. M. Boswell, Esq., Cobourg. Terms, for Boarders receiving an English Education £30 per annum. French, Music, Drawing &c. on the usual terms. Nov. 30th, 1848.

FRENCH AND ENGLISH ESTABLISHMENT, FOR YOUNG LADIES,

CONDUCTED BY

MONSIEUR AND MADAME DESLANDES, PINEHURST, TORONTO.

MONS. and MADAME DESLANDES moved to inform their Friends and the Public, that having moved from Rosedale, they will Re-open their Establishment at Pinehurst, on MONDAY, the 6th of May next.

Mons. and Madame Deslandes avail themselves of this opportunity to express their grateful sense of the very distinguished patronage they have hitherto experienced. They are now, as they have always been, anxious to submit their Pupils to a system of sound moral and religious training, as the basis of a highly finished female education, which, from their long experience in the instruction of youth, they confidently hope they shall be able to perfect to the satisfaction of all who may kindly take an interest in their exertions.

The House they have selected for their new residence, offers every accommodation that can be desired, being spacious, healthy and secluded with beautiful and extensive Grounds attached to it. The most efficient Masters have been engaged for Music, Drawing, Writing, Arithmetic, Elocution, Geography, and the use of the Globes.

The French Department is under the immediate superintendance of Mons. Deslandes, assisted by a French Lady, a native of Paris, and lately arrived from that City. The English Branches are conducted by Madame Deslandes, with the assistance of two well-educated and zealous English Governesses.

Music Master, Mr. Ambrose, assisted by a properly qualified Governess, who will also teach Singing. Drawing Master, The Rev. John Hutchinson.

TERMS FOR BOARDERS,

Including all the various branches in English, French, Music, Drawing &c. £60 0 0 per annum. Pupils under 12 years of age 50 0 0 " Day Pupils, six pounds per quarter, (Drawing not included) 24 0 0 " German, Italian, Singing and Dancing, on the usual terms. Quarterly Payments required.

REFERENCES ARE MOST KINDLY PERMITTED TO

- The Hon. and Right Rev. the Lord Bishop of Toronto. The Rev. H. J. Grasett, Rector. The Hon. Chief Justice Robinson. The Hon. Chief Justice Macaulay. The Hon. Mr. Justice McLean. W. A. Baldwin, Esq. Colonel Cartwright. The Rev. Dr. Lundy.

AND ALSO TO

The Rev. J. G. D. McKenzie, Incumbent of St. Paul's who paid weekly Pastoral visits, in the School at Rosedale. Toronto, April 17th, 1850. 38-4f

THE BISHOP OF TORONTO AND THE CHURCH UNIVERSITY.

THE exertions of the BISHOP OF TORONTO having been indefatigable to obtain for the Inhabitants of the Province, a College in which Religion will be the basis of instruction for the rising generation, a debt of gratitude is thereby due to his Lordship, of which some testimony should be given. This it is proposed to do, by placing in the Hall of the future College a Full Length Portrait of his Lordship, to be painted by Salter, the well known Painter of the Celebrated Picture of the " Waterloo Banquet at Apsley House " a facility for obtaining which has been afforded previous to his Lordship's departure from London.

The committee formed in furtherance of this object, feeling certain that the call thus made on the friends of Religious Education in the Province, would be promptly responded to, did not hesitate to have instructions forwarded to Mr. Salter, and a communication made to his Lordship on the subject, but whilst it was in doubt that there was sufficient time before his Lordship's departure to carry out the wishes of the friends of Religious Education, the Committee forbore from any active measures to swell the subscription list. The Committee are now, however, in a position to state, that the necessary sittings have been kindly given by his Lordship, and the Portrait is considerably advanced, and under these circumstances they hope that all those who are desirous of marking their high sense of his Lordship's exertions in the cause of religious instruction, may at once send in their subscriptions.

The spontaneous subscriptions already recorded, when united with those which may now be expected, leave little doubt that the sum subscribed will enable the committee after defraying all the expenses of the Portrait, to have it engraved and furnish to each Subscriber of One Pound and upwards, a copy of the Engraving for each pound subscribed. But as the number of Copies to be struck off will be confined to the supply necessary for the Subscribers to the Portrait, and the Plate will then be sealed up, those who may be desirous of a copy of the engraving, should lose no time in intimating their wishes.

As parties residing at a distance may find a difficulty in forwarding Subscriptions, the same may be paid to their respective Clergy men for the Committee. Subscriptions will also be received at the Bank of Upper Canada in the name of the Committee, the Honourable the Chief Justice Robinson, the Honourable Col. Allan, the Rev. H. J. Grasett, the Rev. Dr. Lett, the Rev. H. Scadding, M. A., John Arnold, Esq., and by Thomas Champion, Esq., at the Church Depository, where the subscription list lies.

Toronto, October 30th, 1850. 8-1f

UPPER CANADA SCHOOL OF MEDICINE.

COURSES of Lectures on the various branches of Medical Science, will be delivered in this Institution, during the ensuing Academical Session, by the following gentlemen—

- Midwifery and Diseases of Women and Children, by Ed. Hodder, M. C. and Mem. Roy. Coll. Surg., England. Anatomy and Physiology, Norman Bethune, B. A., M. D., Mem. Roy. Coll. Surg. England. Principles and Practice of Medicine, Jas. Bovell, M. D., Licentiate Roy. Coll. Phys. London. Materia Medica and Pharmacy, Wm. Halliwell, M.D. Mem. Roy. Coll. Sur., Edinburgh. Principles and Practice of Surgery, R. Melville, M.D. Medical Jurisprudence, Francis Badgley, M. D., late Lect. on Med. Juris. in the University McGill College. Practical Anatomy, under the superintendance of the Lecturer on Anatomy. Clinical Lectures on Medicine and Surgery will be delivered, and obstetrical cases provided for those Students who avail themselves of the advantages offered by the Toronto Dispensary and Lying-in-Hospital. The Lecturers will illustrate their respective subjects by suitable Preparations, Diagrams, and Plates. Ample materials will be provided for the Anatomical department. A choice and extensive Library will be at the disposal of the Students, under certain regulations. Further information may be obtained, on application to any of the Lecturers. FRANCIS BADGLEY, M.D., Secretary. 17, Bay-street, Toronto, October 22nd, 1850. 12-1f

MEDICAL PRACTICE.

ANY Member of the Medical Profession wishing to obtain a favourable opening on easy and moderate terms, may hear of an opportunity on application, by letter, to Dr. Hodder, Toronto. Toronto, October 10, 1850. 13-1f

TUITION.

THE REV. DR. BEAVEN wishes to obtain Young Men as Private Pupils, to read such Classical Subjects as are taken up in the Public Institutions in Toronto, on the usual terms. He is likewise desirous of taking, as Boarders, Young Men pursuing a University course, whose studies he would direct and assist. They must be members of the Church of England, disposed to study, and willing to submit to strict and regular habits. Terms—£70 per annum. Toronto, September 16, 1850. 8-1f

The Patriot, Colonist and Globe, to copy weekly, six weeks. THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the New Patent Cork Hat, Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter, Victoria Row, Toronto, September 5th, 1850. 9-1f

FOR SALE, CHEAP FOR CASH OR APPROVED CREDIT, A Horse and Buggy. Apply at the Office of this Paper. Toronto, September 17th, 1850. 8-1f

STATIONERY.

THE Subscriber begs to acquaint the Clergy and Members of the Church of England and the Public generally, that he has just received a well selected assortment of Stationery, at the Office of THE CHURCH Newspaper, No. 7, King Street, Toronto, where all orders will be thankfully received and promptly attended to. Toronto, October 14th, 1850. A. F. PLEES. 12-1f



THE STEAMER PRINCESS ROYAL, CAPT. HENRY TWOMB.

WILL leave Toronto for Kingston, calling at Port Hope and Cobourg, (weather permitting), every Wednesday and Saturday at Noon. Will leave Kingston for Toronto and intermediate ports every Monday and Thursday afternoon at three o'clock.

Will leave Toronto for Hamilton every Tuesday and Friday Morning at eight o'clock. Will leave Hamilton for Toronto every Tuesday and Friday afternoon at two o'clock.

The Steamer PRINCESS ROYAL having been furnished with new Boilers, is now one of the fastest Boats upon Lake Ontario, and having had her Upper Cabin extended nearly the whole length of her Deck, the accommodations for Passengers have been greatly improved. She has State Rooms for Upwards of Fifty Cabin Passengers, and several of them are fitted up with double French Bedsteads. She has long been well known as one of the best sea-boats upon the Lake, and is now one of the fastest and most commodious.

Royal Mail Steam Packet Office, Toronto, May 20th, 1850. 43-1f

THE STEAMER SOVEREIGN, CAPTAIN WILKINSON.

WILL leave Toronto for Niagara, Queenston and Lewiston every Afternoon, (Sundays excepted) at One o'clock.

Will leave Lewiston and Queenston for Toronto about half-past Eight, and Niagara at Nine o'clock in the Morning; and will arrive in time to meet the Mail Steamers for Kingston at Twelve Noon.

Cabin Passage (Meals extra one Dollar). Deck Passage, three quarters of a Dollar. Royal Mail Steam Packet Office, Toronto, May 20th, 1850. 43-1f

THE STEAMER AMERICA, CAPT. ROBERT KERR.

WILL, for the remainder of the Season leave Toronto for Rochester, every Tuesday, Thursday and Saturday Mornings, at Ten o'clock precisely, and will touch at Port Hope and Cobourg, and intermediate Ports, (weather permitting).

Returning, will leave Rochester for Toronto, calling at Cobourg and intermediate ports every Monday, Wednesday and Friday Mornings at half-past Eight o'clock.

Steamboat Office, 22 Front Street, Toronto, April 10th, 1850. 37-1f

THE STEAMER ECLIPSE, CAPT. HARRISON.

WILL leave Hamilton for Toronto every Morning, (Sundays excepted), at half-past seven o'clock, touching at the intermediate Ports, and will leave Toronto for Hamilton at Two o'clock in the Afternoon.

Steamboat Office, 22 Front Street, Toronto, April 10th, 1850. 37-1f

DOCTOR FOWLER, SURGEON DENTIST.

HAS the honour of announcing his arrival in Toronto, with the intention of establishing himself in the City as a

SURGEON DENTIST.

Doctor F. feels confident, that from many years study under some of the most celebrated Surgeon Dentists in England and Scotland, and from a subsequent professional practice of Twelve Years in Britain, he will be able to give ample satisfaction to all who may honor him with their confidence.

Doctor F. has for the present rented the premises, No. 48, King St., West, adjoining the Cabinet Warehouse of Messrs. Jacques & Hay, where he will be found at all hours of the day, devoting himself exclusively to the several branches of Dental Surgery. Toronto, July, 1850. 0-1m

To the Clergy.

A WIDOW LADY in reduced circumstances, will be glad to furnish Clergymen with SURPLICES, made after a pattern secured from the celebrated Robe Maker, Ede, 109 Fleet Street, London.

All necessary particulars may be known by enquiring at the Church Society's House, 5, King Street West. Toronto, July, 1849.



L. LEWIS,

IN returning thanks to the public for the very liberal patronage he has received for the past year, begs to acquaint the Gentry and Citizens of Toronto generally, that he has now commenced his fall and winter receipts of Oysters and Fresh Cod Fish; having just received a supply of fine

FRESH OYSTERS

in Kegs, Cans and Shell, and will as soon as weather permits, receive his usual supply of Fresh Cod Fish, &c. 110, King Street, Toronto, Sept. 2nd, 1850.

"The Church" Newspaper

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:

Fifteen Shillings per annum; but one-third will be deducted if remittance is made (post-paid) within one month from the time of subscribing. No subscription will be received for less than three months; and no paper will be stopped until all arrearages are paid, unless at the option of the Publisher.

RATES OF ADVERTISING:

Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Ten lines and under, 3s. 9d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

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

The following gentlemen act as AGENTS for this Journal:—

- M. Ogle & Son, Glasgow. Josias Bray, Hamilton. Henry Charles, Niagara. Francis Ewart, Port Hope. W. P. Vidal, Sandwich. Mr. Caythra, Newmarket. Geo. McLean, Brockville. Thos. Saunders, Guelph. John Kerby, Brantford & Mohawk. H. C. Barwick, Woodstock. T. D. Warren, St. Thomas, Port Stanley, &c. J. Wilson, Simco, Port Dover, Vittoria, &c. F. B. Beddome, London. H. Slate, St. Catharines, Thorold, &c. Charles Brent, Kingston. John Benson, Napanee & Belleville. D. B. Stephenson, Picton. L. P. W. Des Brisay, Woodstock, N. B. Morgan Jellet, Cobourg. H. H. Cunningham, Montreal. P. Sinclair, Bookseller, Quebec.

EVERY DESCRIPTION OF BOOK AND JOB WORK DONE IN A SUPERIOR MANNER AND WITH DESPATCH, AT THE OFFICE OF "THE CHURCH," No. 7, KING STREET WEST, TORONTO.