

# THE CANADIAN CHURCHMAN.

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

NEW SERIES Vol. I, No. 2.]

TORONTO, CANADA, AUGUST 12, 1852.

[OLD SERIES, Vol. XVI, No. 781.

## THE COMMON-PLACE BOOK.

### THE COMMUNION.

"Draw near with faith, and take this Holy Sacrament to your comfort."—*Communion Service.*

Draw near with faith—draw near and see  
What heavy grief the Saviour felt  
In that sad garden where he knelt  
In bitter agony;  
Our sorrows and griefs were His that hour,  
He bow'd beneath the weight of God's almighty  
power.

Draw near with faith—draw near and see  
Where upon Calvary he hung,  
While shouts of mockery rung,  
And heartless mockery;  
Yet even there, we come who counted loss  
All things, to win love,—low kneeling round His  
cross.

Draw near with faith—then come ye not  
If ye still cherish thoughts of sin;  
If pride and anger within,  
Or love of self, forget,  
If worldly cares and thoughts your time employ,  
Think not ye shall taste His holy, heavenly  
joy.

Draw near with faith—Is there a heart  
That feels its sinness so deep,  
As fitter in the dust to weep  
Than at His table take part?  
The Master calls,—not, this hour may be  
The one thy God has fix'd, to seal His love to  
thee.

Draw near with faith—lowly bend;  
Behold the path the Saviour trod,  
The way that leads us home to God,  
Our Friend,  
Draw near with faith—His choicest gifts to share,  
His love is all that,—His presence meets us  
there.

The blessed rite is, but still  
May holiness be shed,  
The canopy of mercy spread  
To guard our hearts from ill,  
To guard our joy, our strength, our stay,  
And led with heavenly food, pursue our heavenly  
way.

For so few Sabbaths more,  
We may partake  
In Jesus' sake,  
And of his  
Blessings and graces, shall cease;  
In death,—we rest upon Thy  
peace.

Our peace, blest hour!—Even now  
Come to Thee,  
Through eternity,  
To Thy throne we bow,  
In this dark tempestuous sea,  
To be cross'd, and then we rest in  
Thee. C. B.

### HOUSEHOLD ECONOMY OF THE CLERGY.

Never, become us to withstand  
And to set an example of simple  
and fastened walk? While the cir-  
stances to which I have alluded to above seem  
to leave us no room for hesitation on our  
part, it becomes with principle to enforce  
the principle, "Let your moderation be  
known unto all men." This feeling should  
regulate our houses and our homes—should  
regulate our system and arrangements.  
It should be less costly, our dwellings  
should be of living less ambitious, our  
furniture should be plain, and certainly less  
elaborate than is the wont of  
the clergy. It should be founded upon principle and consistency,  
and will not weaken our real influence  
or our appearance. It is rather what is  
a measure of indulgence to its own  
ambition, who minister about holy things,  
with mocking and with scornful  
imitation of its follies and its extravagance,  
to show and show; but though our means  
may be scant, we shall, I trust, ever retain  
the position which the piety of our  
ancestors held as it has been in latter days,  
and for the sake of our Ministers.  
In any case, we must not look for  
efficiency, a humble maintenance, is all

that can be expected amongst us from the resources of the Church. But I will never believe that in this age—which, if it is marked on the one hand with a love of selfish extravagance, is characterized on the other by striking instances of self-denying zeal—a due supply of men will ever be wanting to devote themselves to God's service in winning souls, though therein they can look neither for wealth nor for earthly treasure. The thoughts which I have ventured to express, if they have any real force, must be applicable to all alike, whether possessing means of our own independent of the resources of the Church—whether drawing an ample maintenance or a bare sufficiency from her endowments. Moderation and simplicity, if they are worth anything, should be the characteristic of each alike; for then would they seem the genuine result of principle.—*Archdeacon Williams' Charge, 1852.*

### DEGREES OF GLORY.

Though the angels and saints have different degrees of glory, yet every one is perfectly happy and pleased. As the strings of an instrument in the size and sound; some are sharp and high, some grave and deep, others a mean, so that if every string had judgment and election, it would choose to be what it is; so from the different degrees of glory in heaven, the most amiable and equal order appears that satisfy every one.—*Dr. Bates.*

### GEOLOGY AND SCRIPTURE.

Many individuals start back from a consideration of the revelations of geology, because they fancy that they are in opposition between it and the word of God. To such we would say compare for yourselves the results obtained by such men as Dr. Buckland, Prof. Smyth and the author of the Old Red-sand Stone, with scripture, and you will find no clashing or disagreement. What says the Book Genesis—IN THE BEGINNING God created the heaven and the earth—and the earth was without form and void; and darkness was upon the face of the deep. Here is the statement of a fact recognised by geologists. They find that the crust of the earth shews traces of the continued action of water; and Moses' account tells us it was so. Well then, after the earth had been, its determined time in water, the work of creation and reduction into order really commenced, and the Spirit of God moved on the face of the waters—and God said, let there be light—and there was light. Thus commenced the creation of the world, and its wonderful system.—*J. Davell.*

### Communication.

#### MOST REPREHENSIBLE PROCEEDINGS.

To the Editor of the Churchman.

Sir,—In this day of novelty and excitement, when societies are springing up to supersede God's ordinances, and while many are led to join such, not seeing their tendency, it may be well to put the public in possession of the following facts of which we have been an eye-witness, with regard to that Society calling itself the "Sons of Temperance."

On the 3rd instant, a young man named Morgan, a member of the Church, having died at Napanee, the zealous and much respected Rector of the parish, the Rev. Mr. Lauder, proceeded to the abode of the deceased at 2 o'clock on the 5th—the hour appointed for the funeral, where he was met by a procession of "the Sons of Temperance" (of which Society deceased was a member) with flags and the insignia of their order.—On their arrival, the marshal announced to the clergyman that they had a service which they should perform at the grave, to which he replied, that it should be after his. But to this they would not consent, insisting that theirs should come first. After endeavouring in vain to get him to yield, they asked whether the body would be conveyed to the church or to the grave first; to which he replied, to the Church. Finding that this was his arrangement, they then asked that the body should be given to them after the Church service, and that he would retire home, which he also refused, saying that he had a "service" to perform at the grave also. Failing then to obtain the consent of the Clergyman, to their wicked demands, they tried to persuade the uncle of the deceased (the only relative present), to give his consent but he, like a true Churchman refused, saying "the Church should take the precedence of all Societies."

Their presumptuous endeavours to carry their irre-

ligious designs being defeated, they said they would strip the body of the coffin—which was provided by the Society—when the members of the Church undertook to pay the expense, (which the uncle was willing to do, but would not be allowed.) The grave also dug by them—in which, it was said by them, he wished to be buried.—A short distance from the town, they said that they would fill up, and that a grave might be dug for him elsewhere, which the clergyman said should be done in his churchyard. The procession then moved home, bringing with them every one whom they could induce to turn back; and the body was conveyed to the church, where, after the service and a sermon suited to the occasion, the Rev. gentleman ably and eloquently called the attention of his audience to the fearful aspect the "Society" presented in attempting to try and push out of the way the institution of God, and plant in its room the institution of man. A grave was then dug, and the body respectfully interred.

This proves, Mr. Editor, the position such a society wishes to take, namely, to supersede Religion and the Church of God. And we ask how, in the face of such facts as those, can any who love the Church—who are opposed to the infidel tendency of the age, be members of such a society? We warn all Churchmen against lending their council and aid to anything having so manifestly on its front the mark of infidelity. Let all remember their solemn vows to be God's people—the vows that are upon them as members of Christ's Church, which are sufficient with God's grace, to keep them in the path of Temperance, and which, if they fail to do, all societies of man's invention will be unable to accomplish it.

The spirit of Methodism also appeared on this occasion. The Rev. gentleman having been absent with his Bishop on a confirmation tour in the neighbourhood, an attempt was made on the part of the Methodists (in the house of one of which society deceased lodged,) to take possession of the body, though he was a baptized member of the Church, and had received the "Sacrament" shortly before his death; and though it was told them that a clergyman would be provided in time should Mr. Lauder not be home. But having heard the news of his death, returned immediately and strenuously resisted such an attempt to interfere with his duties.

Too much praise cannot be given to the Rev. Mr. Lauder for his firmness and Christian calmness on this trying occasion. In the great cry for religious equality on the part of Dissenters, here is one of many proofs that while such is their cry, their real want is predominance.

I remain, Mr. Editor, faithfully yours,

A LOOKER ON.

August 7, 1852.

## Ecclesiastical Intelligence.

### DIocese OF TORONTO.

#### CHURCH SOCIETY OF THE DIocese OF TORONTO. MISSION FUND.

Previously announced in Canadian Churchman, Vol. 1, No. 1.....	£141 6 8
Chippawa, per Rev. Robert Leeming.....	3 9 5
St. George's, Port Trent.....	£0 13 9
Frankford.....	0 8 4
—per Rev. William Bleasdel.....	1 2 1
Thorold, per Rev. T. B. Fuller.....	3 8 3
95 collections amounting to.....	£149 7 8

### WIDOWS AND ORPHANS FUND.

Capt. Lafroy, through Mr. John Bleak.....	0 5 0
Errata in No. 51.	
Goderich, per Rev. E. L. Elwood, £2 2 7.....	
Should have been.....	2 12 7

THOMAS SMITH KENNEDY, Secretary.

### ENGLAND.

#### DIocese OF CHICHESTER.

CONVOCAION.—The Clergy of this diocese appear, after a long lethargy, to have awoke to the importance of a bona fide election to, and a fitting representative in, Convocation. In the Archdeaconry of Chichester, Mr. Vogan, the well-known Brampton lecturer, will (we understand without a contest) replace Mr. Goddard, whose residence on the continent would have made his election a farce. In the Archdeaconry of Loxes there will be a severe struggle. The late proctor was the Rev. Thomas Grace, whose election—if it may be so called—took place without any citation, and was the deed of some half dozen Clergymen only. He is opposed by the Rev. R. Gream, Rector of Rotherfield. Mr. Gream, in his address to the clergy says:—"I hold the indisputable right of the Church to regulate all matters relating to doctrine and discipline, without interference from any quarter. Taking for my guide the Prayer-book and the formularies of the Church of England, I should feel it my duty to protect them from alteration or innovation. In my opinion the education of all classes in the principles of the Church is an object of the highest importance, and I consider that Convocation is the proper body for the regulation of that and many other important matters."

[We give the following as containing hints of grave importance to the Church in Canada, and we trust that the same attention will be given to the subject here as it is obtaining in England. It is a move in the right direction. Ed. C. C.]

### SUFFRAGAN BISHOPS.

(To the Editor of the English Churchman.)

Sir,—I am truly obliged to your correspondent "F. M." for the information which he has given in answer to my inquiry on the subject of Suffragan Bishops. There does not appear to be any legal impediment to prevent their immediate restoration, the only difficulty being as to their support. I think that this obstacle can be soon overcome by appointing a Suffragan Bishop to a Parochial Benefice, whose income is not less than £1,000 a-year, and whose population does not exceed four or five hundred, or seven hundred souls. There are many parishes where the population is thus disproportionate to its income, and I can see no more objection to a Suffragan Bishop holding such a parish with his office, than our present Archdeacons holding Benefices with their Archdeaconries, or Professors in the Universities being endowed with Cathedral Stalls. In fact, the principle of such an endowment has long been acted on, several of our poorer Bishops having been endowed with Benefices annexed to their Sees, until the recent act of the Ecclesiastical Commissioners separated the parishes from the Sees to which they were united. As the Suffragan Bishops would not have a seat in the House of Lords, nor have those expenses fall on them which the Incumbents of a See are now liable to, £1,000 a year, with a residence, would probably be sufficient for the support of a Suffragan.

I throw out the above suggestion for the consideration of those who feel an interest in the subject of an increased Episcopate, and shall be prepared on a future occasion to go into the details as to the Dioceses where Suffragans are needed, and the Benefices which can be made conducive to their endowment.

I am, Sir, your faithful servant,

H. G.

The Friday East, July 16, 1852

### ARCHBISHOPS AND BISHOPS.

A return was yesterday printed (obtained by Sir Benjamin Hall,) which was required to show "from the Ecclesiastical Commissioners for England setting forth the names and titles of every Archbishop and Bishop who has been consecrated or translated since the 1st of January, 1836; the amount of income assigned to the See; the amount of net income received annually by such Archbishop and Bishop, and the amount of surplus paid over to the Ecclesiastical Commissioners, and dates of such payments." The amount of income assigned to the Archbishop of Canterbury is £15,000. In the year 1850-51 the net annual amount received was £22,721 9s. 6d. The annual charge was the whole excess over the income assigned. In 1851 the payments to the Ecclesiastical Commissioner were £526 6s. 4d. In 1825 the payments by the Ecclesiastical Commissioners were £3,472 5s. 2d. Similar statements are made with respect to the Archbishop of York and the Bishops as to their incomes, the net annual sums received, and the payments made to and by the Ecclesiastical Commissioners. It appears that the amount of income assigned or contemplated to the Archbishop of York is £10,000 a-year; to the Bishop of Durham, £8,000; to the Bishop of Bath and Wells, £5,000; to the Bishop of Chester, £1,300; to the Bishop of Chichester, £4,200; to the Bishop of Ely, £5,500; to the Bishop of Hereford, £4,200; to the Bishop of Lichfield, £4,500; to the Bishop of Landaff, £4,200; to the Bishop of Manchester, £4,200; to the Bishop of Oxford, £5,000; to the Bishop of Peterborough, £1,500; to the Bishop of Ripon, £4,500; to the Bishop of Rochester, £5,000; to the Bishop of Salisbury, £5,000; to the Bishop of St. Asaph, £1,200; to the Bishop of St. David's, £4,500, and the Bishop Worcester £5,000. No specific income was assigned to the See of any Archbishop or Bishop until after the passing of the Act 13th and 14th Victoria, c. 94 (August 1850). Previously to that date the law required fixed annual payments to be made by the charged, and to the receiving Bishops, so calculated as to leave to each of them an average annual income of specified amount. The Archbishops or Bishops making or receiving such fixed payments under the provisions of the Act 6th and 7th William IV, c. 77, were not liable to pay to the Commissioners any surplus, nor to receive payment on account of any deficiency. It is stated that the income-tax is deducted from the payments to and by the Ecclesiastical Commissioners.—*Times.*

### SHORTER SERVICES AT ST. MARTIN'S, BIRMINGHAM.

Sir,—I find from your paper of the 1st inst. that the Rector of the above important parish has published the result of his experiment of shorter services at his Church, which on the whole has proved satisfactory, more particularly so as regards Morning Service. Such I anticipated, would be the issue of the trial made by Mr. Miller, for the first time, in a parish which so greatly needed a return to the Rubrics of the Church, in order to its dense population profiting by the services of our Liturgy.

I say a return to the Rubrics of the Church, because the present mode of celebrating morning prayer by

uniting three distinct services into one is contrary to the Canons, and the very spirit and intention of our Prayer Book.

By the system which he has introduced, the mode of performing service changes every Sunday, which want of uniformity greatly mars the good that would otherwise result from it.

I shall now proceed to show how the services can be shortened without introducing a change in the mode of celebration every time that they are performed.

Morning.—Morning Prayer, Sermon, and Lord's Supper.

Evening.—Evening Prayer and Sermon.

By adopting the above plan, the following advantages are gained:—1st. The Morning Service would be shortened by omitting the Litany and ten Commandments, with the Epistle and Gospel and Nicene Creed, and thus prevent the repetition of the Collect for the day and the Creed, twice in one Service, together with repetition of the Lord's Prayer seven times, as well as reading other portions of Scripture besides the proper Lessons for the Morning.

2nd. The Afternoon Service would consist of a distinct Service from either the Morning or Evening, and yet contain the essentials of public worship,—namely, Prayer and reading the Word of God. I have before shewn that the Litany can be canonically separated from the Morning Prayers, and when used with the Communion Service it furnishes us with a complete office without omitting the reading of the Scriptures, and the recital of a Creed, &c. The administration of Holy Baptism ought to be the substitute for a Sermon in the afternoon, which is the most convenient time for its being conferred.

3rd. The Evening Service would constitute a separate one from the present Afternoon Service, and thus prevent the repetition of the same prayers within a few hours,—a repetition which is most irksome both of Clergymen and congregation.

As regards the administration of the Lord's Supper in the Evening, I am apprehensive that it is quite contrary both to the Rubrics as well as to the usage of the Church. Doubtless Mr. Miller is under the impression that many will then communicate who never attend the Morning Service. Time alone can prove the correctness of his judgment on this point; but I cannot but think that it would have been more wise on his part to have restored a Weekly Communion than to have had a monthly administration of it in the evening.

The Church has made a provision for the Lord's Supper to be given on every Sunday, and many of our best and greatest Divines have declared the Sunday Services to be most imperfect, unless accompanied by the administration of the blessed Eucharist. A Weekly Communion would remove the objections which many urge against never participating in this Holy Sacrament, for they would then have an opportunity of communicating so frequently as would entirely obviate the excuses now made to a mere monthly administration.

The omission of public baptism is one of the greatest draw-backs in Mr. Miller's arrangements, and the plea he advances for it does not justify the violation of the express law of the Church. I know, by experience, that there is no parish in which lower views on baptism are held than in that of which he is the Rector. It cannot be otherwise as long as its administration takes place in an empty Church, which alone has a tendency to lower this holy rite among the people. Mr. Miller will, I trust, see the absolute necessity of obeying the positive law on this important point, and thus furnish himself the most powerful inducement for his people to follow his steps, on the principle that "example is stronger than precept."

I am, Sir, your faithful servant, H. G. Friday, July 16th, 1852.

CONVOCAATION.

To the Worshipful the Chapter of the Cathedral and Metropolical Church of York.

Reverend and Dear Sirs—The Convocation being dissolved in which I had the honour to be one of your procurators, I venture to solicit a renewal of that ancient trust in the Synod which will be immediately convened.

From the time of my election I have applied myself to study the constitution and history of Convocation, especially in the Northern province; and I have been able to elucidate some particulars, which, having been omitted or but slightly touched on in the controversies of the last century, will be found of importance in the very different question agitated in our own day.

The dispute between Atterbury and Wake was wholly political. The parliamentary character of Convocation—not its ecclesiastical—was the question they so hotly contested. Our attention on the contrary is directed to its revival simply as the superior Synod of the Church.

The question is one which cannot now be postponed. It has already been twice debated in the House of Lords; some of the most experienced and sagacious of our Bishops have unreservedly declared in its favour; others fully allow the synodical principle; while the Convocation of the Southern province—by a majority in the Upper House, and without a dissentient voice in the Lower—has recently been on the point of addressing the Crown for a royal license to resume its functions.

My own sentiments upon the subject are expressed in the speech of which a copy has been sent to every member of the Chapter.

No policy, it appears to me, could be more fatal than the attempt to stifle a question which is thus rapidly forcing itself to an adjustment. There are theories afloat which on the one hand would utterly merge the spiritual character of the Church, and on the other would destroy its union with the State. Such theories are not now confined to Dissenters and aliens from our communion; they gather strength the longer we continue the present unworthy suspension of the legitimate representation of the spirituality.

I am for Reform, not Revolution. I desire to see the Convocations of both provinces resume their constitutional organisation, in order that the Bishops and Clergy may there freely communicate upon the evils demanding their consideration. It will then be for both orders (if they think fit) to concur in soliciting the royal license to treat of a remedy. In so doing they must "make plain" to the Crown the object in view; and the license will restrict their deliberations to such as may be approved by her Majesty. After all, no constitution will be of any validity until finally allowed and confirmed by the Crown. I cannot foresee the possibility of any danger from a proceeding so cautiously guarded at every stage.

With respect to the subjects, which may properly challenge the attention of Convocation, I should hope they would be of a practical rather than a doctrinal character. For this, indeed, we have abundant security in the diversity of opinion known to prevail upon the Episcopal bench; and in the vast prerogatives of the Crown and the Archbishops.

Though not prepared myself with any particular measure, I am convinced that immense good might result, if the deliberations of Convocation were employed upon questions which have engaged the attention of Parliament and of divers commissions, without arriving at a satisfactory solution.

Of this kind are the Increase of the Episcopate; the Improvement of Cathedral Chapters; the augmentation of poor Benefices; the subdivision of large parishes; the extension of Pastoral Ministrations; and the erection of new Churches.

Another class might comprehend the removal of obsolete or unnecessary restrictions on our ministry; the abolition of temporal penalties in connexion with religious offices; the simplification and improvement of the Church Discipline Acts; with a more scriptural, rational way of proceeding in those long-standing abuses of our Church—the Ecclesiastical Courts.

It is claiming no more for the Clergy than is freely conceded to every class of our countrymen, to suppose that upon subjects so intimately connected with our daily labours, the Convocations of the two provinces might be expected—under God's good blessing—to devise measures more acceptable to the Crown, the Church, and the nation, than any which have yet been suggested.

At all events it seems to be incumbent on those among us who think so to qualify Convocation for such a duty whenever it may be imposed. In this conviction I have bestowed much time and thought in acquiring some requisite information; and if you shall be pleased again to confer upon me the distinction of being one of your representatives, it will become my duty and my pleasure to acquaint myself with your opinions and experience also, as soon as a specific proposition shall be submitted for consideration. I have the honour to be, reverend and dear sirs, your most faithful servant.

Sheffield, July 2, 1852. GEORGE TREVOR.

ENGLAND.

THE CHURCH OF ROME AND THE CHURCH AND STATE OF ENGLAND.

(From the John Bull.)

We read in the columns of the Tablet the following announcement, dated, "Birmingham, Wednesday evening,"—that is, Wednesday week, the 7th inst.:

The Provincial Synod was opened on Monday last, at St. Mary's College, Oscott. The Bishops all arrived on Sunday and Monday, except the Bishops of Liverpool and Nottingham, who, being detained by illness, were represented by the Very Rev. James Crook, and the Very Rev. F. Cheadle. The Theologians chosen by the Bishops and the deputies of the Clergy, as well as other Divines invited to the Synod, also arrived in the course of Monday. The preliminary congregation on Tuesday morning, when the matter was settled for the decrees to be passed at the opening session on the mode of conducting the further proceedings. On Wednesday morning the ceremonies commenced at nine o'clock by a procession of all the Bishops and Clergy in their sacred vestments, during the course of which the "Veni Creator" and other hymns were sung, and the psalms "Exultate" and "Quam dilecta" were chanted in the order prescribed for the opening of the Synod. The procession having arrived in the College Chapel a Pontifical Mass was sung by the Cardinal Archbishop, who also preached a sermon on the text, "My peace I give you; my peace I leave you." At the conclusion of the Mass the Litanies and some other prayers were sung, after which all the Clergy and the congregation left the Church, and the Bishops remaining, proceeded to the more immediate business of the Synod.

Thus, with ostentatious publicity, Dr. Wiseman has proceeded to perform an authoritative act by virtue of offices and titles, which are, some of them simply illegal, others distinctly treasonable. The "Provincial Synod" now sitting at St. Mary's Oscott has for its object to consolidate, and to work out in its details, the Papal aggression of 1850. It is to regulate the status of the Roman schism in England under its new aspect, no longer as a mission, but as a Church, formally established in partibus infidelium, that is, in Protestant England, by the "Apostolic" authority of the Vicar of Jesus Christ. It is, by a synodical recognition of that status, to make the canon law of Rome the law of England for all Her Majesty's subjects; and that not merely in matters "spiritual," or matters of religious belief and practice, but in regard to matters ecclesiastical, under which term, according to the sense attached to it by the Church of Rome, are included many questions affecting the persons and the property, the rights and the liberties, of those who are, under pain of eternal damnation, required to render to that alien law an obedience not only equal to, but exceeding the obedience which they are called upon to render to the law of the land.

It is this not imperium in imperio we know not what is. Here is a body of men, the Roman Catholic body, singled out from the rest of the Queen's subjects, and bound by an allegiance before which their allegiance to their lawful sovereign melts into thin air, by their allegiance to the Pope. Over this body of men the Pope, represented by Cardinal Wiseman, his Privy Councillor and Delegate, exercises a supreme power and rule with which it is insolently proclaimed that the Sovereignty of the British Crown, and the law of the British Parliament, neither can nor shall interfere. In the exercise of this supreme power and rule, the assumption of which over the Queen's subjects in Dr. Wiseman's famous pastoral, was more than a vain boast, the Cardinal Legate convenes a Council in the realm, for the establishment of laws which are to be, and will be, binding, independently of the assent and consent, and irrespectively of the dissent, of the Crown and Parliament. England is, by this proceeding, reduced to the condition of a Papal province, in which the existence of a sovereign and legislative power, other than that of the Pope and the Councils called in his name, is as completely ignored, as is the existence in this country of a Christian Church, a branch of the One Holy Catholic and Apostolic Church of Christ, by the establishment of a hierarchy and a priesthood which, while deeply involved in the guilt of schism, lay exclusive claim to the name of "Catholic."

Out of these facts two great questions arise. What is the Church, and what is the State of England to do in the face of these aggressions and usurpations? First, will the Church of England sit still, and suffer her existence and her character as a Church to be ignored, without so much as bearing witness of the Apostolic Commission which she holds, and of the Divine Truth committed to her keeping? Will she not raise her voice in protest, both against the usurpations of which the Papal emissaries are guilty, and against the errors and idolatries which it is the object of these usurpations to substitute for pure Faith and Worship? Will she enact the part of "a dumb dog which cannot bark," whilst "ravening wolves" are invading her fold? Will not even this attempt utterly to extinguish her, rouse the Church of England to a sense of the duty incumbent on her, to assert her character as "the spirituality" of this kingdom and nation, and to take order,—not by any alien authority, treating the Sovereign of this kingdom with contempt, but in subjection to that Sovereign as to God's Ordinance,—for the healing of those breaches, and the repairing of those deficiencies, which have afforded the enemy an opportunity of setting up his robber fold in the midst of her pleasant pastures? Will the voice of the Church of England in Synod assembled not make itself heard? Will the authority of the Church of England in Synod assembled, not be exerted to "strengthen the things which remain," and to make bare "the sword of the Lord" against "the armies of the aliens?"

But, secondly, will the State of England sit still, and suffer its own legitimate power to be ignored, and the freedom and the rights of its subjects to be trodden under foot by a foreign usurper? Will the State of England suffer the Pope to make laws for its subjects, and to set rulers over them who shall "govern" them according to those laws? Will the State of England thus virtually abdicate its own sovereignty, its own independence? Will it allow the intruded power of the Pope to take root in the land, and to throw out its branches wider and wider, until under its deadly shade the soil of England shall produce the same noxious weeds, the same poisonous plants, which spring up in rank luxuriance wherever the Papacy has succeeded in establishing its baneful ascendancy?

The question is no longer a question between the State of England and certain of its subjects holding religious opinions designated by the name of "the Roman Catholic faith." The question is now between the Papacy and the State of England, denounced by the Papacy as guilty of rebellion against its pretended authority. The question is no longer whether the State of England shall "tolerate" the profession of the "Roman Catholic faith" by its subjects; the question is whether the Papacy shall "tolerate" the exercise of its sovereign and legislative power by the British Crown and Parliament. The penalty with which the British Crown and Parliament are threatened, if they shall presume to exercise the authority legitimately belonging to them, of legislating for, and ruling over, this kingdom,—for all and over all estates, persons and causes in this kingdom,—is that the State of England shall, by the active endeavours of the Pope's lieges among her Majesty's subjects, be thrown into utter confusion, and involved in the disorders and calamities of revolution. If any one doubts this, let him peruse the following reflexions, indulged in by the organ of the Papal hierarchy on the occasion of the Royal Proclamation announcing the determination of the Queen's Government to enforce the provisions of an Act of the Imperial Parliament:—

"Lord Derby and his Government are likely to prove themselves to be the best friends of the Catholics of the empire, and the most practical teachers of the faith. Nevertheless, we owe them no gratitude, and we are not bound to observe their commandments. There are two ways of propagating the faith: one of these is trodden by Apostolic men, the other by the persecutor, who drives Christians from their homes into exile, or exposes them to personal sufferings and death. Lord Derby is not an Apostle, or a follower of Apostles. He does his work after the pattern of Nero, though he may not go the extreme length to which that great preacher went in his zeal for the success of the Church.

"The cry of the Nero class was, let the lions loose upon the Catholics. The modern cry is, let the Police hunt them to the station-house. 'Dirty Ecclesiastics' must not show their faces in the street, for they are an offensive sight. They remind Protestants of another world, and are a reflection on the Stock Exchange

They must, therefore, hide themselves; or, if they walk out in the face of day, they disguise themselves, and put on the apparel of business, thriving mechanics, or respectable clerics. This is the law, and the Queen's Ministers use to hide our religion, and not give scandal to Protestants who hate the very notion that this was other than the home and happiness of man.

"On the whole, we believe the Government is doing our work far more effectively than we are doing it ourselves. The aspect of public affairs is in one sense threatening, and there is, in all probability, a heavy storm gathering its strength. But the other hand, a storm, when it comes, is no respect persons, and hail does not spare the conservator the rich when it breaks the poor man's window; the Holmfirth flood did not spare the mill of healthy when it carried away the cottage of the Irer. So will it be in the political confusion—if there are to be victims, they will find companions; their torments that never expected to be included them."

This is not an idle threat. It is a resolve of the Papal hierarchy, which they do not think it worth their while to disguise, that their non-compliance in the Parliament now in process of election shall play their part as to render impossible the action of the Government which is not prepared to allow the full scope for the execution of its designs in British Empire. Will a British Parliament in the freshness of its strength submit to this ignominious domination? We trust not! If we mistake not, one of the first acts of the able and energetic statesman who is to be the destinies of the British Empire in his hands, will be to call upon that Parliament to roll around him for the purpose of crushing the alien faction, and interdicting it for ever for the insolent attempt to interfere with the progress of government and legislation, with the prerogatives of the British Crown and Parliament.

THE DERBY MITRY.

It may be argued that forasmuch as the Earl of Derby and his party have been opposed the free importation of foreign corn, it is not open to them to acquiesce in that policy, even after the verdict of the country pronounced in its favour, and that, therefore, they must for ever after be excluded from power. Some such reasoning, if we mistake not, hallen from the lips of Mr. Gladstone, who contends that those who voted for the late Sir Robert Peel, on occasion of his surrender to the "unadorned eloquence" of Richard Cobden, are to be trusted instead of those who stood out against that surrender. But Gladstone forgets that it both the Earl of Derby's party and the little knot of politicians which he himself presents, ultimately acquiesce in the policy of the free importation of foreign corn, there remains between them an indelible difference, on which this very question of "confidence" or "no confidence" hinge. When the late Sir Robert Peel, and with him Mr. Gladstone and his remaining followers, adopted the policy which they had hitherto opposed, they basely betrayed, in the very act of doing so, the confidence reposed in them by their constituents. The Earl of Derby, on the contrary, and his colleagues, in adopting the policy of the free importation of foreign corn, will do so, after an appeal to the constituencies, preceded by an intimation that it rests with them to decide whether that policy is to be reversed or maintained. The course pursued by the late Sir Robert Peel, and those who Mr. Gladstone included, followed him, was dishonest, treacherous, unconstitutional; the course pursued by the Earl of Derby and his party is eminently honest, loyal, constitutional. It is of the very essence of our free and nicely balanced Constitution that it affords an opportunity of so disposing of great national questions, that after their constitutional settlement all parties shall be, not only free, but bound to acquiesce in that settlement, and that, consequently, their acquiescence in it, though contrary to the feelings formerly maintained by them, shall be an honourable and a patriotic act, and not a ground of reproach, or a disqualification for taking a share in the government of the country. As after the repeal of the Test and Corporation Acts, after the Roman Catholic Emancipation Act, after the Reform Act, statesmen who had opposed these measures to the last, have not been disqualified for office, even so it is now. That the question of the free importation of foreign corn was not settled before, is not the Earl of Derby's fault. The blame of this rests with the unconstitutional conduct of the Peelites; to the Earl of Derby belongs the merit of having brought the question to a final and constitutional issue, in the result of which all can, conscientiously and honourably, acquiesce. And he, therefore, above all other men, is entitled to the confidence of the country and the new Parliament.

Independently, however, of all this, there is yet another, a far higher and stronger, ground on which the Noble Earl deserves, and we doubt not will obtain, the confidence of the new Parliament. We allude to his staunch and uncompromising attachment to our Constitution in Church and State. This the Morning Chronicle, the self constituted organ of the Church, but in reality the organ of a faction in the Church, calls "nonsense," the repetition of which from the Treasury Bench would "provoke a burst of contemptuous laughter." We remember no such "bursts of laughter," but, on the contrary, outbursts of vehement cheering, even in the old House of Commons, indifferently as that was constituted, on every occasion when this distinctive characteristic of the Earl of Derby's Government was brought under the notice of the House. The feeling of confidence of which those cheers testified, will not be less decided in the new House of Commons; nor will it be less decided in the new House of Commons; nor will it be diminished by the recollection of Mr. Gladstone's votes on the Popish question and the Jew Bill, of the demonstration made by Mr. Cobden's League on the Noble Earl's accession to office, of the glimpses afforded from time to time by Sir James Graham, as to the tendency of his political opinions, or, last not least, of the proposals with which Lord John Russell wound up his ministerial career, and of the political profession of faith which he made at Guildhall, where he announced the sum of his statesmanship to be that he will carry, at the bidding of popular clamour, as much as from time to time he may see his way to carry.—John Bull.

IRELAND.

The Quarterly Review contains, under the title "New Reformation in Ireland," an article which not only effectively vindicates the recent religious movement among the population of the sister-island against the aspersions cast upon it by the Popish priesthood, but which takes a far wider range, and places the essentially political character of the proceedings of the Papal hierarchy in that country in a clear and most instructive light.

The Papal nominee's great Association has proclaimed its designs; and we avow our conviction that, "if England to herself be true," it is well that the power and purpose of a hostile faction should have been so banded together and openly, under such authority, arrayed against the constitution. Rinuccini was not a more inauspicious boon to Ireland in the days of Charles I., than Monsignor Cullen in ours; but the time when the Italian Prince came down upon the land was better chosen for evil. The intrusive Prelate's Association proposes to itself a bold enterprise, and beats up for recruits wherever various discontents have embittered the minds of men.

Our conviction is, that the Popish schism in Ireland has never yet been judged of in its proper character, nor tried by its merits. A vague notion has spread itself abroad, that the Church of Rome is virtually the Church of Ireland:—that the mass of the people love and honour it, and that for their sakes the State owes it deference and support. Further, it has been continually asserted, and the assertion has too largely passed without rebuke, that the revenues of the existing branch of the Church Catholic in that country, were wrested from the Church of Rome at the time of the Reformation. Light, however, is beginning now to break in upon these long-rooted misconceptions. It is already known to every man who investigates historical evidence, that no such confiscation or diversion of revenues took place.

The other fallacy to which we allude has not a less pernicious influence. It is assumed that the religion of the Priests and people is the same, and power has been given to the priesthood because of the millions who are imagined to believe in their religion. Where the name is one it is natural to think their faith the same. This, however, we take leave to say distinctly, is not the fact boasted of by the Priests are ignorant of the dominant peculiarities of the Papal Church. Until the year 1825, when a Parliamentary Committee made it public, we believe the creed of Pius IV. was as little known among those who all (it was said by one of their Bishops) believed in it, as the Talmud; and even at this day, were it not for the exertions of Protestant controversialists, we are persuaded its doctrines would be unknown to the great mass of the people.

The genius of the Vatican organizes the three or the five thousand who constitute the ecclesiastical body; the genius loci has hitherto furnished the millions who

gave that body consequence: nor has England ever made a persevering exertion to dissolve this alliance, but has contented herself with legislating or governing for the necessity of the hour, under paroxysms as it were, of austerity and indulgence. It became, from the completion of the Council of Trent, the fixed policy of the Court of Rome to hold the Papists in Ireland in a state in which they must be regarded as foreigners, if not enemies by the Crown. In the reign of James I. an oath of allegiance was condemned at Rome. All Irishmen were forbidden to take it—and ecclesiastics convicted of treason, to whom pardon was offered if they would swear that the Pope had not the power to depose Sovereigns for heresy, implored, in vain, permission to make this declaration; their piteous supplication was received with cold cruelty, and they died on the scaffold. In reign of Charles II. a declaration of allegiance was circulated for signature, under the auspices of Ormond, and with the aid of some moderate ecclesiastics: it too was condemned at Rome, and the project was discontinued. Under Queen Anne, George II. and George III., efforts were made to bring Roman Catholics within the constitution, by administering to them an oath in conformity with the principles they professed; and the prohibition of Rome prevailed in every instance against the interests and wishes of the Roman Catholics themselves. At length, at an advanced period of the reign of George III. (perhaps when the influence of the House of Stewart declined,) the gentry of the Roman Catholic persuasion in Ireland took the oath—the Clergy to a very great extent adopted the same course of prudence and propriety; and although Rome to this hour has never given an express sanction to the oath—while incidents elsewhere indicate that the Papal law has not become more indulgent to such professions—the oath continues to be taken without hesitation in Ireland, by people, and Priests, and Bishops—with it, it is reported, the solitary exception of Archbishop Cullen.

As for the practical conclusion at which the reviewer arrives, it cannot be summed up better than in his own words:—

Far be it from us to underrate the resources still wielded by Rome in Ireland—or to condemn its manifest purpose to become, in the anticipated balancing of parties here, a power by which the State must submit to be governed. We even admit that such a scheme may, under existing circumstances, be fraught with more peril to the empire than it was in the days when Mr. O'Connell kept in place the men who hated and feared him. But we hope and trust that the embodied presence of the Papacy in the Brigade which is to be its secular arm in the senate will—at last—awake a British spirit which has too long been slumbering.

But what is to be done? We have had tentative legislation enough. We want two things—that the laws as they exist shall be administered, and that Parliament, before it enacts new laws, shall be enlightened. Romanism has taken up a position and put forth pretensions to which the legislature cannot but give a strict attention. But this implies the duty of exploring the doctrines of that system, so far—and so far only—as they affect its political relations. We are bound to get rid of all mystery, of all doubt, as respects the Priests' oath. We place at the disposal of the Romish Bishops a fund by which they can induce or bribe young men to enter the ecclesiastical career—and cannot divest ourselves of complicity with the parties who require these young men, whether during their collegiate education, or afterwards in their clerical life, to swear an oath against the impiety and anti-social character of which the gravest complaints have been made public. An inquiry is demanded not only by a sense of duty, but by the emergency of the season:—not inquiry such as it was on past occasions, when the plea of not guilty was accepted as conclusive evidence in favour of those whom their own admitted acts and professions accused; nor inquiry such as it was when Roman Catholic Colleges answered the questions which Protestant statesmen allowed a Roman Catholic solicitor (and Jesuit, as some have said) to put into shape. If the Houses of Parliament will do their duty boldly—if they take fair and ample means to shew what—in a political sense—the Church of Rome is, and what it teaches—we firmly believe the result will be such a change in its constitution, or such diminution of its strength, as will render it innocuous, at least for political purposes, in Ireland.

THE ROMAN CATHOLIC PRIESTHOOD AND THE IRISH ELECTIONS.

We have alluded to the scenes now taking place in Ireland at the elections. The conduct of the Papal clergy in that unfortunate country seems in audacity and violence to surpass any exhibitions of a similar nature to which we have heretofore been treated. If the freedom of election be not a mere mockery, and to be viewed as such in future, when Parliament meets some steps must be taken to present these upstarts from assuming the whole representative power of Ireland. If they had a single feeling in common with British freemen, or a single interest in accordance with those of this empire, however unconstitutional it might be to permit this usurpation, we might perhaps overlook it as a temporary ebullition. But in the case of these men it is altogether different. They are British subjects merely in name. Their whole aim and object is, and must ever be, the subjugation of all around them to the bondage of which they are at once the victims and the instruments. Their conduct at the hustings—the sentiments they uttered—their frantic gestures and furious exclamations—their brandished cudgels and clenched fists, foaming mouths, and ferocious language, are calculated to bring all religion into disrepute. They resemble nothing we have ever heard or read of in the shape of ministers of religion, except the Druids when presiding at human sacrifices, or the frantic Dervishes of the Mahomedan countries. These men must be driven back to their altars and to their proper functions, and not be permitted to ruin British freedom in their frantic efforts to restore in those countries the brutal ignorance and slavish doctrines which prevailed throughout Europe previous to the Reformation.—London Morning Herald.

POPULAR BAPTIST ARGUMENTS REVIEWED.

BY THE REV. J. T. LEWIS, A. B.

In the following pages some of the most popular arguments against infant baptism are combated. The operations or effect of baptism are not treated of, the controversy being confined to the question whether there be such evidence existing as to warrant Baptists in asserting that persons baptized in infancy are not baptized at all. And, without doubt, all Baptists should carefully consider this evidence, because they decidedly lack any support which men may derive from the learning, morality, or piety of the first propagators of their tenets. A Baptist may be certain, that if he is a person of ordinary capacity, he may venture on deciding the question of baptism, without much ado. He may be sure that there are no such abstruse arguments in favour of his system, though he cannot attain to them, yet the founders of his sect probably did, as they were much more addicted to fanaticism than reasoning; this will appear from the following extract, detailing the first rise of the Baptists, taken from a Historian whom all sects delight to honour. The different denominations in Montreal have lately combined to procure a new edition of his work.

It is difficult to determine, with certainty, the particular spot that gave birth to that seditious and pestilential sect of Anabaptists, whose tumultuous and desperate attempts were equally pernicious to the cause of religion and the civil interests of mankind. Whether they first arose in Switzerland, Germany, or the Netherlands is, as yet, a matter of debate, whose decision is of no great importance. It is most probable that several persons of this odious class made their appearance at the same time in different countries, and we may fix this period soon after the dawn of the Reformation, when Luther arose to set bounds to the ambition of Rome. This appears from a variety of circumstances, and especially from this striking one—that the first Anabaptist doctors of any eminence, were almost all heads and leaders of particular and separate sects. For it must be carefully observed, that though all these projectors of a new and unspotted Church were comprehended under the general denomination of Anabaptists, on account of their opposing the baptism of infants, and their re-baptising such as had received that sacrament in childhood, yet they were, from their very origin, sub-divided into various sects, which differed from each other in points of no small moment. The most pernicious of all those that composed this motley multitude, was that which pretended that the founders of the new and perfect Church were under the direction of a divine impulse, and armed against all opposition by the power of working miracles. It was this detestable faction that, in 1521, began their fanatical work under the guidance of Munzer, Stubner and Storck; they employed at first the various acts of persuasion in order to propagate their doctrine. But when they saw that these methods of making proselytes were not attended with such a rapid success, and that the ministry of Luther and other eminent Reformers were detrimental to their cause, they had recourse to more expeditious measures, and attempted to propagate their fanatical doctrine by force of arms, but this seditious crowd was routed and dispersed without much difficulty by the Elector of Saxony and other princes. Munzer, their ringleader, was ignominiously put to death, and his factious counsellors scattered abroad in different places. A great part of this rabble seemed delirious, and nothing more extravagant or incredible can be imagined than the dreams and visions that were constantly arising in their disordered heads. Such of them as had some spark of reason left, and had reflection enough to reduce their notions into a certain form, maintained, among others, the following points of doctrine:—"That the Church of Christ ought to be exempt from all sin; that all things ought to be in common among the faithful; that all usury, tythes, and tribute ought to be abolished; that the baptism of infants was an invention of the devil," &c., &c.—Mosheim, cen. xvi, sec. iii.

The foregoing extract, taken from a historian of such eminence and candour, shows that Baptists have no such learned arguments in reserve; that they need deliberate about examining for themselves. This treatise is, therefore, commended to their attention, as it has been taken in hand for the purpose of refuting "a concise view of Christian Baptism" put forth by the Baptist College in Montreal, and designated by the publishers as "an able treatise" on the question. It is more especially commended to those members of the English Church who have become much more familiar with the arguments against infant baptism than

with those for it. Let both be balanced together, and we entertain little doubt that the members of the Church will see ample reasons why they "may not change the faith of their fathers like a garment unsuited to the climate in which they seek to dwell."

At the time of the Reformation in the English Church, while many abuses were laid aside, many practices of immemorial antiquity were retained, and perpetuated to this day, the Churchmen of that day, and we of the present, who abide by their decisions, are justly called on to give our reasons for any changes then made in doctrine or discipline. Accordingly, we readily undertake to disprove transubstantiation, image worship, papal infallibility, &c.; but as regards those articles of Faith, or ceremonies, which the English Church held before her Reformation, and retained after it, seeing no reason why they should be changed, these we are by no means called on to establish, or to assign the reasons why they were left unaltered. They who differ from us on these points, are bound to show why they so differ, and then we are bound to reply. Thus it would be most unreasonable for a Baptist to demand the cause why we retain infant baptism, till he first shows us why he rejects it. If his meaning be, that he wishes to know why we baptise infants, for the same reason that he wishes to know why we worship Christ, then the dispute is not between us and the Baptist, but between us and the infidel; but if his meaning be, that he would wish to know our reasons for baptising, because he sees better reasons why we should not do so, then he is bound to produce his objections, and we are obliged to answer them. And let it be remembered, that we feel quite satisfied if we refute these objections, because, though we may not prove expressly from Scripture the practice of infant baptism, yet we are justified in continuing that usage against which there are fewest objections. The matter stands thus:—The Church of England when reformed determined that the practice of infant baptism should be retained. Why? Because it was found existing in the Church. History says nothing about when it began to be practised. Now it is incredible that if adult baptism was the exclusive practice of the Church in the Apostolic age, the custom of baptising infants could have been introduced, and yet no notice of the innovation be taken by any writer. Changes in doctrine and discipline, comparatively trifling, have been carefully noted and disputed in every age, and we have the history of them. But that adults only should have been baptised by the Apostles, and yet that no mention should be made, or dispute be caused, or schism be occasioned, when the strange spectacle of a baptised infant was first beheld; that sects innumerable, differing in minute points, should have their history transmitted to us; that one of the most important schisms (the Donatist) should have involved the question of re-baptising heretics—and yet that not one even an incidental hint of the audacious transition from adult to infant baptism should be found in the enormous mass of ancient writings in our hands, this does seem extraordinary! indeed so extraordinary, as to afford a strong presumption in favor of infant baptism. And if to this be added the fact, that previous to the sixteenth century there was no Church, in existence which we have any knowledge, which did not baptise infants the proof that the rite originated with the Apostles is demonstration itself. Let Baptists tell us when infant baptism commenced? They cannot. Therefore, from the reason of the thing, we are convinced that it arose in the Apostolic age, with Apostolic sanction. We can give them the date of the origin of adult, as opposed to infant, baptism. And we know that the attempted change in the world's practice made a great stir. Had the change been from adult to infant baptism, can we suppose that the stir would have been less, and yet not a word about it in history? So conclusive is this argument, that it is quite sufficient for the advocate for infant baptism to show that Scripture does not forbid the practice. The proof is then complete. But if, besides showing that the Scripture does not forbid infant baptism, we prove that the internal evidence of Scripture is in favour of it. Then, what more can a sober-minded man require? These preliminary remarks are essential to understanding how the case stands between us and the Baptists before we commence our investigation into the Scriptural objections adduced by them in a pamphlet entitled "a concise view of Christian baptism." It will be my object to show that those objections, though plausible, prove nothing against infant baptism. This would be sufficient for our purpose, but we will prove further that these objections are not only invalid, but do, in point of fact, support infant baptism.

[ TO BE CONTINUED. ]

WEEKLY CALENDAR.

Table with columns: Day, Date, 1st Lesson, 2nd Lesson. Rows for days Aug 15-22.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Table with columns: Churches, Clergy, Mornings, Evenings. Lists services for St. James, St. Paul, Trinity, St. George, Holy Trinity.

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

TORONTO VOCAL MUSIC SOCIETY.

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

REMITTANCES to August 11th, 1852.—W. A. J. Scarborough; C. J. C. Brockville; A. C. Chinguacousy; W. G. R. Nelson; J. S. Edwardsburg; A. P. Grimsby; R. Y. Goderich; L. L. London; T. R. Mount Pleasant; the volume ended with July; F. W. Hamilton; J. W. G. Vaughan; J. E. Leeds, Megantic; R. H. T. Cobourg; T. C. Flamborough; Miss W. Cobourg, and self; per Ven. A. N. B. Cobourg, also printing account; C. L. J. Drummondville; A. L. Blanchard; J. H. Cornwall, for J. M., Mrs. L., G. C. W., S. H., P. G. M., P. E. A., Miss P., J. I. D., and 2 new subs; T. A. Y. St. Martin; J. R., Carlton Place, for W. H. S. S., and self; A. S. M., Ancaster; R. G., Brook; for J. W.; J. D. W., Walsingham; W. S., Penetanguishene; G. S. Simcoe, for W. S. and self; C. L. J., Drummondville, for C. L., Cape Breton, and self; E. E. W., Port Stanley; J. K., Brantford, for A. N., Miss McD., and self.

TO CORRESPONDENTS.

We thank our correspondent "Alpha" for his important communication—it will appear in our next. Rev. S. S. Wood—the letter was received, but not the intended enclosure.

Canadian Churchman.

TORONTO, THURSDAY, AUGUST 12, 1852.

Toronto, June 28th, 1852.

MY DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

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

I remain, &c. JOHN. TORONTO.

Table with columns: Day, Date, Location, Time. Lists travel schedule from August 14th to September 2nd.

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

TRINITY COLLEGE.

We have had the pleasure of meeting with the Rev. Dr. McMurray since his return from pleading the cause of Trinity College in the United States. It is with sincere gratification we learn that the success which the Rev. gentleman has met with has been most gratifying. He has already realized a considerable sum, and purposes by special invitation repeating his visit ere long, when he confidently anticipates large additions to the amount already received.

The kindness which our Rev. brother experienced from the Bishops, Clergy, and Laity during the progress of his mission, cannot be overstated. Everywhere he received a cordial welcome, and nothing was neglected which could advance the object he had in view. Such tokens of the Catholic spirit which animates our beloved sister Church must be cause of deep thankfulness to all who delight in and pray for the unity of Christ's visible fold.

As a proof of the kindly feeling which exists in the Protestant Episcopal Church in the United States towards our communion, we have much gratification in stating that at the Annual Commencement of Columbia College, on the 28th ult., the Honorary Degree of Doctor in Divinity was conferred upon Mr. McMurray. Columbia College we need hardly say is one of the most ancient and distinguished educational institutions in the neighbouring Republic, and consequently the compliment paid to our Church in the person of Dr. McMurray, is the more to be valued and appreciated.

In reference to the above we extract the following paragraphs from the Churchman and the Courier & Enquirer:—

Our readers will have noticed that Columbia College has evinced its interest in the effort to establish permanently Trinity College, Toronto, by conferring on the Rev. William McMurray, A.M., its able and courteous representative in the United States—personally most worthy of the honour—the degree of Doctor of Divinity.

The Courier & Enquirer, alluding to Dr. McMurray, says:—

This gentleman, it will be remembered, recently visited this city, by the appointment of the learned and zealous Bishop of Toronto, in behalf of Trinity College, lately founded in that city under very peculiar circumstances. Mr. McMurray discharged the duties of his embassy as far as opportunity offered, with singular fidelity. He commended himself to the regard and esteem of our citizens, and awakened an interest in the important object of his mission, which we trust will be manifested by generous deeds. It was fitting therefore, that our ancient College should testify, in this manner, her sympathy with her youthful sister in her struggles for existence, especially as her representative is one in every way worthy of the distinction conferred.

We trust that Dr. McMurray will long be spared to enjoy the honour he has received, and upon the reception of which we beg leave heartily to congratulate him.

EDUCATION.

"Could a Socrates or a Plato be resuscitated in these days, he would have but to resume his ancient course of instruction, and he could accomplish the same work, without throwing off the cloak of paganism. Such an education would not be perfect, because it would fall short of being Christian education. To render it such, it requires the light of truth, the sanctions of inspiration, the fulness of divine love, beaming upon man in the gospel. It wants that which tells him of his fall, lays open to him the inherent evil of his heart, leads him to a Redeemer, and points him onward to a period of restoration and blessing, the accomplishment of the destiny of his being, in an eternity of glory, dignity, and purity. And then, if such a one, embracing and rejoicing in these truths, were cut off to-morrow, though his physical, mental, and moral training would cease to profit him, yet, throughout all ages, he would derive infinite advantage and blessing from his religious instruction, as having been made the instrument of his salvation."—Philoctenus.

Pagans could have no difficulty in joining our common schools, for the avowed object in having a mixed system of education is to put away those distinctive principles which keep men assunder. Accordingly the more closely we examine into the groundwork of the scheme of National Education, inflicted on the country by Sir Robert Peel and

Board of Education in this Province, the more clearly is the iniquity of that system made manifest—as we shall hereafter shew.—It has not even the merit of originality, for, with the most disgraceful effrontery, its plan of compilation is borrowed from that of the Propagation Society, whose works it undersells.

Before, however, we proceed to analyse the works used, we desire at once to give to the Superintendent of Schools full credit for the perfection of his secular plan, and to declare our belief of the utter impossibility of devising one better adapted to win popular favour.—There is nothing to offend the democratic taste, and every man is allowed so far as religion is concerned—notwithstanding the Law of God to the contrary—to do that which is right in his own eyes. The prophets may prophesy falsely, but the people may love to have it so. Accordingly we find that, "In regard to religious instruction, and the use of religious books in Schools, the law provides (Section XIV) that 'no pupil shall be required to read or study from any religious book, or join in any exercise of devotion or religion which shall be objected to by his or her parents or guardians: Provided always that within this limitation, pupils shall be allowed to receive such religious instruction as their parents or guardians shall desire, according to the general regulations which shall be provided according to law.'"

What more could a heathen desire? The report continues—

"In the spirit of this provision have regulations been made for the constitution and government of Schools in respect to Religious Instruction; the effect of which is, interference with the rights and scruples of none, but making schools a reflection of the religious sentiments and feelings of the people (not the Bible—Ed.) among whom they are established. It appears from Table C that the Bible is used in 2,067 Schools—being an increase of 231 Schools during the year; a fact which sufficiently refutes the shameful mis-statement that has sometimes been made, that Christianity is not recognized in our school system."

We are glad to find that the Bible has crept into 2,067 Schools—being an increase of 231—but we utterly deny that it is "a fact which sufficiently refutes the shameful mis-statement that has sometimes been made that Christianity is not recognized in our school system." We boldly assert that the whole clause above quoted verbatim from the report, proves beyond all dispute that the Word of the Living God is there upon sufferance—that it forms no essential part of the system and is not taught there under power of the law—it is only recognized. But if it was, would it make the system more certainly a practically religious one?

Let us only look around on this continent and see the number of sects who profess to draw religion from the Bible alone, interpreted by their own unaided judgments, and we shall soon be convinced that God's Holy Book would not long remain what it will ever be to them who hunger and thirst after righteousness—both meat and drink.

If the laws of God are to be twisted to suit the imaginings of each man's heart, if all are to be teachers of God's Law and none hearers, then, indeed might we rejoice that while the Civil Government compels every man to listen to the instruction of the secular teacher, Religion is left to be taken out of the Bible by the student, then might we feel grateful to a State which teaches how to fill the belly but interferes not with the concerns of the soul.

Fearful experience testifies against such sophistry. But lately we read of the doings of a sect styled Oneida Perfectionists, who professing to be guided entirely by the Bible, have all things in common; they have consequently no marriages or marriage contract, and their children are brought up at the common expense. The Mormons profess to be led by the Bible and enact scenes which the mind could only have conceived possible in the region of doom. The Unitarian who denies the Christ, professes to be guided by the Bible equally with the Romanist who deifies the Blessed Virgin. "Not every one that sayeth unto me, Lord! Lord! shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

We, members of the Church of England, hold fast to the Word of God as the sole Rule of the Faith; we listen to and are governed by the Church left by our Lord and Saviour here on earth, as our refuge, as the Ark of His Covenant; and we try her Articles of Belief, her Creeds and Commandments by an appeal to Scripture, and the transmitted testimony of those who lived and spoke with the immediate disciples of the Lord Jesus. We know that false prophets have come into the world, and that there are false guides who refuse to go up to Jerusalem and tarry there until the Holy Ghost come upon them—therefore we endeavour to be wise as serpents and try the spirits whether they be of God.

Least it should be supposed that we are dealing unfairly towards the system, we shall now quote from the opening address of his Excellency Lord Elgin, to show how well the religion of Christ was dropped in order that the Deist or Unitarian (of whom were some on the platform) might not be offended. Pope's "Father of all" would perhaps have been not more heartily received:

"Sir, I understand from your statements—and I come to the same conclusion from my own investigation and observation—that it is the principle of our Common School Educational system, that its foundation is laid deep in the firm rock of our common Christianity. I understand, sir, that while the varying views and opinions of a mixed religious society are scrupulously respected—while every semblance of dictation is carefully avoided—it is desired, it is earnestly recommended, it is confidently expected and hoped, that every child who attends our Common Schools, shall learn that he is a being who has an interest in eternity as well as in time—that he has a Father towards whom he stands in a closer and more affecting, and more endearing relationship than to any earthly father, and that that Father is in Heaven; that he has a hope, far transcending every earthly hope—a hope full of immortality—the hope, namely, that that Father's kingdom may come; that he has a duty which, like the sun in our celestial system, stands in the centre of his moral obligations, shedding upon them a hallowing light, which they in their turn reflect and absorb,—the duty of striving to prove by his life and conversation the sincerity of his prayer, that that Father's will may be done upon earth as it is done in Heaven. I understand, sir, that upon the broad and solid platform which is raised upon that good foundation, we invite the ministers of religion, of all denominations—the de facto spiritual guides of the people of the country—to take their stand along with us. That, so far from hampering or impeding them in the exercise of their sacred functions, we ask and we beg them to take the children—the lambs of the flock which are committed to their care—aside, and to lead them to those pastures and streams where they will find as THEY BELIEVE IT, the food of life and the waters of consolation."

Those who have had the opportunity of hearing the addresses delivered by the Earl of Elgin will, we believe, unanimously admit that he is a finished orator and a ripe scholar, and that he possesses the singular faculty of disguising his real sentiments and feelings. We freely confess that we are of those who believe that his Lordship has merely considered himself the mouth-piece of the Government and is therefore bound in duty to enunciate their opinions. We cannot for a moment suppose that any one confessing himself to be a member of the Anglican Church and holding the doctrines which she teaches, could calmly and deliberately entertain the sentiments which are contained in the speech above quoted. If his Lordship did not profess to be a member of the Church we should have passed by most of his inconsistencies, but we dare not allow one who wishes to be considered a brother to betray us, without expressing our disapprobation of the act.

If, however, we take this unfortunate speech as an illustration of the practical effects of the Common School system, if, as we believe, he did, Lord Elgin laid bare the inward workings of the gigantic scheme of rationalism whose advent he was heralding, then we feel grateful that at the very threshold of birth its nature should have been so clearly defined.

It is, however, fearful to think that one who occupies so exalted a position; who stands in relation to us not only as a fellow-man, but as the Bible teaches, is put over us by divine permission, should have dared to trifle with so awful a subject, or have lent his brilliant intellect to misguide and deceive a people.

We read in Holy Writ of Jereboam, the son of Nebat who made Israel to sin—who persuaded his people that the two cherubims which he put up would answer them as readily as those which were at Jerusalem, particularly as they had the self-same form of religion. God grant that the study of Jereboam's history may be blessed to those who partake of his sin. Observes Lord Elgin, "I understand from your statement—and I come to the same conclusion FROM MY OWN INVESTIGATION AND OBSERVATION—that it is the principle of our Common School Educational System, that its foundation is laid deep in the firm rock of our common Christianity." Now if this passage was placed in the hands of an individual unacquainted with the circumstances under which it was delivered what would be the impression which they must receive of the nature of our school system? Would it not be that the instruction had its foundation laid deep in the Faith of our blessed Redeemer? That "the firm Rock," was that which other builders had rejected, but which we had taken as our chief corner stone? Yet will it be believed throughout the whole address the wary speaker never once named the name Jesus, spoke not of Immanuel, of God manifest in the flesh, no doubt respecting the scruples of those Unitarians who happened to be hard by!

We shall not now notice at large that other

dangerous error committed by his Lordship in taking a belief in *Christianity* to be *religion*. It will be enough to call his attention to the fact that many Infidels have recognized the value of *Christianity* as it constrains society, and have admired the Laws to which it has given rise. But the Christian does not so learn Christ. He believes that true religion is a belief in Christ the Son of God. He believes that having once put on Christ it is his duty manfully to fight under His banner and to avoid "the varying views and opinions of a mixed religious Society." That it is his duty to avoid those who cause divisions in the Church of Christ, and who are driven about by every wind of doctrine. Furthermore the believer in Christ and Christ's religion believes that while he has a Father towards whom he stands in a closer and more affecting, and more endearing relationship than to any earthly Father, he dares only to claim that inheritance by the tremendous sacrifice of that Father's only Son, and that his restored relationship to his Heavenly Father has been gained by no possible work of his own. The Christian also believes "that he has a hope, far transcending every earthly hope—a hope full of immortality," for he sayeth, "now, Lord, what is my hope, truly my hope is even in thee." He hopes that he will be of those for whom his Lord prayed when he said, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one!"

The Christian also knows that he has a duty to perform, but it is the duty of obedience, which stands not in the centre of his moral only, but is the centre of his religious, obligations too.

Believing that there is but one faith, one baptism, one hope of his calling, he refuses to follow "the pernicious ways of those by reason of whom the way of truth is evil spoken of." Knowing, if after he has escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, he is again entangled therein and overcome, the latter end is worse with him than the beginning.

We trust that his Excellency will not not imagine that we indite these remarks under the influence of improper feelings. On the contrary we deeply grieve being called on to do so, and, judging from his natural kindness of heart and benevolence of feeling, we would fain tempt ourselves to believe that the sentiments so injudiciously uttered were not well considered or deliberately matured before they were expressed.—We certainly regret most deeply to find that there is no evidence "that it is the principle of our Common School system that its foundation is laid deep in the firm rock of our common Christianity"—The Saviour of the world.

NOTICE.

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

LAND AGENCY.

The following circular has been issued by Mr. Baines:—

CROWN LAND AGENCY.  
Toronto 4th August, 1852.

SIR,—The Hon. The Commissioners of Crown Lands having approved of my acting as an Agent for the disposal of Canadian Farms, Wild Lands, and for other matters interesting to actual or intending settlers, I beg to inform you that it is my intention to transmit monthly to my agent at Liverpool a return of Farms and Lands, &c., left with me for sale;

I shall also have at my Office, a monthly sale by Auction of Farms, Lands, &c.,

A Registry of Lands, &c., left for private sale, will be kept.

I am, Sir your obedient Servant,  
THOMAS BAINES.

Most heartily can we recommend Mr. Baines to all who require the services of a Land Agent. For many years he has enjoyed the respect and esteem of his fellow-citizens, and his continuance in office by several successive administrations, affords the most substantial guarantee for his integrity and efficiency.

CHRISTIAN MUNIFICENCE.

We copy from the Montreal Herald the sub-joined instance of Christian liberality on the part of a gentleman, himself a sufferer by the late disastrous fire at Montreal:—

ST. THOMAS' CHURCH.—We lately published, in common with our contemporaries a paragraph to the effect that the members of this congregation are about to make an appeal to the public for assistance to rebuild their place of worship, destroyed by the late fire. With reference to which paragraph we observe a letter in Saturday's Gazette from Mr McGinn, who says that

as one of the oldest members of St. Thomas' Church, he feels it a duty, which he owes no less to himself than to the public, to whom the appeal is made to set this matter before them, in its true light—which "true light" is, that the Church was originally built, at the sole expense of Thomas Molson, Esq., who is quite disposed, at this moment, to rebuild the Church, and to grant the use of it to the congregation on the same terms as before, i.e. free of any charge whatever." "But," adds Mr. McGinn, "Mr. Molson does not require and will not receive "aid from without." Mr. Molson's praiseworthy liberality, thus, obviates the necessity and propriety of any appeal to the public on the subject.

DEATH OF AN INDIAN MATRON.

We are indebted to a clerical friend for the following interesting obituary notice of a venerable and justly-esteemed Indian matron:—

Died, on Tuesday, the 3rd instant, at the Mohawk Settlement, Tyendenaga, MARGARET, relict of the late Joseph Brant, second son of the celebrated Captain Joseph Brant, and only daughter of the late Captain John Deseronti; a Chief who distinguished himself as a valuable ally of the British during the Revolutionary struggle in America, and under whose auspices the Mohawk tribe was located in the Bay of Quinte. The deceased was well known and much respected throughout the Districts bordering on the Bay. Her venerable appearance and natural dignity of manners, combined with much intelligence, and an extensive acquaintance with the medicinal qualities of the productions of our forests, which she skillfully applied in various disorders, ensured her a welcome reception wherever she went. For some time previous to her death, she was confined to her bed by paralysis, and bore her tedious confinement with exemplary patience. The day before she died, knowing her end to be near, she called her family around her, and aiding her imperfect speech by expressive signs, enjoined them all to be more attentive to the duties of their religion, for to its happy influence she ascribed the serenity and resignation she felt at the approach of Death. Deeply conscious of her sinfulness, she could yet confidently rely on the sufficiency of her Saviour's merits. She directed her daughter to give her thanks to the Missionaries who laboured among their people, for the comfort she derived from their ministrations, and particularly for their kindness in her last illness.

Thus, at the advanced age of 75 years, departed, we trust in peace, and in the hope of a blessed resurrection, another of the few remaining loyal worthies, who shared in the Exodus of the Revolution in America.

DENTISTRY.

We had an opportunity of inspecting Mr. Rhan's office last week, and were much gratified with a sight and explanation of the new mode of manufacturing teeth. The difficulty hitherto has been to prevent the spaces between the teeth from becoming impacted, and to preserve the teeth and their metallic settings from being acted on by the food, or condiments taken along with it. By the process now introduced into Canada by Mr. Rhan all this is obviated.

We are happy to learn that the report of Mr. R.'s removal from among us is without foundation.

The Crystal Palace is now exhibiting in the St. Lawrence Hall daily, and although we were prepared for a treat of more than ordinary character, we confess our expectations were more than realized by this life-like picture of Barnum's. We feel assured that it only wants to be seen to be appreciated by a discerning public.

DIGEST OF COLONIAL NEWS.

Okah Tubbee, the Indian quack, was apprehended on Saturday on a charge of bigamy. At the request of the accused, his case was postponed.

Fifteen soldiers deserted from the Quebec garrison on the 2nd instant, but were captured on their way to the United States.

On the 29th ult., four horses, belonging to Mr. Redpath, of Burford, were killed by lightning.

Immediately after Parliament assembles, a Bill is to be introduced by Government, providing a loan of £200,000 to the sufferers by the late fire at Montreal.

A large stable in Hamilton, belonging to Mr. Weeks, was burned early on Friday morning. Twenty-one horses perished in the flames.

In the village of Thorold, 2,000 lights of glass were recently broken by hail, during a storm.

On Sunday the 1st, a man named J. David Constantine, leaped, according to announcement, from the Queenston Suspension Bridge into the river, a height of 74 feet. He was severely injured in the back, but came out otherwise safe.

A Typographical Society has been formed in Hamilton.

Colonel the Hon. Robert Bruce had an alarming attack of illness on the 28th ult., but we rejoice to learn that he was in a fair way of recovery on the 30th ult.

Nearly one thousand German immigrants arrived in Toronto last Thursday, on their way to the West.

The house of Widow Creep, in the Township of Clinton, was burned on the 25th ult. We regret to add that a young child perished in the flames.

It is said that a "sea serpent," from 60 to 70 feet in length, has appeared off the shores of Nova Scotia.

The loss by the late fires in Montreal, it is calculated, will fall little short of £500,000.

The Montreal Common Council have resolved to put a stop to the selling of fruits, &c., in shanties, and on the streets on Sundays.

The Sir John Harvey, a new steam boat, is about to commence running between Halifax and Boston.

Mr. John Burns, of Niagara, has commenced the manufacture of white and colored sheep skins, for linings, &c.

An iron steamer, 200 feet long, is building in the yard of Mr Heron, Niagara dock. She is to ply between Niagara and Toronto.

John McLean, Esq., of Guelph, has been appointed Commissioner for the protection of the Indians.

Bricklayers are obtaining nine shillings a day in Montreal.

A farmer named David Cation, residing on lot No. 16, Chinguacousy, was killed by lightning on Thursday last.

John Neil, a shop-keeper residing on the Middle Road, Toronto Township, committed suicide on Thursday last, by cutting his throat.

On Monday the steam propeller Ireland took fire off Cape Rouge, on her passage from Montreal to Quebec, and burned to the water's edge. The passengers and crew were saved, but the property was lost.

Another fishery boat was captured on the 5th instant.

A lad named George Lane was drowned on the 4th instant, off Gooderham's wharf.

RELIGIOUS CENSUS OF UPPER CANADA.—The following is a return of the religious census of Upper Canada, as taken under the authority of law, in the years 1842, 1848, and 1852:—

	1842.	1848.	1852.
Church of England.....	128,897	166,340	223,928
Methodists (all).....	99,343	137,752	208,611
Presbyterians (all).....	115,120	148,182	204,622
Church of Rome.....	78,119	119,810	167,930
Baptists.....	19,662	28,053	45,457
Lutherans.....	.....	7,186	12,085
Congregationalists.....	5,095	5,993	7,931
Quakers.....	6,230	5,951	7,497
Unitarians.....	.....	2,196	2,688
Not classed.....	.....	678	833
Totals.....	486,055	723,332	952,005

The following are the returns, according to the places of nativity:—

Natives of Upper Canada.....	523,357
Natives of Ireland.....	177,055
Natives of England.....	82,482
Natives of Scotland.....	75,700
Natives of the United States.....	43,360
French Canadians.....	26,500
Natives of Germany.....	9,721
All other countries.....	13,760
Total.....	952,005

ENGLAND.

RELIABLE RETURNS OF THE LATE ENGLISH ELECTIONS.

It is now a full week since we gave our last summary of the Ministerial losses and gains by the present general election. We were then able to state the results as follow:—

Losses, 22. Gains, 46.

Since then the following changes have occurred. We begin with the Losses:—

Cork—Murphy, vice Chatterton—one.  
Denbighshire—Biddulph, vice Bagot—one.  
Newry—Kirk, vice Newry—one.  
Notts (North)—Clinton, vice Houldsworth—one.  
Total of losses, twenty-six.

Now, on the other side we find:—

Belfast—Davidson, vice Tennant—one.  
Berkshire—Vansittart, vice Pusey—one.  
Cambridge (County)—Ball, vice Townley—one.  
Essex—Smith, vice Buxton—one.  
Hereford (County)—King, vice Lewis—one.  
Hertford (County)—Lytton, vice Brand—one.  
Kent (West)—Smith, vice Hodges—one.  
Lincoln (North)—Stanhope, vice Cholmeley—one.  
Norfolk—Bentinck, vice Coke—one.  
Oxford (County)—North, vice Norreys—one.  
Somerset (East)—Knatchbull, vice Pinney—one.  
Wicklow—Hume, vice Howard—one.  
Youghal—Butt, vice Anstey—one.  
Total of gains, fifty-nine.

The balance, then, up to the present moment, is in our favour to the extent of thirty-three seats. Nor let it be said that this is a partial and unfair calculation.—Let our opponents witness to its truth. A very few days before the dissolution, the Times estimated the supporters of Lord Derby in the House of Commons at 260—ridiculed the idea of his gaining anything by the general election, and prognosticated, therefore, that his administration would be dissolved within a fortnight after the assembling of the new Parliament. Since that prophecy, about three weeks have passed over—

most of the elections are ended; and the Globe of last night calculates the supporters of the Ministry already returned, at 301.

We are aware also, that the knowing ones at the Reform Club admit that Lord Derby will have about 305 votes in the new House. We wish to take our facts from these gentlemen, in order that they may not be able to quarrel with our argument.

The Government have gained, therefore, some 30 or 40 votes by the dissolution, and meeting Parliament with about 300 supporters (we have already said that we take these facts as our opponents state them) what is the general prospect?

Some of the Liberal journals rather sanguinely calculate that as the rest of the house [354 members] will outnumber the Ministerialists, therefore a vote of "want of confidence" will pass soon after the assembling of Parliament, and the result will be the dissolution of the Ministry, and the recall of Lord John Russell.

We regard this as a most visionary notion. Even supposing—what we cannot admit—that the new house shall contain 354 men not pledged to support Lord Derby, does it at all follow that every one of the 354 will be prepared immediately to make war upon Lord Derby? Was there ever a House of Commons assembled, in which there were not at least 20 or 30 waverers—men not entirely resolved on the line of policy which they will adopt? And if such a body be found in the new House, does not its existence at once frustrate the "want of confidence" plan?

But we will go further, and allow the Liberal journalists to suppose, if they will, that a house of 620 members has been got together, and that by 322 votes against 298, a vote of "want of confidence" has been carried. What will be the practical result of such a vote?

Still, allowing our opponents to "have it all their own way," we will suppose that Lord Derby gratifies their utmost desire, and gives back to her Majesty the seals of office. We will assume, also, that Lord John Russell is commanded to wait upon her Majesty. Is it not quite obvious that the first question which her Majesty will put to the Whig statesmen will be of this kind:—"Well, Lord John, what do you propose to do now? In February last, when you had 360 Liberals in the House of Commons, and when the Conservatives were only 260, you declared yourself unable to carry on the government, and advised me to send for Lord Derby. Since then the dissolution has taken about 30 or 40 votes from your side and added them to his. Your majority of 100 is now reduced to 20 or 30. If you could not carry on public business in 1852, how, in the name of common sense, do you mean to carry it on in 1853? If a majority of 100 could not keep you in office, how will a majority of 20 or 30 do it? What is your plan in your new position of affairs?"

To such a question as this, Lord John Russell could give no honest and true reply, which did not at once admit that the case was hopeless. All the various and heterogeneous materials in the house might possibly be brought together for one night to damage or destroy the Derby Ministry. But the moment any direct or creative action was needed, that moment union to form and support another Ministry would be seen to be impossible. Hence, even if we were to admit the "liberal" view of the facts of the case, and suppose all things to go on just as they would desire that they should go on, we do not see how a new Whig Ministry is possible to be evolved from such a condition of affairs.

On the other hand, we believe that the facts themselves will be found to be very different from the calculations and estimates of these "liberal" journalists.—We believe that the Government will have, at last, very nearly a moiety of the whole House of Commons. We believe, also, that there are many moderate Whigs in the array of "Liberals"—men who mean nothing like an unrelenting warfare with Lord Derby's Government. We believe that some of these will remain either neutral, or will even join Lord Derby to resist any factious attempt to overthrow the present Ministry. And in this belief we feel not the least alarm at the threats which the journalists in question are employing, or in the predictions which they so eagerly put forth as to the total defeat of the present Government, so soon as the newly elected House of Commons shall begin its deliberations.

The simple fact is this. Lord Derby can command a majority in the Commons on any question except a tax on bread. Lord Derby has been desired by the Monarch to govern the country, and Lord Derby will govern it. Look at the personal party which has collected itself around the standard of British Chivalry.—London Morning Herald, 23rd July.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.—Among the other attractions to Ireland which will be in force during the present year, will be the meeting of the British Association at Belfast, in September. The preliminary proceedings have been very spirited on the influential residents of Belfast, and there is a peculiar feature in the arrangements which deserves notice. All the sections into which the Association divides itself for convenience of discussion, will hold their sittings under one roof, the excellent building of Queen's College, which as well as all the public buildings in Belfast likely to be useful in this great gathering of British Science, has been placed at the disposal of the Managing Comtee.

SERIOUS ILLNESS OF THE POPE.—Letters from Rome state that the Pope is threatened with dropsy, and that the state of his health gives great uneasiness to the physicians. Hitherto every effort has been made to conceal his danger from the public. It is said that the event of his disease proving fatal, he will be succeeded by Cardinal Wiseman.

THE WORK OF THE LATE SESSION.—There were 88 public and 146 local and other acts passed in the session of parliament, which sat nearly five months.

ELOPEMENT.—Miss Mary Ann Yates, the daughter of an opulent farmer in the King's county, was conveyed away to Dublin with a young man named Patrick McCain, for the purpose of marrying him and going to America, taking with her £33 of her father's money, and some silver spoons. She was sentenced to two months' imprisonment, and McCain was also committed to four months' like duration.

## Poetry.

## 'I WILL ARISE AND GO TO MY FATHER.'

When burdened is my breast,  
When friendless seems my lot,  
When earth affords no rest,  
And refuge I have not;  
Father! if thou wilt suffer me,  
I will arise and go to thee.

When conscience thunders loud,  
When sins in dread array  
Upon my memory crowd,  
And fill me with dismay;  
E'en then, there yet is hope for me,  
Father! I'll rise and go to thee.

When I have wandered far  
Along the downward road,  
And mountains seem to bar  
My turning back to God;  
Yet glancing once on Calvary,  
Father! I'll rise and go to thee.

And if I am a child,  
But have backslidden still,  
And filled with projects wild,  
Have followed my own will,  
Yet, penitent resolved I'll be,  
Father! to rise and go to thee.

With broken heart and sad,  
I will retrace my way,  
And though my case is bad,  
Thy mercy is my stay;  
With Jesus' blood my only plea,  
Father! I'll rise and go to thee.

And thou in love wilt turn  
To thy poor rebel child;  
Nor let thine anger burn,  
Though sin my heart beguiled;  
Thy voice shall greet me graciously,  
Arise! arise! and come to me.

And when my cheek turns pale,  
And when I sink in death,  
Though heart and flesh may fail,  
With my expiring breath  
I'll whisper, Jesus died for me:  
Father! I'll rise and go to thee.

London Magazine.

## THE PAROCHIAL DIVISION OF ENGLAND.

From the London Guardian.

We sometimes hear of the wisdom of our forefathers. We more frequently now hear of their folly. Men, always running to extremes, and never failing to run into error whenever they run into extremes, pass from blind, servile admiration to insolent and unreasonable contempt, and are apt to treat the wisdom of their ancestors as some African tribes treat their idols, who sometimes worship them, and sometimes abuse them, according to the humour in which they are.

It would be wiser and more consistent if we used a little moderation in these expressions of opinion; and remembered that our ancestors are our forefathers, and are as such entitled to some share of that reverence which we admit to be due to our parents. The rashness and ignorance of youth frequently is found venting itself in ridicule of a parent's peculiarities, or in contempt of a parent's views and counsels; but it often happens, that the presumptuous ignorance of youth is as injurious as the cautious ignorance of age; and men have to learn from sad experience that their old father was wiser than they used to give him credit for being. This is frequently the case with individuals; it is sometimes the case with communities; and though it is certain, that if experience be considered as the source of wisdom, and those are likely to judge best who have opportunities of knowing most, the balance must be in our favour, for our experience exceeds that of our forefathers by the years that have elapsed since they existed; there are some cases where they seem to have taken a wiser view than their posterity, because they took a simpler view of the matters before them; and judged more correctly, because they were not perplexed by circumstances which contradicted one another.

I wish to instance this in the parochial division which prevails throughout this kingdom. When, and on what occasion, and by what means that division was effected, is still a matter of dispute among historians. It was found established at the date of our earliest records, and established so completely, that subsequent legislators have done little towards altering or amending it; and some very recent Acts of Parliament, are the first steps that have been taken towards modifying an institution that belongs to the Saxon dynasties in England. In contemplating an arrangement so extensive and yet so specific, so general and yet so particular, it is impossible not to be struck with wonder at the wisdom which decreed the scheme, and at the energy and firmness of mind which carried it into execution. Or if we adopt the other and more probable hypothesis, which, instead

of ascribing the scheme to one, as to Honorius, supposes that it grew up from general agreement, and was the result of a common determination on the part of the lay Lords, to follow the example set by the ecclesiastical bodies; it implies a concurrence almost more remarkable than the wisdom supposed in the individual who suggested it. On either hand, it expressed a determination to carry the power of religion, and the sound of the Gospel, over the whole length and breadth of the land; and that to such a degree, that it should extend to every being, high or low, young or old, rich or poor; and thus realize what has been beautifully described as the principle of the Church of England, that every sheep should have a fold, and every fold should have its shepherd.

It was a noble and a lovely scheme, and it does not seem easy to say whence it was borrowed. The Jewish Church offered no pattern of the kind. There was one centre, and only one in that system, and that was the temple at Jerusalem. The synagogues, which were built in the later periods of the Jewish history, had no districts attached, no stated ministry. The earlier Christians were compelled to worship where they might without disturbance; and the establishment of Christianity by Constantine, was not followed by any division of the country, or by any assignment of those divisions to local ministers. We seem compelled to believe, that one general impulse pervaded Europe, and led to similar effects at nearly one and the same time; but this seems certain, that before the period when authentic history begins, the whole of England was marked out into parishes, and that the tithe of these parishes was reserved for the maintenance of those whose avowed duty and business it was to preach the Gospel, and to minister in holy things. We need not deny that a great variety of motives concurred in producing this result. We need not deny that there was a great deal of superstition; that many men thought that they were obtaining a pardon for sin, and meriting favour with God by the concessions which they made for completing this arrangement. We need not deny that many were persuaded by persons who had a private interest in the work; that many were intimidated by authority; that many were led by example, rather than conviction, but with all these deductions, the movement, whenever it is contemplated calmly, must be considered as a most extraordinary one, and the state of public feeling at the moment gives rise to some interesting and not unprofitable reflections.

The world, perhaps, never saw so general, or so liberal an act of self-devotion. There have been moments, when, as at the building of the temple of Solomon, the people offered more than could be used; but where have we an instance of a whole nation arranging their property for the purpose of having it assessed, and devoting the tenth part of the produce to the service of religion.

To be continued.

## Advertisements.

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

**MR. S. J. STRATFORD,**  
**SURGEON AND OCULIST**  
Church Street, above Queen Street, Toronto.  
The Toronto Dispensary, for Diseases of the Eye, in rear of the same.  
Toronto, January 13th, 1837. 5-1f

**WILLIAM HODGINS,**  
**ARCHITECT AND CIVIL ENGINEER,**  
LONDON, CANADA WEST.  
February, 1852. 28-1f

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

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

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

**W. MORRISON,**  
Watch Maker and Manufacturing Jeweler,  
**SILVER SMITH, &c.**  
No. 9, KING STREET WEST, TORONTO.  
A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order.  
Utmost value given for old Gold and Silver.  
Toronto, Jan. 28, 1847. 61

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

**Trinity College.**  
**ST. PAUL'S CHURCH GRAMMAR SCHOOL,**  
To be re-opened after the Midsummer Vacation, on Wednesday, the 18th of August.  
There are vacancies for three or four Boarders.  
**REV. J. G. D. MCKENZIE, B.A.,**  
Principal.  
[As it is known to many that the Rev. J. G. D. McKenzie has had in contemplation a lengthened absence from Canada, it may be right to state that his intentions, in this respect, have been relinquished, and that the School will continue to be conducted under previously existing arrangements.]  
Toronto July 6th, 1852. 48-1f

**Trinity College.**  
**COBOURG CHURCH GRAMMAR SCHOOL.**  
AN ASSISTANT MASTER will be required for this Collegiate School, on or before the 15th of September next.  
Also, a LADY of middle age, who has had considerable experience in the management of Children, to take charge of the domestic economy of the Boarding House attached to the Institution.  
Free education allowed in case of children. Application to be made to the Rev. THE PRINCIPAL, Cobourg  
**HENRY BATE JESSOPP, M.A.,**  
Principal.  
Toronto, June 23rd, 1852. 46-1f

## CARD.

**MR. R. G. PAIGE,**  
TEACHER of Italian and English Singing, Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education.  
Terms—Seven pounds ten shillings per quarter Half quarter. Five pounds.  
Residence, No. 62, Church Street.  
Toronto, 28th July, 1852.

**STATIONERY,**  
**WHOLESALE AND RETAIL.**  
THE Subscriber, would respectfully give notice that he continues to SELL OFF his well assorted stock of **BOOKS AND STATIONERY,** to make room for *Extensive* Importations expected soon; when he will be prepared to supply **MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, and FAMILIES** with goods in his line, on the most reasonable terms.  
Having a Ruling Machine and Book Bindery on the premises orders in that department will be promptly attended to.  
**DEEDS, MORTGAGES, AND SUMMONSES,** and other Printed Forms always kept on hand.  
New Books, Pamphlets, Reviews, and Magazines received regularly by Express as usual.  
N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms.  
THOS. MACLEAR.  
Toronto; July 9, 1851. 50-1f

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

THE Subscriber executes all orders in the **BOOK AND JOB PRINTING BUSINESS,** in the neatest and most approved style, and in the most expeditious manner, and at reasonable charges.  
**BOOKS, PAMPHLETS, CIRCULARS, AND CARDS; BILLS, BILL-HEADS, BANK CHECKS, DRAFTS, AND RECEIPTS; PLACARDS, POSTERS, SHOW-BILLS, AND PROGRAMMES.** Every description of  
Fancy and Ornamental Printing in Colours  
AND  
Copperplate Printing and Engraving.

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

**BOOK-BINDING.**  
The Subscriber having a Bindery on the premises, in connection with his Printing Office, is enabled to receive orders for Bookbinding in any of its branches, Plain and Ornamental, or according to Pattern. Blank Books Ruled and Bound to any Pattern.  
**STATIONERY** of all kinds, on moderate terms.  
**Children's Story Books, illustrated.**  
A. F. PLEES.  
Toronto, 23rd July 1851.

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

**BAZAAR.**  
IT is intended to hold a Bazaar in the month of September next; (of the precise day due notice will be given.) in aid of the fund for the erection of a PARSONAGE HOUSE, in connexion with St. George's Church St. Catharines.

The following ladies, by whom contributions will be most thankfully received, have kindly consented to take charge of Tables:—

Mrs. E. S. Adams.	Mrs. Helliwell.
" Clement.	" Leslie.
" Sanderson.	" Miller.
" Bate.	" Eccles.
" Capt. Hamilton.	" Towers.
" Banson.	" Ranney.
" Slate.	" Atkinson.

N. B.—It is particularly requested that contributions may be sent in *not later* than the first week in September.  
St. Catharines June 5, 1872.

## THE LARGE 103 YONGE ST.

The Winter has past, with its frost and its snow,  
And where is the man who won't say let him go;  
And Spring has arrived and dressed Nature anew,  
And Summer, sweet Summer, is nearly in view.  
The genial showers of the Spring have been shed,  
And fields live again that were withered and dead;  
And trees that were leafless are bursting their chain,  
And waving in loveliest verdure again.  
The birds of our forests that left us so long,  
Again fill the air with the power of their song,  
Rejoicing that hoary Grim Winter is past,  
And that Springtime and Summer have found us at last.

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

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

McDONALD has Bonnets, remarkably low,  
At sevenpence-halfpenny, or eightpence or so;  
And Ribbons to trim them at sixpence a yard,—  
The terms are certainly not very hard.

A large stock of Muslins, selected with taste,—  
The colours are fast, and the patterns are chaste;  
And Dress Goods in "Fancies," both figured and plain;  
With the fine French *Dragee*, and the printed *DeLaine*.

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

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

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

THANKFUL FOR PAST FAVOURS,  
**JOHN McDONALD**

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

**1000 STRAW BONNETS!!!**  
which he offers from 7½d. upwards. A superior stock of yard-wide **PRINTED MUSLINS**, fast colours, from 7½d. per yard. A beautiful assortment of **FRENCH KID GLOVES**, commencing at 2s. Sewn Muslin Sleeves, Caps, Chrimazettes, &c. Widows' Caps, commencing at 13s. 9d. per doz., Chinese and Pink Office Tapes. Between

**5000 and 6000 Yards**  
of Plain, Printed, and Fancy DELAINES; Alpachas and Lustras for sale, from 10d. per yard. A few **MILLINERS' DOLLS** on hand. A beautiful assortment of British and American **PARASOLS**.

**SILKS, SATINS, AND BARAGES.**  
All classes of Goods necessary to carry on a **FAMILY TRADE**, viz.—Towelings, Sheetings, Window Muslins, Quilts, Counterpanes, Glass Cloths, Table Covers, Damasks, &c. &c. &c.

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

**GENTLEMEN'S DEPARTMENT,**  
Cambrie and Silk Handkerchiefs, Collars, Braces Shirts, Thread and Kid Gloves, Broad Cloths, Doekskins, Cassimeres, Tweeds.

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

**100 Patterns Room Paper,**  
Embracing about 2500 Rolls. The designs are very beautiful and the Papers good.

\* \* Remember the **LARGE 103, Yonge Street.**

**NOTICE.**

THE DEPOSITORY

**THE CHURCH SOCIETY**

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

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

**FOR SALE.**

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

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

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

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

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

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

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

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

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

**COUNTY OF NORFOLK.**

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

**COUNTY OF WENTWORTH.**

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

**COUNTY OF SIMCOE.**

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

**COUNTY OF NORTHUMBERLAND.**

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

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

**COUNTY OF HASTINGS.**

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

**COUNTY OF LANARK.**

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

GEORGE CROOKSHANK,

Front-Street, Toronto.

November 19, 1850.

15-1f



**CANADA WESTERN ASSURANCE COMPANY.**

Chartered by Act of Parliament.

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

**HOME OFFICE—TORONTO.**

President ..... Isaac C. Gilmor, Esquire.  
Vice-President ..... Thomas Haworth, Esquire.

**Directors:**

George Michie, M. P. Hayes,  
James Beaty, Wm. Henderson,  
Hugh Miller, Rice Lewis,  
And John Howcutt, Esquire.

Secretary and Treasurer.—Robert Stanton, Esq.  
Solicitor.—Angus Morrison, Esq.

Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank.  
Office Hours—10 A. M. to 3 P. M.

ISAAC C. GILMOR, President.

ROBT. STANTON, Secretary & Treasurer.

**Agents:**

In addition to those previously notified, the following are appointed:—

Quebec, Thomas Morkill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro', Wm. Colcleugh; Fort Erie, James Stanton; Galt, Peter Cook; New Aberden, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmoin; Preston, L. W. Dessaner; Caledonia, N. McKinnon; Brampton, Peter McPhall; Kincardine, D. McKendrick; Port Sarnia, W. B. Clarke.

\* The establishment of further Agencies will be duly notified.

Toronto, Dec., 11, 1851.

21-1f.

**BURGESS & LEISHMAN,**

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

**READY-MADE CLOTHING, AND DRY GOODS,**

IN CANADA WEST,

**WHOLESALE AND RETAIL.**

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

TAILORING IN ALL ITS BRANCHES. EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

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

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

**DRY GOODS:**

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

No Second Price

**BURGESS & LEISHMAN,**

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

Toronto, April 21, 1852.

381 1y

**MONEY TO BE SAVED.**

FROM FIFTEEN TO TWENTY-FIVE PER CENT.

**J. CHARLESWORTH**

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

WHOLE STOCK OF

**MILLINERY, STAPLE, AND FANCY DRY GOODS,**

AT THE

**TORONTO HOUSE,**

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

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

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

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

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

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

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

NO SECOND PRICE.

J. CHARLESWORTH.

Toronto May 14th, 1852.

4-1f

**MR. JULES HECHT,**

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

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

Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention.  
Toronto, September 4th, 1851. 6-1f

**HERBERT MORTIMER**

BROKER,

House, Land and General Agent,

No. 80, KING STREET EAST, TORONTO,  
(Opposite St. James's Church.)

REFERENCE kindly permitted to J. Cameron, Esq., T. G. Riddout, Esq., James Browne, Wm. McMaster Esq., P. Paterson, Esq.—Messrs. J. C. Beckett & Co., Bows & Hall, Crawford & Hagarty, Riddout Brothers & Co., Ross, Mitchell & Co.

Twenty years' Debentures constantly on Sale, at a liberal discount.  
Toronto, February 26, 1852. 30-1y

**HEALTH WHERE 'TIS SOUGHT**

**HOLLOWAY'S PILLS.**

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

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

To Professor HOLLOWAY,—

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

[Signed] WILLIAM SMITH.

These celebrated Pills are wonderfully efficacious in the following complaints.

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

Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10qd., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes.

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

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

Toronto, Nov., 12, 1851.

15-1f



**AYER'S CHERRY PECTORAL.**

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

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

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

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

EDWARD HITCHCOCK, L.L.D.

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

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849.

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

From one of the first, Physicians in Maine.

Saco, Me., April 26, 1849.

Dr. J. C. Ayer, Lowell. Dear Sir: I am now constantly using your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies.

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

Respectfully yours, I. S. CUSHMAN, M.D.

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

Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States.

Toronto, March 9th, 1850.

Markets.

Table of market prices for various commodities in Toronto, Aug. 10, 1852. Includes items like Spring Wheat, Oats, Barley, Flour, etc.

New Advertisements.

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

Matron: THE LORD BISHOP OF TORONTO.

THIS Collegiate School will re-open upon October 2nd, 1852. A large and well arranged Boarding-house is attached...

The Rev. H. B. Jessop is desirous likewise of forming a Class of four gentlemen who intend reading for Scholarships in Trinity College...

Application to be made to the Rev. H. B. Jessop, M. A. Principal, Cobourg, 11th Aug., 1852.

GALT GRAMMAR SCHOOL.

Principal: M. C. HOWE, A.B., Ex-Scholar, TRINITY COLLEGE, DUBLIN.

MR. HOWE has at present vacancies for Two Boarders. Young gentlemen preparing for Exhibitions in Upper Canada College, or Scholarships in the University and Trinity College...

Galt, August 5, 1852.

CHURCH OF ENGLAND AND METROPOLITAN BUILDING SOCIETY.

LOAN MEETING.

THE Second Loan Meeting of this Society will be held at the Society's Office, 24 King Street East, on Monday, 6th September, at Noon...

By order. E. T. DARTNELL, Treasurer.

A LADY is anxious to form an engagement as a GOVERNESS. She is competent to give instruction in the highest Branches, and Music...

WANTED TO BORROW.

ONE Hundred Pounds, for five years. Address H at the office of this paper.

MR. CHARLES RAHN.

SURGEON DENTIST.

BEGS to acquaint his numerous friends, and the public generally, that he has just returned from New York, where he has been spending some time with Professor John Allen...

Terms—Cash—without exception.

This important improvement has been patented by Dr. Allen in the United States, and steps have been taken to procure Patents in England and France.

N.B.—Mr. R. offers a friendly challenge to all the Dentists of British North America to compete with him at the approaching Provincial Exhibition...



FROM BARNUM'S MUSEUM, NEW YORK.

ST. LAWRENCE HALL!!! FOR A FEW DAYS ONLY. AFTERNOON AND EVENING.

MONSTER PANORAMA OF THE CRYSTAL PALACE!!!

IS NOW OPEN.

UNPARALLELED ATTRACTION. Proprietor—MR. P. T. BARNUM.

Chief Artist—SIG. DE LAMANO. Manager and Delinicator—D. ELDON HALL.

Two Splendid Exhibitions Daily, at 3 and 8 o'clock P.M. Admission only 1s 3d; Front and Reserved Seats, 1s. 10d; Children under 10 years, 7d.

Comprising the whole exterior and interior of the renowned Crystal Palace; the Royal Procession—the grand opening by Queen Victoria and the British Court—supurb view of the 'whole Nave—the Nave and all its parts—the United States Department—the whole Transcript—the British Division—the Canadian Department—the Canadian Agricultural and Mechanical Courts—the whole preceded by a bird-eye view of the Crystal Palace and the west end of London...

Toronto August 11th, 1852.

CROWN LANDS DEPARTMENT.

NOTICE is hereby given, that the School Lands in the Counties of Bruce, Grey and Huron, are now open for sale to actual Settlers on the following terms...

The price to be Ten Shillings per acre, payable in Ten equal Annual Instalments, with interest: the first instalment to be paid upon receiving authority to enter upon the land. Actual occupation to be immediate and continuous...

Toronto July 30, 1852.

WANTED.

A MISTRESS for the Female Department of the Parochial School attached to the Cathedral Church, Toronto. Application to be made to the Rev. H. J. Grasett.

Toronto, July, 28th, 1852.

THE Subscriber is desirous of encouraging a LADY capable of conducting a Superior FEMALE SCHOOL in the Town of Cornwall. He has a house that will accommodate a large number of Boarders; the situation is healthy and sufficiently retired...

Address to JUDGE JARVIS, Cornwall. July 24th, 1852.

British America Fire and Life Assurance Company.

NOTICE IS HEREBY GIVEN that the Thirtieth Dividend on the Capital Stock of this Company, paid in, was this day declared for the half year ending 20th June, 1852, after the rate of 6 per cent per annum...

The Transfer Book will accordingly be closed from the first to the tenth day of July, inclusive.

By order of the Board. T. W. BIRCHALL, Managing Director.

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

Grammar School, Lennoxville.

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

Toronto, July 16th, 1852.

GOVERNESS.

AN English Lady of superior attainments is desirous of obtaining a situation as Teacher in a private family. Her course of instruction comprises English in all its branches, French, (which a residence of four years in Paris enables her to speak and write a native,) Italian, Music, (Vocal and Instrumental), &c. &c.

Address (if by letter, post paid.) A. B. Post Office, Niagara, U. C. July 23rd 1852.

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

Address (post-paid) to E. V., Mr. Howell's, Berwick, Vaughan. July 20, 1852. 50-6in.

JUST PUBLISHED.

SERMON Preached in the Chapel of Trinity College, Toronto, on Sunday, June 27, 1852, by GEORGE WHITAKER, M. A. Provost of Trinity College. Published at the request of the Students. PRICE 1s. 3d.

Any profits arising from the sale of this Sermon, will be given to a fund for the erection of a College Chapel. HENRY ROWSELL, Publisher, King Street. Toronto to July 23, 1852. 51-1f

1852] Steamboat Notice. [1852



THE STEAMER "CITY OF HAMILTON."

CAPTAIN JOHN GORDON.

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

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

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

Quickest Route, two Boats Daily.

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

THE MAIL STEAMERS

CHIEF JUSTICE ROBINSON AND CITY OF TORONTO

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

RETURNING:

Leaves Lewiston for Toronto at a quarter to Nine, A.M., and one P. M., connecting with the through Steamers at Toronto to Montreal. Toronto, 17th May, 1852.

Royal Mail Steamboat Notice.

LAKE ONTARIO AND RIVER ST LAWRENCE. THE FOLLOWING ARE THE ARRANGEMENTS, VIZ.

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

DOWNWARDS. MAGNET—On MONDAYS and THURSDAYS, leaving Hamilton at 7 1/2 A.M., and Toronto, at a 1/4 to 1 P.M., for Kingston.

PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at a 1/4 to 1 P.M. PASSPORT—On WEDNESDAYS and SATURDAYS, from Toronto to Kingston, at a 1/4 to 1 P.M., arriving at Kingston next morning, in time for the River Mail Boat, which reaches Montreal early same evening.

Calling at intermediate Ports, (weather permitting.) UPWARDS.

PASSPORT—On MONDAYS and THURSDAYS, from Kingston to Toronto and Hamilton, at 3 p.m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 8 a.m., and return from Hamilton to Toronto, at 3 p.m. on Tuesdays and Fridays.

MAGNET—On TUESDAYS and FRIDAYS, from Kingston to Toronto and Hamilton, at 3 p.m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 8 a.m.

PRINCESS ROYAL—On WEDNESDAYS and SATURDAYS, from Kingston to Toronto and Hamilton, at 3 p.m. on the arrival of the River Boat, arriving at Toronto early next morning; and leave there for Hamilton at 8 a.m., and return from Hamilton to Toronto at 3 p.m., on Mondays and Thursdays.

RIVER ST. LAWRENCE.

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

UPWARDS.—From Montreal to Kingston, Daily, leaving every week day at noon, and on Sundays at 10 1/2 o'clock, arriving at Kingston at 2 P. M., the next day.

DOWNWARDS.—From Kingston to Montreal, Daily, at 5 1/2 A.M., arriving at Montreal the same evening.

Calling at Coteau du Lac, Cornwall, Dickinson's Landing, East Williamsburg, West Williamsburg, Matilda, Prescott, Maitland, Brockville and Granarogue.

Royal Mail Steam Packet Office, Front Street, Toronto, May, 1852.



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY.

A DIVIDEND, at the rate of ten per cent per annum, on the paid up CAPITAL of this COMPANY, has this day been declared, for the half year ending 30th June, instant, payable at the office of the Company, and its Agencies, on and after the 12th July next, until which day the Transfer Books will be closed.

NOTICE is also given that the Annual General Meeting of the Members of the Company will be held at the office of the Company, in Toronto, at 12 o'clock, noon, of Tuesday, the 3rd August next, for the purpose of Electing Members to complete the Board of Directors, pursuant to the Act of Incorporation.

The retiring Directors, who are, nevertheless, eligible for re-election, are— J. G. Bowes, Esq., Wm Gooderham, Esq., James S. Howard, Esq., Hon. J. H. Cameron. By order of the Board, EDWARD G. O'BRIEN, Secretary.

Provincial Insurance Office, June 25th, 1852. 27-1f

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

Incorporated under Provincial Statute 8rd Wm 4th, Cap. 18 and further empowered under 6th Wm 4th, Cap. 20, to grant Inland Marine Insurances. 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. 7-1f



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY.

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

DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, W. A. Baldwin, Alex't 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. 27-1f

"The Canadian Churchman"

Published at the City of Toronto, every THURSDAY Morning, by A. F. PILES, at his Office, No. 7, King Street West, (next door to the Depository of The Church Society.) TERMS: FIVE SHILLINGS a year if paid in advance; SEVEN SHILLINGS AND SIXPENCE if not paid within one month of subscribing; TEN SHILLINGS if not paid within six months. These rules will be strictly adhered to.

RATES OF ADVERTISING: Six lines and under, 2s. 6d. for the first insertion and 7d. for every subsequent insertion. Ten lines and under, 3s. 6d. 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; George J. Bliss, Esq., Fredericton N.B.; Rev. Jas. Hudson, Montreal; L. P. W. Desbrisay, Esq., Richibucto; S. J. Scovill, Esq., St. John.

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