

# The Church.

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

VOLUME XIV., No. 20.]

TORONTO, CANADA, DECEMBER 12, 1850.

[WHOLE No., DCCI.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Dec. 15.	Isaiah 25.	Acts 15.
M	" 16.	" 26.	1 Peter 3.
T	" 17.	" 45.	Acts 16.
W	" 18.	" 46.	1 Peter 4.
T	" 19.	" 47.	Acts 17.
F	" 20.	" 48.	1 Peter 5.
S	" 21.	" 49.	Acts 18.
F	" 22.	" 50.	2 Peter 1.
S	" 23.	" 51.	Acts 19.
F	" 24.	" 52.	2 Peter 2.
S	" 25.	" 53.	Acts 20.
F	" 26.	" 54.	2 Peter 3.
S	" 27.	Prov. 23.	Acts 21.
F	" 28.	" 24.	1 John 1.
S	" 29.	Isaiah 30.	Acts 22.
F	" 30.	" 32.	1 John 2.

## UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending December 16th, 1850.

### VISITORS.

#### THE PRINCIPAL.

PROFESSOR RICHARDSON, M. B., M. R. C. S. L.

#### CENSOR.

J. P. DE LA HAYE, Esq., French Master.

F. W. BARRON, M. A., Principal U.C.C.

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## THIRD SUNDAY IN ADVENT.

DECEMBER 15TH, 1850.

MORNING PRAYER—FIRST PROPER LESSON.

ISAIAH XXV.

EVENING PRAYER—FIRST PROPER LESSON.

ISAIAH XXVI.

As, on this day, the Collect Epistle, and Gospel for the day, bring before us the messengers and ministers of God, who, in various ages, have been sent to prepare his way before the Lord Jesus, so the Lessons now assume a joyous and triumphant tone—open clearer revelations of the coming of the Redeemer, and dwell upon subjects suited to the character of those whose message is that of "good tidings to all people." Mr. Wogan's remarks on the two Lessons so entirely harmonize with our views, that we shall transcribe the whole of his "preface," and add very few observations of our own.

"Both these Lessons seem chiefly designed to exercise our meditations on the same subject, on which they were employed last week, namely the second Advent of Christ, or his coming to judgment; but with an observable difference. Both the Proper Lessons for Sunday last, and likewise the Gospel, set before us the judgment day in all its terror: and were therefore principally intended to awaken our fears: to-day, our hopes and desires are entertained with the glorious prospect of the great blessings and advantages of Christ's second coming, and exhibiting a scene of infinite joy and triumph, to all that love his appearing.

"In the first Lesson for this morning, the Church is introduced as singing an hymn to the Messiah, wherein she celebrates both his justice and power, in punishing his enemies; his mercy and goodness, in saving his people, and giving them an absolute and complete victory over every adversary; over sin and error, sorrow and death. His appearance therefore at the last day she mentions, not as terrible, but as happy and joyful, expected and desired. 'Lo! this is our God! we have waited for him, &c.' (See ver. 9.)

"At his first coming in the flesh, this prophecy was indeed fulfilled according to the letter: he then became visible to the eye; witness old Simeon's testimony, 'Mine eyes have seen thy salvation;' and that of the Baptist, 'Behold the Lamb of God.' But it is no less true, that when he shall come again in his glorious Majesty to judge both the quick and the dead, 'every eye shall then see him;' yea, all shall then see, and confesse him to be God. Those, who in life believed not, shall see him, to their conviction and eternal confusion; those, who now believe, obey and love him, or, with the pious Job, console their sufferings with the assurance of an everlasting redemption from all their troubles, will then with confidence, say to each other, 'yea, to those who afflicted them, and made no account of their labours, 'Lo! this is our God! We have waited for him, and he will save us. This

is the Lord! We have waited for him; we will be glad and rejoice in his salvation.'

"Note. The Rev. Mr. Lowth, in his Commentary on Isaiah, seems to approve of the above interpretation, by his prefixing the following argument to the two chapters now before us:—

'Some parts of the last chapter having a relation to the end of the world, we may, without breaking in upon the connection of the prophecy, suppose the triumphant hymns in this, and the next chapter, principally to regard the same time, and to be of the same nature with those recorded in Rev. xi. 17, xv. 3, xix. 7.'

"Thus he: but had he adverted to the choice our excellent Church has made of these two chapters, for her Proper Lessons on this Sunday in Advent, he might, in deference to her judgment, and I am persuaded would, had he attended thereto have, more than barely supposed, that these two chapters had a principal regard to the second coming of Christ, and the end of the world. Her choice of them, at this season is, and should be, to all of her communion, the best comment. I often observe, and here take leave to attest, that I find the very appointments, which the Church hath made of her Proper Lessons, for the Sundays and great festivals, do give the best and clearest light to those parts of Scripture, which she has so chosen for our instruction and meditation, throughout the year. And for want of a more careful attention to this, her wise choice, most of our commentators, whom I have yet seen, are very defective in their expositions, and often depart from her sense; as might be made appear in very many instances."

Our introductory statements sufficiently mark the connexion of these two Lessons with the Collect, &c. for the day, and with purposes of the present season. We shall, therefore, content ourselves with directing the reader's particular attention to the beautiful and affecting allusion to the admission of the Gentiles, and blessed nature of the tidings, which God's ministers are the messengers, which may be found in the 7th, 8th, and 9th verses of the Morning Lesson; and the clear, glorious promises of everlasting life, through Jesus, proclaimed in the 19th verse of the evening Lesson. Oh, pray, as in the Collect, that these blessed messengers may be successful, and strive yourselves, to be among those whom they bring, an acceptable people in the sight of God, through Christ.

## Ecclesiastical Intelligence.

### DIocese of Toronto

#### WIDOWS AND ORPHANS' FUND.

Previously announced in No. 17	£290 16 11
Pine Grove	£1 10 6
St. Mary's, Chinguacousy	0 10 9
St. John's, Gore of Toronto	0 10 8
—per Rev. W. G. Tucker	2 11 11
St. John's, Peterboro' per Ch'wardens	2 5 0
St. John's Bowmanville	£1 6 6½
St. George's, Clarke	1 4 3½
—per Rev. T. S. Kennedy	2 10 10
141 Collections amounting to	£298 4 8

BIRCHALL,

Toronto, Dec. 11, 1850.

Treasurer.

We have been requested to publish the following list of Subscribers to the Church Society Diocese of Toronto from the Mission of Port Maitland for the year ending 31st March, 1850. The list sent for publication in the report, not being correct:

Bolivent, B.	£0 10 0	Imlach, Mrs H	£0 2 6
Boucher, H. E.	0 10 0	Johnson, Mrs.	
Benson, W.	0 5 0	W. & O. fund	1 0 0
Clarke, Rev. W.	1 5 0	Johnson, Miss.	0 5 0
Docker, Geo.	0 5 0	Logan, James.	0 2 6
Farry, J.	0 5 0	Moss, James.	0 5 0
Farry Sarah	0 2 6	Martin, Joseph.	0 2 6
Hatch, H.	0 5 0	Shelton, John.	0 2 6
Hatch, Mrs.	0 5 0	Spratt, Mrs.	0 2 6
Hickes, W. J.	0 10 0	Spratt, Miss.	0 5 0
Hopkins, S.	0 5 0	Spratt, R.	0 2 6
Imlach, Mrs. Col		Spratt, Mrs R.	0 2 6
W & O. fund	1 0 0	Spratt, Miss M.	0 1 3
Don. G. P.	1 10 0	Towaley, Rev. A.	2 0 0
Imlach, W.	0 5 0	Towaley, Mrs	1 0 0
Imlach, H.	0 5 0	Thomson, C. E.	1 0 0

### TESTIMONIAL.

The Parishioners of the Rev. T. S. Kennedy, Rector of Clarke and Darlington, availed themselves lately of the opportunity of their Minister's return from England, whither he had been for the purpose of visiting his friends, to present to him a very pleasing token of their affection and regard. The Testimonial consisted of a complete Tea equipage, comprising Tea-pot, Coffee-pot, Sugar-bowl, Cream-ewer, twelve Tea-spoons, and a Salver, in the centre of which was engraved—  
"PRESENTED TO THE REV. T. S. KENNEDY BY HIS PARISHIONERS OF DARLINGTON AND CLARKE, AS A TOKEN OF THEIR REGARD." The Tea Service was presented on a very handsome papier-mache tray. It gives additional value to this mark of regard to a self-denying and active Missionary, that the money was raised by small donations, thus giving a very large number the pleasure of uniting in this token of esteem.

## ENGLAND.

### THE BISHOP OF LONDON'S VISITATION.

(Concluded from our last.)

#### EFFECTS OF THE JUDGMENT.

I now proceed to offer some remarks upon the consequences which may be expected to follow from the Judgment grounded on the report of the Judicial Committee of the Privy Council.

In the first place, I consider that the error of Mr. Gorham, which I have already pointed out, and which I hope is almost peculiar to him amongst the Clergy of our Church, has not been sanctioned by the Judicial Committee. It has been overlooked by them—at least they have passed it by without notice. Those opinions of Mr. Gorham, which they have sanctioned, do not go to the extreme length of separating the grace of baptism from the sacrament, nor of denying one baptism for the remission of sins. The notions which they have stated as those to be collected from Mr. Gorham's examination are vague and indefinite, and involve the necessity of putting an interpretation upon the plain language of the Church other than its natural sense.—The sanctioning of this principle of interpretation seems it must be admitted, to open the door to almost unbounded latitude of teaching upon the most important points of doctrine. But still the report of the Judicial Committee does not contain a distinct approval of what I consider to be the great error of Mr. Gorham's theory—the absolute severance of the inward and spiritual grace of the sacrament from the outward and visible sign. So far it leaves untouched the sacramental doctrine of the Church. But, suppose it were otherwise, suppose that the Judicial Committee had even gone the length of sanctioning so grave an error as this, would such a decision have really affected the character of our Church as a teacher of God's saving truth, and a dispenser of His sacraments? I think not. It might, indeed, have exposed her in its consequences to the danger of being so affected at some future time, and to that danger, as one which may possibly follow, even from the recent judgment, we must not close our eyes. But let us bear in mind that it is not, properly speaking, the Church's act—that it does not alter a single sentence or word of her Creeds or Formularies—that it does not exempt any one of her ministers from the necessity of subscribing to her Articles in their "plain, literal, and grammatical sense," nor give them liberty to change or omit a single word of those offices, in which her orthodox doctrines are embodied, and enunciated, and applied to practice.

This is, indeed, an invaluable advantage possessed by the Church in her Book of Common Prayer,—that it is a standing confutation of erroneous doctrine,—a stated proclamation of Christian truth continually resounding in the ears, and carried home to the hearts, of all her members, and made familiar even to the most unlearned. As long as we retain unaltered our Book of Common Prayer, I do not think that we have much to fear from the diversity of opinions which may from time to time arise in the Church. A Clergyman may sometimes preach strange doctrines to his people but he must also formally contradict them as often as he reads the Liturgy in his Church; and the people in general are so habituated to its plain, simple, forcible enunciations of scripture verities, in the most affecting form, that of direct addresses to the Author of all Truth, that an occasional misrepresentation of them on the Part of the Preacher will not often loosen the foundations of their faith, or rob them of the consolation which the Church's offices are so well calculated to impart. I am much inclined to agree with the late Mr. Alexander Knox, who as we learn from Bishop Jebb, "considered the Liturgy a much stronger fence to the Church than subscription to the Articles." The latter was a single act to which a man might argue down, or persuade his scruples. But no Arian who had a grain of religion or honesty could persist, week after week, in reading the Creeds. But to return to the question more immediately before us, I would again urge the consideration that the teaching of the Church is still to be found in its Creeds, Formularies, and Articles, not in the decision of any Court, even the highest, which is constituted for the purpose, not of making, or altering laws, but of enforcing them. I admit that a series of erroneous judgments upon any important point of doctrine might have the effect of practically nullifying the Church's own assertion of it; but I still maintain, that this is a defect in the discipline of the Church, which requires, indeed, correction, but which does not, in principle, affect her doctrine. Until the decrees and canons in which that has been embodied are altered; until her solemn assertion of the truth in her Liturgy is silenced by her own act, and by virtue of her own synodical movement—the Church cannot be said to have given up any one feature of her system of doctrinal truth, not to have ceased from asserting it. The highest judicial tribunal has no authority to alter one word of the formularies in which the Church has deliberately enshrined her belief, for that can only be done by the Church herself, duly represented in Convocation.

For this reason I do not think that we stand in need of any fresh synodical declaration on the subject of baptism. The Church's language is sufficiently plain in her Articles, Catechism, and Offices, and to attempt a more precise and stringent definition, at this time of day, would be equivalent to an admission that she had hitherto left a most important point of Christian doctrine undetermined and uncertain. Besides, I should fear that if any attempt were made to obtain such a definition, it would open the door for an endeavour to tamper with the Book of Common Prayer, especially with the offices for baptism and the holy communion. If some persons are of opinion that any one of the Articles is not sufficiently explicit on the doctrine of either sacrament, others think that the Liturgy expresses the sacramental principle too strongly, and it is easy to imagine what disputes and confusion might arise, if the expediency of rendering the Articles more, or

the Liturgy less dogmatical, were to be made a subject of synodical debate. On this question I retain the opinion which I expressed sixteen years ago, in the words of the Rev. J. Newton:—

"As to our Liturgy, I am far from thinking it incapable of amendment though when I consider the spirit and temper of the present times, I dare not wish the improvement of it should be attempted, lest the remedy be worse than the disease."

Of the attempts which would probably be made to strip our Common Prayer of its characteristic excellences, we form some notion from the proposal already put forth by those who call for its reformation, and who would expunge from it the Athanasian Creed, the assertion of baptismal regeneration, some of the rubrics in the office of the Holy Communion, the reference made in the ordinal to "ancient authors" as testifying to the existence of the three orders of the Ministry in all ages of the Church, and many other portions of the Liturgy. Should the time ever unhappily come when such concessions shall be made, it will not be long before our venerable and scriptural Liturgy is replaced for the second time by a Directory for the public worship of God.

In thus stating my apprehensions of the consequences which might be expected to follow from any attempt to obtain a synodical revision of the Book of Common Prayer, or an explanation of any of the Articles, I would not be understood to express an opinion unfavourable to the removal of those restrictions which now hinder the Church from deliberating in her collective capacity upon questions of doctrine or discipline. In theory, and by her legal constitution she possesses that right, but in practice she is restrained from exercising it. That restraint is no sufficient ground for renouncing her communion, but it may well be thought a fit subject of complaint; and its removal may be sought by all legitimate methods. It may be doubted whether the actual constitution of Convocation is the best that could be devised; it may be questioned whether the Church could not be represented by a body consisting of lay as well as clerical members; but even as the Convocation at present exists, some questions might safely be entrusted to its consideration, nor should it be forgotten that the Crown can at any moment interfere to stop its proceedings if they should transgress the rules of equity or of charity. But this subject is too large and difficult to be fully considered on the present occasion.

### PROPOSED NEW COURT OF APPEAL.

With respect to the desirableness of substituting a new Court of Appeal, in suits involving questions of heresy, for the Judicial Committee of the Privy Council, I think it unnecessary to trouble you with any observations. My reasons for thinking such a change advisable were fully stated in a speech delivered in the House of Lords, and since published. The attempt then made to obtain the consent of Parliament to a change in the constitution of the present Court of Appeal was not successful, but we need not on that account forbear from renewing it, nor despair of ultimate success. It is on all hands agreed that some change is necessary—our object must be to obtain the sanction of the Legislature to such a change as shall be in accordance with the essential principles of our ecclesiastical polity.—Those principles, I would remind you, remain unchanged. The law of the Church, whatever defects we may perceive in its administration, continues essentially the same. There is much in the actual state of things to excite our apprehension and to keep alive our vigilance; but the difficulties which surround our Church, far from affording to any of her members a sufficient reason for deserting her, and renouncing her communion, seem to me to require from them an increased degree of affection and dutiful obedience, and a more united and determined resistance to her adversaries.

### SECESSIONS TO ROME.

With respect to those persons who have lately seceded from us and passed over to the Church of Rome, it is manifest that the recent decision of the Judicial Committee, although it may have been made the pretext, cannot have been the cause, of their secession.—A supposed misinterpretation of the Church's mind upon a particular point of doctrine by a court of law, can hardly be regarded, by the commonest understanding, as a sufficient reason for renouncing her communion, and embracing all the errors, both of doctrine and practice, which the Church of Rome imposes upon the reason and conscience of her members; for it must be borne in mind that it is not simply a question whether that Church asserts any particular point of doctrine more precisely and dogmatically than our own, but whether its whole system be such as to represent more clearly and more fully the true faith and pure worship of God? Whoever desires to be in communion with the Church of Rome, must be prepared to embrace that system in its fulness and complexity—every item of all the errors and superstitions which have at any time received the sanction of the Papal infallibility, and not only so, but every new doctrine and practice which the same authority may from time to time impose upon the Church.

It is not easy to say what the members of that Church are required to believe now—it is impossible for men to foresee what they may be called upon to admit as an article of faith next year, or in any future year; for instance, till of late it was open to a Roman Catholic to believe or not, as he might see reason, the fanciful notion of the immaculate conception of the Blessed Virgin, which had been opposed by some of the most eminent Divines of his Church, and purposely left undecided by the Council of Trent. But the present Bishop of Rome has seen fit to make it an article of the faith, and no member of his Church can henceforth question it without denying the infallibility of his spiritual sovereign, and so hazarding, as it is asserted, his own salvation. Supposing that the teaching of our own Church as to the effects of baptism were less clear and definite than it is, leaving to her Ministers a



greater latitude than is actually left to them by the recent judgment, would that justify only one of her members in throwing himself into the arms of a Church which teaches, and now more openly than ever insists upon, his paying divine honour to a creature? Is Mariolatry a less sin, or less a departure from the truth, than a low view of baptismal regeneration? Is a belief that the grace of God is not tied to the outward and visible sign of a sacrament, a more pernicious error than the assertion that the Priest's intention is necessary to the efficacy of a sacrament? If the former notion be calculated to raise a doubt whether this or that infant be made by baptism a Christian, is not the other much more so? No man in the Church of Rome, who is bound to admit its doctrine respecting the Priest's intention, can be sure whether he is a Christian or not. This one dogma of their Church is more calculated to raise doubts and scruples in the minds of her members than any uncertainty which is supposed to exist in any of the Articles of our Reformed Church. This line of reasoning might be pursued at greater length with reference to the various corruptions of Gospel truths, the belief of which the Church of Rome binds upon the consciences of all her members as necessary to salvation. But I must content myself with the general observation that he who deserts the Church of his baptism on account of some one supposed flaw in her system of discipline, or even doctrine, and submits to an authority which demands an implicit belief in an indefinite number of dogmas, opposed alike to Scripture and to common sense, some impious and some absurd, may be compared to a man who, having observed some instance of doubt or hesitation in his guide, in order to avoid mistaking the path on one side, rushes blindfold over a precipice on the other.

## ROMANIZING.

But there is another very important consideration suggested to us by the recent lamentable secessions from our Church. It may well occur to us to inquire far the way may have been paved for them, in some instances at least, by the growth of opinions and practices in our own Reformed Church, at variance, if not with the letter, yet with the spirit, of its teaching and ordinances. I am unwilling to condemn, without reserve, the motives of those amongst the Clergy who have thought themselves at liberty to imitate, as nearly as it is possible to imitate, without a positive infringement of the law, the forms and ceremonies of the Church of Rome, or to insinuate without openly asserting some of the most dangerous of those errors which our own Reformed Church has renounced and condemned. I am bound to do justice to their zeal and devotedness—their self-denial and charity. Inconsistent as I think their conduct has been with their duty to the Church of which they are Ministers, I cannot suspect them of intentional treachery. They may perhaps, have thought that they were adopting the most likely method of retaining in our own communion persons of warm imagination and weak judgment, who were in danger of being dazzled by the meretricious splendour of the Roman ritual, or deluded by the false pretences of the Roman system of doctrine to antiquity and unity. If such has been their object, they have been grievously disappointed. Concessions to error can never really serve the cause of truth. If some few have been thus retained within the pale of our Church, many others have been gradually trained for secession from it. A taste has been excited in them for forms and observances which has stimulated without satisfying their appetite, and they have naturally sought for fuller gratification in the Church of Rome. They have been led, step by step, to the very verge of the precipice, and then, to the surprise and disappointment of their guides, have fallen over. I know that this has happened in some instances. I have no doubt of its having happened in many.

Then, with respect to doctrine, what can be better calculated to lead the less learned, or the less thoughtful, members of our Protestant Church to look with complacency upon the errors which their Church has renounced, and at length to embrace them, than to have books of devotion put into their hands by their own Clergyman, in which all but Divine honour is paid to the Virgin Mary? A propitiatory virtue is attributed to the Eucharist—the mediation of the saints is spoken of as a probable doctrine—prayer for the dead urged as a positive duty—and a superstitious use of the sign of the cross is recommended as profitable; add to this the secret practice of auricular confession, the use of crucifixes and rosaries, the administration of what is termed the sacrament of penance, and it is manifest that they who are taught to believe that such things are compatible with the principles of the English Church, must also believe it to be separated from that of Rome by a faint and almost imperceptible line, and be prepared to pass that line without much fear of incurring the guilt of schism.

## INNOVATIONS IN PUBLIC WORSHIP.

Then, with regard to the mode of celebrating Divine worship, it has been a subject of great uneasiness to me to see the changes which have been introduced by a few of the Clergy, at variance, as I think, with the spirit of the Church's directions, and, in some instances, with the letter. It has always been esteemed an evidence of the wisdom and moderation of those who framed our Common Prayer, that they retained such ceremonies as they thought best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition, putting away other things which they perceived to be most absurd, "as in men's ordinances it often chanceth diversely in divers countries." But this principle has been lost sight of by the persons to whom I allude, and they have presumed, following their mere private judgments, and not the rules or intention of the Church, to introduce, one by one, those very forms and observances which the reformers of our Liturgy had purposely discontinued and laid aside, but which it is now sought to revive, some of them for the first time since the Reformation. These innovations have, in some instances, been carried to such a length as to render the Church service almost *historionic* (theatrical.) I really cannot characterize by a gentler term the continual changes of posture, the frequent genuflections, the crossings, the peculiarities of dress, and some of the decorations of Churches to which I allude. They are, after all, a poor imitation of the Roman ceremonial, and furnish, I have no doubt, to the observant members of that Church, a subject, on the one hand, of ridicule, as being a faint and meagre copy of their own gaudy ritual, and, on the other hand, of exultation, as preparing those who take delight in them to seek a fuller gratification of their taste in the Roman communion. I am by no means insensible to the value of the æsthetic principle in the externals of religion, but great caution is requisite not to lay such stress on that which is material and emblematic as to detract from the importance of that which is purely spiritual—to substitute, in fact, the mere machinery of

religion for the effects which it is intended to produce. I have always contended, and still contend, that we are bound to carry out all the Church's directions for the celebration of Divine service; but I contend, also, that we offend against her order, not less by the addition of what it forbids or does not enjoin, than by the omission of anything that it prescribes.

Suffer me to remind you of the language which I held to you on this subject eight years ago.

"Such practices," I observed, "which are neither prescribed, nor recommended, nor even noticed by our Church, nor sanctioned by general custom, throw discredit upon those decent ceremonies and expressive forms, which are intended to enliven the devotion of those who are engaged in the service of God, and to do honour to His holy name. . . . In resisting an exaggerated spiritualism, we must be careful not to incur the charge of materializing religion, and above all, we must beware of arbitrarily connecting the gifts of God with ordinances of merely human appointment, and of our teaching people to place the ceremonies which the Church has ordained, however significant and laudable, on the same footing as the Sacraments, which have been ordained by the Lord Jesus Himself."

In 1846 I again complained of the efforts which had for some time past been systematically made to revive amongst the members of our communion opinions and practices usually regarded as peculiar to the Church of Rome, and spoke of them as tending to perplex and unsettle sensitive and imperfectly-instructed consciences, and to prepare them for an acknowledgment of the paramount authority of that Church, which, as it concedes nothing, nor admits the possibility of its erring, even in the minutest feature of that complicated system, which was stamped with the character of unchangeableness by the Council of Trent, has manifestly a great advantage in dealing with unstable and doubtful minds, whenever one step has been taken in advance towards that system.

I had hoped that these distinct expressions of my opinion would have the effect of checking the innovations alluded to, and of awakening those of the Clergy of my Diocese who had departed the farthest from the simplicity of our Reformed Ritual, to a sense of the danger of all endeavours to assimilate it to the Roman ceremonial, and to the inconsistency of such endeavours with their own obligations, as Ministers of our Reformed Church, bound by solemn pledges to observe her rules, and to carry out her intentions. The expectation has been disappointed; neither my public exhortations nor my private admonitions have produced the desired effect. I have been told that I had no authority to forbid anything which was not in express terms forbidden by law; and that practices which, though purposely laid aside by the Church, and so by implication condemned, have not been actually prohibited, are therefore lawful, and that canonical obedience to a Bishop is only that which he can enforce in a court of law; and so the innovations which I objected to have been persisted in, with additional changes introduced from time to time, with the manifest purpose of assimilating the services of our Reformed Church as nearly as possible to those of the Roman. Once more I declare my entire disapproval of such practices, and my earnest wish that, while every direction of the Rubric and Canons is observed where it is possible, no form should be introduced into the celebration of public worship which is not expressly prescribed by them, or sanctioned by long-established usage.

## ADVANCE OF POPERY.

It is a duty at all times incumbent upon the members of our Reformed Church, especially upon her Ministers, to abstain from everything which may seem in any way to countenance the errors of the Church of Rome, and lead any person to believe that the difference between us is less than it really is; to forbear from imitating its peculiarities, from recommending its books of devotion, from attending the services, even through curiosity, in this country at least; in short to shun all intercourse with it as a Church. But this duty presses upon us with peculiar force at the present time, when that Church is advancing its pretensions to spiritual dominion amongst us with a degree of arrogance hitherto unknown.

It has been thought sufficient by all former Popes, since the time of the Reformation, to provide for the spiritual care of their adherents in this country by the appointment of Vicars Apostolic, exercising, indeed, episcopal authority over them, not as Bishops of an English See, but deriving their titles from some imaginary Diocese, in *partibus infidelium*. The assertion now first made of the Pope's right to erect Episcopal Sees in this country, appears to me to be, not only an intentional insult to the Episcopate and Clergy of England, but a daring, though powerless invasion of the supremacy of the Crown. The Act of Parliament which restored that supremacy provides that—

"No foreign prince, person, Prelate, State, or potentate, spiritual or temporal, shall use, enjoy, or exercise, in any manner of power, jurisdiction, superiority, authority, pre-eminence, or privilege, spiritual or ecclesiastical, within this realm."

And although, while the law in this respect remains unchanged, the pretended erection of a Bishop's See in England, by the Pope's authority, can have no legal effect, it is manifestly the assertion, on his part, of a right to do that which the laws of England have forbidden. I cannot, therefore, but regard it as a measure against which, not only the Church, but the Government, of this country is bound emphatically to protest. It is evident that the Bishop and Court of Rome entertain very sanguine hopes of the conversion of this country, and of its return to the bosom of their Church. The sad falling away of some, who seemed to be the most devotedly attached to the Church of England, has awakened expectations, not unnatural, indeed, but destined to certain disappointment.

I believe that the very boldness of the pretensions now put forth by the Bishop of Rome and his agents will prevent their success. They may dazzle and confound a few weak minds, or captivate some ardent imaginations, but they will be instinctively repelled by the common sense and right feeling of the people at large. Popery, as demanding an utter prostration of man's intellect, before an authority which attempts to substantiate its claims, not by proofs, but by gratuitous and inconsistent assertions, cannot long retain its hold upon the mind of a well-educated people imbued with a knowledge of Holy Scripture. Its fundamental principle is, that men are not to examine, but to believe; and, at the present moment, by the re-assertion of superstitions which the more learned writers of the Roman Church have long ago exploded, and by the revival of legends, suited only to an age of the grossest ignorance, it seems to be pushing that principle to its very utmost length, as though its maxim were that the more incredible a doctrine or history may seem, the more merit there is in believing it. And this fearless

contempt and defiance of common sense has its effect upon some uninformed and humble minds, overpowering them by the very audacity of its pretensions, while the authority which displays it, offers to relieve them from all the trouble and anxiety of a search after truth, assuring them that it is at once their duty and their happiness not to inquire, but to believe.

But the Church of Rome employs different agencies and instruments to different classes of men. For those whose education and habits of mind require something like argument and evidence, she has her subtle dialecticians and persuasive orators, who do not fetter themselves with a very strict adherence to the canon of doctrine laid down by the Council of Trent, but insinuate, if they do not expressly teach, various modifications of it, adapted to remove what they term the prejudices of their Protestant hearers, especially of those who are members of the Church of England. You will readily understand me to allude to the Oratorians, as they are called, and I name them principally for the sake of expressing my earnest hope that none of you will give the least countenance to their proceedings, nor run the risk of impairing the strength of your own convictions, and of weakening your attachment to the Church of which you are ministers, by attending any of their services or listening to their lectures.

## GERMAN THEOLOGY.

But, while we are looking to the dangers which impend over us in one quarter, let us not close our eyes to those which threaten us from another. A natural principle of antagonism in the human mind makes it probable that some who fly off from Popery will traverse the entire diameter of the rational sphere, and be landed on the antipodes of infidelity. I would desire you to consider whether those persons who are disgusted with the departments, now too common, from the soberness and simplicity of our devotional offices, and with the exaggerated notions which are insisted on as to the authority of the priestly office, are not too likely to take refuge, not in Low Church doctrine, as the term is generally understood, but in the boundless expanse of Latitudinarianism—a sea without a shore, and no polestar to guide those who embark on it but the uncertain light of human reason. I cannot but think that we have more to apprehend from the theology of Germany than from that of Rome; from that which defies human reason, than from that which seeks to blind or stiffen it; from a school which labours to reconcile Christianity with its own philosophy, by stripping the Gospel of all its characteristic features, and reducing it to the level of human systems, than from a Church which rejects and condemns even the soundest conclusions of true philosophy when they are at variance with the determinations, of its own presumed infallibility. They theology, if it deserves the name, to which I allude, has been grafted upon, or grown out of, the idealism of the German philosophers. It has exhibited symptoms of decline in its native soil, but I fear it is beginning to lay hold on the more practical mind of this country, and from it, in my judgment, more danger is to be apprehended than from the attempt to revive worn-out superstitions, and to shackle the understandings and consciences of men with fetters which were broken and thrown off at the Reformation. Moral evidence, historical testimony, inspiration, miracle, all that is objective in Christianity, is swept away by the writers of this school, its glory defaced, its living waters deprived of all their healing virtues, by distillation in the alembic of Rationalism.

Now, I fear that there are many persons who think that they may safely go to a certain length with these bold adventurers in theology, without following them into all their extravagant speculations; for instance, that they may deny the inspiration of Holy Scripture as the Church understands it, without calling in question the evidences—that is, the historical evidences—of Christianity; that they may believe that Jesus Christ is the Son of God, and yet cast off what they term a superstitious reverence for the test of the Bible. But I do not believe it to be possible for any one thus to undervalue and weaken the authority of the Apostles and Prophets, and so to undermine the foundations of his belief, without impairing the soundness of the superstructure, and diluting his faith in Jesus Christ as the chief corner-stone. To deny the inspiration of Scripture is one step towards the rejection of the Gospel as a revelation from God.

Against this fatal heresy I would earnestly caution my younger brethren, as being one from which, in the present state of the human mind, we have much more to fear than from the encroachments of Popery. Rationalism, as its name implies, referring everything to man's unaided reason as the ultimate test of truth, flatters the pride of his nature, which is revolted by the humbling but consolatory doctrines of the Gospel. Popery offends and disgusts the understanding by inventions opposed alike to common sense and to the plain letter of Holy Scripture. The latter aims at the complete subjugation of the intellect to the authority of the self-constituted Vicar of Christ; the former asserts the supremacy and infallibility of Reason. It is manifest that this is the most likely to find favour with a learned and scientific generation, while the former can rest its hope of general acceptance only on the ground of an uninquiring ignorance. The true safeguard and preservative from both extremes is to be found in the general diffusion of sound scriptural knowledge, by means of education—in a sedulous inculcation of the doctrines of our Reformed Church, as drawn from the inspired Word of God, and in a firm adherence to her Creeds, and Liturgy, and the Articles. If these be cast aside, or, if, while they are subscribed to in the letter, they are understood and interpreted in a *non-natural* sense, so as to explain away, on one side, the fundamental truths of Christianity, or, on the other, the distinctive doctrine of Protestantism, we shall soon be afloat in a sea of error, drifting helplessly amongst the shoals and quicksands of heresy, old and new. The Church will no longer be an ark of safety; its ministry will be a ministry not of peace but of confusion; and what the results will be we may learn from the example of the continental Churches, which are now reaping the bitter fruits of their defection from Catholic truth and order, and of their separation of religious from secular education.

## STATE AND PROSPECTS OF THE CHURCH OF ENGLAND.

And what is the lesson which the actual condition of our own Church is calculated to teach us? Menaced by dangers of opposite kinds—on this side, superstition and spiritual tyranny; on that side, Rationalism, with infidelity and Pantheism in its train,—we are not bound to put away from us, as far as our duty to the truth will permit, all dissensions and controversies between ourselves; to rally round the vital truths of the Gospel, and to study with much self-inquiry and earnest prayers to realise our Saviour's precept—"Have salt in yourselves, and have peace one with another?" Whatever effects we may believe to exist in the con-

stitution of our Church, as viewed in connexion with the civil polity of this country, let us devote our energies more resolutely than we have yet done to the fulfilment of our own individual duties as ministers of that Church, each in his proper sphere of action, and we shall find in the more rapid growth of true religion in the extension of the Church's boundaries, the daily in-gathering of those who are to be saved, and in the moral and social improvement of the people at large, abundant evidence of our belonging to a true Church.

May we not even now sufficient evidence of this kind to assure and encourage us? Can we believe that God would bless the efforts of a false or falling Church with such success as by His goodness has already crowned the awakened energies of our own? And is not the very fact of that awakening, viewed in connexion with its results, in itself a condemnation of those who desert our Church because she is hindered, as they think from doing her proper work? Is it too much to say that the Divine Head of the Church (we speak with humility) seems to be acknowledging the legitimacy of that branch of it which is planted in this realm, by repeated marks of His favour; not by amplifying its worldly honours, nor by enlarging its endowments, nor by augmenting its temporal power, nor by giving it increased favour in the sight of legislators and rulers, but by calling forth its spiritual energies, by reviving its inner life, by rekindling in its members somewhat of the Church's ancient warmth of piety and charity, by giving it both the will and the power to lengthen its cords and strengthen its stakes, and to break forth on the right hand and on the left?

Have we not thankfully to acknowledge the goodness of God towards the Church of this country, in permitting it to send forth, within the last ten years, fifteen additional Bishops to preside over its distant and too long neglected branches, and in blessing the labours of those devoted and self-denying men with an almost unlooked-for measure of success? This, too, be it remembered, by the Church's inherent energy, without assistance, almost without encouragement, from the State. Again, are there no indications of the existence of a true Church, faithful to her appointed work, in the efforts which have been lately made to bring into her bosom and to provide with heavenly nourishment the multitudes of perishing sinners, called indeed by her name, and for the most part, it may be, made her children by baptism, but from that moment treated as strangers and foreigners, ignorant of her maternal care, and suffered to remain in an almost worse than heathen state? Are not churches and schools, which are now so many centres of light and holiness in regions where the power of darkness long held undisputed sway, so many trophies which the Church militant has been permitted to erect over the enemies of man's salvation? Is it not the Church which has of late lifted up her voice, and told the rich and powerful of the duties which they owe to the poor, and of the dangers which have arisen, and of the ruin which must ensue, from the continued neglect of those duties?

Let us, dear brethren, be duly thankful to God for all that He has guided and enabled our Church to effect, as the dispenser of His truth, and be more zealous and more united than ever in our endeavours to carry on that work in our respective spheres of duty. Let us rally, as dutiful sons, round our spiritual mother in the time of her distress and perplexity; repair the breaches of our Zion as effectually as God may permit us to repair them, and possess our souls in patience and prayer, till, in His own good time, He shall see fit to perfect the work.

## SISTERHOODS OF MERCY.

There are still other topics which seem to require some notice from me, but I can only touch upon them very briefly.

The question of establishing Sisterhoods of Mercy in our Reformed Church, is one respecting which opinions are greatly divided. That such institutions may be productive, under due regulation, of much good, cannot, I think, be doubted. They have from time to time been recommended to our Church for adoption, by writers whose attachment to the principles of the Reformation cannot be doubted. They were, in fact, originally Protestant institutions. Eighty years before the formation of Sisterhoods of Mercy in the Church of Rome by Vincent de Paulo, the Protestant Sisterhood of Sedan, and the ladies of Rochelle, set the example of those associations for pious and charitable objects. That it is possible to conduct them in accordance with Protestant principles is proved by the institution of Deaconesses established in Paris in 1841, and carried on with continually increasing success under the truly paternal care and wise direction of M. Vermeil, Pastor of the Reformed Church of Paris. In a few years a spacious house, containing 127 rooms, with large yards and gardens, has been purchased and fitted up, and is filled with sufferers of every description. Instruction for the young, consolation and guidance for patience, medicine and attendance for the sick, a lending library, the distribution of Bibles and tracts,—all these objects are carried out or superintended by the deaconesses or probationers, and these useful labours have been thankfully acknowledged from time to time by pecuniary grants from the municipal authorities of Paris.

This institution has from the first been carefully guarded from the errors and abuses of the Church of Rome. It has associated together Christian women constrained by the love of Christ, and desirous of being permitted to do His work more effectually than could be done by their detached and isolated efforts. But it has held out to them no inducement nor facilities to desert the duties laid upon them by their domestic relations. No vow of celibacy nor engagements binding their consciences,—no violation of the liberty where-with Christ has made us free,—the character of the establishment is not that of a monastic community, but of a great Christian family. If any Sisterhoods can be formed in this country answering to this description, I should hail their institution as calculated to increase the efficiency of our Church, and to strengthen it against the machinations of Rome. But I strongly deprecate the establishment of any religious or charitable society of females which shall have almost every peculiarity of a nunnery but the name. I fear that this is the case with some which have been already formed. I have reason to believe that, in more than one instance, young women have been encouraged or permitted to enrol themselves as Sisters of Mercy or Charity, against the earnest wish of their nearest relations, and to neglect one clearly prescribed duty for the sake of undertaking another, which is certainly not of positive obligation. I should think it a sufficient condemnation of such an institution to be able to show that in any one instance its conductors had invited or permitted a daughter to become an inmate in spite of the earnest remonstrances of a father or a widowed mother. From these objections the Training Institution for nurses is free; and I do not deny that more extensive establishments of the nature of that which exists at Paris might be formed in strict accordance with the principles of



our Reformed Church. All that I intend to say is, that greater care is requisite to avoid the faults of monastic institutions than appears to have been exercised in some instances which have come to my knowledge.

NATIONAL EDUCATION.

The question of national education is one which, on this occasion, I must pass by with a single remark. After all the discussions which have taken place with regard to the intentions of the Government, and the duty and claims of the Church, I am persuaded that if the education of the people at large be taken out of the hands of the Clergy, it will be mainly their own fault.

THE GREAT EXHIBITION OF 1851.

One other subject remains to be noticed before I conclude. The great Exhibition of Works of Art and Industry, which has been announced for the year 1851, will cause an unprecedented influx of strangers into this metropolis from all parts of the world, and especially from the Continent of Europe.

PRACTICAL DUTIES OF THE CLERGY.

In conclusion, reverend brethren, I would again suggest to you, that the most likely method of healing the wounds inflicted upon the Church by our intestine divisions—of softening that asperity of feeling which religious controversy is so apt to engender—and of bringing us by degrees to a common understanding upon questions of vital importance—is for every one of us, in his proper sphere of action, honestly to fulfil the duty laid by the Church upon all her Ministers.

There are three promises which you have all made before your God, and in the face of his Church, when you were invested with authority to preach the Word of God, and to minister His holy sacraments, which taken together, and with a due regard to their bearings upon one another, will furnish you with a perfect rule of conduct in times of perplexity and disquiet.

The third— "Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgment?"

Whatever dangers may threaten us from without, if there be amongst us a spirit of firm adherence to the scriptural doctrine and apostolic order of our Church, of mutual candour and kindness, and of cheerful obedience to legitimate authority exercised within reasonable bounds, a zealous devotion to our Master's work and a simple reliance upon Him for the will and the power to perform it, He will assuredly bless and protect his Church and the gates of Hell shall not prevail against it.

UNITED STATES.

DIOCESE OF NEW YORK.

The Special Convention of this Diocese, assembled on Wednesday morning, the 27th ult., pursuant to the call of the Standing Committee. After Morning Prayer the Convention was called to order by the Rev. Dr. Haight the Secretary, and the Rev. David Moore, the Senior Presbyter present, took his seat as Chairman.

The Hon. Lewis H. Sanford raised an objection to the list prepared by the Standing Committee as being framed without authority, and moved that it be referred to a Committee of the Convention to examine and report as to its correctness.

It was moved that the House proceed to the choice of a President—carried. The motion to dispense with the ballot, was also carried and the Rev. Dr. Creighton was elected by an apparently unanimous vote.

He returned thanks, and trusted that courtesy, good order, and mutual forbearance would characterize the proceedings of the Convention.

EVENING, half past 7, P. M.

The Convention re-assembled. After some routine business, Hon. John C. Spencer offered a resolution, to the effect: "That as doubts were entertained of the power of the Standing Committee to call a Special Convention, this Convention will proceed no further in the business before it."

On the question, the votes stood: Clergy, Ayes 17; Noes 95. Laity, Ayes 18; Noes 109.

So the motion was lost. The election was made the order of the day to-morrow at 10 A. M. Adjourned.

Thursday, Nov. 28th.

The Convention assembled at nine o'clock. Morning prayers were said by the Rev. Alexander H. Leonard, and the lessons read by the Rev. William H. Hill.

After some ordinary business, the Rev. Secretary proposed that the Divine Blessing be invoked upon the work about to be done.

The following selection from the Psalms, in metre, was then sung by the whole congregation standing. Dr. Haight leading:—

"To thee, O God of Hosts we pray, Thy wondrous goodness, Lord renew; From heaven, thy throne, this vine survey, And her sad state, in pity view."

"Behold the vineyard made by thee, Which thy right hand did guard so long; And keep that branch from danger free, Which for thyself thou mad'st so strong."

"Do thou convert us, Lord, do thou The lustre of thy face display; And all the ills we suffer now, Like scattered clouds, shall pass away."

(61 Sel.)

The President then commended the subject to the silent prayers of the Convention, and the congregation, for which purpose silence was preserved for the space of five minutes. This solemn season passed, the President proceeded to offer prayers for the occasion, which were joined in, devoutly, by the whole of the great congregation present.

The chair appointed the following Committees, to take and count the ballots for Bishop

CLERICAL. LAY. Rev. Dr. Higbee, Hon. Luther Bradish, Rev. Dr. Taylor, Hon. John A. Dix.

The Secretary then proceeded to call the names of delegates certified, who had not yet made their appearance. Among those called, (some of whom answered, and some not) we noticed the name of the Honorable Washington Hunt, the Governor elect of the State.

An attempt was made to add one member more to each board of tellers, but the motion was laid on the table, on motion of Rev. Dr. Tyng.

The Secretary then commenced to call the roll of the clergy, each minister approaching the tellers, in front of the chair, (the whole house being silent and attentive all the while,) and depositing their votes singly and solemnly.

The Committees to take and count the votes, having counted the ballots, reported as follows:—

FIRST BALLOT.

Whole number of votes ..... 169 177 Necessary to a choice ..... 86 89 Rev. Dr. Seabury ..... 76 75 Rev. Dr. Whitehouse ..... 43 55 Rev. Dr. Williams\* ..... 31 27 Rev. Dr. Wainwright ..... 10 13 Rev. Dr. Vinton ..... 4 3 Rev. Dr. Creighton ..... 2 2 Rev. Dr. Haight ..... 1 1 Rev. Dr. Brown ..... 1 1 Blank ..... 1 2

So there was no choice by either order on the first ballot; and the house went into a second, at 5 minutes past 2.

As the second ballot was commencing Rev. Dr. Whitehouse rose and withdrew his name as a candidate.

\* President of Trinity College, at Hartford, Ct.

Rev. Dr. Price offered several resolutions, instructing the Trustees of the Episcopal Fund to pay for the Provisional Bishop, from the day of consecration, the balance of the income of the Episcopal Fund, which, at that time, might not be otherwise appropriated.

Judge Sanford moved to amend by fixing the sum at \$4,000.

Chief Justice Jones and Mr. Betts were opposed to this, as it would be inconsistent with engagements already existing.

Before a question was taken on this resolution, the tellers came in, and its further consideration, for the present was postponed.

SECOND BALLOT.

Clerical Lay. Whole number of votes ..... 172 171 Necessary to a choice ..... 87 86 Rev. Dr. Williams had ..... 84 91 Rev. Dr. Seabury ..... 78 82 Rev. Dr. Wainwright ..... 4 2 Rev. Dr. Price ..... 1 0 Rev. Dr. Vinton ..... 1 0 Rev. Dr. Wheaton ..... 2 0 Rev. Dr. Creighton ..... 2 0 Rev. T. H. Williams ..... 2 0 Rev. Dr. Whitehouse ..... 1 0 Divided ..... 1 0 Blank ..... 2 0

There being no concurrence between the two orders, there was again no election.

The Convention adjourned until seven o'clock evening.

EVENING SESSION.

At the appointed hour, the convention met, and the President called the house to order, and requested that the aisles be kept clear.

Henry Hone, Esq., requested the Chair to require that private conversation be abstained from, as interfering with the prosecution of business.

The Chair complied with the request. As the house was about to go into the third ballot, for Bishop, Rev. Dr. Vinton rose and withdrew the nomination of Dr. Seabury. Dr. Vinton nominated Bishop Southgate. And Professor Henry seconded the nomination. Mr. Spencer nominated Dr. Williams.

Mr. Hoberg, of Trinity, made a personal explanation as to his own vote, and stated that he had been actuated by the determination, in conjunction with his friends, to defeat the election of Dr. Seabury. After some remarks from Dr. Hawks, the third ballot commenced. As before, it occupied a great while, but at length, the tellers retired with their boxes, and were absent nearly an hour. On returning, the following was found to be the result of

THE THIRD BALLOT.

Clerical Lay. Whole number of votes ..... 174 179 Necessary to a choice ..... 88 82 Bishop Southgate had ..... 91 82 Rev. Dr. Williams ..... 81 93 Rev. Dr. Seabury ..... 1 1 Rev. Dr. Wainwright ..... 0 2 Horatio C. Southgate ..... 0 1 Blank ..... 1 0

So, the two orders not concurring, there was no choice. A host of nominations were made. Among the rest Dr. Wainwright was nominated by Dr. Tyng, who expressed the hope that it would be *visa voce*, and by acclamation. Dr. Williams and Bishop Southgate, were renominated, and the house went into a fourth ballot, the result of which was:

FOURTH BALLOT.

Clerical Lay. Whole number of votes ..... 173 175 Necessary to a choice ..... 87 83 Rev. Dr. Southgate had ..... 91 84 Rev. Dr. Williams ..... 77 89 Rev. Dr. Wainwright ..... 4 2 Rev. Dr. Haight ..... 1 0

Still no choice for want of concurrence between the two orders.

At eleven o'clock the Convention proceeded to vote again, being the fifth ballot.

Before the poll was closed, many of the members had retired in consequence of the lateness of the hour.

At twelve o'clock the result of the last ballot was as follows:—

FIFTH BALLOT.

Clerical Lay. Whole number of votes ..... 169 174 Necessary to a choice ..... 86 88 Right Rev. Horatio Southgate ..... 91 82 Professor Williams ..... 77 90 Rev. Dr. Vinton ..... 2 0 Blank ..... 1 0

Bishop Southgate was again elected by the clerical delegation, but owing to the lay vote giving a majority for the Rev. John Williams, it was declared there was no choice.

At this stage of the proceedings of the Convention, Mr. Cowan, a lay delegate from Hyde Park, Dutchess Co., moved that the Convention now adjourn *sine die*, after the reading of the minutes. The vote of the clergy being taken, resulted as follows:—106 in the negative and 53 in the affirmative.—Lost.

The Hon. John C. Spencer, of Albany, stepped forward and proposed that the delegates, both clerical and lay, might come to some definite conclusion and unite together upon one or the other of the candidates. He said that he would suggest that a portion of the friends of both candidates meet together in the morning, with a view of selecting a Committee of six from each side, to be appointed as a Committee of Conference, whereby they could confer together, and probably settle all existing differences of feeling, and make a choice for a Provisional Bishop, without balloting more than once. It strongly advocated and unanimously recommended by the Convention. It being near one o'clock in the morning the Convention adjourned till nine o'clock this morning.

Friday Morning, Nov. 29.

[The Convention did not meet at the usual time, (nine o'clock) on account of the informal conference between the friends of the respective candidates. These conferences lasted all the forenoon, but form no part of the regular business of the convention.]

Half past twelve N., the Rev. Dr. Vinton said the Litany.

The minutes of yesterday's session were read, amended and approved. Mr. Spencer then rose and said, that he regretted to state that the conference had not produced any definite result. They had met in a Christian spirit, and had interchanged their views; but were unable to agree on any one candidate. He trusted, however, that the time thus occupied had not been spent in vain.

The order of the day (the election) being called for, Rev. Professor Henry rose and stated that he was instructed to withdraw the name of the Right Reverend

Horatio Southgate, and substitute that of the Rev. Wm. Creighton, D.D. This withdrawal of a candidate who had been thrice elected by the laity was intended as a peace offering, and he hoped it would be accepted as such.

Mr. Spencer quickly rose and inquired what the Rev. gentleman meant by saying that he withdrew the candidate thrice elected by the Laity? Professor Henry stated that he said, or at any rate meant to say, that he withdrew Bishop Southgate, who had been three times elected by the Clergy and proposed the Rev. Dr. Creighton as an act of conciliation to the Laity. This explanation produced some little amusement, as the Rev. gentleman was evidently wholly unconscious of his *lapsus lingue*.

Mr. Spencer re-nominated the Rev. Dr. Williams, and warmly pressed him upon the Convention as a conciliation candidate.

Rev. Mr. Parks seconded the nomination. A sixth ballot was ordered. Rev. Dr. Creighton relinquished the chair to the Rev. Dr. Wainwright, and withdrew.

A sixth ballot was then taken, with the following result:—

Clerical Lay. Rev. Dr. Creighton ..... 90 81 Rev. Dr. Williams ..... 75 93 Rev. Dr. Vinton ..... 2 1 Rev. Dr. Southgate ..... 1 0 Rev. Dr. Wainwright ..... 0 1 Blank ..... 1 0

No. of votes ..... 169 176

The announcement of the large lay vote for Doctor Williams elicited some applause in the lower part of the house, which was immediately suppressed by the chair.

Mr. A. J. Bleeker moved that the house do now adjourn *sine die*. A motion was made to lay this on the table, but was withdrawn at the request of the Rev. Mr. Parks, who stated that he wished that the friends of Dr. Williams should have another meeting for conference and endeavour to effect some arrangement.

Mr. Bleeker renewed his motion for adjournment, which was lost on a vote by orders—Clergy, Ayes 53, Noes 109. The lay vote was dispensed with.

A seventh ballot was ordered, which resulted as follows:—

Clerical Lay. Rev. Dr. Creighton ..... 86 81 Rev. Dr. Williams ..... 75 92 Rev. Dr. Seabury ..... 1 0 Rev. Dr. Vinton ..... 1 1 Rev. Dr. Wainwright ..... 0 1 Blank ..... 1 0

No. of Votes ..... 165 175

No choice; Dr. Creighton elected by the Clergy, and Dr. Williams by the Laity.

Rev. Dr. Hawks moved a recess till eight, P. M., to afford time for another conference.

Mr. Spencer warmly objected, believing it useless. The motion prevailed, and the recess was ordered.

[On the adjournment of the House notice was given that the friends of the several candidates would meet forthwith in their respective rooms. Mr. Spencer's voice was heard loud in disapprobation, while other friends of Dr. Williams were equally determined in their calls for a meeting. The meeting was accordingly held.

Evening, eight o'clock.

The Rev. Dr. Wainwright took the chair. Rev. Mr. Parks announced that all efforts at an arrangement had failed, and moved an adjournment *sine die* after the usual routine business.

Rev. Dr. Higbee seconded the motion. The vote by orders was demanded, and resulted as follows:—

Clergy, Ayes 119, Noes, 45. Laity, " 103, " 59, Carried.

The Rev. Dr. Creighton resumed the chair. On motion 2000 copies of the Journal of this Special Convention were ordered.

On motion of Mr. Spencer a vote of thanks was presented to the Rev. Dr. Creighton for his courteous and impartial conduct as President.

Also, on like motion, to the Rev. Dr. Haight for his fidelity and efficiency during the present Convention and for the preceding twelve years.

On motion of F. Smith, Esq., like thanks were tendered to the Rev. Dr. Wainwright, Chairman *pro tem.*, and to the Rev. Mr. Eigenbrodt, the Assistant Secretary.

The minutes of this day's session were read and approved.

After singing the *Gloria in Excelsis* and appropriate devotions by the President, the Convention adjourned *sine die*.

Communication.

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

To the Editor of the Church.

REV. SIR,—It was with much pleasure I read an able and well written article in a late number of the 'Church' on the subject of Marriage, in which is shewn the anti-Church character of the system at present so prevalent, of obtaining a license to be married without publication of Banns, adopted by those who wish to be wedded clandestinely, or are ashamed to have published, in the face of the Church, "their honest intention."

I trust you will frequently recur to this very important matter, and that the old Church mode will be speedily resumed. And as all examples for good to the Laity should be set by the Clergy, may I entertain the hope that when any of our brethren are about to enter into this holy state, the Banns will be published.

If we look into the origin of this highly objectionable system it will appear still more reprehensible. Licences were altogether unknown in the earlier ages of the Church, and it was not till the shameful traffic in indulgences commenced that they were introduced; at that time indulgences and dispensations were granted for every and any irregularity, and for a certain sum of money the publication of Banns was dispensed with. Thus, the system of licences is one of the few remnants of Popery which our Church did not cast off at the Reformation.



The true Rubric differs very materially—it runs thus: "First—The Banns of all that are to be married together must be published in the Church three several Sundays or Holydays, at the time of Divine Service, immediately before the sentences of the offertory," &c. I quote from the "Book of Common Prayer—re-printed from the edition of 1662, according to the sealed copy in the tower of London." The Rubric occurs thus also in the latest edition of the Prayer Book, published under the care of the late Bishop of Meath, and universally used by the Irish Clergy, and in all the older Prayer Books which I have ever seen; and also in the first Rubric after the Nicene Creed, in all the above editions, this passage occurs:—"And then also (if occasion be) notice shall be given of the Communion, and the Banns of Matrimony be published."

This true, in the later editions of the Prayer Book published in England, the Rubric, as quoted in your article, occurs, and also the passage in the Rubric after the Nicene Creed is expunged, but by what authority I never have been able to discover, save that of the King's Printer, who, because the Act of Geo. III. chap. 26, directed that when there was no morning Service then the Banns were to be published at evening Service after the second lesson, took upon themselves to alter that, which was the result of the prayerful deliberations of both Houses of Convocation of both Provinces and unanimously adopted by both Houses of Parliament.

Did the question arise as the most convenient time for publication of Banns, I would be prepared to show that, after the Nicene Creed is the most fitting time, and that it then least interrupts Divine Service, but such a question does not arise. We have sworn to observe the Rubrics of the Book of Common Prayer of 1549, not one altered by subsequent Acts of Parliament or King's Printers.

To set our faces against such innovations and unauthorized changes is now the more necessary, as if we allow one alteration in our Liturgy and Rubrics in conformity to a bare Act of Parliament, we open the door to farther intermeddling with our Service Book, and if, as your article suggests, we allow it in one case, it may be wrested from us in another, and with our present legislator, who can say how far they would not go.

CLERICUS.

December, 4th 1850.

To the Editor of the Church.

SIR,—I desire to make use of the columns of the Church on this occasion because of its general circulation, and it affords an early opportunity of observing on an article which appeared in the *Colonist* of this day, relative to the Toronto University. The article alluded to laments deeply that the Rev. Doctor McCaul has had his salary cut down, and states more than one positive falsehood. The Rev. President's pickings amounted up to the 31st of October, last past, to not less than £960 per annum—at least so it is said, viz.:

Salary as Professor.....	£550	0	0
Do. as President.....	250	0	0
House-rent.....	80	0	0
Proportion of Fees not less than....	80	0	0
	£960	0	0

Indeed it is currently asserted that the amount from various quarters has been more than £1,000 per ann. I hear from various quarters that since the day above mentioned, he had not drawn the President's salary, to which, by the way he was not entitled since the close of the last Session of Parliament, so that his allowance was diminished to £710 previous to the late Statute of the University Senate, by which it has been raised in fact to £750, including fees.

Salary as Professor.....	£450	0	0
Ditto President.....	150	0	0
Amount of Fees, (more than).....	150	0	0
	£750	0	0

Being a clear gain of forty pounds—of what then has he to complain?

The plan which the *Colonist* is adopting will do infinite injury to Doctor McCaul. The Rev. Gentleman may indeed say—"defend me from such friends!"

Your obedient Servant,

ANTI-HUMBUG.

December 10th, 1850.

Colonial.

**TORONTO TYPOGRAPHICAL SOCIETY.**—At the Annual Meeting of this Association, held in the Mechanics' Institute, on Saturday evening last, the following members were elected:—*President*—Thomas L. McIntosh; *Vice-President*—James Mallon; *Secretary*—Burton Campbell; *Treasurer*—Robert W. Clindinning; *Committee*—Messrs. Thomas Hill, David Sleith and Andrew Black.

During the proceedings of the City Council, on Monday evening, the Mayor incidentally adverted to the erratic propensities of the Free Church bell, to whose notes many of our citizens are accustomed to pay the deference due to authority. His Worship appears to have taken cognizance for some time past of the irregularities and vagaries of the said bell and its ringer; and the result is, a conviction that no reliance whatever is to be placed upon it, as an indicator of time. Trivial as the matter may seem, it deserves notice at the hands of those immediately concerned.—*Patriot*.

**THE COMING CITY ELECTIONS.—CANDIDATES.**—*ST. DAVID'S WARD.—Aldermen*—Richard Dempsey, George Brooke, Charles Lynes, and Richard Kneeshaw. *Councilmen*—William Davis, G. Coulter, and George Platt.

*ST. LAWRENCE WARD.—Aldermen*—J. G. Beard, Robert P. Crooks, and Robert Beard. *Councilmen*—J. T. Smith (Masonic Arms Hotel), and Samuel Platt.

*ST. ANDREW'S WARD.—Aldermen*—George Duggan, Junr., Hon. J. H. Cameron, and George Bilton. *Councilmen*—John Richey, R. C. McMullen, Thomas Armstrong, and John Carr.

*ST. GEORGE'S WARD.—Aldermen*—George Gurnett, Capt. Strachan, Thomas Bell, and Samuel Thompson. *Councilmen*—James Ashfield, and S. H. Thompson.

*ST. PATRICK'S WARD.—Aldermen*—Wm. Campbell, J. B. Robinson, Junr., and Joseph Cherrod. *Councilmen*—John Buggy, and J. Dunn.

*ST. JAMES' WARD.—Aldermen*—J. G. Bowes, G. P. Ridout, William Cawthra, and John Bell. *Councilmen*—Alexander Hamilton, James Price, Alexander Rennie and Arthur Lepper.

A special meeting of the Council of the united counties of Stormont, Dundas, and Glengarry, has been called "to take into consideration whether it would not be for the advantage of the counties that the proposed railroad from Lachine to Prescott should pass through them."

The lower Provinces journals mention the probability of the Hon'ble Joseph Howe being appointed Governor of Prince Edward Island.

**THE WEATHER.**—Saturday was the first day of winter. Since then the ground has been covered with snow, and the streets have incessantly sounded with the jingle of sleigh bells.

The town Council of London has granted the ground set apart for a market block, for a depot of the great Western Railway. The *Brantford Courier* states "that negotiations are in progress having for their object an alteration in the line of this undertaking, for the purpose of bringing it through Brantford, and we believe that there is good reason to expect the accomplishment of the proposed alteration."

**THROUGH MAIL.**—On Thursday last the *Magnet* brought from Montreal the first mail ever brought direct from that city to this. It was the *Magnet's* last through trip for the season; and no other steamer will follow her this fall.

**THE CORPORATION AND THE WATER COMPANY.**—It is stated that the Corporation has at length commenced legal proceedings against the Water Company, for furnishing water in such miserably deficient quantities as is witnessed at every fire which takes place in the city. It is quite time the thing was tested; that it was decided whether the Water Company has fulfilled its contract with the Corporation, or whether the latter be to blame for not having contracted for a supply of water adequate to the wants of the city.—*Examiner*.

Six years ago there were but two large vessels of any kind on Lake Superior, and not more than one or two white families could be found within 400 miles, from the Sault to La Pointe. Now there are three large propellers, and six or seven sail vessels. Four light-houses have been erected, and several thousand inhabitants are scattered along the coast.—*Chippewa Advocate*.

TO CORRESPONDENTS.

The consideration of several communications is unavoidably postponed, till our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Dec. 11th, 1850:—Josias Bray, Esq., Hamilton, rem. for Y. C.; Rev. W. Logan, Cartwright, add. sub. and rem. for Mrs. L.; Rev. S. Armour, Cavan, rem. Mrs. D., vol. 14; S. J. Scovil, Esq., N. B. rem.; Rev. T. Bonsfield, Picton, rem. for Y. C. and Mr. N.; Rev. H. E. Peles, Matilda, rem. for Ch. Al.

THE CHURCH.

TORONTO, THURSDAY, DEC. 12, 1850.

TRINITY CHURCH, KING STREET.

Sermons will be preached in Trinity Church, King Street, on Sunday, the 22nd instant, by the Lord Bishop of the Diocese, in the morning, and by the Rev. R. J. MacGeorge of Streetsville, in the evening; on both of which occasions collections will be made towards defraying the building debt still affecting the Church.

CHURCH UNIVERSITY.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

(Continued from our last.)

June 26th—Went to the House of Lords to hear the debate on the proposal of doing away with the office of Lord Lieutenant of Ireland, as it was reported that the Duke of Wellington would speak; was introduced by the Lord Bishop of London, and took up my position on the lower steps of the Throne, the usual place for strangers. After the debate had continued some time, during which his Grace, who sat at the end of the table, listening with the greatest attention, got up and spoke against the proposition with great force and animation, and gave so many cogent reasons for retaining the office of Lord Lieutenant, that the measure was abandoned. The Duke is now far advanced in years, but it was very gratifying to see a man of his age exhibit the same clearness of intellect and force of argument as in former days. The House of Lords is exceedingly gorgeous, rather more ornament and gilding than I like. On leaving the House I found all London in an uproar. A retired officer of the army in some degree insane, gave the Queen a smart blow on the face with a small rod not thicker than a common quill, as her Majesty was coming out of the Duke of Cumberland's gate, Piccadilly. He was instantly seized and would have been torn in pieces had he not been rescued by the police. The Queen preserved admirable presence of mind, and aware of the vast interest taken in her safety, she very soon after attended the Opera as if nothing had happened. This judicious step removed the apprehensions of the populace and tranquillized the city. It is said that a small mark under the eye was perceptible, but the injury was very slight.

June 28— I witnessed to-day, at the request of the Principal of King's College, the distribution of prizes; the attendance was very numerous. The Rev. J. S. M. Anderson, M. A., an eminent Clergyman and Preacher of Lincoln's-Inn, was called to take the chair in the absence of the Archbishop who was unavoidably detained. The Principal, the Rev. Dr. Jelf, opened the proceedings in an eloquent and appropriate speech. The Rev. Chairman then gave the prizes, making very happy remarks as he delivered them to the different victors. The distribution being finished, Lord Radstock moved the thanks of the meeting to the

Chairman, and took occasion to make many eloquent remarks on the excellence of the Institution, and the powerful influence it was already exerting in promoting the cause of sound education on Christian principles. I was unexpectedly called upon to second the motion—unexpectedly because I was a stranger, and there were many present well acquainted with the rise and progress of King's College, and far better qualified to address the audience on its various merits and undoubted claims to the patronage of the public. As I rose slowly, I remembered that the Chairman had written an able work on the Colonial Church, and that he had advocated my cause very powerfully before the Society for Promoting Christian Knowledge.

I therefore began by remarking, that although I had not expected to be called upon to speak on the present occasion, there was nevertheless something very appropriate in requesting an aged Missionary, who had served half a century in the Colonial Church to thank her gifted and eloquent historian. In that work much had been done to strengthen her claims on the Mother Church for continued aid and protection, nor had the learned author been less successful than truthful in his eloquent and feeling descriptions of the sacrifices, privations, and labours of the devoted Missionaries.

I now advert to this noble Institution, which has been long wanted in this great Metropolis, and fervently do I pray, that it may for ages to come continue the asylum of true religion and sound learning. And does not all I see around me give ample promise of its glorious career—the noble principle on which it is founded, if conscientiously carried out can never fail,—the principle is this: "That every system of religious education for the youth of a Christian community ought to comprise instruction in the Christian religion as an indispensable part, without which, the acquisition of other branches of knowledge will be conducive neither to the happiness of the individual nor to the welfare of the State."

Let literature and science have free scope, but let them be carefully impregnated with those Christian principles which can alone impart true worth and stability to character. It is not enough that you make your students learned if you fail to make them Christians, and if you do not enable them after leaving this College to carry with them into social life the moral and sanctifying virtues of true and undefiled religion. This is happily your foundation. Should a parent ask "is King's College, besides its literary merits, a nursery of the Christian Church, and a preparation of the kingdom of heaven?"—You can truly answer yes, to the best of our ability, God being our helper. And in such a glorious work God will be your helper. Of this you have already had sweet experience, for at the expiration of the very first year, your scholars were so numerous as to defray, within a trifle, the whole of the expenses of your noble Institution, and on casting my eye over your 18th report, I find that they number during the current year 1291. Hence the experience of every year justifies the belief, that under the blessing of Divine Providence, King's College will continue to prosper, and prove herself one of the most important instruments of sound education in the British Empire. And here, allow me to express my thankfulness that the mind of England is yet true to Christianity, and that her people will never endure the separation of religion from education.

I beg leave to conclude with expressing the high gratification which the proceedings I have just witnessed have given me, and the deep interest which I shall ever take in the growing prosperity of an Institution so worthy of a Christian nation.

Saturday, June 29th—Went this morning to see a Church consecrated by the Bishop of London, in Crown-street, Soho, which deserves some notice. It was at first a Greek Church, and of course the congregation foreigners. The members, however, gradually disappeared, perhaps from the death or removal of the heads of families, or the young people becoming attached to other denominations, and there was little or no accession of persons professing the principles of the Greek Church from abroad. At length the Church fell into the hands of Dissenters, but the congregation did not flourish, and the character of the locality became worse and worse, and being in the neighbourhood of St. Giles, it sunk by degrees into equal notoriety. The proprietors of the Chapel finding it in every way unprofitable, were in treaty to dispose of it for a sort of inferior playhouse. The Rector of Soho parish hearing of this, interfered in time and purchased it for a Chapel of Ease. By his exertions it was repaired and comfortably fitted up. After the consecration, the Bishop preached a sermon admirably suited to the circumstances of the Church, the locality, and the congregation. Already some change had taken place for the better among the people—there was less noise in the street—the inhabitants dropped in more and more to the service—sought for prayer-books, and some, who were unacquainted applied to their neighbours to point out the places, and before I left England, the congregation nearly filled the little Church. Many made the responses, all appeared more neat and clean in their dress and

person—a flourishing Sunday and day school had been established, and a holy atmosphere was gathering round the Church, which had long been in the midst of all uncleanness. A like process is silently going on in similar localities throughout London. The leaven of the Church is gradually leavening the more destitute part of the population, and enabling them to throw aside their darkness and corruption.

In regard to my interview with the Colonial Department I have no reason to complain, for I was treated with all the politeness and consideration that I could well expect.

I had left my name at the office, Downing Street, on the fourth of May, and had the honour of dining with Earl Grey on the fifteenth—the Queen's birthday. His Lordship received me with becoming courtesy, and introduced me to the Duke of Wellington and other guests.

On the 17th, I addressed a note to his Lordship stating my object in coming to England, and that I was the bearer of a petition to the Queen, signed by more than eleven thousand members of our Church, which I was anxious to present at his Lordship's convenience. Next day I received a note expressing regret that Lord Grey was obliged to go out of town, but that he would be happy to receive me on his return.

The interview took place on the 29th May, and my requests were severally discussed in an amicable manner, and the results embodied in Earl Grey's despatch of the 13th of June. As respects the granting a Charter, Her Majesty's Government, I was informed, are always disposed to regard favourably proposals which are made for extending and improving the means of education in the British Colonies, and more especially where those proposals do not involve the necessity of a grant of public money; and readiness was expressed to consider with the utmost attention the suggestions offered for the incorporation of a new University in Upper Canada, whenever a draft of the Charter which may be deemed adequate to the purpose was received. But that until the Secretary of State was in possession of such draft it was obvious, that he was not in a position to form any judgment upon the propriety of recommending Her Majesty to give Her consent to the desired measure—but it was added, that the Secretary of State should feel it to be his duty to communicate with the Provincial Government on a matter of such importance, before committing Her Majesty's Government to any settled course of action.

Now, with the exception of the proposed reference to the Provincial Government, all appeared fair and reasonable, and no indication was given of any disposition to withhold the Charter, on the part of the Secretary of State. Even the reference itself so far as I could gather, proceeded from no hostile spirit, but was grounded upon what was thought a precedent. In this case of the Queen's College, I was told that a Charter had been first obtained in the Colony, and then the Home Government had nothing more to do than to comply with wishes already expressed and acted upon by the Provincial authorities, and I was left to infer that, had I brought a like document there would have been no difficulty—but not having done so, it became necessary to prevent any misunderstanding to proceed in the same way. It may be that the Secretary of State did not dream of any opposition from the Colony, and considered the effect of the reference nothing more than a little delay; I thought differently and considered such reference to the present Colonial authorities tantamount to a refusal. Had, indeed, the Colonial Government shewn the same friendly feeling towards the Church of England as the Government of the day did to that of Scotland when the Charter was granted to Queen's College, there would have been no fear. Be this as it may, the reference to those who had done us so great injury and created all our difficulties, appeared to me, as it did to others, a cruel mockery.

On the 10th of June I had waited on Sir Robt. Peel to request his influence in promoting my objects, and after reading the act destroying King's College, and establishing with its endowment a College from which religious worship was virtually excluded, he pronounced it an atrocious proceeding which could never have taken place in England. When this new difficulty occurred I again sought an interview with that eminent Statesman, who kindly promised to speak to Mr. Hawes or Earl Grey, whom he considered very honourable men and not likely to do anything unreasonable or unjust, nor did he think that on consideration the reference would be persisted in. But should the Charter be delayed what is your intention? I said the College would commence as soon as I returned to Canada whether we received a Royal Charter or not. You are right, the Church must do her duty! Your case, he continued, is very aggravated and perhaps it would be better to go at once to Lord John Russell, who would, I believe, do what is right. This, however, may be considered should the Colonial Office fail you. As respects the petition presented on the 29th, the following extract from Lord Grey's despatch of the 13th, gives the necessary information:—"Having laid before the Queen the petition dated the 9th of April last, which you placed in my hands from certain members of the United Church of Eng"



land and Ireland in Upper Canada, urging the establishment of the proposed University, I have to acquaint your Lordship, that Her Majesty was pleased to receive the same very graciously. I have also laid before Her Majesty the petition which your Lordship communicated to me at the same interview, from the Clergy and Laity of the Church of England in Upper Canada, expressing their objections to the Act passed in the last Session of the Legislature of Canada, for the amendment of King's College, Toronto, and praying that measures may be taken for restoring that College to its efficiency, with such modifications of its original Charter, as shall separate it entirely from politics. Upon this petition, which, judging from the terms in which it is expressed, I should, I apprehend, have been delivered to me previously to the confirmation of the Act referred to, I have been unable to advise Her Majesty to issue any commands."

On the 18th June, I inclosed a draft of the proposed Charter to the Secretary of State, which is merely a transcript of that of King's College or of Queen's College, now in successful operation at Kingston, with such alterations only as might separate the institution it seeks to establish from any political influence whatever, and enable it to proceed in its work of religious and scientific instruction in security and peace. I offered, at the same time, some reasons to induce Lord Grey to relinquish any reference to the Provincial Government which had shown itself so hostile to the interests of the Church. I respectfully submitted that the avowed object of the party which had destroyed King's College, was to have only one University, and to affiliate with it all existing Colleges or Seminaries in the Province, and although this object had signally failed—yet, while the desire existed we could not look for any favourable result from such reference. I likewise brought under consideration the hardship and great evil of delay—that the members of the Church supplied a greater number of Students for Collegiate instruction than any other Denomination, and that the refusal of a charter was nothing less than intolerance and proscription, that we were only asking what had been already granted to others, and could not be withheld from us without manifest injustice.

I deprecated such a course as giving us reason to envy our neighbours in the United States, where there was no instance of a Charter such as we desired, being refused. Instead of circumscribing their Colleges and Schools of learning, that acute people take delight in their multiplication, and so little jealous are they in this respect, that they have uniformly cherished all such Institutions as had been founded by the Crown previous to the Revolution, and such have received from their several Legislatures the greatest encouragement, after such Legislatures had become foreign to the British Empire. Thus the Colleges founded by the Kings and Queen's of England in the Colonies, now the United States, are respected, and their endowments not only held sacred but generously increased.

On discussing this difficulty with some friends, one of them remarked that he did not consider the case altogether so desperate as some others for it presented two aspects, from each of which something of hope might be extracted. First, as to Lord Grey, his conduct throughout seemed fair and honourable, and no where did it evince any particular opposition to granting a Charter—but from the extraordinary position taken by the Canadian Legislature in passing an act so reckless and unconstitutional, it became a question of great delicacy to know how to deal with such a body.—Hence it was not improbable that His Lordship had adopted the most discreet way of smoothing down matters, and in due time bringing about what was desired. That His Lordship was no doubt as much aware of the violence and injustice of suppressing King's College, as Sir Robert Peel, or any one else, and yet he might not feel himself justified in making it a subject of contention with so great a Colony. At all events it would put the provincial authorities more than ever in the wrong, and saddle them with all the responsibility, an advantage of great importance to the Colonial Office, which had already incurred no small odium from sanctioning a measure so generally condemned.—Even with respect to the leaders of the present majority in Canada, there were some causes for indulging hope. They must be convinced by this time of the foolish absurdity of attempting to confine the education of the youth of an intelligent population, already nearly a million, and soon to become many millions, to one place and one seminary. They must also have discovered from experience that the enactment complained of, contains within itself the seeds of contention and dissolution, and from its political character is the worst of all Seminaries for the instruction of youth, who ought to be kept quiet and secluded from every sort of agitation. Again, they must feel that monopoly is in the present age of all things the most hateful, and can never be endured in a free country, or be countenanced by any man of truly liberal principles.

In fine they cannot offer public opposition to the granting of a Charter for a Church University, or for one desired by any other respectable denomination in the Province, without confessing their

dread of a rival, and that their Mammoth institution must be propped up by penal laws or like the walls of Jericho, it would fall to the ground, and thus expose them to universal scorn. To refuse the protection necessary to enable free men to educate their children, would bring upon them a stream of obloquy which must soon overwhelm them. I am therefore inclined to believe that they will be satisfied with the mischief they have accomplished in destroying the Charter of King's College and seizing its property—and not allow their hatred to prevent it by farther violence, from rising in a better form out of the dust into which they have thrown it, for such conduct would be like striking a man already felled to the ground—an act the most cowardly and revolting to every honourable mind. On the whole I am disposed to believe that you have no great reason to be discouraged. Lord Grey has done all that could have been fairly expected of him under the peculiar circumstances of the case, and there are some acts too mean and contemptible, even for the most bitter partisans to commit. Even should we be in error as to our hopes on this score, it is in truth, of little moment, a few months will make a change here or in the colony, and in either case the Charter of your University, should it be considered of any value, can easily be obtained.

(To be concluded in our next.)

A HOME THRUST.

Mr. D'Israeli has addressed the following emphatic letter to the Lord Lieutenant of the county of Buckingham. It has excited marked attention in England, and strikingly contrasts with the emasculated fustian of Lord John Russell's paltry epistle to the Bishop of Durham. Unlike the time-serving Premier, Mr. D'Israeli, puts the saddle upon the right horse, and demonstrates to the satisfaction, (we are convinced,) of every impartial mind, that "the whole question has been surrendered and decided in favour of the Pope, by the present Government."

My Lord—I have received numerous appeals from my constituents requesting that I would co-operate with them in addressing your lordship to call a meeting of the county, in order that we may express our reprobation of the recent assault of the Court of Rome on the prerogatives of the Sovereign and the liberties of her subjects. I think it very desirable that a meeting of the county should be called for that purpose, but, as far as I can gather from what reaches me, great misapprehension is abroad respecting the circumstances which now so violently, but so justly, excite the indignation of the country. Men are called upon to combine to prevent foreign interference with the prerogatives of the Queen, and to resist jurisdiction by the Pope in her Majesty's dominions. But I have always understood that, when the present Lord Lieutenant arrived in his Viceroyalty, he gathered together the Romish Bishops of Ireland, addressed them as nobles, sought their counsel, and courted their favour. On the visit of her Majesty to that kingdom the same prelates were presented to the Queen as if they were nobles, and precedence was given to the nobility and dignitaries of the National Church; and it was only the other day, as I believe, that the Government offered the office of Visitor to the Queen's Colleges to Dr. Cullen, the Pope's delegate, and pseudo Archbishop of Armagh, and to Dr. Hale, the pseudo Archbishop of Tuam.—What wonder, then, that his Holiness should deem himself at liberty to apportion England into Dioceses, to be ruled over by Bishops! And, why, instead of supposing he was taking a step insolent and insidious, should he not have assumed he was acting in strict conformity with the wishes of her Majesty's Government? The fact is, that the whole question has been surrendered, and decided in favour of the Pope, by the present Government; and the Ministers, who recognised the pseudo Archbishop of Tuam as a peer and a prelate, cannot object to the appointment of a pseudo Archbishop of Westminster, even though he be a Cardinal. On the contrary, the loftier dignity should, according to their table of precedence, rather invest his Eminence with a still higher patent of nobility, and permit him to take the wall of his Grace of Canterbury and the highest nobles of the land. The policy of the present Government is, that there shall be no distinction between England and Ireland. I am, therefore rather surprised that the Catholics are so indignant, as a certain letter with which we have just been favoured informs us they are. I have made these observations in order that, if the county meets, the people of Buckinghamshire may understand that the question on which they will have to decide is of a graver, deeper, and more comprehensive character than, in the heat of their landable emotion, they may perhaps suppose. I have the honour to be, my Lord, your faithful servant,  
B. D'ISRAELI.

Hughenden Manor, Nov. 8

Our exhausted limits will not permit us to make, as we had purposed, some remarks upon the gratuitous insolence of that portion of Lord John Russell's letter, which has reference to the Anglican Church. It exhibits all the petulant flippancy of the political dissenter, and cannot fail to recoil with disgrace upon the writer. Lord John knows right well that the number of what may be styled "Romanizing" clergymen in England, is a mere fraction—but this fraction he strives with impotent malignity to magnify into a host, if not an actual majority. Most confidently do we affirm, that never was the Church of our Fatherland in a more healthy state than at the present moment—and it is impossible to believe that the Premier can be ignorant of the fact.

From our latest English files, we learn that the anti-Popish excitement continued unabated. Influential meetings were being held in all quarters, at which resolutions condemnatory of the insane presumption of the Bishop of Rome were carried by overwhelming majorities. The Whigs must indeed be strongly fixed in office if they can withstand this mighty "pressure from without!"

FIRE AT THE PALACE.

On Wednesday morning about ten o'clock, the inmates of the Episcopal Palace, Front Street, were alarmed by symptoms of fire. It appears that the heated air apparatus for warming the building had been permitted to become too hot, and the flooring of some of the rooms were found to be in a state of ignition. Most providentially the fire was discovered and extinguished before any great damage had occurred. If the flames had been permitted to spread for a very few minutes longer, the Palace must, in all probability, have been consumed.

POPISH APPRECIATION OF THE PERVERTS.

There is a periodical published in London called the "Catholic Magazine," which, we believe, expresses the sentiments of the more moderate and better informed members of the Romish sect in England. The August, September, and October numbers of this Magazine contain a notice of the late Dr. Peter Augustin Baines, "Bishop of Siga and vicar apostolic of the western districts in England." From the sketch given, it would seem that he was that rare character, a sincere, kind-hearted, honest, and intelligent Romanist. A few years since, this Doctor Baines issued a pastoral address, which is now made public in the periodical alluded to, and which, it appears, when issued, excited great animosity against him in the minds of the Perverts, who have wickedly forsaken the faith once delivered to the saints. Speaking of them, he of Siga, in his pastoral, declares:

"Is there a practice of piety which the Church tolerates rather than approves, which good taste cannot defend nor reason easily explain, which is calculated to confirm the prejudices of Protestants, and rebut them at the threshold of inquiry, this is the practice, of all others, which these perverse converts parade on all occasions, in preference to the most approved, most ancient, and most improved forms of Catholic devotion. Is there a doctrine peculiarly obnoxious to Protestants which belongs not to the code of defined dogmas, and which Catholics, therefore, may without censure reject, this doctrine is made a motto for the title pages of their books of piety, as if their object was to deter the unbeliever from reading another line."

Again, in allusion to the post-apostasy vagaries in the way of miracle-mongering of these deluded men—he says:

"Misled by the rapid influx of Irish labourers, who everywhere swelled the numbers of the Catholic congregations, and rendered necessary the erection of churches of larger dimensions, they seemed to consider the Catholic cause as already triumphant—proclaimed aloud the rapid increase of the Catholic population—exaggerated beyond measure the number of the converts that were made—boasted that in a short time the Catholic religion would become dominant in England—and that the Anglican establishment, which they assailed with every species of vulgar and opprobrious epithets, would be presently swept away."

"The party of which I have spoken was averse to pacific measures, which they represented as cowardly and deficient of zeal. They were for open war with the heretics, and for carrying everything with a high hand. That they possessed the sanction of heaven they attempted to demonstrate in the usual way, viz., by prophecies and miracles. It was asserted that various holy men, in Italy and elsewhere, had long prayed for England, and had predicted its speedy conversion; that others had foretold that this desirable event would be preceded by a great national revolt the horrors of civil war, the overthrow of the throne, the spoliation of the Anglican church, and the previous persecution of Catholics."

"All these idle and mischievous ravings were whispered about and believed by the more fanatical of the Catholic body, but chiefly by certain enthusiastic converts. The chief of the prophets was a Cistercian lay-brother or oblate in a monastery of the midland district. This man had constant visions relating to individuals and the nation at large. Amongst other divine communications, he was informed that a lady of exalted rank, since married, was never to marry, but to become the foundress of a religious community which was to usher in the conversion of England. Another lady of rank, afflicted with a naturally incurable malady, was to be instantly cured by certain processes, which he detailed—one of which was the application of water to her face, blessed, not in any manner which the church has approved, but according to a form revealed to the prophet. For the performance of this miracle the consent of the vicar apostolic of his district was said to be obtained, and the lady was brought, in an inclement season of the year, a distance of above two hundred miles, to receive the promised benefit. Fortunately the indiscreet project was prevented by the firmness of the vicar apostolic of the north, in whose district the prophet had declared that the miracle was to be performed."

"A medal, which it was asserted the blessed Virgin had ordered to be struck, had become in the hands of other fanatics the instrument of numberless miracles, and, in the belief of many, whom I have myself heard speak on the subject, possessed greater efficacy than all the seven sacraments!! In many instances the use made of these medals amounted to positive superstition, the confidence placed in their efficacy being wholly extravagant and not justified by any sound argument, either of reason or revelation."

We do not wonder much that this appreciation of their zeal excited "strong feelings" among "the converts," nor that they had the Bishop summoned to stand his trial at Rome on various heinous charges of "lenity to heretics," &c., &c., but we are rather surprised that he obtained a "victory over his opponents." The following touches must have cut deeply.

"A party was getting up in the Catholic body, which I have already described, in which a few neophyte converts figured as leaders. It was a bustling, noisy, conceited, and untractable little party. It affected extraordinary piety, without knowing what piety meant. It was for reforming the church, before it had learnt to reform itself. It imported all sorts of pious practices, and exported such homespun articles as charity, truth, and humility in return. It was so loud in its own

praises, that many believed its boasting; and so bitter in its hostility, that all feared its resentment. This party was becoming every day more formidable, by the forbearance of the bishops—till at last the question rose, who should devote himself to check the headlong evil. It fell to my lot; and I only predicted my own fate, when I said of this little knot of devotees, 'all who join or imitate them in their exterior practices are applauded by them as saints: all who walk in an humble and more beaten track are scarcely allowed to be Christians.'

The Bishop's opinions concerning the conversion of England are not of a very sanguine character. His calculations are curious, but we are strongly of opinion, that if the 221 were closely sifted, even that number would shrink amazingly.

"Here I am a priest of thirty years' standing, and a bishop of seventeen, engaged since my youth in theological studies or ministerial duties, and yet, after all, I have to be taught what is edifying in a pastoral, and what is consistent with the Divine mercy, by some 'new converts,' probably mere laymen, perhaps lay women, whose very names are unknown! Yet, what was my fault? Some of these converts got into their heads that England was on the eve of conversion, and insisted upon a weekly mass being offered in every chapel in aid of the good work. I saw no signs of such conversion, and refused my sanction of the mass. However, as the converts insisted upon the truth of their opinion, in order that I might proceed upon sure grounds, I issued a circular to all my clergy, ordering them to send me in the number of the converts made by them in one whole year. They had made exactly 221. The total population of my district was, according to the last public census, 3,000,195. It is now considerably increased. To obtain the number of years required for the conversion of my district, (at the rate we are now going on), I divided the whole population, 3,000,195 by the converts of one year, viz., 221, which gave me 13,575½ years. It is true that the arithmetical progression here followed is not the true one; but neither would the geometrical be so. And in this mode of calculation, I took no account of those who fall away from the faith (of whom the converts insinuate, too truly, that I have many), I do not think that it is very inaccurate. But if we suppose the number of converts to become double what it is, we must still allow nearly 7,000 years for the conversion of my district. Now, if we suppose it to become thirteen times as great as at present, still the conversion of the western district will require above 1,000 years! This does not look much like an immediate national conversion."

ST. GEORGE'S CHURCH.

On Sunday the twelfth of January next, being the first Sunday after the Epiphany, there will be sermons preached in St. George's Church, after which, collections will be made towards liquidating the debt still due on the Church.

The Secretary of The Church Society of the Diocese of Toronto, acknowledges, with many thanks, the receipt of a parcel of Reports for the year ending 31st March, 1850, from the Rev. H. E. PLEES.

TORONTO MARKETS.

TORONTO Dec. 11, 1850.

	3/4	3/8	3/4
Fall Wheat, per 60 lbs. ....	3 6	a	3 2
Spring do. do. ....	3 3	a	3 3
Oats, per 34 lbs. ....	1 0	a	1 3
Barley, per 48 lbs. ....	2 0	a	3 0
Rye, per 48 lbs. ....	1 10	a	2 0
Peas, per bushel. ....	2 6	a	2 9
Flour, superior (in Barrels) ..	21 3	a	0 0
Do. fine (in Bags) ..	18 9	a	0 0
Market Flour, (in Barrels) ..	18 9	a	0 0
Do. (in Bags) ..	15 0	a	0 0
Oatmeal, per barrel ..	18 0	a	18 0
Beef per lb. ....	0 2	a	0 3 1/2
Do. per 100 lbs. ....	0 2	a	0 3 1/2
Pork per lb. ....	17 6	a	20 0
Do. per 100 lbs. ....	0 2	a	0 3 1/2
Mutton per lb. ....	2 0	a	2 6
Potatoes, per bushel. ....	0 0	a	0 8
Butter, fresh, per lb. ....	0 6 1/2	a	0 7
Do. salt, do. ....	0 3	a	0 5
Cheese, per lb. ....	1 0	a	2 0
Du. salt, do. ....	30 0	a	32 9

PROSPECTUS.

THE YOUNG CHURCHMAN,  
And Sunday-School Visitor.

THE want of a periodical for the young, conducted on sound Church principles, having long been felt in Canada, it is now proposed to supply the deficiency.

Every exertion will be used to make "THE YOUNG CHURCHMAN," which will appear under the sanction of the Lord Bishop of Toronto, an acceptable addition to the religious periodical literature of the day; and it will be the aim of the Editors, to render its contents at once instructive and amusing. Whilst a leading place will be given to matters more especially connected with the religious instruction of the rising generation, "THE YOUNG CHURCHMAN" will contain articles of a more general character; and its pages will be diversified with biographical sketches, narratives, and tales, original as well as selected.

The progress and prospects of the Church in Canada will ever meet with prompt and prominent attention; and no pains will be spared to impress upon the young the duty of supporting her Missionary and other schemes.

It is with pleasure the publisher announces that he has secured the services of several Clergymen and others, whose names, if he were permitted to state them, would afford ample guarantee that the theological and literary character of the projected work will be of no secondary or dubious nature.

"THE YOUNG CHURCHMAN" will appear semi-monthly, printed in foolscap quarto form, and contain eight pages. Its price will be Two Shillings and Sixpence per annum, payable in advance; any person ordering ten or more copies, and remitting the amount, will be entitled to one copy gratis. As the success of the publication will depend upon the punctuality of the payments, orders will only be filled when accompanied by the subscription.

It is intended, if sufficient encouragement be received to warrant the undertaking, to issue the first number in time to reach subscribers by the 1st of January, 1851; and thus to enable parents and teachers to present their children and classes with a suitable New Year's Gift.

A. F. PLEES, Publisher.



Poetry.

ADVENT.

From a Church School Hymn Book, edited by Walter Farquhar Hook, D. D., Vicar of Leeds.)

Out of Zion hath God appeared: in perfect beauty.  
Our God shall come, and shall not keep silence:  
there shall go before Him a consuming fire, and a  
mighty tempest shall be stirred up round about Him.  
He shall call the heaven from above: and the earth,  
that He may judge His people.  
And the heaven shall declare his righteousness: for  
God is Judge Himself.—Ps. 50.

The advent of our God  
Our prayers must now employ,  
And we must meet Him on His road  
With hymns of holy joy.

The everlasting Son  
Incarnate soon shall be:  
He will a servant's form put on,  
To make His people free.

Daughter of Zion, rise,  
And greet thy lowly King,  
And do not wickedly despise  
The mercies He will bring.

As Judge, in clouds of light,  
He will come down again,  
And all His scattered saints unite  
With Him in heaven to reign.

Before that dreadful day  
May all our sin be gone;  
May the old man be put away,  
And the new man put on.

Praise to the Saviour Son  
From all the angel host;  
Like praise be to the Father done,  
And to the Holy Ghost.

Review.

ROWSELL'S TORONTO DIRECTORY, 1851.

We feel we cannot speak too highly of this most valuable publication; and great is the debt of gratitude which we owe to its spirited originator. In comparing it with a similar work by Mr. Brown, published in 1846, we were amazed at the almost unprecedented progress exhibited by the City of Toronto, as regards its inhabitants, the style and character of its Public Buildings and Institutions, and the new streets which in the short interval of four years have been opened up. The first article in the work before us is a most interesting "General Description of the City of Toronto." The writer of which closes his remarks by alluding to some of the main advantages which the city possesses, among which as the substantial ones, he enumerates: Gas and Water-works,—Drainage—Cabs—Steamboats—Mail-stage communication—Police-force—Fire-brigade—Hotels, &c. In alluding to the "Trades Professions, &c.," he naively announces as a substantial advantage "the superabundance of lawyers." Very many valuable lists and tables are to be found under the head of "General Intelligence," from that of "the Royal family, headed by the Royal Arms down to the notorious Toronto Road Company, the capital of which is £75,100 (£) the President of which is Jas. Beatty, the Secretary of which is Robert Beatty, and the Treasurer the same ubiquitous Robert Beatty; the office of the Company is 120, King-street, East, which, on reference to the Directory, turns out to be the store of James Beatty, leather merchant, still "one and indivisible," like the French Republic! Verily "there is nothing like leather!"

The "description of public buildings is very accurate and entertaining. When we were perusing that of "Knox's Church"—Plain John Knox, and read of the "beautiful proportion of its tower and spire"—"its extremely rich character," pointing to the skies with "a height of 180 feet"—the early decorated English-gothic architecture of the whole, "the cut stone dressings," "the pleasing effect of the interior, lightened by a very rich and costly pulpit and rich canopy, and Precentor's desk and screen to the Vestment-room;" "the richly decorated arch, and the fine rose window of stained glass"—we rubbed our eyes, and read again to reassure ourselves of the fact, that it was a description of the Church of the Scottish levelling Reformer which was before us, and not of some bijou of a little St. Peter's, erected for the special worship of Francis Mary de Charbonnel and the more wealthy of "the faithful," decorated with all the meretricious ornaments of Rome. We confess we are somewhat puzzled with the following passage in the "description of St. James's Cemetery":—"Persons of other creeds can be interred therein subject to the regulations of the Church of England." We were not aware that the Church has enacted any regulations for "persons of other creeds." Does it mean that persons of "other creeds" can be interred therein, if previous to departure they return to the fold of the Church? If so, they are no longer "persons of other creeds."

"The City of Toronto Directory" gives the names, residences, and occupation of the inhabitant householders of the City of Toronto, and village of Yorkville, amounting to 4,480, and after a careful examination of this important list, as our time would permit, we were not able to detect a single inaccuracy; holding this portion of the book indispensable to the man of business, the hotel-keeper, the stranger visiting our City, and all who may be anxious to know the whereabouts

of their fellow citizens. "These remarks apply with especial force to the County of York Directory, which gives a list of the Land and Householders in the different Townships of Albion, Brock, Caledon, Chinguacousy, Etobicoke, Georgina, Gore of Toronto, Gwillimbury East and North, King, Mona and Rama, Markham, Oshawa Municipality, Pickering, Reach, Scarborough, Scott, Thora, Toronto, Vaughan, Whitby, Whitechurch, and York. The volume closed with fifty pages of advertisements from the principal merchants in Toronto, forming a valuable appendage to the work and serving as a guide to persons who come from the country to supply their houses from the retail, or their stores from the wholesale establishments in our City.

LITERARY NOTICES.  
Original and Select.

A Memoir of John Carter, by Mr. Dampier, Vicar of Coggeshall, relates briefly the case of a very remarkable sufferer in that parish. John Carter was the victim of complete paralysis for fourteen years, brought on by a fall from a tree at the height of forty feet from the ground. He retained no muscular power whatever, except in the neck. Under these circumstances he lived for the period we have mentioned, and his affliction was the occasion of developing in him an extraordinary power of drawing, although his only way of doing so was by holding the brush or pencil with which he drew in his mouth, the paper being fixed in a frame at the proper distance. Some of his performances are engraved in the little volume before us, with a voucher from Mr. Richmond of the great fidelity of the copies. They are far more than curiosities.

Sir Thomas Phillips has written a little *Life of James Davies*, a village schoolmaster in Monmouthshire, of remarkable piety and energy, to whose exertions it seems to have been mainly owing that more than one church and school were built in districts that were before entirely destitute. It is an interesting biography.

A *Glimpse of Hayti and her Negro Chief* is a pleasing little sketch of the history and features of the island now elevated into an empire by his Majesty Faustin I. The Negro Chief is, of course, the unfortunate Toussaint L'Ouverture.

Mr. White's *History of France* (a school book) appears likely to be a useful companion to his *History of Great Britain and Ireland*, which we received some months ago.

*Heligo and* is the title given to a simple narrative of the adventures of the three children of an English officer, who had been quartered there during the late war; whose death, with that of his wife, left them orphans and friendless, to make their way for themselves to their relations in Dublin. The kindness of strangers enabled them to do this in safety. The book is published for a charitable purpose. The account of the island is slight, but interesting.

*Natal, Cape of Good Hope*, by J. S. Christopher, is a business like and statistical account of that colony. An appendix contains a vocabulary of the Natal or Zulee language.

*Original Poems for My Children*, by Mr. Thomas Miller, are frequently illustrated with some very graceful woodcuts, which, we think, the young people in question will find more attractive than the verses which accompany them.

Dr. Wordsworth has published a very interesting and eloquent sermon, called *Beautiful Scenery, with what Feelings to be Contemplated*. It was preached at Amble-side, on behalf of a proposed new church in that place.

*Flora Mortimer*, which is a story intended for children, is too much like the stories of five and twenty and thirty years ago, when the great discovery was first made that it was a bad thing to cultivate the imagination, and that the primary qualification of books for the young minds of children was an absence of anything approaching to fancy or poetry. This book, like them, is well intended; and, like them, is rather dull. Its religious teaching is of the same date.

The *singers, the Garden of Life, and Tales and Allegories*, are three books of much the same description, and aiming at the same objects; not distinguished by any remarkable ability, but pleasing in design, and reverent in tone and spirit. Our children, however, may perhaps, have rather too much of them. Wordsworth has taught us to call out for "Salva in the Desert with St. George."

For persons about to take their degree, the *Analyses and Summary of Thucydides* will be found very useful. It is a companion volume to that upon Herodotus, which appeared some time ago. It is carefully and accurately done, which is the highest praise that it can have. Great labour must have been expended upon it; the narrative is compressed; the many and distances reduced into the corresponding English measurements, and all the speeches are given in outline. As a book of reference, it will be found generally valuable.

*Langley School*, a reprint from that very admirable little publication, the *Messenger for the Young*, from the pen of the author of the *Kings of England*. A sufficient idea is given of its story by saying that it is merely the history of a village school for a year. What makes it remarkable among books of its class is the distinctness with which character is drawn, and its individuality maintained throughout. This child's book, as it is, is a work of no ordinary power.

Mr. Masters has just issued a new edition of the very useful little work, called the *Pocket Manual of Prayers*. Its contents are sufficiently varied, and have also been added to.

Archdeacon Manning has edited a translation of a very beautiful devotional work, called the *Ucharistic Month*.

CHURCH BUILDING.

(From Wills's Ancient Ecclesiastical Architecture.)

The sin of modern Church Architecture in England until these last few years has not been in the badness of detail, for it has oft times been most pure, yet the building where it is found has been most wretched. It has consisted in the misapplication of those details; sometimes by copying them on too small a scale, thereby rendering them absurd, as the building churches for dolls or cathedrals for babies: sometimes by displacing them, as in putting windows well suited for a flank elevation

in a western front, or a cathedral doorway in a village porch, and vice versa.

When we consider what Architecture really is; that it implies not only the art of building well, but building beautifully and appropriately, we shall soon see that something beyond a mere correctness of detail is necessary to produce a perfect building. When we look abroad on the world and trace the hand of God in the vegetable, animal or mineral kingdom, it is not the beauty of form alone which the most enchants us;—it is not alone the peculiar suitability of each portion to do its particular work that engages our admiration; but it is the combination of utility with beauty which impresses us with wonder and awe, and which tells us in language not to be mistaken, "The hand that made us is divine."

II. THEOLOGY OF INCARNATION.

Abridged from the New York Churchman.  
(CONTINUED FROM OUR LAST.)

But it was not only the assumption of human nature which was requisite. This was the first act of Mediation; but there was also a long series of acts, which the Divine wisdom appointed to be performed, as requisite to fulfilling the work which He had undertaken. The acts had a relation both toward God and toward man. Christ being as the Head of the new creation, the "Pattern Man," as he is called by our author, the fulfillment of all the relations of humanity devolved on Him; both the natural relations of Righteousness, and those liabilities which had been incurred by the fall. This was involved in the assumption of human nature, and imposed the necessity of certain acts, which together make up the work of Redemption. These acts our author classes as those done before, and those after His Ascension. Thus, His whole earthly life becomes a part of the meritorious obedience, which as "Pattern Man" and representative, he was to render, that he might fulfill all righteousness. He learned obedience by the things that He suffered," and the appointed work was completed by His death upon the Cross.

The work of Christ, then, must be regarded in a two-fold aspect, toward God and toward man. He is the Mediator, and a "Mediator is not a Mediator of one." There was something required by the Divine government, of the nature of expiation and atonement. There was also something requisite, in order to an efficacious work in man. Both of these aspects are presented to us in the New Testament, and in both we shall see that the union of the Divine and human natures was necessary. As respects God, the whole work of our Lord's earthly life may be summed up in one word—obedience. "Lo, I come to do thy will, O God!" "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." "He learned obedience by the things that He suffered." Very clearly and fully is it affirmed in Holy Scripture, that suffering and death were a part of the work, which was by the will of the Father assigned Him as necessary to complete man's salvation; and His death especially, is declared to be the atonement for our sins. But this is all that is affirmed, regarding the relations of the acts of the earthly life of Christ to the Divine government. We naturally seek to penetrate farther into this subject, and inquire wherein lay the necessity of an atonement—of any acts which are propitiatory? And what is the effect of Christ's death and passion to secure forgiveness, or take away the sin of the world? But this is a question we may not answer hastily. We find no difficulty in understanding how actual obedience to the law of righteousness was necessary in a mediator, and how personal merit in such a one, may be derived to individuals; but the efficacy of suffering and death in the work of atonement is less clear. The representations which have been given of it too, by Calvinistic divines, have rather tended to darken counsel on the subject; and, we have no doubt, have been the chief cause of the growth of modern Unitarianism. When the sufferings of the eternal Son are represented as a sacrifice to the vindictive justice of the Father, which is thereby said to be appeased; when again those sufferings are said to be equal in value to what would have been the eternal sufferings of all the elect, had they been lost; or when, in another view, which has become somewhat common in New England in late years, the sufferings of Christ are a mere exhibition of God's hatred against sin, which is thus exhibited by inflicting pain on a perfectly innocent person; it is not surprising if some minds should revolt from such dogmas as irrational, and derogatory to the Divine Being, and in default of any more satisfactory view on the subject, should exercise their ingenuity in explaining away the many passages of Scripture which directly affirm the reality of an expiation or atonement for sin, made by the death of our Lord Jesus Christ.

The view of the case which seems least encum-

bered with difficulty is this. Death spiritual and temporal, was involved in the liabilities of humanity, which the Incarnate Word assumed, together with the nature of man, and as such must be endured. What is the precise relation of suffering to sin we know not. It is one of the things that lies hid in the depths of Divine wisdom.

But whatever be the secret efficacy of Christ's death and Passion, as related to the Divine government, it is plainly a sacrifice for sin—an expiation—an atonement—a ransom, by which we are redeemed from the curse of the Law. The relations of the whole race to their Creator are changed by it, "and we have redemption through His Blood."

But although as we have said, it is only thus, in general terms, that the relation of our Lord's sufferings and death to the Divine government is mentioned in the New Testament, their relation to man, on the other hand, is dwelt upon much more specifically. The sixth chapter of St. Paul's Epistle to the Romans, for instance, declares that it is by the death and resurrection of Christ that we die unto sin, and live unto righteousness. "Know ye not that so many of us as were baptized unto Jesus Christ, were baptized unto His death?—Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin;" (see also the whole chapter; also in the Epistle to the Colossians, second chapter, twelfth and thirteenth verses; "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;" and again, third chapter, first verse: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.")

It was needful that the Pattern Man, who was to restore men from their corruption, should carry the flesh He had assumed, through all their trials and sufferings; not only that He might sympathize with them, but also that whatever there was in it of infirmity, whatever that corruption had fastened upon, might be destroyed, and when it should come forth from the grave it might be a purified flesh, the essential life and power of which being imparted to us, should purge out our individual corruptions. Thus Christ's crucifixion was the destruction of the old man, (and as St. Paul says, "our old man is crucified with Him,") and the body of His resurrection was a renovated body—humanity still—but humanity purged of every thing on which sin had fastened—the body incorruptible and immortal, and which by His ascension, He carried into the immediate presence of God.

The end then of all the acts of His earthly life, with reference to man, is this—human nature in Him having been elevated by union with divinity—having been perfected by discipline—having conquered temptation by his conflict with the tempter—having been freed from all that is corruptible by death—having been rendered incorruptible by Resurrection, having been glorified by His ascension, this redeemed and glorified humanity, by the power of the divinity with which it is inseparably and forever united, being imparted to the members of Adam's race, they are thereby regenerated and redeemed. "The second Adam is made a quickening Spirit," imparting a new life to men dead in trespasses and sins. The individual nature of the man Jesus Christ, is the principle of regeneration to the "old man." "The power of Christ's resurrection," of which St. Paul speaks, \* is a new dynamic force, which came into action first in the resurrection of Christ, and is the source of that Spiritual Resurrection, which beginning in Baptism, is going on in the believer, and has its consummation in the Resurrection of the body. Thus St. Peter, "who has begotten us again to a lively hope in the Resurrection of Jesus Christ from the dead;" and again, "baptism saves us—by the resurrection of Jesus Christ †" Thus is an identity established between the power of Christ's Resurrection, and that which operates to give efficacy to Baptism. And that it is the indwelling Spirit of our Regeneration which operates for the Resurrection of the body is plain from the words of St. Paul: "If the Spirit of him that raised Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies, by His Spirit that dwelleth in you." ‡

This explains, too, the mystical expression, "Christ in us." It is the energizing principle of the human nature of Christ, imparted by a mysterious operation to us; and what Christ is in himself, as far as He is received He becomes in us. As He is wise, so is He made Wisdom to us; as He is righteous, so is He made Righteousness to us; as He is His Righteousness in us—the Lord our

\* Phil. iii. 10.

† First Peter i. 3. and iii. 21.

‡ Rom. viii. 11.

\* Heb. x. 9; Phil. ii. 6, 7, 8; Heb. v. 8.



Righteousness"—as He is pure and holy, so is He in us the principle of Sanctification; as He triumphed over the devil, and by rising from the dead...

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

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FRANCIS BADGLEY, M.D., Secretary. 17, Bay-street, Toronto, October 22nd, 1850.

A COMPANION FOR THE SICK ROOM, Being a Compendium of Christian Faith and Practice, compiled chiefly from the writings of Divines of the Holy Catholic Church.

IN Publishing this compilation, the desire of the Editor has been to furnish a compendium of Christian Doctrine, Practice, and Devotion for the edification of the sick members of Christ's flock...

DEVOTIONS FOR THE SICK ROOM, And for times of trouble, compiled from Ancient Liturgies and the writings of Holy Men.

THE favourable reception of the former part of this Work, the "Companion for the Sick-Room," which was prepared chiefly for the Editor's patients, encourages him to complete the task by the publication of these Devotions...

THE PRIESTS' COMPANION IN THE VISITATION OF THE SICK. (By the Rev. W. Dodsworth.)

IT may seem rather surprising, but I believe the fact to be so, that no Manual for the Visitation of the Sick has hitherto been published exclusively for the use of the clergyman in private houses...

WANTED. A MARRIED MAN, with the best Testimonials and references as to character and ability, who has been accustomed to teaching for a number of years...

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PROSPECTUS OF THE Church of England and Metropolitan Building Society. Incorporated February 23, 1850.

Shares, £12 10s. each. No Fees charged on Entrance. Monthly Subscriptions... 1s. 3d. per Share.

JOHN ARNOLD, Esq., President. JAMES BEAVEN, D.D., Vice-President. DIRECTORS: The Hon. W. CALEY, S. B. HARMAN, Esq.

Mr. GEO. A. BARBER, Secretary and Treasurer. Solicitors—Messrs. HEATH AND IRVING. Bankers—BANK OF UPPER CANADA.

ALTHOUGH this Society has mainly in view the intention of enabling members of the Church of England to contribute, by the payment of small periodical sums, towards either the endowment of a Church of England University...

AYER'S CHERRY PECTORAL. For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION.

The annuals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and they have been astonishing indeed.

Among the distinguished authorities who have given their names to recommend CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs...

CHURCH OR CHAMBER ORGAN. FOR SALE, Four Rows of Pipes.—Cheap for Cash, or approved Credit.

CASH ADVANCES ON PRODUCE. THE SUBSCRIBER will make Liberal Advances in Cash on Produce, either for Sale in Toronto, or on Consignment to his friends in Montreal, New York, Burlington, or Halifax.

BRITANNIA METAL GOODS. THE Subscriber having purchased DIXON AND SONS Samples of Britannia Ware at a considerable reduced price, begs to offer them extremely low for cash.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY. Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 16 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances.

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.

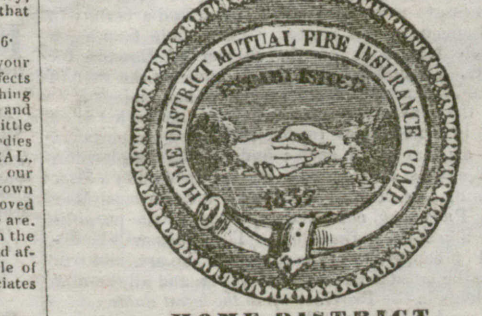
BRITANNIA LIFE ASSURANCE COMPANY. No. 1, Princess Street, Bank, London. CAPITAL—ONE MILLION STERLING.

THE great and decided success which has attended this Institution, has induced the Directors to reduce the rates originally required in British North America, to the ordinary European rates.



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY. OFFICE, CHURCH STREET TORONTO.

INSURES in its Mutual Branch, Farm Property and detached Buildings,—all extra hazardous risks being excluded. The Proprietary Branch includes Fire Insurance generally, as well as Inland and Ocean Marine Insurance, and Life Insurances.



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

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



BIRTH. At Brantford, on the fourth instant, the wife of John Kerby, Esq., of a son.

MARRIED. In St. Mary Magdalen's, Picton, by the Rev. T. Bousfield, on Wednesday the 4th inst., Daniel Leavens, junior, to Helen Eliza, daughter of A. Werden, Esq., of Hallowell, both of the same Township.

At St. Peter's Church, Milford, on the 26th ult., by the Rev. J. R. Tooke, Missionary at Marysburgh, Mr. Robert Bolston, to Miss Catharine James, both of the Township of Athol.

On the 6th inst., at Lennoxville, by the Rev. R. R. Barrage, of Quebec, the Rev. H. G. Barrage, Missionary at Hatley, Stanstead, (Eastern Townships,) to Jane Theresa, youngest daughter of Lieut. Col. Morris, of Lennoxville, formerly of H. M. 97th Regiment.

New Advertisements.

TO HEADS OF FAMILIES.

WISTAR'S BALSAM OF WILD CHERRY. Some of our friends are never without this excellent and agreeable medicine in the house, many a good and thrifty housewife considering it an infallible antidote to the numerous disorders having their origin in severe cold, or constitutional asthma.

Beware of Counterfeiters & Imitations. The unparalleled and astonishing efficacy of Dr. Wistar's Balsam of Wild Cherry, in all the diseases for which it is recommended—curing many cases after the skill of the best physicians was unavailing, has effected a large and increasing demand for it.

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

PRIVATE BOARDING.

SEVERAL Gentlemen can be accommodated with Board, in a central part of the City. Apply at the Office of this paper.

HOLIDAY PRESENTS.

THE Subscriber has on hand, a splendid assortment of the latest Illustrated Works, in various bindings, suited for Holiday Presents; also, a fresh supply of Standard and other works, and an elegant assortment of coloured Engravings and fancy articles, in Papier Machie, Gutta Percha, Bronze, Glass, &c., from London and Paris.

Fresh supplies of new Publications regularly received by Express, Orders punctually attended to. HUGH SCOBIE, 16, King Street East.

NOTICE TO ELECTORS.

THE Lists of Persons entitled to vote at Municipal Elections during the year 1851, in the various Wards, in the City of Toronto, are now hanging in the City Hall.

Parties interested should see that the said Lists are correct, as no name can be inserted, altered, or erased, unless four days notice in writing be given to the Clerk of the Common Council, of any desire to have the said Lists altered either by the insertion of names omitted, the correction of names mis-spelt, or the erasure of names improperly inserted.

CHARLES DALY, C. C. C. Clerk's Office, Toronto, December 3rd, 1850.

NOW IN PRESS.

CANADA; Past, Present, and Future; being a Geographical and Statistical Account of Canada West, (formerly Upper Canada), exhibiting its past history, present condition and future prospects; showing its Resources and Capabilities as a great Agricultural and Manufacturing country, and its relative advantages as compared with the other British Colonies, and the United States, as a new home for British emigrants.

A chapter will be devoted to the special benefit of Emigrants—furnishing them with information concerning the proper measures and precautions to be taken in order to reach the Province in a comfortable and economical manner; with hints as to the readiest and most advisable means of acquiring land, on their arrival, &c.

Corrected tables of distances from place to place will be added, with abstracts from such Provincial acts as are necessary to be generally known; and a variety of miscellaneous useful matter. The whole forming a complete text book on the subject of Canada for families, a valuable book of reference for the man of business, and a guide for the traveller and emigrant.

For the convenience of subscribers, the work will be issued in numbers at 1s. 3d. each, and in parts, of double size, at 2s. 6d. each; and will be completed in about ten parts. Each part will be accompanied by a Map, containing one or more Counties; and a general Map of the Province, compiled expressly for the purpose will be appended to the work. The Maps will be engraved on copper, in the best style of the art, and will contain the latest divisions of Counties, and all the new settlements in the Province up to the latest dates.

The work will be furnished to Subscribers only. A complete Business Directory of the Upper Province will be added to the work, being the first ever published in either Province. As the Author and Publisher possess peculiar facilities for collecting the necessary information; the subscribers will have the advantage of receiving this portion of the work WITHOUT ANY ADDITIONAL EXPENSE.

The first part of the work will be ready for delivery in about a fortnight, and will be supplied to Subscribers or Agents. Local Agents wanted to canvass for the work; to whom liberal encouragement will be given. Apply personally, or by letter (post paid) to the publisher, Toronto.

Papers inserting this advertisement, and noticing the work as it is issued, will be furnished with a copy of the work as it is issued. THOS. MACLEAR, Publisher, 75 Yonge-st. Toronto, October 30, 1850.

BURGESS & LEISHMAN,

BEG to announce to the Inhabitants of CANADA WEST, that they have received their complete assortment

NEW GOODS,

Consisting of Cloths, Cassimeres, Vestings and a general assortment of Dry Goods purchased in the best British Markets for CASH, which enables them to dispose of them at prices much lower than ever before offered to the Canadian public.

Their Ready-Made Clothing,

Manufactured in this City, from Goods Imported direct from Britain by themselves, and Canadian Cloths from the best Factories in Canada, DEFY COMPETITION FOR DURABILITY, STYLE AND CHEAPNESS:

Table listing various clothing items and prices, including Men's Etoffe over Coats, Men's Cassimere Trousers, Men's Vests, and various shirts and hats.

Carpet Bags, Umbrellas, Stocks, Silk and Satin Pocket and Neck Handkerchiefs, Mufflers, Shirts, and Shirt fronts, Moleskins, Courderys and Velveteens. Men's Paris Satin Hats, Black and Drab.

DRY GOODS, Consisting of every article necessary to complete a large and well assorted Stock of those Goods required by THE PEOPLE:

Table listing dry goods items and prices, including 500 Saxony Wool Scarfs Shawls, 30,000 yards good B-nnet Ribbons, 3,000 Gala Plaids, and various fabrics.

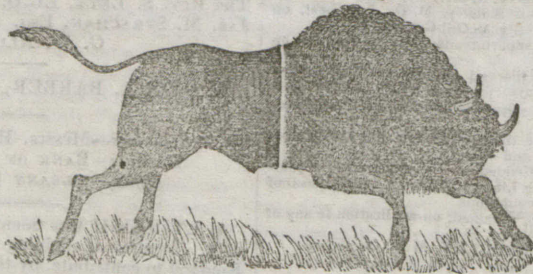
Shot, Checked, Striped and Plain Alpaca, Cobourgs and Orleans Cloth, DeLaines, Cashmeres, and other Fashionable materials for Ladies' Dresses, Ribbons, Lace, Edgings, Gloves, Hosiery, Artificial Flowers, Caps Fronts, Fringes, Veils, Muslins, Collars, Velvets, Corsets, Shawls, Handkerchiefs, Muffs and Boas.

No Second Price

BURGESS & LEISHMAN,

Corner of King and Church Streets, Adjoining the Court House. 18 1/2

Toronto, November 20th, 1850.



BUFFALO ROBES! BUFFALO ROBES!!

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

INDIAN CURIOSITIES, MOCCASINS, &c.

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

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

Toronto, October 21, 1850.

JOHN SALT, Hatter and Furrier, Victoria Row. 13-1/2

NOW READY,

THE CITY OF TORONTO AND COUNTY OF YORK DIRECTORY. 436 PAGES—HALF BOUND. Price 7s. 6d. HENRY ROWSELL, Publisher, King-street, West, Toronto, November 30, 1850.

TO BOOKBINDERS.

AN opening for a good General Bookbinder, with constant employment already provided and an increasing business, may be obtained, on application to the Office of this paper, "Church" Office, Toronto, December 4, 1850.

THE Churchman's Almanac, For 1851,

Will be ready for delivery in a few days. It is requested that orders may be sent in as quickly as possible. "Church" Office, Toronto, December 4, 1850.

BAZAAR,

UNDER THE PATRONAGE OF MRS. CHIEF JUSTICE ROBINSON. IT is proposed to hold a BAZAAR in the village of Streetsville, on or about the month of June, 1851, the proceeds to be devoted to the liquidation of the debt affecting

TRINITY CHURCH. The erection of the Church, which is a substantial brick edifice cost £10,000; of which £3500 remains unpaid. The following ladies have consented to act as a Committee to make the necessary arrangements for the Bazaar, by any of whom contributions of articles suitable for such a purpose will be most gratefully received:

- Mrs. MACGEOGHEE, Mrs. W. H. PATERSON, DR. BARNHART, BIRDBALL, B. SWITZER, MCMMASTER, RUTLEDGE, STUDDART, J. STREET, MITCHELL.

Contributions may be left at the Church Society House, Toronto; addressed to the care of the Rev. R. J. MacGeorge, Streetsville, Nov. 23, 1850.

LOST.

A LARGE BLUE CHEST, with the initials W. L., roughly cut on the Lid, badly made iron handles, and addressed Wm. Logan, Hamilton. Supposed to have been carried from on board the Steamer Magnet by mistake, at some of the Ports between Cobourg and Hamilton, on her upward trip, on or about the 20th of August last. Whoever will communicate its whereabouts to the Office of THE CHURCH, will be suitably rewarded if required. October 14th, 1850.

FOR SALE.

THE PROPERTY on Agnes Street, at present occupied by Mr. James Gibson, consisting of Four Houses and Lot the houses quite new, in good condition, and realizing about £50 per annum. The above property will be found an advantageous investment and will be sold very low for Cash. Apply on the Premises. Toronto, May 7, 1850.

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the New Patent Cork Hat, Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter, Victoria Row, Toronto, 9-1/2

PREPARATORY BOARDING SCHOOL FOR LITTLE GIRLS.

A LADY residing in the Township of Scarborough in a good New Cottage, within a mile and a quarter of the Church, very pleasantly situated in an extremely healthy neighbourhood, would be happy to take charge of four to six little girls to whose Education she would devote her whole time. She would instruct them in all the Branches of an English Education and Music.

References may be made to the Rev. W. S. Darling, Incumbent of Christ's Church, Scarborough, and to Thos. Champion, Esq., at the Church Society's House, Toronto. Terms, £25 per annum, including Board and Washing, £5 additional for Music. Toronto, Nov. 27, 1850.

A LADY is desirous of obtaining a Situation as GOVERNESS in a private family, or as Music Teacher in a School. Address (post-paid) X. Y., at the Office of this paper. Toronto, November 13th, 1850.

EDUCATION.

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

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

GOVERNESS WANTED.

A LADY is desirous of obtaining the services of a Governess immediately, who is capable of teaching Music, French and Drawing, with the usual branches of an English education, none need apply who is not a member of the Church of England. Address to Box 95, Brockville Post Office. September 10th, 1850.

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

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



THE STEAMER ECLIPSE,

CAPT. HARRISON, WILL leave Hamilton for Toronto every Morning, (Sundays excepted), at half-past seven o'clock, touching at the intermediate Ports, and will leave Toronto for Hamilton at Two o'clock in the Afternoon. Steamboat Office, 22 Front Street, Toronto, April 10th, 1850.

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. Lot 6, North side of Wellington street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Eimley 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 Markham—Lot 21, in the 10th concession, 150 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 Guilford—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 DURHAM. Township of Darlington—North half 8, in 8th 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.

Church Bells and Town Clocks.

THE Subscriber has been appointed by Mr. A. WENDELL, West Troy, N. Y., sole Agent in Canada West, for the sale of Church Bells and Steam Boats BELLS. An experience of more than twenty five years has given the manufacturer an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones. The principal Bells in all the cities of the United States (as well as in this city) have been supplied from this manufactory. These Bells are warranted for one year. The following sizes on hand, with hangings, &c. complete:—97, 205, 138, 126, 100, 80. The Subscriber is also prepared to furnish Tower and Gallery CLOCKS. Any information required can be had on application to T. D. HARRIS 4, St. James's Buildings King Street. Toronto, October 10th, 1850.

MEDICAL PRACTICE.

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

"The Church" Newspaper

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

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

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

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

- The following gentlemen act as AGENTS for this Journal: M. Ogle & Son, Glasgow; Josias Bray, Hamilton; Henry Charles, Niagara; Francis Ryatt, Port Hope; W. P. Vidal, Sandwich; Mr. Cawthra, Junr., Newmarket; Geo. McLean, Brantford; Thos. Saunders, Guelph; John Kerby, Brantford & Mohawk; T. D. Warwick, Woodstock; J. C. Warren, St. Thomas, Port Stanley, &c.; F. B. Beddome, Simcoe, Port Dover, Victoria, &c.; H. Slate, London; Charles Brent, St. Catharines, Thorold, &c.; John Benson, Kingston; D. B. Stephenson, Napanee & Belleville; L. P. W. Des Brisay, Woodstock, N. B.; Morgan Jellitt, Cobourg; H. H. Cunningham, Montreal; P. Sinclair, Bookseller, Quebec.

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