

# The Church.

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

VOLUME XV., No. 22.]

TORONTO, CANADA, JANUARY 1, 1852.

[WHOLE No., DCCXXXI.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
D	Jan. 4.	2ND SUND. AFT. XMAS. { M. Isaiah 41, Matt. 3. E. " 43, Rom. 3.	
M	" 5.	{ M. Gen. 7, Matt. 4. E. " 8, Rom. 4.	
T	" 6.	EPIPHANY. * { M. " 60, Luke 3† E. Isaiah 49, John 2†	
W	" 7.	{ M. Gen. 9, Matt. 5. E. " 12, Rom. 5.	
T	" 8.	{ M. " 13, Matt. 6. E. " 14, Rom. 6.	
F	" 9.	{ M. " 15, Matt. 7. E. " 16, Rom. 7.	
S	" 10.	{ M. " 17, Matt. 8. E. " 18, Rom. 8.	
D	" 11.	1ST SUND. AFT. EPIP. { M. Isaiah 44, Matt. 9. E. " 46, Rom. 9.	

\* Creed of St. Athanasius. † To verse 23. ‡ From verse 12.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mattins.	Even song.
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock.	3 1/2 o'clock.
St. Paul's	Rev. E. Baldwin, M.A. Assist.	11 " 4 "	" 4 "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 " 6 "	" 6 "
St. George's	Rev. R. Mitchele, M.A. Incumbent.	11 " 7 "	" 7 "
Holy Trinity	Rev. H. Scadding, M.A. Incumbent.	11 " 7 "	" 7 "
	Rev. W. Stennett, M.A. Assist.	11 " 6 "	" 6 "

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

## TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.  
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.  
J. P. CLARKE, Mus. B. Sc. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

## Original Poetry.

**FAITH.**  
WRITTEN BY A LADY NOW NUMBERED WITH THE DEAD.  
Oh! Heavenly Father! teach me how to pray,  
And guide my steps along that narrow way,  
Which leads to joy, to peace, eternal life,  
Freed from each worldly and each mental strife,  
May I pursue that straight, but hallow'd road,  
And joy to think a Saviour bears my load—  
Whene'er weak sinful thoughts my heart oppress,  
Thy spirit give to calm my soul's distress—  
May every hope, and wish, and thought be Thine,  
And all that's peaceful, pure, and calm be mine,  
And o'er this heart may faith's most holy ray,  
Shine on and on unto the perfect day.

## THE COMMON-PLACE BOOK.

**DIFFICULTIES IN THE BIBLE.**  
Difficulties have their use. God thus tries our hearts; giving light enough to guide the meek in His ways, and leave the ungodly inexcusable; and yet letting darkness enough remain to prove the faith of the upright in heart, and to be a stumbling block to the wicked. "Those passages," says Boyle, "that are so obscure to us as to teach us nothing else, may at least teach us humility." And farther, in consequence of these difficulties the Bible has been more studied, and is on the whole better understood, than it otherwise would have been.—*Rev. E. Bickersteth.*

## RECHABITES OF THE PRESENT DAY.

The promise of God to the Rechabites has been literally fulfilled, as appears by the Missionary Journal of the Rev. Joseph Wolfe, who relates the following anecdote.  
"On my arrival at Mesopotamia, some Jews that I saw there pointed me to one of the ancient Rechabites; he stood before me, wild like an Arab, holding the bridle of his horse in his hand. I showed him the bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament.  
After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, 'whose descendant are you Mousa?' said he, 'Boistero Sly is my name, and I will show you who were my ancestors;' on which he read from the fifth to the eleventh verses of the 35 chap. Jeremiah. 'Where do you reside?' said I; turning to Genesis 10th chap. 27th verse, he replied, 'at Hadoram, now called Samar by the Arabs; at Usal, now called Saana by the Arabs,' and again referring to the same chapter 30th verse he con-

tinued "at Mesha, now called Mecca, in the deserts around those places, we drink no wine, and plant no vineyard, and sow no seed; and live in tents, as Jonadab our father commanded us. Hobab was our father too. Come to us, and you will find us six thousand in number, and you see the prophecy has been fulfilled—'Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever;' and saying this, Mousa the Rechabite mounted his horse, and fled away, and left behind him a host of evidence in favour of sacred writ. 'The grass withereth, the flower fadeth, but the word of God shall stand for ever,—(Isaiah 40th chap. 8th verse.)'—*Note to a Sermon of Bishop Heber's—Text Jeremiah 35th chap. 18 and 19 verses.*

## EASTERN METHOD OF MEASURING TIME.

The people of the East measure time by the length of their shadow. Hence if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, then, looking where his shadow terminates, he measures his length with his feet, and tells you nearly the time. Thus the workmen earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil says, "How long my shadow is in coming." "Why did you not come sooner?" "Because I waited for my shadow." In the seventh chapter of Job we find it written, "As a servant earnestly desireth his shadow."—*Robert's Illustrations.*

## THE CHURCH.

The devout see things in a true light; they enter the church with veneration, knowing it to be the house of God; they consider the preacher as God's messenger; his sermon as God's word; the congregation as God's children; and the sacraments as effectual means of grace, and as inestimable blessings.—*Bishop Wilson.*

## WALK BY FAITH.

Thy God hath said 'tis good for thee  
To walk by faith, and not by sight;  
Take it on trust a little while,  
Soon shalt thou read the mystery right  
In the all sunshine of his smile.  
—*Keble.*

## A REASON FOR TRIBULATION.

With in the last few hours I have heard with deep concern that your beloved brother is no more. I well remember an observation which fell from your sister, as to the degree of affection which was felt by all towards your departed brother, "We feel as if we had worshipped him." The words occurred to me with peculiar force, accompanied by a strong persuasion that you will, one and all, soon discern the beams of a Saviour's love gilding even this, which may appear to you a dark and mysterious dispensation. He saw that your affections were riveted on an earthly object so intensely as to loosen, in some degree (however unknown to yourselves,) the hold Himself would maintain over the affections of those whom He died to redeem. Not that we are enjoined by our holy religion to check or to subdue the best and kindest feelings of our nature; no my friend, we are not to destroy these affections, but we are to consecrate them by turning them habitually to Him and by loving all others only as found in Him, the centre of all the hopes and all the affections of Christians.—*Rev. Robert Anderson.*

## THE WATER LILY.

There is a flower whose leaves enfold,  
(Themselves of purity unstained)  
A treasure as of finest gold,  
Within their pure embrace contained.  
And in this guardianship secure,  
Upon the ruffled lake it lies;  
Closed to the touch of aught impure,  
But ever open to the skies.  
So be thy precious soul within,  
Buoyed ever up by faith and love;  
Shrined in a body pure from sin,  
And looking steadfastly above. J. E. M.

## A GOOD RESOLUTION.

I am determined to say nothing but what I think calculated to break a whole heart, or mend a broken one.—*Rev. John Newton.*

## THE CHURCH OF ENGLAND.

Her reading, at stated seasons, so largely the Holy Scriptures—her established forms of worship—her Articles—her Liturgy—have kept her in the pure faith, and preserved the truth of God among us. To this, under God, we owe it, that as a Church she has gloriously survived the assaults of irreligion and fanaticism in the days of Cromwell; of profligacy in those of Charles the Second; of Popery in those of James the Second; and of every opposing influence in every period since the Reformation.—*Rev. R. Meek.*

## THEFT OF TIME.

The man, who is diligent in his master's work no longer than when his eye is upon him,—who only waits for his absence to slacken his industry, deserves not the character of an honest man. He certainly robs his master of his time, and if he continues to indulge that idle disposition, will too probably be induced, when opportunity offers, to rob him of his property.—*Rev. F. T. Travell.*

## CONSIDERATION.

It is a story told of Bishop Wilson, that in ordering a coat, he expressly charged the tailor not to make it in the fashion of the gallants of the day, and only to put on two buttons,—but tons all over being the fashion "My Lord" quoth the tailor—"what then becomes of all the button-makers?" The Bishop answers, "Sayest thou so, good master Robert? then button me all over!"

## HOPE.

Hope is the memorial of a covenant between man and his maker, telling us that we are born for immortality, destined, unless we sepulchre our greatness, to the highest honour and noblest happiness. Hope proves man deathless. It is the struggle of the soul breaking loose from what is perishable, and attesting her eternity. And when the eye of the mind is turned upon Christ, "delivered for our offences and raised again for our justification," the unsubstantial and deceitful character is taken away from hope, and it becomes one of the prime pieces of that armour of proof in which the believer is arrayed; for St. Paul bids us take "for an helmet the hope of salvation." It is not good that a man hope for wealth, since "riches profit not in the day of wrath;" and it is not good that he hope for human honours, since the mean and mighty go down to the same burial: but it is good that he hope for salvation; the meteor then gathers like a golden halo round his head, and as he presses forward in the battle-time, no weapon of the evil one can pierce through that helmet.—*Rev. Henry Melvill.*

## EFFECTS OF PRAYER.

If we ask why Daniel was preserved from the lions? Why he was endowed with such innocency of life? Why he was admitted into the secrets of the divine economy? Why he was styled by way of eminence, "the man greatly beloved?" And why the man of God was glorified by his promotion in a heathen court? The answer to all is—"He kneeled three times a day, and prayed, and gave thanks before his God."—*Bishop Horne.*

## Ecclesiastical Intelligence.

### DIocese of Toronto.

WIDOWS AND ORPHANS' FUND.	
Previously announced in No. 20.....	£298 11 0 1/2
Norval.....	£0 5 6
Hornby.....	1 0 4
Stewart-town.....	0 8 4
Georgetown.....	0 5 0
—per Rev. Donald Fraser.....	1 13 2
Christ's Church, Peel.....	£0 2 3 1/2
School-house, Woolwich.....	0 2 6 1/2
Fergus.....	0 16 3
—per Rev. John Walker Marsh.....	1 1 1 1/2
15th Collections.....	£ 301 11 4

T. W. BIRCHALL, Treasurer.  
Toronto, 31st December, 1851.

### DIocese of Exeter.

The address from the clergy of the diocese of Exeter, expressive of their non-concurrence with the Primate's reported opinion as to the judgment of the clergy of the Church of England, on the orders of certain foreign pastors, and declaring "their conviction that Episcopal ordination is necessary to the valid ministrations of God's word and sacrament," was forwarded to the Archbishop, accompanied by a letter from Archdeacon Bartholomew and the Rev. Sackville Lee, whereupon his Grace replied in the following curt note:—  
Addington, Nov. 14, 1851.  
"Reverend Sirs—I write to acknowledge the letter which you have addressed to me conveying the opinion of two hundred and twenty clergy of the diocese of Exeter, respecting the orders of certain foreign pastors; and at the same time to protest against the assumption which it contains, that in the judgment of our Church such orders are valid.—I remain, reverend Sirs, your faithful servant,  
"J. B. CANTUAR."  
Few Prelates (says the *Hampshire Advertiser*, speaking of the Bishop of Salisbury), probably, give more practical refutation to the vulgar prejudices abroad, as to the uselessness of Bishops, than our own estimable diocesan, when the Parliamentary vacation releases him from his legislative duties:—  
"While every day finds him actively engaged in the promotion of some useful work, or in furthering and contributing to some work of benevolence in his diocese, every returning Sabbath finds him teaching from the pulpit, and in this city especially, his Sunday evening at St. Thomas's Church, causing the assembling of the largest congregations ever known within the walls of a county parish church. Of late his lordship has regularly devoted his Sunday afternoons to the instruction and consolation of the unhappy inmates of the Female Penitentiary here; and indeed it would be difficult to point out any public institution or object amongst us which has not the advantage of the Bishop's personal services and pecuniary support."  
The report of a new Bishop of Southwark is again raised, with what truth we know not, but we are afraid with little foundation. The new see, it is said, would embrace—  
"Southwark, Lambeth, the deaneries of Ewell, and Stoke, and Epsom, Kingston, Leatherhead, Battersea, Bermondsey, Dulwich, Camberwell, Rotherhithe, Chertsey, Cobham, Farnham Guildford, Weybridge, Woking,  
3rd September, 1851,

## ENGLAND.

### DECLARATION ON THE SUPREMACY QUESTION.

The following declaration signed by 3,100 Clergymen, is about to be presented to the Archbishop of Canterbury:—  
We, the undersigned Clergy of the Church of England, with surprise and concern the attempts made by parties holding office in the Church to invalidate and nullify the judgment recently delivered by the Sovereign, as "Supreme Governor of this realm, as well in all spiritual or ecclesiastical things or causes, as temporal," by the advice of the Privy Council and the Primates of the Church, in the case of "Gorham v. the Bishop of Exeter," hereby testify our thankfulness for the judgment so delivered; and feel ourselves called upon under present circumstances (whether holding, or not the view which called forth the judgment), humbly to state our conviction, that it was a wise and just sentence, in accordance with the principles of the Church of England.  
As we respectfully, but firmly, protest against any attempt, from whatever quarter it may proceed, to bring into contempt a judgment so issued; and to charge with false teaching, and discredit with their flocks, those whose doctrine has been pronounced by that judgment to be "not contrary or repugnant to the declared doctrine of the Church of England."  
Such attempts we hold to be equivalent to the enforcement of a standard of doctrine in our Church, by unauthorized individuals, opposed to that established by its supreme authority, and, consequently, to be irreconcilable with the first principles of all Church polity, and necessarily to lead to a state of disorder, strife and confusion in the Church.

### LEEDS RURAL DEANERY.

The rural-decanal Chapter, at Leeds, has adopted the report of a Committee previously appointed, and named a deputation to present the report to the Bishop of Ripon for consideration, with a request that his Lordship would favour the Chapter with his sentiments thereon. The topics touched upon in the report are certain modifications proposed in the order of the Church services, the question of street-preaching, and the revival of the diaconate. On this subject the report says:—

They think that if great care were used to ascertain the qualifications of candidates, it would not only be practicable, but prove an incalculable blessing to the Church to admit to Deacon's orders men continuing in their callings, above thirty years of age, married, and able to show at the time of their ordination that they were in independent circumstances, or that for three years previously they had maintained themselves and their families by their professional exertions. They ought to be chosen men: not novices in any sense, but men proved in the trial of life, and so brought to think soberly of themselves and to know their own mind. Such Ministers in no case to receive stipend, and not to be ordained to the Priesthood unless they shall have remained Deacons for perhaps three years, or a longer time, at the discretion of the Bishop; and unless, further, they shall have attained the present standard of competency in learning, and attest the sincerity of their desire and motive by the sacrifice of their temporal vocations. Under restrictions of this kind, such as the practical wisdom of our spiritual rulers would not fail to suggest, your Committee think that this plan might be safely introduced: and they dare scarcely express the degree in which they believe that, under the blessing of the Holy Spirit, it would promote the interests of pure and undefiled religion throughout the land.

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and all other places within these districts. The church of St. Saviour, Southwark, is to be the Bishop's cathedral. The diocese of Winchester at present contains no less than 631 benefices, of which upwards of 250 will form the diocese of Southwark."

An appeal having been made, if we recollect right, in the Bishop of Rochester's charge, to the practice at the Chapel Royal of settling the question that the surplice ought not to be worn in the pulpit, a correspondent of the *Morning Chronicle* says he has ascertained that the surplice, and not the gown, is the preaching dress in all the royal chapels, including that of St. James. The dean, sub-dean, and priests in ordinary, always preach in the surplice. It is only when a stranger preaches that the gown is used, as in St. Paul's Cathedral, and in this case the preacher is not allowed to give the blessing.

A recent report of the Ripon Diocesan Church Building Society states that since its formation the society has assisted in building 71, and enlarging 20 churches; in converting two buildings into churches; in enclosing 46 churches, and erecting 73 parsonage houses. The number of additional sittings provided is 42,055, of which 37,709 are free, or let at a nominal rent. The society has expended for this purpose upwards of 53,459*l.*, and has drawn forth the expenditure of 252,220*l.* from other sources.

The *Coventry Herald* gives the following description of a design for lighting St. Michael's Church, in that city, which appears to have been more than usually successful in escaping the disfigurements gas-lights have usually been to ecclesiastical edifices:—

"The standards are constructed upon a base, with suitable mouldings, surmounted by the twisted column so much used in perpendicular metal work. From this arises four metal tubes, for conveying the gas, bound by a crown of trefoils; the tubes are ornamented by branches of ivy leaves, and terminated by a circlet of fleur-de-lis, containing a triple light symbolical of the Trinity. The combined flames present a leafy appearance, in unison with the floral character of the decoration. The chancel will have a chandelier, composed similarly of tubes, conveying the gas; but in this instance with vine instead of ivy leaves for the ornamentation. The total number of lights in the church will be about two hundred and eighty, and judging of the effect from those already placed, the work, when completed, will produce an effect perfectly uncommon.

Notice was issued on Saturday at St. Paul's Cathedral, that the public will only be admitted on Sundays during the morning and afternoon services, and on other days from eight A. M. till four P. M. (gratis) the same as Westminster Abbey.

We have seldom or never published any document which gave us more pleasure than we experienced in laying before our readers, last week, the extracts from the Report of the Clergy of the Rural Deanery of Leeds. Not that we anticipate an immediate or general adoption of the suggestions contained therein; but it is satisfactory to know that such subjects are being practically considered and dealt with by the Clergy of a very important locality; and, moreover, there are several suggestions which require only the personal sanction of the Bishop, and the co-operation of the Clergy, of each Diocese, to be at once brought to bear.

Most heartily do we wish that, as far as is consistent with guarding the Church from outward assaults and danger, the Bishops and Clergy would heartily and promptly apply themselves to the consideration, and the carrying out, of such practical suggestions as those to which we allude. A more important and promising Chapter of "Parochial Work" could not be found, at the present time; and we do earnestly hope that it will not be read, and laid aside as a mere piece of news, but be kept in view as "work to be done," which will not admit of delay, not to be dealt with superficially and feebly, with more of a wish to find out excuses for postponing it than means for fulfilling it.

It is now some years since we called attention to this subject, in a paper printed in this journal, and afterwards reprinted as a pamphlet; and although we might, possibly, modify some of the suggestions then made, we believe that, in the main, it will be found to be of the same practical character as the suggestions of the Leeds' Clergy, and in harmony with them. From this paper we take the substance of several of our present observations.

It certainly appears very desirable that the inhabitants of densely populous parishes, especially where the Church-room is deficient, should have very frequent opportunities of attending Morning Prayer, Evening Prayer, Litany, and Communion; as separate, and as combined Services—taking care that where any of these Services were combined, a sufficient pause should be made between them for worshippers to withdraw, or to enter. If this were done, there would be no hardship, and very great convenience to congregations in general, and pew-openers in particulars, in locking the doors of the Church at the commencement of every Service.

There are large classes of persons whose employments, age, ailments, or temperament, prevent their attending long Services, especially in very hot, or very cold weather; and it is also worth considering whether some who, being closely confined during six days in the week, are tempted, to idle away their Sunday, might not, by means of short Services, be brought to better practices. Young children, nurses, and mothers with infants, would be especially benefitted by such an arrangement: in fact, it would remove a very large class of excuses for staying away from Church. It would also leave room for Choral Services, without annoying those who dislike them, who would then have abundant opportunity for attending other Services.

The hours of these several services would be fixed according to the habits and circumstances of the immediate neighbourhood of our Churches, and after due inquiry, consideration, and actual experience. They should then be fixed, prominently proclaimed, and most punctually adhered to.

It will be found, we believe, that under our existing arrangement, a very large number of the working classes, and especially domestic servants, and women who do their own household work, either very rarely or never attend Divine Service, or they attend only once, and that the same Service all the year round. Many never hear the Morning Lessons, the Litany, the Epistle and Gospel, nor the Commandments; and as to partaking of the Holy Sacrament of the Lord's Supper, that Holy Feast is never visibly set before them, and therefore we need not wonder that they are never among the guests.

On all these, and many other grounds, it does seem most desirable and necessary that some re-arrangement, or, rather, additional arrangements, should be made to remedy such evils, and to extend the benefits of the Church's Services. Our Churches are not half used; and hence the dismal, damp, and discouraging aspect of so many of them.

That more Clergy would be required, in many places, in order to effectually carry out such plans, is evident, but we believe that it is also as certain that the means of their support would be found, by the increasing numbers of grateful and hearty worshippers. On the other hand there would, in some cases, be no immediate necessity for building new Churches, as the several Services would afford opportunities for three times the present number of worshippers.

We purpose considering the other points suggested by the Leeds' Clergy, on some future occasion; but, before concluding, at all events for the present, our observations upon this branch of the subject, we beg to intimate very briefly, but very plainly, our conviction that, if all, or any of the time, which is saved by carrying out the proposed arrangement, be generally employed in lengthening Sermons, the whole scheme will utterly fail; and we will further add that it will equally fail should it be attempted to make the shortened Services still shorter by "fast reading."

We scarcely need add that most of these suggestions for separate short Services apply almost exclusively to Churches having a considerable population in their immediate locality.

### From our English Files.

#### LORD SHAFTESBURY ON TEMPERANCE, SUNDAY LABOUR, PUBLIC AMUSEMENTS, &c.

A meeting was held at the Town-hall, Manchester, which was somewhat numerously attended by clergymen, traders, and manufacturers, for the purpose of establishing a Society to secure the better regulation of public-houses and other places of entertainment. Mr. S. Fletcher presided. A long report was read by the Secretary, showing to what an extent such places were at present sources of immorality and crime.

The Right Hon. the Earl of Shaftesbury, in addressing the meeting, said,—You have undertaken a great work, a work becoming the vast intelligence of the City of Manchester, and highly becoming the dignity and position of all those great capitalists in this town who hold in their hand a means of influence and power far greater than ever was allotted to any body of men before, and which, if directed to the discharge of their duties, will produce such an effect and be of such service to society as will go further towards establishing happiness in the world than many poets, even in these days, have ventured to predict. It gave me satisfaction, and more than satisfaction, a deep and heartfelt pleasure that I want words to express, when I came down to this great City on my present visit, and, going among many of these great capitalists, and hearing from them an expression of their sentiments, I saw the development of a heartfelt desire to do good, that really convinced me we are entering on a new era, and that having incurred a new responsibility, God has given us new facilities for discharging it. We are about to enter on a new career, which will throw far into the distance, I believe, every career which ever was run by any nation, and which will make us, under the blessing of Almighty God, a model nation for the whole of the civilized world. (Cheers.)

Now, gentlemen, allow me to say that this question before you, as far as I have heard from the report, directs itself into two considerations,—the mode by which you shall put an end to this detestable system of beerhouses and ginshops, and how to impose a restriction on the amusements offered to the people of this great City. With respect to the first, as to the effects produced by habits of intoxication, I will only put before you the results of my own experience. The results of that experience in my department, and the results of the experience of others in their departments, prove to me what appalling and devastating misery this habit of intoxication is the cause of, and it is made manifest, I think, to all reflecting minds that if we could limit this evil, if we cannot procure the extinction of it, we should go very far to advance the physical condition of this country, and I believe to carry it even beyond the physical condition of the United States. We should have gone very far towards advancing the physical condition of this country, and I believe the moral dignity of the people also. (Hear, hear.)

First, look at the financial results of these habits of intemperance. I don't know whether you have seen a little treatise published some time ago by my friend Mr. Porter, of the Board of Trade, called *Self-Imposed Taxation*, in which he shewed that the working-class spend annually on beer, spirits, and tobacco,—certainly the last two might be taken in moderation, even if the other could not be dispensed with,—he shews that they spend annually on these three articles alone no less a sum than £50,000,000 sterling per annum. (Hear, hear.) Just imagine, if the half of this £50,000,000 were used by the working classes for the improvement of their worldly condition, the improvement of their dwellings, the education of their children, in elevating amusements, or in making a store for an evil day,—would not that go far to place the working classes in a position very different in the social scale to that now occupied by that body? (Hear.) Not to dwell longer on that, let me go to another point; and here I speak of my own knowledge and experience, for, having acted as a Commissioner of Lunacy for the last 21 years, and acting as Chairman of the Commission during 16 years, and having had, therefore, the whole of the business under my personal observation and care, having made inquiries into the matter, and having fortified them by inquiries in America, which have confirmed the inquiries made in this country, the result is that fully six-tenths of all the cases of insanity to be found in these Realms and in America arise from no other cause than the habits of intemperance in which the people have indulged. (Hear, hear.)

Connected with the speech delivered by a Rev. gentleman, I will mention only one fact, because that also comes within the range of objects at present under your consideration—I allude to the efforts made for the restriction of Sunday trading. He stated that many of those he met and spoke to on the subject said that they would be happy to cease from trading on Sundays, could their neighbors be induced to do the same. I know there are many persons who differ as to the propriety of introducing legislative interference. I am not going to say whether I think that advisable or not; I only wish to mention this fact, to show the great result which would ensue, could we by some means or other induce the better observance of the Sabbath, and make it, as it ought to be, a day of repose of body and soul. Well, now, this is a fact stated to me by a dear and intimate friend of mine, a Clergyman living in one of the great parishes within three miles of London:—He had in his parish a gentleman who was the proprietor of a vast number of omnibuses, which invariably ran on the Sunday, and he never attended a place of

worship, neither he nor his family; but by the exercise of his influence my friend the Clergyman persuaded him to attend a place of worship, and to make the experiment, and see the result of stopping the running of his omnibuses and the constant employment of his men on the Lord's Day. At the end of a year he came to my friend. He had been during that time constantly in the habit of attending Church, and he said, "The experiment has answered so well that I will continue it to the end of my days. So far from suffering financially, I am a better man by several pounds this year than last year. In the first place my horses, by having one day's complete rest, are better able to do their work during the week, and not so subject to accidents; but the principal point is, that I receive more money than I used to do, and I trace it to this—it is not that the receipts, I believe, are actually larger, but it is that the men, having a better moral example set them, and having a day of repose, which they desire to be honest, sober, and religious purposes, and being by that greatly improved in moral condition, they do that which they never have done before—faithfully bring to me every farthing which they earn." (Applause.) I state that to show what results may arise from endeavours to ameliorate the social condition of the people. If I may venture to say so, I would say to this association, "Go and do thou likewise." (Applause.)

The next division is the amusements of the people. I think the report stated that the Act for the regulation of public amusements in London had not been productive of so much benefit as was expected, and persons consequently asked, "Why seek a legislative measure, when you find that, notwithstanding it, there are still houses of great disorder and dissipation in London?" The truth is this, that until very lately indeed, though the Act had been previously in execution, I believe licences had been granted right and left, without any discrimination whatever being exercised. Licenses have been granted without the slightest regard to the person who made the application, or to the circumstances under which he requested the license. But bear this in mind, that in all cases of this description you must look, not to the positive and actual results only, which can be stated on paper, but you must take a wider view, and regard the thing negatively. You must not only consider what actual good has been done, but take into consideration the evil which has been prevented. Depend upon it, if that Act had not existed in London, the state of things would have been such that the whole of the metropolitan police-stations would have been more a nursery of children than what they are. (Hear, hear.) To show what the evil is that arises from this state of things, I can only state the result of my own minute and personal inquiries from hundreds and hundreds of ragged school children in London, who are open and candid, and will tell you any one single thing you want to know. I am sure I am speaking within due limits when I say that seven-tenths of these children have been first tempted to crime by stealing halfpence from their mothers and friends for the purpose of going to the penny theatres.

If you can put them down; no one, the greatest purist in these matters, can tell me it can conduce in any way whatever to the good of any portion of the human race that such things as penny theatres should exist. You may trace to them a very large portion of the crime that desolates society. There is no argument why you may not very fairly ask that there should be a limitation of the hours during which these places of amusement are to be open. You don't infringe on any of the principles laid down by these purists. You have a right to demand that they should be closed at a very early period of the evening. A great portion of the extreme of the mischief—I do not mean that general corruption and unsettlement of men's minds, which is bad enough by itself—but the great mass of the actual and positive mischief arises in the late hours of these places of amusement. If you could obtain an enactment that every place of amusement of this description should be closed at 9 o'clock, you would go very far indeed to bring the whole thing under manageable control. You have a perfect right to demand that

Just look at the effort now being made to establish in all the great towns of England a movement towards what is called the "early closing system." In many establishments in Manchester this has been carried into effect. You see the limitation of the hours of labour. You have the Ten Hours' Bill, which closes these important places of industry at 6 o'clock every evening, and if from 6 o'clock, when the mills are closed, to 9 o'clock, these places of amusement are allowed three hours to be open, it is quite as much as any reasonable person can ask for. (Hear.) In conclusion, I can only say that from the bottom of my heart I wish you God speed. You are engaged in a great work, and it is a noble thing to see persons who are engaged in business and trade, and whose daily occupation must be demanded to look after their own affairs, calling themselves away to give themselves to the business and interests of others. It is a noble sight, it is a sight which I am happy to see, that which we are now exhibiting to all nations of the earth, and which will do more good than you are aware of. They can see what a body of intelligent freemen can and will do when they rise to the sense of their duties. You will find your account in this, for depend upon it, you are engaged in a great work, that, under the blessing of Almighty God, will tend to the sanctification of property, to the welfare of the people, and to the security of all our Institutions. (Loud applause.)

Resolutions were passed appointing the officers of the Society, the Lord Bishop of Manchester to be President, after which the Meeting concluded.

HANOVER, NOV. 19.—The *Hamburgh Correspondent* gives the following particulars relative to the last hours of the King:—The Crown Prince never quitted the dying bed of his illustrious father except for a few moments to take needful refreshment. On the night before the King died he had quitted him for a short time for his palace in the Adolstrasse. He, however, returned at midnight, and leaning upon his aide-de-camp, Mr. Boddien, never quitted the bedside till the last solemn scene was over. He was soon joined by the Crown Princess, who watched beside the bed. Towards seven o'clock in the morning the breathing of the Royal sufferer gradually grew worse, and when the last sigh announced that all was over the Crown Princess, taking her husband's hand, knelt down by the side of the bed and offered up a prayer. The impression produced upon those present was quite thrilling, the High Court Marshall especially, Mr. Von Malortie, who had been a faithful attendant upon the King while yet Duke of Cumberland, many years before he ascended the throne, was so completely overcome that he sobbed aloud.

HANOVER, NOVEMBER 20.—The will of the late King of Hanover contains the following instructions to his son:—

"I have no objection to my body being exposed to the view of my faithful subjects, in order that they may have a last opportunity of looking at me. I have

never had any other wish or any other object than that of contributing to their welfare. I have never acted from interested motives. I have only wished to correct the abuses which have been introduced into the administration during a period of 150 years in the absence of the Sovereign—abuses which, in consequence, could create no surprise."

In accordance with the above his Majesty George V., has ordered that the body of his Royal father shall lie in state on the 22nd and 23rd instant in the palace, before the throne. Every one will be admitted. The Government has issued orders for a general mourning of three weeks' duration.

A fresh incident has occurred to mark the progress of the ecclesiastical differences at Turin. The banished Archbishop, from his place of exile in France, has caused it to be notified that no course of theological reading will hereafter be recognized in the archdiocese which shall not have been conducted under three divines of his own appointment, whose names he subjoins. This is his reply to the countenance given by the Government to Professor Nuytz. And here he has the advantage; for, though in exile, he is Archbishop still. In fact, the dispute seems to be tending towards a point at which both parties will find themselves on more logical ground. Ultramontanism is the creed of a tolerated Church, not of an established and dominant one. Catholicism in Piedmont is the religion of the State; but Catholicism is not of necessity Ultramontane; and, if that reading is given in the text of the constitution, the State is likely enough to reconsider its contract. Especially is this probable where the Government happens, as in Piedmont, to be tolerably strong, to be supported by a mass of public feeling, and to have a well-defined, ambitious, pushing, foreign policy, liable to occasional collisions with that of the Papal See. The building of a large Vandois church at Turin is another indication of the course which affairs are taking.—*Guardian*.

The Improvement of Congregational Psalmody is beginning to engage the attention of our brethren in the North. A meeting was recently held in Glasgow, at which different topics bearing upon the general subject were assigned to the different speakers. The Rev. John Ker, of the United Presbyterian Church, delivered an able speech in the course of which he related the following anecdote, illustrative of "the influence of sacred music in its associations." A Minister was visiting a seaman's hospital in a coast town in the south of England. He came upon a sailor apparently dying, from the effects of disease induced by his own profligacy. The Minister addressed him on the interests of his soul, but was met with a rude repulse. He persevered with all kindness, and the hardened sinner told him with an oath not to disturb his dying thoughts with the name of religion. The Minister, in spite of repeated refusals and counterfeits of sleep, urged the Gospel, but to an ear that was as deaf as the adder. A thought at length struck him. From an expression used by the seaman, he concluded that he was a native of Scotland, to which country he himself belonged. He began to hum to a well-known tune the words:—

"Such pity as a father hath  
Unto his children dear;  
Like pity shows the Lord to such  
As worship Him in fear."

The effect was electrical. The sounds had touched the inmost chords of his heart. He started up—"Where did you learn that?" he asked. "From my mother," was the reply. "I learned it too at my mother's knee," he said, "and I never thought to hear it again." The fountain sealed, was broken—tears began to flow down his weather-beaten cheeks. The truth was affectionately taught, eagerly listened to; and, after his recovery, he gave evidence that he had become a humble and penitent child of God. "Whatever binds us to a pure and pleasant childhood," continued the speaker, "makes us better and happier men." Coleridge somewhere says that the perfection of man is not to efface any previous stage of history, but to carry every period of life within him, as the tree carries the circle that marks its growth. The music of youth within the man, and the heart will not be less noble and joyful that the music has been baptized in the well of life.—*Christian Times*, (Dissenting Newspaper.)

MELANCHOLY STORY.—A short time since, William Crawford, at the advanced age of 90, travelled on foot from the village of Bedlington, situated in the north of England, five or six miles from the town of Morpeth, to Nantwich, a journey of about 200 miles, carrying a bag on his back, containing what is called by shoemakers a kit, weighing not less than between 30*lb.* or 40*lb.*, which he accomplished in three weeks. The undertaking and its completion is not calculated to excite surprise until the circumstances connected with it are taken into consideration. He left Bedlington with but a few pence in his possession, without a change of raiment of any description. How he subsisted by the way appears a mystery. By night he slept in out-houses, or beneath the more spacious canopy of the skies. He entertained the notion that he might labour in conjunction with his brother at his trade of shoemaking, in the place of his birth. He at length reached the long-looked-for place, weary, dusty, and care-worn. No friend was there to give him greeting; he leaned against the old church rails, and gazed upon the faces of the passers by, but none to him were known. He stood a stranger in the land of his birth, an outcast in the home of his fathers—the companions of his boyhood had ended life, and were sleeping "the sleep that knows no waking" beneath him in the green churchyard. He seemed what in truth he was the last of his name. An old lady, as she passed on from church, looked upon and recognized him, when the following dialogue took place:—"Bless me," said she, "are you not William Crawford?" "Ay," replied the wayfarer. "Tis a long time since you were in town before." "Forty years." "And what have you returned for?" "To see my brother Peter, and to die amongst you." "Sorry am I to tell you that your brother and his son are both dead." "How?" "They died of cholera." These words, uttered at such a time, quite overpowered the old man, who ejaculated "O God, and have I travelled all these miles for this?" He passed on to the house of the widow of his late brother, where he was taken with a violent diarrhoea; was conveyed thence to the poorhouse, where he expired on Saturday, Oct. 27, 1851.—*Chester Chronicle*.

The contest between the Greek and Latin Christians in the East for the possession of the Holy Sepulchre is now being waged with diplomatic weapons at Constantinople. France presses for the enforcement of certain old treaties; Russia insists upon the *status quo*. We may probably enter by and by into the merits of the dispute, which cannot be devoid of interest to Christians of any communion, notwithstanding its disagreeable and often painful details.—*Ibid*.



HORRIBLE SELF-MUTILATION IN THE METROPOLIS.—A few days since, Elizabeth Edwards, 22 years of age, a servant, living with Mrs. Dalrymple, No. 4, Colebrook Row, Islington, after doing her usual morning's work, cut off her left hand at the wrist with a carving knife, and threw it into the fire, having previously attempted to destroy her eyes with iron skewers. The bleeding being profuse from the two divided arteries, she thrust the stump into the fire, which had the effect of cauterising the vessels and stopping the hemorrhage, and thus saved her life; she then thrust her right hand into the fire, and burnt it to a cinder, when her mistress hearing an unusual noise in the kitchen, went to ascertain what was the matter, and found her with both hands in the fire. She pulled her from the fire and sent for Mr. Fairhead, a surgeon in the neighbourhood, who promptly attended, and found her a second time with her right hand burning by the side of the one she had cut off. He took her hands out, and laid her on the kitchen floor, and sent his man servant with her in a cab to St. Bartholomew's Hospital, where she now lies, and is likely to recover, but with the entire loss of her hands. The only reason she assigns for the rash act is, that she thought she was doing God service.

GORSE.—Thomas Matthews, Esq., of Park Hall, near Kidderminster, in a letter to Mr. Sunders, states that he took a field of ten acres for cultivating gorse, at a rent of ten shillings per acre; the soil was of a thin, light character, intermixed with very coarse gravel, resting upon red sand. The seed was sown in 1842, in drills, 12 inches apart, and at the rate of 20 lbs. per acre; it was cut the second year after sowing, and in December, 1845, the crop was weighed, and found to produce nine tons to the acre. Gorse arrives at maturity in four years, and should be cut every year; for this purpose a broad strong scythe is used; the cost per acre, with assistance in loading, being 16s. per acre. From January 1st to April 26th, 1846, Mr. Matthews had eight horses and 16 cows, consuming each two bushels per day, and 100 ewes, eating 12 bushels per day, making a daily consumption of 60 bushels—say 400 bushels weekly, 2½ tons, a heaped bushel weighing 14 lbs. The gorse, after being cut, is passed through three rollers of different velocities, at one operation, and the weekly expense of providing for the above animals is stated as follows:—Rent and taxes, 6s.; cutting, 8s.; carting, 4s.; man and boy attending the machine, three half days, 4s. 6d.; power, coal, (one ton,) 6s. 6d.; engine man three half days, 6s.; making a total of £1 18s., the cost per ton being 14s.; but as double the quantity may be done for the same cost, if carried on upon a larger scale, the cost per ton may be more accurately stated at 7s. per ton. The simple machinery required might easily be added to water corn mills, thus still further economising the cost of crushing. Mr. Matthews sometimes mixes equal parts of cut hay and straw, in the proportion of two-thirds gorse to one-third cut hay and straw. The horses work upon it with less corn than any other description of food. For barren cows it has constituted their entire food, and they thrive upon it as well as upon the best meadow hay. To milking cows, he gives two pounds of oil-cake daily, with the above mixture. The gorse imparts to milk and butter a sweet and agreeable flavour. He gives his ewes, 100 in number, 25 lbs. per day oil-cake, with the gorse, and they have done well; their lambs are better than any in the neighbourhood, and he did not lose one, although great mortality prevailed around him.—Notes on Lancashire Agriculture.

SLEEPING AFTER DINNER.—Dr. Combe, a high authority on all matters of hygiene, says:—Sleeping after dinner is a bad practice. On awakening from such indulgence there is, generally, some degree of ferile excitement, in consequence of the latter stages of digestion being hurried on, it is only useful in old people, and in some cases of disease.

POST OFFICE LINGO.—We observe the Post Office notices adopt the word pre-paid, which is both an adverbial compound, half Latin half English, and sheer surplussage. When the word "paid" is written on a letter, what more is to be expressed? Post-paid on a letter would be more to the purpose than pre-paid; but paid is enough for plain English. When you pay money down for an article, you don't pre-pay, you pay, and that is enough. Is not the word, disagreeable enough without any addition to it.—Examiner.

The famous volcanic mountain of Mannalao, in the Sandwich Islands, which was supposed to have been extinct for ages, has broken into activity, and vomits forth flames and cinders.

Some boys having tortured a cat into madness, by worrying it in a room with dogs, on making its escape it bit a goat and a child. The former, on exhibiting symptoms of hydrophobia, was at once destroyed, but it was four months afterwards that the child was seized with the same fatal disease, and died last week.

On Wednesday, the 7th inst., the wife of a newsman, named W. Hancock, residing in Maiden-lane, Covent-garden, was taken with the pains of labour, and a pre-mature birth ensued. She being in imminent danger purpose of bathing her temples, but from that time she has not been seen or heard of. The wife still lies in the greatest possible danger, aggravated by the mysterious disappearance of her husband.

The Hampshire Advertiser of Saturday states that Mr. Andrews, the Mayor of Southampton, has just been offered the honour of knighthood.

A man named Jones has been fined in London for attempting to sell, as "prime Havannah cigars," cigars composed of hay, ingeniously covered with tobacco-coloured paper, and stained at each end so as to have the appearance of genuine cigars.

A small map of England has been published, having those counties marked black in which the proportion of females to males exceeds the average, which is 150 to 100. There are six or seven counties in which the ladies preponderate, to wit, Middlesex, Surrey, Northampton, Cornwall, Devonshire, and Wiltshire. In Yorkshire the proportion is 100 to 102.

Lord John Russell has granted £500 to Lieutenant Pin, R. N., from the Treasury, towards paying his expenses to Siberia in search of Sir John Franklin; and Captain Spencer Robbins, a Foreign Service Messenger, has been appointed by Viscount Palmerston to accompany the Lieutenant as far as St. Petersburg on his expedition.

BALMORAL, the Highland home of our beloved Sovereign for four years past is now "Royal property." We believe that Dr. Robertson, Commissioner for H. R. H. Prince Albert, and Edward White, Esq., solicitor, have come to a final agreement with the trustees of the Earl of Fife, by which the fee simple of the estate has become the property of her Majesty the Queen.—Aberdeen Journal.

The Archbishop of Paris, says the *voix de la Vérité*, has been visiting several of the associations of working men, and addressing the people in commendation of such institutions. Properly speaking, it says, he made no speech, but leaning against a scaffolding, surrounded by men in their working dresses, and their wives, the Archbishop seemed rather a friend and a father amongst his children.

STATISTICS OF DISSENT IN ENGLAND.—In his evidence before the committee appointed by the House of Commons last session to consider the law of Church-rates, Mr. E. Boines, of Leeds, gave the following estimate of the number of nonconformist places of worship in England and Wales:—Wesleyan, 4,450; Independent, 2,572; Baptist, 1,943; Primitive Methodists, 1,662; Romish, 597; Calvinistic Methodist, 778; Bible Christians, 415; Society of Friends, 330; Wesleyan Methodist Association, 322; Methodist New Connection, 281; Unitarian, 250; Presbyterian of Scotland, 12; Free Presbyterian of Scotland, 77; United Presbyterian, 61; Lady Huntingdon's Connection, 30; New Jerusalem Jews, and minor sects, 550; total, 14,340.

POOR FERGUS O'CONNOR! He seems to be kicked about like a football by every one; and he appears to like it too. He laughs at all he gets, pockets the affront, takes a pinch of snuff, and goes where he receives another kick. Certainly he is a dignified specimen of a representative of the people. At one place he is informed he is unworthy to be admitted anywhere, and that he is out of the pale of Society; at another he is hissed and called all sorts of opprobrious names, unfit for ears polite; but he bears all with the equanimity of a philosopher, and the resignation of a much-injured individual, with a remarkably placid and undisturbed conscience. Ah! Fergus, Fergus—

Had you but served the true with half the zeal  
You served the false, it would not in your age  
Have cast you naked to your enemies.

But the unkindest cut of all received by the dilapidated demagogue was at Sheffield, the scene of former triumphs, where he was received with laughter and with jeers, although he had the brazen audacity to assert that he had spent £150,000! (oh, Jupiter!) and thirty years of his life in endeavouring to elevate the people. But the ghosts of Saig's End and of the betrayed Chartists of 1848 rise up in judgment against him. There he stood, this red headed victim of an ungrateful public!

"With heaven, his conscience, and these bars against  
And he, no friend to back his suit withal, [him:]  
But the plain devil and dissembling looks."

But not even Beelzebub and adamant impudence could save the disgraced agitator from laughter and contempt. Thus perish every vile deluder of the unreflecting mob!—London Correspondent of the Liverpool Standard.

The Duke of Northumberland has given orders for the construction of no less than a thousand new and comfortable dwellings for the labourers on his Grace's estates in Northumberland.

THE SEARCH FOR SIR J. FRANKLIN.—We are informed, in a quarter on which we rely, that "despatches have just arrived from St. Petersburg, from which, on high authority, it may be inferred that the Imperial Government will grant every assistance in their power towards carrying out the objects of Lieutenant Pim's hazardous scheme."—Athenaeum.

A TRADITION OF THE ENGLISH JEWS.—Amongst the many traditions current amongst the Jewish people at home and abroad respecting their ante-expulsion brethren, there is one of a curious character. It is to the following effect:—That the spot in the river Thames, where many of the poor exiles were drowned by the perfidy of a master mariner, is under the influence of a ceaseless rage, and however calm and serene the river is elsewhere, that place is furiously boisterous. It is moreover affirmed that this relentless agitation is situated under London Bridge. There are, even at the present day, some old-fashioned Hebrew families who implicitly credit the outrageous rage of the Thames. A small boat is now and then discovered by a Hebrew observer, filled with old and young credulous Jews, steering towards the supposed spot, in order to see and hear the noisy sympathy of the mighty waters.—Margoliouth's History of the Jews.

NEW MAN OR OLD WOMAN?  
Hen, Quantum mutatus ab illo Newmano!  
Olim qui Romæ victor, nunc servus ejus.  
Mutatus homo, nomen decet mutare.  
Newmanus fuit; diminutus, sit Anus.  
Vide 1 Tim. iv. 7, "Aniles fabulas devita."

How changed alas! is Newman now  
From what he used to be;  
The victor of proud Rome he was,  
His minion now is he.

The man is changed, and surely he  
Should alter too his name  
From what it was ere he obtained  
His now inglorious fame.

Newmanus, which thus Latinized,  
Stands for the old name Newman;  
Decapitated it becomes  
Anus, an old woman.

\* Avoid all old women's fables. —John Bull.

Mr. Griffin, a chemist in Houndsditch, has accidentally killed himself by the use of ether. He was found dead in his bed in the morning, with a towel under his chin. It would seem that he had put ether on the towel and taken it into bed with him, intending to produce sleep by inhaling the vapour. He had pulled the bed-clothes over his head, and had thus been suffocated.

THE PARIS LOTTERIES.—Last Sunday week was a day of universal bustle and gaiety in Paris, the whole population being moved to their lowest depths by the grand affair of the *Lingols d'Or* lottery, drawn that morning in the circus of the Champs Elysees. All the preceding night, despite the cold and rain, had the enthusiastic groups kept watch, and waited in order to be near the doors, when they should be opened at half-past eight next morning. Thousands upon thousands thronged to the locality, whose hopes were to be fulfilled or disappointed, and fortunes to be won by the happy few. The newspapers actually had relays of couriers in waiting to carry the tidings as soon as the prizes were declared; detachments of soldiers were stationed to give *écart* and preserve order, whilst Mayors and other official dignitaries presided at the drawing. The first prize was one of 400,000 francs, and was won, some say by an engine-tender, but according to others by General Delarue. The second

prize was 200,000 francs, and this was won by a journeyman barber of Paris. A prize of 25,000 francs was won by a soldier of the guard at that moment posted at the door of the circus; and another of 10,000 was won by a journeyman carpenter, whose joy knew no bounds, and who cried out in the midst of the crowd, "It's mine, it's mine! Oh how happy it will make my mother!" The drawing terminated at three o'clock for the 200 tickets of 1,000 francs each.

The *Weser Zeitung* thus pictures a well-known character:—

"Daily, about noon, the loungers under the Linden, at Berlin, are startled by the extraordinary appearance of a tall, lanky woman, whose thin limbs are wrapped up in a long black robe or coarse cloth. An old crumpled bonnet covers her head, which, continually moving, turns restlessly in all directions. Her hollow cheeks are flushed with a morbid coppery glow; one of her eyes is immovable, for it is of glass, but her other eye shines with a feverish brilliancy, and a strange and almost awful smile hovers constantly about her thin lips. This woman moves with an unsteady quick step, and whenever her black mantilla is flung back by the violence of her movements a small rope of hair with a crucifix at the end is plainly seen to bind her waist. This black ungainly woman is the *quondam* authoress, Countess Ida Rahm Hahn, who has turned a Catholic, and is now preparing for a pilgrimage to Rome to crave the Pope's absolution for her literary trespasses." An intimate friend of the Countess, residing in London, however, writes to the *Times*, saying that he has received letters from her inconsistent with the credibility of the story.

INDIA.—The *Times* informs us that it has been resolved to recommend the creation of a fourth presidency, for the better administration of our Eastern dominions:—

"The new Government is to be styled the Government of Lahore, and, if we may judge by the specifications of a project which must still be rudimentary, it will greatly exceed the ancient territorial departments in magnitude and splendour. Its base is to be constituted by the spacious province of the Punjab, to which, on the east, it will annex the broad districts of Agra and Bengal up to the banks of the Sone, embracing the populous and important cities of Allahabad and Benares. To the south-west it will include our anomalous appanage of Scinde, and will thus extend itself from the Hindoo Koosh to the mouths of the Indus, and from the mountains of Beloochistan to the plains of the Ganges. Nor will its dignity be disproportioned to its dimensions, for the prescriptions of a century are at length to be demolished, and the supremacy of India is to be formally transferred from the residence of Clive and Hastings to the capital of the Sikhs. At the latter of these cities, or at Umballah, will be stationed a subordinate Administration, and a Lieutenant-Governor will superintend from the deserted palaces of Calcutta the immediate interests of Lower Bengal. The Supreme Government and Council of India, under the Governor-General in person, is to be permanently established at Simlah, from which agreeable retreat the affairs of our Eastern empire will be henceforth directed."

FORMAL DEPOSITION OF ST. PATRICK AS THE PATRON SAINT OF IRELAND.—Dr. Paul Cullen, who styles himself, despite the Ecclesiastical Titles Bill, "Primate of all Ireland," has just published a pastoral, in which he announces that the Synod of Thurles, with a marvellous forgetfulness of the time-honoured claims of Saint Patrick, have agreed that the blessed Virgin is in future to be the patron saint of Ireland.

NEW OUTLET FOR THE POPULATION OF IRELAND.—We have heard of a new outlet for the overcrowded population of Ireland, which must solve their existing difficulty for all loyal Irish subjects of the Pope. The Spanish Government have, we are informed, conceded a grant of 250 square miles of country on the banks of the Guadalquivir, in the provinces of Adalusia and Estremadura, "containing more than 160,000 acres of land, of the richest quality," to be colonised by Irish settlers, under the following conditions:—Exemption from taxation for 25 years. Admission of their furniture, clothing, and agricultural implements free of duty. Privilege of felling timber for building in the royal forests. Power to appoint their own municipal authorities. The district in question having been depopulated by the expulsion of the Moors has never since been fully occupied; and here all devout Romanists might enjoy the most complete spiritual slavery their hearts could desire. In that Goshen, and under the auspices of the most Catholic Queen, all men might worship the Pope, and believe in the motive powers of painted eyes, none seeking to enlighten or to laugh at them, much less to make them afraid. We see not what is to prevent a grand exodus of all Irish Popedom, with Primate Cullen and Archbishop M'Hale at the head, and Messrs. Keogh and Reynolds at the tail.—Dublin Evening Post.

United States.

CURIOSITIES OF RELIGIOUS ADVERTISING.

(From the New York Churchman.)

MR EDITOR:—The singular methods resorted to by dissenting preachers to gain attention and draw a congregation have often been adverted to. I have before me some specimens of the kind, all taken from a single paper, and in close juxtaposition, which are of so singular a character that I think it may do good to have them inserted in your columns. The advertising preachers with epithets and many laudations is bad enough; but when the evil proceeds to the shocking extent evidenced in some of the extracts, I think the truly Christian mind must be deeply pained, and the voice of the Protester be loudly raised in opposition to such doings. I give the advertisements just as they stand, except the names of the preacher and of the building.

SEARCH.  
THE SERMON PREACHED BY REV. — in the Baptist Church last Sabbath evening, on the Coming of Kossuth, used as illustrative of the second coming of Christ, will, by special request, be repeated in the same place TO-MORROW EVENING, at 7½ o'clock.

ON LORD'S DAY EVENING NEXT, (D. V.) the Pastor of — CHURCH, Spring Prince and streets, will preach a Sermon on Rom. ix. 18, sometimes quoted, "If I am to be saved, I shall be, and if to be damned, I shall be, and what shall I do?"

KOSSUTH!—The Rev. — will deliver a discourse in the — Baptist Church, on the 14th inst., on the theme, "KOSSUTH, God's man for the times." Services at 3 P. M.

THE GREAT BANQUET.—The meek and lowly followers of Jesus are informed that there is a feast of

fat things and wines on the lees prepared for them in Mount Zion. Preaching by the Prophet TO-MORROW MORNING, AFTERNOON, and EVENING, at No. 163 Bowery. Seats Free.

THE UNITED STATES NAVY.—The following is a synopsis of the annual report of the United States Secretary of the Navy. The report is written with ability, and will be read with interest:—"The active service of the Navy embraces six squadrons. The home squadron, under command of Commodore Parker, consists of five vessels, and he has been stationed mainly along the coasts of the Caribbean sea and the Gulf of Mexico, cruising also among the West India islands; the Mediterranean squadron, Com. Morgan commanding, consists of four vessels; the African squadron, lately under the command of Com. Gregory, now of Com. Lavalette, comprises five brigs and sloops; the squadron on the coast of Brazil, Com. McKeever, includes the flag-ship "Congress" and three others; the Pacific squadron, Com. McCauley, includes eleven seaworthy vessels and store-ships; and the squadron for the East Indies, Com. Aulick commanding, comprehends the steam-frigate "Susquehanna" and three sloops-of-war. If the returns are correct, thirty-three vessels are employed in squadron service. Complimentary reference is made to the Grinnell expedition under the command of Lieutenant De Haven, and it is mentioned that Mr. Grinnell has generously offered the vessels for a second expedition, if Congress is disposed to make the necessary provisions therefor. Ninety officers have been employed on the coast survey during the year, and the Secretary renews his recommendation that the supervision of the work be transferred to his Department. With respect to the legislation which abolished flogging in the navy, without appointing any substitute for it, the Secretary appears to entertain a strong opinion. He says that it has been found detrimental in various ways, which are pointed out. The subject is discussed at considerable length, and is recommended to the consideration of Congress. The scientific researches prosecuted under the direction of the Navy Department are represented as having been productive of some exceedingly valuable results. The naval observatory has been in vigorous operation; the hydrographical office not less so; Lieut. Maury has extended his wind and current charts to the Pacific and Indian oceans; and the astronomical expedition to Chili has been conducted very successfully by Lieut. Gilliss. Next year Lieut. Davis will commence the publication of the nautical almanac."

Colonial.

MEMBERS RETURNED.

Canada West.

Table listing members returned for various locations in Canada West, including Hamilton, Kingston, Toronto, Brockville, Carleton Place, Frontenac, Oxford, Stormont, Leeds, Norfolk, Dundas, Cornwall, Bytown, Durham, Essex, Glengary, Grenville, Haldimand, Halton, Hastings, Huron, Kent, Lanark, Lenox and Addington, Lincoln, London, Middlesex, Niagara, Northumberland, Peterborough, Prince Edward, Prescott, Russell, Simcoe, Stormont, Waterloo, Welland, Wentworth, York, First Riding, York, 2nd Riding, York, 4th Riding.

Canada East.

Table listing members returned for various locations in Canada East, including Quebec, Montreal, Nicolet, Ottawa, Champlain, Drummond, Three Rivers, St. Maurice, Vercheres, Montmorenci, Portneuf, St. Hyacinthe, Terrebonne, Kamouraski, L'Islet, Rimouski, Dorchester, Stanstead, Beauharnois, Bellechasse, Berthier, Chambly, Huntingdon, Leinster, Lotbiniere, Megantic, Missisquoi, Richlieu, Rouville, Sherbrooke County, Sherbrooke Town, Shefford, Two Mountains, Vaudreuil, Yamaska.



There has been an experiment tried on the Boston and Providence Railroad track, for the purpose of ascertaining if letters can be sent to a distance by means of atmospheric pressure. To test the practicability of the theory, there was laid for about one mile a pipe, through which the paper or papers were to pass. Those who have experimented are of opinion that communication can be given in this manner from Boston to New York, in four minutes, and that they are quite sure of success.—*Kingsion Chronicle*.

The late Chief Justice Chipman of New Brunswick, has bequeathed £10,000 to the Diocesan Church Society of the Province; also a large sum for the endowment of Saint John's Church, in the City of St. John, and £5000 in the Madras School, an institution in which he had always taken a deep interest.

**MELANCHOLY ACCIDENT.**—Mr. Richard Fitzgerald, an old and highly respectable inhabitant of this town, came to his death on Wednesday last, near St. David's, while returning from Buffalo with a load of goods. It is thought the horse he was driving ran away, and in going down the hill threw Mr. F. out, fracturing his skull and causing a concussion of the brain—his death was instantaneous. He leaves a large family to lament his loss.—*St. Catherine's Constitutional*.

**RAILWAY MEETING.**—In pursuance of a public notice, a meeting of the shareholders of the Ontario Simcoe and Lake Huron Railway, was held at Horwood's North American Hotel, Front Street, on Saturday, the 20th inst. The Hon. J. H. Cameron having taken the chair on motion of Mr. Scobie, seconded by Mr. Arnold, Mr. Vankoughnet addressed the meeting for the purpose of showing that the object contemplated by Mr. Capreol, the displacement of the existing directors, was illegal, and his views were supported by the Chairman, Messrs. Adam Wilson, Galt and several others. Mr. Capreol having submitted a statement of the Company, the following resolutions were passed unanimously:

Proposed by Mr. Kivas Tully, seconded by Mr. D. B. Read, and

Resolved,—“That taking into consideration the present condition and prospects of the Ontario, Simcoe, and Huron Union Railroad Company, this meeting reposes unlimited confidence in the present direction.”

Moved by Mr. Arnold, seconded by Mr. Dalton, and

Resolved,—“That application be made to the Legislature, for an amendment to the Act of Incorporation, as regards the choice of directors.”

Hon. J. H. Cameron having left the chair on motion of the Hon. H. J. Boulton, seconded by Mr. Sheriff Smith, and Mr. Arnold having been requested to take it, a vote of thanks to the Chairman was carried by acclamation, and the meeting then broke up.—*Patriot*.

The London (C. W.) *Prototype* says, that on the 20th instant, a destructive fire occurred in London, C. W. Seven buildings were destroyed, and a stable attached to one of them was also burned, and seven horses which were in it at the time, perished in the flames. The sufferers were Mr. A. Strong, Mr. Charles Askew, flour merchant Mr. G. Summers, do. do., Mr. Peel, tailor, Mrs. Martin, milliner, Mr. King, saddler, and Levi Marriek, bowling saloon. All the buildings occupied by the above named parties were entirely destroyed. A considerable portion of the furniture and stock of the parties were saved, but materially injured in the hurry and excitement of the moment. Five of the horses were the property of travellers that had stopped at Mr. Strong's tavern for the night.

Two vessels have arrived at our wharf during the past week, the circumstances attending the importation of which are rather peculiar, and the purposes for which the said vessels are intended have such an important bearing on the mechanical and manufacturing interests of the Province as to call forth and justify special allusion thereto. The vessels to which we refer are the propeller “Syracuse,” and the Steamer “Queen of the West.” The latter is a vessel of large dimensions lately launched at Oswego; her heavy machinery and the principal portions of her engine are to be manufactured in and follow her from the United States; her boilers and the remaining portion of her engine are to be manufactured in this Province. Both vessels, as we are informed, are to run as “British vessels,” and to be engaged in the coasting trade of Canada. We know not to what extent existing legislation may sanction the proceeding indicated but it seems hardly possible that Americans are allowed to do that in Canada which Canadians are prohibited from doing in the United States. We hear, read, and inwardly digest, much that is spoken and written relative to reciprocity and free trade—but this, like many other practices that have got into vogue of late years, has nothing of reciprocity because there is nothing mutual in it, and all the freedom it bestows on commerce is, the opportunity it affords to foreigners to injure Canadian traffic and destroy the young but rapidly extending manufactures of the Province. Such results must be averted as the causes arise, and the various growing manufacturing and mechanical as well as agricultural interests of the Province need all the fostering care of the Legislature, to enable them to compete in the unequal conflict into which the recent policy of British Legislation has forced the whole empire. We have no fear of the results of that policy, provided other countries meet it fairly, because we think British ingenuity, industry, enterprise and economy equal to those of any nation under heaven, but neither the Imperial nor the Provincial Government will act with justice if they do not take care that all the domestic interests entrusted to their charge, shall not be subjected to foreign competition on unequal terms.—*Niagara Chronicle*.

The Early Closing Movement has attracted considerable attention, and been attended with a proportionate success. From and after a certain date, during the winter season, the retail shops will be closed at a specified hour, and the employees therein engaged thus afforded an opportunity for deriving intellectual improvement. But it must be considered that this proceeding has wholly emanated from the employed, who, perhaps in a majority of cases, have with difficulty succeeded in obtaining their end. They have been the prime movers, and, in fact, the only movers; and when it is considered that sturdy objections have been raised, on the part of their employers, against an acquiescence in their demand, and that (as far as can be ascertained) upon the ground of the liberty accorded being devoted to other than desirable ends, it behoves the parties most interested, and the press in particular, to inquire into the encouragement given by these employers to the

various institutions from which alone rational entertainment could be derived by the clerks in their employ. It is not sufficient for them to say, we have given them extra liberty or additional opportunities of improving themselves, or of enjoying intellectual recreation,—it should be satisfactorily demonstrated that the means and occasions of so doing have been provided for them. There are, it is true, a Literary and Historical Society, a Library Association, a Mechanics' Institute, and, we believe, a Debating Club; but what programmes have we before the public, from any one or any of these institutions, of lectures for the coming winter? None! By whom are these associations supported? by the clerks or their masters? and have the latter, when complaining of the perverted uses to which their early closing is alleged to give rise, yielded the slightest additional support to the literary institutions we have mentioned, or taken any steps towards providing the intellectual aliment they so glibly pronounce to be desirable? It is unquestionably the behoof of the man of abundance, or he who is more richly possessed of worldly goods than his fellows, to be the foremost in the task we indicate; but if none will move, (and shopmen and clerks, from their incomes, cannot be included in the category) it is manifestly unfair to object to a relaxation of time in favour of men whose labours during the summer season are of the most arduous description. Not one Lecture has been announced for this winter; we have not even the chastening influence of a Musical Society; nor, (however the extremely critical may object to them) have we the prospect of well-conducted dramatic entertainments. There will be Assemblies, but these are closed to the masses. It is true that we have several additional hotels, restaurants, &c., and that long evenings, with added leisure hours, may induce many to frequent them, who, if better inducements were offered would not be found there,—but what is to be done? We say, that what the employed have begun should be perfected by the employers, and that if evil results from the concession obtained from them the blame will mainly rest upon themselves;—a blame for which they will be accountable not only to their superiors, but to society at large.—*Quebec Mercury*.

**INFORMATION WANTED.**—A publisher in Philadelphia in an advice to one of his customers in Toronto, says:—“May I ask of you a small favour in behalf of a worthy young woman, who has lately come under my notice. Her name is Julia Lowry—she is the daughter of the Rev. James Lowry, of Aghnacloy, County Tyrone, Ireland. She is living here with an aunt, a poor woman, who is unable to provide for her, in consequence of which she would have been destitute, but for some friends whom I interested in her behalf. She is anxious to bear something about her father; she last heard of him, Nov. 1850; he was in Toronto, or near it. The Rev. Jas. Stuart, of Markham, (Canada,) is his brother-in-law. If from these imperfect data you can find where he is, and will inform me, you will do an act of charity, and oblige, yours truly.” The minister whose name is mentioned in the above extract, was in Woodstock about six months ago, and is well known to the writer. He represented himself as a missionary connected with the “General Assembly of the Presbyterian Church in Ireland,” and circulated a hand-bill stating that he would preach here on the following Sabbath. His manner and general appearance, however, created distrust, and his subsequent conduct was such, that the Church was refused to him. He remained in Woodstock a few days, and then went westward.—*British American*.

#### TO CORRESPONDENTS.

The Obituary notice from the Rev. W. L., came too late for insertion this week.

The communication of “P” in our next.

## THE CHURCH.

TORONTO, THURSDAY, JAN. 1, 1852.

#### PASTORAL LETTER.

To the Reverend the Clergy of the Diocese of Toronto.  
REV. AND DEAR BROTHERS,

In accordance with a regulation adopted at a monthly meeting of the Church Society, appointing the second Sunday in January as one of the days for a general Collection in all Churches, Chapels, and Stations in this Diocese, in behalf of the Funds of the Society: I have to announce to you, that the Collection on that day, being *Sunday, the Eleventh of January*, or first Sunday after the Epiphany, will be applied in aid of the funds for assisting STUDENTS IN DIVINITY.

The Theological Students at present under instruction in this Diocese will be transferred to Trinity College, Toronto, at the opening of that institution, on the 15th of January next; and in order to encourage as many deserving young men as possible to matriculate, with that view, in our infant University, I must solicit your cordial endeavours to produce a liberal response to the proposed appeal on behalf of Divinity Students.

You are aware that the annual value of the Scholarships has been somewhat reduced, while their number has been proportionably increased, so as to extend as widely as possible the benefit to approved Candidates for the Ministry, and yet to leave an efficient and seasonable help towards their support during the progress of their studies.

Hence, while the Scholarships still encourage as much as ever the conscientious and deserving, they can afford no lure to those who may be influenced by inferior motives in seeking to be enrolled among the aspirants to Holy Orders.

Commending this good work in behalf of the Church to your accustomed zeal,

I remain,  
My Rev. and Dear Brethren,  
Your Faithful Servant in the Lord,  
JOHN TORONTO.

Toronto, 22nd December, 1851.

#### 1852.

Another year has dawned upon us. Each hallowed memory of the past is awakened as we listen to the dying echoes of the midnight chime. Like the phantoms of a dream, the hopes—the fears—the feelings which ushered in the birth of 1851, raise their thin and vapoury shapes around us, through which we behold the rugged forms of stern realities. How unsatisfying the nature of worldly desire, how evanescent the enjoyment of human pleasure! How trifling the character of material suffering—how insignificant the sum of human woes. There is but one goal worthy the ambition of rational beings—one haven of safety and joy for christian spirits. How apposite, how forcible the language of St. Paul,—“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” “For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

That our friends and readers may realize the truth of the conviction at which the Apostle arrived, “We know that all things work together for good to them that love God,” is our heartfelt wish.

#### THE TARES SPRINGING UP.

In the moral soil of the United States of America the seed of unsectarian education has for some time been sowing. Loudly have the creedless husbandmen extolled the quality of the grain which they dispensed, and confidently have they predicted the genial and regenerating nature of the crop with which in due time it would repay their toil. Already does the harvest begin to reveal the result, and, lo, tares are developed instead of the anticipated wheat!

Our cotemporary the *Globe*, in his issue of the 23d ult., contains an article intitled “Democratic Socialism in the United States.” From this we learn that “The Working Men's Society in Richmond” have recently constructed a “platform,” of which the following is one of the most prominent “planks”:

“A more perfect development of the principles of personal freedom and liberty of conscience; consequently, a. Abolition of laws for the observance of the Sabbath. b. Abolition of prayer in Congress. c. Abolition of oath upon the Bible. d. Repeal of all laws enacting a religious test before taking office.”

These enlightened men of Richmond farther propose to reform the “Social condition” of society in the model Republic: “By the introduction of free schools, with the power of forcing the parents to send their children to school, and prohibition of all clerical influence.”

Such are the natural, we may add, the inevitable effects of that miserable system, which the *Globe* and his political confederates would entail upon our Province. Divorce education from Christianity, and ere long we shall have hosts of “working men's societies” springing up on every side, denouncing the Sabbath as a nuisance, and the Bible as a cunningly devised fable. Our cotemporary may sneer at us for so saying, and ridicule our apprehensions as the results of pure imagination, but he cannot get over the ghastly facts which we have quoted from his columns. In republishing the Satanic manifesto from Richmond, he has, like Balaam, testified emphatically against the very course which he professes to advocate, and demonstrated the soul-slaving tendency of “intellect without God!”

#### ORDINATION.

On Friday last, the 26th December, being the Festival of St. Stephen, at the Church of the Holy Trinity. The Lord Bishop of Toronto ordained the Rev. George C. Irving, B. A., to the Holy Order of Deacons, and at the same time the Rev. Edward St. John Parry, M. A., was ordained a Priest.

#### ST. JAMES'S PAROCHIAL SCHOOLS.

The Parochial Schools in connection with the Cathedral Church of St. James, were opened on Tuesday. As we go to press earlier than usual this week on account of the holiday season, we must defer our report of the interesting proceedings till our next.

#### VOCAL MUSIC SOCIETY.

This Society gave their first annual Concert in the St. Lawrence Hall, on Tuesday evening, with the most brilliant success. The extensive apartment was filled at an early hour by an audience who, during the performances, appeared to be attentive and delighted listeners, and to appreciate what they heard. Our space will not permit us to give so full a criticism as we could desire, but

we cannot omit to notice the manner in which Beethoven's Chorus, “*Hallelujah to the Father*,” was given by the full strength of the Society; it is not too much to assert that never were its majestic features done more justice to by non-professional performers of similar standing. We chance to be pretty familiar with the composition, and were unable to discover any breaking down or discrepancy in the performance. The same remark is applicable to the selection from Handel's *Deltigen Te Deum*.

One thing struck us forcibly, which was the want of counter-tenor voices, a deficiency which was rendered more apparent by the style of music given. However, now that the public have had an opportunity of seeing what can be done by a desire to promote correct musical taste, and perseverance in surmounting difficulties, we shall hope to see the Society recruited by many volunteers, from whom it will be easy to construct a perfect choral range. We are sensible of a very marked improvement among the performers—and if we refrain from individualizing at present, it is not because we are indifferent to the merits of particular singers, but because we wish to foster and encourage the exertions of all. Study and practice will effect everything that is wanting.

#### TRINITY COLLEGE.

##### ST. PAUL'S CHURCH GRAMMAR SCHOOL.

This Institution, which, we need hardly remind our readers was affiliated some time since with Trinity College, was visited by the Lord Bishop of Toronto, on Monday the 22nd ult., on the occasion of a Christmas Examination. The Reverend Provost Whittaker, M. A., the Reverend G. C. Irving, B. A., (Professors of Trinity College), and the Reverend John McCaul, L.L.D., likewise honoured the occasion with their presence. These gentlemen were kind enough to take part in the Examination, and expressed themselves gratified with the knowledge and progress evinced by the pupils in the various subjects in which they were questioned. At the close of the Examination His Lordship the Bishop addressed the boys in an affectionate and impressive manner, earnestly exhorting them to the duty of obedience, diligence, and good conduct, and dwelling with much emphasis and force on the supreme importance of religious education.

##### COBOURG CHURCH GRAMMAR SCHOOL.

A visitatorial examination of this Collegiate School took place upon the 19th December last. The boys upon the whole evinced an accurate acquaintance with the subjects examined. The answers of the elder pupils up the critical points connected with the study of Virgil and Homer, were especially worthy of praise. However, as no marking was attempted, we refrain from mentioning any pupil individually. In French, Mathematics, and Church doctrine the progress was considered very satisfactory. After these exercises were completed, the senior boy in the school, in the name of his fellow pupils, presented the Rev. H. Bate Jessop, and the Rev. E. H. Dewar, each with a handsome copy of Alison's History of Europe, in four volumes, as a mark of their love and esteem. The Principal, in returning thanks, called the attention of the visitors to the steady growth of the School, and remarked, that instead of twelve names, which were inscribed in the Christmas present of the former year, he had now the pleasure of reading thirty-one, and that several more were about to be added to their number. He had now, he said, no fear for the complete success of the Institution, and he was rejoiced to find, that the strict rule of discipline and order, which he had always insisted upon, had proved itself to be the TRUE way of securing the attachment of those under his charge. The boys then adjourned to the Rectory, where the Venerable the Archdeacon of York had kindly invited them to a luncheon. After having enjoyed the hospitality of the venerable Rector, the boys gave three cheers for the Bishop, the Archdeacon, and the School, and then separated for the Christmas Holidays.

##### IRISH CONVERSIONS FROM SCHISM.

At a meeting of the Irish Church Mission Society, held last month in London, some interesting statistics were given regarding the conversions from Popery to Catholicism which are at present going on in Ireland. The Rev. R. Bickersteth stated that in less than three years, twenty to thirty thousand converts had been made through the instrumentality of the association. When they commenced operations there were only 500 Protestants in Connemara, whilst now there are from 5,000 to 6,000. In that district, a tract of country fifty miles in length and thirty in breadth, was now “characteristically Protestant” which before was Romanist.

Referring to the charge of bribery which has been so unscrupulously advanced by the Popish organ, the Rev. A. C. Dallas observed at the above mentioned meeting:—

“They had continually been charged with bribing their converts. They had constantly been called on to answer the most absurd charges till they were tired of doing so. He denied it flatly. He stated that there never had been a single act which could be characterized



as bribery. Dr. Whately wrote that he would not assert that a single case of bribery had never occurred, but he had made the most rigid inquiry, and no fact of it had come to his knowledge.

The Rev. G. R. Gleig, Chaplain to the Forces, a witness far above all suspicion, bore the following additional testimony to the reality of the work, at a meeting held a few weeks ago at the Hanover Square Rooms:—

"He was compelled by his duties to visit Ireland every year; and lately, more especially the counties of Galway and Tipperary, every visit to which places convinced him more firmly than ever that the light of truth was at last dawning upon the benighted peasantry, and the reign of the priesthood drawing to a close.

ST. GEORGE'S CHURCH.

We are requested to mention that the annual collection for the liquidation of the debt of this Church, will be made in St. George's Church on the 11th of January.

Communication.

To the Editor of The Church.

SIR,—Many of our clergy, in performing the services of the Church, more especially in remote settlements, must have been pained at the imperfect manner in which the choral part is conducted in most of our congregations.

The reason then of our deficiency seems to be the almost entire want of instruction. We constantly hear of teachers of sacred music amongst other bodies, but though having resided in several provincial towns in Canada, I do not remember having even heard of one who professed to teach the music of the Church.

to the rest. I am prepared for the objection, that science is here superfluous and misplaced, and that people are only expected to sing with the understanding; but all care is taken that those who read or speak in Churches shall be duly instructed; and in this matter it will be found that some little knowledge is essential to enable a man to sing either with understanding or propriety; and, indeed, were more care generally exercised in regard to our singing, and a taste for it more generally diffused, there would be less danger of a failure in this most solemn part of the worship of God, and less chance of those misplaced displays, which are only attempted where general knowledge imposes no restraint.

It only remains to be added, that, in schools in connection with the Church, this branch of instruction might with great propriety be introduced. Those who receive instruction in such places become, perhaps, in after years, leading men in distant growing towns and villages, and how well could they take with them an instruction so useful and edifying.

Yours truly, A COUNTRY CLERGYMAN.

To the Editor of The Church.

SIR,—At a meeting of the Students of the Diocesan Theological College, Cobourg, on the 15th of December, the following resolutions were unanimously adopted:— Resolved, 1st.—That the thanks of this meeting be tendered those Editors, to whose kindness and liberality we are indebted for the following papers, viz: Gospel Messenger, New York Churchman, Banner of the Cross, The Church Times, Cambridge Chronicle, Scottish Magazine, and the Toronto Church.

Resolved, 2nd.—That the Editors of those papers be informed of the removal of the Diocesan Theological College to Trinity College, Toronto, on the 15th of January, 1852, and that we respectfully solicit a continuance of those favors.

Resolved, 3rd.—That the Secretary be directed to forward a copy of these resolutions to the respective Editors of the above mentioned papers.

Sir, I have the honor to be, Your obedient servant, F. TREMAYNE, Sec.

Cobourg, Dec. 16th, 1851.

Church Society—Newcastle District Branch.

At a meeting of the Committee, held at the Rectory, Cobourg, on Friday, Dec. 12, 1851, the Parochial meetings of the Newcastle District Branch of the Church Society, were appointed to take place as follows:—

- Pork Hope ..... Monday, Jan. 26, 7 p. m.
St. George's, Clarke ..... Tuesday, Jan. 27, 2 p. m.
Bowmanville ..... Tuesday, Jan. 27, 7 p. m.
Cartwright ..... Wednesday, Jan. 28, 11 a. m.
Manvers (Craig's) ..... " " 3 p. m.
Cavan, St. John's ..... Thursday, Jan. 29, 10 1/2 a. m.
D. St. Paul's ..... " " 3 p. m.
Perrytown ..... Friday, Jan. 30, 10 1/2 a. m.
COBourg, annual meeting Wednesday, March 3, 7 p. m.

JONATHAN SHORTT, Secretary.

Gore and Wellington District Branch of the Church Society.

The Clergy of the Gore and Wellington Districts are hereby notified, that, in accordance with a Resolution of the Managing Committee, Parochial Meetings of the Church Society for the current year, will be held as follows:—

- Monday, 5th January, 1852, Norval, 7 p. m.
Tuesday, 6th " " Hornby, 11 a. m.
" " " " Oakville, 7 p. m.
Wednesday 7th " " " " Palermo, 11 a. m.
" " " " Wellington Sq. 7 p. m.
Friday, 9th " " " " Brantford, 11 a. m.
Tuesday, 13th " " " " Paris, 7 p. m.
" " " " Binbrook, 1 p. m.
Wednesday, 14th " " " " Saltfleet, 7 p. m.
" " " " " " Upper Cayuga, 7 p. m.
Tuesday, 3rd February " " " " Tuscarora, 11 a. m.
" " " " " " Elora, 11 a. m.
Wednesday 4th " " " " Guelph, 7 p. m.
Thursday, 5th " " " " Galt 11 a. m.
" " " " " " Ancaster, 11 a. m.
" " " " " " Dundas, 7 p. m.
Annual Meeting, Hamilton, Wednesday, 18th February, 7 p. m.

Resolved.—That the Clergy of the United Districts be particularly requested to send in their Parochial Reports to the Secretary, at least ten days previous to the day appointed for the Annual Meeting of the District Association in Hamilton, with a list of the subscribers alphabetically arranged for publication, as much inconvenience has hitherto been experienced from the lateness of the period at which the Reports have been received.

J. GAMBLE GEDDES, Secretary.

BIRTH.

At Kingston, on Christmas Day, Mrs. C. S. Ross Commercial Bank, of a daughter.

MARRIED.

At Yorkville, on Monday, the 22nd inst., by the Rev. J. G. D. McKenzie, Mr. David Crozier to Miss Euphemia McGuire, both of this city.

At Christ's Church, Hamilton, on the 18th inst., by the Rev. J. G. Geddes, Mr. John C. T. Swain, second son of Major Swain, to Mary W. eldest daughter of the late W. Murton, Esq., of that city, and formerly of the County of Kent, England.

In the Township of Arthur, County of Waterloo, on the 22nd ult., by the Rev. C. B. Pettit, B. A., James G. Clarke to Fanny Elizabeth, eldest daughter of John Ogden, Esq., all of the above Township.

On the 10th inst., by the Rev. Thomas Green, Rector of Wellington Square, Charles Garden, Surgeon, Milton, Trafalgar, to Mary Letitia, second daughter of Henry McCartney, of same Township, and late of Partstown, County Armagh, Ireland.

DIED.

At Danby House, Stamford, near the Falls of Niagara, on the 25th December, aged 28, Henrietta, second daughter of John Mewburn, Esq., Surgeon, formerly of Whitby, Yorkshire, England.

TORONTO MARKETS.

Table with columns for commodity names and prices. Includes items like Fall Wheat, Spring do., Oats, Barley, Flour, Market Flour, Do. (in Bags), Oatmeal, Beef, Mutton, Bacon, Hams, Butter, Eggs, Potatoes, Apples, Hay, Straw, Fire Wood, and Coal.

New Advertisements.

Trinity College,

ST. PAUL'S CHURCH GRAMMAR SCHOOL.

THIS COLLEGIATE SCHOOL will be re-opened after the Christmas Vacation, on Monday, 5th of January next.

J. G. D. MCKENZIE, B.A., Principal.

Trinity College,

COBOURG CHURCH GRAMMAR SCHOOL.

Visitors:

THE VEN. THE ARCHDEACON OF YORK, THE HONOURABLE G. S. BOULTON, G. S. GOLDSTONE, ESQUIRE, G. BOSWELL, ESQUIRE

CONDUCTED BY

The Reverend H. BATE JESSOPP, M.A. (King's College, Toronto, Classical Gold Medalist), Assistant Minister, Cobourg.

ASSISTED BY

The Reverend E. H. DEWAR, M.A. (Exeter College, Oxford.)

THIS COLLEGIATE SCHOOL will re-open after the Christmas Vacation, upon January 2, 1852.

This institution is connected with Trinity College, Toronto, and is designed to afford a sound Classical, Mathematical, and English Education. It aims at being a practical public school, capable of educating men either for commercial, or professional life.

TERMS:

Tuition Fees..... £10 0 0 per annum. Board..... " 25 0 0 " Each boy must provide Bedding, six Towels, &c. Application to be made to the Rev. H. B. Jessopp, M.A. Cobourg, December 30, 1851. 22-6in

UPPER CANADA COLLEGE

Will re-open after the Christmas Vacation, on WEDNESDAY, the 7th of January, 1852.

No paper to insert unless directed so to do.

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

Toronto, December 30th, 1851. 22-3in

CORPORATION SALE.

TO be Sold by Public Auction, on FRIDAY, the 2nd of January at Noon.

Leases for Five Years of the undermentioned BUTCHERS' STALLS in ST. LAWRENCE MARKET, to wit: Stalls Nos. 1, 4, 7 and 8, at an annual rent of £32 10s. Stall Nos. 12, 14 and 15, at an annual rent of £30. Stalls Nos. 24, 26 and 30, at an annual rent of £25. Stalls Nos. 31, 33, 34 and 35, at an annual rent of £17 10s each. The Granary attached to Stall No. 15, to be let with that stall at the above rental.

The buildings to be by way of premium for a lease of five years of the Stalls at the annual value above given; the premium to be paid on the day of Sale. The purchasers to pay the value of the internal fittings, and to execute the lease, and give security for the rent before receiving possession.

By order of the Market Committee, CHARLES DALY, C. C. C. Clerk's Office, Toronto, Dec. 24th, 1851. 22-1in

NOW READY.

FOUR SERMONS ON THE SACRAMENT OF THE LORD'S SUPPER: Preached in St. Peter's Church, Cobourg, during the season of Advent, 1850: by A. N. Bethune, D.D., Rector of Cobourg.

Price, per single copy, 1s. 10d. A. F. FLEES, Publisher. Toronto, December 17th, 1851. 20-1f

MR. J. D. HUMPHREYS

HAS the honour to announce to his Friends and the Public generally, that he proposes giving, during the ensuing winter (if a sufficient number of Subscribers can be obtained),

FOUR VOCAL CONCERTS,

At which he will have the valuable assistance of his Pupil, MISS STAINES,

MR. G. W. STRATHY,

MR. JULES HECHT,

AND MR. MAUL.

Conductor.....MR. G. W. STRATHY.

Tickets for the Course of Concerts—the first of which will take place as early as possible in January, and in Mr. Lee's New Music Hall, if ready by that time—7s. 6d. Subscription Lists will be found at the Book Stores of Messrs. Rowell, Scobie, Armour and Maclear. Toronto, Dec. 10, 1851. 19-1f

LANDS TO BE LEASED, ON FAVOURABLE CONDITIONS, and if desired, for long terms:—

- COUNTY OF GLENGARY. Lochiel..... Lot A..... Concession 7..... 100 acres.
COUNTY OF PRESOTT. Alfred..... Lot 7..... 5th Concession..... 200 acres.
COUNTY OF RUSSELL. Russell..... West half of Lot 17..... Concession 4..... 100 acres.
COUNTY OF LANARK. Montague..... Lot 11..... Concession 3..... 200 acres.
COUNTY OF GRENVILLE. Augusta..... Rear half of Lot 12, Concession 7, 100 acres.
COUNTY OF NORTHUMBERLAND. Seymour..... Lot 13..... Concession 5..... 200 acres.
COUNTY OF DURHAM. Clarke..... Part of Lot 3..... Con. 10..... 91 acres.
COUNTY OF VICTORIA. Somerville..... West half Lot 24..... Concession 4..... 100 acres.
COUNTY OF SIMCOE. Town of Barrie..... Lots 89 and 90, West side of High-street.
COUNTY OF YORK. Lloydtown..... Village Lot.

CANADA WESTERN ASSURANCE COMPANY

Chartered by Act of Parliament. CAPITAL—£100,000, in Shares of £10 Each.

HOME OFFICE—TORONTO.

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

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

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

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

ISAAC C. GILMOR, President. ROBT. STANTON, Secretary & Treasurer.

Agents: Mr. F. B. Boddome, James Wallace, G. W. Whitehead, D. Curtis Haynes, M. H. Gault, John Reynolds, Thomas Willis, Jr., D. Fisher, William Cluxton.

\* The establishment of further Agencies will be duly notified. Toronto, Dec., 11, 1851. 21-ly.

Fire and Life Insurance.

THE ROYAL INSURANCE COMPANY OF LONDON AND LIVERPOOL.

CAPITAL,—£2,000,000 STERLING.

PROPOSALS for FIRE and LIFE INSURANCE received by the Subscriber, and Risks accepted at moderate rates of Premium, and no charge for Policy.

N. B.—Losses will be promptly settled on proof thereof without reference to the Board in England. FRANCIS H. HEWARD, Agent.

Royal Insurance Office, New Market Buildings, Toronto, November, 24th 1851. 19-1in

Protection from Lightning,

BY JAMES SPRATT'S LIGHTNING RODS.

THE undersigned (Agent for Poinier, Benson & Co., of Detroit, Michigan) has just arrived in this place, for the purpose of protecting public and private buildings from Lightning with the above superior Lightning Rods.

The Subscriber may be found at H. PIPER'S, where he would be happy to give any information required, or to receive orders to protect private dwellings or public buildings. All orders left at H. PIPER'S, Tinsmith, 50 Yonge-street, will meet with prompt attention.

References in Toronto:—Captain Lefroy, Royal Observatory; F. W. Cumberland, Esq., Architect; J. T. Smith, Esq., Councilman; A. T. McCord, Esq., Chamberlain.

E. V. WILSON, General Travelling Agent. Observatory, Toronto, Sept. 9 1851.

At the request of Mr. Wilson I have examined his Lightning Conductor, and heard his explanation respecting it. His views appear to me to be reasonable and correct, and the Metallic Point a good form of the Instrument; the Platinum Point is an essential part of it, but I do not consider the Magnets to be so, or that they can have any possible effect, good or bad as such: as additional points, the opinion of the best authorities is that such are of no use; one good point being all that is necessary, but they can do no harm.

I further state, at Mr. Wilson's request, that in my opinion any building so elevated as the St. Lawrence Hall, or the Lunatic Asylum, ought to be provided with several Points, and several Conductors, which latter should be placed in good metallic communication with the tin covering of the roof and any other considerable masses of metal about the building. The conductors should be led off to the iron water pipes under ground.

J. H. LEFROY, Captain, R.A. Toronto, September 22nd, 1851. 21-6in



## SCENES IN OUR PARISH.

NO. XIII.

## THE DAY'S WORK DONE

It matters not, so the work is done,  
At what hour sets the declining sun—  
If shadows come o'er him at noon of day,  
Or if he shine on to the evening grey."

It was the evening of a long summer day. The sun, which through all the waking hours had shone so brightly, had burned yet more brilliantly when he approached the horizon. The sweet peas and the roses that had glittered all the noon and the afternoon, were now folded up, and the tall evening primrose, and the June jessamine opened, as the fresh dew descended, and the still moonlight arose upon them. The last heavy wagon had passed. The last bustling sound had died away in the street—only now and then, the silence was broken by the lonely footstep of a late traveller. The very breeze that shut the convolvulus, and scattered the pure gum cistus leaves on the mown grass, told that the days work was done.

We had been a walk that evening and had stopped on our way, to look at Joyce's herbs, and were startled by her abrupt intelligence. "The dear old man's dead," she said; "the old man whose place you looked out in his book on Sunday."

"The old man dead!" we repeated. "The old man who sits at the top of the aisle? Why," I said, not caring that Joyce had made the same observation, "I found out his place last Sunday; he looked very well then." "Aye, so he was," said Joyce, "he was well at breakfast-time this morning so they tell me; and he died just after. 'What? he was quite well on Sunday, and this is only Tuesday?' Ah! what wonder is that? How long shall we be in learning, that in the midst of life we are in death. We could think of nothing else during our walk. The old friend was gone, whom we had been taught to love and reverence from our early childhood. We had learnt to consider it an honor to shake hands with him or to talk to him, and so indeed it might well be; for we knew him one of a race of kings, nay, a son of the King of kings, and if a son, then an heir of God, and joint heir with Christ. What a stupendous title, and how suddenly he had been called to his inheritance!

Notice for the celebration of the sacrament had been given in the morning—and as I thought of the small company whom I hoped to see there, old John naturally presented himself first. He had knelt in the same place at the north end of the rails, years before I was born, and since I had been admitted to a participation in the blessed privilege, I had never missed him there, and no doubt he fully intended to be present next Sunday. We shall be there I trust, and we will think of him when we pray for grace to follow their good examples who are gone before. But his labour is ended, he no longer needs refreshment by the way, for he has reached the city of habitation—his day's work is done! Death is at all times an awful thing, because it is a mark of a righteous God's displeasure against sin; but in some favored cases, the enemy appears so entirely a conquered enemy, the sting is so taken away, that our grief is exchanged for joy, and bursts into the involuntary exclamation, O death! where is thy sting? O grave! where is thy victory? Thanks be to God who giveth the victory! And we prolong the shout, Victory! victory! through our Lord Jesus Christ.

The master of the vineyard in the parable, we know, gives to his laborers each of them a penny—to him who has wrought one hour only, as well as to him who has borne the burden and heat of the day; but I think that belief does not at all discredit the idea that an additional blessing of peace and comfort is permitted to those who have sought Him in the days of their youth—that, with regard to such as He has brought from their youth up, He will in an especial manner prove, that when they are old and grey-headed, he will not forsake them.

Our friend has been in an eminent degree an instance of such support. In his early days he learnt to know the God of his fathers, and even to his old age that God said, "I am He," and to his grey hairs, "I will carry thee!" It was the foolishness of preaching that was made strong for his salvation. And may I be pardoned here for referring to the venerable man—venerable for his worth as well as his grey hairs, and rendered yet doubly an object of interest by his blindness—who in this instance, and so many others, has been made the instrument of such incalculable blessing? Will it give him an additional subject of thanksgiving to learn, that one of whom he perhaps never heard on earth, loved and revered him as his best blessing, thanked God that he had ever heard him, and cherishing a deep, perhaps it might be thought a romantic, attachment even to the place where he had at first heard the message of salvation, to the last Sunday of his life attended the morning service there, though the distance was considerable, and received the sacrament there every first Sunday in each month—our own festival day being always on the last, perhaps if the old man had expressed them he might have told us of some particularly sublime feelings in his mind last Sunday, when, for the last time, he knelt in the place where the riches of the

gospel were at first made known to him; when he joined the worship of the Church militant so very few hours before he was admitted into the general assembly and Church of the first-born, the innumerable company of angels, in the Church triumphant.

As I told you when I mentioned him before, in my account of Whit-Monday, it had long ceased to be a matter of any importance to him, who preached, he had for many years been so completely deaf; but he has often said to me, looking up at our church walls, "It is my Father's house; I love to be there!" and O that house of his Father's which he has entered now; those walls not reared with hands, eternal in the heavens—how he must love to be there!

The religion of Jesus Christ is the one thing in this wearying world that ought to make people happy; yet unfortunately, owing not to want of power in that religion, but to man's want of faith in that power, it has not often its full effect; but old John always seemed as happy as possible. To the last week of his life he was an active and industrious man, and activity and industry are the second great causes of happiness. Not that he had for years been capable of a day's work, but what he could do, he did joyfully. It is but six weeks since that we were surprised by seeing him uninvited join our haymakers and work diligently on the top of the mow for a long time. We did not think it right he should be there, but he only answered our expostulatory signs (for we could not make him hear) with a merry laugh and increased exertion; and it was not till he had labored for four hours that at last he was prevailed on to come and rest in our kitchen. It was wonderful to see his energy; and in answer to the kind expressions addressed to him, implying fear that he had done too much, he answered, "It is what I always did love—hard work—but it's most done now—I've been round since to look at my grave in your church-yard. It's all ready now, and I am ready—my work is 'most done!' The tear would come into his eye in a moment, when he expressed gratitude either to his God or his fellow-Christians, but his habitual tone was one of joy. He had much comfort at home; for his excellent daughter over whose childhood he had watched vigilantly, repaired his care by constant attention and kindness in his old age. It was natural that she should make every effort to procure for him each blessing that affection could provide, whilst she felt that her neat and orderly household was blessed like Pharaoh's, for this Joseph's sake.

Some years ago, he had a severe illness from which no one thought he would recover, and he rejoiced and triumphed in the prospect of death, but he had then yet longer to wait. His work was not then done, and I remember the pleasure and respect with which more than one of the congregation welcomed him to his place on his recovery. It was a long walk for an invalid, and after church we used to take much pains to prevail with him to come in and take some refreshment.

When he did, his gratitude generally expressed itself in simple and earnest prayers for us, but he could not bear to intrude, as he called it; and would so often escape our importunities, by going out at one door when we were looking for him at the other; and so often, when we did overtake him, he excused himself in various ways, that at last we pressed him no longer, only leaving, I hope, the impression on his mind that we felt it a pleasure to do anything for him. Yet I well recollect how fervently, with closed eyes and lifted hands, he would thank God for what we set before him, and the courteous and almost graceful manner in which, before he drank, he used to wish us health and happiness. Indeed the old man's pleasant manner was one of his characteristics. I cannot understand how a Christian can be otherwise than careful never to give offence, and such care is the foundation of real politeness. O, Cowper made no mistake when he said,

"Smooth good breeding, supplemental grace,  
With lean performance apes the work of love."

There was more of real politeness in that old man's manner when he once attempted to congratulate me on an event of some importance to us—and the tears rose to his eyes, and he broke off abruptly, saying, "Well, God bless you! God Almighty bless every one of you!"—than ever the envious world would have expressed.

There was more of deep sympathy once on another occasion, when on looking at our mourning party, he attempted to offer no consolation, but he wept as he lifted up his eyes and raised his clasped hands in prayer to him whom he knew by long experience to be a sure hold, in the day of trouble; more than the thoughtless world could ever have offered. How should the gay and selfish world know the meaning of sympathy?

There is some charm in religion to still the passions, yet there is also something that keeps the feelings tender, even in extreme old age; and therefore it was, I suppose, that our old friend was so easily moved, that he always seemed so glad to see us, and received us with such a cheerful tone of kindness. It was difficult to hold any vocal communication with him, for having lost all his teeth; one could scarcely understand him; and as at the same time, it was almost impossible to make

him hear, he was so far prevented from any exchange of sentiment on earthly subjects, that his conversation might almost literally be said to be in heaven.

There was, however, no possibility of misunderstanding him, when holding your hand affectionately, he would smile as he looked up to heaven, and pointing upward say, "Going home, going home!" There was no mistaking when you met him in the church yard, and he pointed to the spot under the chesnut tree, and told you in the same glad tone, "I shall be there soon, very soon:" and if you happened to pass through the church three quarters of an hour or an hour before the service began, and you found him in his place; his broad old-fashioned hat and his stout walking-stick laid beside him, as he looked up from his large printed bible at you, and understood your look of wonder at seeing him there so early, the light and gladness in his clear blue eyes told, if his broken accents had failed to do so, "It is my Father's house! Here my Father's children meet—I love them—I love it—It is good to be here!" But my old friend had another way yet of expressing his feelings. His bible lay always by him, and sometimes, without attempting to make you understand him by words—an attempt which he had often found to fail—he would readily turn to whatever portion of the sacred page best suited him at the moment. I think I see him now, as he sat in his comfortable chair with his back to the window, so that the full light streamed over his grey head, and on the holy page of his bible, which lay upon his knees. Sometimes he had fallen asleep—"the spirit was willing but the flesh was weak," he had arrived at that time when "the grasshopper is become a burden"—he was eighty-five years old; and then the expression of calmness and composure was really beautiful; you recognised the stamp of "perfect peace," and lifted up your heart to God, acknowledging "because he trusteth in thee."—But oftentimes he was awake, and then, one after another, the variety of shades of thoughts and feeling that passed over his countenance were most interesting. The last time I remember seeing him at his own home, he beckoned to me, and turning over his bible leaves rapidly, pointed me to that verse in the 29th chapter of Isaiah,—"In that day shall the deaf hear the words of the book."—"Ha!" laughing for joy, "hear the words, hear the words! no deafness then!" It was no wonder if such an one was happy. He felt that the hand of a mighty God was with him, to keep him in all his ways, and consequently could know nothing of anxiety, and every blessing he received as coming from the kind hand of a merciful Father, and therefore was at peace.

"If I woke in the night" said his daughter, "I often over heard him praising and blessing God! If he came in tired from a walk, he would kneel down on his chair, and thank God for the rest he could take in it. If he did but take a draught of water, he would lift up his hands and eyes, giving thanks for it." It was only last Friday, that his daughter heard him in prayer thanking God for a mark of kindness that day conferred on him by his pastor. Only last Friday, and O, how far he is beyond our assistance now! What a little dim world this must seem to him! On Sunday, as I told you he went to a church at some distance in the morning, and came to his own corner where we have so loved to see him in the afternoon. It will be long indeed, before two neater or more respectable old men are seen in our aisle than those we have so suddenly lost—for I forgot to tell you, that good old Jacob, who stood god-father to poor Isaac's last child only on May-day, has been dead and buried more than three weeks. Well at sermon-time on Sunday, John came as usual and handed his great bible and, I marked the text—"They all with one consent began to make excuse." Dear old man! it did not apply to him. Monday passed as usual. "I had no thought of it," said his son-in-law, "when I passed through his room to go to my work at half past five—he was sleeping like a child." He breakfasted early with his kind daughter, and some time afterwards as he was accustomed, took his bible with him, and went to lie down on his bed. And there, a little after, his daughter coming up, accidentally found him. He had sunk down by the bed-side, and his bible had fallen from his hand, only at the moment in which he had no longer needed its guidance. He had obeyed his Master's direction, and his day's work was done. "So," as prays the pious Bishop Hall, "when I have worked enough lay me to rest; and when I have slept enough, awake me as thou didst thy Lazarus!

"We much wished to bury him on Sunday," said his daughter, "but the weather has been very hot, and it was found necessary that the funeral should take place on the second day after his death." In our climate such a necessity does not often occur; and the impossibility of getting her mourning ready added much to poor Hannah's grief, as it prevented her paying the last mark of respect—that of following the last friend to the tomb—which our people here are always anxious to pay. It was in consequence, a small though orderly funeral. The youngest granddaughter was the only female present, and she cried as if her heart would break; but the men were only serious, not distressed.—

Why should they? Themselves for the most part old and grey headed, they cannot have long to wait before their work also shall be done. O that it may be as well accomplished! that there may be as sure hope concerning them, as they enjoy with regard to this their brother, and then what need to weep? O when the last shock is borne in its season of joy and thanksgiving?

But I have just been looking at our young gardener's favourite tiger iris, one of our most splendid and most short lived-flowers.

It is but just eleven o'clock, and already the tips of the crimson leaves are beginning to flag. The clear golden spots are as pure, and the polished centre as bright as it has been at all, yet a shade of decay has passed over it, which will every moment become more and more dense, and at noon its beauty will be entirely gone; and in one hour after, long before evening, it will be dried up and withered—and O I have lately seen something so very like that!

(To be continued in our next.)

## Advertisements.

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

**DR. BOVELL,**  
John Street, near St. George's Church,  
TORONTO.  
April 23rd, 1851. 59-1f

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

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

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

**J. E. PELL,**  
**GILDER,**  
Looking Glass and Picture Frame  
MANUFACTURER,  
30, KING STREET, TORONTO.  
Gilt Inside Moulding always on hand.  
Toronto, October 22nd, 1851. 12-1y

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

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

Teas, Coffee, Sugars, Wines, Liquors, &c.  
**GROCERIES OF ALL KINDS**  
At 122 Yonge Street, two doors South of Queen Street.

**JOHN J. EVANS,**  
TAKES this opportunity of informing his Friends  
and the Public, that he has opened an Establish-  
ment at the above stand, and as all his goods will be  
Warranted Genuine, he would respectfully solicit a  
share of patronage.  
Toronto, December 11th, 1850. 21-1f

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

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

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

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



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

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER. King Street Toronto, directly opposite the Arcade, St. Lawrence Hall.

STATIONERY, WHOLESALE AND RETAIL. THE Subscriber, would respectfully give notice, that he continues to SELL OFF his well assorted stock of BOOKS AND STATIONERY.

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.

DR. JAMES HOPPE'S VEGETABLE PURIFYING HEALTH PILLS AND ORIENTAL BALSM. THIS valuable Family Medicine of long-tried efficacy, for correcting all disorders of the Stomach, Liver and Bowels, and those Diseases arising from Impurities of the Blood.

Trinity College. TRINITY COLLEGE will be OPENED on the 15th day of January, 1852, on which day those who shall have duly passed their Examination for admission will be publicly matriculated.

LANDS TO BE LEASED ON FAVOURABLE CONDITIONS, and, if desired, for long terms.— COUNTY OF STORMONT. Roxborough..... Lot No. 10, Con. 6..... 200 acres.

COUNTY OF WENTWORTH. Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concessions, 300 Acres. COUNTY OF SIMCOE. Township of Innisfil—North half 13, in 10th 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 concessions, 300 Acres.

For particulars apply (post-paid) to The Church Society of the Diocese of Toronto. THOS. CHAMPION, Secretary Land Committee. Toronto, Nov. 26, 1851.

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto.

MR. JULES HECHT, (Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankford on the Main.) BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompaniment.

CHURCH OF ENGLAND Life Assurance, Trust and Annuity Institution, LONDON. Empowered by Special Act of Parliament, 4 & 5 Victoria, Cap. XCII. Subscribed Capital One Million.

Patrons: His Grace the Duke of Beaufort. His Grace the Lord Archbishop of Dublin. The Right Hon. Lord Viscount Beresford. The Right Hon. Lord Viscount Lorton.

CANADIAN BRANCH---TORONTO. The Honourable and Right Reverend Lord Bishop of Toronto. The Ven. the Archdeacon of York.

The distinguished success which has attended the establishment of the Church of England Assurance Institution in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada, with a view of extending the peculiar advantages of this Institution to the inhabitants of that Colony.

SPECIMENS OF RATES. SHORT TERMS. SPECIMEN OF PREMIUMS required for the Assurance of £100, for the respective terms of One and Seven Years

Table with columns for Age, One year, Seven yrs, Annual Premium, and Half-yearly/Quarterly Premiums for £100 assurance.

WHOLE LIFE. Equal Rates. SPECIMEN OF PREMIUMS required for the Assurance of £100, for the Whole Term of Life, in Annual Half-yearly, or Quarterly Payments.



DR. WISTAR BALSAM OF WILD CHERRY.

From the Dedham, Mass. Gazette, February 18, 1849. The introduction of this famous medicine to the public by Seth W. Fowle, has been of more service, probably, than any other article that has yet been discovered...

FRENCH AND ENGLISH Establishment for Young Ladies, BY MONSIEUR AND MADAME DESLANDES, PINEHURST TORONTO.

THE design of the Principals of this Establishment, is to offer to Parents for the Education of their Daughters advantages rarely combined, and which may be enumerated as follows:

1st. Every facility for the practical acquisition of the French tongue, which is spoken in the Family and in the School; sound instruction, from the primary departments to the senior Classes...

2nd. Constant attention to physical training, as well as the formation of good habits and manners. 3rd. The assiduous inculcation of Religious Principles, based on Scriptural truth.

The Establishment is composed of (besides the Principals) three efficient resident Governesses, two of them English and one French, from Paris, and seven Masters.

TERMS FOR BOARDERS: Including all the vari ous branches in English, French, Music, Drawing, &c., per quarter £15 0 0 Pupils under twelve years of age 12 10 0 Day pupils 6 0 0

WANTED, A SITUATION in a Grammar School, as Assistant, or a Private Tutorship in a Family, by a Gentleman qualified to teach the Classics and the elements of the Mathematics.

Apply to A. J., at this office, Toronto, 17th December, 1851.

BAZAAR.

THE Ladies belonging to the Congregation of Christ Church, having decided upon holding a BAZAAR in the end of May or beginning of June next, for the purpose of aiding in the enlargement of the Church—a measure which has been resolved upon by the Rector and Church wardens...

THE following Ladies have consented to take Tables, to any of whom Donations may be sent on or before the 20th of May next: Mrs. Ainella, Mrs. Davidson, Mrs. Kerby, Mrs. Armstrong, Mrs. Dickson, Mrs. Leggo, Mrs. Bates, Mrs. Donaldson, Mrs. Macdonald, Mrs. Beardmore, Mrs. Fairclough, Mrs. Merritt, Mrs. Best, Mrs. Gates, Mrs. Milner, Mrs. Blythe, Mrs. Geddes, Mrs. Mitchell, Mrs. Brega, Mrs. J. C. Geddes, Mrs. O'Reilly, Mrs. Carroll, Mrs. T. G. Gilkison, Mrs. Thos. Stinson, Mrs. Cartwright, Mrs. Hatt, Mrs. Stewart, Mrs. Coulson, Mrs. Hardiker, Mrs. Stevenson, Mrs. Counsell, Mrs. Henwood, Mrs. Winer, Mrs. Craig, Mrs. Holden.

FALL IMPORTATIONS. THOMAS BILTON

BEGS to intimate that his usual choice assortment of seasonable goods have come to hand. The Subscriber in announcing the arrival of his new goods, considers it only necessary to state that no effort shall be wanting to secure for his Establishment a continuance of the distinguished patronage, with which it has so long been favoured.

BOOT AND SHOE STORE. J. LINDSAY

BEGS respectfully to announce to his Friends and the Public generally, that he has commenced business in the above line, at No. 95, Yonge Street, Sign of the Black Boot. Three doors North of the store lately occupied by Mr. GEORGE W. MORGAN.

R. SCORE, Merchant Tailor and Habit Maker, KING STREET WEST, TORONTO;

BEGS respectfully to acquaint the Gentry of Toronto and Canada West, and his friends generally, that his extensive and choice Stock of WINTER GOODS have come to hand, consisting of West of England Cloths and Cassimeres. Heavy Beavers, Doeskins, Tweeds, Whitenys, Freize, Winter Vestings, &c., &c.

MR. J. FRANCIS SMITH, (LATE OF FORT ERIE.) SURGEON DENTIST, No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Cadwell, the Oculist. Charges Moderate. References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grasset, M. A.; the Rev. Elliott Grasset, M. A., Fort Erie; Col. James Kerby, Fort Erie; and Thomas Champion, Esq.

CHURCH OF ENGLAND AND Metropolitan Building Society, Office—No. 5, King Street, West.

President..... THE HON. W. CAYLEY. Vice-President.... T. D. HARRIS, Esq. Rev. J. BEAVEN, D. D. S. B. HARMAN, Esq. Rev. S. LETT, LL. D. G. W. ALLAN, Esq. J. M. STRACHAN, Esq. THOS. CHAMPION, Esq. GEORGE BROCK, Esq. Hon. Sec. MR. HENRY BOUCHER, Assistant Secretary.

At a Meeting of the Directors, held on the 18th of October, 1851, it was Resolved, That the Society do commence operations on the 1st of January, 1852.

CHANGE OF THE SEASONS! AND NEW, CHEAP AND SEASONABLE DRY GOODS.

The showers of the Spring are but shed o'er the land, The earth but unfettered from Winter's grim hand; Its breezes felt, and its verdure but seen, When it passes away with the Springs that have been, Then Summer comes on with its sweet smelling flowers, Its rich verdant fields, and its ivy-clad bowers; Yet strange, when it yields us the greatest delight, It mocks at our gazing, and fades from our sight, Then Autumn succeeds, with its corn and its grain, Its fine mellow fruit, and its rich yellow plain; But like Spring time and Summer, how short is its stay, It drops its the sear leaf and passes away; Then Winter draws nigh, and the leaves disappear, And every green spot grows withered and drear; And the breezes of evening are heavy and chill, And the snow spreads its mantle of fleece o'er the hill; Unlike Spring time or Summer, or Autumn it stays, Through many bleak nights and cold frosty days, Till we tire of its visit, and wish him away, And long for the balmy breezes of May.

YONGE STREET. An examination of the Subscribers Stock will sufficiently refute that notion, as it will be found to comprise all the articles in general use in the Trade.

A large Stock of SILK VELVETS in black and choice colours; also, an assortment of PULPIT VELVETS, on which article a liberal discount will be made, if wanted for Church purposes. Attention is directed to the stock of STONE MARTIN FURS. Long Flat Boas commencing at \$12. Gutta Percha sewing Thread; Chinese Tapes, peculiar for not twisting in washing; Chest Comforters a good safeguard for persons much exposed to the weather.

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WINTER CLOTHING AND DRY GOODS, WHOLESALE AND RETAIL.

WE Beg to intimate to our customers, the inhabitants of Toronto and surrounding country, that we have now received our complete assortment of WINTER GOODS, which upon inspection will be found better value, more extensive as regards quantity, and more varied in style, than we have ever had the satisfaction of submitting to our customers and the public before.

TAILORING IN ALL ITS BRANCHES EXECUTED WITH NEATNESS AND DESPATCH.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

READY-MADE FALL AND WINTER CLOTHING:

Table with columns: Item, Price From, Price To. Includes Men's Ettoffe Shooting Coats, Men's Ettoffe Trousers, Men's Ettoffe Vest, Do. Witney, Do. Broad Cloth, Do. Ettoffe Over Coats, Do. Beaver, Boy's Ettoffe Coats, White Shirts, Linen Fronts, Striped Shirts.

Pocket and Neck Handkerchiefs, Shirt Collars and Fronts, Umbrellas, Carpet Bags, MEN'S PARIS SATIN HATS, BLACK AND DRAB.

DRY GOODS:

Table with columns: Item, Price From, Price To. Includes Flannel, Red and White, Blankets, Scarf Shawls, Factory Cotton, Cotton Warp, Ladies' Cloaks and Bonnets, Muffs and Boas, Crapes and materials for Mourning, Quilts and Counterpanes, Bed Ticks and Towels, Bonnet Ribbons, Prints, Gala Plaids, White Cotton, Striped Shirting.

An immense assortment of Shot, Striped, Checked, Flowered, and Plain materials for LADIES DRESSES, of the newest styles and fabrics. Ribbons, Laces, Edgings, Gloves, Hosiery, Flowers, Cap Fronts, Veils, Muslins, Sewed Goods, Silks, Satins, Velvets, Shawls, Handkerchiefs, &c., &c.

No Second Price. BURGESS & LEISHMAN, Corner of King and Church Streets, Adjoining the Court House.

The Churchman's Almanac, FOR 1852, IS NOW READY.

THIS ALMANAC is particularly interesting to Churchmen in this Province, as it contains, besides the usual Calendar with the daily Lessons correctly arranged, and other general memoranda, a great deal of very useful and interesting information respecting the Appropriation and Expenditure of the Clergy Reserve Fund, &c., &c.

Price 4d. For sale at "The Church" Office, 7, King Street West, and all the principal Book Stores. A liberal discount to the trade.

Just Published, and for sale at "The Church" Office:

MY PRAYER BOOK: a Manual of Sacred Verse. By Robert Montgomery, M.A., author of the "Omnipresence of the Deity" Edited by the Rev. R. J. M'George, Incumbent of Trinity Church, Streetsville. Neatly printed, in stiff covers, gilt; very suitable for a Christmas or New Year's Present.

THE YOUNG CHURCHMAN, for the Year 1851, being a complete series, bound in a neat and substantial style, will be ready in a few days. This Magazine contains nearly 200 quarto pages, and forms a very suitable and handsome Christmas Present or Sunday School Reward.

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the New Patent Cork Hat.

September 2th, 1850. JOHN SALT, Hatter.

HEALTH WHERE 'TIS SOUGHT! HOLLOWAY'S PILLS.

Cure of a Case of Weakness and Debility, of Four Years' Standing. Extract of a Letter from Mr. Smith, of No. 5, Little Thomas Street, Gibson Street, Lambeth, dated Dec. 12, 1850.

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

[Signed] WILLIAM SMITH. These celebrated Pills are wonderfully efficacious in the following complaints. Agree Female Irregularities; Scrofula, or King's Asthma Fevers of all kinds. Biliary Complaints Fits Sore Throats Blistches on the Skin Gout Stone and Gravel Bowel Complaints Headache Secondary Symptoms Colics Indigestion Tic-Douloureux Constipation of the Bowels Inflammation Tumours Jaundice Ulcers Consumption Liver Complaints Venereal Affections Debility Lumbago Worms of all kinds Dropsy Piles Weakness from what Dysentery Rheumatism ever cause, &c., &c. Erysipelas Retention of Urine

Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10d., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes. N.B.—Directions for the guidance of Patients in every case are affixed to each Box. For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W. Toronto, Nov. 12, 1851. 15-11



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

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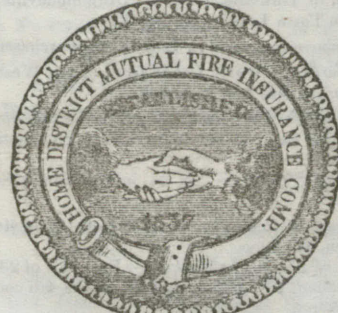
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THIS Company effects Insurance at the Home Office, Church Street, Toronto, and its various Agencies. The Proprietary Department includes General Risks in Fires, Life, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called thereto.

By Order. EDWARD G. O'BRIEN, Secretary Toronto, October 15th, 1851. 11-11

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

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. W. BIRCHALL, Managing Director Toronto, September 7th, 1850 7-11



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

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

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All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1

"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.

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The following gentlemen act as AGENTS for this Journal: M. Ogle & Son, Glasgow. Josias Bray, Hamilton. Henry Charles, Niagara. Francis Evatt, Port Hope. W. P. Vidal, Sandwich. Mr. Cawthra, jun., Newmarket. Geo. McLean, Brockville. Thos. Saunders, Guelph. John Kerby, Bradford & Mohawk. H. C. Barwick, Woodstock. T. D. Warren, St. Thomas, Port Stanley, &c. J. Wilson, Simcoe, Fort Dover, Victoria, &c. F. B. Beddome, London. H. Slate, St. Catharines, Thorold, &c. Charles Brent, Kingston. John Benson, Napanea & Belleville. L. P. W. Des Brisay, Picton. Morgan Jellett, Woodstock, N. B. H. H. Cunningham, Cobourg. P. Sinclair, Bookseller, Montreal. 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.