

The Church.

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

VOLUME XIV., No. 41.]

TORONTO, CANADA, MAY 8, 1851.

[WHOLE No., DCCII.]

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
May 11, 3RD. SUN. AFT. EASTER.	Deut. 4.	Matt. 9.
" 12, "	" 5.	Rom. 10.
" 13, "	2 Kings 6.	Matt. 10.
" 14, "	" 7.	Rom. 11.
" 15, "	" 8.	Matt. 11.
" 16, "	" 9.	Rom. 12.
" 17, "	" 10.	Matt. 12.
" 18, 4TH SUN. AFT. EASTER.	" 11.	Rom. 13.
" 19, "	" 12.	Matt. 13.
" 20, "	" 13.	Rom. 14.
" 21, "	" 14.	Matt. 14.
" 22, "	" 15.	Rom. 15.
" 23, "	" 16.	Matt. 15.
" 24, "	" 17.	Rom. 16.
" 25, "	Deut. 6.	Matt. 16.
" 26, "	" 7.	1 Cor. 1.

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 o'clock.
St. Paul's	Rev. E. Baldwin, M.A., Assist.	11 " "	4 " "
Holy Trinity	Rev. J. G. D. McKenzie, B.A., Incumbent.	11 " "	6 " "
St. George's	Rev. R. Mitchele, M.A., Incumbent.	11 " "	7 " "
Holy Trinity	Rev. Stephen Lett, LL.D., Incumbent.	11 " "	7 " "
Holy Trinity	Rev. H. Scadding, M.A., Incumbent.	11 " "	6 " "
Holy Trinity	Rev. W. Stennett, M.A., Assist.	11 " "	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.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending Monday, May 2nd, 1851.

VISITORS:
THE PRINCIPAL,
The Hon. J. H. CAMERON, Q.C., M.P.P.
CENSOR:
Rev. H. SCADDING, M.A., First Class Master.
E. W. BARRON, M.A., Principal U.C.C.

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THIRD SUNDAY AFTER EASTER.

MAY 11, 1851.

MORNING PRAYER.

FIRST PROPER LESSON.—(DEUTERONOMY IV.)

The Collects for the Sundays after Easter, have a two-fold object. 1st, They direct us to dwell upon the remembrance of the privileges purchased for us by that great redemption which we have lately celebrated. 2dly, They set before us the caution and the practical lessons, which we ought to derive from the consideration of the distinguished care, and mercy, of which we have been the objects. For all Christian doctrines are the foundations and motives of Christian practices. With these principles we shall find the Proper Lessons in perfect agreement and harmony. Last Sunday we had the example of those, who, notwithstanding the visible protection of Heaven extended over them, and the declarations of the Lord God, and consequently found in him, who would have been a protector, an avenger. From the consideration of such examples, we now proceed to hear the exhortation of the Jewish lawgiver—the lessons he teaches his countrymen to derive from seen and heard. He, as the servant of the Most High God, tells the Jews the purpose for which God has shewed them "the light of his truth," namely "the intent that they may return into the way of righteousness." (See Collect.)

He begins (verse 1) with a call to "Hearken;" that is, both hear, and obey. He tells them (ver. 2) there must be no alteration, or diminution, from him. His doctrine is embodied in the petition of the Collect, to eschew (or avoid) all those things that are contrary to our profession, and follow all such things as are agreeable to the same. It is not enough to profess themselves God's people—they must act and think according to their professed consequences of an opposite conduct, as shown in the example, related in the Proper Lesson for Evening Prayer of last Sunday. These exhortations he enforces, (ver. 5, 15) by arguments drawn from the excellence of what they had been taught, and the awful circumstances under which their statutes had been delivered to them. These are

motives, which the Christian may well apply to his situation and circumstances. When he meditates upon the still clearer light which God has showed us—when he looks upon the still clearer revelation of God's will and counsels—the pure and holy precepts of the Gospel—well may any Christian—but, especially, well may the Christian people of this long favoured country—ask, what nation before Christ, (not excepting even the Jews) "hath statutes and judgments so righteous, or hath seen and heard the things, which we have seen and heard?" The text subject on which Moses dwells, is the besetting sin of his people, their proneness to idolatry, (verse 15 and 40.) He threatens them, and their children, with terrible vengeance, if they shall be guilty of this apostasy, and intimates that such wickedness shall at once put them out of God's protection.

"In the sequel of this people's history," says Wogan, "we see, that both the degeneracy of their posterity, which is here foretold, and the punishment consequent thereupon, which is here threatened, did actually come to pass. This appears by the various revolutions which happened to them, in the time of their judges and kings; in the ten tribes being wholly given up, by the judgment of God, to idolatry: then carried away, mingled and lost among the heathens whose works and religion they had followed: afterwards, in the captivity of the two other tribes to Babylon; their destruction by the Romans, and strange dispersion over the world ever since. From the example of this people, and the fearful judgments which befel them, let us learn to dread the temptations of prosperity, and the danger of abusing the favours of God, especially the blessings of true religion. As heaven and earth, i. e. angels and men, saw them the happiest of all people, while they continued faithful to God; so, for their disobedience to his law, and contempt of his grace, they become a spectacle to men and angels: and are, at this day, sad and lasting monuments of the wrath of heaven, for their rejection of the Messiah, 'their King and their God.'"

Such will be our case, also, if we avoid not the things contrary to our profession; we shall be punished as the idolatrous Jews. The rest of the chapter relates to the appointment of cities of refuge, and other subjects of history, not immediately connected with our purpose.

LETTERS received to Wednesday, May 7th, 1851:—W. Wilkinson, Esq. rem.; James Dubbins, add., sub. and rem.; N. F. Quiney, Esq.; W. H. De Monlin, Esq.; Henry Wilkinson. The papers were sent as ordered.

THE CHURCH.

TORONTO, THURSDAY, MAY 8, 1851.

NOTICE.

The LORD BISHOP OF TORONTO gives notice, that it is his intention, with the Divine permission, to hold Confirmations in the Niagara District, during the latter half of the month of May next; in the Gore, and Districts west of Hamilton, in the months of June and July; and in August at the Manetooahning Mission, and Sault Ste. Marie, &c., Lake Huron.

A list of days and places of Confirmation will be published hereafter; and his Lordship requests that notice may be communicated to him, as early as possible, of such new Stations as may have been established or new Parishes organized, at which Confirmations are required to be held, or Churches to be consecrated.

According to former usage, it will be required that every candidate for Confirmation (unless under special circumstances) should be of the full age of fifteen; and the clergy will be pleased to have in readiness, and furnish to the Bishop previous to commencing the Service of the day, a list containing the names and ages of the several candidates for that holy rite.

Some years ago, the Bishop called the attention of his brethren the clergy, to the advantage of registering in their parish books the names of the confirmed, to

which they might hereafter usefully refer, and he will be much gratified to inspect them in the Missions where this has been done.

The Bishop embraces this occasion to renew his anxious desire, that candidates for Confirmation should be fully instructed in those solemn obligations and responsibilities which they are in their own persons about to assume; and that every practical means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the true Church of Christ.

TORONTO, March 18, 1851.

The Bishop of Toronto begs to inform his Brethren the Clergy of the District of Niagara, that he intends, (D.V.) to confirm at their several Missions and Stations in accordance with the following list, May 1851:—

Wednesday 14,	Grimsby	11, A.M.
Thursday 15,	Jordan	10, A.M.
" 15,	Port Dalhousie	3, P.M.
Friday 16,	St. Catharines	11, A.M.
" 16,	Eight Mile Creek	3, P.M.
Saturday 17,	Niagara	11, A.M.
" 17,	Queenston	3, P.M.
Sunday 18,	Thorold	11, A.M.
" 18,	Port Robinson	3, P.M.
Monday 19,	Drummondville	10, A.M.
" 19,	Chippawa	3, P.M.
Tuesday 20,	Port Erie	11, A.M.
Wednesday 21,	Bertie	11, A.M.
" 21,	Marshville	2, P.M.
Thursday 22,	Port Maitland	11, A.M.
" 22,	Dunnville	3, P.M.
Saturday 24,	Cayuga	3, P.M.
Sunday 25,	York	11, A.M.
" 25,	Caledonia	3, P.M.
Monday 26,	Jarvis	11, A.M.
Tuesday 27,	Walpole	11, A.M.

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

THE PROCEEDINGS OF LAST WEEK.

Last week will form a memorable era in the ecclesiastical annals of our Diocese.

In our last impression we gave a detailed account of the proceedings connected with the laying the Corner stone of a University, where the claims of revelation will be duly recognized—and in which it will be no misdemeanour to uplift the voice of praise and prayer to the Triune God.

Below will be found a report of the most important Visitation ever held in our Diocese. Many sincere friends of the Church were disposed to look with some little apprehension upon the novel experiment of inviting the Laity to take part in the discussion of matters connected with the temporalities of our communion. We need not say that these fears proved utterly groundless. The God of unity and peace so overruled the proceedings, that the most cordial unanimity prevailed from first to last—and the lively interest which was manifested for the struggles and prospects of the Canadian branch of Christ's visible fold, afforded the most cheering evidence that our Churchmen are actively alive to their onerous duties and responsibilities.

The Lay Representatives appeared to the greatest advantage. We hesitate not to affirm that not even in the Mother Country, could a greater amount of intelligence and well regulated zeal, be found in a meeting of a corresponding nature. The majority of the speakers demonstrated not merely that they were dutiful sons of the Church, but that they were able to render a sound and substantial reason why they were so.

On the Charge delivered by His Lordship the Bishop of the Diocese, we have not space to dwell at present, but on a future occasion we shall advert to some of its more prominent features. We may only remark that it is a document replete with the deepest interest, and merits—as we are certain it will obtain—a careful perusal from all who seek for guidance and counsel in the present momentous position of the Church, both in Great Britain, and in this portion of her Colonial possessions.

So far have we recorded that portion of the proceedings of the week, which are more strictly Ecclesiastical, we now turn to those regarding the temporalities and the politics of Religion, as embodied in the proceedings of the Church Union, on

Friday evening, which was a triumph close to the events of the week. The same harmony of feeling, the same devotion to the Church, which characterised the early events, were here as strongly exhibited. Here that restraint which the house of prayer placed upon the feelings was removed, and our City Hall rang again and again, with heart-stirring cheers from the large assemblage which it contained, responsive to the principles and sentiments of the speakers. For many years Toronto has not witnessed such a meeting. Never was devotion to Religion, to the Church, or to British Connexion more strongly displayed; and many a hardy denizen of the forest has since declared to us, that such a sight gladdened their hearts,—that their fears for the interests of Religion were at an end, and they would be able when they returned to their homes, to tell their families, their friends and their neighbours, that all were united and all determined for the maintenance of Religion, and of British Connexion; and that wherever practicable to do so, Branches of the Church Union should be at once formed. To our ample report of the proceedings of that meeting, we also refer our readers. We give it fully, convinced of its importance, and we are happy to say that it will take a more permanent shape than that of a newspaper. It will as a separate pamphlet form Number 2. of the Publications of the Church Union, and will be ready for delivery early in the coming week. Other publications will rapidly follow. Activity such as this, cannot fail to be successful. A good beginning has been made, and steady exertion will crown the triumph of Religion over infidelity.

The Rev. William Logan, requests all letters and papers for him, to be addressed in future to Manvers, instead of Cartwright.

The subscriber gratefully acknowledges the receipt of Twenty One Pounds, from the friends of the Church, in Toronto, towards the completion of St. Mary's Church, Newboro.

N. WATKINS, Travelling Missionary.
Toronto, May 6, 1851.

TRIENNIAL VISITATION OF THE LORD BISHOP OF TORONTO.

On Thursday last the Lord Bishop of Toronto held his Triennial Visitation in the Church of the Holy Trinity. As might naturally be expected, the proceedings attracted unusual attention, connected as they were with the permission accorded to the Laity to take part in deliberating upon the temporal concerns of the Church.

Divine Service commenced at at eleven o'clock. Prayers were said by the Rev. Saltern Givins of Oakville, the Rev. E. Denroche, M.A. The Rev. W. M. Herchmer, M.A., of Kingston preached a most impressive and highly practical discourse, taking his text from Malachi, chapter ii. v. 7. As the Sermon is to be published by special request, we shall say nothing more at present than it was entirely appropriate to the solemn occasion. His Lordship, the Bishop officiated at the altar, assisted by the Ven. the Archdeacons of York and Kingston, the Rev. H. J. Grasett, and the Rev. Saltern Givins. All the Clergy present partook of the Holy Communion.

After a short recess the Clergy and Lay Delegates re-assembled in the Church, when the roll having been called by the Rev. H. J. Grasett, as Chaplain to the Diocesan, the following Clergymen answered to their names, and were accompanied by their respective Lay Delegates, who produced their requisite certificates:—

LIST OF MISSIONS OR PARISHES IN THE DIOCESE OF TORONTO, WITH THE NAMES OF THE CLERGY AND LAY REPRESENTATIVES, WHO ATTENDED THE VISITATION OF THE LORD BISHOP, 1ST AND 2ND MAY, 1851.

Mission or Parish.	Clergy.	Lay Representative.
Toronto,		
St. James's	H. J. Grasett	Hon. J. Gordon.
Assistant	Edmund Baldwin	J. H. Hagarty.
St. Paul's	J. G. D. McKenzie	Alex. Murray.
		W. Y. Bacon.
St. George's	S. Lett, LL.D.	John Arnott.
		J. Bovell, M. D.
Trinity	R. Mitchele	Wm. Gooderham.
		H. A. Joseph.
Holy Trinity	H. Scadding	J. W. Brent.
Assistant	W. Stennett	E. G. O'Brien.
		W. J. Gamble, St.
Etobicoke	H. C. Cooper	George, Etobicoke.
		E. C. Scarlett, St.
		Philips, Weston.
York Mills	A. Sansou	Francis Neale.
		D. G. Hewett.
Thornhill	D. E. Blake	Dr. Faget.
		Mr. Marsh.
Lloydtown	H. B. Oaler	Arthur Armstrong.

Mission or Parish.	Clergy.	Lay Representatives.
Toronto Township		{ Capt. J. B. Harris. J. McGrath. J. W. Gamble. P. M. Chafec. Wm. Birdsell. W. H. Patterson.
Chinguacousy	W. G. Tucker...	
Streetsville	R. J. MacGeorge...	
Georgina	John Gibson...	
Brock	R. Garrett...	
Newmarket		William Gamble.
Markham	G. S. J. Hill...	
Whitby	J. Penland...	
Scarboro'	W. S. Darling...	{ Wm. March, St. Judea, and St. Paul's, Church. J. Taher, Christ James Peters. S. B. Ardagh D. McCarthy. G. Nugent F. L. Oaler.
Pickering	T. W. Marsh...	
Assistant	G. Nugent...	
Tecumseh	F. L. Oaler...	
West Gwillimbury	A. Hill...	Herbert Mortimer. J. Drinkwater.
Orillia	George Bourn...	
Penetanguishene	G. Hallen...	
Mono	John Fletcher...	
Hamilton	J. G. Geddes...	{ Sir A. N. McNab. Miles O'Reilly.
Salmonville	J. L. Alexander...	
Ancaster	W. McMurray...	{ J. Regan, Ancas- A. T. Kerby, (ter Dundas. Henry Racey. John Kerby.
Assistant	W. Bell...	
Brantford	J. C. Usher...	
Grand River Miss.	{ Abr. Nelles... Adam Elliott... John Kennedy...	G. Wm. Johnson.
Wellington Square	Thomas Greene...	{ A. M. Chisholm. W. McKay. A. Shade. R. C. Nicholson.
Galt	M. Boomer...	
Paris	C. Ruttan...	
Oakville	S. Givins...	{ James Beatty. William Pettit. W. Paxton, Norval J. Cowen, Trafal. Dr. Jones, Trafal.
Georgetown	D. Fraser...	
Nasagaweya	George Graham...	
Travelling Mis- sionary, Gore District	R. N. Merritt...	
Guelph	A. Palmer...	Wm. H. Parker. James Geddes.
Elora	J. W. Marsh...	
Owen Sound	A. H. R. Mulholland	
Bentick		
Niagara	Thomas Green...	{ Col. Kingsmill. F. W. Smith. Andrew Pettit. Wm. Nixon. George Rykert. H. Mittleberger. Geo. P. Ball.
Grimby		
Acting	William David...	
St. Catharines	A. F. Atkinson...	
Assistant	R. Shanklin...	
Louth	A. Dixon...	
Chippawa	W. Leeming...	{ Dr. Macklem, Chippawa. Dr. Newburn, Stamford. L. Brokenshaw, Drummondville. W. L. Turvey. Alex. Keeler.
Assistant	C. L. Ingles...	
Thorold	T. B. Fuller...	
Fort Erie	E. Grasset...	
Port Maitland	A. Townley...	{ Robert Spratt, Port Maitland. J. Atkinson, Dunville. Alex. Scobie.
Grand River	B. C. Hill...	
Travelling Mis- sionary, Nia- gara District	W. C. Clarke...	
London	B. Cronyn...	{ Thos. C. Dixon. L. Lawrason. Freeman Talbot. Ben. Willson. Wm. Bray.
Do. Township	C. C. Brough...	
St. Thomas	M. Burnham...	
Adelaide	A. Mortimer...	
Caradoc	E. Foot...	
Port Burwell	T. B. Reid...	W. J. Wallace.
Tyrcornell	H. Holland...	
Port Stanley	G. C. Street...	Samuel Pricc.
Malahide		
Goderich	E. L. Elwood...	
Bayfield		
Stratford	Arch. Lampman...	
Travelling Mis- sionary, Nia- gara District		
Sandwich		
Amherstburgh	F. Mack...	{ Dr. Hawkins. Dr. Dewson.
Colchester	F. G. Elliott...	
Walpole Island	R. C. Boyer...	Duncan McGregor.
Mercer	F. W. Sandys...	
Chatham	J. G. R. Salter...	
Warwick	P. Evans...	{ Dr. Covernton. Edw. Gilman.
Plympton	J. Gunne...	
Simcoe	E. R. Stinson...	
Dawn	W. Bettridge...	{ E. Deedes. Henry Finkle. J. Smith. T. Wallace.
Trav. M. Talb. Dis.	A. St. G. Caulfield.	
Woodstock	H. Revell...	C. Caistor.
Barford	F. D. Fauquier...	{ Hon. G. S. Boulton A. A. Burnham. Wm. Falkener. A. Haywood. J. D. Cameron. R. M. Boucher. Wm. Shen. J. F. Plindall.
Orford	A. N. Bethune...	
Zorra		
Cobourg	Alex. McNab...	
Rice Lake	John Wilson...	
Grafton	W. Blensdell...	
Port Treat	E. C. Bower...	R. McQuaid.
Seymour	W. Logan...	
Cartwright	Jonathan Short...	
Port Hope	Sam. Armour...	
Cavan	T. S. Kennedy...	{ G. Low, M. D. Ath. Wilson. James Wallis. Daniel Griffith.
Clark and Dar- lington	R. J. C. Taylor...	
Peterborough	Robt. Harding...	{ J. A. Henderson. Wm. Goodeve.
Emily	G. O. K. Stuart...	
Kingston	W. Herchmer...	
St. George's		
Assistant		
Military Chapl'n		
St. James's	R. V. Rogers...	{ Neil McLeod. Capt. Stace, R.A.
St. Paul's		
St. Mark's	H. Brent...	
Penit' Chapel'n	H. Mulkins...	
Parliament	E. Patterson...	
Loughboro', &c.	P. Shierley...	H. N. Phillipps.
Bath	W. H. Harper...	
Amherst Island		
Napanee	W. B. Lander...	John Sumner.
Richmond	John Flood...	
Trav. M. Mid. Dis.	T. W. Allen...	
Adolphustown &c.		
Bellefleur	J. Grier...	{ E. Murney. J. Breakeuridge. J. W. Hill. Robert Nichol.
Mohawk	G. A. Anderson...	
Pictou	Thom. Bousfield...	Dr. Whitley.
Assistant	J. R. Tooke...	
Loughboro', &c.	R. G. Cox...	
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cause it is used in the Word of God, if they would give to God what belongs to Him, the voluntary principle would then be sufficient for the wants of the Church.—Every tenth penny that we make belongs to God, not to ourselves, and we should apply it in His service, not to serve our own selfish purposes. He did not mean that the clergyman over every congregation should receive the tenth portion of what we make, but that that portion, if set apart, would furnish abundant means to carry out the objects of the Church Society.

Wm. GAMBLE, Esq., was not prepared to declare that the Reserves should be retained for the Church, "because it has been found from experience that religion cannot be generally diffused solely on the voluntary principle." It appeared to him that such a reason is at variance with the early history of the Gospel, when there were no state endowments.

Rev. E. DENROCHE said, there cannot be the slightest doubt that the early Christians had far more zeal than is found amongst Christians in the present day. We must however, recollect, that even in those days, the inhabitants of villages and rural districts had not the word of life preached to them. Why was it that the word Pagan came into use? Pagan means a villager, and the word was used to designate a resident in a village, where the Gospel of Christ was not preached.

S. PRICE, Esq., Port Stanley, could see no objection to the word "purely," which, as here used, meant exclusively on the voluntary principle. In that sense, the resolution was correct. In early days, the voluntary principle was supported in a miraculous way; and any reference to the Apostolic age, as justifying the voluntary principle, is unequalled for and inconclusive.

The Lord Bishop expressed his concurrence in these sentiments. No country or township can be named, where Christianity is brought to each cottage and individual by the voluntary principle.

Rev. A. TOWNLEY supported the opinion that the support of the Church in Apostolic ages was, in a considerable degree, effected by miraculous agencies. While he had a strong sympathy with the view put forward with regard to the divine right to tithes, he was constrained to remember that such a plan is generally regarded as impracticable. Facts in the neighbouring State are all against the voluntary principle. Shortly after the revolution, a tax for the maintenance of religion was imposed on the New England States, every tax payer having a right to say to what denomination his portion should be given. In the progress of time, this tax was abandoned, and the supply of ministers immediately became smaller. Taking all denominations in the United States into account, there is not one minister of any kind to every 2000 people, notwithstanding the very general diffusion of property. The Clergymen of the Church form one to every 20,000 people. It has been remarked that the Clergy in the United States are well supported. This is correct with regard to towns and cities, but exceedingly incorrect when applied to rural districts.

T. C. DIXON, Esq., London, supported Mr. Price's view, and reminded the reverend gentlemen who had spoken in favour of the voluntary principle, that even in early times it resulted in the complete corruption of the Christian Church. That the voluntary principle has failed to establish and maintain pure religion was clear to his mind, from the divine records and from all history. In the middle ages, what would have become of religion but for the independent position in which the Clergy had been placed? Our own country and the United States furnished conclusive evidence of the insufficiency of voluntarism. Look across the lines and you do not see pure and undiluted religion flourishing. The widest notions imaginable are paramount, many of them at utter variance with the vital truths of Christianity. Faithfully and vigorously to discharge his duties, a minister of the gospel ought to be placed to some extent above dependence on his congregation; and this was a parent in the manner in which missionaries, connected with the Church, are treated in various remote parts of this country. In many instances the Clergymen receive small stipends, perhaps from the Society for the Propagation of the Gospel in Foreign Parts, the congregations being left to give so much. In nine cases out of ten, of this nature, the congregations never give what they promise, or what is given is given under most humiliating circumstances; the clergyman is almost compelled to ask alms at the hands of his parishioners. For his part, he desired to see Clergymen connected with the established Church in this country placed in comfortable and comparatively independent circumstances.

The RIGHT REV. CHAIRMAN said, he felt very proud of these expressions of generous feeling by the laity, and hoped that they will soon pervade the whole body. There will then be very little discussion about the voluntary principle.

The resolution was then put, and adopted unanimously. J. H. HAGARTY, Esquire, moved the fourth resolution which was as follows:—

4. "That in countries where the support of religion is entirely dependent upon voluntary contributions, it does not maintain its proper influence, but is uniformly found amongst the great mass of the people to degenerate and decline; that religious division and animosity increase—erroneous tenets gain strength and prevalence—and infidelity itself spreads to an unwonted extent."

We do not wish (said the learned gentleman) to decry voluntarism, for in this country Christianity is more any actual aid received from the State. But God forbid that we should withdraw from it that support, usefulness. Voluntary contributions are both graceful in the giver and grateful to the recipients, and he trusted that it will always be an object of the Clergy that will induce them to make exertions to extend their Pastor's usefulness by increasing their very narrow means. At the same time, to send a missionary—a gentleman who has received the ordinary education of a gentleman—into the wilds of the country, with instructions to depend altogether on the charity of his flock, would be cruelty and wickedness. We want no testimony from our own Church against the voluntary principle. He would quote the testimony of one from far beyond that of most men;—he alluded to Dr. Chalmers, the head and front of Presbyterianism. That great man, while leading the section which followed him at the period of the great disunion, in 1842, by an special view to doing away with all controul by the State, protested against the voluntary principle, declaring it impracticable, and beseeching contributions from all parties to form what he called the Sustentation fund, and of which every minister receives a stipend

irrespective of his flock. He [Mr. Hagarty] despised all mawkish terms—all the common talk about liberalism and conservatism. He called himself an old-fashioned Tory of the old-fashioned school—one who hoped that the first toast at all festive meetings should be, "Our Church and Queen." Some of his "liberal" friends occasionally proposed to exhibit him as a curiosity, but he believed that if people would but speak out, it would be found that there are many more Tories of the old school than people are disposed to suppose. As an Irishman, he trusted that his fellow-countrymen will rally to the support of the United Church of England and Ireland, and to the maintenance of its ancient rights. He was not a believer in progressive or developing Christianity, which came perfect, pure, and holy from the hands of its master. The wisdom of 1800 years has done nothing to add to it. Notwithstanding all opposition by kings and queens and states, it had continued to grow; but neither now nor at any former time did "purely" voluntary principles suffice to carry it into all parts of a country. The Samaritans of the early days were ignorant of the influence of the Holy Spirit, and he feared that the same may be said now of some in our own back districts. It must be recollected that although the members of the Church in Canada number 200,000, a vast number are so scattered over the country that they have almost ceased to feel the influences of the Church. It is her duty to look after these scattered members in the Huron and on the Ottawa, with as much care as after more favoured congregations. It would be mockery to tell these men—"We will send you a missionary if you will pay him;" and to propose to send missionaries to such localities, on such terms, is enough to prevent young men of ability from joining her ministry, unless they be sustained by the highest of all strength—strength from above.

Rev. B. CROVYN, of London, seconded the resolution. He believed that in the early days of the Church, the voluntary principle was found sufficient, because none were added to the Church but faithful members of Christ. There was no worldly inducement to cause men to become preachers of Christianity. They were Christians in deed as well as in name, and the voluntary principle was then found sufficient, not only to maintain those ministering to them, but to send the Gospel into other parts. As soon as, from one cause or another, individuals were added to the Church who were not influenced by true Christian principle, the voluntary principle was found insufficient to perform the work of propagating religion throughout the world. We must, therefore, take things as we find them. In the present times, and in the present state of the Church and our congregations, the purely voluntary principle is found insufficient for the maintenance and propagation of religion. Every one acquainted with the newer settlements of this province, must at once acknowledge that what is called the voluntary system is utterly impracticable and inadequate. It is our duty to assist them by every means in our power, and to bring every influence to bear, in order that the fund, concerning which, this meeting is held, may be retained for the poorer parts of the country, and for those who are scattered throughout more distant settlements, in order that they may have the ministrations of religion until they are able themselves to support them. Under these circumstances, and constituted as the Church now is, we must deplore having anything at all to do with what is called the purely voluntary system. He believed that it is a degrading system, when brought to bear on merely nominal Christians; with such people, he feared, it is found a degrading influence. Clergymen are, by it, brought under influences, to which they ought not to be subjected, and exposed to annoyances from which they ought to be exempt. He thought that the system which had been adopted of giving pound for every pound contributed, is a degrading and demoralizing system—one that will work as a canker in the Church if it be not changed.

E. G. O'BRIEN, Esq., cordially agreed with the resolution, and thanked the right rev. chairman for having convened the meeting, which was calculated to lead Churchmen to a knowledge of their rights and duties, and to produce a degree of unity in action throughout the province which could not but bring about beneficial results. It appeared to him that a purely voluntary system cannot be maintained, with God's blessing, in any country, because religion must be made more or less of a government matter, in order that a christian character may be imparted to the nation. The Clergy Reserves may be regarded as a nation's offering to Christianity. These Reserves are held in trust by the Church, and it is the duty of every churchman to maintain the right of the church to that property.

Resolution agreed to unanimously.

G. CRAWFORD, Esq., moved the fifth resolution:—

5. "That this meeting regards the maintenance of the Clergy Reserves to religious uses, according to the intentions of a pious Sovereign, expressed in various Acts of Parliament of the United Kingdom, to be one of the best boons and blessings which can be secured to this Colony, as tending to insure, with the Divine favour, the Propagation of true Religion within its bounds to the end of time."

He remarked that he has been connected with public works in the province many years, and had employed large bodies of men. In every instance he found that a Roman Catholic priest was sent to the works to take care of the workmen belonging to that faith, while Protestant labourers were left destitute of regular spiritual instruction.

E. DEENES, Esq., seconded the resolution, with a conviction that the threatened injustice will never be sanctioned by the people and legislature of England.

—KEFER, Esq., remarked on the necessity of vigorous action on the part of the Church, to resist the rapid and insidious advances of Romanism. He regarded the papal aggression as existing in Canada, as of a more formidable kind than that which has taken place in England; and supported this view by referring to the legislation in Canada during the last ten years—that is, since the union of the provinces. The tendency of legislation during that period has been to Romanise the whole of Canada. He had prepared an abstract of the bills passed for the exclusive advantage of the Roman Catholic Church, and the following are the results:—in 1841, two bills were passed for the especial advantage of that Church; in 1842, one; in 1843, two; in 1845, six; in 1846, three; in 1849, twelve; in 1850, two. One of these acts, after incorporating the Roman Catholic Bishops of Toronto and Kingston, and making them a corporation capable of holding real property to an unlimited extent anywhere within the Province, provides that new dioceses may be formed in Upper Canada, and the new bishop can, under this act, acquire and hold the same rights as the bishops named in the act. These bishops can take as well by will as otherwise, the restriction imposed being, that conveyances

shall be registered within 12 months from the date at which they are executed. All this legislation has taken place, without the country having the slightest information with regard to the concessions thus made to the Roman Catholics. There are now four nunneries in Upper Canada, viz., here, at Kingston, at Bytown, and at Cornwall: at the time of the union, the only one was at Kingston. He had been informed that the Jesuits have stations throughout the entire—even the remotest—parts of the British possessions in North America, and believed that a great scheme is at work to Romanise all those possessions west of the Ottawa river. His own opinion is, that the evil is inherent in the constitution of the country, viz.: in the union of the provinces. The protestant religion can never be considered safe until that union be repealed; for until then, the Roman Catholic element must preponderate in the legislature. Let any conservative imagine the most desirable state of things for his party; while the union lasts, Roman Catholic influence must still govern."

SIR A. McNAB said, when a question affecting the Roman Catholic Church is brought up in the Legislature, Roman Catholic members are invariably, to a man, at their posts; while members of the Church of England display no such vigilance and unanimity. His belief is, that the Roman Catholic members in the House of Assembly will be the most likely men to assist the Church of England in her struggle to sustain her rights.

Resolution adopted unanimously.

E. MURNEY, Esq., Belleville, in moving the sixth resolution, said he anticipated that a prodigious effect will follow from this meeting. Hitherto, there has been a readiness to believe that the Clergy are disposed to assert their views authoritatively, and without reference to the views of the Laity, but this feeling must be wholly removed by these proceedings, and a spirit of confidence and satisfaction will take its place to an extent which will be beneficial alike to the Church and the country. Church union is alone wanting to make Church influence felt throughout the Province; for the Church has the wealth, intelligence, and talent of the Province on her side. The resolution intrusted to him was as follows:—

6. "That a petition, embodying the views now expressed as the solemn opinion of the Clergy and Laity of the Diocese of Toronto in conference assembled, be presented to the Provincial Parliament during the approaching Session, and be also transmitted to the Queen and other branches of the Imperial Legislature;—and that the Venerable the Archdeacon of Kingston, the Venerable the Archdeacon of York, the Rev. B. Cronyn, the Rev. A. Palmer, the Rev. M. Harris, the Rev. H. Patton, Edmund Deedes, Esq., George Rykert, Esq., J. H. Hagarty, Esq., the Hon. G. S. Boulton, George Crawford, Esq., and J. A. Henderson, Esq., be a committee to draft the same, subject to the approval of the Lord Bishop of Toronto."

Rev. H. PATTON seconded the motion. In times past, he said, Churchmen have acted individually, and with small effect; now they are about to bring their concentrated forces to bear, and "a long pull, a strong pull, and a pull together," will enable them to achieve their object. It should be remembered that in the struggle now commencing, Churchmen have not moved first; although robbed of a large portion of their patrimony by the settlement of 1840, they have allowed the matter to rest, under a belief that it was finally settled. We have been cruelly disappointed; the question is to be again agitated, but it has been forced on us, and we must do our duty. In this emergency, he felt that the Representative of His Majesty in this Colony, has kindly come to the relief of the Church, for he has taught us not to depend so much as we have done on friends at home, but upon our own strength and energy. This opinion will not be without its effect. So far as the present incumbents are concerned, their rights will at any rate be respected, but they and all Churchmen should remember that it is not merely our rights that are involved, but the rights of our children and our children's children; and this consideration should lead us all to resolve not to sacrifice these rights to mere expediency. It is humiliating that we whose boast has always been that we are British subjects, are referred to a republican Government as an illustration of public faith with regard to Church property. Trinity Church, New York, has retained her property—given by royal benevolence—amidst all the convulsions through which the United States have passed. In Vermont, lands belonging to the Society for the Propagation of the Gospel in Foreign Parts were confiscated, but 30 years afterwards, the Society brought an action against the State of Vermont, and recovered those lands. There is a principle in the General Constitution of the United States, that all endowments shall be respected; and did we at this moment belong to the United States, these Clergy Reserves could not be touched. The Supreme Court of Judicature in the United States reverses any act tending to alienate property of this kind from the purposes for which it was originally designed. He trusted that we shall continue to live and die under the British flag, but at the same time he hoped that British authorities will adhere to a compact sacredly entered into. Let us as Churchmen rally round the standard of the Church, irrespective of political principles, or party or local prejudices. The battle must be fought at the polls. It will be our duty, whether Conservatives or Reformers, to remember that we are Churchmen, and as such are bound to vote only for men who are pledged to support the interests of the Church.

Agreed to unanimously.

Rev. A. PALMER, Guelph, said the effect of this meeting will not terminate when the meeting rises, but will be felt throughout the country in an important and a beneficial manner. This is, perhaps, the most influential meeting that ever assembled in the City of Toronto, and he was sure that the protest now solemnly made against the iniquitous act which is proposed, will be carried to the Throne. The allegiance of members of the Church of England is not conditional. Our loyalty is still the same, "whether we win or lose the game." It is true, that the Church of England in this Diocese has hitherto been treated with the grossest injustice, yet we never can be anything but loyal. He now came to another subject of immense importance—one which he approached with the greatest distrust of his own ability to discuss satisfactorily. The Lord Bishop's Pastoral letter—issued some weeks since—was read with mingled feelings; feelings of gratitude to his Lordship—feelings of hope that the step suggested by his Lordship would be attended with beneficial results—mingled, however, with fears and misgivings, lest by any accident the unanimity of this meeting should be disturbed, and its moral influence lost. It must be clear to every individual that the moral effect of this meeting depends on the absolute unanimity of those present. So far, this unity of feeling and action has been displayed in a most gratifying manner, and he

hoped that a similar feeling would be displayed with regard to the resolution which he had now to propose.

7. "That this meeting is of opinion, that for the more effectual exercise of the discipline of the Church, and the more advantageous management of its temporal affairs, it is expedient and desirable to apply to the Crown for the establishment of a Diocesan Synod or Convocation, consisting of the laity as well as of the clergy of the Church, so as best to meet the requirements of the Church, in this Diocese; and that the committee aforesaid do draft a Memorial to the Queen, founded upon the observations upon this subject, expressed in the Episcopal charge of the Lord Bishop, delivered yesterday."

The reasons which render it expedient to adopt this resolution are stated in the resolution itself: the Church in this diocese is placed in an anomalous position. I has increased to a very great extent, in the number of its clergy and laity, who are without any code of government—any ecclesiastical organization other than the ordinary organization of an Episcopal Church. No system is established for the administration of discipline. He was sure that the clergy would at one feel that discipline is of immense moment to the welfare of the Church. A clergyman in a particular parish feels great difficulty in the enforcement of discipline, with reference, for instance, to the administration of the holy communion to notorious ill livers, the interment of those who have died in open sin, and similar difficult questions. If some rule—some canon—were adopted on these subjects, and were assented to by the laity, and concurred in by the whole Church, there would be no difficulty in enforcing discipline, one uniform mode of action would prevail throughout the diocese, and the reproach would be taken away that the Church does not exercise the discipline it ought to exercise in reference to its members. Again: although the clergy are a body of men of whom his Lordship need not be ashamed, still they are human men, requiring some rule or code of laws; so that in cases of ecclesiastical offences, there may be some mode of administering justice in the premises. It is not thought that enactment is needed to secure justice at the hands of his Lordship; but even to his Lordship a code of laws would give satisfaction. In his charge yesterday, his Lordship alluded to the impending division of the diocese, and to the propriety of promoting to the Episcopal see persons now exercising pastoral superintendence. Such individuals have lived in terms of cordial, unrestricted intimacy with their brother clergy; and if such an event as that took place, it would be of the utmost importance that the individual so promoted should have a code of laws for his guidance, and that those among whom he had hitherto lived should be quite certain that he was administering the government of his diocese not according to his own will, but according to a code of constitutional law. These are points that render it extremely desirable that a Synod or Convocation should be established in this diocese. Such a Synod, being established for the more advantageous management of the temporal affairs of the Church should be composed of the clergy and laity by representation,—details being left, however, until the principle be agreed upon. When we speak of the most advantageous management of the temporal affairs of the Church, it implies that the temporal affairs of the Church have not hitherto been managed so advantageously as they might have been. He would state some particulars. For instance: if the little remnant that has been left to the Church has been charged by the Government of the day with an undue proportion of the expenses of the Crown Land Department—that is bad management. If surveyors, who have been sent out to value this little property, have been paid double wages for putting half their value on the lots—that is bad management. If our clergy, who have been paid the miserable pittance, have had their salaries subjected to a discount, while they were paid in bad debentures—that is bad management. He might go through many points of this kind, but these instances suffice to show that hitherto the management of the temporal affairs of the Church, has not been of the best kind. With the aid of a body of Laymen, over whom any Bishop might be proud to preside—with the business habits of those gentlemen—the property of the Church will not be suffered to be squandered, but will be preserved intact for all the purposes for which it was designed. It is necessary that a license should be issued by her Majesty legalizing the establishment of a Synod, and hence the need of the memorial referred to in the resolution.

T. C. DIXON, Esq., in seconding the motion, disclaimed any desire on the part of the laity to interfere in the slightest degree with the rights and privileges of the Clergy. The course proposed would certainly lead to a great improvement in the management of the temporal affairs of the Church.

Rev. W. BETTRIDGE, Woodstock, believed that if a Diocesan Synod be obtained, the Church of England may bid defiance to all her enemies in this Colony.—The present position of the Church, and the loss of that portion of the Reserves of which she has been deprived, may be attributed to the absence of synodical action. He thought, however, that any reference to the Queen is unnecessary with regard to the formation of the proposed body.

Rev. B. CROVYN, London, thought that the character and declarations of the laymen present at this meeting, were quite sufficient to dispel any fears that might have been felt with regard to the introduction of the laity in the management of the affairs of the Church. He trusted that this meeting will be the beginning of a series of happy Synodical assemblages, to discuss and regulate the affairs of the Church.

The RIGHT REV. CHAIRMAN said he had consulted the highest authorities in ecclesiastical law in England, who had informed him that in seeking to obtain synodical action, the Queen should be memorialized through the Archbishop of Canterbury.

After some further discussion, the resolution was adopted unanimously.

Rev. E. J. BOSWELL, Williamsburgh, called attention to the infidel character of the present system of public schools, and the deplorable results which that system is producing in the character of the pupils and then moved the following:—

8. "That this meeting desire to express its sense of the paramount duty of connecting religion with secular education; and in order to carry out this obligation they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools, and that the assessments ordinarily paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connexion with the Church, where such appropriation is practicable and desired, and that the Committee aforesaid be empowered to draft the same."

L. LAWRASON, Esq., London, seconded the resolution, which was supported by the Rev. S. B. Ardagh, of Barrie, and the Rev. S. Armour, of Cavan, and agreed to unanimously.

Sir A. McNab moved the cordial thanks of the meeting to the Lord Bishop for the extraordinary degree of zeal and energy which he has manifested in the present critical emergency of the Church in this Diocese, and for the dignified, impartial, and courteous manner in which his lordship presided over the meeting.

This was carried by acclamation, and was responded to by

His LORDSHIP who said he could not find words to express his sense of the honour done to him, or to praise sufficiently the harmony which had distinguished the meeting. Such a respectable and united assembly gave great promise of the progress of the church hereafter, and he looked forward to the time when she will flourish, and when this diocese will be considered the great vineyard of the Church in British North America. He felt far stronger now than he ever did before. He was however so completely unable to express what he felt on this occasion, that he could only return them his most grateful thanks for all that had been done during their proceedings. What they had done will have a great and an immediate effect on public opinion through out the province, and will produce most beneficial results to ourselves and to our posterity.

The benediction was then pronounced, and the meeting separated at about half-past four o'clock.

THE CHURCH UNION.

As previously announced, this meeting took place at the City Hall, on Friday evening; and long before the chair was taken, it was evident, that the committee, in yielding up the St. Lawrence Hall for the festivities of the St. Patrick's Society, which took place the same night, had miscalculated the feeling of the people, and the probable attendance. At seven o'clock, the hour named for taking the chair, the spacious hall and gallery were well filled. Owing to the proceedings of the Church Conference not having closed until a late hour in the afternoon, the chair was not taken until a quarter to eight o'clock. At this time both hall and gallery, and every passage giving the slightest chance of hearing, were densely crowded, and numbers were obliged to go away without obtaining admission. It is now past all doubt, so intense was the anxiety to take part in the proceedings, that, had not the St. Patrick's Ball taken place on the same night, the St. Lawrence Hall would have been incapable of holding the numbers who sought to attend. There were a large number of ladies in the Hall.

It would be impossible to give the names of all the influential gentlemen who were present. Not a populous township in the Province, we believe, but could state there was some one or more there to represent it. Even our Red Christian brethren owned their attachment to the Church, by sending from their number to represent them at the important proceedings of the week. Of the leading Churchmen of Toronto, the difficulty would be to say who was not present. The gentry and the merchant—the agriculturist and the artisan—were there intermingled, for the common defence of their venerable Church.

Upon and immediately around the platform, we observed the Ven. the Archdeacon of Kingston; the Ven. the Archdeacon of York; the Hon. Geo. Boulton, M.P.P.; John Arnold, Esq., Chairman of the Church Union; Col. Kingsmill, High Sheriff of Niagara; Hon. William Cayley, M.P.P.; Rev. A. Palmer, Galt; Rev. T. S. Kennedy, Darlington; Hon. Col. Allan; Hon. James Gordon; John Beverly Robinson, jun., Esq.; J. H. Haggarty, Esq., Q. C.; Absalom Shade, Esq., Galt; Colonel O'Brien; T. C. Dixon, Esq., London; Rev. D. E. Blake, Rural Dean; Prof. Hodder; Professor Melville; Rev. Robert Harding; Freeman Talbot, Esq., London; F. Widder, Esq.; Alderman R. Dempsey; T. W. Birchall, Esq.; Rev. Dr. Beaven, Dean of the Faculty of Arts, Toronto University; Henry Lefroy, Esq.; Rev. W. Bettridge, Woodstock; Lewis Moffatt, Esq.; J. T. Arnold, Esq.; Lucius O'Brien, Esq., M.D.; Rev. H. Pless; Alexander Burnside, Esq.; Rev. C. C. Brough; Rev. R. J. MacGeorge; J. W. Brent, Esq.; Professor Hollowell; S. Price, Esq., Port Stanley; Dalton McCarthy, Esq., Barrie; Dr. Dewson, Amherstburg; Rev. G. Nugent; Dr. Buchan, Drummondville; Rev. E. L. Elwood, Goderich; Rev. J. T. Lewis, West Hawkesbury; E. H. Rutherford, Esq.; James Browne, Esq., &c.

The Chairman of the Union, John Arnold, Esq., on taking the chair, said that, as was usual, they would commence their proceedings with prayer; and he called on the Venerable G. O. Stuart to read the same, which, having been done, the Secretary, E. Taylor Dartnell, Esq., read the Report, as follows:

REPORT OF THE COMMITTEE OF THE CHURCH UNION OF THE DIOCESE OF TORONTO.

So short a time has elapsed since this Union has come into operation, that it can hardly be expected that there is much to report upon to the Society. To the extent to which it goes, however, that Report will be of a most cheering and satisfactory nature.

Two months have not yet elapsed since the publication, in this Colony, of a despatch from His Excellency the Governor General to Lord Grey, dated 19th July, 1850, conveying an Address from one branch of the Legislature of this Province to Her Majesty, based on a resolution of that branch, carried only by a majority of two, praying that Her Majesty would be pleased to recommend to Parliament a measure for the repeal of the Imperial Act 3 & 4 Vic. c. 78, and for enabling the Canadian Parliament to dispose of the Clergy Reserves

subject to the condition of securing the stipends or allowances assigned from this fund to the Clergy of the Church of England or Scotland, or to any other religious bodies or denominations of Christians, to the parties now receiving them during their natural lives or incumbencies, and declaring "that no religious denomination can be held to have such vested interest in the revenue derived from the proceeds of the Clergy Reserves as should prevent further legislation with reference to the disposal of them."

The publication of this despatch was accompanied by that of one from Lord Grey in reply, dated 27th January, 1851, stating that the Address thus referred to had been laid before Her Majesty who, he stated, was pleased to receive it very graciously, and that it appeared to Her Majesty's servants, on mature deliberation, that the desire expressed by the Assembly in that address ought to be acceded to, and they would accordingly be prepared to recommend to Parliament that an Act should be passed giving to the Provincial Legislature full authority to make such alterations as they may think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are respected." In other words, that the temporalities of the various religious bodies derived from those Reserves might be forthwith torn from religious purposes, and appropriated to those of secular education or utility.

When the first feeling of surprise and indignation at this threatened attempt to impede the spread of religion in this Province had subsided, a private meeting of some members of the laity and Clergy took place in this city, on the 17th of March last, to confer as to the steps to be taken in consequence thereof. Those gentlemen were of opinion that British Canadians of every religious persuasion deriving aid from those Reserves under the settlement of 1840, were too sincerely attached to the maintenance of religion and the diffusion of Christian Knowledge, ever to think of quietly submitting to the establishment of a principle which tended to the suppression of all religion and the encouragement of infidelity in this colony. Under this belief they resolved that an opportunity should be given to the laity of the United Church of England and Ireland to declare their adherence alike to their faith and to the principle of the settlement of 1840, however unjust it may have been deemed by them. They resolved on the immediate action of this Union, which at once took place. As members of it, they published an Address, in which they represented to the laity the injustice of the attack thus made upon the temporalities of religion; and acquiescing, as they did, in the opinion of His Excellency the Governor-General, that it would be "an evil of no small magnitude on their part to rest content" as heretofore "with endeavours to influence opinion in England," they pressed upon them to adopt the remedial suggestion of His Excellency, and henceforth "resort to measures which may strengthen their position in the Colony" also.

The sentiments of the laity were not miscalculated. They have been appealed to, and that appeal has been responded to in a manner which has proved the deep attachment which they feel to their religion and their determination to defend, to the utmost of their power, every attempt to divert from sacred to secular purposes, the small share that now remains to them of the beneficent offerings of a departed Monarch, to the glory of his Maker, and the eternal happiness of the people now inhabiting the Canadas.

This Association has within that brief time attained a prominent position; and by an arrangement with another body, as advantageous as economic, the Committee have been enabled to open an office in the most eligible situation in this city, where the business of the Union will henceforth be carried on.

Your Committee can not conclude this their first Report without recording the gratifying fact that they are not the only Christian body which has come forward to preserve the temporalities of religion as intended to be secured by the Act of 1840. The Presbyterians of the Church of Scotland are also in the field, and there are some indications that many of the Methodist as well as the Roman Catholic body are also disposed to maintain that settlement, inasmuch as they admit through their press that it is necessary for the social welfare of this Province, that "religion should be maintained therein as the surest preventive of crime, the never-failing offspring of ignorance and irreligion," whilst the organs of the Government already express their fears that the measures which have been resorted to by this Union are likely to defeat the threatened aggression upon religion.

We have, therefore, every reason to persevere in the course of action upon which we have entered; and we feel convinced that it is only by presenting a fearless, a determined, and a compact front to our opponents,—by steady perseverance, in our present policy, and, if necessary, even by aggression upon those who have so wantonly attempted to restrain the rapid diffusion of our religion, and the increasing efficiency of our clergy, that we can ever expect "to strengthen our position in the colony," frustrate the aim of those who would make democracy supreme in the Legislature, and crush their present attempt to revive religious animosities. In short, it is thus alone we can hope to maintain that British connexion which it is the ultimate aim of our opponents to sever; in defence of which so many have hesitated not to hazard life itself; and to which, by birth, by parentage, by feelings, and by faith, we are so firmly and unalterably attached.

But three short weeks have elapsed since that appeal has been made, and the responses which arrive from every part of the Province are declaratory of adherence to the principles and objects of the Church Union. Your Committee, therefore, have every reason to hope that ere many weeks elapse Branches of this Union will be in operation in every township in this Province; that the Church will resolve henceforth to assume its proper position in the colony, and its members exercise that influence in all social and political measures affecting the interests of religion and the welfare of the Province, to which, from property, education, and numbers, they are alike entitled; and that they will not permit their rights nor privileges to be henceforth "bartered or given away," in compliance with the demands of "unscrupulous opponents."

JOHN ARNOLD, Chairman.

E. TAYLOR DARTNELL, Secretary.

Moved by the Hon. W. Allan, seconded by the Hon. J. Gordon, and

Resolved.—1. That the Report now read be adopted.

Mr. E. TAYLOR DARTNELL said it devolved on him as Secretary of the Church Union to propose the next resolution, and he regretted it was not in more competent hands. Many years had elapsed since last he stood in a similar position. On that occasion the Temporalities of the Irish Church were assailed by the marshalled hosts of Rome, now the Temporalities of

the Church in Canada are assailed by the united strength of Popery, Voluntaryism, and Infidelity. It had been his belief that in Canada ample provision existed for the necessities of Religion, and it was with surprise on coming here within the past year, that he found not only that College which a few years before was looked to as its cradle, stripped of every religious attribute but a principle shortly before embodied in a resolution of the Legislature, which if carried out, must tend to the suppression of all religion whatever. Now the resolution which he held in his hand declares, "that it is the duty of every christian state to encourage the maintenance of religion and the diffusion of Christian Knowledge, as thereby the social happiness of the people and the general prosperity of the country, can alone be permanently secured." Here we were not without what was deemed an ample provision for such a purpose, but for a long time the government totally neglected to provide spiritual teachers. Even so late as the year 1819 there were but ten Clergymen in this province, and these so scattered that with all their zeal and anxiety for religion, it was impossible that they could discharge the duty to the extent required, and the growth of dissent and irreligion was the consequence. Whilst this was the state of things there was no complaint whatever about the Clergy Reserves, but as the spiritual wants of the people were better supplied and the exertions of the Clergy were felt, the hostility of the enemies of the church became apparent and increased. The exclusive right of the Church to the Clergy Reserves was denied, and at length in 1840 what was called a final settlement of the question took place, by which seven-twelfths of those Reserves were taken from us for the alleged purpose of providing for the religious necessities of all other religious denominations of Christians within this province, thus giving all an interest therein, and removing any further grounds of complaint of an exclusive preference to the church. That settlement it is the interest of all to maintain, and the interest of all to unite with the church in defending. An attempt is now threatened to take these funds from the various religious bodies who have derived support therefrom, and they justify the attempt by the declared intention to apply them to purposes of secular education. May we not ask what are the invariable results of secular education, which it is thus proposed to substitute for religious instruction. In France it has long prevailed, and the results have been that infidelity is paramount there. Austria, Germany, and Prussia, were long pointed out as an evidence of its success; yet within the last three years the delusion is ended. In all these countries, religion has been trampled under foot, and revolutions taken place, which have hurled monarchs from their thrones, and shaken society to its foundation. In Spain and Italy the most debasing ignorance and superstition holds the place of religion. From foreign countries, let us look to home. If we turn to Ireland: six hundred years ago, England found Ireland the retreat of that primitive faith which we now seek to defend. At the point of the sword, England planted Popery in the soil, and Popery has there proved her scourge. (Hear, hear.) Such were the effects of cultivating religious error. Let us now inquire what are the effects of religious neglect. Let us see whether in Great Britain during the last hundred years we may not find something parallel to our own case. In the manufacturing districts of England, there has been as sudden a growth of population as here. Desert wastes have suddenly become the seats of manufacturing industry and enterprise, but the abodes of a dense and ignorant population. The extent to which this took place is striking. The population of Great Britain, which, at the middle of the last century, amounted to 8,001,380, had, at its close, reached 10,942,646, and in 1841 just 18,844,434; this increase was very unequally diffused. In the agricultural districts, it varied from 25 to 30 per cent.; in the manufacturing, from 70 to 200 per cent. Thus ten chief agricultural counties showed an increase from 1,280,000 to 1,961,000; whilst in the six leading manufacturing counties of Lancashire, Staffordshire, West Riding of Yorkshire, Ayr, and Lanark, the increase was from about two and a half millions in 1801 to five and a half millions in 1841. In the manufacturing towns, the contrast was still greater: Manchester, Liverpool, Leeds, Birmingham, and the Metropolis, whose united population in 1801 was 1,239,183, had increased to 3,065,794, in 1841. Unfortunately this vast increase of population went far beyond the religious provision of the localities; the number of the clergy throughout England at the present day being little more than it was half a century ago for less than half the present population (hear, hear). To remedy this evil, nothing was done by the State, and poverty and crime were the results. The Dissenting bodies, it is true, with the best intentions, laboured to supply the deficiency, but they only proved their utter inability to grapple with the evil. Popery also was not idle; and the manufacturing districts of England have long been the strongholds of Popery and Dissent. The State at length began to move; but, instead of applying as the remedy religious education, secular instruction, backed by the voluntary principle, was substituted, and has been in active operation for the last twenty-five years. The result has been that pauperism and crime have increased in a most startling ratio. This we may gather from the official returns of crime, by which it appears the number of persons committed for trial in England and Wales was, in 1813 7,164; in 1836, 20,984; in 1842, 31,909—(hear, hear.) In Scotland in 1813, but 89. In 1836, 2,922; in 1842, 4,189. These returns of crime disclose the further fact, that although formerly ignorance was deemed inseparable from crime, now education was far more its characteristic. Thus, of the 31,909 committed for trial in England in 1842, only 10,128 were illiterate, and of 4,189 committed for trial in Scotland, only 835 were illiterate—(hear, hear.) This was the state in the manufacturing districts, but in the agricultural where the increase of the population had not gone much beyond the spiritual provision, the case was very different—(hear, hear.) In the agricultural Counties already referred to, the increase of the population was one-eleventh, yet the increase of crime was but one-twelfth. In fact nearly half the crime of England, or 14,513 persons were committed for trial from the six manufacturing Counties named—(hear, hear.) But crime was not the only fruit of secular education and religious neglect. Infidelity, immorality, pauperism and taxation, followed in their train. Thus the poor rates of England which in 1803 were little over three millions, were in 1841 nearly seven millions. Another fruit of secular education, was the growth of the felon and infidel literature of the day. It had been lately well ascertained that a single bookseller in Manchester, had a weekly sale for 63,000 copies of penny publications, of which only 4000 were good, the rest being of an evil, immoral, and many of an avowedly infidel nature—(hear, hear.)—and for such publications this single bookseller received annually, over £17,000, a sum far more than the Church in Canada derived

from the Clergy Reserves, now sought to be torn from her, (hear, hear.) But let us come nearer home. Let us turn to Canada and enquire what have been the effects of spiritual destitution here. Until 1819 as already stated, there were but ten Clergymen. Popery and voluntaryism were left to themselves in this Province, while in the Lower Province, religion even corrupt has proved better than its absence here. Within the last few days a return has been published, from which it appeared that since the year 1840, the number of prisoners confined in the Penitentiary at Kingston, from the Lower Province, was 283, and from the Upper Province with nearly the same population, 894; and if we apportion their cost to numbers, it would appear that crime has cost the Lower Province £23,145, the Upper Province £73,112. That in fact, as much nearly was given to the maintenance of the criminal without one word of complaint, as is sought to be wrested from religion for purposes of secular education, the fruitful parent of crime. (Hear, hear.) Is it to be wondered then that there are in this Province 60,000 persons not belonging to any denomination of Christians. With these various facts now before them, he would ask what should be the remedy? Had Popery improved the condition of Ireland? Had it improved the manufacturing districts of England? Had voluntaryism and secular education combined done so? (Loud cries of no, no.) And yet with these palpable evidences of their failure—with this proof of their being weighed in the balance and found wanting, they would rob us of the temporalities of religion, to repeat the experiment of secular education here. (Hear, hear.) England has latterly made religion a secondary matter—and as ever has been the case, national sin brings its national chastisement. Within the last few years we have seen her merchant princes humbled to the dust—distress universal;—plague, pestilence and famine, have devastated the land; and these quickly followed by another infliction—the late Papal aggression. (Loud cheers.) But how different was her condition when religion was her care. (Hear, hear.) Our maiden Queen Elizabeth, stood forth as the champion of religion, and her reign was long and prosperous. Her successor James, was staunch to our religious principles, and was a religious king. While he lived his policy caused England to be still more respected—but when in an evil hour, his son and successor, Charles, influenced by evil council, swerved from these principles—(cries of No, no,)—and lent his aid to Popery—misfortune marked his reign, and he paid the penalty not only with the loss of his throne, but that of even life itself upon the scaffold. [A voice]—Charles was a martyr to religion—(hisses and cheers.) Cromwell then resumed the sway in England, but traitor and usurper as he was—(cries of he was a regicide)—Yes, no doubt he was a regicide, and hypocrite also, but still in all his State policy, he maintained the Protestant principles of the British Constitution (cheers). By them he raised England from her prostrate state, and became the champion of Protestantism throughout Europe. His successor Charles II., was the pensioner of Louis XIV., that champion of Popery. He abandoned Protestant principles in his government, and died a Roman Catholic. James II., ascended the throne, and Popery was proclaimed the religion of England. The reigns of both these monarchs were disastrous,—but that of the latter, terminated in the glorious revolution of 1688, in which true religion triumphed, and placed once more a monarch attached to truly Protestant principles upon the throne. (Loud cheers.) To their adherence to those principles, the House of Brunswick owe the Throne of England. During their successive reigns those principles have been maintained, and under them the nation has prospered beyond measure. It was acting on these principles that our good King George III., set apart the Clergy Reserves, of the remnant of which it is now sought to deprive us—(hear, hear)—"That's the point." The close of his reign was peculiarly characterised by religion. In the commencement of the present century, many of our religious societies had birth—religion was cared for by him, and though the whole of Europe assailed England on every side, yet she repelled them all, and became the arbiter of nations (cheers). She was great and prosperous whilst religion was her primary care; but it was far otherwise since religion was supplanted by secular education. Why should we adopt the latter in its stead? Secular education is no novelty; it is as old as the human race. The word of God gave life and immortality to man; but from the moment that Satan poured his secular teaching into the ear of Eve, sin and sorrow and death, and punishment hereafter, have been the lot of the human race (hear, hear). He would not deny that there might be some advantages attendant on secular instruction. It was the moonlight of the mind (hear, hear). You, Sir, no doubt have often stood by the shore of yonder noble Lake, in the tranquil darkness of night, in vain endeavouring to penetrate the surrounding gloom; and as the faint streak of light from the rising moon first tinged the watery horizon,—as the pale orb of night has risen above it, and gradually revealed surrounding objects; and as she rose in the heavens, you perhaps have hailed her midnight splendour,—but yet at the same time have felt her chilling influence, and recollected that by her light the swamps send forth their pestilential vapours—the beasts of the forest roam in search of prey—the robber lurks about the tranquil home—the assassin lies in wait for his unsuspecting victim! But, Sir, low different the glorious orb of day, which, as it rises above the horizon, chases away the obscurity and uncertainty of night. Before its first ray, the pestilential vapours are dispelled—the beasts return to their lairs—the robber and the assassin to their lurking place. Her genial warmth vivifies, ripens, and matures every thing, spreading joy, and comfort, and happiness around. Such are the effects of religion when contrasted with secular education; and who can therefore doubt to which the preference should be given! For his own part, to the latest moment of his existence he would maintain, in the words of the resolution—

"That it is the duty of every Christian State, to encourage the maintenance of Religion and the diffusion of Christian knowledge; as thereby alone can it expect the blessing of Almighty God, or be instrumental in promoting the social happiness of the people, and the general prosperity of the country."

REV. A. PALMER, of Guelph, in seconding the resolution, said, in common with many of the country Clergy, and many of those who have attended the visitation of the Lord Bishop of the diocese as Lay delegates; he knew little, until now, of the Church Union. But he hoped that the proceedings of that meeting would afford to them a lesson which would lead them to make vigorous and determined efforts to maintain the rights of the Church in this colony. The resolution before them embodied such a self-evident truth, that no laboured advocacy was needed to recommend it to their adoption. That it is the duty of a christian state to encourage the maintenance of religion and the diffusion of religious knowledge, could hardly be denied by any

Christian man. If we look at the Scriptures, we find that God was not only the head of the Jewish Church, but the civil ruler of the Jewish nation, and that in that capacity He was pleased to provide for the national establishment of religion; and a little further we find it prophesied that "Kings shall be its nursing fathers and Queens its nursing mothers." This is a passage which he confessed himself at a loss to understand in accordance with dissenting and radical notions. (Hisses from a few spectators in the gallery, which were instantly drowned in applause.) Were he a dissenter, the only way in which he should be able to interpret the passage would be this: Kings shall be the nursing fathers of the church by leaving it to perish from destitution, and Queens shall be its nursing mothers by withholding the food that is to keep it in existence. (Applause.) And when we go a little farther down—as was observed by the venerated Bishop of the diocese in his charge—our blessed Lord was a member of the Jewish established Church, frequented its places of worship, and availed himself of it in Judea. If He did so, who will have the hardihood, the blasphemy, to say that a national establishment of religion is a sinful thing? (Applause.) If we had no authority in scripture for this, it seemed to him that the argument derived from reason itself is perfectly conclusive. It is admitted, as a religious principle, that a child should be obedient to his parents; when that child grows up, and becomes himself the head of a family, he is to train up his children in the nurture and admonition of the Lord; as a member of a congregation, he is to do all that in him lies to advance the interests of religion, and particularly of the ministrations of the Church with which he is connected. Let him have the misfortune to become a ruler, and, presto! he is a heathen. (Applause.) He knows nothing more of religion, in his public capacity, than if he were a Mahomedan or a Parsee. Let him ever so religious a man in his private capacity, only let him have the misfortune to go into the House of Assembly of this Province, and forthwith he is bound to abandon his religion for the sake of political expediency. (Applause.) Were they prepared to countenance this miserable system? ("No.") He rejoiced to have this response, and to witness the tone that prevailed in the meeting. It augured well for the Church Union. He trusted that the spirit there manifested will spread itself to every corner of this land, and that the Church of England will come forth in all its potency and might, and tell the people that although it has been sleeping, it is not yet dead. In reference to the national establishment of religion—the duty of the state to provide for the support of religion—we have not to argue the question under the disadvantages which would be felt if they had to enforce the necessity of maintaining it by direct contributions from individuals, under legal sanction. That is not the question here, for a good and pious king made provision, out of treasures constitutionally vested in him, for the support of religion, without putting any man to any cost whatsoever. It is for the defence of the little remnant of that property that is left to the Church, that the Church Union has been formed. (Applause.)—Suppose this property be taken away, then of course we are driven to the voluntary system. Now, it was not his intention to say one word against the voluntary system as an adjunct in the cause of the promotion of true religion. He only asserted its insufficiency, when where there is most ignorance, immortality and crime. In such a place what disposition will there be to support religion? None whatever. There is no analogy between natural and spiritual wants in regard to the ministrations of religion. A desire for the ministrations of religion is exactly in an inverse ratio to the necessity which exists for it. The more depraved, the more ungodly, men are, the less desire will they have to contribute for its support. And on the other hand, there may be a very great desire for the ministrations of religion where there is no ability to maintain it. It was his duty recently to travel through a considerable tract of this country, newly settled, and where immigration is directing its course to an extraordinary extent. Every five or ten miles he was able to collect a congregation, and to endeavour to take steps towards leading the people to expect a supply at some future time, for their spiritual wants. There was a most anxious desire amongst these people for the ministrations of the Church of England, but they had just settled, and were barely able to obtain the necessaries of life. Are we to leave these poor people to perish for lack of knowledge—without the bread of life that cometh down from heaven—in consequence of their inability to pay for the ministrations of religion? (Applause.) Let the voluntary system be tested by reference to a case in which it is in operation under, perhaps, the most favourable circumstances that are possible—he alluded to the United States. That is a very favourable place in which to try the efficiency of the voluntary system, because several endowments have been preserved to the Church of that country, and that have never been wrested from the Church since the changes that have occurred. A little time ago, he wrote a letter of inquiry in reference to the endowment of Trinity Church, New York; and he ascertained that the endowment, which was the gift of Queen Anne, was leased for a long time at £30 per annum; it now brings about £70,000 per annum; but much of the property being held on unexpired leases, at millions of dollars! For the endowment, then, of one parish church in New York, he would readily give all the Clergy Reserves possessed by the Church in Upper Canada. He referred to the Journal of a Convention of the Protestant Episcopal Church of the United States, and read passages to show that in Western New York, and in Ohio the voluntary system is found insufficient to meet the spiritual necessities of many parishes. Con- which, God grant we in this Province may ever have the happiness to be connected. (Cheers.) The population of the United States in 1849 was nearly 18,000,000; the population of England in the same year was 16,000,000. The number of ministers to nearly 18,000,000 in the United States was 1,438, on the voluntary system; while, to the 16,000,000 of England there were about 16,000 ministers. The Comptroller of Trinity Church, New York, an American Clergyman, has expressed the opinion that a Church requires endowments to render its Clergymen independent of the necessity of the French King in endowing the Roman Catholic Church in Lower Canada with those large endowments which are yet preserved to it, suggested many important considerations. Can those people be sincere in their opposition to Roman Catholicism who would strip Protestantism of all its endowments, and leave the Roman Catholic Church in the possession of ten times the property of the Church of England, in order to spread its Romish institutions over this Province, and to sweep away Protestantism altogether? (Applause.) He could not understand some of these good dissenters, for although they profess to have a great hatred of Popery,

they seem to have a far greater hatred of the Church of England. It seemed to him as if their object was to give Popery the ascendancy by stripping the Church of England of all power to resist its aggressions. Now, if the French party in Lower Canada, who are at present our masters, do unite with the enemies of the Church of England in Upper Canada, they must not be surprised if some member of the House of Assembly be asked to move that an address be respectfully presented to the Governor General, praying that a return may be had before the House, showing the amount of property possessed by the Roman Catholic Church in Lower Canada; or if an address be presented to the Queen, for leave to deal with all endowments in the Province. All the Church of England wants is a clear stage and no favour. If the little property belonging to that Church be taken away, and if the Roman Catholic Church be left in possession of enormous revenues, to send its nunneries and convents and Jesuits with their cocked hats up here, in order to convert us poor simple Protestants to the rational and scripture doctrines of the Church of Rome—(Laughter and cheers)—then, he said, the Roman Catholics must not be surprised if we ask leave to deal with them even as they would deal with us. There was another question which he wished to allude to. Public principle has been sadly deficient in this Province for some time past. (Applause.) Public men have not been true to the Church of England. Public faith in public men has been most seriously damaged by the inconsistency of some who professed to be champions of Conservatism, but who, as soon as they were placed in power, betrayed their trust. (Cheers.) He thought that if the late administration had gone to the Country with a distinct religious principle emblazoned on their banners, they would now have been in power. He thought, however, that they have suffered on account of the crimes of their predecessors, and he hoped that when next they were in power, they will learn a lesson from the past, and be found true to Protestant principles. Passing from these great men to stars of lesser magnitude, we find a sort of moral cowardice prevailing to a very great extent.—Church people seem to be afraid of each other, and if asked to take any decided course, say, "hush." (Laughter and applause.) He had found this to be the case amongst his own parishioners, and even at the vestry meeting convened to elect delegates in obedience to the Lord Bishop's Pastoral Letter; not because every soul in the vestry was not devoted to the cause of the Church of England, but because all were afraid of each other. It was time to begin to get a little moral courage; they must lay aside this moral cowardice, and be strong; fearing God but thinking little of men. The Church Union may be of essential service, if properly worked. If Churchmen would only stick by each other, the Church of England could wield a power in this province that would enable her to bid defiance to all her enemies. (Cheers.) What could endanger her interests, if meetings like this were held over the province? If there was a fair expression of public opinion—if men were not afraid or ashamed to acknowledge that Church in which they were baptized, at whose breast they were nurtured, by whose ministrations they were comforted and encouraged, and prepared for death and judgment—if they would take their side boldly and manfully—the interest of the Church would be raised above the low level of beggarly political and worldly expediency, and would be safe. (Cheers.) He trusted that this meeting would be the beginning of a long series; that gentlemen, when they returned to their different townships, would get together as many friends as they could muster, and organize branches of the Church Union; so that by degrees they would be able to form an organization ready to act on public opinion at an instant's notice—to get up petitions to influence the legislature, and perhaps so far to influence the polls as to return men to parliament who feared God and hated covetousness. (Loud cheers.)

Rev. Mr. BROUGH was sorry that Mr. Palmer made use of the word "sleeping," as applied to the quiescent condition of the Church of England. The Church has been patiently enduring—she has been a long-suffering church; nor has she moved till she has thought and felt that longer submission would be sin. He prayed his brother to substitute some word for sleeping: The church has not been so. (Applause.)

Rev. A. PALMER said he would adopt the term quiescent.

The resolution was then put to the meeting, and carried unanimously.

S. PRICE, Esq., Port Stanley, considered himself extremely unfortunate in being called on to address the meeting after the eloquent speech which had just been delivered. He was but a humble individual from the shores of Lake Erie, and did not wish to obtrude himself before such a respectable assemblage; at the same time he was a member of the Church of England whose rights they were met to vindicate, and considering that he had a duty to perform, he should not shrink from standing forward, and boldly stating his views on the question. (Applause.) The resolution entrusted to him was the following:—

Resolved.—3 That the Religious necessities of the people of this Province are mainly provided for from the Clergy Reserves, which, even with aid from the laity and other sources, have hitherto been totally inadequate to the purpose; and that we consider the alienation of those Reserves to other than religious uses, must materially retard the progress of Religion in this Province, and be disgraceful alike to the Government who might attempt it, and the people who could acquiesce in it.

He thought that every person who has devoted the slightest attention to this subject must be convinced that the proposition enunciated in this resolution is borne out by experience,—namely that the religious necessities of the people of this Province have been mainly provided for from the Clergy Reserves, which, even with aid from other sources, have been found inadequate to the wants of the people. That the miserable pittance now left to the Church, with the aid derived from the laity, does not provide for the maintenance of the Church, as it should be provided for, is known to every member. If you have a doubt upon the point, you have only to visit the distant parts of this extensive diocese, where you may find some devoted missionaries labouring among poor but zealous members of the Church, who, however willing, are unable to contribute towards the maintenance of its ministrations. Some of these missionaries are obliged to clean their own horses, which they must keep to enable them to perform service at their various stations on Sundays; they are obliged to clean their horses, to saw their own wood, and to do all the menial offices which should be performed for them by others.—Therefore, it may in truth be said, that notwithstanding the aid which is to some extent from endowments, and also from the voluntary system, the resources of the

Church have been inadequate to support the Clergy as it is desirable they should be supported. (Applause.) This conviction had grown with his growth, and strengthened with his strength, and he should maintain it through good and evil report. He had never been one who had sacrificed principle to expediency, and spurned with contempt the pitiful considerations which had been alluded to as influencing some members of the Church. (Applause.) One consideration struck him very forcibly during the last Session of Parliament, when the address was carried by the miserable majority of two, praying that that settlement which was supposed to be final may be broken up, and that these Reserves may again be made a fire-brand, to kindle all those animosities, and heart-burnings, and bickerings, which were produced in so prolific a manner by the former agitation of this question. It struck him, he said, that the Legislature stultified itself, for it adopted the address on the motion of the Hon. J. H. Price, Commissioner of Crown Lands; while the same gentleman, with all the canting hypocrisy for which he is so well known, brought in a motion praying that 100,000 acres might be appropriated for educational purposes. Is not the inconsistency self-evident? Surely, if it be necessary to support education by State endowments, much more necessary is it, a fortiori, to support religion by State endowments. It may be said that all admit the necessity of secular education. But he denied that secular education ever rendered a people great, prosperous and happy. All education must be based on the Bible. You must cultivate not merely the intellect but the heart, teaching men their duty towards God as well as towards their neighbor; and this can only be done by instructing them in the principles of Religion. The richly endowed Church of Rome in the Lower Provinces had already been alluded to. He was not one of those who expect much from the liberality of French members towards the Protestant Church. He had heard it stated that day by a gentleman who is a member of the Legislative Assembly, that it is bad policy to offend these parties, but it never can be bad policy to speak the truth. The liberality of Protestants generally towards members of the Church of Rome is well known, but how has this feeling been reciprocated? When the question of the Reserves was before the House, how many Roman Catholic members were found voting against it? Where was Mr. Lafontaine? Some say he spoke one way and voted another, but he (Mr. Price) was not prepared to say which of these statements is correct. This fact we know—that the address to the Crown was carried by the votes of the French Roman Catholic members, by which it was proposed to alienate the Reserves to secular purposes. (Applause.) Coming from a distant part of the country, he thought it his duty to inform the meeting that all the Church principles of the country are not confined to the City of Toronto. There are men at the outposts, in the remote wilds of Canada, who have been well instructed and grounded in these principles, and who will not be afraid, when the proper occasion arises, boldly to assert them at the risk of all they hold most dear. (Cheers.)

A. SHADE, Esq., Galt, in seconding the resolution, said he would state a few statistical facts, and give a few plain opinions in support of it. The resolution affirms that the religious necessities of the people of the Province, are mainly provided for from the Clergy Reserves, "which, even with aid from the Laity and other sources, have hitherto been totally inadequate to the purpose." If you take the number of the members of the Church of England in this Province, you will find that each Clergyman within the Diocese, has something like 1100 members to instruct. Now take what is left of the Reserves, and say if sufficient—or anything like sufficient—exists for the religious instruction of the people in the back woods. If there is not sufficient now, what will be the condition of these people in the event of the remnant of the Reserves being taken from the Church? Whence are the funds for the teaching of religion to come? The only alternative will be to fall back entirely on the voluntary system, which has been shown to be inadequate even in the United States, where circumstances are most favourable to its trial. The resolution goes on to state "that we consider the alienation of those Reserves to other than religious uses, must materially retard the progress of religion in this Province, and be disgraceful alike to the government who might attempt it, and the people who could acquiesce in it." He was at a loss to know how the alienation spoken of is to be accomplished. He was unable to comprehend what constitutional step can be taken to alienate these Reserves from the Church of the Province. If a British Act of Parliament is not to be maintained—if it is to be violated, that the Clergy Reserves may be diverted from the purpose for which they are now appropriated,—what safety shall we have for any of our property? [Applause.] Where will be our safeguard? What shall we have to protect our persons or our properties? On the other side of the water—in the United States,—we find that property originally appropriated for religious purposes, remains applicable only to those purposes; the people of that country having a safeguard in their Constitution, and in the Supreme Court which that constitution has created. In the olden time, we in Upper Canada had a safeguard in the Constitution which was written for our guidance and protection: we could then appeal to the Constitution, and to the British people. But what is our position now? Why we live under what is called Responsible Government, which has been defined to be "a trap invented by knaves to catch fools." [Applause.] He did not see that that Responsible Government can protect our property or our persons. We have united with Lower Canada, and having lost our constitutional protection, are drifting before the wind without anchor or safeguard. There is nothing to cling to, we are at the mercy of public opinion, as it changes from point to point, and so we must be until some protection be afforded to us and our rights. [Applause.] The contemplated robbery of the Reserves will go beyond all measures that have ever been taken in any British colony. The fact that in this question our position is not so good as that of the people of the United States, may lead to a belief that we should be better if annexed. But, happily, Churchmen never forget their allegiance. They never forget that they are Churchmen, and, being such, are bound to maintain their allegiance, whatever may be done to wrest their property from them. [Applause.]

Resolution adopted unanimously.

J. H. HAGARTY, Esq., introduced the fourth resolution, which ran thus:—

4. "That the attempt which is now being made to disturb the settlement of the Clergy Reserves, made by the Act of the Imperial Parliament, has emanated from its 'unscrupulous opponents;' and must, if persevered in, have the disastrous effects of renewing religious strife and contention in this colony, and, if successful, shake the security of all property held under Acts of Parliament, hitherto deemed inviolate." The point in this resolution which first struck him (he

said) was, that it called attention to the origin of this agitation, which in his judgment was the most wanton and uncalled for, and in its beginning the most insignificant that ever threatened to disturb the peace of this fair and populous country. To any person who had arrived in the country recently, it would really seem as if the Church—whose members in Upper Canada number some 200,000—was some miserable body, mean in intellect, in wealth, in position, particularly mean in numbers, and desperately greedy in its endeavours to get and retain property, whether its own or not; to such a person it would appear that the Churchmen are a miserable handful, trying to crush and hold in their iron hands nine-tenths of the people of this country—trying to ride rough-shod over them, to crush free discussion, and asserting arrogantly and indignantly all the attributes of what people are pleased to call a dominant Church. (Applause.) The dominance of Churchmen, Heaven knows! has amounted to this: that if any man wished to be ill-treated, to be despised, to be considered unfit for anything, unworthy of public trust—in fact, if any man desired to raise an impediment which should prevent his getting anything at the hands of the powers that be, it was only necessary that he should belong to the established Church of England and Ireland. (Applause.) Every attempt is made by parties to catch every description of loose fish, and to introduce men from some of the numerous folds of dissent—(he used the term without meaning offence) every attempt is made to conciliate these bodies, but to crush and trample on Churchmen. The worm has at length turned, and with all Christian feeling he hoped that on this occasion it will try to bite. (Applause.) Where has this agitation come from? Who called for it? Who wants to disturb the settlement of 1840? Is it the 200,000 members of the Church of England and Ireland? No. Is it the Church of Scotland? No—Emphatically, No. Is it the Church of Rome that strives to disturb the question? No, it is not, in Upper Canada, the Church of Rome. Is it the Methodists? Again he said, No. But he would tell them who it is. It is one of those miserable fractions that figure amongst the almost unseen items of the census. (Applause.) Examine every opponent of the Clergy Reserves, and you will find that they do not belong to any great denomination, but come from some of the small cliques—those veritable religious family compacts—which are mentioned in the census returns under the head "Independents," or are covered by the expression, "All other denominations." (Cheers.) This assertion is borne out by the character of the leader of the agitation, by its organ, by its supporters. Every prominent name—every man of note who has taken part in this agitation against the Church—is known to belong to these small cliques, or to be under a dread of their noise and clamour, their hundred tongues and thousand pens and paper.—Through a dread of these, weak-minded members of the Church and other denominations have been induced to pander to these petty bodies. (Applause.) He believed that the agitation is opposed to the wishes of four-fifths, if not five-sixths of the inhabitants of this country. Is it to be said that every 80 or 90 people shall never have peace till they satisfy the remainder of the 100? Why half-a-dozen of men might with as much propriety come to the front of his house and "make night hideous" with their horrible noises, and with the declarations that if he would not surrender his freehold, he should never have peace. (Applause.) He believed that Churchmen will never be left alone till the end of time, so long as a cry remained to answer the purpose of their assailants. There are very few things in which he would like to imitate them but still there is one leaf in their book which Churchmen may do well to copy. It was with disgust he was driven to speak of party politics, for no man in Canada hated them more than he did; but he would say, that when the time comes let them remember their antagonists, and perhaps, the result will be seen in more than one election. It frequently happens that a minority are able to elect a member, in the teeth of the expressed will and known wishes of a majority. Take a case: An election comes in a constituency that is divided by the old fashioned land marks—tory and radical; a reform candidate is started, who knows that he will have a hard struggle to get in; a few of these blatant gentlemen belonging to the small denominations, come and promise their support if he will vote against the Rectories and the Clergy Reserves; he swallows the bait, and undertakes to do their work against his own convictions. Well, he is returned, walks into the House of Assembly, and votes to do what he knows to be wrong. This is true of members and communicants of the Church. (Applause.) But can other conduct be expected from such men, when they see how those far above them in position, act? Look at the two Despatches that have recently been published—one from the Queen's Representative in this province. He was not going to speak evil of dignities, for he had remembered since he was a boy the advice given by a brave old cavalier in the civil wars, when dying, to his son, "my lad," said he, "remember through life to respect the Crown, even if you see it hanging on a bramble." (Laughter.) But what saith her Majesty's Representative? He writes a despatch to England, showing that in his own heart he deeply regrets this agitation; he points to the "unscrupulous opponents" of all religion; he speaks of the apathy of those who should have been the defenders of the Church here, and calls the attention of the members of the Church to the necessity of being more active hereafter, and of not looking to England for assistance. It is plain, that this nobleman writes against his convictions when he recommends Earl Grey to re-open the question. And what does the representative of all the Greys do? Why he writes back an answer, in which, in effect, he expresses his sorrow at the revival of the question, and goes through a long string of reasons against such a course, but winds up by saying, nevertheless, that the prayer of the Legislature shall be granted. (Laughter and applause.) Now, when two men—one the highest in this Province, and the other the highest in England, so far as the colonies are concerned—do that which their own convictions plainly show them to be improper and immoral, if not something worse, can it be wondered that the subordinates resort to the same corrupt policy, and sacrifice every principle of honesty to the keeping of place and office and pelf? (Cheers.) He (Mr. Hagarty) thought that England had learned a bitter lesson on the subject of surrendering Church lands. England, which is now paying £8,000,000 a year in the form of poor-rates, gave up at the glorious Reformation (glorious in everything but this) that that noble provision for her poor—he spoke of the lands that were confiscated—which, if retained, would have obviated the necessity for poor-rates. (Applause.) Such was the lesson which the mother country got in sacrificing Church lands. The cry was then, as it is now in Canada, "Down with everything—let there be

of that excellent constitution under which we live; that while it repudiates the slavery of the mind, it abhors the fettering of the body; and while it has emblazoned on its portals in characters of living light—read the Bible—it would never find its brother "guilty of a skin not coloured like its own!" It is also a Church that denies the right, so long as Divine Law is supreme, to divorce religion from education. In conclusion, he would remind them of the line—

"Vide meliora proboque deteriora sequor."
If men in this Province, while they saw and approved of good measures, had not for personal aggrandisement followed bad, we should not this evening have been called upon to stand up in the defence of the Church and her rights. (Applause.)

E. G. O'BRIEN, Esq., seconded the resolution, expressing regret that time was not now afforded for a more minute explanation of the objects of the Church Union by some gentleman who took part in its formation. The hour for such an explanation had passed. He would therefore only now add, that the motto of the Church must be fought at the polls, and that the motto throughout must be, "the Constitution in Church and State of Great Britain, Ireland, and the Colonies," and the rallying cry, "no surrender."

Resolution agreed to unanimously.
Rev. S. LETT, LL.D., moved the eighth resolution, which, being the most political of the series, was hardly liberty to make a selection. It was intended to have been proposed by Alderman Dempsey, who commanded the confidence of the Irish Orangemen, but that gentleman was obliged to leave the meeting. The only principle which he (Dr. Lett) felt it necessary to (Applause.) He would now read the resolution:— "That the better to strengthen our position in the colony, and at the same time, wipe away the stain which acquiescence in the resolutions of the Representative Branch of the Legislature, adopted by religious Executive, if unresented, must leave upon the character of the colony, we shall henceforth use every legitimate means to return as Representatives to the Legislative Assembly, men who will be the fearless defenders and uncompromising advocates of those religious principles to which we are firmly attached, and which form the true basis of a people's happiness and a nation's glory."

This was seconded by E. G. O'BRIEN, Esq., and adopted unanimously, as was the following, moved by A. M. CLARKE, Esq., Deputy Chairman of the Union, and seconded by Colonel KINGSMILL.
Resolved.—9. That borne down as our Representatives in this Province are, by the votes of the Roman Catholic Representatives of the Lower Province, we earnestly hope that the British Crown and Parliament may not surrender to the Provincial Parliament the power of making any ordinances touching religion in this Province; and that Petitions to Her Majesty and to the Imperial Parliament, against any such measure, be now adopted, and transmitted for presentation without delay.

Rev. Dr. LETT moved a vote of thanks to the Chairman, Mr. Arnold, remarking that his constant readiness to aid every good remark entitled him to the gratitude of all men, and formed an example which cannot be too generally followed.
The motion was carried by acclamation, and was briefly acknowledged by Mr. ARNOLD.
The meeting closed with prayer, at about a quarter past eleven o'clock.

The following Statistics of Religion in Canada, may be instructive at the present moment.

RELIGIOUS CENSUS.	
	Population.
The United Church of England and Ireland	171,751
Free Presbyterian Church	67,900
Other Presbyterian Church	64,729
Wesleyan Methodists	20,372
Episcopal	90,363
Other	36,893
Baptists	14,977
Lutherans	28,965
Independents	7,420
Quakers	6,126
Universalists	6,148
Unitarians	2,269
Mennonites	700
All other denominations	4,767
	13,983
Church of Rome	537,363
Jews	123,707
No creed or denomination	134
	62,128
	793,332

RELIGIOUS PROVISION for the members of the United Church of England and Ireland in this Province.

No. Clergymen.	No. Clergymen.
1786..... 1	1825..... 22
1803..... 2	1827..... 30
1812..... 4	1833..... 46
1819..... 5	1841..... 90
1819..... 10	1850..... 149

CLERGY RESERVES.
According to the Appendix to the first Report of the Board of Registration and Statistics, consisting of the Hon. Messrs. Hincks, Viger, and Leslie, and vintal Parliament in 1849, there were then set apart Lower Canada..... 2,377,733 acres.
Upper Canada..... 2,142,145 "
The Jesuit and Charitable Estates ... 3,424,213 "
Of the above 2,142,145 acres in the Upper Province, according to the settlement of 1840, the division would be as follows:
Church of England..... 714,048 acres.
Other denominations 1,428,096 "
The Rectories contain, as nearly as can be estimated, 16,887 acres.

Annual Revenue of the Church in Canada.
From the old sales under 7 & 8 Geo. IV. two-thirds belong to Church of England..... £ 6959 11 2
Government guaranteed £ 7700 until the Reserves should yield that amount.
The Reserves are now estimated by Mr. Hincks as not likely to yield for some time more than 11500 0 0
Average annual income from the Rectories..... 700 0 0
Total State support..... £ 19,159 11 2

Advertisements.

DR. BOVELL,
John Street, near St. George's Church.
TORONTO.
April 23rd, 1851. 39-1f

DR. MELVILLE,
YONGE STREET—WEST SIDE,
Three Doors above Agnes Street Toronto.
November 13th, 1850. 16-1f

MR. ALEX. KEEFER,
BARRISTER AND ATTORNEY-AT-LAW,
Wellington Buildings, corner of King and Church Streets.
Toronto, September 9th, 1850. 7-1f

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

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

GEORGE ARMITAGE,
MODELLER, Marble, Stone and Wood Carver,
Corner of Elm and Yonge Streets, Toronto.
Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fountains, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., &c., executed on the shortest Notice, and on reasonable Terms.
N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects.
Toronto, March 27th, 1850. 35-1y

W. TOWNSEND,
PROFESSOR OF MUSIC, respect-
fully intimates to the Ladies and Gentry of Toronto, and its Vicinity, that he will be happy to receive orders for Tuning and Repairing PIANO FORTES on the shortest notice.
Residence—Berkley Street.
September 8, 1850. 10-1f

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

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

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

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

MR. W. T. ERITH,
FROM LONDON, ENGLAND.
Fifteen years a Member of the Sacred Harmonic Society, and Gentleman of the Chapel Royal, Whitehall.
Piano Forte Tuner and Repairer.

REFERENCES KINDLY PERMITTED TO
Rev. JOHN McCAUL, LL.D.,
Rev. S. LETT, LL.D.,
F. W. BARRON, Esq., M. A.,
L. W. SMITH, Esq., B. C. L.,
HERR SCHALLEHN,
THOS. CHAMPION, Esq.,
Also to Messrs. A. and S. NORDHEIMER, King-street, who have kindly consented to receive orders.
TORONTO, March 1st, 1851. 32-3m

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

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

F. B. BEDDOME,
Land, House and General Agency Office,
Opposite the Bank of Montreal, Ridout Street, London,
Canada West.

PARTIES having Accounts, or Notes they wish collected, in the London, Western, and Huron Districts, will have their business attended to with despatch.
Books and other Goods received on consignment, and Sold either by AUCTION or PRIVATE SALE.
Agent for Messrs. Virtue's and Blackie's Publications, Church paper, and Toronto Patriot.
REFERENCES:—L. Moffatt, Esq., Toronto; H. Rowse, Esq., Toronto; Andrew Hamilton, Esq., Toronto; Duncan Bell, Esq., Hamilton; C. L. Hillwell, Esq., Hamilton; H. C. R. Becher, Esq., London; W. W. Street, Esq., London.
London, January 1st, 1851. 25-1f

PRIVATE TUITION.
THE REV. J. G. GEDDES, B. A., Rector of Hamilton, has Two Vacancies for Pupils as Boarders in his Family.
Hamilton, March 11th, 1851. 33-1f

CHURCH OF CHAMBER ORGAN.
FOR SALE, FOUR ROWS OF PIPES.—
Cheap for Cash, or approved Credit.
For particulars, apply to W. TOWNSEND, Berkley-street.
September 5, 1850. 6-1f

PREPARATORY
BOARDING SCHOOL FOR LITTLE GIRLS.

A LADY residing in the Township of Scarborough in a good New Cottage, within a mile and a quarter of the Church, very pleasantly situated in an extremely healthy neighbourhood, would be happy to take charge of four to six little girls to whose Education she would devote her whole time. She would instruct them in all the Branches of an English Education and Music.
References may be made to the Rev. W. S. Darling, Incumbent of Christ's Church, Scarborough, and to Thos. Champion, Esq., at the Church Society's House, Toronto.
Terms, £25 per annum, including Board and Washing. £5 additional for Music.
Toronto, Nov. 27, 1850. 18-1f

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. 7-1f



HOME DISTRICT
MUTUAL FIRE INSURANCE COMPANY,
OFFICE—No. 71, King Street, Toronto, over Darling Brothers.
INSURES Dwellings, Houses, Warehouse, Building in general, Merchandize, Household Furniture Mills, Manufactories, &c.
DIRECTORS:
JOHN McMURRICH, Esq., President.
James Shaw, Alex'r McGlashan, Joseph Sheard, Franklin Jackes, A. McMaster,
W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith,
J. RAINS, Secretary.
All losses promptly adjusted. Letters by mail must be post-paid.
Toronto, June 5th, 1850. 21-1

BURGESS & LEISHMAN,
(Corner of King and Church Streets, joining the Court House, Toronto.)
HAVE ON HAND

The Largest the Cheapest, and the Best Assortment of Ready-made Clothing and Dry Goods, in Canada West.

CLOTHS, Cassimeres, Vestings, and General Dry Goods, Imported direct from Britain by Ourselves. Garments made to Order of every description. Paris, London, and New York Fashions, received monthly. The most approved style adopted.

READY-MADE CLOTHING:

Men's Brown Holland Coats	Men's black cloth Vests, from	Men's Mole-skin Trousers, from
from..... 4s 4d	Do. black Satin do " 8s 9d	Do. Linen Drill do " 5s 0d
Do. Check'd Holland do. 5s 0d	Do. Fancy Satin do " 8s 9d	Do. Check'd Drill do " 5s 0d
Do. do Mole-skin do. 8s 9d	Do. Holland do " 3s 4d	Do. Tweed do " 5s 0d
Do. Black Alpaca do. 10s 0d	Do. Fancy do " 4s 4d	Do. Cassimere do
Do. Russell Cord do. 12s 6d	Do. Velvet do	Do. Doeskin do
Do. Princess Cord do. 13s 9d	Do. Plush do	Do. Buckskin do
Do. Gambroon do. 10s 0d	Do. Marcelles do	Do. Satinett do
Do. Tweed do. 17s 6d	Do. Barthes do	Do. Etoffe do
Do. Broad Cloth do. 30s 0d	Do. Cassimere do	Do. Cassinett do
Do. Cassimere do. 17s 6d	Do. Tweed do	Do. Cashmerette do
Do. Oil'd Water proof do. 12s 6d	Boy's Fanny do from 3s 0d	Boy's Drill do from 4s 4d
Boy's Brown Linen do. 4s 4d	Do. Silk do " 5s 0d	Do. Fanny do " 4s 0d
Do. Check'd Linen do. 5s 0d	Do. Satin do " 5s 0d	Do. Drab Mole-skins do " 5s 0d
Do. do Mole-skin do. 6s 3d	Do. Tweed do " 5s 0d	Do. Check'd do do " 5s 0d
Do. Fanny Tweed do. 6s 3d	Do. Cloth do " 5s 0d	Do. Cassimere do
Do. Alpaca do. 7s 6d	Do. Cassimere do " 5s 0d	Do. Doeskin do
Do. Russel Cord do. 10s 0d	Cloth Caps 2s 6d	Red Flannel Shirts 4s 4d
White Shirts, Linen Fronts 4s 4d	Shirt Collars and Fronts.	Under Shirts and Drawers.
Striped do. 2s 6d		

Carpet Bags, Umbrellas, Stocks, Silk and Satin Neck-handkerchiefs, Silk Pocket-handkerchiefs, Mens' Paris Satin Hats, Black and Drab.

DRY GOODS:
1,000 Muslin Dresses (fast colours) from 3s 11d
1,000 Parasols, from 2s 11d
1,000 Good Straw Bonnets, from 1s 3d
30,000 Yards, good Bonnet Ribbons, from 0s 5d
Prints (fast colours) 0s 5d
Infants' Robes, Caps, and Froek-bodies.
Crapes and materials for mourning.
Heavy Gingham
Shot, Checked, Striped and Plain Alpaca, Cobourgs, and Orleans, Cloths, Cashmeres, Bareges, and other fashionable materials for Ladies Dresses; including 1,000 pieces (yard wide) DeLaines, New style, from 11½ per yard.
RIBBONS, LACES, EDGINGS, GLOVES, HOSIERY,
Artificial Flowers, Cap Erouts, Fringes, Veils, Muslins, Collars, Corsets, Silks, Nets, Shawls, Handkerchiefs, &c., &c.
No Second Price
BURGESS & LEISHMAN,
Corner of King and Church Streets, Adjoining the Court House.
Toronto, April 3, 1851. 18-1y

ORGAN FOR SALE.
A Two STOP ORGAN, suitable for a small Church or Chamber, with case, gilt pipes, &c., complete.
Height of Case..... 8 feet.
Width of "..... 5 "
Depth of "..... 34 "
The Organ, which is quite new, may be seen at the office of this paper, 7, King-street West, Toronto. It will be sold very low for cash.
Toronto, January 15th 1851.

CLERICAL DUTY.
A DULY recognised Clergyman, in the Diocese of Toronto, would be happy to take occasional duty in any part of the Diocese.
Apply, (post-paid) to the Rev. V. P. M., Church Society's House, Toronto.
Toronto, February 12th, 1851. 29-1f



AYER'S CHERRY PECTORAL
For the Cure of
COUGHS, COLDS,
HOARSENESS, BRONCHITIS,
WHOOPIING-COUGH, CRUP,
ASTHMA and CONSUMPTION
The uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:—

VALENTINE MOTT, M. D.
Prof. Surgery Med. College, New York, says:—
"It gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs."
THE RIGHT REV. LORD BISHOP FIELD writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the CHERRY PECTORAL, if any medicine can give you relief, with the blessing of God that will."
CHIEF JUSTICE EUSTIS, of Louisiana, writes "That a young daughter of his was cured of several severe attacks of Crup by the 'CHERRY PECTORAL.'"
Let the relieved sufferer speak for himself:—
Hartford, Jan. 26, 1847.

Dr. J. C. Ayer—Dear Sir.—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.
A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me.
E. A. STEWART.
Albany, N.Y., April 17, 1848.

Dr. Ayer, Lowell—Dear Sir,—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose until my physician prescribed, as an experiment, your CHERRY PECTORAL.
At first it appeared to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.
GEORGE S. FARRANT.
PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS.
Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hmilton; Wm. Lyman & Co., Montreal, Agents for the Canadas
March 4th, 1851. 32-3in

Communication.

To the Editor of The Church.

MY DEAR SIR,—The highly erudite and intelligent Editor of the Christian Guardian has both misquoted the orthodox and pious motto of our humble little banner, and has mistranslated his misquotation. The following is his reading:

"In cruce salus, nil sine Ecclesio (sic). The following his translation: "In the Cross is salvation, none without the Church." The veritable motto is— "In cruce salus. Nil sine Episcopo," embracing, as your readers will see, two perfectly distinct sentences, separated by a period. The correct translation is— "Salvation in the Cross. Nothing (i. e. do nothing) without the Bishop."

This degree of preceptorial minuteness you will please have the patience to endure, as it is for the benefit of the Guardian, who seems to need it, strongly resembling as he doth, in noise and in knowledge, those guardians whom Horace styleth, "vigilum canum tristes excubiae."

Very faithfully yours, J. G. D. McKENZIE.

Toronto, May 8, 1851.

TORONTO MARKETS.

Table of market prices for various goods like Fall Wheat, Spring do, Oats, Barley, Rye, Peas, Flour, etc.

BIRTHS.

At George Town Esquering, on the 4th inst., the wife of T. Young, Merchant, of a daughter, (still-born). At the Rectory, Hamilton, on Saturday the 26th ult., the wife of the Rev. J. G. Geddes, of a daughter.

MARRIED.

On Tuesday, the 29th ult., in Montreal, at Christ Church Cathedral, by the Right Rev. the Lord Bishop of Montreal, George, son of the Hon. George Moffatt, to Mary, daughter of the late Capt. Warford Ridge, of the 8th or King's Own Regiment of Foot, and granddaughter of Samuel Gerrard, Esq., of Montreal.

In Montreal, on the 9th ult., at the Cathedral, by the Right Rev. the Lord Bishop of Montreal, the Rev. David Lindsay, to Sophia, second daughter of the Rev. Dr. Adamson.

At St. Peter's Church, Thorold, on the 23rd ult., after the due publication of Banns, by the Rev. T. B. Fuller, Rector, The Rev. Wm. Logan to Margaret, youngest daughter of Chas. Rennie, Esq., all formerly of Aberdeenshire, Scotland.

DIED.

At Portland, in the State of Connecticut, on the 26th March last, the Rev. Dr. Samuel F. Jarvis, of the Episcopal Church of the U. S. Dr. Jarvis, was well known and highly esteemed by a large circle of the clergy and laity in Europe, the United States, and Canada.

Wistar's Balsam of Wild Cherry.

Lenox, Madison County, N. Y., Oct., 18, 1848, Messrs. J. E. Warner & Co., Utica, N. Y. [Agents for Seth W. Fowler]—Gentlemen, I have seen notices of cures performed by "Dr. Wistar's Balsam of Wild Cherry." I have been troubled with soreness in my throat, attended with severe and painful cough. I am now confined to my house in stormy and foggy weather, cold winds, &c. My bodily health is feeble, and I am now about fifty-five years of age. This tenderness of my throat came on about the year 1806, and has troubled me in my private and professional business, so that I have never been free from it since. I think my case is a hard one for a trial of your medicine, but I enclose to you one dollar, which I understand is the price. Please send me a bottle. If this has a good effect, I shall need to send to you again. Yours respectfully, J. S. PALMER.

The genuine is signed I. B. U. T. S. For Sale by LYMAN & KNESHAW, Druggists, King Street Agents for Toronto.

New Advertisements.

CHURCH UNION.

THE important duties which this Society has now undertaken to discharge, will entail upon it many Expenses which cannot be met by the Annual subscription of the members. The friends of Religion throughout the Province are therefore earnestly entreated to come forward in aid of its maintenance and diffusion, and by their subscriptions enable the Committee of the Church Union to work the Society in the way that may best promote its objects and efficiency, and which the hostility of the enemies of religion demands.

Subscriptions may be remitted or paid to the Secretary and Treasurer at the Office of the Society, or to any member of the Committee.

Copies of the Address, &c., can be sent to any part of the Province, through the Post Office.

A full Report of the Speeches at the meeting on Friday 2nd May is in the Press and will be ready for delivery early in the ensuing week. Price, One Penny for a single copy, or for distribution, Five Shillings per hundred copies.

E. TAYLOR DARTNELL, Secretary & Treasurer.

Office of the Church Union, 25, Albert Buildings, King-Street East, Toronto.

In aid of the foregoing objects the following subscriptions have been already recorded:

Table listing names and amounts of subscribers to the Church Union, including The Lord Bishop of Toronto, Hon. J. Gordon, John Arnold, Esq., etc.

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. 41-1ly

Toronto, May 7, 1851.

A CARD.

A GRADUATE of King's College is desirous of devoting a few hours in each day to the duty of Private Instruction. He would prefer residence in a Private Family as a Tutor. The most satisfactory references can be given. All applications addressed to the Office of "THE CHURCH" Newspaper will be promptly attended to. Toronto, May 7, 1851. 41in.

FOUND, a Sum of MONEY in the Store of the Subscribers, which the owner may have on application by proving the same. BETLEY & KAY, 41 lin. Toronto, May 7, 1851.

TRINITY CHURCH, EAST.

To the Incumbent, Churchwardens, and others concerned.

THE SUBSCRIBER returns his sincere thanks for the prompt and handsome manner that those Gentlemen have placed to my credit in the Upper Canada Bank, the amount of the last instalment, (according to agreement for building said Church) more than a year before said instalment becomes due.

JOHN RITCHIEY, 41 lin. Toronto, May 7, 1851.

JUST PUBLISHED, a Small New Edition of the Selection of the PSALMS, HYMNS, AND ANTHEMS.

For every Sunday and principal Festival throughout the year, for the use of Congregations in the Diocese of Quebec, Toronto, and Montreal. This is the same selection as the larger edition, published under the sanction of the Hon. and Right Rev. the Lord Bishop of Quebec, and the Hon. and Right Rev. the Lord Bishop of Toronto.

It is printed in demy 32mo, being a convenient size for the pocket. Price: covered with stiff cloth, Eight-pence each, or Seven shillings per dozen; full bound in cloth, Ten-pence, each or Eight shillings and nine-pence per dozen.

— ALSO — The same Selection of Psalms as above, with the addition only of the hymns from the Book of Common Prayer. Price, covered stiff cloth, Seven-pence each or Six shillings per dozen; Full bound in cloth, Eight-pence each or Seven shillings per dozen.

For Sale at the Depository of the Church Society of the Diocese of Toronto, and at the Publisher's.

HENRY ROWSELL, King-street West, 38-6in. Toronto, April 17, 1851.

NOTICE.

CLERK'S OFFICE, LEGISLATIVE ASSEMBLY.

THE time fixed by the Rules of the House, for receiving Petitions for Private or Local Bills, will expire on the THIRD DAY OF JUNE, one thousand eight hundred and fifty-one.

W. B. LINDSAY, Clerk of Assembly, 38-5in. Toronto, April 12, 1851.

ST. PETER'S CHURCH, COBOURG.

TENDERS will be received for the completion of the above Church, by the Building Committee, from all persons desirous of contracting for the same. The work to be contracted for in sections, or in whole, as may be determined on hereafter; and Tenders will be received in either way.

Plans and specifications may be seen at the office of Mr. J. V. Boswell, Cobourg, who will give every necessary information respecting them.

Tenders will be received to the FIFTEENTH day of MAY next, addressed to the Building Committee of St. Peter's Church, Cobourg, at the office aforesaid.

Cobourg, April 12, 1851. 38-4in.

CHILDREN'S HATS.

THE Subscriber has just received ex Cunard Steamer via Boston, a great variety of Children's Hats, and would most respectfully invite the ladies of Toronto to call and give them an inspection.

JOHN SALT, HATTER, 37-12n. Toronto, April 2, 1851.

GOVERNESS.

A LADY is desirous of meeting with a Situation as Resident Governess; she will undertake to instruct in English, French, and Music, together with rudiments of Singing, if required. No objection to become Companion to a Lady. Address X. Y. at Queenston.

Toronto, April 9, 1851. 37-11.

ESTABLISHMENT FOR YOUNG LADIES.

Mrs. T. D. CAMPBELL will have Vacancies for Three Pupils immediately. Mrs. C., will be happy to forward her Terms and References, if required.

Brockville, March 24th, 1851. 36-11

For Sale, at The Church Depository, Toronto, METHODISM UNMASKED: BY THE REV. JOHN A. MULOCK.

Toronto, April 29th, 1851. 40-4in

SPRING IMPORTATIONS.

THOMAS BILTON, MERCHANT TAILOR AND ROBE MAKER, No. 2, Wellington Buildings.

BEGS to imitate that a considerable portion of his Choice Seasonable GOODS have come to hand.

Toronto, April 3th, 1851. 40-6in

WANTED.

A TUTOR, in a Family in the Country; competent to teach the ordinary branches of a plain English Education. Apply to the Publisher of The Church.

Toronto, April 30th, 1851. 40-11

AN English Lady wishes to obtain a situation, either as Companion to an elderly lady, or as Governess in a small family. For particulars apply to the Rev. J. Gamble Geddes, Rector of Hamilton.

Toronto, April 15, 1851. 38-11.

WANTED.

A BOOK KEEPER, to whom a salary of £200 per annum will be given. Security to the amount of £500 will be required. The applications must contain the names and places of abode of the sureties proposed, who will be bound in £250 each.

Testimonials will be received until the First Monday in May next. Any further particulars can be obtained on application to ALLAN CAMERON, Bookseller & Secretary.

Endowment Office, Toronto, 7th April, 1851. 37-11.

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.

One-tenth of the Entire Profits of this Institution is applied to the Relief of Distressed and Aged Clergymen, and the Widows and Orphans of Clergymen who may be recommended by the Bishops, or by the Clergy of their respective localities.

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. The Hon. and Right Rev. the Lord Bishop of Bath and Wells. The Right Rev. the Lord Bishop of St. David's. The Right Rev. the Lord Bishop of Chichester. The Right Hon. and Most Rev. the Lord Bishop of Meath. The Right Rev. the Lord Bishop of Elphin. The Right Rev. the Lord Bishop of Limerick.

Directors:

- Major J. Adair. The Very Rev. the Dean of Emly. Rev. W. Harness, M. A. Jonathan Hopkinson, Esq. Benjamin Jackson, Esq. CHAIRMAN—Major James Olyphant, H. E. I. C. Rev. H. J. Knapp, D. D. James Lamb, Esq. Captain Macdougall. William Ambrose Shaw, Esq. George Sloane, Esq. The Hon. and Right Rev. the Lord Bishop of Derry and Raphoe. The Right Rev. the Lord Bishop of Calcutta. The Right Rev. the Lord Bishop of Jamaica. The Right Rev. the Lord Bishop of Madras. The Right Rev. the Lord Bishop of Tasmania. The Right Rev. the Lord Bishop of Fredericton. The Right Rev. the Lord Bishop of Sydney. The Right Rev. the Lord Bishop of Newcastle. The Right Rev. the Lord Bishop of Melbourne.

CHAIRMAN—Major James Olyphant, H. E. I. C.

CANADIAN BRANCH—TORONTO.

Patrons:

The Lord Bishop of Toronto. The Ven. the Archdeacon of York.

Directors:

- The Hon. William Allan. The Hon. J. H. Cameron, M.P.P. Rev. Stephen Lett, LL.D. John Arnold, Esq. J. Lukin Robinson, Esq. J. H. Hagarty, Esq., Q. C. J. M. Strachan, Esq. P. Vankoughnet, Esq. Thomas Champion, Esq. AGENT—E. TAYLOR DARTNELL, Esq. Office—25, Albert Buildings King-street East, Toronto.

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. They feel satisfied that such advantages will be duly appreciated by the Public, and that the same distinguished success will attend the Company's establishments in Canada, and the same powerful support be given to it by the Clergy and Laity residing in the Colony, as have already marked its progress in India and in Europe.

In order to insure such success, and to merit such support, the Directors have, for a long time past, been engaged in repeated deliberations and consultations with men well conversant with, and experienced in, the principles and practice of Life Assurance, with a view to the formation of Branch Establishments in the British Colonies, which will best ensure the three main objects of Policy-holders, viz., SECURITY, ECONOMY, and CONVENIENCE. And they trust that the result of their deliberations has been such as to present to British subjects, resident in these Colonies, as perfect a system of Assurance, in all these respects, as is practicable, or can be desired.

The SECURITY of Policy-holders in Canada is made complete by the large subscribed capital of the Company, guaranteed by a numerous and influential body of Proprietors; whilst for their immediate benefit and protection, AN ADEQUATE FUND WILL BE INVESTED IN CANADIAN SECURITIES, so as always to be immediately available to provide for whatever casualties may arise.

The ECONOMY of Policy-holders has been consulted by the adoption of Tables, deduced from the most complete and extensive observations of the rate of mortality among Assured Lives. They have been constructed expressly for the use of the Church of England Assurance Company; and are framed on the lowest possible scale consistent with the security of the Assured.

By the constitution of the Company, one clear tenth of the entire profits of the Institution is applied to the formation of a fund, called "THE CLERGY FUND," for the Relief of Distressed and Deserving Clergymen, and the Widows and Orphans of Clergymen, and also for granting aid to enable Clergymen with limited incomes to provide for their Families by Assuring their Lives at Reduced Premiums.

Premiums on Assurances by Table II, may be paid either yearly, half-yearly, or quarterly, as may best suit the convenience of the Assured.

Death by suicide, duelling, or the hands of justice, will not render the Assurance null and void, if the Policy be duly assigned to another party for a bona-fide consideration.

Claims will be paid within three months after proof of death. Policies forfeited by non-payment of Premium, may be revived within twelve months, upon proof of the same state of health, and the payment of the Premium in arrear, with interest thereon.

The Assured, not being engaged in any Military, Maritime, or Naval Service, will be permitted, without extra Premium, to proceed from one part of British North America to another. Also, to proceed to or from any part of the United States not further south than the latitude of the city of Washington, or further West than the River Mississippi: they will also be permitted, in time of peace, to proceed in first-class steamers to or from any port in Great Britain or Ireland.

Parties engaged in or entering into the Military, Maritime, or Naval Service, or parties proceeding beyond the limits above mentioned, will be charged such additional rate (to be ascertained by application to the Agent), as the circumstances of the case may require.

Upon payment of the Premium, in cases where the Assurance has been accepted definitely, a Certificate will issue at once, to be held by the Assured until it can be exchanged for a Stamped Policy, under the Hands and Seals of three of the London Directors. In cases where the Assurances shall be entertained, only pending the decision of the London Board, a memorandum of conditional acceptance will be issued, until the receipt out of the Company's advice, conveying the Stamped Policy, or the rejection of the Assurance,—the Company holding the life assured in the interim.

SPECIMENS OF RATES.

SHORT TERMS.

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

Table showing premiums for short terms (One and Seven years) for ages 16, 20, 25, 30, 35, 40.

WHOLE LIFE. Equal Rates—with Profits.

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

Table showing premiums for whole life with profits for ages 16, 20, 25, 30, 35, 40.

WHOLE LIFE. Equal Rates—without Profits.

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

Table showing premiums for whole life without profits for ages 16, 20, 25, 30, 35, 40.

April 30th, 1851.

E. T. DARTNELL, AGENT.