

THE CANADIAN CHURCHMAN.

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

NEW SERIES, VOL. I, No. 30.]

TORONTO, CANADA, FEBRUARY 24, 1853.

[OLD SERIES, VOL. XVI

WEEKLY CALENDAR.

Date.	1st Lesson.	2d Lesson.
Feb. 27.	3 ^d SOND IN LENT. Gen. 39. Luke. 10.	Epith. 4.
" 28.	M. Deut. 11. Luk. 11.	Epith. 5.
" 1.	St. DAVID Abp. M. Deut. 15. Luke 12.	Epith. 6.
" 2.	M. " 17. Luke 13.	Phil. 1.
" 3.	M. " 19. Luke 14.	Phil. 2.
" 4.	M. " 21. Luke 15.	Phil. 3.
" 5.	M. " 24. Luke 16.	Phil. 4.
" 6.	4 SUN. IN LENT. M. Gen. 43. Luke 17.	Col. 1.

TORONTO VOCAL MUSIC SOCIETY.

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

MR. PAIGE, Conductor.
G. B. WYLLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

THE WATER LILIES.

Deeply and darkly, yon river is flowing;
Calmly and coldly, its slow waters move;
Gemming its bosom, white lilies are growing,
Like stars that at even are shining above.

And although with the waters more deeply increasing,
O'erwhelmed for a while, their bright blossoms may lie;

Yet, soon stretching upward with efforts unceasing
O'er all will they bloom, looking up to the sky.

'Tis thus when the waves, and the storms of temptation,
And troubles come in like a flood on the soul;

Faith looses awhile the bright light of salvation,
And over her darkly the waterfloods roll.

But soon from the billows triumphantly rising,
She looks to her Lord who is mighty to save,
Amid all calmly smiling, her trials despising,
Like the water-plants blooming above the dark wave.

THE VICAR OF LEEDS.

The ministerial success of Dr. Hook at Leeds, is, we believe, beyond parallel at the present day; and, since it is the result of the man himself and his character, we have pleasure in recording it to his honor. Dr. Hook's is not a watering place popularity, nor is he the temporary idol of metropolitan rank and fashion. He is too ponderous to be the darling of a committee of ladies, and too markedly a leader of men to be a mere tool of his own sex. He is in short, a genuine Parish Priest of High Church of England standard; having neither the wiskers of propriety chapel, nor the waistcoat of extreme Anglicanism. Cant of all sorts is incompatible with the dignity of his purpose, as it would be intolerable to the wit of his mental perceptions. He can see through humbug as quickly as his uncle Theodore. He has the finest of our modern parochial Churches, and one of the very largest congregations in England. Every Sunday evening there is full choral service at Leeds Parish Church, and he preaches afterwards to a mixed multitude of 3000 persons. On these occasions we do not hesitate to describe him as the finest preacher of the day. His sermons are solid; both instructive and hortatory; he has a most impressive delivery, and all that charm of voice which is ascribed to a Rashleigh Osbaldiston.—*Banner of the Cross.*

DUELLING.

When revenge is once extorted out of the magistrate's hands, contrary to God's ordinance—*Mihi vindicta, ego retribuam*; and every man shall bear the sword, not to defend, but to assail; and private men begin once to presume to give law to themselves, and to right their own wrongs, no man can foresee the dangers and inconveniences that may arise and multiply there upon.

Men have almost lost the true notion and understanding of fortitude and valor. For fortitude distinguisheth the grounds of quarrels, whether they be just; and not only so, but whether they be worthy; and setteth a better price upon lives than to bestow them idly. A man's life is not to be trifled away; it is to be offered up and sacrificed to honourable services, public merits, good causes, and noble adventures.

I find in Scripture that Cain enticed his brother into the field, and slew him treacherously; but Lamech vaunted of his manhood that he would kill a man, if it were to his hurt. I see no difference between an insidious murderer and a braving or presumptuous murderer, but the difference between Cain and Lamech.

ATHEISM.

I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. And therefore God never wrought a miracle to convince atheism, because his works convince it.—It is true that a little philosophy inclines man's mind to atheism, but depth in philosophy bringeth man's mind about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity.

GIVE US THIS DAY OUR DAILY BREAD.

It may likewise bear this meaning, that we who have renounced the world, and rejected its riches and pomps through the faith of spiritual grace, should ask for ourselves no more than food and sustenance, as the Lord instructs and tells us "whosoever forsaketh not all that he hath, cannot be my disciple." Luke XIV. 33. But he who has begun to be a disciple of Christ, forsaking all things after the commandments of his master, has but his food to ask for to day, without indulging excessive longings in his prayer, as the Lord again prescribes and teaches. "Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof." Matt. VI. 34. Justly does the disciple of Christ make petition for to day's provision, since He has forbidden to take thought for tomorrow, it were a self-contradictory and incompatible thing, for us, who pray that the kingdom of God may quickly come, to be looking unto long life in the world below.—*St. Cyprian, p. 187.*

CHRIST THE BREAD OF LIFE TO CHRISTIANS.

Christ is the bread of life, and this bread belongs not to all men, but to us; and as we say our Father, because the Father of the understanding and believing, so we speak of our bread, because Christ is the bread of us who appertain to His Body.—*St. Cyprian, P. 187.*

FREQUENCY OF COMMUNION IN THE ANCIENT CHURCH.

This bread we pray that it be given us day by day, lest we who are in Christ and who daily receive the Eucharist for food of salvation, should by the admission of any grievous crime, and our being therefore shut out from communion and forbidden the Heavenly bread, be separated from the body of Christ, according as himself preaches and forewarns; "I am the bread of life which came down from heaven. If any man eat of my bread he shall live for ever. But the bread which I will give is my flesh for the life of the world."—*St. Cyprian, P. 187.*

GOOD FOR EVIL.

THE man that returns good for evil, is as a tree which renders its shade and its fruit even to those who cast stones at it.—*Givias.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

THEOLOGICAL STUDENT'S FUND.
Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in *Canadian Churchman*, Vol. 1, No. 29.....£164 4 0
Additional from Rev. H. C. Cooper, 0 4 0
Christ's Ch., Scarborough, £1 4 4
St. Paul's, " " 0 14 7
St. Jude's " " 0 11 11
—per Rev. W. S. Darling, £2 10 11
Marysburgh, per Rev. J. R. Tooke, 0 15 0
Dereham,..... 0 18 5
Otterville,..... 0 11 3
Norwichville,..... 0 2 7
—per Rev. C. Brown,..... £1 12 3
Stratford, per Rev. E. Patterson, 0 6 5
Chatham, per Rev. F. W. Sandeys, 1 18 10
Newmarket, per Rev. J. S. Ramsay, 1 15 7
Bytown, per Rev. S. S. Strong, 3 11 0
St. George's Church, Goderich, per Rev. E. S. Elwood, 2 8 6

£1 Collections, amounting to.....£119 6 7

Additions for Widows and Orphan's Fund, collections appointed for the 16th Sunday after Trinity, June, 1852.

Previously announced, £299 18 1
Bytown, per Rev. S. S. Strong, 5 1 0

£304 19 1

PAROCHIAL ASSOCIATIONS.

Whitechurch Village, 1s 4d £1 7 0
St. Albans, 1s. 4d. .. 1 15 8 3 2 8

ANNUAL SUBSCRIPTIONS.

Rev. A. Pym,..... 1 5 0
"S. Ramsay, 5 & 11th years 2 10 0
"S. S. Strong,..... 1 5 0
£3 0 0

Wednesday the 2nd proximo, the first Wednesday in the month, the General Meeting of the Incorporated Members, will (in consequence of its being Lent) be held on Thursday the 3rd, at the Society's Board Room, at 3 o'clock, P.M.

THOMAS S. KENNEDY,
Sec. C. S. D. T.

THE REPORT OF THE BISHOP OF TORONTO, TO THE MOST HON'BLE THE DUKE OF NEWCASTLE, HER MAJESTY'S SECRETARY OF STATE FOR THE COLONIES, ON THE SUBJECT OF THE COLONIAL CHURCH.

Toronto, Upper Canada, Feb. 4th, 1853.

MY LORD DUKE,—On my return from a confirmation of several months to this place, in September last, I found the following circular letter which had arrived during my absence, from the Right Honorable Sir John Packington, Bart., then Secretary of State for the Colonies:—

Downing Street, 30th July, 1852.

MY LORD,—As your Lordship must naturally feel much interested in the debates of last Session in the House of Commons, upon the Bill brought in by Mr. Gladstone, for regulating the Church of England in the Colonies, I forward to your Lordship some copies of the Speech in which I stated my objections to Mr. Gladstone's measure.

I also send your Lordship copies of the Bill, which Mr. Gladstone subsequently introduced—but which was not discussed in the House.

The subject will be renewed in the next Session of Parliament, and in the event of Legislation upon it by her Majesty's Government, it will afford me much assistance if your Lordship will favour me with your opinion upon the present state of the Church in your Diocese, and what Legislative changes you would suggest in order to place the Church in your Diocese in a more efficient and satisfactory position.

I have the honor to be,

My Lord,

Your Lordship's

Most ob't Servant,

(Signed,) JOHN S. PACKINGTON.

The Lord Bishop }
of Toronto. }

Not supposing that the measure would be taken up in the early Session of November, I addressed a circular letter to my Rural Deans with copies of Mr. Gladstone's Bill, and of Sir John Packington's speech, desiring

them to consult the Clergy and others of their respective Deaneries, and report to me, at their early convenience.

On receiving their reports I consulted with some able friends, and more particularly with the Chief Justice of the Colony—and have now the honor to enclose for the information of your Grace, the result of our combined deliberations.

I have the honor to be,

My Lord Duke,

Your Grace's

Most ob't Servant,

JOHN TORONTO.

His Grace, the Duke of Newcastle,
Her Majesty's Secretary of State
for the Colonies.
Downing Street, London.

CONVOCATION.

It is now generally admitted that the rapid growth of the United Church of England and Ireland in the Colonies, and the great increase of the Clergy present now and urgent arguments for some ruling power to enforce stricter discipline and greater efficiency and uniformity of action than she has yet enjoyed.

When the lay members of the Church, in the various dependencies of the British Empire are believed to exceed one million, and one Diocese (Upper Canada) approaches one fourth of that number, with several hundred clergymen scattered over vast regions, and thus far separated one from another, it must needs be that grave difficulties and offences will arise, and how are they to be dealt with.

The Bishops are in most cases powerless, having indeed jurisdiction by their Royal appointment and Divine Commission, but no tribunals to try cases, and to acquit or punish as the case may require.

Hence they feel themselves frequently weak and unable to correct reckless insubordination, sullen contumacy and even immoral conduct. At one time they are accused of feebleness and irresolution—at another, when acting with some rigour, they are denounced as tyrannical and despotic.

On all such occasions they are without support or the refreshing counsel of their Brethren—nor have they any Constitutional way open to them by which they can devise and mature such measures as may be found necessary for the welfare and extension of the Church.

The growing evil and inconvenience of this state of things has at length forced itself upon the notice of the Imperial Government, and a Bill has been introduced into Parliament by the Right Honorable William Gladstone, which seeks to place Church affairs in the Colonies under the government of an uniform and well defined system. And, although the Secretary of State, Sir John Packington, offered some well founded objections to the proposed Bill, he frankly admitted that the Church in the Colonies laboured under great disadvantages, and that it stood in need of legislative assistance, in order to enable it to make such regulations as are essential to its proper functions. Both Statesmen consider legislation necessary, although they differ in the details; and both appear desirous to avail themselves of the advice and assistance of the Colonial Bishops and their Clergy, in dealing with this question, which is certainly not a light one.

The Bill, as amended, has not only been sent out to the different Colonies to be submitted to the judgment of the Bishops, Clergy and Laity, but one Bishop at least from the different groups of Colonial Dioceses has been invited to England to assist in its modification so that it may meet the purpose for which it is intended,—or rather, to assist in framing a Constitution for the Colonial Church, which would ensure uniformity in all essentials to her efficiency within the Colony and at the same time preserve harmony with the Mother Church.

And surely the little delay required in pursuing this course need not be grudged after allowing 200 years and more to pass without doing anything, when the result may be the digesting and maturing a respectable safe and rational scheme which would give full efficiency to the United Church of Eng-

land and Ireland, and insure through all future time among her numerous branches, perfect unity in all parts of the world.

Besides the Bishops and such of their clergy as visit England on this important object, those who remain in their Dioceses are expected to give their own views, and in as far as may be those of their Clergy and Laity, so that the result may be justly considered the voice of the Colonial Church at large.

Now, although we may not reckon very much upon the positive benefit to be derived from the multitude of suggestions which will be brought forward, yet there would be the advantage of considering beforehand, whatever would be likely to be urged in the Colonies for or against the act before it had passed. Besides the moral effect would be of great value by showing the members of the Church in the Colonies, that a measure so important had not been agreed upon without due reference to their wishes and sentiments,—and in the next place it would be much more easy to support the system afterwards against any attempts to unsettle it as being a system established on mature consideration, and with a desire to meet the views and opinions of the various Colonies.

Even after all this previous care and deliberation, it might be wise to limit the continuance of the measure on its first enactment to four or five years, and in the meantime to invite an expression of opinion from the different Colonies as to the working of its various provisions, so that it may be made as perfect as possible before it becomes a permanent law.

The system by which the Episcopal Church in the United States of America is governed, and that in Scotland, would naturally be considered in framing the Constitution of the Colonial Church, and some hints might possibly be derived even from the footing on which the Protestant Church has been placed by the late acts of the Government in France.

The members of the Episcopal Church of the United States were unavoidably influenced in laying the foundation of their system by considerations which do not apply in our case. They would not submit to a controlling power in a foreign country, for that would have placed their Church in a disadvantageous light before the public.

With us there need not be, and is not in fact any jealousy of the kind, on the contrary, I believe the general feeling of the Laity as well as the Clergy at present would be found to be in favour of seeking security against error and against rash changes by having all material points subject to the control of the Mother Church, and not left to be debated or resolved upon by Colonial Conventions or convocations.

Let us suppose then a Constitution framed in England under the best advice and upon mature consideration, the most desirable course would, I think, be to give that Church Constitution to the Colonies by an Imperial Statute.

But, here we apprehend a difficulty will present itself, if the Bill should go into such details in regard to Church government and discipline as it ought to do. Would the House of Commons entertain it? and would the Government ask them to do so with the hope of a satisfactory result? I hope they could: but I fear they could not.

If the Government could and would proceed in that manner, and if a Statute could be passed, approved of by the heads of the Church and placing the Church of England in the Colonies on firmer ground as to doctrine and discipline, a very great object would be gained, because then the Convocation or whatever it might be called, within each Diocese, not having these matters within their reach (and I think they ought not) would be occupied only in such things as would not disturb the unity of the Church, that is, in enforcing the power given by the Constitution in regard to discipline, and in regulating and advancing her temporal interests.

This great advantage would follow from having our System of Church Government resting on such a foundation, as could not be readily disturbed; for it would not be easy to procure any alteration of what had been so carefully considered. And we might hope that the Constitution would be found to be sustained by the general voice of the Colonies, although there might be an unfortunate spirit prevailing at times in one or two of them that would unsettle any sound System, if it could have its way.

If it should be found that the Government would decline attempting to procure from Parliament a measure which should go sufficiently into details, the next best thing would seem to be to proceed at any rate as has been suggested in devising a Constitution by consultation among Colonial Bishops, and with the Government and Spiritual Heads of the Church of England, and then providing for a convention of the members of the Church of England, Lay and Clerical, in due form in

each Colony, and submitting the Constitution to their adoption. The great object would be to gain the assent of the Colonial Church to a Constitution settling all cardinal points and placing them beyond the influence of disturbing forces within the separate Dioceses, which might destroy the unity of the Church and impair its resemblance to the Church of England in England.

We must all agree with Sir John Packington in objecting to the plan of setting each Diocese separately to work to lay down a system for managing their Ecclesiastical affairs. Some points of vital importance to the Church might, I fear, be placed either at once or in time, under the influence of various causes, on so inconsistent a footing in the different Dioceses that the Church of England would no longer seem to be one Church in the Colonies, and we should have some Crotchet established under peculiar circumstances in one Diocese which would tend to unsettle the Church in other quarters, when, without such example the proposition would have received no encouragement. Moreover, the preponderating element in the population of a particular Colony—the tone of public feeling on various questions—the accidental circumstance of the personal character of the Bishop who would first have to set the machinery in motion—his discretion, his firmness, and ability to resist pressure and various other circumstances, would be almost certain to bring about different results—and possibly, in some Colonies, results that would be much regretted, and ought to be deprecated in all.

And besides, there may be differences in the present actual condition of the several Colonial Dioceses which could hardly fail to occasion a far greater diversity than ought to prevail in one Church in regard to matters of common interest.

CONSTITUTION.

The Members of the Church of England in the Colonies, desire in the first place, that the Constitution, or Act for the better government of the Church in the Colonies, should acknowledge the Supremacy of Her Majesty over all persons in all causes Ecclesiastical as well as Civil, within her dominions. We are deeply sensible of the necessity of preserving that Supremacy unimpaired, and are determined, in so far as in us lies, to maintain and defend it.

We desire, in the second place, that provision be made that the Church shall continue, as we have ever been, an Integral portion of the United Church of England and Ireland—enjoying the true Canon of Holy Scripture as our Rule of Faith—acknowledging the three Creeds as an authentic interpretation of Holy Scripture as they are embodied in the Liturgy, maintaining the Apostolic Form of Church Government by Bishops, Priests and Deacons—and we declare our firm and unanimous resolution in dependence on the Divine aid, to maintain those benefits, and transmit them unimpaired to posterity.

Hence we deprecate all attempts to tamper with the Doctrine of the Church, or any of her formularies. We deprecate any tendency to add to or diminish the deposit of Faith committed to the United Church of England and Ireland as a Branch of the Church Catholic—or to narrow her terms of communion as laid down in her Book of Common Prayer and Articles, for the preservation of which, we desire to express our deep thankfulness, and it is our earnest wish that Provincial and Diocesan Convocations in the Colonies, may be restrained from meddling with, much less from altering such high and weighty matters, and that they be confined to discipline and the temporalities of the Church, and such regulations of order and arrangement as may tend to her efficiency and extension.

The Constitution having secured the acknowledgment of the Royal Supremacy—the Unity and sound teaching of the Colonial Church in all things essential, and her identity as an integral part of the Church of England might proceed.

1st. To restrict the Provincial or Diocesan Convocations of the Colonial Church from entertaining any proposition for any change of the articles, Doctrines, Liturgy or offices in the United Church of England and Ireland.

2nd. To provide for the enforcing of proper discipline—the method of proceeding upon complaint against any clergyman,—for immoral conduct,—insubordination,—habits and pursuits inconsistent with their sacred calling, neglect of duty, unsound doctrine, breaches of orders &c. &c. The sentence that may be imposed and in certain cases the right of appeal.

3rd. To provide for the appointment and removal by due authority, and after proper proceedings, of Bishops, Presbyters, and Deacons.

4th. To provide for dividing the Dioceses into Parishes with proper regulations in case of future subdivision, with a view to Church purposes only.

5th. To provide for the extension and

temporal interests of the Church,—by the members assessing themselves to raise Funds for building, repairing Churches, Parsonages, School Houses, for the support of the Clergy and School Masters, and the maintenance of Public Worship.

6th. To provide for the regulation of fees for marriages, baptisms and burials.

These and various other matters affecting the welfare of the Church would require to be taken up one by one and provided for—the design being to have certain things fixed by superior authority so as to be subject to no change by any legislation within the diocese.

I would more briefly recapitulate what appears to me desirable,

1st. That one Constitution be framed for the government of the Church in all the Colonies.

2nd. That the Constitution should provide 1. For the establishment in each Colonial Diocese, of an Assembly for managing so far as may be committed to it, the affairs of the Church.

2. For giving such assembly the most appropriate name.

3. For establishing how it shall be composed, as to the proportion of Clergy and Laity—what shall form a quorum—how questions are to be decided—what regulations as to times of session,—prorogation—adjournment &c.

4. Who shall preside—if the Bishop, shall he possess an absolute veto, or, one modified, or merely the casting vote.

5. Shall there be a power in the Archbishop of Canterbury, or the Crown, to disallow, within a limited period, any law or regulation of the Convocation.

From a review of these principles and details, two or three good men could, I think, in a single week, suggest a system for them all—not such as would satisfy and please every one, because that is not to be hoped for, but such as persons of good judgment and good intentions and with some knowledge of Colonial feelings and prepossessions, would think reasonable and practicable.

In regard to Sir John Packington's well grounded fear of diversity of regulations in different Colonies it must be carefully provided against, since that would evidently be the effect of leaving a wide scope to Colonial Convocations or Synods, and I should much rather prefer that an Imperial Statute should lay down the system as regarded cardinal points, leaving minor points to be the subject of regulation within the Colony respecting which some diversity of system would not signify.

The great use and importance of the governing body would rather consist in their being called on to execute the powers delegated to them by the Statute. I mean in their application of them to individual cases, as they arise and which it would be their part to dispose of, not according to any system of action devised by themselves, but in the manner prescribed by the Imperial Statute.

THE RIGHT HON. W. GLADSTONE'S BILLS.

The Bill as at first framed, appears open to several of the objections urged against it, and such require to be removed or satisfactorily modified.

This has in some measure been done in the Amended Bill, but further alterations and amendments may with propriety be suggested.

Whether by the law as it now stands, the Bishop with the Clergy and Laity of his Diocese in a British Colony can legally assemble of their own accord and make regulations for the management of their internal ecclesiastical affairs to the extent contemplated in the Amended Bill is a point which ought not to be treated as doubtful, unless it really be so.

Surely the status of the Church of England throughout the Colonial possessions of the Empire is a matter about which we can hardly suppose that there had been no opinion or intention in all times past on the part of the Parliament and Government of England.

Would it not therefore be safe to assume that the Bishop, Clergy and Laity had not authority of themselves to lay down a system of self-government without the sanction of Parliament, or of the Crown—and if this be so, it can hardly be right and certainly not politic to recite that it was doubtful, whether they could or could not do so; because it might be that Parliament would not pass this proposed Bill, or concur in any act upon the subject, and then the admission that it was doubtful whether the power does not already exist might afford a strong argument in the Colonies for assuming an authority that might not be very discreetly exercised.

It would have been better in my humble opinion to have commenced by reciting, "That it was expedient to enable &c."—saying nothing about doubts.

I venture to remark that the introduction

of such a Bill should be preceded by some preliminary notice, either on the part of the Government or of the proper Ecclesiastical authority in England,—it being desirable that Church affairs in the Colonies should be governed according to some uniform and well defined system prevailing throughout.

THE AMENDED BILL.

(TITLE.)

It should not be entitled an act to explain and amend the Laws relating to the Church in the Colonies,—but "an act for the better Government of the Church in the Colonies."

PREAMBLE.

Neither the Title nor preamble explain anything—the latter expresses doubts, and then proceeds not to explain them but to make positive provisions or Enactments. It does not propose to amend any particular Laws, but introduces for the first time a system for regulating certain matters which before had not been subjected to any regulation. How much better to commence by reciting "That it was expedient to enable the Bishop of any Diocese in the Colonies with his Clergy and Laity to meet together from time to time in Synods or Convocations &c."

Should not the words "Ecclesiastical affairs" be defined—what is understood by Ecclesiastical affairs—has the expression a reference to doctrine, or the form of prayer—or the ceremonial of public worship—all these are Ecclesiastical affairs. It is not easy to foresee to what subjects and objects such Synods or convocations might not attempt to apply themselves as coming within the construction of the words Ecclesiastical affairs. Some Convocations might understand that there are limits to their power of regulation and management, which limits other Convocations might not acknowledge.

FIRST CLAUSE.

1st Clause, instead of being a mere negative provision that no Laws shall be construed to prevent, &c., should, I think, in a natural and plain manner authorise that to be done which it is intended should be done.

"Being declared bonâ fide Members of the Church" seems not an accurate form of expression—for being disjunctive either of the requisites must be taken to be sufficient. What is a declared member of the Church? Must any one be received as a Member of the Church who declares himself to be such—though he may never have attended one of her places of worship or joined in her service up to the moment that he declares himself a Member, and claims upon that declaration to have a vote in her Convocation. "Being regular communicants" better, that is, according to the 21st Canon, every person Communicating thrice a year a Canonical Test not unreasonable for those admitted to legislate for the Church.

A bonâ fide Member of the Church is not so definite as it appears to be—who is to pronounce upon two bonâ fides? And what shall be the criterion? Moreover this first clause makes no provision for calling the first meeting. When and how—or by whom, nor by any means clearly who are to meet or who is to preside.

What does "by common consent" mean? If there is no dissentient voice, there would be common consent—but if all the Clergy vote one way or a majority of them, and all the Laity or a majority of them the other way, which opinion shall prevail for the better conduct of their Ecclesiastical affairs. The union of Dioceses should only be permitted under a Metropolitan, and include all under his jurisdiction.

The last three lines of the first clause, "subject always as at this time in common with all other Religious Communions, to the authority of the Local Legislatures respectively, and to such Provisions as they may think proper to enact" are intended perhaps to meet Sir John Packington's objections as tending to make the Church dominant to a greater degree than it has been hitherto—by giving to the regulations of the Colonial Synods an authority supported by Parliament and so beyond the control of Colonial Legislation. Now, instead of these three lines it would be wiser, I think, to guard against any supposition that such dominancy was intended, by inserting in the middle of the clause some such words as these:—Not repugnant to any Law passed or to be passed by the Parliament of the United Kingdom, or by the Legislature of the Colony within which such Dioceses are respectively situated.

2ND CLAUSE.

2nd Clause. As it is here assumed that regulations will be made for the trial of offending Clerks,—it appears desirable that the Bill should contain a definitive provision for the erection of a Court for the purpose of giving authority to the Bishops for suspension or deprivation of office on conviction of the offender.

3RD CLAUSE.

3rd Clause. This Clause could be better framed I think, by providing that no regulation so to be made should have power to affect any person not being a Member of the Church of England.

4TH CLAUSE.

4th Clause. I would certainly leave Bishops, as now, to be appointed by the Crown, or if any voice or control were intended to be given to any authority within the Colony, I would provide for it in the act. I mean as to the point of voting, by whom to be exercised, and how, and not leave it to be the subject of a regulation by a Colonial Convocation—and for obvious reasons. Some concession may be made to the Colonies which provide for the becoming support of their own Bishops.

5TH CLAUSE.

5th Clause. I would make the sanction of the Queen, through her Principal Secretary of State for the Colonies, or of the Archbishop of Canterbury, necessary to all regulations not clearly within the powers given by the Constitution—such sanction to be given or withheld within twelve months,—and this if it were only to preserve a wholesome link of unity and subordination, which Churchmen generally are not indisposed to entertain, and because of its tendency to produce uniformity.

6TH CLAUSE.

6th Clause. I would provide that nothing should be dispensed with which in England is indispensable for obtaining Ordination, unless it be something which is inapplicable to the case of Colonies.

Toronto, Canada, } J. T.
4th Feb. 1853. }

(CIRCULAR.)

Toronto, 20th October 1852.

REV. AND DEAR SIR,—The Secretary of State, Sir John Pakington, has requested my views on the Hon. Mr. Gladstone's measure respecting the Colonial Church.—It is contained in the two bills which I enclose, or rather in the amended one of the 25th of June last.

The subject being of vast importance, I am anxious to avail myself of the assistance of my Brethren in making up my report, but as it is rather a private than a public communication, I confine myself chiefly to my Rural Deans, with the desire that they consult with the Clergy of their respective Deaneries, and others as they may think fit.

The Secretary of State while admitting that the present position of the Colonial Church is in many respects unsatisfactory, and requires greater powers for regulating its own affairs, and maintaining its own discipline, yet considers Mr. Gladstone's measure open to serious objections, as appears from his speech enclosed. But being desirous of remedying the evil, he wishes to procure the opinions of the Colonial Bishops and others, on a matter of so great consequence, to enable him to frame an effective and safe measure, either by further amending that of Mr. Gladstone's, or introducing a new one, framed on his own views and such information as he may obtain from the Colonies and other sources.

I should like to forward my Report early next month, and therefore request your reply at your earliest convenience.

Allow me further to suggest, that as I want my communication to the Secretary of State to be as brief as possible, your reply would suit me better in the shape of concise remarks on the different clauses, keeping rather to principles than entering into details, in some such way as in the form annexed.

I must not conceal from you, that I consider Mr. Gladstone's Bill defective as a remedy. I think it not only in some degree open to Sir John Pakington's objections, but even its Title is unfortunate. It affects to explain and amend the law, and instead of doing so it states doubts, explains nothing, and refers to no law. Indeed, the preamble, as well as every clause, seem capable of improvement, and some matters are omitted which ought to be provided for.

I remain, Rev. and Dear Sir,
Yours truly,

JOHN TORONTO.

A BILL.

TO AMEND AND EXPLAIN THE LAWS RELATING TO THE CHURCH IN THE COLONIES.

WHEREAS Doubts exist as to the Rights of the Bishops, Clergy, and Lay Persons inhabiting the Colonial Possessions of Her Majesty, and being in Communion with the Church of England, in regard to the Management of their internal Ecclesiastical Affairs: And whereas it is expedient that such Doubts should be removed, and that, under certain Restrictions, they should be suffered to make regulations for the said Management by Agreement among themselves: Be it declared and enacted by the Queen's most Excellent

Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That,

I. No Statute, Law, Rule, Usage, or other Authority of the United Kingdom shall be construed or shall extend to prevent any such Bishop of any Diocese in the Colonies enumerated in the Schedule (A.) to this Act annexed, or in any other Colony which Her Majesty shall, as hereinafter provided, have declared by Order in Council to fall within the Operation of this Act, together with his Clergy, and the Lay Persons of the Diocese, being declared or bona fide Members of the Church of England, or being otherwise in communion with the same, from meeting together from Time to Time to make or from making at such Meetings, by common Consent, or by a Majority of Voices of the said Clergy and Laity, severally and respectively, with the Assent of the said Bishop, any such Regulations as local Circumstances shall, in their Judgment render necessary for the better Conduct of their Ecclesiastical Affairs, or for the holding of Meetings, whether on behalf of One such Diocese only, or on behalf of more than One such Diocese in combination and by mutual Agreement, for the said Purpose thereafter; subject always, as at this Time, in common with all other Religious Communions, to the Authority of the local Legislatures respectively, and to such Provisions as they may think proper to enact.

II. But it shall not be lawful to impose by any such Regulation any temporal or pecuniary Penalty or Disability, other than Loss of the Emoluments of any Ecclesiastical Office or Benefice, under any Sentence or Proceeding affecting the Tenure thereof.

III. And no such Regulation shall be binding on any Person or Persons other than the said Bishop or Bishops, and their Clergy, with the Lay Persons residing within the said Colonies, and being declared or bona fide Members of the Church of England, or being otherwise in Communion with the same.

IV. And nothing herein contained shall be held to authorize any such Regulation made in respect of the Nomination of Bishops, except upon the Consent of Her Majesty previously or thereafter signified through One of Her Majesty's Principal Secretaries of State.

V. And nothing herein contained shall be held to authorize any such Regulation which shall touch the Subordination of the said Bishops, Clergy, and Laity to the See of Canterbury, except upon the Consent of the Archbishop of the said See previously or thereafter signified by him under his Hand and Seal.

VI. And nothing herein contained shall be held to authorize any such Regulation which shall direct or allow the Bishop of any Diocese to confirm or consecrate, or to ordain, or to license or institute any Person to any See, or to any Pastoral Charge or other Episcopal or Clerical Office, except upon such Persons having immediately before taken the Oath of Allegiance to Her Majesty, and having likewise subscribed the Thirty-nine Articles, and having furthermore declared his unfeigned Assent and Consent to the Book of Common Prayer; but if such See, Pastoral Charge, or Episcopal or Clerical Office, be in a Foreign Country, then the Oath of Allegiance need not be required to be taken by such Person.

VII. And it shall be lawful for Her Majesty, if and when She shall think fit, to declare, by Order in Council, that this Act shall, from a day to be named in such Order, be in force within any other One or more of Her Majesty's Colonial Possessions besides those contained in the Schedule (A.) to this Act annexed, and this Act shall take effect in the Colony or Colonies so designated accordingly.

SCHEDULE (A.) TO WHICH THIS ACT REFERS.

Canada.	New South Wales.
New Brunswick.	Victoria.
Nova Scotia.	South Australia.
Newfoundland.	Van Diemen's Land.
Prince Edward's Island.	Western Australia.
Cape of Good Hope.	New Zealand.

Together with the Dependancies of the said Colonies respectively.

DIOCESE OF NEWBRUNSWICK.

DIOCESAN CHURCH SOCIETY.—During the past week the Diocesan Church Society have been holding their series of annual meetings. On the evenings of Tuesday and Wednesday the meetings of the General Committee took place; and on that of Thursday the Anniversary Meeting was held. The Executive Committee met yesterday. All these meetings have been most numerous and respectably attended, and the most perfect unanimity prevailed in every important point. Nearly forty Parishes sent lay delegates almost all of whom were in attendance; while the Anniversary Meeting was more numerously attended than any preceding meeting of the same kind.

After the usual routine business, the General

Committee made the appropriations for the year. The sum distributed was nearly £1,000. Out of this amount, salaries and allowances were granted to fourteen Missionaries. Grants were also made to aid in the building and enlarging of nine churches, and two parsonage houses, and a gratuity was allowed to one Clergyman's widow. The sum of £150 was granted for the purchase of books for the Depositories at Fredericton and St. John, and grants of books to the amount of £150 were made to the Local committees of over forty Parishes.

At the Anniversary Meeting on Thursday evening, besides the ordinary business, as the election of the elective Officers and Executive Committee, and the customary votes of thanks for their service during the past year, the Society entered upon the consideration of the draft of a Bill which had been prepared by a special-committee, appointed for the purpose, to incorporate the Society. After some discussion, the Society by a unanimous vote, determined to adopt the draft, and agreed to petition the three branches of the Legislature to pass the same into a law. By this unanimous vote, it is to be hoped that a most important measure has been achieved as the Legislature can hardly again refuse the unanimous request of such a Society, proceeding from a meeting so large and respectable as this was at which most of the highest functionaries of the Province attended, as well as persons from almost every section of the province.

At all these meetings the Lord Bishop of the Diocese presided, and received at the close of each of them a well-deserved vote of thanks for the ability, courtesy and firmness which had characterized his conduct in the chair.

COLONIAL CHURCH SELF-GOVERNMENT.

The question of Church Government, which has engaged so much of the attention of our brethren in many of the Colonial Dioceses of the south and the west, is one of too pressing importance to be left much longer undetermined. When neither privilege, nor favour of any sort is solicited, and nothing more is sought than permission to remove abuses, to correct irregularities, to improve the discipline, and to promote the efficacy of the Church, no Government will long expose itself to the odium of obstructing reforms so obviously required. At present it would seem that the Church of England in the Colonies is subject to restrictions which cripple its energies; while it is left in absolute uncertainty, not only of its own rights and privileges, but of the very laws by which it is supposed to be governed.

Is the Church of England, for example, established by law in Australia? No more established, answers Earl Grey, than the Church of Rome. Well, then, if this be so, why is the Church of England subjected to conditions which the Church of Rome would not for a moment tolerate?—Does the Church of England receive from the State any favour or immunity which is denied to the Kirk of Scotland, or to the Wesleyans? And if it can be shewn to enjoy no special or exclusive privilege, what plea exists for refusing or even grudging to the Church, the Assembly, or Conference, or Synod, power for the regulation and management of its own affairs, which is possessed by other communions standing in precisely the same relation to the State?

The Church is entitled in common fairness to occupy one or other of two positions:—

- I. That of favour and privilege derived from her connexion with the State; or,
- II. That of freedom and independence, accorded to other tolerated but non-established communions.

At present, however, she is in the unhappy condition of possessing neither the substantial advantages of an established, nor the compensating freedom of a voluntary, Church.

Now on one or other of these alternative conditions we must peremptorily insist. The former we know to be absolutely hopeless in the Colonies; and we claim, therefore, in the full confidence of right, as well as with an unhesitating preference, the latter. Plainly, and in set terms, we demand that the particular religious communion, attached to the doctrine, and using the service book of the Church of England, be left at liberty in the several Colonial Dioceses to regulate its own internal order and discipline, and to manage the affairs of its own parishes and schools, in such manner as it shall deem most conducive to God's honour and service. This is a claim of simple justice, not to be set aside by any nonsensical declamation about ecclesiastical despotism, or by any imaginary dangers of the splitting up of the Church into sections. Nobody proposes to touch the authorized version of the Bible, the Book of Common Prayer, the Articles of Religion, or any of the prescribed formularies of the Church. All that we demand is liberty for the Bishop, Clergy, and laity of each Diocese to meet together in authorized assemblies, to take into consideration from time to time the affairs of that Diocese; and so to adopt measures for supplying the needs and correcting the abuses of the Church.

Indeed, so strongly is the necessity felt of some organization, that the two oldest Bishops of the Colonial Church—neither of whom had before left the Diocese since the day of his consecration—have come from their distant spheres of duty, for the sole purpose of representing the authorities of Church and State in this country, the many difficulties and discouragements with which they have to contend in administering the affairs of their respective Dioceses, and suggesting the necessary remedy. The Bishops of Sydney and Quebec were consecrated on the same day (14th February, 1836), and for the last seventeen years have been engaged in the active oversight of two of the largest Dioceses in the world, though both have been more than once subdivided. They have therefore had ample experience of the

working of the Church in the Colonies; ample experience, too, how the Church's work is impeded by the want of adequate and suitable machinery. They come to return an answer in person to the circular letter of Sir John Pakington on the expediency of adopting Mr. Gladstone's enabling Act. They bring with them evidence, accumulated during the whole period of their Episcopate, of anomalies, irregularities, and deficiencies, which prove conclusively the harm and detriment which the Church is suffering from the absence of all authority to correct what is vicious, or supply what is wanting. They ask redress for practical and unquestioned grievances.—and that redress, we are satisfied, will no longer be refused.

It is a fortunate circumstance that the representative Bishops of the great and spreading Churches of Canada and Australia should have arrived at a time when they will have the opportunity of conferring with their episcopal brethren—more or less subject to the same inconveniences and disabilities as themselves—from the Dioceses of Newfoundland, Capetown, and Antigua. We sincerely hope that they will jointly or severally, lay the whole case of their Dioceses before the Parliament and the public; for we hold it to be impossible that when the full amount of grievance under which the Colonial Church suffers is known, the necessity of affording some remedy will any longer be disputed.

For the first century of its existence the Colonial Church was left without a Bishop; for three quarters of a century, since the establishment of the Episcopate, it has been left without any constitution or intelligible code of Church law. Whigs and Tories have been equally indifferent to its claims; but both parties have been roused of late by the earnestness of Churchmen at home, and the bold and determined attitude of Churchmen in the Colonies to admit the Church into the category of interests which claim a statesman's attention. Late Governments have even gone the length of allowing Bishops to be founded on condition of the entire endowment being provided from voluntary contributions. We may hope, therefore, that with the advancing liberality of the age, and the recognised principle of Colonial self-government, the Church will be indulged with its own representative assembly. We should be sorry that the Church should be compelled to have recourse to the opinion of the late Attorney-General, who holds that the restraining Act of Henry VIII. does not apply to the Colonies. We hope, and we believe, that the necessity for doing so will not arise; for we shall be much indeed surprised if the statesmen who so confidently, and, as we believe, so wisely, assert the claim of the colonists to manage their own civil affairs, should continue the obsolete and injurious restrictions which at present confine and cripple the action of the Church.—*Colonial Church Chronicle.*

NEW BISHOPRIC OF NATAL.—The consent of Her Majesty's Government has been obtained to the immediate creation of an English Bishopric at Natal, at present under the Episcopal Jurisdiction of the Bishop of Cape Town. It is stated that persons in high official positions are desirous that the first appointment to the Bishopric should be given to the Rev. T. W. Weeks, M.A., incumbent of St. Thomas' Waterloo-road. It appears that Mr. Weeks, was for many years a missionary in Africa, and held for a considerable time the office of Principal of the Church Missionary Society's College at Sierra Leone, a situation requiring great learning and general ability on the part of its possessor.

JUBILEE OF THE BIBLE SOCIETY.—On the 7th of March, 1853, the British and Foreign Bible Society will commence the fifteenth year of its existence. The committee wisely propose to keep the Year of Jubilee as becomes such an event—namely, by thanksgiving for past success; by solemnly testifying to the divine character and claims of the Bible; by renewed efforts to circulate more widely than ever the Word of God, by public meetings and communings; by sermons and by prayer, and by the establishment of a Jubilee Fund, to be devoted to special purposes of the highest import. The Society has already circulated twenty-five millions copies of the Scriptures or portions of them, and have but one object at heart—the universal dissemination of the Holy Word of God. After such a work with such an end in view, the Society may fairly enter on their Jubilee Year with glad hearts, and with unwearied minds addressed to the further labor that awaits them.

UNITED STATES.

MICHIGAN.

CONSECRATION OF A CHURCH.—The new St. Paul's Church at Jackson, Michigan, was consecrated by the Rt. Rev. Sp. McCoskry on Tuesday, the 11th ult. The day proved very stormy, yet the attendance was very large, and the whole ceremony was interesting and imposing. The Bishop was assisted in the services by the Rev. Mr. Hollister, Chaplain to the Penitentiary; Rev. Mr. Goodale of Kalamazoo, Rev. Mr. Strong of Marshall, and Rev. Mr. Lyon of Battle Creek.

The sermon was one of the Bishop's happiest efforts, and was in every particular with an interest and attention, that indicated that it was appreciated and felt. It was a happy day for the industrious and devoted Rector, the Rev. Mr. Orinell, and for all the Churchmen of Jackson, when they could thus forever give up to the Lord, free from all debt the noble structure which their own energy and liberality had erected.

The Bishop in thanking God for this uncommon self denial, and liberality, devotion, and

perseverance, alluded to their 'day of small things' in times past, when at his first visitation he found a congregation of only nine persons in a school house, only two of whom had ever seen a Prayer Book.

The Church will seat 450 people: and most of the sittings are already taken. Its entire cost, exclusive of the bell and organ, is about \$6000, and this has all been raised in the parish except two hundred dollars aid from abroad.

May it long stand as a monument to the taste and self-sacrificing devotion of the people who have so generously contributed of their means, to rear this noble structure to the worship of Almighty God.

Michigan can now boast some as fine Church edifices as are to be found in any part of the country; and each year adds to their number. The Church is every where in the State pursuing its way in "quietness and confidence," and prosecuting its high mission with life and energy.

The rite of confirmation, was also administered, on this occasion, to six candidates.—*Gospel Messenger*.

Canadian Churchman.

THURSDAY, FEBRUARY 24, 1853.

THE DESPATCH ON THE CLERGY RESERVES.

This document which we laid before our readers last week does not call for any special comment at present.

On no principle of equity can the opening up of the Clergy Reserve question be defended, or even palliated. Such a procedure would furnish a precedent for the most demoralizing breaches of public faith, and destroy every thing in the shape of confidence in Legislative enactments.

We can hardly conceive the possibility of the Imperial Parliament complying with the recommendation of Lord Aberdeen and his Downing Street associates. The complexion of the existing House of Commons is far from being of an ultra liberal character, and the decisions of several contested election Committees, since the defeat of Lord Derby upon the Budget, have added materially to the Conservative strength of the body.

LITURGICAL REFORM, IN THE CHURCH OF ENGLAND.

ARTICLE III IN THE NORTH BRITISH REVIEW, AUGUST, 1852.

3. But our Reviewer in one of the passages above quoted, supposes that "English Statesmen" will never permit the revival of Convocation, lest its authority should "rival" or even "overrule" that of Parliament? or "modify by its own right, the doctrines professed by the Established Church." Such fears do very gratifying homage to the power of the Gospel, and also give pleasing evidence of the extent to which, our opponents being judges, sound catholic principles pervade the Church. For how is Convocation, having neither arms, nor as a body, wealth, to "overrule" Parliament? Certainly in no other method can it do so, than by that much vaunted weapon of our liberal friends, "moral suasion." And surely this the *North British* would not venture to discountenance; no, not even though it should take the less fashionable form of religious principle! But the idea is worse than an idle bugbear, it is a deceitful slander!

"English Statesmen" know well that the earnest-minded Clergy and laity of England have no wish to interfere in Convocation with the "things that are Caesar's," but their one earnest desire is to guard those "things that are God's," which He has committed to their care, and for which no "English Statesman" can forbid their caring, without imminent peril of bringing the judgment of Almighty God upon himself and his country. Pity it is, but that some wise Christian Gamaliel would rise up in the British Legislature, and warn them to "restrain from these men," and give them their rights as men, Englishmen, and Christians, for, that if their counsel or their work be of men, it will come to naught: but that if it be of God they cannot overthrow it; lest haply they be found even to fight against God! And, would to God that, for their own sakes and for that of the nation, they might have the grace which was vouchsafed even to the blind and haughty Pharisees, for it is written "and to him they agreed."

But our Presbyterian friend seems to fear that the men who are seeking to revive Convocation are doing so in the hope of being able to "modify the doctrines proposed by the Established Church." Another inconsistency common to his party, he confesses all through his article, that the doctrines of the Prayer Book are already very principally in favour of the views of those whom he terms "Anglo-Catholics."—We accept the appellation as critically and blessedly correct.—Why then, are they to be suspec-

ted of wishing to alter it? Whereas the entire article, which we are reviewing, is a laboured defence of our brethren, the Anglo-genevans of the Church, for their subscription to, and use of, so much that is avowedly and very painfully, contrary to their views in the Book of Common Prayer. Surely then it is they, whom it would be most reasonable to suspect of wishing to alter it, and does not universal consent justify us in saying, that that is their wish? We do not even suppose that they would deny it. But they appear to desire the authority of Parliament rather than that of Convocation to enable them to do so. Whence arises this most singular and striking fact? From an appeal to Parliament, as now composed, even our Presbyterian advocate of low Church principles, revolts; "who" says he, "that loves the Church and values the services that she renders to Religion, could desire to see her Constitution the subject of incessant debate in the House of Commons? Which of her friends would not mourn, if every ecclesiastical theorist in Parliament, every enthusiast of every party, every new conformist of the many sects which now have seats in the Legislature, could raise unceasing motions on her articles, her creed, her worship, and her institutions? Who is not conscious that her dissolution would be close at hand?" Such we may observe in passing, are the feelings of an alien to our Israel concerning the miserable impropriety of Parliament, as at present constituted interfering with the Church! What then must we think of, her own children who are continually invoking such interference? But we repeat our question, what is the motive that actuates those who do so? To this we can find but one rational answer, namely, that notwithstanding their spasmodic efforts to convince themselves and others, that the "Anglo-Catholic doctrines of the Prayer Book are only cordially embraced by a mere portion of so called Romanizing Tractarians, they cannot help seeing that the contrary is the fact, and that a thankful deep-souled embracing of Anglican Sacramental truth has already taken hold, and is increasingly doing so more and more extensively, of a large proportion of the best informed and most earnest minded of the Church, both clergy and laity. On what other conceivable ground, would the low Church party with so much consistency oppose the revival of Convocation, and prefer an appeal to a peculiarly worldly and sectarian Parliament? Their christian, and even their Church feelings, would we question not, lead them to rejoice in the revival of so primitive, and, what ought to be so holy an institution as that of the Church's synod, were it not that they tremblingly fear a fresh vitality being given to doctrines which they repudiate. But how could they fear this unless they, in spite of their wishes to the contrary, believed that such doctrines already pervade an influential majority of the Church? We sincerely feel for our brethren who differ from us, but we confess that the view we have taken of the subject, is one which excites our humble gratitude, since we deeply believe that it is through the Sacramental system of His Body—the Church, as the appointed channel, that our Blessed Incarnate Saviour is pleased to be honoured in conveying His grace to the souls of his redeemed people.

But what is it then, that the friends of Convocation hope, from its revival? To this we must now be content to give a brief answer, as we have already exceeded our accustomed limits. We answer however, they principally seek the means, not of "modifying" the Prayer Book, but of being able to adopt some method of securing such an honest subscription to it as it is, as shall prevent the admirers of either Rome, Geneva, or Pelagius from being able to teach a different doctrine in the pulpit from that which they are obliged to inculcate in the desk, and at the altar, and the font. They further seek, to revive in some measure, at least, that "primitive and godly discipline," the absence of which our communion service deploras and, the revival of which, it contemplates. To obtain an increase and modification of the humbler ranks of the Church's ministry, with some improvement in the present method of administering our services, returning to those which are evidently more consonant with the intention of our Reformers.—And especially do they seek to secure a large increase of the episcopate, with some more holy and Churchlike method of appointing its members.—Such are what we believe to be the principal objects sought in the revival of convocation. Are they not every one such as become honest members and holy men? Is it not above all, high time that we rolled away that really horrible reproach, that we are ministering at the altars of infinite purity with a lie either on our lips or in our heart? Can the flocks be holy, while the priests are double hearted?

But since, alas, Parliament no longer forms a part of the household of Faith, it is

necessary that some means be also adopted for securing to the laity, their Scriptural and Catholic share in the deliberations of the Church, and to arrange for this is one of the most important matters which should and doubtless will, engage the attention of Convocation, whensoever by the overruling call of Almighty God it should be permitted to assemble.

We must still further bespeak the patience of our readers, for very marvellous statements of this *North British Reviewer*, remain to be noticed.

UTILITARIAN LENT.

Under the above title, which sounds a little ambiguous, our contemporary the *Evangelical Catholic*, contains some sound and pointed observations, touching the mode in which the season of Lent may be turned to practical account.

We have on more than one occasion enunciated views similar to those expressed in the subjoined quotation from the article referred to:—

"It is not, the moral benefit of abstinence that we are now considering. We are looking at it in a utilitarian point of view, and that in reference to the profits which might thereby accrue to the various funds of charity. For money saved by restriction in Lent, is not to be spent in extra indulgences afterwards; that would be a worldling's Lent; nor is it to be laid up, as so much gained by our religion; that would be the miser's Lent. It is to be given away for the relief of those whose necessities compel them to keep Lent the whole year around. Calculate, then, how many Church families there are over the land, in which the expenses of their ordinary mode of living could be reduced, at least one or two dollars a week. Multiply the six or twelve dollars which thus would accrue during Lent, by the number of such families, and what a grand Easter offering would there be throughout the Church for some one or more of her needy Institutions. We know how much the Roman Catholics, Methodists, and other religious bodies, raise by means of the accumulation of small sums. Here would be one method for us Episcopalians to secure revenues in the same way. New churches could be built every year by the self-denials of Lent—or rather by trifling privations, which do not deserve the name of self-denial. For example, here is St. Luke's Hospital, in our city, about to be erected, which will soon require an income. If every Episcopal family in the city would make it a point to lay up something, which they would otherwise lay out on the table or in amusement, for the sick and needy, and hand it over to the treasurer, besides their annual subscriptions, the Institution would have no trifling addition to its means."

CORPORAL PUNISHMENT IN SCHOOLS.

Most thoroughly do we agree with the sentiments enunciated in the subjoined article extracted from the *Daily Patriot*, of yesterday. The subject is an important one, especially in these days of spurious sentiment, and reckless theorizing, especially on matters connected with education.

Regarding the circumstances which have called forth the article of our contemporary, we have but very slender information, and consequently do not feel ourselves warranted in offering any opinion about them. With the *Patriot*, however, we estimate highly the qualities of the gentleman whose conduct has been impugned, as an able and judicious instructor of youth. It would require very strong evidence to convince us that he had in any case exceeded the legitimate use of the rod.

"Of late years there has sprung up a class of educationalists, who repudiate the notion of corporal chastisement as an item in the scholastic discipline of youth. To such an extent has this crotchet been carried, that not long ago the principal of a Scottish seminary actually got up a gala ceremonial to give effect to the theory. He organised a procession in which the pupils, nothing loath, carried the abhorred ferula or *lata*, from the classroom to the school-yard, where the same was burned, in heretic fashion, amidst the shouts and exultations of the tyros.

"We have never had any sympathy with this anti-physical force movement. Whilst far from undervaluing moral suasion in the training of youth, we can discover no sound philosophy in the doctrine, that the rod may with impunity be abandoned. The highest of all authorities declares, that he who acts differently is no true friend to the child, and the experience of all who have distinguished themselves as successful teachers of the young, confirms the dictum of the inspired apothist.

"Samuel Johnson, who was himself conversant with the details of tuition, repeatedly declared that nothing could be more preposterously mankish than the notion that boys could be effectually trained without an occasional application of the correctional thong. If necessary, we could cite scores of England's most distinguished pedagogues, who coincide with the illustrious moralist above referred to, on this point.

"It is, moreover, a fact notorious to all who have paid any attention to the matter, that, with exceptions few and far between, the men who have earned a marked reputation in the Universities of Great Britain and Ireland, were grounded in what are commonly called "logging schools."

"Thus both theory and experience combine to confirm us in the opinion that the airy Utopianisms of our modern philanthropists (falsely so called) would, if generally acted upon, have a most prejudicial effect upon the intellectual standing of the rising generation.

"We have been led to make these observations in consequence of certain rumors at present current in connection with the Upper Canada College. Into the particulars of these rumors it is not our intention to enter, especially as the circumstances to which they relate are under investigation. This much, however, we may state, that the learned and estimable gentleman, whose name has been mixed up with the matter, possesses our entire sympathy, so far as his opinions on the expediency of corporal punishment are concerned. From the soundness of his judgment, and the native amiability of his character, we are convinced that in his hands the rod would never be capriciously administered; and it will surprise us not a little if he does not pass the ordeal to which he is subjected, in the most satisfactory manner."

TRINITY COLLEGE.

The following extract from a recent English paper, will show that the venerable the Archdeacon of York is still engaged in pleading the cause of Trinity College in the mother country.

We have received an able pamphlet just issued in London by Dr. Bethune on the subject of the Clergy Reserves, which cannot fail to be productive of much good at the present moment. Most probably we shall transfer it to our columns at an early date.

RINGWOOD.—*Sermon*.—On Sunday two very excellent and impressive sermons were preached by the Venerable Dr. Bethune, Archdeacon of York, diocese of Toronto, in aid of the Upper Canada Church University Fund—in the morning at Christchurch, in this county, where the collection made after divine service amounted to £5 9s. 8d; in the afternoon, at the church of Sople, the neighbouring parish, the collection being £4 5s. 1d. The Archdeacon was very anxious to impress on his numerous hearers the importance of the cause which he had visited England for the purpose of promoting; and founded his eloquent appeals on such sound church principles as could scarcely fail of being duly responded to, when advocated with such earnest and persuasive power.—*Dorset. Chronical*, Jan. 20.

"A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH."

To our readers the merits of the above most graphic and soundly reasoned production, must be familiar, a large portion thereof having appeared in the columns of this journal. We have before us the fifth impression of the work, which has just been issued by the general Protestant Episcopal Sunday School Union, and may be obtained from Mr. Rowsell.

It is not too much to affirm that this record of the interesting experiences of the lamented Flavel S. Mines, has assumed a permanent position amongst the theological classics of our age. The leading points of controversy between the Church and Presbyterianism are set forth in a lucid and singularly impressive manner; and the kindly tone which the writer uniformly maintains tends materially to give effect to his unanswerable reasonings.

THE ANGLO-AMERICAN MAGAZINE.

Mr. Maclear has evidently adopted as his motto the ancient adage "let not the grass grow under your feet." He has already issued the March number of his magazine, and we take pleasure in stating that it fully maintains the character which it had so worthily earned. Amongst the original papers will be found one by our townsman Mr. Hay, on Architecture as applied to Canada, which written in a very lively strain is replete with practical matter. An Irish story, "The Jingle," possesses many features of interest;—and the *sedurent in the ice boat* is an original idea well carried out. We are pleased but not surprised to learn that the magazine is constantly rising in public favour. Possessing so many substantial claims, as it does, such a result is a matter of necessity.

THE REPORT OF THE BISHOP OF TORONTO.

Several errors having occurred in printing this document last week—owing to circumstances over which the editor had no control—it is repeated in our present impression. The importance of the subject will plead a sufficient excuse, it is to be hoped, for the repetition.

Communicator.

(To the Editor of the Canadian Churchman.)

Sir.—I have read with a good deal of interest the communications of your correspondent Mr Peter Brown, on the subject of the 58th Canon, which is to the following effect.

Furthermore, such members as are graduates shall wear upon their surplice such hoods as by the orders of the universities are agreeable to the degrees; which no minister shall wear (being no graduate) under pain of suspension.—Notwithstanding it shall be lawful for such ministers as are not graduates to wear upon their surplices instead of hoods, some decent tippet of black, so it be not silk.

Without entering upon the subject discussed by Mr. Brown, I cannot refrain from expressing my opinion, that the Church in Canada is under obligations to him for bringing this Canon so prominently into notice, and for the reason that it seems to be totally disregarded by some of our Canadian Clergy. I allude to the fact that ministers are to be found in the Province, who never in their lives saw the wall of a university, yet nevertheless on the ground of their having obtained a divinity degree from some college in the States, or from some dissenting college at home, presume to wear the Doctors' hood of the university of Oxford—such an assumption as this is so discreditable to the Church and so offensive to every Churchman who has been taught to reverence the authority of the university of Oxford, and the high position which its graduates in the literature of England, that I trust our Canadian Church at its first meeting in Synod will take effectual measures for freeing itself from the imputations which such practices naturally attach to it.

I would also express my hope, that the badges of honor to be adopted by Trinity College Toronto will not be copied from those of Oxford or of Cambridge, but will be so distinctive in color &c, that no confusion or misapprehension may take place in ascertaining, and distinguishing the graduates of Trinity College from those of Oxford or Cambridge.

The Churchmen of Canada have a right to know who is a graduate of Oxford or Cambridge, and who is not, and I am quite certain are determined to support these Venerable universities in the maintenance of all their distinctive rights and privileges.

I remain Sir
yours respectfully,
A BRITISH CHURCHMAN.

TO CORRESPONDENTS.

Peter Brown next week.

Colonial News.

SINGULAR CONDUCT.—Dr. McDougal, of Niagara, it is stated in the Mail, who had just returned from England, made an attempt last week to kill Dr Campbell by stabbing him with a carving knife. No reason can be assigned for the assault.

HAMILTON.—The inhabitants of the city of Hamilton have under consideration the expediency of establishing a College, to be affiliated with the Toronto University.

MORE POISONING.—A woman of the name of Hogan is reported, by the Canada Oak, to have been poisoned in the village of Windsor last week. Suspicion attaches to her husband, who has absconded. The officers of justice are in pursuit of him.

PROVINCIAL PARLIAMENT.—No business of any importance has as yet been transacted by the House. On the bill to extend elective franchise having been committed, the first clause was filled up with the words £7 10s., so as to give all persons a vote who occupy a property as tenants assessed to that value in cities and towns, and the second blank was filled up with £50, so as to give a vote to inhabitants of all other places who possess as proprietors property assessed to the annual value of £50. On the clause declaring that no persons shall vote who are indebted to the Crown for the lands on which they vote, it was requested of the Hon. Inspector General to postpone the clause, to which he consented, explaining that its object was to prevent persons from voting who might be under the control of the Government.

SUDDEN DEATH OF MR. LAY.—The intelligence of the sudden decease of Robert W. Lay, proprietor and publisher of the Maple Leaf, has come upon us like a thunder-clap. Many of our readers will know that Mr. Lay has been in the city for a couple of months past, publishing his little Miscellany, the Maple Leaf. Now and again in passing he called upon us, and we learned with pleasure that the little magazine was meeting with great success in the city. So well pleased was he himself, that he contemplated removing his family to Toronto, to superintend the magazine here, while he traversed the western townships in its behalf, thinking that by this means he would be much nearer the centre of the field of his operations. But his career has been suddenly cut short. On Friday afternoon he was seized with apoplexy and paralysis, and died about eleven o'clock the same night. Mr. Fletcher, bookseller, Yonge street, was with him till within a short time of his death. As deceased was a Son of Temperance, that body turned out very numerous on Sunday afternoon to attend his funeral. He was interred in the Necropolis. None of his relations were present. Deceased has left a wife and family in Montreal to lament his sudden and untimely end.—North American.

TORONTO TYPOGRAPHICAL SOCIETY.—The anniversary dinner of this Society was held in the St. Lawrence Hall on Tuesday last. Speeches of an interesting character were delivered by the President of the Association Mr. T. L. McLintosh, Mr. Brewer, Mr. Champion, and others; and the evening's entertainment passed off very agreeably.

Hamilton, 22nd Feb.

An investigation is now going on in the police office, concerning two coloured children that were stolen from the city about three weeks since. The father of one of the children pursued the man-stealer, whose name is Smith, and arrested him in Washington, where he had sold the children, it is thought, for about \$1,200.

Mrs. MENSE'S DEATH.—The verdict of the Coroner's jury on the death of Mrs. Mense was that she died from the effects of a preparation of arsenic maliciously administered by some person or persons unknown. There was, however, no evidence sufficient to inculpate her husband, who was in custody during the inquest. The stomach had been submitted in separate portions to Professors Croft and Hind, who found it contained arsenic.

THE £50,000 DEBENTURES.—The Committee of the Corporation has rendered a report which was strongly repudiated by a minority of their number. Matters remain nearly in statu quo, so far as a development of the real facts of the case are concerned.

TORONTO AND SARNIA.—Messrs. Gzowski & Co. have received the contract for the extension of the Toronto and Guelph Railway to Port Sarnia.

THE COLD AT QUEBEC.—On Monday of last week the thermometer stood 10° below zero.

ARRIVAL OF THE PACIFIC.

New York, Feb. 21.

The Pacific arrived at 6 o'clock this morning with 32 passengers. She left Liverpool on the 9th inst.

Cotton duller since the Arabia's news. Breadstuffs slightly advanced. Id. on Wheat and 6d. on Flour. Business generally moderate.

London papers advertise the prospectus of the Atlantic and Pacific Ship Canal "via Darien." Latest advices state that Prussia and Belgium were forming an alliance.

Sir C. Wood, at a banquet, had thrown out a hint that it was the intention of the new Ministry to extend the franchise.

Parliament was to resume business after the Pacific left.

Elihu Burrett will visit Cork in a few days to agitate free Ocean Postage.

All quiet in France. The balls of Paris were to be suspended during lent.

The steamer *Parissne* had exploded on the Rhine and several persons were drowned.

Austrian and Russian troops were concentrated on the Turkish frontiers, but as yet had committed no acts of hostility.

The Turks are gaining advantages at Montenegro. *Augsburg Gazette* of the 5th quotes from the *Vienna Gazette*, an article on the affairs of Turkey, in which it states that Austria has not taken any aggressive attitude against Turkey. The rest of Europe quiet.

All Roman Catholic countries were celebrating the Carnival.

The Earl of Clarendon is to receive the Seals of the Foreign office from Lord John Russell on the 14th.

ACHILLI VERSUS NEWMAN.

This protracted trial was on Monday brought to a close. It ended by Dr. Newman's being ordered to pay a fine to the Queen of 100l., and to be imprisoned till the fine was paid, which of course was done forthwith. We cannot allow this celebrated trial to pass into the things that have been, without making a few observations which seem naturally to arise out of it.

And first we must take very great exception to a leading article which appeared in the *Times* the morning after the delivery of the sentence. Our very versatile contemporary, who as far as the Churches of England and Rome are concerned, is "every thing by turns and nothing long," goes out of its way to establish a connection between the Church of England and Dr. Achilli. We say "goes out of its way," because Mr. Justice Coleridge, in delivering judgment, took occasion to state broadly and distinctly—that which must be plain to every fair-judging person—that the Church of England had no interest in the inquiry. The *Times*, for an obvious reason, will not allow this. "Still less," says our contemporary, "can we acquiesce in the justice of the remark which exempts the Church of England from any interest in the trial, without extending the same exemption to the Church of Rome." Of course not, and for a very obvious reason. The *Times* knows perfectly well that the abominable disclosures, which Dr. Newman was so infatuated as to assist in making, have demonstrated the fearful rottenness of the Romish system, and therefore it comes in with a *tu quoque*. It says in effect, "Whatever may be the faults of the Church of Rome, at all events the Church of England can say nothing in the matter, considering the evidence brought forward against Achilli." The answer is obvious. The Church of Rome is committed by this trial, but the Church of England is not in the smallest possible degree. Achilli is not now, and never was a member of that Church. He is a "Protestant," it is true but he is not therefore a member of the English Church, and that Church is in no respect whatever identified with his moral guilt or innocence. The

Church of England is—and, so long as Rome renders it necessary, must continue to be—a Protestant Church; but it does not therefore follow that all Protestants are members of the Church of England, and can, *ex vi termini*, connect her with their proceedings. Nobody knows this better than the writer in the *Times*: only in his anxiety to whitewash the Church of Rome, it suited his purpose to assume the contrary.

But now a few words on the trial itself. And first as to Dr. Achilli. We have always, for our own part, felt it well-nigh impossible to arrive at a satisfactory conclusion with respect to the guilt or innocence of this person. We know well the extreme impossibility of the supposition that all the charges against him were false, but it seemed to us still more difficult, if not impossible, to believe them to be all true: And we may shelter ourselves, in this respect, under the ermine of that most upright judge, Mr. Justice Coleridge, who administered a severe rebuke to the counsel for the defendant, and said that "Court could not put the same construction on the evidence for the defence that had been attempted by these learned gentlemen," on account of the extreme improbability in the story that a man, represented to be so notoriously wicked, should have been dignified with high honours, and entrusted by the Roman Catholic Church with the most delicate and responsible appointments."

But leaving this question in abeyance—and it is a question in which we, of the English Church are not immediately interested—let us see how this trial affects Dr. Newman. That Dr. Newman fully believed every syllable he uttered against Achilli we are firmly convinced: but it does seem incredible that any earthly consideration should have induced him to bring forward such charges in such utterly reprehensible language. Well indeed, might Judge Coleridge say, and deep must have been the pain he felt in saying it, that "in observing on the manner in which the libel was composed, he was touched with infinite shame and disgust." Could we, prior to unhappy experience, ever imagine the former Vicar of St. Mary's thus speaking of any system which his hearers would most probably identify with the Church of England?—"In the midst of outrages such as these, wiping her mouth, and clasping her hands, and turning up her eyes, she trudges to the town hall!" And so, with respect to the spirit of Dr. Newman displayed towards Achilli, every man of the least pretensions to Christian charity must sympathize with the remark of Judge Coleridge that, "if the defendant felt himself in such a condition that he could act as judge and executioner, it did not become him to appear to rejoice in such a task. Human nature shuddered when it was told that the executioner brandished, with joy and triumph, the instrument of punishment; but here the defendant had seemed to act in his task with exultation, if not with absolute pleasure." Dr. Newman has assuredly violated every principle of good taste, of gentlemanly feeling, and of common decency, by his language with respect to the Church he abandoned; while by his tone of exultation with respect to one whom he believed to be steeped in sin and profligacy, he has shown how completely a misguided zeal may, for a time, overpower the holy impulses of our "common Christianity."

But how is the Church of Rome affected by this trial? We say confidently that, whether Achilli be innocent or guilty, the Church of Rome stands irretrievably committed to one of two issues. It is notorious that the whole machinery of that Church has been employed in collecting materials for the defence of Dr. Newman, and the condemnation of Dr. Achilli. If, then, Achilli be innocent, Rome has deliberately "for the honour, glory of the Church, and holy Mother of God," caused a host of witnesses to peril their immortal souls by the commission of the grossest perjury. If Achilli be guilty, then does it stand on record that no amount of profligacy and licentiousness—that no amount of guilt which the human mind can ever imagine—is the slightest bar to favour and promotion within the pale of the Roman Communion! We do not charge this on the Church of Rome. She charges it upon herself, and she proves the charge by every particle of evidence which she was infatuated enough to bring forward against Achilli. What are the damning facts which the Church of Rome has herself paraded to the world? In 1833, according to Dr. Newman and the Church of Rome, Achilli committed these offences of the most atrocious character. He was proceeded against in the Bishop's Court at Viterbo, and what was the result? He was deprived of his "faculty to lecture!" and then, forthwith, as a mark of the intense disgust they felt at his conduct, the authorities of the Romish Church appointed him "Prefect of Studies, and Head Professor of the College of Minerva at Rome!" Then he accompanies the Provincial of the Dominican Order in the Roman States, on a Visitation Tour as his confidential adviser! In a year after this, he is appointed by the Archbishop of Capua to preach the Lent sermons in the Cathedral and the Collegiate Church, with authority to hear Confessions! Next, at Naples, he is appointed Prior of the Convent of St. Peter Martyr. Yes, this depraved Priest—this incarnation of every degree of profligacy—is appointed by the Romish Church, after conviction, to be Prior of a Convent. He has "access to establishments of female education," and to the management and superintendence of pious associations of men and women—always, as Cardinal Wiseman found it necessary to say in the *Dublin Review*, "with the hope of reclaiming him!"

We borrow these details from a most able paper in the *Christian Remembrancer* for October, from which we give extracts elsewhere. Now, what do these facts prove? They prove this—

and we declare it in no spirit of sarcasm or hostility, but as our own solemn conviction—that there was no office in the Romish Church to which Achilli might not have reasonably looked forward, in spite of his previous character, had he not subsequently begun—to do what? To preach against the Romish Faith! He might have gone on step by step—he might have risen higher and higher—in spite of his profligacy; but he began—whether sincerely or insincerely we know not, and we care not, so far as our argument is concerned—he began to preach against the "Holy Roman Faith;" and then it was, and not till then, that he was prosecuted before the Court of the Inquisition!

And it was in defence of such a Church—it was in defence of such a system as this, that Dr. Newman ventured to compare the Churches of England and Rome, as regards purity, and holiness, and sanctity! We have not instituted the comparison, but Dr. Newman has done so, and he must now be content to abide the issue he has himself raised. He stated it "as his deliberate conviction," in his lectures at Birmingham, that "there are, to say the least, as many offences against the marriage vow among Protestant Ministers as there are against the vow of celibacy among Catholic Priests." And, by way, we suppose, of proving the assertion, the Church of Rome deliberately trumpets forth the past life, as she represents it, of Dr. Achilli. It is to such a Church, and such a system as this, that English Churchmen are accustomed to look, when discontented with what they deem the cold and lifeless, and unreal system of their own communion, as the *ultima thule* of their longing aspirations after the purity and holiness of the "spiritual life!" We say, again, we have not instituted any comparison, but Dr. Newman has instituted it: and the Romish Church cannot possibly hope to escape from the inferences which all thinking men must draw from the facts she herself has brought before the world.—English Churchman.

MARRIED.

In this city, on the 14th inst., at the residence of her brother, Dr. Morrison, by the Rev. Mr. Grasett, Catherine Morrison, daughter of the late Wm. Morrison, Esq., Senior Clerk of the Royal Engineer Department, Quebec, to Angus Dallas, Esquire.

DIED.

November 5th at Amity Hall Jamaica, aged 30 years, Francis son of the late Thomas Bernard Lauder Esq., Capt. in H. M. 11th Regiment and grandson of the late Sir Robert Lauder, of Moyclare King's county Ireland. The deceased was brother to the Rev. W. B. Lauder, Rector of Napanee C. W.

New Advertisements.

JUST RECEIVED,
A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH,
By One of Three Hundred.

Complete in One Vol. Cloth, 5s. Part 2nd only, cloth 3s. 9d. Paper 2s, 6d.

HENRY ROWSELL,
Church Depository, King Street,
Toronto, February 23rd, 1853. 45-1f

Important to Importers of British Goods.

First steamer to Rochester.

THE STEAMER
ADMIRAL.

CAPTAIN ROBERT KERR,
WILL leave WELLINGTON SQUARE for TORONTO and ROCHESTER, calling at the North Shore Ports, (weather permitting,) every Wednesday and Saturday Morning, at half-past Eight o'clock, commencing 2nd March; will leave TORONTO at noon. Will leave ROCHESTER LANDING every Monday and Thursday Night at Eleven o'clock.

Royal Mail Packet Office,
Toronto, Feb. 12, 1853. 43-1f

NOTICE.

THE subscriber having leased the Wharf and premises known as McLEAN'S WHARF, will be prepared, on the opening of the navigation, to carry on a General Forwarding Business, in connection with his present business as Coal Merchant. Spacious store houses are now in course of erection on the wharf for the receipt of Flour, Grain and Merchandise.

G. MURRAY JARVIS,
Toronto, Feb. 1st, 1853. 39-1m

Co-Partnership Notice.

THE subscribers have this day entered into Co-Partnership as Coal Merchants and General Forwarders, under the title of JARVIS AND ARNOLD.

G. MURRAY JARVIS,
WALTER ARNOLD,
Toronto, Feb 1, 1853. 391m

IT is particularly requested by the Subscriber, that all monies due to him on account of his business as Coal merchant prior to this date, be paid in, on or before 1st March.

G. MURRAY JARVIS,
Toronto, Feb. 1, 1853. 391m

Original Poetry.

(For the Canadian Churchman.)

SABBATH SONGS.

NO. II.

PEACE.

Peace I leave with you, my Peace I give unto you.—
Holy Bible.

Vast, comprehensive term, it all contains,
All worth desire lies in that one word peace;
It makes the crust a banquet, joyfull drains
The cheerless cup of want, nor asks increase
Of worldly wealth; with sweet contentment sings
Amidst the brambles on life's bleak highway.
With it, the desert blooms, rich fragrance springs
From noxious weeds, vigour from foul decay.

Peace, leads its owner 'midst the vineyards oft
At early morn—gives songs at night, and twines
Sweet roses round grief's casement, breathing soft
Music o'er the good man's grave, while it shines
Upon his num'rous virtues after death.
She makes the monarch lay aside his state
And leads him to the sheepfold; every breath
(On passions mull'd sea, subdued, sedate,
And calm, if peace but bids be still. She gilds
The sober past, brightens the future, known
In the presents bliss; soaring aloft she builds
Her glorious temple by the Eternal Throne.

Nymph of the snowy vesture, meek eyed peace,
'Tis thine to tune the Cherub's song, and string
The seraph's lyre; and when at last shall cease
Time's crazy wheels to move, thou shalt bring
The blood-bought family in safety home.
But man, proud man, heeds not the heavenly gift,
Pleas'd with the straws, the bubbles, and the foam
Strewing life's surface, these with ceaseless thrift
They struggle hard to obtain. Alas! 'tis this
Opens the flood-paths of the cares of life;
'Tis this, that spreads the frown on Envy's brow;
This, gives to Jealousy the poisonous drug,
Turning this bliss to gall; this, arms Revenge
Of furtive glance; and scowling malice with
The knife they destine for their victims breast:
Frantic for trifles man his fellow kills,
And peace is banished from a world of woe.

But, why should we our own brief morning waste,
Or in the struggle lose life's candle out
And leap into the dark; when peace, sweet peace,
Would light our footsteps down to hoary age,
Giving us life and immortality
Beyond the gloomy grave? Oh! who would have
A hope that sets in dark and dreary night,
Bounded by death's dark charnell house; when he
Can have for asking, bright, eternal peace?
It costs no wealth, the terms are simply these,
ASK—AND RECEIVE, YOUR JOY SHALL THEN BE
FULL.

WILLIAM OSBORNE.

St. Catharines, 19th Feb. 1853.

THE CHURCH OF ENGLAND AT
THE PRESENT DAY;(Extracted from a series of sermons preached
by the Rev. Francis B. Woodward, Chaplain to
the English Congregation at Rome.)

Yes, the Church of Christ in the world is
in a hostile element. She is in the world,
but is not of the world, and does not amal-
gamate with the world. She is a kingdom,
set up in the midst of the kingdoms of this
world, but a kingdom diverse from them all;
a visible community, but one whose principle
of cohesion is impalpable and unseen; not
drawing her origin from the decrees of princes,
or the election of the people, but tracing her
lineage to the fishermen of Galilee, and
claiming the allegiance of the nations, in
virtue of a commission transmitted to her by
those who, in their own day, were the off-
scouring of the earth; living under all forms
of civil polity, sometimes in alliance with
them, sometimes independent of them, some-
times discountenanced by them—at all times
the object of their jealousy or of their fear;
sometimes tempted to forget her high com-
mission by the baits of worldly prosperity,
sometimes apparently ready to perish in the
storms of persecution, surviving earthly dy-
nasties, and yet herself knowing no decrepi-
tude; and witnessing the decay and fall of
empires, whose rise and slow maturity she
has watched, and herself still fresh to proceed
on her onward course, conquering and to
conquer. Such is that mysterious society
which has now held on her way for eighteen
centuries, in the midst of an adverse world.
—How are we to account for her continuance
and her undiminished vigor? She has met
the sword of open violence by no resistance.
She has confronted the sophistries of human
wisdom only by the preaching of the Cross.
What has preserved her, what has prevented
her from being swept away by the tempests,
that drove her to worship in catacombs, and
to hide herself in dens and caves of the earth?
And what has saved her from being engulfed
in the floods of worldliness, when kings became
her ministers and nursing fathers, and the
wealth of the nations was poured into her

treasury? It was His presence, and His almighty
power who has promised to be with her even
to the end of the world. It was His presence
who on the Lake of Galilee, rescued the infant
Church from perishing in the waters. "God
was in the midst of her," therefore was she
"not removed." And the same God is still
with her, and therefore she need not fear,
"though the waters rage and swell, and the
mountains shake at the tempest of the same."
And the same presence of the Incarnate God,
that guarantees the permanence of the Church
at large, is that which alone can ensure the
safety of any particular branch of it. Partic-
ular branches, indeed, of the Church may
be cut off, or have their candlesticks, re-
moved, without impeaching Christ's fidelity
in the promise of His continued presence,
which was made to the Church at large, and
not to individual branches, anymore than to
individual members. But so long as the
presence, which is the life and security of the
whole Church, is in any particular branch,
so long must that branch partake of the life of
the parent stem. She is founded upon the
rock, and the gates of hell shall not prevail
against her. And this my brethren, is my
hope of the Church in which God's providence
has cast the lot with most of us. The pre-
sent seems an awful crisis in our Church's
history. There is much to try, much to
dishearten, much to alarm, and much to
humble us. Dark clouds are gathering,
which indicate a coming storm or rather the
first gusts of the tempest have already burst
upon us. The hearts of many are failing
them for fear. And the strife and conten-
tion which agitate the Church's bosom and
shake her to her centre, fill the minds of
some of the most hopeful of her children
with gloomy forebodings, that she will afford
a sad illustration of the principle that a
house divided against itself shall be brought
to desolation. But notwithstanding all these
causes of grief and fear, I do not despair of
the fortunes of our Church. On the contrary,
in spite of the taunts of her enemies; in
spite of the desertion of faithless or faint
hearted sons, who have forsaken her in her
hour of need; in spite of the loss of some
whom we could ill afford to lose; I believe
that our Church will yet rise out of her pre-
sent humiliation. Much additional trial and
much chastisement may be before her; but I
believe she is destined yet to do great things
in the earth, and will yet be God's chosen
instrument in the regeneration of mankind—
And this, I believe, not merely because the
mighty empire with which she is identified
gives her almost a world-wide field of opera-
tion; not merely because she is the great
witness in the world of Catholic truth, and
unadulterated Christianity; not merely be-
cause she can trace her commission by suc-
cessive transmission to the Apostles, and
through the Apostles to Jesus Christ; but
because she is exhibiting, in spite of her
present disorders, signs of renewed life and
vigor, which betoken the working of a Divine
presence within her. Two centuries ago she
lay prostrate by an overthrow that to many
seemed annihilation; and yet she was after-
wards restored by a "great deliverance." And
is it nothing that, in these latter times
she has been awakened from the worldliness
and sloth, in which the century of prosperity
and ease have plunged her? Is it nothing
that she has been aroused from the Erastian-
ism and latitudinarianism into which reli-
ance on the secular arm was hurrying her,
and taught to know her own powers as a
living member of Him whose kingdom is not
of this world? Is it nothing that a daughter
Church in another hemisphere is keeping
pace with the giant growth of the empire in
which it is planted, and making advances
scarcely parallel in the history of Christian
progress? And is it nothing that into both,
into parent and offspring, there has been in-
fused fresh energy and fresh life; more ear-
nest devotion, greater self-denial, larger
liberality in support of Christian objects?
Are these the symptoms of a decaying Church?
Are these the indications that her light is
going to be extinguished; that she is going
to be cast away like a withered branch? Are
they not rather the workings of a Divine power
—the tokens of a Divine presence within her?
But, still, the purest branch of the Church
may forfeit her privileges by unfaithfulness;
and there is much in our present circumstan-
ces to fill us with apprehension. And no-

thing can guide our Church through her diffi-
culties and dangers, except the effectual
interposition of that almighty power, whose
unseen presence is still, we trust, amongst us.
Our Church will never be saved by
human schemes, or human contrivances, by
semi-political meetings, or by latitudinarian
compromises, or by the judgments of secular
tribunals, or by parliamentary legislation.—
Nothing will save her—nothing can heal her
disorders and quiet her agitation, but the
same Almighty word which allayed the turbid
waters of the Sea of Galilee. "Not by
power, nor by might, but my Spirit, saith the
Lord." But that Spirit will not be with-
held from the earnest supplications of a pray-
ing people. But, my brethren, while in this
time of our distress, we thus follow the Apo-
stles when in jeopardy, by calling to Him who
alone can save us from perishing, we must
remember that we have a part to act, and
that we must act it.

And, first and foremost, it is essential to
the stability of our Church, that we cease
from our mutual contentions. The gentle
spirit of holiness and peace is driven away by
noisy dissension, and dwelling amidst the strife
of tongues. We have enemies enough on both
sides of us, without turning our arms against
one another; and a house divided against itself
cannot stand. Perfect unanimity of opinion
is impossible to be attained in any community
of men; and amongst those who hold in com-
mon, the great varieties of the christian creeds,
differences on earthly matters ought not to
be allowed to break the unity of the Chris-
tian brotherhood; and so far as others may
be in error, we may be sure that charity, and
forbearance, and Christian kindness, are more
likely to win them to the truth, than angry
bickerings, uncharitable judgements, and cal-
umnious imputations. Let, then, "all bit-
terness, and wrath, and clamor, and evil speak-
ing, be put away from us, with all malice;"
and we shall not only experience "How good
and pleasant it is for brethren to dwell to-
gether in unity," but we shall find, that in
that unity is the true secret of the Church's
strength; for the God of peace dwells with
them that love peace, and live in peace; and
where He is, external dangers will assail in
vain.

But, secondly, it is essential to the stability
of our Church, that her members pay due re-
gard to her Scriptural authority, that they act
upon her principles, and use the means of
grace which she provides. No Church can
possibly stand, if her laws are habitually
sighted, and her ordinances habitually disre-
garded by her members. This is evident
from the nature of the case. Universal disre-
gard of the rules and regulations of any so-
ciety, on the part of its members, would be
ipso facto a dissolution of that society; and in
whatever degree its rules and regulations are
disregarded, in the same degree is a step
taken towards its dissolution. It is the same
with regard to the Church. She can claim
no doubt, a Divine sanction for the authority
that she exercises, which renders it dangerous
to slight it. But she stands on the same
footing with all other societies, in this par-
ticular, that she can be maintained only by
the acquiescence of her members in what she
prescribes, each sacrificing his private fancies
to the common order; abstaining, on the one
hand, from unauthorized innovations, and on
the other hand, adhering to her clear, in-
dubitable, unmistakable laws and institutions.
I know well that there are many good people
amongst us, alarmed at the numerous per-
versions that have lately taken place, and
justly jealous of anything that might promote
that unhappy movement; have an uneasy fear
of Church authority and Church institutions,
as tending to lead to Romanism. This is a
feeling with which it is hard to deal, inas-
much as one really does not know what it
means. If the Church of England be, what
I am sure we all believe her to be, the great-
est bulwark against, and most formidable an-
tagonist of, Romanism, surely there must be
some confusion of mind, in supposing that
faithfully obeying the Church of England
tends to make a man a Roman Catholic.

Advertisements.

WILLIAM HODGINS,
ARCHITECT and CIVIL ENGINEER,
LONDON, CANADA WEST.

February, 1852.

23-1f

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, May 7, 1851. 41-1ly

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 14th, 1851. 4-1f

CARD.

MR. R. G. PAIGE,
TEACHER of Italian and English Singing
Piano Forte and Organ, &c., having be-
come resident in Toronto, will be happy to
receive application for tuition in the above
branches of Musical Education.
Residence, No. 62, Church Street.
Toronto, 28th July, 1852.

T. BILTON,
MERCHANT TAILOR,
No. 2, Wellington Buildings,
King street Toronto.
Toronto, February, 1852. 27-1f

MR. S. J. STRATFORD,
SURGEON AND OCUList,
Church Street, above Queen Street, Toronto
The Toronto Dispensary, for Diseases of the
EYE, in rear of the same.
Toronto, January 13th, 1837.

HERBERT MORTIMER
BROKER,
House, Land and General Agent,
No. 80, KING STREET EAST, TORONTO.
(Opposite St. James's Church.)
References kindly permitted to J. Cameron, Esq., T. G.
Ridout, Esq., Jas. Browne, Esq., W. McMaster, Esq., P.
Paterson, Esq., Messrs. J. C. Beckett & Co., Bows & Hall,
Crawford & Hagarty, Ridout Brothers & Co., Ross, Mitchell
& Co.
Twenty years' Debentures constantly on Sale, at a liberal
discount.
Toronto, October 1st, 1852. 5-1f

M. ANDERSON,
PORTRAIT PAINTER.
IN his tour of the British Provinces, has visited
Toronto for a short time, and is prepared to
receive Sittings at his Rooms, 108, Yonge Street.
Toronto, Dec. 10th, 1852. 25-1f

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. WILLIAM HAY,
Architect, Civil Engineer, and Surveyor.
No. 18, King Street, Toronto.

REFERENCES permitted to the Hon. and
Right Reverend the Lord Bishop of Toron-
to, the Rev. John McCaul, LL. D., President of
the University of Toronto—the Rev. H. J. Grasett,
M. A., Rector of Toronto—the Rev. T. S. Kep-
nedy, Secretary to the Church Society, Toronto,
and the Rev. R. J. Mageorge, of Streetsville.
Toronto, Oct. 14th, 1852. 11-2m

DYEING AND SCOURING.
62, King Street West, Toronto.
DAVID SMITH,
FROM SCOTLAND.

EVERY description of Ladies' and Gen-
tlemen's wearing apparel, Moreen and Damask,
Bed and Window Hangings, Table Cloths of all kinds,
cleaned and dyed. Hearth rugs and Carpets cleaned. Silks
dyed and watered; Velvet and Satin dresses restored to
their original beauty. Cashmere and Plaid Shawls and
Dresses cleaned in a superior manner. Straw Bonnets
Dyed.
REFERENCES.—J. Shaw, J. McMurrich, and Walter Mac-
farlane, Esquires.
Toronto, March 9th, 1852. 22-1f

ANGELL & Co.'s
PULVERIZED CORN STARCH.
For Culinary Purposes.

IS now an absolute necessity to all House-
keepers, Cooks, and Pastry-cooks. For
Infants Food, Diet for Invalids, Cakes, Puddings,
Soups, Gravies, Blanc Mange, &c., it is indispen-
sible.

Price, 7½d. for the lb packets, with full In-
structions. If your Grocer does not keep it,
apply to

JOHN A. CULL,
Starch Manufacturer, Front St. Toronto.

BAPTIST ARGUMENTS REVIEWED

THE Subscriber begs to inform the Clergy, that that useful little Tract intitled "POPULAR BAPTIST ARGUMENTS REVIEWED," by the Rev. Jas. T. LEWIS, B. A., which appeared a short time since in successive numbers of the *Canadian Churchman*, has been re-printed and is for Sale at the Church Depository.

PRICE.—3s. per Dozen, or 20s. per Hundred, HENRY ROWSELL, Bookseller and Stationer, 8 Wellington Buildings, King Street.

Never Failing Remedy! HOLLOWAY'S OINTMENT.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th 1852.

To Professor HOLLOWAY,

DEAR SIR,—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About ten years ago, Mr. Wm. Cummins, of Saltney Street, in this town, was thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly ten years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper of Keady near Gainsbro', dated March 1st., 1852.

To Professor HOLLOWAY,

SIR,—Some time since, one of my children was afflicted with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe, had I in her case adopted your medicines, she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DEBILITY AND GENERAL ILL HEALTH.

Copy of a Letter from Mr. J. M. Clennell, of Newcastle-on-Tyne, dated Sept. 20th, 1852.

To Professor HOLLOWAY,

DEAR SIR,—I am authorised by Mrs. Gibbon, of 31, Bailey Street, in this town, to inform you that for a considerable period she had been a sufferer from debility, and general ill health, accompanied with a disordered stomach, and great derangement of the system. In addition to this she was terribly afflicted with ulcerated wounds, or running sores, in both her legs, so that she was totally incapable of doing her usual work.—In this distressing condition she adopted the use of your Pills and Ointment, and she states, that in a wonderful short time, they effected a perfect cure of her legs, and restored her condition to health and strength; and that she is now enabled to walk about with ease and comfort. Several other persons in this neighbourhood have also received extraordinary benefit from the use of your invaluable medicines.

I remain, dear Sir, yours faithfully,

(Signed) JOHN M. CLENNELL.

CERTAIN REMEDY FOR SCORBUTIC HUMOURS AND AN ASTONISHING CURE OF AN OLD LADY SEVENTY YEARS OF AGE OF A BAD LEG.

Copy of a Letter from Messrs. Walker & Co., Chemists, Bath.

To Professor HOLLOWAY,

DEAR SIR,—Among the numerous cures effected by the use of your valuable medicines in this neighbourhood, we may mention that of an old lady living in the Village of Preston, about five miles from this City. She had ulcerated wounds in her leg for many years, and latterly they increased to such an alarming extent as to defy all the usual remedies; her health rapidly giving way under the suffering she endured. In this distressing condition she had recourse to your Ointment and Pills, and by the assistance of her friends, was enabled to persevere in their use, until she received a perfect cure. We have ourselves been greatly astonished at the effect upon so old a person, she being about 70 years of age. We shall be happy to satisfy any enquiries as to the authenticity of this really wonderful case, either personally or by letter.

A private in the Bath Police Force, also, has been perfectly cured of an old scorbutic affection

in the face, after all other means had failed. He states that it is entirely by the use of your Ointment, and speaks loudly in its praise.

We remain, dear Sir, yours faithfully,

(Signed) WALKER & Co.

April 6th, 1852.

The Pills should be used conjointly with the Ointment in most of the following cases:—

- | | |
|------------------------------------|----------------------|
| Bad Legs, | Gout, |
| Bad Breasts, | Glandular Swellings, |
| Burns, | Lumbago, |
| Bunions, | Piles, |
| Bite of Mosquitoes and Sand-Flies, | Rheumatism, |
| Coco-bay, | Scalds, |
| Chiego-foot, | Sore Nipples, |
| Chilblains, | Sore-throats, |
| Chapped hands, | Skin-diseases, |
| Corns (Soft), | Scurvy, |
| Cancers, | Sore-heads, |
| Contracted and Stiff Joints, | Tumours, |
| Elephantiasis, | Ulcers, |
| Fistulas, | Wounds, |
| | Yaws, |
| | &c., &c., |

Sold at the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar), London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, in Pots, at

1s 1/4; 2s 9d; 4s 6d; 11s; 22s, and 33s each.

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

There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance to patients in every disorder, are affixed to each Pot.

December 4th, 1852. 23-1y

NOTICE

IS HEREBY GIVEN, that the Municipality of the City of Toronto, will apply at the adjourned Session of the Legislature for an Act to authorise the construction of an Esplanade across the Water Lots in front of the City—and to provide for the payment of the cost of the same, by an annual rate to be levied thereon.

CHARLES DALY,

Clerk's Office, C. C. C. Toronto, Dec. 7th, 1852. 27-1f

WANTED.

SITUATIONS as daily or resident Governesses, two Young Ladies, competent to teach the usual branches of English, with the rudiments of Music, Drawing and Painting, with all kinds of Fancy work.

References kindly permitted to be made to the Rev. T. S. Kennedy, Secretary to Church Society, or Rev. J. G. D. McKenzie

A LADY is anxious to meet with an engagement as GOVERNESS. Apply by Letter, post-paid, addressed to box 183, Post Office Toronto. For info, Nov. 30th, 1852.

A LADY requiring a Governess is desirous of obtaining one accustomed to Tuition, including a good knowledge of Music and French. Apply B. C., office of *Canadian Churchman*, post paid. Toronto, 13th October, 1852.

A LADY is desirous of engaging a governess, who is thoroughly competent to teach French and Music, with the usual branches of English education. Address G.D. Dunnville post office, County of Haldimand.

FRENCH AND ENGLISH

Establishment for Young Ladies,

CONDUCTED BY

MONSIEUR AND MADAME DESLANDES, PINEHURST, TORONTO.

THIS Establishment is composed of, besides the Principals, two highly educated assistant English Governesses, and one French Professor.

- | | |
|---------------------|---------------------------------|
| Of Singing..... | Mr. Humphreys. |
| Of Music..... | Mr. Ambrose and Mr. Strathy. |
| Of English..... | Mr. Blackley A. B. T. Coll. Do. |
| Of Writing..... | Mr. Ebbles. |
| Of Drawing..... | Mr. Hoppner Myer. |
| Of Calligraphy..... | Mr. Goodneir. |

Terms per quarter, for boarders including all the various branches in French, English, with Music, Drawing and Needlework.

Day Pupils.....	£15 0 0
Including Music by the Master.....	6 0 0
Singing.....	7 0 0
Italian.....	5 0 0
German.....	2 0 0
Dancing for the Season.....	3 0 0
Calligraphy.....	0 15 0

Quarterly Payments required. Toronto, August 21st, 1852. 3-1f

BURGESS & LEISHMAN,

Corner of King & Church Streets, joining the Court House, Toronto

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING AND DRY GOODS

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES, EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Men's Br. Holland Coats, from 4 4/4	Men's Black Cloth Vests from 7 6	Men's Moleskin Trousers, 6 7
Do. Cheek'd do. " 5 0	Do. Black Satin do. " 8 9	Do. Linen Drill do. " 5 0
Do. Black Alpaca do. " 10 0	Do. Fancy Satin do. " 8 9	Do. Cheek'd do. do. " 5 0
Do. Russell Cord do. " 12 6	Do. Holland do. " 3 4	Do. Courderoy do. " 7 6
Do. Princess do. do. " 12 6	Do. Fancy do. " 4 4 1/2	Do. Satinett do. " 11 3
Do. Canada Tweed do. " 17 6	Do. Velvet do. do.	Do. Cassimere do. " 13 9
Do. Broad Cloth do. " 30 0	Do. Marselles do. do.	Do. Bucksia do. do.
Do. Cassimere do. " 25 0	Do. Berathes do. do.	Do. Doeskia do. do.
Boy's Br. Holland do. " 4 4 1/2	Boy's Fancy do. " 3 9	Boy's Drill do. " 4 4 1/2
Do. Cheek'd do. do. " 5 0	Do. Silk do. " 5 0	Do. Cheek'd do. do. " 4 0
Do. Moleskin do. do. " 6 3	Do. Satin do. " 5 0	Do. Moleskin do. do. " 5 0
Do. Tweeds do. do. " 10 0	Do. Cloth do. " 5 0	Do. Canada 'Tweeds do. do. 4 4 1/2
Do. Broad Cloth do. do. " 17 6	Do. Tweeds do. do. " 4 0	Do. Cassimere do. do. "
Do. Russell Cord do. do. " 8 9	Do. Cassimere do. do. " 5 0	Do. Tweeds do. do. "
White Shirts, Linen fronts 4 4 1/2	Men's Cloth Caps " 2 6	Red Flannel Shirts " 4 1/2
Striped " " 2 6	Boy's do. " 1 10 1/2	Under Shirts and Drawers. " 4 1/2

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

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

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852.

381-ly

Trinity College, Toronto.

PURSUANT to the provisions of the Royal Charter, the Council of Trinity College will proceed to the Election of Chancellor of the University, at a Meeting of Council at Trinity College, on Thursday, March 3rd, at 3 o'clock, P. M.

CHARLES MAGRATH,

Bursar and Secretary.

Toronto, Feb. 3rd, 1853.

27-5lu

MR. CHARLES RAIN.

SURGEON DENTIST,

BEGS to acquaint his numerous friends, and the public generally, that he has just returned from New York, where he has been spending some time with Professor John Allen, of the College of Dental Surgeons, Cincinnati, from whom he has been acquiring a knowledge of the late great improvement in Dentistry, viz: that of uniting single teeth to each other and to the plate upon which they are set, by means of a fusible silicious cement, which is flowed in and around the base of the teeth upon the plate in such a manner, as to form a continuous artificial gum. By this method the cavities between the teeth, which are unavoidable in the old style, are completely filled up leaving no chance for secretions of any kind, and giving a perfectly natural and life-like appearance to the gum and teeth.

Specimens may be seen at his Office, on the corner of Bay and Melinda Streets. Office Hours from 9 a. m. to 6 p. m.

Terms—Cash—without exception.

This important improvement has been patented by Dr. Allen in the United States, and steps have been taken to procure Patents in England and France. Dr. A. has authorized Mr. Rain to give instructions in this beautiful art to educated gentlemen in the profession, on moderate terms.

N.B.—Mr. R. offers a friendly challenge to all the Dentists of British North America to compete with him at the approaching Provincial Exhibition, for a Gold Medal, value £12 10s. to be left to the judgment of the Professors of Toronto University, and of Trinity College.

Toronto, Sept. 17, 1852.

1-1f



AYER'S CHERRY PECTORAL.

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

In offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir: I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends. This I have now done with a high degree of satisfaction, in cases of both adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

PARKER CLEVELAND, M.D.

Brunswick, Me., Feb. 8, 1847.

Lowell, Aug. 10, 1849.

Dr. J. C. Ayer: I have been cured of the worst cough ever had in my life, by your "CHERRY PECTORAL," and never fall, when I have an opportunity, of recommending it to others.

Yours respectfully,

S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct:—

UNITED STATES HOTEL, SARATOGA SPRINGS.

July 8, 1849.

Dr. J. C. Ayer,—Sir: I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your "CHERRY PECTORAL," which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Truman, of Sumner District, who had been suspended from his parochial duties by a severe attack of bronchitis.

I have the pleasure in certifying these facts to you, and am, sir, yours respectfully,

J. F. CALHOUN, of S. Carolina.

Columbia, Pa., Aug. 22, 1844.

J. C. Ayer,—Sir: I was taken with a terrible cough brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly falling, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Lister, of the Methodist church) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him, than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months' I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, c.

JAMES GODFREY.

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

Hold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Knerrhaw, in Kingston by S. W. Palmer, in Montreal by Lyman & Co., in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States. Toronto, March 9th, 1852.

A GRADUATE, intending to take Holy Orders, wishes to obtain a situation either as Tutor in a gentlemen's family, or assistant Master in a Grammar School. He has had some experience in teaching. The highest references can be given.
Toronto Feb. 1853.

CHURCH OF ENGLAND PROPRIETARY SCHOOL.

At a Meeting of the Council on Thursday, the 13th of August, the following Minutes were passed:—

- Resolved—That for the reasons herein stated, Council having been compelled to relinquish their plan the Church of England Proprietary School is hereby given up accordingly.
 - Read a proposal from Mrs. Poetter, offering to open a School upon the same plan as that intended for the Church of England Proprietary School.
- Whereupon it was resolved—
That inasmuch as the Council had intended to place Mrs. Poetter at the head of the Educational Department of the Church of England Proprietary School, they have the less hesitation in acceding to Mrs. Poetter's proposal, and they hereby allow her to state that she has their sanction for using their name, and they hope that her exertions may meet with that success which she so well deserves."

THE TORONTO LADIES' SCHOOL.
LADY PRINCIPAL:
MRS. POETTER.

- ASSISTANTS:
2nd English Teacher,..... Mrs. LIDDELL.
3rd English Teacher,..... Miss KENNEDY.
French,..... Mad'le SIMON.
Master for Writing and Arithmetic,..... Mr. EBBELLS.
Master for Drawing,..... Mr. BULL.
Master for Music,..... Mr. STRATHY.
Master for Singing,..... Mr. HUMPHREYS.

In consequence of the number of Shares not having been taken up for the Proprietary School, the Council had been compelled to relinquish their plans, and Mrs. Poetter has therefore undertaken, with their sanction, the present Establishment, under the same system as the Proprietary School, and on the same Terms, without the liability of the shares.

The Studies will include a thorough English Education, with French, Italian and German, Music, Singing, and Drawing. Wax Flowers, Embroidery, and all kinds of Plain and Ornamental Needle Work, are also taught.

A Lady will assist Mrs. Poetter in taking charge of the Boarders, whose sole duty will be to watch over the health and attend the comforts of those committed to her care.

TERMS.

- (To be paid Quarterly, and in Advance.)
Education.....£15 per annum.
Finishing Pupils..... 5 additional.
Boarding..... 30

NO EXTRAS.

Boarders will be required to bring their Knife, Fork, and Spoon, Bedding and Towels.
Persons wishing for further information are requested to apply (if by letter post-paid) to Mrs. Poetter, York street.
Toronto, November 4th, 1852.

FOR SALE.

THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, require:

COUNTY OF YORK.

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

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

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

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

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

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

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

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

COUNTY OF NORFOLK.

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

COUNTY OF WENTWORTH.

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

COUNTY OF SIMCOE.

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

COUNTY OF NORTHUMBERLAND.

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

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

COUNTY OF LANARK.

Township of Montague—Lot 20, in 7th concession, 200 Acres.

For particulars, &c., apply to
GEORGE CROOKSHANK,
Front-Street, Toronto.

November 19, 1850. 15-1f

1853.

WINTER.

1853.

STAPLE & FANCY DRY GOODS and MILLINERY,

AT
THE TORONTO HOUSE, VICTORIA ROW,
No. 60 King Street East, 5 doors West of Church Street, Toronto.

J. CHARLESWORTH

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