

The Church.

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

VOLUME XV., No. 36.]

TORONTO, CANADA, APRIL 8, 1852.

[WHOLE No., DCCLV.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	April 11, EASTER DAY.	{ M. Exod. 12 E. " 14.	Rom. 6. Acts 2†
M	" 12, MOND. IN EAS. WEEK.	{ M. " 16. E. " 17.	Matt. 28. Acts 3.
T	" 13, TUESD. IN EAS. WEEK.	{ M. " 20. E. " 32.	Luke 24† 1 Cor. 15.
W	" 14,	{ M. 1 Sam. 31. E. 2 Sam. 1.	Acts 11. James 3.
T	" 15,	{ M. " 2. E. " 3.	Acts 12. James 4.
F	" 16,	{ M. " 4. E. " 5.	Acts 13. James 5.
S	" 17,	{ M. " 6. E. " 7.	Acts 14. 1 Peter 1.
C	" 18, 1 SUNDAY AF. EASTER.	{ M. Num. 16. E. " 22.	Acts 15. 1 Peter 2.

* Creed of St. Athanasius; Psalms—Matins: 2, 57, 111; Evensongs: 113, 114, 118. † Verse 22. ‡ To verse 13.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

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

TORONTO VOCAL MUSIC SOCIETY.

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

THE COMMON-PLACE BOOK.

HE WAS CRUCIFIED AND DIED.

When Jesus died "the veil of the temple was rent from the top to the bottom." Here I see the moral law, as a law of works for righteousness, fulfilled in every tittle of its demands, and executed in every tittle of its curse, and as no longer therefore breathing out threatenings against the transgression of its precept, now impracticable by us, but changed into a pleasing rule of delightful obedience. Here I see the sting taken out of the hand of Death. How horrible was his countenance wont to be! I heard the thunders of Sinai when he approached me. I saw the flashes of everlasting fire breaking out behind his back. I was dismayed. I cried for mercy. I looked upon the cross. I considered who hung there. My spirit revived within me. Turning to Death, I said, "Where is thy sting?" I saw and was astonished. The scene was changed. His dart terrified no more. His countenance was smoothed. He smiled, and seemed to say, "I am thy friend." Here I see hell disappointed. What can the accuser do, when God is reconciled; when the law condemns no more; when its penalty in executed to the full; when justice appears on the side of the sinner? * But more than all this, I see there the richest blessings purchased for me. There I see sin punished, and the sinner pardoned. There I see perfect reconciliation and peace with a holy God. There the adoption of children. There the purchase of the Spirit. There the freest intercourse opened between heaven and earth. There I see the foundation of all the Mediator's glory, and of all the plenteous blessings the Church receives from Him. To that I owe all my mercies here, and all my hope in glory.
Such, now, is my meaning, when I say, "He was crucified and died."—Walker.

THE YOUNG SOLDIER AND HIS BIBLE.

In a town which I am connected with, a young man, whose conduct had nearly broken the heart of his widowed mother, entered the army. The regiment first went, I believe, to Malta. A little while afterwards, his mother had an opportunity of sending him a Bible. She did not hear again of her son till the regiment returned, when she found that he had fallen in America. But her son had received her Bible at Malta, and it had led him to seriousness and reflection; his vicious habits were reformed, and his soul brought into possession of substantial and enduring peace. But this was not all. At the close of the action in which he received his mortal wound, he was found under a little bush, his Bible open before him, the leaves stained with blood, and his dead hand lying upon his mother's Bible! This was an end which glorified spirits would rejoice to witness. From such an end praise redounds to the Redeemer of sinners, who can make that book the blessed pillow to a dying head, and fill the believer's soul with joy unspeakable and full of glory.—Hon. and Rev. Gerard Noel.

THE MEAKNESS AND PATIENCE OF THE SUFFERING SAVIOUR

How was He wounded who heals every disease. How was He crowned with thorns who crowns His martyrs with unfading garlands. How was He stripped naked, who clothes the fields with flowers and the whole globe with the canopy of heaven, and the dead with immortality. How was He fed with gall and vinegar, who reaches out to His people the fruits of paradise, the cup of salvation!—And when at the crucifixion the heavens were confounded, and the earth trembled, and the sun, that he might not behold the villany of the Jews, withdrew his shining, and left the world in darkness, still the blessed Jesus said nothing, and betrayed no emotion of anger; but endured without murmuring all that earth and hell could lay upon Him, till He had put the last stroke to the finished picture of perfect patience, and prayed for His murderers, whom He has been ever since, and is now ready to receive upon their repentance, not only to pardon, but to a participation of the glories of heaven.—Bishop Horne.

WHAT IS RELIGION?

It has been urged, as a grave objection to the teaching of Jesus Christ, that he has given no definition of Religion. Some German philosophers, and their imitators in England and America, have endeavoured to supply the deficiency; and accordingly we have the following as their definitions:—
The tendency of the human mind to the infinite.
A feeling of the infinite.
Absorption in the divine.
The innermost point of human consciousness.
The development of the divine in man.
The fluidity of the soul, tending toward the infinite.
The recognition of a subjective divinity.
The harmony of the subjective with the objective.
The correspondence of the finite concrete to infinite abstract.
The adjustment of the contingent to the absolute.

Had the Saviour accustomed himself to the statement and the discussion of such propositions, would the "common people have heard him gladly?" If he did not define, he certainly described it so as to make it intelligible. He was understood.

GETHSEMANE.

'T was eve, and its tints were yet glowing
On the temple's rich fretting of gold,
While the waters of Kedron dark flowing
Through the vale of Jehosaphat rolled.

'T was eve, but the daybeam was clinging
To the height of Mount Olivet's brow,
Though night her dark mantle was flinging,
Beneath, over blossom and bough.

All was hushed, save anon the deep plashing
Of the torrent was borne on the gale,
As in wrath, o'er its rocky bed flashing,
It swept o'er the echoing vale.

But who at this hour assemble,
A scanty and timorous throng,
Glance frequent behind them and tremble,
As they steal yon dark valley along?

'T is He, who hath chosen His pillow
On earth, though of all He was Lord,
Who spake, and the turbulent billow
Obeyed the Omnipotent word.

'T is He, who in Bethlehem's manger,
Was hailed as some heavenly guest,
When His bright star had guided the stranger,
As o'er the far desert he pressed.

But now in Gethsemane weeping,
His soul with deep agony torn,
Large blood drops those temples are steeping,
Which the circlet of Godhead had worn.

He weeps, but not His is the sorrow,
His life He has counted but loss,
'T is not for the shame of the morrow,
The mocking, the scourging, the cross.

Then think on Gethsemane's garden,
Oh, think upon Calvary's tree,
And scorn not, poor sinner, the pardon
Those blood drops have purchased for thee.
Church of England Magazine.

GARDEN OF EDEN.

Among the remarkable traditions which have been handed down in Damascus, I found one in particular concerning a meadow on the west side of the city. This is divided by a stream, said to be the spot where God made Adam of the earth of the plain,—confirmed by the circumstance of its being actually of a reddish colour, and the name of Adam in the Hebrew tongue signifying red. Again, it is supposed that the Garden of Eden, where the mysterious scene of our first parents had

occurred, must have been also in the vicinity of Damascus, although others fix this to be on the banks of the Euphrates. It must, however, be admitted, that the situation of the Damascus plain, in so fruitful a locality, and those "trees of fruit in the midst of water by a river" are "pleasant to the sight."—Rae Wilson.

TO A BEHEAVED CHRISTIAN MOTHER.

I saw a lovely flower
Upon a tender spray,
But a rude blast came, with sudden power,
And swept its bloom away:
It bent beneath the blow,
And its leaves to earth were given,
But the bitter wind that had laid it low,
Bore its fragrance unto heaven.

I marked a rainbow's form,
When the summer shower went by,
Born of the sun-beam and the storm—
Spanning the eastern sky:
And I gazed upon the sight,
Till the glorious arch was riven,
And its varied hues of gorgeous light
Melted away in heaven.

I watched a merry bird,
Building its fairy nest,
And the glassy leaves by its wings were stirred,
Round that little spot of rest;
And I deemed its gushing song,
Would still to mine ear be given,
But it plumed its wing for the skies ere long,
And soared, and sang in heaven.

I gazed on a gentle star
That was bright in the evening sky,
And thought how it smiled in its home afar,
When watched by a mortal's eye;
But the tempest gathered fast,
And wildly the clouds were driven,
And the star was lost, as their dark folds pass'd,
But I knew it was still in heaven.

So, like the lovely flower,
And like that rainbow's light,
And like the bird of the summer bower,
And the glittering star of night;
Hath thy loved one, in life's pure spring,
From thy fond embraces riven,
Been borne away on an angel's wing,
To dwell in the light of heaven.

DYING IN BAD TIME.

Though good men are often taken away from the evil to come; though some in evil days have been glad that they were old, nor long to behold the iniquities of a wicked world, or judgments threatened by them; yet is it no small satisfaction unto honest minds, to leave the world in virtuous well-tempered times, under a prospect of good to come, and continuation of worthy ways acceptable unto God and man. Men who die in deplorable days, which they regretfully behold, have not their eyes closed with the like content; while they cannot avoid the thoughts of proceeding or growing enormities, displeasing unto that Spirit unto whom they are then going, whose honour they desire in all times and throughout all generations. If Lucifer could be freed from his dismal place, he would little care though the rest were left behind. Too many there may be of Nero's mind, who, if their own turn were served, would not regard what became of others; and when they die themselves, care not if all perish. But good men's wishes extend beyond their lives, for the happiness of times to come, and never to be known unto them. And, therefore, while so many question prayers for the dead, they charitably pray for those who are not yet alive; they are not so enviously ambitious to go to heaven by themselves; they cannot but humbly wish, that the little flock might be greater, the narrow gate wider, and that, as many are called so not a few might be chosen.—Sir T. Browne.

Ecclesiastical Intelligence.

COLONIAL.

MINUTES

Of a Conference of the Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal, holden at Quebec, from Sept. 24th, to Oct. 1st, 1851.

I. GENERAL DECLARATION.

We the undersigned, Bishops of the North American Colonies in the province of Canterbury, having had opportunity granted to us of meeting together, have thereupon conferred with each other respecting the trust and charge committed to our hands, and certain peculiar difficulties of a local nature which attach to the same.

We desire, therefore, in the first place, to record our thankfulness that we have been so permitted to assemble, and our sense of the responsibility lying upon us before God and the world to promote the Glory of His great name, to advance the kingdom of His Son, to seek the salvation of immortal souls, and what we feel to be inseparably united with these objects, to establish and extend, wherever there is a demand for her services, the system, the teaching, the worship, and the ordinances of the United Church of England and Ireland.

We feel that, in the prosecution of this great work, we are surrounded by many discouragements, embar-

assments and hindrances, which, by the grace of God, we are prepared patiently to encounter, and, while they may be appointed to continue, patiently to endure, but for which, nevertheless, it is our duty to seek all lawful remedy, if such remedy is to be found.

We have therefore prepared the statement which follows, of our views in relation to those subjects of our care and solicitude; and we desire to commend it to the favourable consideration of our Metropolitan, His Grace the Lord Archbishop of Canterbury, in the hope that he may be moved to assist us in obtaining relief from those evils of which we have to complain, as well as to counsel us in the disposal of questions which come before us in the exercise of our Episcopal duties.

II. CONVOCATION.

In consequence of the anomalous state of the Church of England in these Colonies with reference to its General Government, and the doubts entertained as to the validity of any Code of Ecclesiastical Law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their Episcopal Commission and Prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church; we therefore consider it desirable, in the first place, that the Bishops, Clergy, and Laity of the Church of England in each Diocese should meet together in Synod, at such times and in such manner as may be agreed. Secondly, that the Laity in such Synod should meet by representation, and that their Representatives be Communicants. Thirdly, it is our opinion that, as questions will arise from time to time which will affect the welfare of the Church in these Colonies, it is desirable that the Bishops, Clergy, and Laity should meet in Council under a Provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our Ecclesiastical affairs as by the said Council may be deemed expedient. Fourthly, that the said Council should be divided into two houses, the one consisting of the Bishops of these several Dioceses under their Metropolitan, and the other of the Presbyters and Lay Members of the Church assembled (as before mentioned) by representation.

Upon these grounds it appears to us necessary that a Metropolitan should be appointed for the North American Dioceses.

III. CHURCH MEMBERSHIP.

Doubts being entertained who are to be regarded as Members of the Church of England in these Colonies, and as such, what are their special duties and rights, we are of opinion that Church Membership requires (1) admission into the Christian Covenant by Holy Baptism, as our Lord commanded, "in the name of the Father, and of the Son, and of the Holy Ghost;" (2) that all Church Members are bound, according to their knowledge and opportunities, to consent and conform to the rules and ordinances of the Church, and (3) according to their ability, and as God hath blessed them, to contribute to the support of the Church; and specially of those who minister to them in holy things. Upon the fulfilment of these duties, they may, as Church Members, claim at our hands and at the hands of our Clergy generally, all customary services and ministrations.

We cheerfully recognize the duty and privilege of preaching the Gospel to the poor, and of allowing to those who can make us no worldly recompense the same claim upon our services, in public and in private, which we grant to the more wealthy members of our flocks.

We are further of opinion that Church Members in full communion, are those only who receive with their brethren the Sacrament of the Lord's Supper, at the hands of their lawful ministers, as directed and enjoined by the Canons and Rubrics of our Prayer Book. Persons chosen as representatives of any Parish or Mission to attend any Synod or Convocation, should in every case be Members of the Church in full Communion.

IV. CANONS OF 1603-4.

Although it is confessedly impossible under existing circumstances to observe all these Canons, yet we are of opinion that they should be complied with so far as is lawful and practicable. But inasmuch as the retention of rules which cannot be obeyed is manifestly inexpedient, and tends to lessen the respect due to all laws, we hold that a revision of the Canons is highly desirable, provided it be done by competent authority.

V. ARTICLES AND FORMULARIES.

Whereas the multiplication of sects, among those who profess and call themselves Christians, appealing to the same Scriptures in support of divers and conflicting doctrines, renders a fixed and uniform standard and interpretation of Scripture more than ever necessary, we desire to express our thankfulness to Almighty God for the preservation of the Book of Common Prayer, our entire and cordial agreement with the Articles and Formularies of our Church, taken in their literal sense, and our earnest wish (as far as in us lies) faithfully to teach the doctrines and to use the offices of our Church in the manner prescribed in the said Book. And we desire that all the Members of our Church should accept the teaching of the Prayer Book, as, under the guidance of the Holy Spirit, their best help in the understanding of Holy Scripture, and as the ground work of the religious education of their children.

VI. DIVISION OF SERVICES.

We are of opinion that the Bishop, as ordinary, may authorize the division of the Morning Service, by the use of the Morning Prayer, Litany, or Communion Service, separately, as may be required but that no private Clergyman has authority, at his own discretion, to abridge or alter the Services or Offices, or to change the Lessons of the Church.

VII. PSALMS AND HYMNS.

Whereas the multiplication in churches of different Hymn Books, published without authority, is irregular in itself, and has a tendency to promote division among us, we are of opinion that a judicious selection of Psalms and Hymns by competent authority would tend much to the furtherance of devotion and to the edification of pious Churchmen.

VIII. OFFERTORY.

We are of opinion that it is desirable and seemly, and would tend to a uniformity of practice among us, that whenever a collection is made after Sermon, in time of Morning Prayer, the offertory Sentences should be read, and the Prayer for the Church Militant should be used.

IX. HOLY COMMUNION.

We hold it to be of great importance that the Clergy should attend to the directions of the Rubric which precede the administration of the Holy Communion, respecting "open and notorious evil livers, and those who have done wrong to their neighbours by word or deed, and those also betwixt whom they perceive malice and hatred to reign," and that the Members of the Church should signify to the Minister their intention to present themselves at the Holy Table, especially when they arrive in any place as strangers, or when, being residents in such place, they are purposing to communicate for the first time. We conceive that it would greatly promote the welfare of the Church, if all our members, who may be travelling from one place to another, were furnished with a certificate of their membership and of their standing in the Church.

X. MARRIAGES.

We hold that a Clergyman knowingly celebrating marriage between persons, who are related to each other within the prohibited degrees set forth in a table of degrees published by our Church in the year of our Lord God, 1563, is acting in violation of the laws of God and of the Church, and is liable to censure and punishment: and that persons who contract such marriages should not be admitted to the Holy Communion, except upon repentance and putting away their sin. And we recommend that the aforesaid "Table of Prohibited Degrees" should be put up in every Church in our Dioceses. We are further of opinion that injustice is done our Church in withholding from our Bishops the power of granting marriage Licences which is exercised by the Bishops of the Roman Catholic Church; and that in several Dioceses great irregularities, and grievous evils, prevail in consequence of the defective state of the Marriage Law. We also hold that the Clergy of our Church should abstain from celebrating a marriage between persons, both of whom professedly belong to another Communion, except in cases where the services of no other Minister can be procured.

XI. REGISTERS.

We would earnestly recommend to the Clergy of our Dioceses (even though it should not be required by the Civil Law) to keep accurate Registers of Marriages, Baptisms, and Burials, in their several Parishes or Missions.

XII. INTERCOMMUNION WITH OTHER REFORMED CHURCHES.

We are of opinion that it is much to be desired that there should be no let or hindrance to a full and free Communion between ourselves and other Reformed Episcopal Churches; and therefore that where we derive our orders from the same source, hold the same doctrines, and are virtually united as members of the same body of Christ, those impediments which (as we are advised) are now in force through the operation of the Civil Law, ought to be removed.

XIII. EDUCATION.

(a) General.

Whereas systems of Education are very generally introduced and supported in these Colonies, either (1) excluding religious instruction altogether from the schools, or (2) recognizing no distinction between Roman Catholics and Protestants: whereby no opportunity is afforded us of bringing up the Children of our Communion in the special doctrines and duties of our Faith, to the manifest deprecation of their religious principles, and with crying injustice to the Church of England, we desire to express our decided conviction:—

(1.) That all Education for the members of our Church should be distinctly based on the revealed Religion of the Old and New Testaments, with special reference to their duties and privileges as by baptism regenerate, and made God's Children by adoption and grace.

(2.) That all lawful and honourable methods should be adopted to move the Colonial Legislatures to make grants to the Church of England as well as to the Roman Catholics, and other religious bodies, as they require it, and according to their numbers respectively, for the education of the members of their own Communion.

(b) Sunday Schools.

(1.) We desire to express our sense of the importance, in the existing state of the Church, of Sunday Schools, especially in large Towns, and we thankfully acknowledge the benefits which have resulted from the labors of pious teachers both to themselves and to their scholars, under proper direction and superintendence. In every possible case, the Sunday Schools should be under the personal direction and superintendence of the Minister of the Parish or District: or otherwise the Minister should appoint the teachers, choose the books, and regulate the course of instruction; that there be no contradiction between the teaching of the School and the Church. All Sunday Scholars should be instructed in the Church Catechism and regularly taken to Church.

(2.) We would carefully guard against the assumption that instruction in the Sunday School, even by the Minister of the Parish may be allowed to supersede the directions of the Rubrics and Canons on the duty of catechizing in Church: for we distinctly recognize and affirm as well the great importance, as the sacred obligation, of those directions.

(c) Schools for the higher Classes.

Schools for the higher Classes of both sexes are much required with particular reference to assisting the Clergy in the education of their own Children.

(d) Collegiate Institutions.

Although we consider it of great importance that each Bishop should connect with his Diocese some College or like Institution for the special training and preparation of young men for the Ministry of the Church; we believe that one University for the North American Provinces with foundations for each Diocese on the model of the two great Universities, will be required to complete an Educational System, as well for Lay Students in every department of Literature and Science, as for the Students in Theology and Candidates for the sacred Ministry.

(e) Training for the Ministry.

In addition to the general studies pursued in the College or University, we deem it highly desirable that Candidates for the Ministry should apply themselves, under competent direction, to a systematic course of reading in Theology for at least one whole year, or longer if possible, previous to their taking Holy Orders; and that they should likewise be instructed in the duties of the pastoral office, in correct reading and delivering of Sermons, in Church Music, Architecture, &c.

(f) Diocesan and Parochial Libraries.

We deem it very desirable also that Libraries should be formed in every Diocese under the direction of the Clergy, both for the Clergy themselves and for their parishioners.

XIV. THE ORDER OF DEACONS.

We would wish to discontinue the practice which the necessities of the Church have sometimes forced upon us, of entrusting large independent spheres of duty to young and inexperienced men in Deacons' Orders, deeming it desirable that every Deacon should, if possible, be placed under the direction of an experienced Priest.

XV. MAINTENANCE OF THE CLERGY.

While we hold it to be the duty of Christian Governments to maintain inviolate whatever endowments have been lawfully and religiously made for the establishment, support or extension of the Christian Religion; and while we acknowledge, with heart-felt gratitude, the aid given to our missions by the *Venerable Society for the Propagation of the Gospel in Foreign Parts* to whose fostering care and bounty the Church in these Colonies owes, under God, its existence and means of usefulness, we desire to record our conviction that the Ordinances of the Church will never be rightly valued, nor its strength fully developed, until the people, for whose benefit the Clergy minister in holy things, furnish a more adequate support to the Institutions and to the Clergy of their Church.

Further, as the *Society*, in consequence of numerous and increasing claims in all parts of the world, is compelled gradually to withdraw its aid, we desire to impress on all our flocks the duty of fulfilling their obligations in respect of the payment of their Ministers; and, with a view to this object, we recommend that the Churchwardens in each parish or mission should furnish every year to the Bishop a written return, duly certified by themselves and by the Clergyman, of the sums paid towards his support for the current year.

XVI. CONCLUSION.

Lastly, while we acknowledge it to be the bounden duty of ourselves and our Clergy, by God's grace assisting us, in our several stations, to do the work of good evangelists, yet we desire to remember that we have most solemnly pledged ourselves to fulfil this work of our ministry, according to the doctrine and discipline of the Church of England, and as faithful subjects of Her most Gracious Majesty Queen Victoria, "unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction." And we cannot forbear expressing our unfeigned thankfulness to Almighty God that He has preserved to us, in this branch of Christ's Holy Church, the assurance of an Apostolic commission for our Ministerial calling; and, together with it, a confession of pure and catholic truth, and the fulness of sacramental grace. May He graciously be pleased to direct and guide us all in the use of these precious gifts, enable us to serve Him in unity of spirit, in the bond of peace, and in righteousness of life, and finally bring us to His Heavenly Kingdom through Jesus Christ our Lord.

(Signed,)

G. J. QUEBEC.
JOHN TORONTO,
EDWARD NEWFOUNDLAND.
JOHN FREDERICTON.
F. MONTREAL.

THE CLERGY RESERVES.

The following is the petition on this subject to the Queen, to which we have referred in another place.

TO THE QUEEN'S MOST GRACIOUS MAJESTY:

We, the undersigned, your Majesty's loyal and dutiful subjects, the Bishop, Clergy, and Laity of the United Church of England and Ireland, in the Province of West Canada, most humbly approach your Majesty with our heartfelt expressions of loyalty to your Majesty's throne, and attachment to your Royal person.

We humbly beg leave to express to your Majesty the deep sense of alarm which has been caused to us by the principle embodied in a Resolution of one branch of the Legislature of this Province, and set forth in an Address to your Majesty therefrom, which would deprive not only your petitioners, but also the large majority of the population of this Province, of the provision made by your Majesty's Royal ancestor, King George III., for the maintenance of Religion, and the diffusion of Christian knowledge therein.

Your petitioners humbly represent to your Majesty, that for a long time the exclusive right of the members of the United Church of England and Ireland to the lands reserved for the purposes of religion was unquestioned; and in order to guard against the possibility of the Ministers of that Church at a future day, claiming as they might under the law of England title of land in this Province as a further maintenance of religion, a law was passed by the Parliament of this Province in the year 1823, by which it was declared that there being ample provision made by the Clergy Reserves for the maintenance of religion in this Province, the soil thereof should be for ever exempt from the payment of title or other dues for the support of the said Church.

Your petitioners further submit unto your Majesty that the exclusive right of the Clergy of the United Church of England and Ireland to those Reserves having been subsequently questioned, in the year 1840, the Judges of your Majesty's Courts of Law and Equity, in England, who were consulted by your Majesty's Advisers thereon, gave it as their opinion that they were also applicable to the necessities of the Protestant Clergy of all denominations in this Province; in furtherance of this opinion, and with the professed intention of for ever setting at rest any future agitation of the subject, a Bill was passed by the Imperial Parliament, and assented to by your Majesty, for "the final settlement of the question of the Clergy Reserves, the maintenance of Religion, and the diffusion of Christian Knowledge" within this Province.

By this Act, seven-twelfth shares of those lands which were previously deemed to belong exclusively to the members of the United Church of England and Ireland, were taken from it; and in order to remove all grounds for re-agitating or re-opening the question, and to provide for the spiritual necessities of others than the members of that Church, such seven-twelfths were thereby declared to be thenceforward for the maintenance and "purposes of public worship and religious instruction in Canada."

Your petitioners shew unto your Majesty, that, although thereby your petitioners were thus deprived of the larger portion of what they had long considered to be the property of their Church, they acquiesced in the measure, in the hope that it might be, as it professed, a final settlement, and that what was thereby declared to be the undoubted right of their Church was inalienably secured to it, although totally inadequate for the necessities thereof.

For your petitioners shew that the population of the

said Church in this Province amounted in 1848, to 171,751 persons, out of a gross population of 723,332, scattered over 350 townships, comprising each an average area of one hundred square miles; whilst we are informed that the share of the Clergy Reserves, to which its members are entitled, under the settlement of 1840, cannot for a long time, average more than £11,500 currency; and this fund is, in the more populous townships, the chief means for the maintenance of religion, whilst the remote settlements are, and must for a long time to come, be almost solely dependent upon its ministrations.

Your petitioners further submit unto your Majesty that its temporalities from all sources in this Province, have hitherto been only sufficient to afford a scanty maintenance to 150 clergymen whose sphere of duty in many instances extends over so vast a tract of country, that, in the Sabbath and other duties of religion, distances amounting often to from forty to sixty miles are travelled when attending the places of worship in the mission, and the ministerial labours are often prolonged to an advanced hour of the night, under all the difficulties of country and climate; yet, with this untiring zeal, there are two hundred townships still unprovided with any such regular ministrations, whose inhabitants can only occasionally hear the glad tidings of salvation proclaimed by our Clergy; whilst there is no provision, whatever for the still more remote localities.

With means so inadequate to their necessities your petitioners were little prepared for, and less expected, any attempt to deprive the members of their Church of what the law so lately declared to be their exclusive right; yet, with sorrow we perceived that it has been. When in the Session of the Provincial Parliament of the year 1846, an attempt was made to render it more effectual, a leading member of your Majesty's late Executive Council for the Province of Canada opposed further legislation in the spirit of that Act, because, he stated, "that it might endanger that settlement" which had been considered final—that peace had succeeded the long and fierce conflict, and the country was settling down, in the hope that agitation on that subject was at an end, and thus one "great source of heart-burning and mutual recriminations among the religious bodies would be at once and for ever lost in the oblivion of the past."

Your Majesty's humble petitioners thus appealed to did not press the measure which elicited those remarks, yet their forbearance was required in the session of 1850, by the very same individual introducing in the Legislative Assembly of this Province a resolution, on which was founded an address to your Majesty, praying the re-opening of that very settlement which he had so lately lauded, and the confiscation of those Reserves to secular uses,—but which resolution of the Legislative Assembly was carried by a majority of two only.

Your petitioners further represent unto your Majesty, that the effect of this resolution was, what the party in question declared it must be, "a renewal of painful agitation and fierce conflict," "grief and excitement," "heart-burnings and mutual recriminations among religious bodies;" which it was stated by him had so happily subsided; and at the late general election in this Province, the secularization of the Clergy Reserves and the confiscation of the Rectories was made a test question at the hustings.

With the struggle for the maintenance of the temporalities of religion thus forced upon the country, your petitioners entered upon the public arena, and as the hour for the final conflict approached, they were cheered and encouraged by finding that all the great bodies of Christian denominations in the Province made common cause with your petitioners. The result has been that all the members of the late Legislative Assembly, who were conspicuous in their efforts to reopen the settlement of 1840 in order to secularize the Reserves, lost their election; whilst the candidates who sought the support of the electors as the champions of religion, and advocated the preservation of the Reserves and Rectories to its use, were almost without exception returned by large majorities; and the French population of Lower Canada have also declared their determination to sustain the principles of religious endowments for which your petitioners have struggled.

Your petitioners, therefore, most humbly and earnestly entreat your Majesty's vigilant care for the interests of that Church of which your Majesty is the supreme earthly governor; that your Majesty may maintain inviolate our existing rights and so preserve to us the very inadequate means still left to us from the Clergy Reserves and Rectories for the maintenance of religion; and that your Majesty may be pleased to sanction such legislation thereon by the Imperial Parliament in the spirit of the Act of 1843 as may vest in each Christian denomination, absolutely and for ever, the share of those Reserves to which they would be entitled under that Act, the proportion being regulated according to the numbers of each religious denomination, ascertained by the last census of 1850 or 1851, leaving it free to each Christian denomination to apply the share which they may so become possessed of to the support and maintenance of public worship and religious instruction, as they may think best.

In conclusion, we most humbly entreat that your Majesty's care may be directed to the furtherance of such other measures as may inalienably secure to our Church, and for its purposes, their declared rights under the Act of 1840, and which, whilst they may tend to raise the revenue derivable therefrom, in proportion to its spiritual necessities, may also be made conducive to the general welfare and prosperity of the Province, and the strengthening of your Majesty's crown and dignity therein.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall March 6, 1852.

The following extract from a letter of the Rev. A. R. Symonds, contains a brief account of the very gratifying celebration of the Society's Jubilee in Madras last January:—

"The subject of this letter must be our Jubilee celebration. I rejoice to tell you that this has been successful beyond all our anticipations. Through God's blessing, to whom be all the praise, our Jubilee has been the occasion of a demonstration in favour of the Society and of the Mission cause such as India has not before witnessed.

"With regard to Madras itself, the celebration has been such as to fill our hearts with gratitude to that God who has moved the hearts of so many towards us. On Sunday, the 4th January, two sermons were preached in every church and collections made, with only one exception. In the Church Mission Chapel itself the Jubilee was so observed. The Bishop preached for the Society, in the morning, at the Cathedral and in the evening at the Fort. On Tuesday evening,

following (the Epiphany) a public meeting was held in the Banqueting-room, which the Governor, Sir H. Pottinger, kindly lent for the occasion, and lighted up at his own expense. The room is a noble and spacious one, and holds a thousand people. It was completely full. The raised floor at one end of it served as a platform for the accommodation of the more distinguished visitors. The Governor and his staff attended; and, indeed, all Madras nearly, high and low, may be said to have been present. The general effect was very striking; and as I looked upon the whole, and saw such a vast assemblage of high and low rich and poor met together for such a purpose I felt that years of past anxiety and effort were only too richly rewarded, while the 'Non nobis Domine' of the Psalmist rose to my lips.

"The resolutions moved on the occasion, were heartily and unanimously carried. The Bishop, of course, was in the chair, and gave an animated address referring to his late visitation of the Missions.

"The speakers were the Hon. J. F. Thomas Member of Council, Rev Dr. Powell, Sir W. W. Burton, and the Rev. R. K. Hamilton, the Rev. John Richards, and myself. The whole affair went off with great spirit. About a thousand rupees were collected at the doors after the meeting, which, considering that two collections had been made at the several churches on the previous Sunday, was very good. All are unanimous in declaring that such a demonstration in favour of the Missionary cause has never been witnessed in India; and we have, indeed, great cause to be thankful, not merely on account of the Society, but for the cause's sake."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A letter was read from the Lord Bishop of Colombo, dated Colombo, January 10, 1852. The following are extracts:—

"The decision of the Committee in reference to the endowment of the College without the payment of any interest, until a judicious investment can be found, is quite satisfactory to me. It is gratifying to me to add, that the College itself was opened yesterday, in addition to the Collegiate School, with a class of twenty youths, whom the Rev. Cyril Wood, the Warden, has thought qualified for a more advanced course of instruction by Lectures. May the blessing of God rest upon those who are so earnestly engaged in the work for His glory, and the good of those around them!

The Rev. E. J. Rogers, Secretary of the Church Society, Montreal, Canada East, in a letter specifying books and tracts for which payment was sent, requested a gratuitous supply of Prayer Books in French, &c., there being frequently a demand for these among the French Canadians.

Copies to the value of £5. were granted.

The second volume of the Coptic version of the New Testament, prepared and revised under the direction of the Foreign Translation Committee, for the use of the Coptic church, was laid before the Meeting. This quarto volume contains the Acts of the Apostles, the Epistles, and the Apocalypse, and is a continuation of the work executed in 1848; five hundred copies of the first volume having been in that year forwarded to the Coptic Patriarch of Alexandria; fifty copies to the Church Missionary Society at Cairo; and one copy to the Rev. Mr. Lieder, of Cairo, who had communicated with the Society on the subject of this important work.

It was stated to the Meeting, that the cost of the two volumes to the Society had been £885. 5s. The members were also informed that Archdeacon Tattam and the Rev. William Cureton had afforded, with much readiness, their gratuitous assistance in the production of the work.

It was agreed that five hundred copies of the second volume of the Coptic New Testament be sent to the Coptic Patriarch of Alexandria, &c.; fifty copies to the Church Missionary Society at Cairo; and one copy to the Rev. Mr. Lieder.

It was then moved by the Rev. W. Short, seconded by the Ven. Archdeacon Shortland, and resolved—

"That the best thanks of the Board be offered to the Venerable Archdeacon Tattam, for his valuable services in preparing for publication, and carrying through the press, the Ancient Coptic version of the New Testament, printed by the Society for the use of the Coptic Church."

LEGACIES:

Rev. E. Ellerton, D.D., late of Theale,
Berks, free of legacy duty . . . £100 0 0
Mr. George Biddell, late of Bradford St.
George, Suffolk 19 10 0

DEATH OF DR. KEATE, CANON OF WINDSOR.—By the death of the Rev. John Keate, which took place at Hartley Westphall, Hants, on Friday last, one of the Canonries of St. George's Chapel, Windsor, becomes vacant, and will be at the disposal of the Earl of Derby. It is rumoured that the Rev. Dr. Hawtrey, who succeeded Dr. Keate as Head Master of Eton College eighteen years ago, will be appointed to the vacancy. The deceased held the Rectory of Hartly Westphall in commendam with the Canonry, and was seventy-nine years of age.

The Lord Bishop of London having, in a circular to his clergy, recommended the use of a "Banns-book, in which the residence of each party whose banns are to be published may be entered, specifying the street and the number of the house," the Society has undertaken to furnish such books. These will be ready in a few days.

We are informed that one of the strictest kinds of convents is about to be established in Leeds. It is said that Lady Harris, widow of the late Sir William Harris, Envoy to Abyssinia, has recently become a Roman Catholic in Edinburgh, under the influence of the Jesuits; and that she has made over all her property and the beautiful estate of Sea Cliff in Huddershire, to the Jesuits. It is understood that this lady, after performing a novitiate at an austere convent in Grenoble, is to found a similar institution in Leeds. Lady Harris is niece to Colonel Outram, so distinguished a British resident in Scinde.—*Leeds Mercury.*

IRELAND.

Dr. Kirby, the successor of Dr. Cullen as President of the Irish College at Rome, and Dr. Dunne, of Carlow, are spoken of as candidates for the vacant Archbishopric. The translation of Dr. McHale is also broached, that of Dr. Cullen being rejected as an impossibility on the ground of his holding the higher preferment of primate connected with the titular Archbishopric of A-magh. Dr. Cullen has just addressed a further appeal to such parishes in Ireland as have not already contributed to the funds for the new University,

urging their immediate assistance. The sums already promised reach £30,000 in donations, and £500 in annual subscriptions. Of course the Romanist priest does not omit a fling at the English Establishment:—

"The Church of England has her exclusive Universities, furnished with the most ample means to call forth and reward talent of every description. She has her establishment, the richest in the world, her prebendaries, her canons, to attract and remunerate her literary champions. The provinces are studded with her numerous and richly-endowed schools. She has her extensive Protestant literature, characterised, it is true, rather by a hatred of Catholicism than by any well-defined principle of religious belief. She has her history, of which one of the first writers of the present day has well remarked, 'that it is one vast conspiracy against truth.' She has, in a word, every advantage which resources, almost infinite, can command. Protestantism, thus armed, be it remembered, is far more formidable than when she put forth all her strength in penal enactments. Against an organization so perfect in all its parts, and sustained by the first of earthly powers, the Catholic Church in this country, unprovided as yet with even one Catholic University, and with only one endowed College, has to sustain the cause of true religion, and hand it down to posterity as we have received it from our ancestors."

The clergy of the diocese of Dr. McHale, assembled last week in full conclave at Tuam, have issued a series of resolutions, breathing a like spirit of intolerance, the first and most audacious of which is the following:—

"That the Established Church is such a monstrous nuisance in Ireland, amid a Catholic population, that no candidate offering himself for this county shall have any chance of the votes of the Catholic clergy and people who will not uniformly oppose every Ministry that will not consent to make the annihilation of this source of grievous oppression a Cabinet measure."

Much and general dissatisfaction is expressed by Roman Catholics of all classes at the bigoted speech of Col. Forester, at Wenlock, on Wednesday, which is much contrasted with a declaration just made by the Archbishop of Dublin, who, in a letter dictated to his Secretary, says:—

"The Archbishop is opposed to the proposal for withdrawing the grant to Maynooth, as he does not see by withdrawing it we should do anything towards reducing the number or influence, or improving the character of the Irish priesthood, but rather quite the reverse; while it would afford that party (what they much want at present) the pretence of a grievance, to prepare the way for an attack upon Trinity College, and to break up an establishment which, whatever else it may be, is certainly not ultramontane, but rather the stronghold of the national party in the Roman Catholic Church in Ireland."

ENGLAND.

DOMESTIC.

LITERARY FORGERIES.

The Shelley Letters, published by Mr. Moxon, and reviewed in our paper a fortnight since, are, it turns out, with but one or two exceptions, forgeries. It is proper to say at once that Mr. Moxon had been deceived, and that no gentleman from the moment of the discovery could have acted more straightforwardly and promptly than he has done in this transaction. As soon as he was convinced that he had been the means—the innocent means—of giving to the public a false article, he did his best to repair his mistake. He has suppressed the book, and has called in the copies delivered to the trade.

The discovery was made in quite an accidental manner. Mr. Moxon had sent a copy of the book to Mr. Tennyson. During a visit which Mr. Palgrave was paying to Mr. Tennyson he dipped into the Shelley volume, and lighted on a letter written from Florence to Godwin—the better half of which he at once recognized as part of an article on Florence written for the *Quarterly Review* so far back as 1840 by his father, Sir Francis Palgrave. It is good to find a son so well versed in the writing of his father as young Mr. Palgrave proved himself to be on this occasion. He lost no time, as we may suppose, in communicating his curious discovery to his father, and Sir Francis, after comparing the printed letter with the printed article, wrote at once to Mr. Moxon informing him that the letter—by whomsoever written—was a "crib" from an article which he had written for the *Quarterly Review*.

Startled at such intelligence, Mr. Moxon replied that he had bought the letter at a public sale among other letters also by Shelley, and that the passage, of which Sir Francis claimed the authorship, was contained in a letter written by Shelley, carrying upon it the post-mark of the period, and other written signs which apparently marked it to be genuine. The Deputy-Keeper of the Public Records was, it may be readily imagined, equally startled with Mr. Moxon at the announcement of such a fact. He wanted to see the letter. The letter was produced. "It looks genuine; is it not genuine?" "I am the author of that passage, but not the writer of that letter," was the reply of Sir Francis. "But may not Sir Francis," it was urged to Mr. Moxon, "have seen this letter in the noble collection of autographs belonging to his father-in-law, Mr. Dawson Turner?" a question which only added a fresh difficulty to the solution sought.

In this emergency Mr. Moxon had recourse to the assistance of a gentleman known to be conversant with autographs. The letters were placed in his hands, with a request that he would spare no pains to ascertain the truth about them—and with this information to guide him—that they had been shown to some Post-office clerks at the General Post-office, who "to the best of their belief," pronounced them to be genuine.

The first step taken after this was to compare the post-marks with Byron's letters to Mr. Murray, posted from the same cities in the same month and year, and to the same city—London. Here they failed—and in this way. Where "Ravenna" on a genuine letter was in small sharp type—in the Shelley letter it was in a large uncertain type; and in the letters from Venice the post-mark of the City of Palaces was stamped in an Italic, and not, as in the Shelley specimens, in a Roman letter! These were strong facts, but then the dates agreed with Shelley's sojourn at the several places—the seals were correct. The hand-writing was marvellously Shelley-like—no hesitation about it was a free accustomed hand. "Are they not genuine?"

From whom did Mr. Moxon buy these letters? They were bought at Setheby and Wilkinson's, at large prices. From whom did Messrs. Sotheby and Wilkinson receive them for sale? "We had them from Mr. White the bookseller in Pall-mall, over against the Reform Club." Off runs the gentleman detective. "From whom did you, Mr. White, obtain these letters?" "I bought them of two women—I believed them to be genuine,

and I paid large prices for them in that belief." Such are the words supposed to have been spoken by Mr. White. The two women would appear to have been like the man in a Clergyman's bank, but a lawyer's gown, who brought Pope's letter to Curll.

It would be impolitic at this stage of an important inquiry to publish the whole of the particulars placed at our service in elucidation of the forgery of these letters. It is proper, however, to say thus early that there has been of late years, as we are assured, a most systematic and wholesale forgery of these letters purporting to be written by Byron, Shelley, and Keats—that these forgeries carry upon them such marks of genuineness as have deceived the entire body of London collectors—that they are executed with a skill to which the forgeries of Chatterton and Ireland can lay no claim—that they have sold at public auctions, and by the hands of booksellers, to collectors of experience and rank, and that the imposition has extended to a large collection of books bearing not only the signature of Lord Byron, but notes by him in many of their pages, the matter of the letters being selected with a thorough knowledge of Byron's life and feelings, and the whole of the books chosen with the minutest knowledge of his tastes and peculiarities.

But the "marvel" of the forgery is not yet told. At the same sale at which Mr. Moxon bought the Shelley letters, were catalogued for sale a series of (unpublished) letters from Shelley to his wife, revealing the innermost secrets of his heart, and containing facts, not only dishonourable facts to a father's memory, but such as a son would wish to conceal. These letters were bought in by the son of Shelley, the present Sir Percy Shelley—and are now proved, we are told, to be forgeries. To impose on the credulity of a collector is a minor offence, compared with that of forging evidence of crime against the dead, and still minor as in one instance against the fidelity of a woman.

The forgery of Chatterton injured no one but an imaginary Priest—the forgery of Ireland made a great poet seem to write worse than Settle could have written—but this forgery blackens the character of a great man, and, worse still, traduces female virtue.

Mr. Moxon is not the only publisher taken in. Mr. Murray has been a heavy sufferer, though not to the same extent. Mr. Moxon has printed his Shelley purchases; Mr. Murray—wise through Mr. Moxon's example—will not publish his Byron acquisitions.—*Athenæum*.

The Peninsular and Oriental Steam Navigation Company have received official intimation of the acceptance on the part of the Lords of the Admiralty of their proposals for establishing additional and greatly accelerated steam communication between this country, the Mediterranean, Egypt, India, and China, embracing likewise a constitution of the mail service from Singapore to various ports in Australia. The service is arranged in five distinct lines.

A contract has lately been concluded for eight years with the Peninsular and Oriental Steam Navigation Company, for the maintenance of an extensive scheme of postal and passenger communication with the Mediterranean, with India, with China, and with Australia via Singapore.

Southampton is fixed upon as the port of arrival and departure for the East India and China Mails.

The duration of the contract is to be eight years from the expiration of the old one, which terminates in 1853. The contractors have the right of employing iron steamers upon any of the routes in the contract.

A fire broke out in St. Margaret's Church, adjoining Westminster Abbey, which might have been attended with the most fearful results had it been known at the time, the church being full, and the sermon by the Rev. Mr. Preston just commenced. The first alarm was given by a man coming from the Houses of Parliament, who observed a flame issuing from the roof of the building on the abbey side, close to the cornice. With great forethought he quietly informed Mr. Crow of what he had witnessed, and that officer engaged ten or twelve men, who got out the fire-ladders which are kept in the church, and ordered the parish engines to be got in readiness. He by this means got on the roof, and it became necessary to remove about 20 feet of the coping-stone before the place whence the flame issued from an old flue could be got at. Some fifty pails of water, however, put it out without disturbing the congregation.

The Crystal Palace is now open to the public who choose to pay 6d. for the admission by purchasing a catalogue of a sale now going on within its iron boundary, of the counters, stall, and other fittings up, the property of the contractors, Messrs. Fox and Henderson. From 200 last week, the numbers reached 1,500 on Monday, and 3,000 yesterday, and will, no doubt, speedily increase, as the fact that *entrées* may be now obtained becomes generally known. As to the fate of the building, with all deference to the *Times*, we should say it is doomed, when our contemporary tells us that the committee appointed by the Lords of the Treasury, consisting of Sir W. Cubitt, Dr. Linley, and Lord Seymour, have examined witnesses, and reported in substance as follows:—

"That the Crystal Palace, if retained, would cost £200,000 to make it permanent, and adapt it for a winter garden or repository of the arts and manufactures and other objects contemplated. 2. That if a portion of it were removed to Kew it would entail an outlay of £80,000. 3. That a transportation to Battersea was not worthy of serious consideration; and, lastly, that a structure better adapted for the purposes to which it was contemplated that the Crystal Palace should be applied might be constructed at a smaller charge than the estimate of £230,000 specified.

Another batch (the 21st) of fifty female emigrants took their departure by the ship *Fortitude*, at Gravesend on Saturday, for Port Philip. The Hon. Mrs. Sidney Herbert and the Hon. Mrs. Stuart Wortley saw them off. Before leaving the girls were called up *seriatim* to receive their application papers, which will serve them as testimonials to character in their new home:—

"They were also each handed a letter of instruction for the regulation of their conduct during the voyage and after its termination, and they next received from Mrs. Herbert an envelope directed to herself, accompanied by a request on the part of that honourable lady that they would remember to write to her after their arrival, informing her how they got through the passage, what kind of situations they had obtained, and generally as to their prospects and position in the land of their adoption. Those of them who could write faithfully promised to comply with this injunction, and those who could not averred that they would learn on their voyage in order to do so."

The remains of the late Thomas Moore, the poet, were last week interred in a vault in Bromham Church-yard, where two of his children have been buried—a

strange circumstance considering that he professed to be a Romanist, and wrote against the Church of England. There was only one mourning-coach, in which were Mr. Longman, the publisher; two medical men, and one or two other persons.

Previous to the Levee on Wednesday the Earl of Derby had an audience of her Majesty, of the unusual length of two hours, which is reported by the *Daily News* to have been on the subject of the re-formation of the Anti-Corn Law League, declared at Manchester the previous day. The Levee, the second of the season, was itself chiefly noticeable as being the first attendance of the new Ministers of State and Officers of the Household. The Archbishop of York appeared in the general circle and among the presentations was that of the Rev. Henry Mildred Birch, on being appointed one of her Majesty's Chaplains in Ordinary, by the Lord Chamberlain. The Earl of Powis presented an address to her Majesty, from the Bath Church of England Lay Association, against any increased grant to Maynooth.

"The pecuniary sacrifice consequent upon the strike, up to the present time, appears to have been enormous. Upon the part of the men, it is computed that, on an average, including skilled workmen and labourers, not fewer than 20,000 men at 25s. per week, the amount lost in wages by them up to the present time, amounts to no less a sum than £175,000; to this must be added about £2,000 weekly, which it has cost different trade societies to maintain the strike, including the day's pay per week contributed by the skilled engineers remaining at work—but independent of public subscriptions—amounting to a further sum of £14,000; thus making a total of £186,000, which the strike hands have received during the seven weeks of their inactivity. In addition, some considerable loss must have resulted to employers from the inactivity of their machinery, &c.; and, altogether, it is thought that, up to the end of the present week, from 200,000, to 210,000, would be a fair estimate of the loss entailed upon different parties by the engineers' strike."

The Great Grimsby Docks, at the mouth of the Humber, had been opened with festivities and under the finest auspices. The work began in 1845, the first stone was laid by Prince Albert on the 18th April, 1849. The entrance tidal-basin, has an area of 15 acres; its depth at low spring tides is 9 feet; low neaps, 12½; high springs, 27½; high neap, 24½; at landing-slip within the tidal basin, the largest steamers can lay to safely at any time of tide. The dock is entered from its tidal basin by two locks of massive masonry, with double gates for ebb and flood tides. The larger lock, to admit the largest war-steamers, is, between gates, 200 feet in length.

The small screw steamer, destined for the Arctic search by Captain Beaton is ready. The proposed field of search is east of the meridian of Behring's Straits, toward Keller's discoveries in 1849, Herald Island, and New-Siberia. Captain Beaton takes out autograph letters from the Emperor of Russia, recommending expedition to the commanders of the Russian outposts at Siberia and other Muscovite settlements, and desiring them to promote the object in view to the uttermost of their power.

A letter has been communicated to the *Times*, dated Constantinople, Feb. 28, by the Captain of a Norwegian bark, in which he says that he saw the burning Amazon, but that she was a mass of flame when he came near, and that he sailed around her without finding any traces of the victims.

POLITICAL.

BRITISH PREMIERS.—The following is a list of British Premiers during the last hundred years:—

Appointed.		Time in office.
		Years. Days.
1754, April	5 Duke of Newcastle	8 53
1762, May	29 Earl of Bute	0 322
1763, April	16 G. Grenville	2 87
1765, July	12 Marquis of Rockingham	1 21
1766, August	2 Duke of Grafton	3 179
1770, January	28 Lord North	12 34
1782, March	3 Marquis of Rockingham	0 132
1782, July	13 Earl of Shelburne	0 266
1783, April	5 Duke of Portland	0 260
1783, Dec.	27 William Pitt	17 80
1801, March	17 Lord Sidmouth	3 56
1804, May	12 William Pitt	1 246
1806, January	8 Lord Grenville	1 64
1807, March	13 Duke of Portland	3 102
1810, June	28 Spencer Perceval	1 350
1812, June	8 Earl of Liverpool	14 307
1827, April	11 George Canning	0 121
1827, August	10 Lord Goderich	0 163
1828, January	25 Duke of Wellington	2 301
1830, Nov.	22 Earl Grey	3 231
1834, July	11 Lord Melbourne	0 128
1834, Nov.	16 Duke of Wellington	0 22
1834, Dec.	8 Sir Robert Peel	0 131
1835, April	18 Lord Melbourne	6 138
1841, Sept.	3 Sir Robert Peel	4 97
1845, Dec.	10 Lord John Russell	0 10
1845, Dec.	20 Sir Robert Peel	0 188
1846, June	26 Lord John Russell	5 239
1852, Feb.	22 Earl of Derby	—

THE NATIONAL CHURCH.

THE EARL OF DERBY, in explaining the policy which, as the head of the new Government, he should deem it his duty to pursue, remarked: For the promotion of religious knowledge among the people, I rely with confidence on the enlightened and disinterested exertions of the parochial Clergy of the United Church of England and Ireland. To uphold that Church as the depository of religious truth, and as an instrument of incalculable value in diffusing good, both here and hereafter, to uphold her influence and maintain her power, is not only the interest but also the moral duty of Government: to uphold and maintain her in her integrity,—not by penal enactments directed against those who may differ from her communion,—not by virulent invective or by abusive language against her religious faith of those whose errors we may deplore, but to whose conscience we have no right to dictate,—but by steadfastly resisting all attempts at aggression upon the rights, the privileges, the possessions of that Church, come from what quarter and backed by what weight of authority they may, and by lending every power of the Government to support and extend the influence of that Church, in her high and holy calling of diffusing throughout the length and breadth of the United Empire—for I speak not of this country alone—that knowledge which is only derived from the diffusion of the Holy Scriptures. His Lordship further observed in the conclusion of his address: When I look to the various circumstances which must combine to give us a chance of successfully encountering the obstacles which beset our path,—I confess I am myself appalled by the magnitude of the difficulties which we have to meet. But I believe, and I know, that the destinies of nations are in the hands

of an overruling Providence; I know that it often is the pleasure of that Great Being to work His own objects by weak and unworthy means. In His presence I can solemnly aver that no motive of personal ambition has led me to aspire to the dangerous eminence on which the favour of my Sovereign has placed me. In the course of the discharge of its duties, no consideration shall sway me except that which led me to accept it—the paramount consideration of public duty. With that feeling on my mind, with the deep conviction of the sincerity of my own motives, and trusting to the guidance and the blessings of a Higher Power than my own, I venture to undertake a task from which I might well have shrunk, appalled by its magnitude; and, be the period of my administration longer or shorter, not only shall I have attained the highest object of personal ambition, but I shall have fulfilled one of the highest ends of human being, if, in the course of it, I can in the slightest degree advance the great objects of "peace on earth, good will among men,"—the social, the moral, the religious improvement of my country,—and if I can contribute to "the safety, the honour, and the welfare of our Sovereign, and her dominions."

The Town Council of the Borough of Salford, yesterday, after a long and animated discussion, affirmed the following proposition:—Proposed by Alderman Higgins, and seconded by Councillor Langworthy—"That inasmuch as there are two schemes now before the public, and about to be discussed in Parliament, having for their object the better education of the children of the working classes, and both based on a public rate, this Council admits that there is great need of increased education amongst the working classes, and that it is desirable to supply the means of a public rate, to be limited in amount, and to be under local management."

The votes were seventeen for the motion (including that of the Mayor) and fourteen against it. Only one member of the Council was absent, and all present voted. The assessment of the seventeen gentlemen who carried the motion is £9,243, and of fourteen who formed the minority, £1,826.

IRELAND.

POLITICAL.

Mr Napier, the Irish Attorney-General, in his address to the electors of Dublin University, on the occasion of his re-election, after declaring it as his opinion that all public education should be based upon the Scriptures, stated that "it is the intention of Lord Derby to institute an inquiry into the working of the national system of education in Ireland, with the view of making it what it purported to be—a truly national system."

IRELAND.—A very alarming statement respecting the progress of the Ribbon conspiracy appears in the *Belfast Newsletter*. If it is really an unexaggerated description of the condition of the disturbed districts of Ulster, there seems to be no remedy left but the highly objectionable one of a call upon the Legislature for such a measure of coercion as will at once crush this formidable spirit of turbulence.

The first effective blow to the administration of the Earl of Derby in Ireland has been given by the electors of Kildare, who have so rallied round Mr. Cogan, the Liberal candidate, as not to leave the slightest prospect of success for the Irish Chief Secretary. In this state of things Lord Naas has withdrawn from the contest.

The Limerick people are still stirring in the matter of the transatlantic packet station. The Committee resolved, at their last meeting, to communicate who the Earl of Derby, and make his Lordship aware of the great capabilities of the Shannon.

FOREIGN COUNTRIES.

FRANCE.

The *Patrie* denies that M. Walewski has been recalled from his post of Ambassador in London, and that any but private business has brought him to Paris.

The *Debats*, in an article much noticed, respecting the intervention proposed to France by Austria in Switzerland, deprecates strongly any such measure, of which, it observes, although the apparent object might be the expulsion of the political refugees, the real aim would be to enforce an unwarrantable modification in the constitution of a free people. The latest intelligence, however, from Switzerland announces the receipt by the Diet of more amicable despatches from the French Government.

The President has appeared more in public of late, and has visited several public works on foot, as well as appearing *en voiture* on the Boulevards. At present he is suffering under an attack of acute rheumatism, but was able to entertain the *consul d'etat* at a grand dinner on Saturday last.

By a decree in the *Moniteur*, of yesterday, the Senate and Legislative body are convoked for the 29th inst., on which day it is said the President will open the session in person.

The Estimates for 1852 are published:—The State expenditure is calculated at 1,430,363,244 francs; the receipts at 1,449,413,604. The imported duties on fermented liquors are reduced by half, and those on liquors sold by retail raised by half. The war estimates are augmented by 7,000,000 francs, those of the Navy by 12,000,000 francs. The extraordinary works are augmented by 14,000,000 francs.

The salaries of the high functionaries of State, such as ministers, bishops (*sic*) ambassadors, magistrates, and prefects, are to be raised to what they were before the reductions made by the Provincial Government. Ministers are to have 100,000f. a year. The Minister of War and the Minister of Foreign Affairs will be allowed 130,000f. a year. Chief judges and procureurs généraux, from 20,000f. to 15,000f. The President of the Court de Cassation and Procureur-General, 30,000f.

The *Journal des Debats* publishes the letter of adhesion of the Duke d'Aumale and the Duke de Montpensier to the protest of the executors of the will of Louis Philippe.

The Duchess of Dalmatia, widow of Marshal Soult, died at Sultzberg on the 12th inst., aged 81.

According to the *Siecle*, the long-talked-of review will certainly take place in the Champ-de Mars, on April 15. Sixty regiments of all arms, forming a total of 100,000, are expected to be in the field. This will be the largest review in France since that at Boulogne in 1804.

M. Ferdinand Favre has been elected Deputy for Nantes.

The *Moniteur* publishes a decree for the reorganization of the order of the Legion of Honor.

Colonial.

MRS. MOODIE'S LIFE IN CANADA.—We very sincerely regret, after reading the review of this lady's work upon Canada, in the last number of *Black-wood*, that she should have drawn such a fearfully dismal picture of our Colonial life and prosperity. So far as we are able to judge of the work by the review, it is, from beginning to end, a tale of sufferings, privations and mishaps, enough to terrify almost any one from the thought of Canada, much less to come and live in it. It is like a painful narrative of the privations after a shipwreck. And, unredeemed as it seems to be, by the examples of prosperity in Canada, it is likely to do us much harm in England. Certainly any one in respectable circumstances must have a stout heart, that would think of braving the woods of Canada, after reading this narrative. As a picture of fortune and struggling under the most painful privations and difficulties, the book is of absorbing interest, and will be read universally in England. But it is the worst picture of Colonial life, showing only the hardships which might have been avoided by prudence in the outset; and exhibiting misfortune as a whole picture, when, in reality, they form but the exceptions, in Canada. We regret hailing the production of a gifted and amiable lady—always a favorite of ours—in this light; but we cannot help feeling that so unredeemed a picture of almost unparalleled privation, will deter every one from coming here. Certainly had we read such a picture, before casting our lot in Canada, we would have been long sorry to have pitched our tent in so forbidding a land: and we fear hundreds will be inclined to think as we should have done.—*Hamilton Gazette*.

PHYSIOGS IN KINGSTON.—It seems there has hitherto existed a foolish kind of club in Kingston, calling themselves Physiogs, whose self-assumed duty it has been to charivari couples, married under peculiar circumstances which give rise to this kind of buffoonery. The Mayor has very properly forbidden them to carry on their pranks any longer. The *Kingston Whig* attempts to defend the Physiogs.—*Montreal Herald*.

A man tried for bigamy in Montreal has been discharged, because he having married his second wife in the United States, while his first wife still lived in Canada, the crime was committed in a foreign country, and it was not stated in the indictment that the accused was a British subject.

We deeply regret to announce the death, after a short illness, of our respected fellow-citizen, Mr. Thomas Mills, for many years Assistant-Engineer of the Fire Department, and a highly valued member of the St. George's, the Odd Fellows', and other Societies. Mr. Mills was a native of Sussex, in England, and emigrated to this country in the year 1832; he has resided in this city for a period of 20 years, during all which time he enjoyed the esteem and confidence of every person who knew him, in all ranks of society. His death was occasioned by an attack of Erysipelas, brought on by a slight wound in the leg, received in stepping on a faulty wagon shaft. He leaves a widow and seven children.—*Patriot*.

Our Subscribers are notified that JOHN PERKINS, Esq., has been appointed agent for this paper and is entitled to receive monies and grant receipts on account of the same.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, April 6th, 1852: S. J. Scovill, Esq., St. John's, rem. and ad. sub.

THE CHURCH.

TORONTO, THURSDAY, APRIL 8, 1852.

THE ARCHDEACON OF YORK will, with Divine permission, hold a Visitation of the Clergy and Churchwardens of the Archdeaconry of York, in this Diocese, on the days and at the places below mentioned:—

Of the Clergy and Churchwardens of the HOME and SIMCOE RURAL DEANERIES in Trinity Church, *Thornhill*, on Thursday, April 22nd next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the NIAGARA AND GORE AND WELLINGTON RURAL DEANERIES, in Christ Church, *Hamilton*, on Tuesday April 27, next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the BROCK AND LONDON RURAL DEANERIES, composing the Brock and Talbot, London, Huron & Western Districts, in St. Paul's Church, *London*, on Thursday, April 29, next, at 11 o'clock, A. M.

The Clergy who may be present at the above Visitations respectively, are requested to hand to the Archdeacon a list of the names of their several CHURCHWARDENS, prior to the hour of Divine Service.

Cobourg, March 15, 1852.

DIOCESAN PRESS.

By desire of the proprietors of this association, expressed at a meeting held by them at Toronto, on the 13th February last, a general meeting of the said proprietors will be held at Toronto on Friday the 23rd April instant, at the Parochial School House; when it is designed to make a final adjustment of the affairs of that association.

By order of the meeting,

A. N. BETHUNE, *Chairman*.
Cobourg, April 3, 1852.

THE DESTRUCTION OF THE LAST ENEMY.
(1 COR. XV. 26.) AN EASTER THEME.

Of the enemies of Christ and his people Death, we are told, is to be vanquished the last. He came into the world last; and the last shall he go out of it. First, Satan crept into the Garden of

Eden, and man was tempted; Sin followed the temptation, and man fell; then came Death last of all, and a brother's blood cried from the ground against a brother's murderer. He was the last who assailed the Incarnate Son of God. After Satan had been baffled, and Sin had found the Redeemer's pure heart inaccessible, Death was not discouraged by the ill success of his elder confederates; but, nothing daunted, aimed his dart at the Redeemer's breast, and, by the Divine victim's own permission, was allowed to pierce His heart. Such is the earthly history of the rise and growth, if we may so speak, of our three great enemies. The 20th chapter of the Revelation records briefly the history of their fall and ruin. The Devil, who is called the Deceiver, is first "cast into the lake of fire and brimstone;" in the depths of the same fiery abyss Sin, of course, is buried with its author; and then "death and hell (Hades or the grave) are cast into the lake of fire." And how ignobly shall this last enemy perish! Oh! if it were given to him to tear down the pillars of the earth, as Samson hurled down those of the Philistine temple, and to crush millions along with himself in its ruins; this would be a noble end, and worthy of the fell Destroyer who cuts down the earth's inhabitants. But no power like this will be committed to him; for none but He who built the earth can turn it into ruins. Or, if this last enemy could only detain on the earth its last generation of men, that they might perish, along with himself, in the universal fire,—this also might seem to be a suitable extinction of such a foe. But it shall not be so. The end of death's dominion will be signalized by no holocaust; the spoiler will be torn for ever from his prey with no resistance. The conquering Messiah,—the invincible Lord of life and death,—has but to speak the word, and the sickle shall fall, as from an infant's tremulous grasp, from the hand of the remorseless Reaper of the human harvest. He will not be able to retain even the mouldered particles which the earth and the sea embosom of what were once living forms, and shall be living forms again. Much less, then, will he be suffered to touch either body or spirit of those who are to be changed on the resurrection morn.

The sunless caves of the ocean will afford, we are assured, as secure a receptacle, under the all-seeing eye of Jehovah, for the materials of the resurrection-body, as the grass-covered graves of the quiet church-yard. "The sea shall give up its dead."

"From out their watery beds, the ocean's dead,
Renewed, shall on the unstirring billow stand,
From pole to pole, thick covering all the sea."

On this surrender of its dead by the sea Bishop Horsley has founded a noble piece of Biblical criticism. That deep-thinking prelate considers that the resurrection of those antediluvians who perished in the deluge is particularly alluded to. By following out, and comparing indirect intimations of scripture, he has found reason for persuading himself (and who would not be glad to entertain the persuasion?) that of the myriads who were drowned in the waters of the deluge, all did not sink into perdition. Though unfit to escape the temporal punishment he thinks that there may have been many who were exempted from the eternal; and these he regards as the "spirits in prison, sometime disobedient in the days of Noah," to whom our Saviour, during the interval between his death and resurrection, went and preached. If these "spirits in prison" were indeed the antediluvian contemporaries of Noah, in the state of disembodied spirits, and were fit subjects for the Redeemer's preaching, then, of course, they must have been saved before death; and the homilies of the Divine Preacher of Paradise may have embraced—not repentance and faith, for which there is no room beyond the grave—but disclosures of hidden truth, or the mercies of the past, or the hopes of the "consummation in bliss and glory" to be effected by the re-union of body and spirit on the Judgment-day. To many of our readers the following passage from one of Bishop Horsley's Sermons may be new; it is a fragment of a masterpiece of criticism:—"I think I have observed, in some part of Scripture, an anxiety, if the expression may be allowed, of the sacred writers to convey distinct intimations that the antediluvian race is not uninterested in the redemption and the final retribution. It is for this purpose, as I conceive, that in the description of the general resurrection, in the visions of the Apocalypse, it is mentioned with a particular emphasis, that the sea gave up the dead that were in it; which I cannot be content to understand of the few persons (few in comparison to the total of mankind) lost at different times by shipwreck—a poor circumstance to find a place in the midst of the magnificent images which surround it—but of the myriads who perished in the general deluge, and found their tomb in the waters of that raging ocean. It may be conceived that the souls of those who died in that dreadful visitation might, from that circumstance, have peculiar apprehensions of themselves, as the marked victims of divine vengeance, and might peculiarly need the consolation which the preaching of our Lord in the world of spirits afforded to these prisoners of hope."

"There is something indescribably awful even to the devout Christian in those expressive words,

—"The Last Day." But what music is there in these words,—"*the Last Death!*" Pestilence shall breathe its last breath of poison on the air; the demon of war shall be sated with his last carnage; in the frail vein, which is now one of life's poor attenuated threads, fever shall light his last fire, and consumption creep with its last chilling frost; the last grave will be dug:—let us in imagination place ourselves at its side. There are gathered the last sad group of those who mourn for the dead,—the last wreck of mortality has been lowered into its narrow resting-place; and the last words of committal are being pronounced,—those solemn words, perchance, will be read by surpliced priest from holy book of prayer. If our beloved Church prove faithful, she will abide till then: and may God grant her that fidelity and that continuance! On that grave the last tear that shall ever be shed is falling,—whilst the minister of God is consigning to the silent tomb the last man who shall ever die, with the awful words,—"*Earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life;*" and it may be, that, in the very uttering of these words, the archangel's trump, which is to wake the dead, shall peal forth its startling summons. And at this awakening sound, the lifeless form, receiving instant animation, shall read asunder its encompassing ceremonies, and the last dead, breaking down the bars of the grave, shall rise and take his place, along with the first dead, before the tribunal of the Judge. There Christian friends will be brought together, and will accost one another with joyful recognition. And as hand clasps hand, in the cordiality of an indissoluble brotherhood, the happy company of the Redeemed will remember the great victory which Christ hath gained over the "last enemy;" and at the recollection of that triumph, we can believe that through the broad courts of heaven there will ring the glad shout,—"*There shall be no more death.*"

THE CONFERENCE OF THE BISHOPS.

Under the head of Colonial "Ecclesiastical Intelligence" will be found the Minutes of the Conference of the Bishops of the British North American Dioceses, which took place at Quebec during the month of September last. It is an important document, and should be carefully perused.

THE CANADIAN INSTITUTE.

Some three years ago a few of the practising engineers, architects and surveyors of this city projected and organised an association under this name. They have been steadily and zealously working out its destiny, until on Saturday evening last its utility and degree of success were very signally displayed before the public, on the occasion of their first *converzatione*, held under the prestige of a royal charter which they have obtained. By this instrument the range of objects contemplated for promotion has been much extended and a proposition has been made to unite with the "Athenæum," a literary society for some time in operation and possessing a good library and the nucleus of a museum. Of the meeting itself we cannot speak in adequate terms. It was a most successful effort to engage the attention and co-operation of the public. The hall of the Mechanics' Institute, in which the meeting assembled, was filled to excess, and among those present we were glad to find many leading and influential citizens, who thus evinced their desire to encourage so laudable an undertaking. The chair was ably filled by Captain Lefroy, R.A., F.R.S., as 1st Vice-President of the Institute. In the course of an eloquent and pointed address he explained the objects of the Institute and solicited the co-operation of his distinguished auditors, guests for the evening. We regret that our want of space precludes us from giving this address in full, but as it will shortly appear in the ordinary printed records of the Institute, the public will have an opportunity of judging its merits. In the course of the evening Mr. Hind gave a most interesting comparison between the climates of Toronto and other points to the east and west, Fort Preble and Fort Armstrong, in which he pointed out the temporizing influence of the lakes by which we are surrounded, giving Toronto a decided superiority over Quebec and the Western States.

Professor Croft gave a very satisfactory statement of the popular paradox water gas, showing a forcible objection to its being ever employed for extensive practical purposes, viz:—its great explosive properties. He detailed very briefly and clearly the mode of its preparation and use.

Professor Cherriman, in a masterly and extremely attractive manner, explained the nature of Kirkwood's Law of Analogy, and certainly, to our mind, most logically demolished the hypothesis. Few of his hearers, we suspect, were prepared to find the discussion of abstruse astronomical problems capable of such lucid and familiar exposition.

The Rev. Dr. McCaul made some happy observations on the deciphering of Egyptian Hieroglyphics—a subject which appears to be again awakening discussion and investigation among the scientific philologists of the day. He contended for the credit due to Dr. Thomas Young for the suggestion as to the mode of their solution.

The whole proceedings were characterized by great harmony and an evident intense interest in the objects with which the tables in the room were filled. We trust now, that the ice is broken, public opinion will flow steadily in favour of this noble and praiseworthy enterprise. Several members were added to the list on Saturday evening, and, we have no doubt, the number will soon increase.

THE CLERGY RESERVES.

It seems, that strong as has been the expression of feeling from the people of this Province against the secularization of the Clergy Reserves, its "unscrupulous opponents" are still at work. One of the last acts of Lord John Russell's Government was the introduction of a Bill in the British Parliament to authorize the Provincial Legislature to deal with the question; and there is little doubt that he will endeavour to press it in opposition, and thus cause what the Hon. J. H. Price once declared must be "a renewal of painful agitation and fierce conflict, grief, and excitement, heart-burnings and mutual recriminations among religious bodies." It is truly desirable that the Province should be spared such an infliction, and to this end the Church Union has been actively at work. Petitions to the Queen and Imperial Parliament have been prepared, and have already obtained nearly ten thousand signatures against such a measure, and praying such legislation only in the spirit of the Act of 1840, "as may vest in each Christian denomination, absolutely and for ever, the share of those Reserves to which they would be entitled under that Act, the proportion being regulated according to the numbers of each religious denomination, and leaving it free to each to apply the share which they may so become possessed of to the support and maintenance of public worship and religious instruction as they may think best." We give the petition to the Queen in full in another place. The Petitions lie for signature in this city, at the office of the Church Union.

EMIGRANTS TO CANADA IN 1852.

There is every reason to anticipate a large influx of emigrants from the mother country to Canada, during the present year; and by the time this sheet reaches England, many will be preparing to cross the Atlantic in search of independence. As not a few of our Rev. brethren in the United Kingdom receive the "*Church*," we think it right to press upon them the propriety and importance of giving to such of their parishioners as may leave those shores, letters of commendation addressed to Christ's ministering servants, wherever in God's providence their lot may be cast. The following form of letter was recommended and adopted by the Venerable Society for the Propagation of the Gospel in Foreign Parts:—

To the Right Reverend the Lord Bishop, and the Rev. the Clergy of the Church of England [or of the American Church] in the Diocese of _____
I desire herewith to commend to your pastoral care and brotherly good offices _____ of the parish of _____ in the Diocese of _____, who with his family is about to settle in _____; and I certify that he is a member of the Church of England, and that his children severally named _____ have been baptized.

Minister of _____ Diocese of _____
Dated this _____

If every head of a family, belonging to the Anglican communion, who emigrated to these shores were furnished with a credential similar to the above, it would greatly tend to the prevention of schism. Owing to the great extent of too many missions in our Diocese, a clergyman is frequently unaware of the arrival of a new family till after the lapse of a considerable period. This interval is duly improved by the builders up of hostile denominations, who diligently strive to poison the hearts of the simple unsuspecting souls against their legitimate pastor. In but too many instances the parties thus beset are imperfectly grounded in the distinctive features of the Church, and consequently are the more easily seduced by the insidious, unscrupulous retailers of such invectives as *Puseyite* and *Tractarian*! No one conversant with the *modus operandi* of Dissent in Canada, will accuse us of drawing a rare or over-coloured picture. Letters of commendation, however, forwarded to the Rector or Missionary of a district, immediately on the arrival of the bearers, would ensure a speedy pastoral visit, and the evil alluded to above would be either prevented or neutralized.

LIFE ASSURANCE.

We have frequently brought before our readers the importance of life assurance, as a duty incumbent upon every parent who duly estimates the weight of the Apostolic declaration:—"If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

The subject has been specially called to our attention by a sermon recently preached in the Montreal Cathedral, by the Rev. Agar Adamson, D.C.L. In this discourse, the Rev. author most practically demonstrates the advantages resulting from life assurance. There is truth as well

as eloquence in the following passage, where the matter is placed in a light in which it is too rarely contemplated:

The adoption more generally of the principle would have the effect of stimulating christian charity. The uncertainty and variableness of trade, are often urged as reasons for withholding contributions from God's Church and poor. The profits of the good year, it is said are required to meet the losses of the bad one, till, emphatically at first, the practice of hoarding is acquired, the vice of acquisitiveness has succeeded the principle of prudence, and thus beguiled by the plea of providing for their families, men come to defraud God of His dues, and pile up their wealth only to increase by their avarice the difficulty of dying, and enhance by their parsimony the terrors of eternity.

Now it does seem obvious to me, that if by the annual investment of a comparatively small amount, a sum certain could be realized at the death of an individual for the benefit of those most dear to him, he would be less anxious for the morrow, more inclined to do something for his generation before he falls asleep, more disposed to smooth the journey of life by scattering along its path the blessings and graces of charity, and less hindered in his faith by the alloy and dross of "things that perish in the using." These annual payments would, I think, wear the appearance of thank-offerings to Him, who blesses us with length of days; and the instinctive love of life which all possess would effectually prevent the feeling of cupidity in regard to those who, by early death, may be said to withdraw, for the benefit of survivors, a large share of the common fund.

While we admire the spirit which prompted our reverend brother thus forcibly to advocate the claims of what may certainly be termed, at the present day, a moral duty, we must reprobate the use to which his able discourse has been applied by one particular company. It comes to us with all the official externals usually adopted for almanacks, reports and other advertisements. Indeed its cover bears nothing to distinguish it from one of these ordinary publications, and it is only after we open it that we discover the gem it contains. Now this we certainly regard as a species of desecration. The contents have been uttered in the house of God, by one of his appointed ministers, as part of a daily service to his glory. If the Colonial Life Assurance Company thought it worthy of publication, and calculated to induce men to comply with the duty recommended by it, there could have been no reasonable objection to their printing and publishing it as a sermon in the usual form and after the customary manner in which sermons are generally issued. But it is too glaring a piece of puffing, to see it make its appearance with the insignia of one office on the cover, and bearing every external resemblance to their other issues. We trust that this evil will be prevented in future and that Clergymen when asked to permit their sermons to be printed, will take care they are not converted to such uses.

We are constrained to defer our notice of the Bishop of Exeter's letter till next week.

The Rev. GEORGE BOURN begs to acknowledge the receipt of five shillings from "A Friend in Toronto," on behalf of Widow Hatch, and her family. 6th April, 1852.

DIGEST OF COLONIAL NEWS.

The Hon Francis Hincks has filed a criminal information against Mr. Vansittart for giving publicity to the McNab correspondence.—In Prince Edward's Island the agricultural prospects are satisfactory.—A Canadian newspaper has been making April fools of its contemporaries by asserting that Lord Elgin had tendered his resignation; His Excellency knows too well the value of a "bird in the hand" to part with it so easily.—March, this year came in like a Lion and went out like a Tiger.—On Wednesday week a young man named Morrow in the employment of Mr. Stinson Distiller, St. Catharines fell into a boiler of hot water and was so severely scalded that he died within twenty-four hours.—Certain parties in Niagara intend building two or three Tow Boats, to be used in towing vessels into the harbour in stormy weather.—The postage of letters between Canada and the Argentine Republic has been reduced from 3s. 9d. stg., to 2s. 2d.—In Nova Scotia Mr. Howe and his colleague Mr. Fullerton have been re-elected.—The cellars of Mr. Alderman Thompson were flooded by the recent freshet in Yonge-street.—J. G. Bowes, Esq., Mayor of Toronto has been elected President, and J. M. Strachan Esq., Vice President of the Guelph Railway Company.—It is proposed to unite Brantford with Toronto by a road joining the Guelph line at the latter place, and passing through Berlin.—J. C. Morrison, Esq., is to conduct the Crown business at the ensuing Home assays.—The water privileges at Chaudiere Falls will shortly be thrown open by Government for public competition.—Drs. Morrison and W. T. Arkenes of Toronto, Dr. G. H. Parke of Hamilton, Dr. H. H. Wright of Markham, and Dr. Allison of Whitby have been added to the Upper Canada Board of Medical Examiners.—Andrew Merville has been found guilty of the murder of his wife at Montreal, and is to be hanged on the 30th inst.—On the 29th ult. six dwelling houses in the neighbourhood of Beaver Hall, Montreal, belonging to Mr. Robert Anderson were consumed by fire.—On the 23rd ult. the snow was five feet deep in the woods adjacent to Quebec.—A destructive fire occurred in Brantford on Thursday last, extending from Lawson and Barry's store, eastwardly to the site of Clement's old stand; about a dozen of building were consumed.—Fifty new brick houses are shortly to be built in

Port Hope.—A requisition is in circulation calling upon Mr. Cayley to be a candidate for Huron; it is said that Mr. John Holmes is in the field.—Mr. J. G. Beard has been elected President of the Board of City School Trustees, in room of Dr. Workman, resigned.—The Grand River has been gradually withdrawn into its proper bounds.—The Quarantine regulations have been renewed with respect to vessels entering the St. Lawrence from sea.—On Monday this quarter of the province was visited with a severe snowstorm.—The contract for the castings on the Great Western Railway has been awarded to Messrs. Crombie & Co. of Galt.—The Colonist says that about twenty young men intend leaving Toronto and its neighborhood this week for California.

ENGLISH SUMMARY.

The latest intelligence we have is by the Baltic the news by which was telegraphed here on Monday evening—the principal items of interest will be found below. We refer to our ordinary columns of British and Foreign news for a more detailed selection from the papers brought by the last mail.

Lord Brougham has laid on the table a bill to reduce the period between the dissolution and re-assembly of Parliament to 35 days. He hoped that something would be done before the dissolution to put down bribery and corruption at elections.

The Duke of Newcastle in presenting a petition from Manchester on the subject of Free Trade, again questioned the Ministry as to their policy.

Lord Derby said he was anxious for a settlement of the common policy, and he thought next autumn should not pass over without the new Parliament having an opportunity of declaring conclusively the verdict of the nation on the course of policy proposed by her Majesty's Government.

In the House of Commons Lord John Russell asked the Chancellor of Exchequer (Mr. Disraeli) whether Her Majesty's Ministers were prepared to advise the Crown to dissolve the present Parliament, and summon a new one with the least possible delay?

The Chancellor stated that it was the wish and intention of the Government to meet the new Parliament that will be elected so that its decision may be known on the question of confidence in the present administration with measures which they feel it their duty to propose.

Lord J. Russell said he should offer no further opposition to granting the naval and military supplies, and the Militia Bill, but as it was desirable to dissolve Parliament as soon as it was consistent with the public service, he thought no measure not absolutely required should be brought forward.

Paris letters state that in the Budget for 1853, which will shortly be laid before the Legislative Corps, a reduction of the army will be proposed to the extent of from 50,000 to 55,000 men, but an increase in the gendarmes will probably be made to the extent of 25,000.

General Cavaignac, previous to refusing his seat in the Legislative Chamber, wished to consult the Generals Lamoriciere and Bedeau on the subject, and accordingly applied for a passport to Belgium where they reside. The general was informed that he could have his passport, but that he would find the frontiers closed against him on his return. He therefore declined to accept it on those terms.

The President was present at the Review on Monday in the Grand Square of the Tuilleries, everything passed off well, and on his return the President was greeted with cries of "Vive L'Empereur." The President has issued a decree regulating the service of the merchant navy. The Council General of the Banque du France has resolved to raise by 100,000f. the amount of its funds to be set aside for advances on the French Public Securities.

Every proposition to modify the Constitution requires the signature of 20 Senators before it can be made.

Many persons have been ordered to quit France, without knowing the cause.

Communication.

To the Editor of The Church.

SIR,—One remark of my letter has just received such a remarkable confirmation, that I am induced to request you to notice it for the information of all who are alike ardent for the propagation of the Gospel, and the ruin of the traffic in slaves. I said, that "a glorious harmony existed between her Majesty's cruisers on the west coast of Africa, and the missionaries of the Church Missionary Society."

Everybody must have observed, that Lagos almost the sole remaining stronghold of the slave traders, has just received a long merited punishment, at the hands of our gallant sailors. Those who know the missionary work which is being carried on in that locality, will not have overlooked the fact, that the people of Abbeokuta and Badagry were her Majesty's allies in the affair, and after the engagement were immediately put in possession of the evacuated town of Lagos.

Who are these Abbeokutans and Badagryans then? The inhabitants of two places at which our Church Missionary Society has been labouring for five years; with what success your readers may judge by perusing the following extract from, a recent letter of Captain the Hon. Joseph Denman.

"Lagos, notoriously and exclusively engaged in the slave-trade, is situated at the mouth of the river Ogan, which runs past the walls of Abbeokuta about 60 miles from Lagos, and which is at least so far navigable for moderate sized vessels.

Abbeokuta is composed of the inhabitants of 130 towns who have assembled there for mutual defence against the ravages of the slave-trade. Thirty years ago not a house existed there; the spot was chosen for its natural strength, and now contains 50,000 inhabitants. In 1842 a tide of emigration commenced from Sierra Leone, of liberated Africans who had been carried off from this part of the country, and had been captured by the squadron and landed at Sierra Leone. Totally unassisted by government or European influence, they clubbed together, purchased a vessel, and undertook the voyage of 1500 miles.

The natural access by Lagos being closed by the slavetraders, they landed at Badagry, and proceeded over land to Abbeokuta, where their arrival excited the strongest feelings of respect and affection towards England.

The first body were soon followed by others, and now about 3000 of these British subjects are settled at Abbeokuta, and a few at Badagry.

In 1845 the Church Missionary Society established a mission at these places, and six or seven English

missionaries are now devotedly at work in the heart of Africa, spreading Christianity and civilisation with unparalleled success.

The influence of Abbeokuta in destroying the slave-trade brought down on them an attack in March last of the Kings of Dahomey, whose powerful army was totally defeated and put to flight.

In June the slave-trading Kings of Lagos attacked Badagry, when an Englishman was killed and much British property destroyed. Six hundred men were immediately dispatched from Abbeokuta to defend the place and the missionaries. The King of Dahomey has been since vigorously preparing to destroy Abbeokuta, assisted by the forces of Lagos.

When Lagos was destroyed he sent a thousand men to its assistance, who will carry back tidings which will probably make him desist from his intended attack. At any rate, the destruction of Lagos has saved Abbeokuta, and with it the hopes of peace, commerce, and civilisation in Northern Africa."

Once more commending the subject of the conversion of the heathen, as that particularly calculated to awaken the torpid zeal of our people, and to hold forth the Church of England in her real character as a missionary church, to those who now believe that there is no missionary spirit in her.

I am sir, your obedient servant,

WM. GUISE TUCKER.

April 5, 1852.

P.S.—One respectful word to the Church Society. Statements such as are contained in the above extract; containing information on missionary subjects; being devoid, as they necessarily would be, of all ceremonious words and reflections; struck off from type already composed, and therefore printed at little expense; and similar extracts occasionally taken from the Gospel Propagation Society, and the Church Missionary Society's Reports, for insertion in your paper, and reprinted for circulation (gratis) amongst the clergy and people of this country, would answer the purpose I mentioned in my last letter. No army in the world goes into action without ammunition; neither should the clergy and people of this country be supposed to do so. A richer mine of religious information, capable of arousing, instructing, and edifying the Christian public is not to be found in any journals, than may be seen in the Gospel Propagation Society's, and Church Missionary Society's Reports.

[The Young Churchman furnishes the ammunition referred to by our correspondent, a portion of each number being devoted to Missionary Intelligence.—Ed. Ch.]

Western District Branch of the Church Society.

The annual meeting of the Western District Branch of the Church Society, will be held (D. V.) at Sandwich, on Tuesday and Wednesday, the 13th and 14th of April next.

W. RITCHIE, Secretary.

BIRTH.

The lady of the Rev. R. G. Cox, of Wellington, of a Son, on the 13th February, 1852.

DIED.

On the 5th inst., in the 47th year of his age, after a short illness deeply regretted by a numerous circle of friends, Mr. Thos. Mills of the firm of Owen & Mills, for many years Coach Builder in this city. The friends and acquaintances of the deceased are respectfully invited to attend his funeral at 3 o'clock on Thursday next the 8th inst., from his late residence King-street West, to St. James's cemetery.

On the 21st ult., Mary Ann, wife of Thomas Kirby, Verger to the Lord Bishop of Toronto, after a long and painful illness, which she bore with Christian fortitude, patience and resignation. Mrs. Kirby was an affectionate wife and a kind mother, and has left a disconsolate husband and four children to sorrow over their sad bereavement—but not without hope.

In Detroit, State of Michigan, on the 19th ult., after a long and painful illness, which she bore with Christian fortitude and resignation, Mary, the beloved wife of Mr. Edward Alton, aged 38 years.

Dr. Wistar's Balsam of Wild Cherry.

The only genuine and original article was first introduced in the year 1843. It has been well tested, and appreciated for ten years, in all the complaints, for which it has been recommended, viz.:—Coughs, Colds, Influenza, Bronchitis, Asthma, and Consumption in its incipient stages. No other medicine has proved more efficacious.

Various remedies, it is true, has been offered and puffed into notice for the cure of diseases of the lungs, and some have been found no doubt very useful; but of all that have yet witnessed its effects, that none has proved so successful as this. For Asthma, Shortness of Breath, and similar affections, it may be pronounced a positive cure. It has cured Asthma in many cases of ten and twenty year's standing, after physicians had declared the case beyond the reach of medicine.

The genuine is signed I. BUTTS,

For Sale by LYMAN BROTHERS, Druggists, King Street, Agent for Toronto.

TORONTO MARKETS.

Table with 4 columns: Commodity, Price, and other details. Includes items like Spring Wheat, Oats, Barley, Rye, Flour, Market Flour, Do. (in Bags), Oatmeal, Beef, Pork, Bacon, Hams, Lamb, Mutton, Cheese, Fire Wood, Coal, Bread, and Eggs.

New Advertisements.

TO PRINTERS.

WANTED, at the office of this paper, two Journeymen Compositors. Toronto, April 9th, 1852.

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL, TO be re-opened after the Easter Vacation, on WEDNESDAY, the 14th instant. There are vacancies for three Boarders. Mr. V. McKenzie the Assistant is desirous of undertaking the tuition of Two or Three Private Pupils. Toronto, April 7th, 1852.

CHURCH OF ENGLAND PROPRIETARY SCHOOL FOR YOUNG LADIES. UNDER THE PATRONAGE OF THE LORD BISHOP OF TORONTO.

1. THE number of Shares is limited to 100. 2. The Shares are £12 10s. each. One pound on each Share to paid down, at the time of subscribing, and the remainder in instalments to be called in at such periods as may seem desirable to the Managing Committee. 3. As soon as sixty Shares shall have been taken up, a meeting of the subscribing Shareholders to be called to elect their Managing Committee, of which the Bishop of the Diocese is to be President ex officio. 4. The fee for education is to be £12 10s. per annum, which is to include instruction in every branch taught, such as English, French, Italian, German, Piano Forte, Singing, Drawing, &c. 5. The Boarding Establishment is to be under the direction of a Lady Superintendent, to be appointed by the Managing Committee, and to be conducted as the rest of the School, under regulations to be drawn up from time to time by the Managing Committee. It is proposed that the fees for Boarding (with no extras), should not exceed £30. 6. The children of other denominations will be admitted, but all the pupils who enter will do so under regulations, as to be drawn up by the Managing Committee. Lists will be left for signature at the Church Society's House, Mr. Rowsell's, Mr. Scobie's and Mr. Green's. Toronto, April 6th 1852. 36-4in

ONTARIO BUILDING SOCIETY.

AT the Second Annual Meeting, held on the 27th March 1852, the following Members were elected Directors for the current year:— ANGUS MORRISON, ISAAC C. GILMOR, ALEX. HENDERSON, ARTHUR LEPPER, FRANCIS RICHARDSON, HUGH SCOBIE, THOMAS HENNING.

At a meeting of the Board of Directors, held on the 31st Mar., 1852, I. C. Gilmor, Esq., was elected President, and F. Richardson, Esq., Vice-President for the current year. At same meeting, Mr. Morrison was re-appointed Solicitor, and Mr. N. Gatchell, Secretary and Treasurer.

By the General Statement laid before the Society, at the General Meeting, and duly audited, it appears that the profits being fifty-five per cent on each share paid up of £5 15s., amount to £3 3s., making each share intrinsically worth £8 18s. New Subscribers to Stock in the Society, will be charged a bonus of £2 per share of £50.

By order of the Board of Directors, N. GATCHELL, Secretary & Treasurer. Toronto, April 6th, 1852. 36 1in

FOR SALE.

A BRICK HOUSE AND LOT in John Street, three doors from St. George's Church, with every accommodation for a family—if desired the complete set of Furniture, &c., may also be obtained with it, at £700 currency for the whole. Inquire of THOMAS MARA, John Street. Toronto, April 7th, 1852. 36-3in

THE UPPER CANADA JOURNAL

OF MEDICAL, SURGICAL, & PHYSICAL SCIENCE.

A FEW Copies of the FIRST VOLUME of this work have been neatly bound in half calf lettered, and can be had of the Publisher for 12s. 6d., per copy. The First Number of the SECOND VOLUME will be out shortly with some improvements. A. F. PLEES, Publisher, 7 King Street West. Toronto April 5th, 1852.

THE YOUNG CHURCHMAN.

A FEW Copies of THE YOUNG CHURCHMAN for 1851, have been bound in cloth, in neat style, and can be had of the Publisher at the very low price of 3s. 1jd. per copy. Owing to the delay at the commencement of the year, the monthly parts have issued very late in the month; the number for April will shortly be ready, and the usual punctuality of publication will speedily be resumed. A. F. PLEES, Publisher, 7 King Street West. Toronto, April 5th, 1852.

TO THE PROPRIETORS AND PUBLISHERS OF CANADIAN NEWSPAPERS.

A GENTLEMAN of considerable experience as an Editor, wishes to procure a situation in connexion with the Editorial department of a Newspaper in Town or Country. Advertiser would make himself generally useful in a Newspaper office. Satisfactory references as to character and competency, will be given. Communications addressed to BETA, Church office, will receive prompt attention. Toronto, 24th March, 1852. 34-17

\$10 REWARD

TO any person who will give information of JOHN MANSON, aged 16 years, who emigrated from Ireland, county Leitrim, and parish of Killargy, in the year 1847. The above will be paid by his father FRANCIS MANSON, Paterson, N. J., or by GEORGE MANSON, Pakenham, C.W., if such information lead to his recovery. Pakenham, March 17th, 1852. Exchange papers would confer a favour by copying the above. 35-17

SPRING 1852.

TREES.

THE Stock of FRUIT and ORNAMENTAL TREES and SHRUBS for sale at the

TORONTO NURSERY.

this season, is very complete in all departments, and contains a varied and general assortment of choice hardy Nursery productions, suitable for Orchards, the Fruit and Flower Garden, Pleasure Grounds and Shrubberies. The protracted duration of the severe weather, has retarded the transplanting season, and early orders from intending planters are respectfully solicited. An excellent variety of DABLIA ROOTS can now be sent out and by the 1st of May next, will be ready in pots a superb collection of English prize Dahlias. Bedding out plants, as Verbenas, Petunias, Scarlet Geraniums, &c., are on hand in large quantities, and in numerous fine varieties. Herbaceous Perennial Flower Roots and a select assortment of

GREENHOUSE PLANTS.

Catalogues will be sent by mail, to post-paid applicants. Trees and plants are safely packed for transportation to any distance. GEORGE LESLIE. Toronto, 25th March, 1852. 34-4in

DYEING AND SCOURING.

62, King Street West, Toronto.

DAVID SMITH,

FROM SCOTLAND.

EVERY description of Ladies' and Gentlemen'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. McMurich, and Walter Macfarlane, Esquires. Toronto, March 9th, 1852. 32-17

THE GOSPEL MISSIONARY.

MISSION AT FORTEAU BAY, LABRADOR.

Labrador is a cold, bleak country, on the north-east shore of British North America. Scarcely any trees or plants will grow there, owing to the intense cold. The natives of the country are the Esquimaux; and far away to the north of Forteau Bay are the Mission-stations of the Moravians, who have been labouring for these hundred years to convert the heathen Esquimaux to the faith of our Lord Jesus Christ. About Forteau Bay, which is not many miles from the opposite shore of Newfoundland, live many hundreds of English subjects; and in summer time thousands more come hither with their fishing-vessels to engage in the cod-fishery. Among these people, the Bishop of Newfoundland has stationed two Missionaries. One of them is to live at Forteau Bay, in the house which you see on the left-hand side of the church represented in the engraving. The house on the right-hand, is to be the school for children. The church is not yet finished; but we hope that, with the Divine blessing, it may be got ready before the end of this year, and the poor fishermen of Labrador will come over the rough sea, and through the snow, and meet together to worship God, and to partake of Holy Communion there.

The ground and the houses were bought for them last year by the *Society for the Propagation of the Gospel*. The poor people themselves are trying by their own labour and by the help of friends to build their church. I will mention a circumstance which occurred last summer, which will show how grateful they are for what has been done for them, and what interest they take in a work which they know is for the good of their own souls.

The Rev. A. Gifford, the Missionary, who lives among them, one day called together as many as possible of his scattered flock, told them in plain words how much had been done for them by friends in England, and inquired, "Can we not now do something for ourselves?" Now, the poor people in those parts have little to do with money. The fish which they catch during their short summer, they exchange with merchants for the necessaries of life,—their winter supply of provisions. Yet they were not discouraged by having no money at command, but said, they would willingly give the produce of one day's fishing to help in building their church, and were sorry they could do no more. The day fixed upon, was the 6th of August; it turned out fine, though there was less fish than was often the case. The clergyman happened, upon that day, to be returning from a distant part of his Mission in his boat (lately presented to him by very kind friends in England, some known, some unknown to him). He was delighted upon opening to view Forteau Bay, as he sailed along the rugged shores of his parish, to see the good fishermen fulfilling their promise. The masts of their little boats were decked with flying colours, or, in place of proper flags, with pocket-handkerchiefs. Their pastor steered his boat through the group of fishermen, and they exchanged cheerful greetings. The proceeds of the day's fishing were valued £8 10s. On the same day, some of the settlers in other parts of the Mission were engaged in fishing for the repair of the house intended for the Clergymen to live in.

In another part of the same Mission, where it is hoped to build a chapel, a single individual zealously collected, from his neighbours and from visiting strangers—chiefly from the latter—the sum of £6 9s., which by the Clergyman's direction, he sent by the master of a trading schooner to Halifax to be returned in the spring of the year in the shape of timber for building the proposed chapel.

The Rev. A. Gifford has come over to England, and hopes to return to Labrador next Easter; and he will be glad to take back with him any contributions* which may be sent for the special benefit of his Mission. Perhaps, the former contributions of some of my readers may have helped already to provide for the people of Forteau the services of a Missionary, and the ground to build their church on. It is very cheering and encouraging to us in England, to see them thus receiving the Word of God with gladness. Let us all remember them sometimes in our prayers, that that holy Word may indeed, be sown in their hearts, and may bring forth fruit, thirty, sixty, or an hundred fold, to the glory of God, and to the everlasting salvation of their souls.

GREGORY OF NAZIANZEN AND JULIAN.

"At Athens, Gregory formed an acquaintance of a very remarkable character, and one which subsequently gave him no pleasure, with the nephew of the Emperor Constantius, the Prince Julian who afterwards succeeded to the throne, and played a short but extraordinary part in the drama of the world's history. This prince was then (A.D. 355) resident there, by the permission of his jealous uncle, for the purpose of pursuing his studies. A singular predilection for paganism and pagan mysteries, which flourished particularly in that city, already displayed itself in Julian. He was as

strongly attached to the rhetorical and philosophical advocates of heathenism, as they in their turn, as well as all the admirers of the old religion, directed their attention, with hopeful expectation, to the young and distinguished member of the imperial family. Gregory, therefore, who acknowledges that he by no means possessed a quick sightedness in discerning character, had yet no difficulty in anticipating the very worst in Julian. He calls upon those who were with him at that time at Athens to testify, that soon after he had become acquainted with Julian, he had uttered those words,—'How great an evil is the Roman empire here training up.' What it was which caused Gregory to judge so severely of the young man, he has himself informed us, in a perhaps somewhat exaggerated picture of Julian's demeanor and external appearance:—'I was led to become a prophet,' he says, 'by the restlessness of his behaviour, and the extravagant tone of his animation. It also appeared to me no good sign, that his neck was not firmly set on his shoulders; that those shoulders often moved convulsively; that his eye frequently glanced round timidly, and rolled as if in frenzy; and that his feet were never in a state of repose. As little was I pleased with his nose, which breathed pride and contempt; with the ridiculous distortions of his face, which yet indicated the same pride; his loud, immoderate laughter; the nodding and shaking of his head, without any reason; his hesitating speech, interrupted by the act of breathing; his abrupt, unmeaning questions and his answers not at all better, but often self-contradictory, and given without any scientific arrangement.' If we deduct the effect of a strong personal dislike upon the pen of this delineator, we have still remaining the picture of a restless, fiery-tempered man, of a mind incessantly active and excited; of one who was haughty in the conscious feeling of power, but yet externally practising dissimulation, while there was wanting to his great natural abilities that judicious education which would have regulated and directed them to the right object."—*Ullman's Life*.—(*Westminster Review*.)

ACCOUNT OF ABRAHAM,

A Hindoo Christian belonging to the district of Edeyengoody, in Tinnevely, who died on the 8th of May, 1850. By the Rev. R. CALDWELL, Missionary of the Society at Edeyengoody.

Abraham, the subject of this notice, was a native of Overy, a village in this district; by birth a Shanar, by the new birth a member of a sacred caste. He was one of the few Native Christians I have met with whose character would bear examination, and who appeared to better advantage the more intimately you knew him. The style of thought and character for which he was remarkable is rarely found, even in Europe, among persons following his occupation, and belonging to his humble station in life; but considering his position and connexions as a Hindoo of an inferior caste, his employment—as earning his subsistence by the cultivation of a little plot of ground—his disadvantages, as born and educated in Heathenism and surrounded by the densest darkness and an almost savage rudeness,—he was, unquestionably, a burning and shining light in his generation, and well deserving of a passing notice.

Even as a heathen he was well reported of for purity of life and mildness of manners; and, though his course as a Christian was but short, (for I baptized him only five years ago,) I have not known his equal among persons of his caste in Tinnevely, (nor is there in my district any person of any occupation or caste, equal to him or like him,) in thirst for information, freedom from covetousness and litigiousness, and zeal for Christianity.

He had received in his youth an unusually good education, for a Shanar, was well versed in Hindoo books, and being naturally of an inquiring disposition had, for some years before he became a Christian, been accustomed to inquire into and compare the claims of various religions. In the village in which he lived there was a small congregation and a school, under the care of a Catechist; and all that he heard and saw tended to weaken the hold of Heathenism on his mind, and dispose him towards the reception of Christianity.

Some months before I became acquainted with him, a marriage took place in his village. Abraham was invited to the marriage, and several Christians were among the guests. One of the party, a young Christian girl from a neighbouring district, had brought with her a copy of the Gospels, and was reading it to the assembled guests. Abraham's attention was arrested. He asked for the book and began to read aloud. A deep impression was produced in his mind, and when he laid down the book he said to a friend of his, (one who ever since has almost been persuaded to be a Christian,) "This book is the truth. This is the way of light. You and I have lost our way and are walking in darkness. This is the straight path, and we ought to walk in it." From that time he sought for opportunities of becoming better acquainted with Christianity, and became more and more convinced of the necessity of embracing it.

My first interview with Abraham took place one evening, incidentally, whilst taking a walk. On

entering into conversation with him, his remarks and manner impressed me favourably. His tone of mind seemed to be that of one who was not far from the kingdom of God. I had not heard anything of him as yet, but I felt an interest in him; and when we parted I told him that there seemed to be something incongruous in his remaining a Heathen; that, as the Scripture said, "he that doeth truth cometh to the light," so one, who appeared to be so virtuously disposed and truth-loving, was under peculiar obligations to become a Christian. On his return home he borrowed from the Catechist of the village a copy of the Prayer-book and Bower's Theological Dictionary, and compared the former with the analysis of Hindooism and the specimens of Hindoo prayers contained in the latter. Being thereupon fully persuaded of the excellence of Christianity, devotionally as well as doctrinally, he placed himself formally under Christian instruction, and began to attend Church.

Not long afterwards, in the twenty-ninth year of his age, I had the pleasure of receiving him by baptism into the Christian fold, with his wife and three children; and as his character rapidly developed itself, I soon discovered what a valuable acquisition he was, and how much good was likely to be effected by the influence of his character.

He was singularly free from the covetousness and selfishness so prevalent among persons of his country and caste; and he always scrupulously kept aloof from the disputes and litigations by which he was surrounded. In these respects, among all the Native Christians I have known in Tinnevely, though otherwise they might be estimable, he stood alone; nor less did he differ from and surpass all the members of his caste I have met with, whatever were their employments or advantages, in his taste for reading, his habits of inquiry and reflection, his love of knowledge for its own sake, and his general enlightenment of mind. Naturally his intellect was not equal to that of many Shanars whom I know; but its defects were compensated for by his love of truth; by which the powers of his mind were quickened into incessant exercise, and directed uniformly to the worthiest objects. He had read, I think, every Christian book published in the Tamil language, some of them many times over; nor did he read anything superficial. Every difficulty he met with in his reading, he used to reserve till I visited the village where he lived; and when my visits occurred, I have often been kept occupied almost from morning till night in replying to his questions and resolving his difficulties.

He would sometimes pay a visit to Edeyengoody, in search of information about some knotty point; and in returning from the weekly market, would occasionally call in upon me as he passed. In too many cases, a Native Christian visits his Missionary only when he has a favour to ask, or a complaint to make: but when I saw Abraham coming, I was always well assured that no sordid motive prompted his visit. Nothing would be asked but news of the progress of the Gospel, or questions respecting Theology and the Bible, or, it might be news from Europe about France or Rome, or about recent discoveries.

Amongst his own people, Abraham's zeal for Christianity was considered his most distinguishing feature. He took advantage of every opportunity, and sought out opportunities of exposing the wickedness and folly of heathenism, and recommending the claims of Christianity. He is universally reported to have defended the truth in all companies, and on all occasions. But so mildly withal did he argue, and so respectful was his address, that I am not aware that his zeal ever made him an enemy. Against Popery his zeal was almost if not quite as ardent as against Paganism, of which to his mind Popery seemed only a variety; and this induced him not only to enter into frequent arguments with the inhabitants of a neighbouring Romish village, but even sometimes to dispute with the French Jesuits on their occasional visits. His zeal was also exemplified in the Church itself, in endeavours to give free development in private and social life to the reforming tendencies of Christianity. With regard to caste, that grand obstacle to the Spirit of power and of love, I have not any person in my district, and I do not know of any person of his caste in Tinnevely, by whom it has been renounced so spontaneously or so completely. On many occasions in Edeyengoody, he had eaten with Pariars, without solicitation, food cooked by them,—(in the caste question the cooking of the food is the point on which all hinges,)—but one day some of the wealthier heathen inhabitants of his village said they did not believe he had done this, and challenged him to eat food cooked by Pariars in their presence, then and there. He consented, and the whole party went to a Pariar village hard by, where they got a meal prepared for him by a Pariar woman in a pot in which beef had been boiled,—an additional abomination to a Hindoo. This meal he ate in their presence; and at the same time told them he would not object to his son, when he came of age, marrying a respectable and educated Pariar. At first the heathens admired his consistency; but before the meal was over, they were ready to lay violent hands upon their caste.

The only defect I ever noticed in Abraham's

character, was one which seems to be almost universally characteristic of the Tamil mind. It was a preponderance of speculation over feeling, of reason over devoutness. I have no reason, however, to suppose that this defect was so great as to neutralize his piety; for the whole course of his conduct proved that his Christianity was not merely a speculation, but a living principle and a reality.

The consistent course of this good man terminated suddenly, and, as we should say, prematurely in his thirty-fourth year. His sun went down while it was yet day, before it had even reached the meridian. Whilst engaged in his ordinary humble occupation, drawing water to irrigate his garden, the plank on which he stood gave way, and he fell into the well. The broken plank fell with him, and inflicted a wound which within eight days caused his death. I had him brought to Edeyengoody, and did what I could for him; and then as his state seemed critical, I sent him to the Rev. J. T. Tucker, of Punnevely, by whose kind attention and medical skill everything was done that could be done, but without avail.

During his illness from the various conversations I had with him, and from the report of all who saw him, I was perfectly satisfied that he was prepared for his great change—that, though the race had been short, he had gained the prize. A great many people, besides his relatives and friends, learning what had befallen him, came to show their sympathy and to console with him; and few of them, whether Christians or Heathens, went away without being exhorted to turn to God with full purpose of heart. To one of his unconverted relatives, who said to him, "It must be hard to bear the pain of your wound," he replied, "Bodily agony, though hard to bear, may be borne; but how will you bear the agony in store for a lost soul?" Not long before his death, the Catechist that accompanied him to Punnevely asked him if he felt prepared to die. He answered, "My heart rejoices at the prospect of death!" He was then asked why he rejoiced at the prospect; to which he replied, "Because my Saviour has conquered death, and my faith in Him stands firm, and where He sits at the right hand of God eternal happiness awaits me." These were the last words he uttered; as soon after lock-jaw came on. After some time one of his sisters asked him if he wished to say anything to her. He could no longer speak, but he pointed upwards with his finger, as if to say, "Lift up your heart: depend on Him who is above."

I trust it will appear in the end that Abraham's death will be the means of greater good than was done even by his life, and that what has cast a gloom over the district will prove like the cloud in the desert, "the shadow of the Almighty," a source of comfort, guidance, and defence.

I have given so particular an account of the character of the deceased, as thinking it desirable to place on record, "to the praise of the glory of God's grace," a striking instance of the enlightening, disenthraling power of the Gospel of Christ in this Heathen land, and in the case of a member of a peculiarly ignorant, indolent caste. I wished also to show that, whilst Native Christianity in general is miserably superficial and carnal, there are exceptions to the general rule,—a few persons here and there who exhibit in their lives "the powers of the world to come," who are God's witnesses, in their generation, to the excellence of that "wisdom which is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Advertisements.

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

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

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

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER.
OFFICE:—Directly opposite the Arcade, St.
Lawrence Hall, King Street, Toronto.
Toronto, February, 1852. 28-1f

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

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

* Contributions "for the Forteau Mission," may be sent to 79, Pall Mall.

HERBERT MORTIMER
BROKER,
House, Land and General Agent,
No. 80, KING STREET EAST, TORONTO.

MR. CHARLES MAGRATH.
OFFICE: Corner of Church and Colborne
Streets, opposite the side entrance to BEARD'S Hotel.

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

REMOVAL.
HAYES BROTHERS,
WHOLESALE GROCERS,
HAVE REMOVED to the New Warehouse 27
YONGE STREET, South of King Street, nearly oppo-

Protection from Lightning,
BY
JAMES SPRATT'S LIGHTNING RODS.
The undersigned (Agent for Poinier, Benson &
Co., of Detroit, Michigan) has just arrived in this place,

THE distinguished success which has attended the establishment of the Church of England Assurance Institution
in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada,

THE
GREAT BRITISH QUARTERLIES
AND
BLACKWOOD'S MAGAZINE.
IMPORTANT REDUCTION IN THE RATES OF POSTAGE!!

THESE Reprints have now been in successful
operation in this country for twenty years, and their cir-
culation is constantly on the increase notwithstanding the com-

SANDS' SARSAPARILLA,
IN QUART BOTTLES.
For Purifying the Blood, and for the Cure of
Scrofula, Liver Complaint,

BOOK-BINDING.
The Subscriber having a Bindery on the premises, in
connection with his Printing Office, is enabled to receive orders
for Bookbinding in any of its branches, Plain and Ornamental,

BAZAAR.
UNDER THE PATRONAGE OF MRS. STRACHAN.
THE LADIES interested in St. GEORGE'S
Church, Toronto, purpose holding a BAZAAR in the
month of April next, for providing funds to erect a PARSONAGE

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

CITY OF TORONTO—Lot 17, North side of King-street;
17 and 18, South side of Duke-street, (formerly the
residence of the late A. Wood, Esq.); Lot 10, and
North half of 9, North side of King-street.

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.

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

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

THE Subscriber executes all orders in the
BOOK AND JOB PRINTING BUSINESS, in the
neatest and most approved style, and in the most expeditious
manner, and at reasonable charges.

BOOK-BINDING.
The Subscriber having a Bindery on the premises, in
connection with his Printing Office, is enabled to receive orders
for Bookbinding in any of its branches, Plain and Ornamental,

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

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

CHURCH OF ENGLAND
Life Assurance, Trust and Annuity Institution,
LONDON.

Empowered by Special Act of Parliament, 4 & 5 Victoria, Cap. XCII.
Subscribed Capital One Million.
One-tenth of the Entire Profits of this Institution is applied to the Relief of Distressed and Aged Clergymen, and the
Widows and Orphans of Clergymen who may be recommended by the Bishops, or by the
Clergy of their respective localities.

Patrons:
His Grace the Duke of Beaufort.
His Grace the Lord Archbishop of Dublin.
The Right Hon. Lord Viscount Beresford.
The Right Hon. Lord Viscount Lorton.
The Hon. and Right Rev. the Lord Bishop of Bath
and Wells.

CANADIAN BRANCH---TORONTO.
The Honourable and Right Reverend Lord Bishop of Toronto. | The Ven. the Archdeacon of York
Directors:
John Arnold, Esq.
J. Lukin Robinson, Esq.
J. H. Hagarty, Esq., Q. C.

The distinguished success which has attended the establishment of the Church of England Assurance Institution
in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada,

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

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

Table with columns: Age, One year, Seven yrs, Premium, Annual Premium. Rows for ages 16, 20, 25.

Table with columns: Age, Annual Premium, Hlf. yearly, Quarterly. Rows for ages 16, 20, 25.

FUMIGATORS.

A PORTABLE INSTRUMENT for killing Insects on all kinds of Green House Plants, Rose Bushes, Shrubs, &c., in the open air.

They can be obtained at Mr. Jas. Flemming's, Seedsman and Florist, Yonge Street; Messrs. Gordon & Muson, Seedsman and Florists, Yonge Street.

NEW BOOT AND SHOE STORE, Corner of Yonge and Agnes Streets, (1st door South of Mr. Webb's.)

J. RUSSELL begs to return his sincere thanks to the Ladies and Gentlemen of Toronto, for the liberal encouragement he has received since he commenced business, and respectfully solicits a continuance of their favours.

MR. SALTER'S PORTRAIT OF THE LORD BISHOP OF TORONTO.

THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWARD TAYLOR DARTNELL, Esq., Secretary to the Church Union, 24, King Street East, in order that the necessary measures may be taken to get out the Portrait and place it in the Hall of Trinity College.

By order of the Committee, S. LETT, L.L.D., Hon. Sec. Toronto, 10th March, 1852.



CANADA WESTERN ASSURANCE COMPANY. Chartered by Act of Parliament.

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

HOME OFFICE - TORONTO. President Isaac C. Gilmor, Esquire. Vice-President Thomas Haworth, Esquire. Directors: George Michie, James Beatty, Hugh Miller, and John Howett, Esquire.

In addition to those previously notified, the following are appointed: Quebec, Thomas Morkill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro', Wm. Colclough; Fort Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmolin; Ilexton, L. W. Dessaner; Galesburg, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarvia, W. B. Clarke.

AYER'S CHERRY PECTORAL. For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

Among the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art.

From the President of Amherst College, the celebrated Professor Hitchcock. "James C. Ayer—Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties."

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

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

Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass. Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States.

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

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

1st. Every facility for the practical acquisition of the French tongue, which is spoken in the Family and in the School; sound instruction, from the primary departments to the senior Classes, in all the studies requisite in a complete course of Education; purity of dialect in such living languages as shall be taught, and particular attention to the English branches.

2nd. Constant attention to physical training, as well as the formation of good habits and manners.

3rd. The assiduous inculcation of Religious Principles, based on Scriptural truth.

The Establishment is composed of (besides the Principals,) three efficient resident Governesses, two of them English and one French, from Paris, and seven Masters. Monsieur Deslandes, who is a Graduate of the French University, devotes a great portion of his time to instruction in the higher branches.

The Rev. Dr. Lett attends weekly to communicate Religious instruction, to whom references are kindly permitted; also to The Hon. and Right Rev. the Lord Bishop of Toronto.

The Hon. H. J. Grasset, Rector. The Rev. J. G. D. McKenzie. The Hon. Chief Justice Robinson. The Hon. Chief Justice Macaulay. The Hon. Mr. Justice McLean. W. A. Baldwin, Esq. Colonel Cartwright.

The School is in session from the 1st of September, to the 17th of July. Quarters commencing on the 1st of September, 17th of November, 17th of February, and 3rd of May. Pupils received at any intermediate periods, the proportion of the quarter only being charged.

TERMS FOR BOARDERS: Including all the vari-ous branches in English, French, Music, Drawing, &c., per quarter £15 0 0 Pupils under twelve years of age 12 10 0 Day pupils 6 0 0 German, Italian, Singing and Dancing on the usual terms. Quarterly payments required. Toronto, December 18th, 1851. 20-6m

HEALTH WHERE 'TIS SOUGHT HOLLOWAY'S PILLS.

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

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

To Professor HOLLOWAY.—Sir,—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of who after doing all that was within their power, informed me that they considered that I had some spinal complaint beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me.

These celebrated Pills are wonderfully efficacious in the following complaints. Ague Female Irregularities Scrofula, or King's Evil Fevers of all kinds. Sore Throats Stone and Gravel Secondary Symptoms Tic-Doloureux Tumours Ulcers Venereal Affections Worms of all kinds Weakness from whatever cause, &c., &c.

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

For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent G.W. Toronto, Nov., 12, 1851. 15-4f

WINTER CLOTHING AND DRY GOODS, WHOLESALE AND RETAIL

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

TAILORING IN ALL ITS BRANCHES EXECUTED WITH NEATNESS AND DESPATCH. MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

READY-MADE FALL AND WINTER CLOTHING:

Table with columns for Men's Etoffe Shooting Coats, Men's Etoffe Trousers, Men's Etoffe Vest, Do. Witney, Do. Broad Cloth, Do. Etoffe Over Coats, Do. Beaver, Boy's Etoffe Coats, White Shirts, Linen Fronts, Striped Shirts, Ladies' Cloaks and Bonnets, Muffs and Boas, Crapes and materials for Mourning, Quilts and Counterpanes, Bed Ticks and Towels, Bonnet Ribbons, Prints (fast colours), Gala Plaids, White Cotton, Striped Shirting, Fur Caps.

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

DRY GOODS:

Flannel, Red and White, from 1s 3d. Blankets, per pair 8s 9d. Scarf Shawls 13s 9d. Factory Cotton 0s 2d. Cotton Warp, per bundle 4s 4d. Ladies' Cloaks and Bonnets from 0s 3d. Muffs and Boas 0s 5d. Crapes and materials for Mourning 0s 9d. Quilts and Counterpanes 0s 3d. Bed Ticks and Towels 0s 4d.

150 Pieces Mouselin de Laine, good styles, yard wide at 10d per yard. ALSO: An immense assortment of Shot, Striped, Checked, Flowered, and Plain materials for LADIES DRESSES, of the newest styles and fabrics. Ribbons, Laces, Edgings, Gloves, Hosiery, Flowers, Cap Fronts, Veils, Muslins, Sewed Goods, Silks, Satins, Velvets, Shawls, Handkerchiefs, &c., &c.

No Second Price BURGESS & LEISHMAN, Corner of King and Church Streets, Adjoining the Court House. 21 1/2

BAZAAR.

THE Ladies belonging to the Congregation of Christ Church, having decided upon holding a BAZAAR in the end of May or beginning of June next, for the purpose of aiding in the enlargement of the Church—a measure which has been resolved upon by the Rector and Church wardens, in consequence of the increasing demand for Church accommodation—beg to solicit the Contributions of all who may feel disposed to assist them in their undertaking.

- Mrs. Ainslie, Mrs. Davidson, Mrs. Kerby, Mrs. Armstrong, Mrs. Dickenson, Mrs. Leggo, Mrs. Bates, Mrs. Donaldson, Mrs. MacDonald, Mrs. Beardmore, Mrs. Fairclough, Mrs. Merritt, Mrs. Best, Mrs. Gades, Mrs. Milner, Mrs. Blythe, Mrs. Geddes, Mrs. Mitchell, Mrs. Brega, Mrs. J. C. Geddes, Mrs. O'Reilly, Mrs. Carrol, Mrs. J. T. Gilkison, Mrs. Thos. Stinson, Mrs. Cartwright, Mrs. Hatt, Mrs. Stewart, Mrs. Council, Mrs. Hardiker, Mrs. Stevenson, Mrs. Craig, Mrs. Henwood, Mrs. Winer.

SUSAN GEDDES, HAMILTON. November 9th, 1851. 19-5m

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

The showers of the Spring are but shed o'er the land, The earth but unfettered from Winter's grim hand; Its breezes but felt, and its verdure but seen, When it passes away with the Springs that have been, Then Summer comes on with its sweet smelling flowers, Its rich verdant fields, and its ivy-clad bowers; Yet strange, when it yields us the greatest delight, It mocks at our gazing, and fades from our sight, Then Autumn succeeds, with its corn and its grain, Its fine mellow fruit, and its rich yellow plain; But like Spring time and Summer, how short is its stay, It drops us the year leaf and passes away, Then Winter draws nigh, and the leaves disappear, And every green spot grows withered and drear; And the breezes of evening are heavy and chill, And the snow spreads its mantle of fleece o'er the hill; Unlike Spring time or Summer, or Autumn it stays, Through many bleak nights and cold frosty days, Till we tire of its visit, and wish him away, And long for the balmy breezes of May. McDONALD, on Yonge Street, One Hundred and Three, Has a Stock which he wishes the Public to see; Well suited in fabric for cold Winter's trade, And embracing the latest designs that are made; There are Flannels and Blankets, in goodly supply, Which feel thick to the hand and look well to the eye; There are hundreds of Shawls! some styles very rare, The fine, heavy, long, and magnificent square There are Bro.-d Cloths, and Doekings, and Cassimeres too, And Lustrous, and Cobourgs, in every fine hue; And a fine stock of Furs, which, at some recent day, Were trapped on the banks of the famed Hudson Bay. There are fine Cloaks and Bonnets, and many things more, That McDONALD keeps always on hand at his Store; He would not the rights of another invade, While he seeks for a healthy extension of trade; But if fairness will answer, and bargains repay, Then call at his Warehouse at some early day; He asks but a call, 'tis a modest request, And a glance at his prices will tell all the rest.

THE object of this Advertisement is in part to do away with an erroneous opinion which has long prevailed, viz.—that nothing choice or tasteful can be had in the Dry Goods department on

YONGE STREET,

an examination of the Subscribers Stock will sufficiently refute that notion, as it will be found to comprise all the articles in general use in the Trade. The following will be found especially worthy of notice:—DRESS GOODS, in Lustres, Cobourgs, Silk Mixtures Cashmeres, De Laines, &c., from 1s. upwards. SHAWLS—a large stock of British and American Manufactures; a good supply from the celebrated BAY STATE MILLS bought as jobs and offered low. BLANKETS—A good supply commencing at 6s. 3d. per pair, Co Blankets. FLANNELS in Welch, Saxony, Lancashire, and Canadian, from 1s. 1d. upwards.

A large Stock of SILK VELVETS in black and choice colours; also, an assortment of PULPIT VELVETS, on which article a liberal discount will be made, if wanted for Church purposes. Attention is directed to the stock of STONE MARTIN FURS.

Long Flat Boas commencing at \$12. Gutta Percha sewing Thread; Chinese Tapes, peculiar for not twisting in washing; Chest Comforters, a good safeguard for persons much exposed to the weather.

N.B.—The attention of the Trade is solicited to a large Stock of 9-8th and 1-10th Perch, in Lilac and Madder Colours, warranted fast, commencing at 6d. per yard; also, to a Lot of cheap Stuff Goods; 70 or 80 dozen Bonnet Shapes, commencing at 2s. 3d. per dozen nett; and every class of Goods offered to the Trade on the same favourable terms.

JOHN McDONALD, 103 Yonge Street. Toronto, Nov. 19, 1851. 16-7f



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

Capital - £100,000.

Directors: A. M. CLARK, President. J. S. HOWARD, Vice-President. J. G. BOWES, J. J. HAYES, M. D. W. L. PERRIN, J. LUKIN ROBINSON, J. G. WORTS, J. C. MORRISON, W. ATKINSON, Wm. GODDERHAM, Hon. J. H. CAMERON.

THIS Company effects Insurance at the Home Office, Church Street, Toronto, and its various Agencies. The Mutual Department does not exceed £500 on any one risk, and being confined to detached buildings, it is hereby rendered the safest and desirable for Farmers. The Proprietary Department includes General risks in Fire, Life, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called thereto.

By Order, EDWARD G. O'BRIEN, Secretary. Toronto, October 15th, 1851. 11-4f

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances.

Capital - £100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. OFFICE, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained.

T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850. 7-4f



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY.

OFFICE - No. 71, King Street, Toronto, over Darling Brothers

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

DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, Alex'r McGlashan, Joseph Sheard, Franklin Jackes, A. McMaster, W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith, J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-6

"The Church" Newspaper

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

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

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

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

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

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