

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."

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TORONTO, CANADA JULY, 17, 1851.

[WHOLE No., DCCXII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
S	July 20	M. 1 Sam. 15.	John 8.
M	" 21	E. " 17, 1 Tim. 5.	" " "
T	" 22	M. Jer. 9.	John 9.
W	" 23	E. " 10, 1 Tim. 6.	" " "
T	" 24	M. " 11, John 10.	" " "
F	" 25	E. " 12, 2 Tim. 1.	" " "
S	" 26	M. " 13, John 11.	" " "
S	" 27	E. " 14, 2 Tim. 2.	" " "
S	" 28	M. " 15, John 12.	" " "
M	" 29	E. " 16, 2 Tim. 3.	" " "
T	" 30	M. Ecclu. 21.	John 13.
F	" 31	E. " 22, 2 Tim. 4.	" " "
S	" 1	M. Jer. 17.	John 14.
M	" 2	E. " 18, Titus 1.	" " "
T	" 3	M. 2 Sam. 12.	John 15.
W	" 4	E. " 19, Titus 2, 3.	" " "

FIFTH SUNDAY AFTER TRINITY. JULY 20, 1851.

MORNING PRAYER.

FIRST PROPER LESSON.—(1 SAMUEL, XV.)

Saul's faith is again tried, and found wanting. Samuel had come to him with a message from God, announcing that the time was at hand for the fulfilment of that sentence which had been pronounced against the Amalekites, (Exodus xvii. 14.) for their attack upon Israel; and that Saul was commissioned to see it executed to the very letter. The prophet is imperative and precise in his instructions. He tells Saul that the Lord has commanded him to destroy them utterly and save nothing belonging to them (verse 3). Saul accordingly attacked and defeated Amalek, and destroyed all the people. But he took Agag, the king, alive; and, either to please the people, or from his love of riches, he spared all the best of the cattle, and destroyed nothing but what was vile and refuse.

This deed and the fatal consequences of it, were reported by the Spirit to Samuel; and that holy man, in grief at Saul's weakness, cried unto the Lord all night; "shewing," as Wogan observes, "an example of that perseverance with which every good minister—indeed, every Christian, ought to pray for sinners." In the morning, Samuel proceeded to the camp, and Saul, with hypocritical officiousness, came to greet him, and says, "I have performed the commandment of the Lord." The stern question of the prophet (ver. 14) searches the guilty soul of Saul; and he attempts to shuffle off the guilt upon the people—that they had taken the best, as he pretends, to sacrifice to God, and then he says "the rest we have utterly destroyed." This mean evasion would not deceive the prophet who solemnly (verses 16—19) calls upon him to listen to the consequences, and upbraids him with his want of faith and his ingratitude. Saul again, writhing under the reproof, tries to prevaricate; he dwells upon those points, in which he had obeyed the Lord, and he attempts to soften down and colour even those things in which he had broken the command; and again professes that the people were to blame, and had constrained him.—This is the usual practice with sinners; and we should do well to apply Saul's case to ourselves.—We are too unwilling to cast ourselves down at the footstool of mercy as miserable sinners; we try to deceive our conscience, which, like Samuel, reproaches us, and to dwell upon those things which we have done, instead of those we have left undone. How often do God's ministers meet with this folly and self-delusion, when, like Samuel, they press the sinner's guilt upon him, and call on him to repent and flee from the wrath to come. One says, "I am not worse than other people;" another says, "I was tempted;" another, "If I have been guilty of this or that, yet I always went to church, when I could;" another, "I was obliged to do as others did;" or, "My family or my necessities compelled me," and so on. These are all much the same sort of self-deceptions and pretences as Saul set up. But Samuel (verses 22—23) puts the matter in its true light, and affirms that obedience is better than sacrifice, and that, because he had rejected the word of the Lord, the Lord had rejected him from being king.

Saul driven from all his pretences, confesses his guilt, and prays Samuel not to leave him. But Samuel repeats his denunciation, and, Saul laying hold of his garment to detain him, it is torn. Samuel tells him that this action is an emblem of what is to happen to him—that his kingdom shall be torn from him, and given to a neighbour that is better than he was. Saul entreats him, at least, not to disgrace him in the sight of the elders of Israel by departing, and asks him to turn and worship God with him. Samuel complies. And then fulfils the command of the Lord in destroying Agag. This was Samuel's last visit to Saul.

EVENING PRAYER.

FIRST PROPER LESSON.—(1 SAMUEL XVII.)

Samuel had, by the command of God, (see chap. xvi.) anointed David, and the Spirit had descended upon him. He is the person pointed out in the prophet's declaration to Saul, that God would give his kingdom to one better than he was. In the present chapter David is brought publicly forward, under circumstances likely to direct the attention of the people towards him. This is a subject quite familiar to our readers, and we shall make but few remarks upon it. We must, however, observe the importance of David, not only in the kingdom of Israel, but also as the person, from whose line, according to the flesh, Jesus was to descend. His

victory over the Philistine is one of the incidents which is impressed on our memories from our youthful days, and is a noble instance of those triumphs which the feeblest may achieve over the mightiest, if the Lord be on our side. The immense strength of this giant may be estimated by the following account given of the weight of his arms and armour:—

Cost of mail, at 5,000 shekels, at 1/2 ounce per shekel, was lb. 156 0/4
Spear's head, 900 shekels of iron, 18 0/4
Greaves, target, &c. added made the whole about, 200 lb. weight.

A burthen greater than another man could well bear. When we read of this mighty and terrible champion defying the armies of Israel, daunting all her warriors who trusted in their sword and strength, and then overcome by a stripling shepherd, with no other arms than his staff and his sling, do we not trace, in all those circumstances, a beautiful emblem of our own Church, and the triumph of her faithful sons? In the fierce and vaunting champion of Gath, may we not imagine the furious exulting enemies of the Church of Christ, eager for her downfall, and calling her armies to come out and fight with them; To the shrinking warriors of Saul, we may liken those who, trusting to human might and expedients, and measuring things by human considerations only, are frightened at the audacity and power of the Church's enemies, and dare not encounter them. In David we may figure to ourselves those whose faith is fixed on God—who know that, however dark the present aspect of affairs may be, and whatsoever outward evils may afflict the Church, God will never leave her, or forsake her. These, the enemy and oppressor can never subdue, or terrify. They meet him, trusting "in the living God." Therefore, feeble and despised as they now seem, they will triumph through Christ Jesus.

Ecclesiastical Intelligence.

DIocese of Toronto.

THE CHURCH SOCIETY OF THE DIocese OF TORONTO.
Monthly General Meeting, July 2, 1851.

Alex. Burnside, Esq. Vice-President in the chair.
The Rev. D. E. Blake, Rector, Thornhill, having made a donation of one hundred pounds to the Parochial Committee at Thornhill for the purpose of purchasing a Parsonage House for the Rectory at Thornhill.

The Standing Committee recommend that in conformity with Art. III. of the Constitution of the Society the said Rev. D. E. Blake, be elected into the Corporation as a Life Member. Agreed.

John W. Gamble, Esq., Pine Grove, having made a grant of Land to the Society for the site of a Church at Burwick, which is certified by the Churchwardens of the said Church to be of the value of twenty five pounds and having also contributed twenty five pounds in money towards the erection of the said Church.

The Standing Committee recommend that in conformity with Art. III. of the Constitution of the Society, the said John W. Gamble, Esq., be elected into the Corporation as a Life Member. Agreed.

A grant of School Books was made to the Rev. John Fletcher, for the use of his Sunday-Schools in Mono.

The Standing Committee recommend that, subject to the sanction of the Lord Bishop of Toronto, the following Sundays be fixed upon for Collections in Churches in connexion with objects embraced in the Constitution of the Church Society:

On the second Sunday in January in each year, for the General Purposes of the Society, or for such special purposes within its objects as the Society may from time to time direct.

On Palm Sunday, or the Sunday next before Easter, in each year, in aid of Missionary objects within the Diocese.

On Trinity Sunday in each year, also in aid of Missionary objects within this Diocese.

On the last Sunday of September in each year, in aid of the Widows and Orphans' Fund.

It was ordered,—That the consideration of the recommendation of the Standing Committee, relative to the Annual Sermons, be deferred till next meeting; in order to obtain the opinion of the Chairmen of the District Branches, as to the best periods at which the Sermons should be preached.

Moved by the Rev. S. Givins, seconded by the Hon. Wm. Allan.

That the Secretary be requested to prepare and lay before this Society at as early a period as convenient—1. A Statement of the number of Widows receiving Pensions from the Widows and Orphans' Fund.—2. The number of Orphans under the care of such widows, or where the orphans are not under the care of such widows or guardians, the amount received by them respectively, from said Pensions. Carried.

DIocese of Quebec.

THE CLERGY RESERVES.

At a meeting of the Clergy of the Church of England, and Delegates from various Parishes and Townships of this Diocese, on Thursday last, after some good and animated speeches, the following Resolutions were unanimously adopted:—

Moved by the Rev. G. Ross, Rector of Drummondville, seconded by Mr. John B. Paddon, Delegate from Lennoxville, supported by Mr. John U. Ritter, Delegate from Three Rivers.—

1.—That the Bishop and Clergy of the Diocese of Quebec, and Laity of the same, being represented by the Delegates attending, by desire of the Bishop, the anniversary meeting of the Diocesan Church Society, do solemnly protest against the alienation of the Clergy Reserves for any other than their original purpose, and do hold the same to involve a violation of the principles of the British Constitution, a dangerous infringement of vested interests, a departure from the pledges virtually given by Act of Parliament to the Church, and a most injurious deprivation of means provided by the pious munificence of the Imperial Government for the extension of religion, and specially for fulfilling the great and solemn duty of preaching the Gospel to the poor.

Moved by the Rev. Henry Burges, B. A. of Nicolet, seconded by Mr. James Armstrong, Delegate from River du Loup, en haut, supported by Mr. George Chapman Delegate from Pointe Levi.—

2.—That no class or condition of persons in this Province can be endangered in estate or conscience, by the maintenance of this religious property for its original purpose.

Moved by the Rev. John Kemp, of Bury, seconded by Mr. Simon Gavin, Delegate from Dudswell, supported by Mr. Joseph Rockingham, Delegate from Inverness.—

3.—That any measure framed with the view of diverting this property from its original purpose, is to be regarded as erroneous in its original principle, and fraught with alarming evils to this Diocese in particular, inasmuch as the settlements, opened from year to year, within the limits of Lower Canada and especially within that portion of it which constitutes the Diocese of Quebec, afford no adequate resources whatever for the support of the ministry of the gospel among the inhabitants,—who, if deprived of the benefit of such an endowment, will be left as sheep without a shepherd, and will present a spectacle of reproach to a Christian country.

Moved by the Rev. John Dalziel, of Eaton, seconded by Mr. E. Clarke, delegate from Sherbrooke, supported by Mr. Hugh Russell, Delegate from St. Margarets.—

4.—That a Petition, embodying the views now expressed, as the solemn opinion of the Clergy and Laity of the Diocese of Quebec, in general meeting assembled, be presented to the Provincial Parliament, during the present or ensuing session, and be also transmitted to the Queen, and the other Branches of the Imperial Legislature; that the Revs. Official Mackie, D. D., E. W. S. well, and A. W. Mountain, the Honourables W. Walker, and Edward Hale, of Sherbrooke, and H. N. Patton, Esq., be a Committee to draft the same, in conformity with these views; and that the Lord Bishop of Quebec be authorized to sign and transmit it as hereinbefore directed, on behalf of this meeting.

ENGLAND.

DIoceses of Gloucester and Bristol.

The inconveniences, long felt and acknowledged, occasioned by the junction of these two dioceses, and the residence of the prelate of both in the lower part of the country, have given rise to a pretty general wish that the old system should be restored, and very many adherents of the Established Church, both lay and clerical, are making a move to effect this very desirable return to old arrangements. In accordance with this feeling, a petition is now in course of signature.—*Gloucester Journal.*

THE SYNOD AT EXETER.

On Wednesday the 25th day of June in the year of our Lord 1851, the Right Reverend Henry Lord Bishop of Exeter, held a Diocesan Synod at Exeter.

The Bishop with the Clergy attended the Morning Prayer in the Cathedral Church where the Sermon was preached by the Rev. George Hole, Rector of Chulmleigh and Prebendary of the Cathedral, after which the Holy Communion was celebrated, and then the Bishop with the Clergy proceeded to the Chapter-house, where the Clergy, whose names are subjoined, appeared, and all being seated, the Bishop addressed the Clergy, explaining the reasons for calling the Synod, and the matters to be proposed for their deliberation.

Among the Clergy present were:—
John Moore Stevens, Archdeacon of Exeter; Robert Hurrell Froude, Archdeacon of Totnes; John Bartholomew, Archdeacon of Brantstaple; Edward Charles Harington, Chancellor of the Church; Richard Stephens, Sub-Dean.

Prebendaries.—Richard Ellicombe, Robt. Holdworth, James Duke Coleridge, D. D., George Hole, Peter Johnson, Charles Lyne, Richard Luney, Henry Woolcombe, Robert Scott, Joseph Dornford, James Ford, Nutcombe Oxenham.

The Bishop's Chaplains.—Edward Copleston Phillpott, Thomas Phillpott, Francis Du Boislay, James Butler Kitson, Richard Baker Carew.

Henry Nicholls, Vicar of Rockbeare, Official of the Archdeacon of Exeter; Richard Chambernowne, Curate of Dartington, Official of the Archdeacon of Totnes.

The Declaration on Baptism, upon which the Bishop had invited the opinions and suggestions of those to whom hesent it was revised, in accordance with the suggestions received, and the following is the form in which that and two other Declarations were proposed to the Synod:—

I.—DECLARATION.

Adverting to the circumstances of the time in which we are called to minister in this reformed portion of the Church of Christ, we deem it necessary to declare our firm and immovable adherence to that great Article of the Faith, "One Baptism for the remission of sins;" affirming it, as it is authoritatively set forth in the Nicene Creed by the II^d Oecumenical Council, has since been held by the Catholic Church in all ages,

and is taught unequivocally by our own Church in its authorised formularies, especially in the Offices of Baptism and in the Catechism; and we are the rather induced to make this declaration, because we hope that many, who are now divided from us, may be brought to agreement by thus knowing the real meaning and extent of the doctrine which we hold.

Therefore we declare that—
1. Acknowledging "One Baptism for the remission of sins," we hold as of faith that all persons duly baptized, (and being adults, with fit qualifications,) are not only baptized once for all, but also are baptized with the one true Baptism of Him who "baptizeth with the Holy Ghost," and who thus making us to be born again of water and the Spirit," delivers us thereby from the guilt of all past sins, original and actual, and from the bondage to which we should else be subject, as He afterwards gives remission of all sins committed after Baptism, on the terms of the Baptistical Covenant, contrition of heart, and newness of life.

We hold as implied in the aforesaid Article of the Creed, all the great graces ascribed to Baptism in our Catechism. For, "by one Spirit we are all baptized into one Body," even the Body of Jesus Christ; we are made to be "His Body," "Members in particular" of His Body, "Members of Christ." And being thus "baptized unto Him, we were baptized into His death," who "died for our sins,"—we are "dead with Him,"—"dead unto sin"—"buried by Baptism with Him, wherein also we are risen with Him,"—"quickened together with Him,"—"set together in heavenly places in Christ Jesus,"—"our life is hid with Christ in God." Believing that the Holy Ghost so joins us in Baptism to Jesus Christ, that we are "in Him," "created in Christ Jesus," we believe also that we are children of God in Him; and "if children, then heirs, heirs of God, and joint heirs with Christ," Inheritors of the Kingdom of Heaven.

2. We hold, accordingly, that all infants, presented either in Church or privately, according to the Book of Common Prayer, and baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost, do in and by Baptism "receive remission of sins by spiritual regeneration," and are made Members of Christ, being spiritually ingrafted and incorporated into His Mystical Body: original sin being so far from an obstacle to the right reception of Baptism, that, as St. Augustine says, "Infants, because they are not as yet guilty of any actual sin, have the original sin, that is in them, remitted through the grace of Him who saveth 'by the washing of regeneration,'" and as our own Church declares, that the baptized child, "being born in original sin, and the wrath of God, is by the laver of regeneration in Baptism received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto Him;" and in accordance herewith, the 27th Article expressly says that the "Baptism of young children is most agreeable with the institution of Christ."

3. We hold that the imparting of the aforesaid graces in the Baptism of young children is not hypothetical,—depending either on the sincerity of those who present them, or upon any other conditions; for else it would follow, that in cases in which the said conditions do not take place, both the form of Baptism itself, and the Article, "One Baptism for the remission of sins," must be understood not as true but as false and unreal.

4. Lastly we hold, and would earnestly impress upon all Christians, that the foregoing statements, rightly understood, so far from disparaging the need of conversion and amendment, are a most powerful incentive to newness of life, and, especially, to fervent prayer for renewed and continued grace, so long as the term of our probation in this life shall last. For, Baptism being the ordinance and instrument of Christ, by which we are "born again of the Spirit," it binds us to do that which it enables us to do, "to walk in the Spirit, and not to fulfil the lusts of the flesh; for if we live after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body, we shall live." Baptism makes our bodies to be "Temples of the Holy Ghost, which is in us, which we have of God;" and "if any man defile the Temple of God, him shall God destroy, for the Temple of God is holy." Wherefore it follows, that they who, being baptized live not after the Spirit, but after the flesh, do hereby draw on themselves greater damnation, or if "by the Grace of God they rise again," have need of the deeper repentance as having done despite to the Spirit which was in them.

II.—DECLARATION.

Deeply deploring the cases of defection from our communion, which have occurred in the last ten years, even among the Clergy—which cases, few as they may be, in comparison of the whole number of our Clergy, are yet numerous when compared with those which have occurred in our Church at any former period within the last 190 years; we hereby solemnly record our own hearty, and with God's blessing, unalterable attachment to the Church in which He has called on us to serve—cordially accepting its doctrine as set forth in its Articles of Religion and Book of Common Prayer and Administration of the Sacraments—and thankfully acknowledging its Ministry by Bishops Priests and Deacons to have descended to us in unbroken succession from the Holy Apostles. And we further record our full conviction that secession from this Church, being a sound part of the Catholic Church, to any other religious community, is, in itself, an act of schism, and as such perilous to salvation; and in particular that secession to the Roman Community in England is not only an act of schism, but involves also the abandonment of truth for error.

III.—DECLARATION.

Whereas the Bishop of Rome hath taken upon himself to name the town of Plymouth, in the Archdeaconry of Totness, in our Diocese of Exeter, to be a See in subjection to the said Bishop of Rome—and this is professed to be done for the greater convenience of the "Popish recusants," or refusers of the Catholic Communion in England.

And whereas the predecessors of these recusants, in or about the 12th year of Queen Elizabeth, did notoriously, in obedience to orders from Rome, renounce communion with the Church in this land, which they had heretofore maintained although our Church, from which they thus separated themselves, did then hold, and has always since continued to "hold whole and undefiled" that Catholic Faith professed in the Nicene Constantinopolitan Creed, which the Church of Rome itself, in the third session of the council of Trent, recites and set forth as the true Faith, saying that "with such recital alone, as with a shield against heresies, have the ancient Fathers before now drawn unbelievers to the Faith, overthrow heretics, and confirmed the faithful, it being the firm and single foundation against

which the "gates of hell shall never prevail;" neither can it be proved—which God forbid—that our said Church had, at the time of such separation nor since at any time hath, lost the grace of the holy sacraments.

And whereas it is notorious that in order to keep the said Separatists in obedience to Rome, new Articles of Faith added to the said Creed, contrary to the 7th Canon of the III. General Council of Ephesus, were imposed and insisted upon as necessary to salvation.

And whereas the Government of, and ministrations for, the said Separatists were at first, and for many years, not under any Bishop; and afterwards, for more than 200 years, were directed by Bishops having their titles from ancient extinct Sees, "in partibus Infidelium," and exercising pretended spiritual jurisdiction in England as Vicars-Apostolic, so called, of the Bishop of Rome, thus treating this realm as under the jurisdiction of Rome:—which Vicars-Apostolic were either Bishops without Sees, ordained as such, contrary to the 6th Canon of the General Council of Chalcedon, and to the known rules of the Catholic Church; or else, being ordained as Bishops of Sees in the Eastern Church, without the concurrence of the Metropolitan, were so ordained in direct violation of the 4th and 6th Canons of the I. General Council of Nice.

And whereas the recent pretended appointment of Sees in England and particularly of the See of Plymouth by the Bishop of Rome contrary to the 2nd Canon of the II. General Council of Constantinople has been manifestly designed to erect the said Separatists into a Church, in opposition to the true Catholic Church in England, by nominating Sees, without the concurrence of the Metropolitan; for the so-called Metropolitan Archbishop of Westminster is no Metropolitan, having been set up contrary to ancient custom, and to the 6th Canon of Nice, in evident violation of the old Metropolitan Sees of England.

For all these reasons, we, the Bishop, and Clergy of the Diocese of Exeter aforesaid, do hereby declare that the said appointment of a See of Plymouth by the Bishop of Rome, being contrary to the Canons of the Catholic Church, is manifestly schismatical and void; that sets it up altar against altar in our said Diocese and usurps the Primacy of England.

And we further declare, in respect of this and the other differences which unhappily, during 300 years have divided the Churches of the West, that we desire to renew the appeal, under which we and our fathers have too long continued, to a lawful and free Council of the whole Church, whenever such Council may be had, commending our cause, in the meanwhile, under Him who will come to be our Judge, to the earnest prayers and to the enlightened and impartial inquiries of all good Christian people.

The following is the Prayer used in the Chapter-house at the commencement of the Synod:—

LET US PRAY.

O Lord Jesus Christ, who hast promised in Thy Holy Word, that where two or three are gathered together in Thy name, Thou wilt vouchsafe to be present in the midst of them; be Thou graciously present, Lord, we beseech Thee, with us Thy Ministers, and enlighten us by Thy grace. Amen.

Grant that, walking in watchful care before Thee, we may discern the true teaching of Thy holy Apostles and that all our words may be according to the faith once delivered to the Saints. Amen.

Grant to us, Lord, we pray Thee, a right judgment in all things pertaining to Thy Church and to the duties of our sacred ministry therein; especially grant that we may have grace and strength to speak Thy word with all faithful boldness. Amen.

Grant that seeking truth and peace, we may so minister to the peace of Thy Church, that we, with all Thy faithful people, and especially those committed to our charge, may have the peace of God ever more ruling in our hearts. Amen.

Then the Bishop, standing up, said—
Almighty God, who in the beginning of the Gospel did cause the Apostles and Elders to meet together, and did endow them with His Holy Spirit, grant unto us all who are here assembled, we humbly trust by His Providence, the spirit of wisdom, and of love, and of a sound mind, that He may accomplish by us whatever work He hath appointed for us, through Jesus Christ our Lord. Amen.

The following report from another quarter gives some further particulars:

Exeter, Wednesday night.
The first Session of the Diocesan Synod has just concluded, and a most satisfactory meeting it has been. Every thing has gone off admirably; and the success of the experiment (so far as it has yet been tried) augurs most favourably for the future.

The proceedings of the day commenced with Morning Prayer, at a Quarter past Ten, at the Cathedral. The Sermon, a most eloquent one, which is to be published by the Bishop's command, was listened to with profound attention by a very numerous audience. Scarcely an oration, full to overflowing of patristic learning, and clothed in the happiest language. The Reverend Prebendary Hole was the preacher. The Holy Eucharist was administered; and then the proceedings of the Synod commenced.

Several alterations being deemed desirable in the Declaration on the subject of Baptism, the consideration of it was deferred till to-morrow, in order that printed copies of the amended Form might be placed in the hands of the Members of the Synod.—[We understand this to refer to the original draft, not the revised form.—ED. E. C.]

The proceedings were suspended during afternoon Prayers at the Cathedral, after which a Declaration of attachment to the Church of England, and against secessions to Dissent, Protestant or Romish, was, after some discussion, agreed to.

The last business of the day was the adoption of a Declaration, with respect to the recent appointment of a so-called Bishop of Plymouth. This document—one of great length, sound learning, and unanswerable argument, completely exposing the schismatical and uncanonical character of the late Papal measures, was unanimously and cordially adopted.

The Synod then adjourned.
The proceedings were marked with the greatest harmony and good feeling; and everything went off as well as the most sanguine friends of the movement could have desired.

The attendance of the Clergy was very numerous, including the Canons Residentiary, and most (we believe all) of the Prebendaries. The Dean, however, Chancellor Martin, and two other Canons, absented themselves—a course of conduct which reflects but little credit on their feelings, their principles, or their taste.

The Rev. W. Scott, of Hexton, was permitted to be present in the character of Registrar of the Proceedings of the Synod.

Some fears were expressed of a popular outbreak; but, though there was a considerable number of persons assembled in the Cathedral-yard, no disturbance took place. Indeed, it may be safely asserted that the opposition is merely confined to a few, though those few, are a very noisy and turbulent portion of the Laity. The great majority of serious Churchpeople will stand aloof from any such proceedings, and the civil authorities expressed their resolute determination instantly to suppress any attempt at tumult.

Such has been the commencement of a work, which we hope and pray may, by God's mercy, be productive of the greatest blessings to the Church. She has now begun to speak in her own lawful Diocesan assemblies; soon, surely, the voice of her provincial Convocations must be heard. May God guide the counsels of the noble hearted Bishop who is the pioneer in this great work.

In the House of Commons yesterday the second reading of the Universities (Scotland) Bill was negatived by 66 to 65.

The following is the *Chronicle's* version of Lord Redesdale's speech on Tuesday night:—

My Lords,—I rise to give notice of a motion which I propose making on Tuesday next—"That a humble and dutiful address be presented to Her Majesty, praying for the revival of both Houses of Convocation." I have, I think so framed it as to prevent it being supposed that I seek to obtain from this House any expression of opinion on the subject, though it is one worthy of the consideration of the House, and of the public. That, however, is not my purpose on the present occasion. I am only anxious to draw the attention of this House and the public to a question which I conceive to be of vital importance to the interests of the Church. I have long intended to submit this motion to the House, but I have delayed doing so before in consequence of one of our Bishops having called a Diocesan Synod; and as I am desirous to keep the question altogether separate from that movement, I now give notice of my motion before the assembly of the Synod, and I fix the day for its discussion after it shall have separated.

S. BARNABAS, PIMLICO.—FEAST OF DEDICATION.

It is some time since any public notice has been taken of St. Barnabas, Pimlico, which used to be an object of such anxious interest. We are glad to learn that, making due allowance for the loss the parish has sustained, things are in a satisfactory state again; the pastoral superintendence of the district is carefully attended to, and the daily services of the church, which are performed much the same as in Mr. Bennett's time, are still frequented by large congregations, more especially on Sundays. The service is always choral throughout, the prayers are said in monotone; the Canticles and Psalms are chanted; the Litany and Nicene Creed are sung. An amateur choir has contributed mainly to effect this object. The only deviations from the former system that now remain are the saying the prayers outside the chancel, and the use of the black gown in preaching.

The Feast of Dedication, in accordance with the usage Mr. Bennett established, was celebrated on Wednesday last, being St. Barnabas' Day. There was, as usual, the Holy Communion at seven o'clock, Morning Prayer at eight o'clock, Litany and Holy Communion at eleven o'clock, and Evensong at six o'clock. At the mid-day communion an appropriate sermon was preached by the Hon. and Rev. R. Liddell, the Incumbent of St. Paul and St. Barnabas, in which occasion was taken to speak of the "good work" of founding St. Barnabas College, and to refer in feeling terms to Mr. Bennett, by whom it had been accomplished. The sermon was a most eloquent one, and produced great emotion, particularly its allusions to Mr. Bennett. The reverend preacher himself was almost overpowered by his feelings, while most of the congregation were affected to tears. The offertory hymn was "Cælestis Urbs Jerusalem," the translation by the Rev. W. Irons, set to the ancient melody by the Rev. T. Helmore. This hymn was sung at the consecration last year and during the octave services, and is a great favourite with the congregation. The offertory was considerable, and there was a large number of communicants.

In the afternoon the admirable custom of holding a feast for both rich and poor together was kept up with great spirit. A company of nearly four hundred was entertained in the spacious school-room of the college at an excellent dinner. The banquet was got up by Mr. Evans, one of the parishioners, and was admirable in all its arrangements. The following was the bill of fare:—10 large pieces of ribs of beef, 6 rounds of beef, 7 fillets of veal, 7 shoulders of veal, 11 hams, 6 legs of mutton, 1 quarter of lamb, 6 veal and ham pies, 6 beef-steak pies, 40 fruit tarts, 20 bread puddings, 16 plum puddings (weighing a quarter of a hundred weight each), and the great St. Barnabas plum pudding (weighing half a hundred weight.) The gross weight of the meat was upwards of 1,000lbs. The fare also included 36 dishes of pickles, 80 lettuces, a fine Cheshire cheese, 100 gallons of ale, and port and sherry in abundance.

The rooms were tastefully decorated with flowers and evergreens, flags and banners, and the following mottoes were appropriately arranged:—"High and low, rich and poor, one with another." "Be patient, therefore, brethren, until the coming of the Lord." "Use hospitality one towards another without grudging." "The rich and poor meet together, the Lord is the maker of them all." "Let brotherly love continue." "Let every thing that has breath praise the Lord."

The Hon. and R. Liddell presided at the dinner, having on his right hand the Marquis of Camden, and on his left Viscount Castlereagh. Among the company we observed the following:—The Countess of Brownlow, the Countess of Hardwicke, the Countess of Clanwilliam, Viscountess Dillon, Viscountess Barrington, Lady Williamson, Lady Elizabeth Yorke, Lady Egerton, Lady Emily Cust, the Hon. Mrs. Beaumont, the Hon. Mrs. R. Liddell, the Hon. Mrs. A. Liddell, the Hon. Miss Colville, Mrs. Skinner, Mrs. Bagot, the Rev. Jas. Skinner, the Rev. J. Folkes, the Rev. Hopkins, the Rev. C. Anger, the Rev. H. Howarth, the Rev. Mr. Perry, Col. Bagot, Dr. Aldis, Mr. Ramsay, Mr. Warder, &c., &c.

CHURCH UNION.

MANVERS BRANCH UNION.

At a public meeting of the Township of Manvers, held at the School-house of School section No. 4, of said Township, on the 1st of inst., Alexander Preston, Esq., being called to the chair, and the Rev. Wm. Logan requested to act as Secretary; the following resolutions were unanimously adopted:—

Moved by the Rev. T. S. Kennedy, seconded by Isaac Preston, Esq.

Resolved 1st—"That by the act of the Imperial Parliament, passed in 1840, the Clergy Reserves were declared to be the property of all denominations of

Christians in this Province, for the maintenance of religion and the diffusion of Christian knowledge according to their respective rites; and this meeting pledges itself to resist by all legitimate means the spoliation of the temporalities of Religion and their application to secular purposes."

Moved by the Rev. W. Logan, seconded by John Owen, Esq.

Resolved 2nd—"That the petition now read be adopted."

Moved by Archibald Baird, Esq., and seconded by Thomas Argue, Esq.

Resolved 3rd—"That this meeting approves of the constitution and objects of the Church Union, of the Diocese of Toronto, and resolves to establish a Branch Union in this Township, to be called the Manvers Branch of the Church Union, and that all those in favour of the resolution do at once sign their names."

Moved by Robert Johnston, Esq., and seconded by Thomas Armstrong, Esq.

Resolved 4th—"That Alexander Preston, Esq., be Chairman of the Branch Union, Thomas Argue, Esq., Deputy-Chairman, the Rev. W. Logan, Chaplain, Henry Tims, Esq., Secretary, Isaac Preston, Esq., Treasurer, and Abaziah Morris, Thomas Armstrong, John Owen, Robert Johnston, and Archibald Baird, Esqrs., a Committee of Management."

WM. LOGAN, Sec., pro tem.

DARLINGTON CHURCH UNION.

A similar meeting has taken place in Darlington, and a Branch Union has been formed there, G. H. Lowe, Esq., M.D., Chairman, N. Wilson, Esq., Deputy-Chairman, Frederick Cubett, Esq., Secretary, Rev. T. S. Kennedy, Chaplain, and Robert Manning, Esq., Treasurer.

CLARKE BRANCH UNION.

A like meeting took place in this Township on the 30th ult., when William Brack, Esq., was elected Chairman, D. Elliott, Esq., Deputy-Chairman, G. Shaw, Esq., Secretary, Rev. T. S. Kennedy, Chaplain, and Samuel Wilmot, Esq., Treasurer.

In both these Townships two meetings were found necessary owing to their extent, and it was suggested that for the same reason there should be two Committees in each Township but under the one head.

WEST GWILLIMBURY BRANCH.

At a meeting held for the purpose of constituting a Branch of the Church Union in the Township of West Gwillimbury, the following resolution was passed:—

"That whilst lamenting the prospect of renewed agitation upon the subject of the Clergy Reserves, we feel it to be a duty incumbent upon us to resist the attempt to despoil the Church of the reserves appertaining to her by the settlement of 1840, and we pledge ourselves, relying upon Divine assistance, to use every means to frustrate its success."

It was also resolved, that Col. Rose, be Chairman, Col. Dawson, Deputy-Chairman, William Brown, J. P., Treasurer, Arthur Hill, B. A., Chaplain, George Dodds, Secretary; Joseph Fennell, George Thorpe, Edward Jeffs, James Evans, Joel Robinson, Committee-men.

JOHN ROSE, Chairman.

From our English Files.

EFFECTS OF THE GREAT EXHIBITION.—The *Times* calls attention to the new feature which the Exhibition is introducing into our social life:—"The sight of the multitudes daily brought up from the provinces for one brief visit to the Exhibition, and, that over, taken back to their homes, is one to excite profound interest, and even anxiety. The mere possibility of such a thing is a new feature of our times. It is but forty years since Napoleon was astonishing the world by the rapidity of motion he could give to large masses, and by the sudden concentration of widely scattered forces; yet Napoleon himself would have been staggered by a proposal to place 50,000 persons at their ease in one building for five hours, all of whom had breakfasted at home a hundred miles off, and would sup at their homes in the evening. If that was not actually done yesterday, it was at least proved to be possible, for many thousands present in the Exhibition from before twelve to after four o'clock, accomplished that feat. All great movements of mankind have hitherto been tedious, difficult, costly and even disastrous. The march of armies is more fatal than the field. The path of pilgrims is beset by the spoiler, by famine and by disease. The festival of Juggernaut generally concludes with a pestilence. Of the Crusaders but a fraction reached the Holy Land, and scarce even a fraction of them ever returned. It is the direst distress only that drives our own population to fly across the Atlantic, and we have not yet seen the end of that movement, or all its results. In the Jewish polity the terrors of heaven were put in force to protect the houses of those who might attend the annual feasts, and to secure them a hospitable reception in the Holy City; but after all the burden proved too heavy for them. It has lately been shown, with some historical research, that unusual assemblages have generally been followed by great moral or physical disorders; and everybody's own experience will supply some melancholy proofs that a fair, a town fête, a holiday, or even a numerous family meeting, may not be without sacrifice. It is then a new phase in the history of England that a large army, larger than any body of Englishmen ever gathered in battle array, should be assembled from distances varying from a long walk to a hundred and fifty miles, and sent back again, day after day, for many weeks together, with great security and comfort. This simple fact cannot but suggest some grave reflections. What will this grow to? What will this new relation between the metropolis and the provinces do for them both? How will the national character be affected? What is done one year may be done every year; and, when the system of excursion trains is considered, there is every probability that what we behold is only the beginning of a national practice."

ARTICLES LOST AT THE GREAT EXHIBITION.—Up to the present time there are among the articles found in the exhibition, and deposited with the police, 75 parasols and 175 silk handkerchiefs, which have not been claimed. A silver watch and two or three purses with money enclosed therein, are also included in the unclaimed list.

THE FIRST FOUNDERS OF CANTERBURY.—The Charlotte Jane anchored off Port Lyttelton at ten a. m. of the 16th of December, 1850; the Randolph came in about half-past three p. m.; the Sir George Seymour came to anchor about ten a. m. of the 17th; the Cressy did not arrive till the 27th. The Charlotte Jane had on

Communications.

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

To the Editor of the Church.

Toronto, July 15, 1851.

SIR.—In the Patriot of yesterday I observe an article headed "Twelfth of July," and purporting to give an account of the celebration of that anniversary in Toronto, in which the following passage occurs:—"We had understood that there was to be no procession, and we believe that the authorities of the Order had so decided, but, as we anticipated, the zeal of the loyal brethren was not to be restrained by cold-blooded resolutions, and walk they would, and walk they did."

Now, it is true that a superior local tribunal of the Order, at a meeting at which most of the Grand Officers of the Institution were present, decided, by a very large majority, for the reasons then urged, that it was most desirable that a public procession should not take place in this City, this year, but that the Glorious Anniversary should be celebrated by the Brethren attending Divine Service in the Church. Such, Sir, was the resolution which was adopted by a superior tribunal, and which the Patriot styles cold-blooded.

It will be seen that it was the desire of all that there should be a public celebration on the 12th of July, though a difference existed as to the manner of carrying out such celebration.

However, it was finally resolved, as before stated, and such resolution was passed for the good of all, not for the gratification of a few,—and I feel convinced that more good would ensue from an adherence to a resolution deliberately carried, than from that spirit of democracy which would set all authority at defiance.

I am, &c.

AN ORANGEMAN.

To the Editor of The Church.

HONOURABLE SIR,—I informed you in my last letter that one of the reasons which, in my judgment, renders it impossible for the Church of England to connect herself by an affiliated College with the University of Toronto, is the essentially irreligious character of that Institution. And in order to demonstrate that such is the character which justly belongs to your University, I proved by the Act of the Provincial Parliament, by which it has been established, the following facts:—1st.—That no religious qualification is to be required of, or appointed for any individual in the University, and hence that Infidels or Atheists are just as eligible for Professorships in the same as men of the soundest religious views, and most orthodox faith. 2.—That all public worship of Almighty God is prohibited in the University according to any form whatever. 3rd.—That the teaching of Theology is excluded. And 4th.—That the ministers of religion are declared ineligible to some of the chief places of authority therein.

Having thus pointed out the manner in which the Constitution of your University labours to exclude from its system all trace of religion, I showed that there is no satisfactory recognition of the principle that religion is the basis of all sound education, either in the scheme by which it is proposed to affiliate with the University of Toronto a number of independent Colleges, to the authorities of which is to be committed the business of providing, in any manner they please, for the religious instruction of their respective adherents, or in the exercise of the powers declared to be vested in the visitors or Senate of the University to make regulations in regard to the attendance of its Students upon public worship in their respective churches; because there is no essential or necessary connection between either of these sources of religious instruction and your University—no student being required to be a member of any affiliated College, or to have any religious qualification, or in other words any religious belief—and consequently none being obliged to acknowledge any minister on whose religious teaching or public ministrations he can be required by any regulations to attend.

To all this it has been replied that inasmuch as under the system lately in operation in King's College, any student who professed to feel a conscientious objection to the worship maintained therein, was given a dispensation excusing his attendance; and inasmuch as there was no authority for enforcing the attendance upon that worship even of the Church of England, it was just as possible for a young man to be trained up in infidelity under that system, as it is under the present Constitution of the University of Toronto; and hence that those persons are inconsistent with themselves who object to the University of Toronto on the score of irreligious character after having supported King's College, although open to the same objection.

Sir, I am no eulogist of the system which lately obtained under the amended Charter of King's College. I believe it to have been lamentably deficient in several important respects; nevertheless that it was open to the charge of irreligion may safely be denied, for it did not repudiate a Christian qualification in its Professors—it did not interdict the teaching of religion—it did not prohibit the worship of Almighty God, nor proscribe his Ministers in regard to any of its offices; and if any of its students chose to absent themselves from the worship of God which it maintained, the fault was their own, not that of King's College. It is very different when, as in the University of Toronto, the worship of God is prohibited altogether under any form whatever; there the guilt of irreligion—or of infidelity, should such unhappily prevail, is chargeable upon the very Constitution of the University itself, inasmuch as neither within nor without its walls does it make any provision of its own for religious instruction, or adopt as its own any kind of divine worship whatsoever.

It will perhaps be said that the religious teaching in the affiliated colleges, and the religious worship in the respective Churches which such of the students as please may attend, is to be regarded as the teaching imparted and the worship offered up by the University itself. Sir, the Act 13 and 14 vic. cap 49 for removing all doubts "as to the Christian character of the said Institution," goes out of its way to assert the contrary; providing expressly "that no part of the funds of the said University shall be expended for any such purpose; but that it be left to the authorities of each denomination of Christians to provide for the religious instruction of its own adherents attending the said University." But be it so; let it be admitted that the University of Toronto does teach religion and does worship God, (although the University itself tells you it does not,—that there is nothing with which it is more particular that it shall never be charged,—that it prohibits them within, and refuses to pay for them

without,) the question next occurs, what is the nature of this teaching and worship? Is it such as tends to confusion in religion,—to break down the great principles of religious truth,—to tell the people of this province it is immaterial what they believe, and so to foster religious indifference until it grows into a widespread religious infidelity? and if it be, is the system which for the purpose of conciliating public favour and support, patronizes alike truth and error, regarding with equal favour tenets the most contradictory and doctrines the most conflicting, (and that, as it is explained in the Act for removing all doubts "as to the Christian character of the said Institution," from "a tender regard for the conscientious scruples of all classes of professing Christians") one to which the Church of England can become a party, either with honor to herself or with advantage to the spiritual welfare of this Province? In my judgment it is not. And it is this tendency of the affiliation scheme to confound truth and falsehood that I allege as my second reason why the Church of England should not connect herself by an affiliated College with the University of Toronto.

Sir, if there be one thing more than another, which we are bound to guard with watchful care and sacred jealousy, it is religious principle. We are bound in the first instance to see that we ourselves hold the truth, and then to abstain from every act which might produce confusion or perplexity in regard to it, or might minister in any way to the demon of Infidelity. Now if a premium were to be offered for the plan best calculated to produce these mischievous effects,—I do not think it possible that any could be presented which would be more effectual than that of establishing a great seminary of learning which shall formally recognise all systems of religion,—no matter how opposed or contradictory to each other—as equally true and worthy of its sanction—which shall receive into connexion with itself by affiliation, Colleges for the special purpose of teaching Romanism and Protestantism, Unitarianism, and Trinitarianism, which shall have its College for the Socinian who denies the divinity and atonement of the Redeemer, for the Quaker who denies His Sacraments and Ministry, for the Universalist who denies a future state of retribution, for the Swedenborgian, the Shaker, the Mormon and every sect however fanatical if it be only of sufficient numbers and ability to establish a College respectable enough for affiliation; and of course we must not leave out the Jew, whom the Prime Minister is now endeavouring to introduce into the Imperial Legislature—the Jew who proclaims Jesus of Nazareth to be an impostor—and then I think we shall have effectually removed all doubts as to "the Christian character of the said Institution."

But the affiliation scheme which you support is not satisfied with thus inculcating contradictory religious teaching in the University of Toronto, but it proposes to send forth throughout the Province the ministers of these various systems of religion invested with degrees as Doctors of Divinity—all stamped with the sanction and imprimatur of the University of Toronto as equally worthy of the confidence of the people—although that which one declares to be true, another pronounces to be false. Alas Sir, what a melancholy contrast does this present to the teaching of that word which is truth itself. "If the trumpet give an uncertain sound who shall prepare himself to the battle," "God is not the author of confusion but of peace," "I beseech you brethren that ye all speak the same thing, that there be no divisions among you"—"One Lord, one faith, one baptism." Lamentable indeed is it to find your rich University throwing its weight into the scale of religious confusion and infidelity, and doing all in its power to confound truth and falsehood. Far better would it be to have no affiliated Colleges than thus practically to insinuate into the public mind the pernicious notion that the most contradictory systems of religion are all equally true, for what is this but declaring in effect that they are all equally false. I can only say may God avert the evil which such a system tends to inflict upon this country.

That the Church of England can be a party to such an unhappy system is, in my judgment, impossible; nor can she degrade herself by the acceptance of degrees in divinity which would place her on a level with every fanatical or heretical sect that may spring up—and which would give her ministers no better claim to the respect of the country than that which it proposes to establish equally in favour of the Socinian, the Unitarian, the Universalist, the Swedenborgian and the Jew.

But I have no doubt you will feel disposed to say to me, 'in all this declamation you are beating the air, for these degrees in divinity are the degrees merely of the affiliated Colleges, not of the University itself which has nothing whatever to do with religion—and which therefore pronounces no judgment whatever as to the truth or falsehood of the religious opinions of the various bodies by whom Colleges Degrees in Divinity are to be conferred.'

My answer to this is short and simple; either the religious instruction, worship, and degrees in Divinity of the affiliated Colleges are to be regarded as those of the University of Toronto, or they are not. If they are not, then most plainly that University has no religion at all, and is as godless as any one can well imagine; and if they are, then the religious teaching of the University is as plainly one which, being contradictory and at variance with itself, tends to bring all religion into contempt—and which, admitting of the denial, one by one of the most vital doctrines of christianity, may even of christianity itself, reduces the University which adopts such a system, to a condition justly meriting the name of "Anti-Christian"—a designation which, as I learn from a published despatch of His Excellency the Governor General, has been applied to it "by English noblemen and gentlemen of high character and station."

I now come to the third reason why the Church of England should not connect herself by an affiliated College, with the University of Toronto; which is, that this affiliation scheme degrades and insults the highest of all sciences, namely Theology, by banishing it from the University of Toronto and sending it to seek for a degree in some petty affiliated College.—The 28th Sec. of 12 Vic. Cap. 82 enacts that "the said University shall have no power to confer any degree in Divinity, but shall have full power to confer all other degrees in all other Arts and Faculties whatsoever." And 17th Sec. speaks of affiliated Colleges as such as "are now or shall hereafter become incorporated, with the power of conferring degrees in Divinity." And it is obviously intended that every Sect with any considerable number of followers, shall, upon application, have its college thus incorporated with a view to its affiliation.

Now, what is the reason alleged for the adoption of this course? I learn from Earl Grey's Despatch to the Governor-General dated the 11th of March, 1851,

that it is because he understands from Lord Elgin, "that it is considered advisable to raise the value of degrees in Arts by confining the power of granting such degrees as nearly as possible to the University of Toronto." So then Sir, degrees in Arts are to be "raised in value" at the expense of those in Divinity. Religion is to be degraded and insulted in order that secular learning may be exalted by means of her dishonour. The goddess of Reason is to have a colossal statue erected to her worship in the "National" University, as you are pleased to call it, and Religion is to be banished to a niche in some miserable affiliated College there to be dignified with a degree of D. D., mayhap in the person of some Mormon Professor, or other fanatical enthusiast. Secular learning is to be everything, religion nothing. Masters of Arts are all to be Brobdignagians, and Doctors of Divinity Lilliputians. We read Sir in mythological story, of a nation of dwarfs called Pygmæi (Anglice Pygmies) who dwelt near the source of the Nile, and who having found Hercules asleep after his victory over Antæus, gallantly resolved to make war upon the great "mountain." The vigour of their onset having awakened the hero, he was so much pleased with the courage of the little gentlemen that he quietly gathered them all into the skin of the Nemean lion, and carried them off as a present to Eurystheus. Now Sir how admirably would it illustrate the relative value of the different degrees to which I have referred, could we but see some strapping Master of Arts, marching down King-street, Toronto, and carrying on his shoulder a black bag full of your Doctors of Divinity, as a present to the Governor-General, in token of gratitude to his Excellency, for his endeavours "to raise the value of degrees in Arts" at their expense.

Sir, the *reductio ad absurdum* but poorly expresses the feeling of general contempt with which your proposed degrees of "affiliated" Divinity will, I am persuaded, be received, as well in this Province as in the Mother Country. And equally feeble is it to convey a sense of that just reprobation, with which every one who values religious truth, be his communion what it may, should regard this attempt to degrade religion at the feet of secular learning. And with all my heart I pray that no consideration may ever induce our Church to follow your unfortunate example by giving it the sanction of her support and countenance.

Not having yet exhausted my reasons against your affiliation scheme, I shall be obliged to trespass on your patience with another letter, when my avocations permit.

I have the honor to be, Hon. Sir,
Your obedient humble servant,

ARTHUR PALMER.

CLERICAL AGITATORS.

To the Editor of the Church.

SIR,—Will you allow me through your columns to address a few words to the *Globe*. Perhaps he can inform me and the country wherein consists the Christian spirit of these worthy reverends who attended the Anti-Clergy Reserve Meeting the other evening? One thing is certain—it is not in the heart, neither is it in the soul. If it were in the former, they would not be present at, nor join in the proceedings of political agitators, especially where no spiritual advantages can be derived either to themselves, their churches, or the members thereof, and more especially where the interests of another church are concerned, and likely to be damaged. If it were in the latter, they would soar to higher things; they would not let their carnal, covetous, selfish and jealous propensities predominate, or induce them to fill the minds of their flocks with dissension.—If the learned agitators will bear with me, I may, perhaps, put ideas into their heads, and stings in their souls, which they never dreamt of.

If the cause for which they profess so much concern, and in which they take so great interest, were any good, charitable, or beneficial object, in which religion would be advanced, or infidelity put down, successful and worthy would be their object and exertions; but when their assembling together was for no other visible earthly object than that of satisfying their envious and malicious dispositions, and their actions are highly censurable. Men who thus act under the name and garb of religion, deserve to be branded with infamy, and hooted from society. If they, as clergymen, stand up and tell me the amount of religious good that would or could ensue from robbing the Church of England of the Reserves, or that would compensate for the loss of the benefit at present derived from those reserves, then, and only then shall I and those who think with me be satisfied to remain in communion with them. If they can come forward, and with a clear conscience declare that their actions in thus joining in the robbery of the Church of England spring from pure motives, and that they wash their hands of all envy, covetousness, jealousy and dissension, then, and not till then will I admit their freedom from the guilt in the sight of God and man. I am doubtful, alas! too doubtful of the sincerity of the Presbyterian Clergymen of this city.—I fear they are not Christ's disciples. I go to hear them worship on Sunday; they then please me well enough, but somehow or other—perhaps they themselves can account for it—their actions and transactions out of doors do not in my sight correspond with their preaching on Sunday. Another thing strikes me, which I think no harm in mentioning here. There is one little doctor, I believe Scotch, who worships at the shrine of the memorable and worthy John Knox, but who leads a different life from that of his worthy patron. His preaching is good, pure, and unimpeachable; but lamentable to say, there is not a day that I do not hear complaints from his hearers, and other would be hearers, of his unsoundness and inconsistency. I need not go on with the list here; but if I am challenged, I will fully and satisfactorily do so. The Presbyterian Church, as conducted in Ireland, I loved; yes, I delighted in her; my affections were riveted towards her; I thought nothing on earth could ever shake me in my adherence to her and her principles—but sorry am I now to say the word, that the outrageous conduct of her ministers in this Province has actually compelled me to worship with another denomination of Christians. I know hundreds more of my Irish brethren who have come to the same conclusion. I told them I would put our opinions in the paper, by way of warning to such clergymen, and thus prevent them from further progressing in this—fifty times worse than Popish spirit; and they willingly consented that I should do so, and use their names if required. If the renowned Dr. Cook of Belfast was here, in him would some of our crooked, stiff-necked clergymen find an opponent—yes, an able and successful opponent too. It is well known that this worthy man never would be present and allow one word of disrespect to be expressed towards the Church of England. But here it is not mere disrespect; our worshipful clergymen seek to join in the robbery of that Church! Shame, Ministers of the Gospel! go

board 26 chief cabin, 19 intermediate, 280 steerage passengers: the Randolph had 217 passengers; the Sir George Seymour, 213; the Cressy, 214. A complete list of the colony would be an interesting record for the future. Some hundred years hence it would be curious to inquire what proportion of the then population of the colony consisted of the descendants of these first occupants of its territory; and to trace their varied fortunes—how some have gone back in the world, while others have risen from poverty to prominent stations.

There are only thirty Jewish families resident in Dublin. The Jews' Conversion Society estimate that within the last twenty years 16,000 Israelites have embraced the Christian faith.

The Sunday Times says that Father Ignatius has discarded shoes and stockings.

There is a cab driver in London who once held a commission in the army, and had property to the extent of £1,500,000.

Queen Victoria is just thirty-three, and has reigned fifteen years.

The third vacancy in the Scottish Bench within the last eighteen months is now made by the death of Lord Duddrennan, formerly Mr. Thomas Maitland and the successor to the robe which fell from the shoulders of the late Lord Jeffrey. Mr. Maitland was several years Solicitor-General under the Whigs, and sat in Parliament for Kircubright.

Plus IX., has named an extraordinary congregation, composed of six cardinals, for the purpose of enquiring into the moral state of convents and proposing remedies for the abuses that have crept into those establishments.

A QUAKERESS AT SCHOOL.—There were two of the girls giving to preaching; these two—both prime pairs of sister Betsy—plugged me sadly. My hair was long. Oh! what concern Eliza Morland had that I should not only have it cropped off like her own, but that influenced by her persuasion, I should ask permission to have it done. She said "it would be an acceptable sacrifice." Then my boots; there was a tassel on my boots, which caused great mental concern to both Eliza and Anne. They entreated me to cut the Babylonish ornament, and told me "I would have peace in so doing." Another thing disturbed these righteous girls, as sister Betsy once called them to repeat the Lord's prayer, as my mother had ever taught me to do. There was not one of all the forty girls, but myself, had been so habituated. Eliza and Anne remonstrated with me on this which they called a Popish practice; and because I paid no regard to their preachings, then they went and told Sister Betsy, and she forbade me to kneel. She said "it was too solemn an act for any one but an appointed minister of our society, and wholly unbecoming in one so far from righteous as I was." One of our girls used to make for herself, and wear, most enormous pockets. "Jane," said I, "is it to be thought pious, then hast such big pockets?" She laughed. "Yes," said she, "sister Betsy does think them more friendly than thy little scraps of things; but they are very convenient. Look! what I have in them now." I looked, and saw a good-sized book; it was *Ivanhoe*. "I can always borrow a book when I go to dine with my cousin on first day," said Jane; "and if thou wilt write out my French exercises for me, I will let thee read it." I gladly agreed; and whether it was because stolen waters are sweet, or because of the exceeding fascination of the book itself, certainly no one enjoyed a book more than I did that, and some more of the same delightful author's works, which I obtained in the same manner.

When reading it in the arbour or in the study, I always took care to supply myself with either an Atlas or Sarah Grubb's Journal; and then if either one of the mistresses or one of the spy girls came in sight, the novel was popped under, and the Atlas or the Journal looked innocent or editing.—*Quakerism, by a Member of the Society for forty years.*

EARL GREY AND FREE TRADE.—It is stated that the noble Lord-Lieutenant of this country, yielding at length to the pressure and necessities of the times, has had most of his estates re-valued, and a reduction of about 25 per cent. made upon the rental of his farms. It is little more than twelve months ago that Earl Grey told his suffering tenants their face that he would not reduce their rents—that the depression prevailing in the agricultural interest was merely a passing cloud—that higher prices would rule again ere long—and that he could and would abide the time. The simple truth of the matter is, that the noble Free-trader could no longer let his lands upon the old or protection terms. One farm after another, which he was either unable or unwilling to work himself, were being thrown upon his tenants; and hence the salutary change which has at last taken place.—*Newcastle Journal.*

FRENCH NEWS FROM ENGLAND.—One of the "correspondents" of a Paris daily paper sent to London, to describe the Exhibition, gravely relates as a specimen of English manners that a great sporting nobleman recently gave a magnificent banquet to his friends, and when it was over told them that they had eaten the winner of the Derby, which he had specially killed as a mark of respect both to the horse and them.—*Globe.*

INDUSTRY OF LORD CAMPBELL.—Lord Campbell's industry is amazing. He manifestly loves work for its own sake. He is thoroughly a man of business; painstaking, never weary; bending all his powers to the task, and when a thing is to be done, doing it. As it is always the spirit of the Chief Justice has inspired those about him, unconsciously perhaps to themselves, but obvious in the results. A greatly increased activity is perceptible at Westminster. Lord Campbell will not permit of postponement in deference to the convenience of two or three leaders. If counsel are not ready when good reasons for delay are shown. Then he will not reserve a judgement for consideration unless there is judgment some doubtful point to consider; but immediate judgment is pronounced more frequently than it used to be. Lastly, when the Court has taken time to consider the following term, or the sittings afterwards, and even in the most difficult cases is not delayed beyond the following term. When it is remembered that these judgments are always written, that many of them are long and learned reviews of the course of decision upon the subject to which they relate, as the readers of the reports here will doubtless have noticed, which Lord Campbell must expend in the performance of his office, and of the industrious nights which must succeed his laborious days. And the results are visible in the greater activity of all the Courts, which have during the last term, the crown paper was cleared off for the first time within legal memory; and all the other papers were reduced to the smallest dimensions ever known.—*Law Times.*

hide yourselves in sackcloth and ashes, and pray for the spirit of meekness and humility, and pray and preach, and preach and live, but do not hereafter be guilty of robbing individuals, let alone a church.— Hoping you will publish this slight admonition,

I am sir, your obedient servant,
AN IRISH PRESBYTERIAN.
Toronto, July 10, 1851.

Colonial.

An Industrial Exhibition, under the patronage of His Excellency, Sir Edmund Head, is to be held in the city of St. John, New Brunswick, on the 9th September next.

Our northern friends will be glad to hear that R. C. Gapper, Esq., of Thornhill, has returned with improved health to this country. In anticipation of his return on Friday, a beautiful triumphal arch had been erected at the gate leading to his residence, and on his arrival with Mrs. Gapper, the horses were taken from the carriage, which was dragged to the house by a number of the neighbours, who were afterwards plentifully regaled on the lawn with good English cheer.—Patriot.

FIRE.—The "Edinburgh Castle" Tavern, on Queen street, was burned, about one o'clock on Tuesday morning.

The body of James Weatherhead, the fireman on board the steamer Forrester, when the accident occurred to her, and who at that time was blown overboard and drowned, was recently found in Rice Lake, near Port Hope, and strange to say, was buried without an inquest. The subject is one which should be minutely inquired into.—Colonist.

We have pleasure in noticing that Mr. Wicksteed, for several years clerk in the account branch of the Post Office Department, has received the appointment of Surveyor of the Central Postal Division, Canada West. Mr. Wicksteed's first connexion with the department was his being entrusted by Lord Sydenham to carry out certain postal improvements, and he has since held the office of first clerk in the Accounts Branch of the service: all who knew him will be glad to hear that his long services have been duly appreciated by the Provincial Government.—Quebec Mercury.

MURDER.—A horrible murder was committed at Palmerstown in the Township of Bromley, County of Renfrew, on Monday the 25th June, by one Robert Tool, who shot dead with a musket one Jean Casimer Potitra,—he is on his way to Perth Jail.

The premises of Messrs. Gartshore & Co., of Dundas, namely a Plaster Shop and Iron Foundry, were destroyed by fire, on Saturday last. The loss is estimated at £500. There was no insurance.

THE BOARD OF TRADE.—At the meeting of the Board of Trade on Friday evening, the following resolution was passed:—"That the petition of the Council of the Board of Trade, lately presented to the Legislature, praying for the imposition of differential duties on articles the produce or manufacture of the United States, is in direct opposition to the opinions of the majority of this Board."

TO CORRESPONDENTS.

The Rev. Messrs. Fletcher and Street, will find their queries answered as far as lay in our power, in the present number.

Several articles, including the protest by Messrs. G. S. Boulton, &c., against the resolution of the House of Assembly in reference to the Charter of Trinity College, are unavoidably postponed till our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, July 16, 1851.—Rev. G. Bourn, rem. for Mrs. S., vol 15; T. Saunders, Guelph, rem. for Mr. Parker; W. Martin, Esq., Princeton, rem. to end of vol 14; W. Grey, Esq., rem., pays till Aug. 1852, viz.: for vol. 14 15s, vol. 15 10s., vol. 13 paid Mr. Barwick; Rev. T. B. Read.

THE CHURCH.

TORONTO, THURSDAY JULY 17, 1851.

APPOINTMENTS FOR CONFIRMATION

In the Gore District, and in those west of the same.

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

Table with columns for Day, Location, and Time. Includes entries for Friday, Sunday, Monday, Tuesday, Wednesday, Thursday, and Sunday with various locations like Katesville, London, St. John's, etc.

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

PROVINCIAL PARLIAMENT.

INCORPORATION OF TRINITY COLLEGE.

On Tuesday evening, the Bill to incorporate the University of Trinity College passed the House of Assembly, by a majority of 46 to 2, Messrs. Hopkins and Mackenzie constituting the minority. The member for Haldimand, in the course of the previous discussions upon the subject, indulged in a strain of vulgar vituperation against the Church, which we are happy to say was received with no favour by the House. Of course it is not our intention to analyze the ex-traits' invectives, which coming from the quarter they did, might almost be

regarded as complimentary, as far as our communion is concerned. We shall publish the Bill next week if possible.

PRIMOGENITURE.

Mr. Baldwin's Bill to abolish the Law of Primogeniture, was read a second time on the above-mentioned evening. This measure we regard as being objectionable in the highest degree, and utterly uncalled for. Forming part, as it does, of a system of legislation which panders to the most rampant democracy, we earnestly hope that it will meet with the fate which has attended former bills of a similar nature.

JUBILEE FUND.

We take the liberty of calling special attention to the collection in aid of the Jubilee Fund of the Society for the Propagation of the Gospel in Foreign Parts, which is to take place on the 27th instant. To that Society our Diocese owes a debt of gratitude which it can never pay—and we earnestly trust that on the forthcoming occasion we shall substantially demonstrate that the seeds of kindness so liberally sown, have not fallen upon a thankless and sterile soil.

Many of our readers, we doubt not, will peruse with interest the following brief summary of the history of one of the noblest associations which Christian benevolence ever gave rise to. It is extracted from the Colonial Church Chronicle:—"For 150 years after the Reformation, the spirit of Missionary enterprise appears to have languished in the Church at large. At the end of that period the Romanist could boast that Christianity as professed by us had lost its expansive power; and the poet, who had apostatized from the communion of our Church, could say of her without very far exceeding the bounds of poetic licence,

"Thus, like a creature of a double kind,
In her own labyrinth she lives confined;
To foreign lands no sound of her is come,
Humbly content to be despised at home."

But the Society for the Propagation of the Gospel, from the very day of its incorporation, has laboured, with more or less success, to remove this reproach from our Church. At the latter end of the seventeenth century there were not more than four clergymen of our communion in the whole continent of America. On the 16th of June, 1701, the royal charter granted to the Society was signed. From that day the Church of England commenced an organized system for the maintenance of religion among her own emigrant children, and for the propagation of the Gospel among the surrounding heathen. The Society entered on its labours forthwith; and, not content with sending out clergymen and schoolmasters, it was forward in pressing on the Government of the day the duty of at once constituting the Church in North America in its integrity, by planting the Episcopate in those Colonies. As early as 1709 we find it memorialising Queen Anne to that effect. By 1713 the Society appears to have matured a comprehensive plan for providing the Colonial Church with episcopal government, which obtained the royal sanction, but was unhappily frustrated by the death of the Queen. No time was lost in renewing the application to George I. after his accession; but the claims of the Church found little favour with the first two monarchs of the House of Hanover. The Society indeed repeated its remonstrances and petitions from time to time, but it was not until 1787, after the recognition of the independence of the United States, and the full constitution of the American Church, by the consecration of Bishop Seabury, in Scotland, and of Bishops White and Provoost, at Lambeth, that the Episcopate was actually planted in a dependency of the British crown, by the erection of the See of Nova Scotia. The eighteenth century witnessed the creation of only one more Diocese,—that of Quebec, in 1793; so that, for the first century of its existence, the Society, starting with royal favour, and apparently not forgetful of its high duties, could yet boast of a very limited measure of success.—The seed had indeed been sown, which was to grow up to a mighty tree in the United States; the Churches of Nova Scotia and Canada had been founded on the apostolic model; a few clergymen were supported by the Society among the West Indian Islands, and a college had been established there. A single native Missionary stationed on the Gold Coast, was the only evidence of the Church's desire for the conversion of heathen Africa. One Clergyman and three Lay-teachers were supported in the recently formed settlement of New South Wales; and among the millions of Hindostan, nine Danish Missionaries were indebted for a portion of their slender maintenance to the English Church, as represented by the Society for Promoting Christian Knowledge. The shore of New Zealand had not yet been trodden by the foot of a Christian Minister. Truly no great results had as yet been attained.

It was reserved for the nineteenth century, and for the present generation, to witness a more striking manifestation of the vitality of the Church, and to exhibit more convincing proofs of the efficiency of the Society. The Church of England in our day, has clearly shown that it lacks not expansive power. Her "sound is gone out into all lands, and her words unto the ends of the world." God's blessing has rested on the abundant labours of the Society and its missionaries. It is needless to expatiate on the details of the mighty work which is going on around us. The gratifying result is, that in the lands which are or have been within the limits of the Society's charter, where, 150 years ago, not a dozen clergymen of the Church of England could be found, there are now about 3,000,000 members of our communion, to whom the Word of God and the sacraments are ministered by 2,750 clergymen, under the superintendence of 57 bishops. And a review of the operations of the last twelve years will exhibit in a still more striking point of view the impulse lately given to missionary enterprise in our Church. In 1839 there were only eight Colonial Bishops in all. Two were added in that year. In 1841 the Declaration of the Archbishops and Bishops proclaimed the importance of extending the Colonial Episcopate. In 1850 the number of Colonial Dioceses had been augmented to twenty-four; while, as an immediate consequence upon the appointment of a chief pastor, the clergy in many of their dioceses had multiplied in some instances more than fourfold. Nor is this all. The Church abroad is already beginning to exhibit signs of that life which has quickened the Church at home. Our last number contained the details of a scheme for a mission from the West Indian Church to the Western coast of Africa.—More lately still, we have received the tidings that one result of the Conference of the Australasian Bishops at Sydney, has been the organization of a Board of Mis-

sions for the propagation of the Gospel amongst the aboriginal inhabitants of the Australian continent, and in the islands of the Western Pacific. And the infant Church at the Cape of Good Hope is already preparing to begin its missionary labours among the Kaffirs and Zulus."

STATE PAID CLERGY AND PENSIONS.

In the Examiner of the 9th instant, there is an article headed "Clergy Reserve Revenue, 1849 and 1850—Official Incomes of the State paid Priesthood," compiled by Wm. Lyon Mackenzie, from documents laid before the House of Assembly on the 3rd instant. As the documents referred to have not yet been printed, we can only judge of the truth of the compilation by its internal evidences.

It is needless to remark that there are no State paid Clergy in this Province. The Clergy Reserves were appropriated for the maintenance of the Clergy and never belonged to the Province, to be used for any other purpose whatever; the Provincial Government is the trustee for the property in question and nothing more. The whole article is of that most malicious character in which truth is made the handmaid to falsehood. It is made to appear as a hardship "that the Baptists, Independents, Lutherans, Quakers, &c., have never received a dollar from lands belonging to the whole Province, although the twelve judges of England have decided that the proceeds were till 1841 legally the property alike of all the Protestant Churches." Now, this paragraph contains a false statement with respect to the opinion of the judges—they simply having stated that the proceeds might be applied to other denominations of Christians than the Church of England. It is false in inference, because the denominations named have not received a share of the Reserves, solely because they profess to have a conscientious objection to endowments of any kind. This paragraph will give a tolerable idea of the whole article, but we will quote one more instance of the compiler's veracity. In a paragraph headed "Pensions to Episcopalian Rectors in 1849 and 1850," after indulging in some remarks about the Rev. Dr. Lundy and the Rev. P. V. Mayerhoffer, and his successor, he proceeds—"Sir Robert Peel often endorsed Burke's views against pensioning the Church Clergy, but I find that although the incomes received from well-endowed Rectories and from affluent congregations are ample for the following Rectors, they have received an addition during 1849 and 1850, the following aggregate amount of pension money from the Reserves, viz. :—

"Samuel Armour, Rector, Cavan (who came here in 1820, a Secession Minister,) pension £400—A. F. Atkinson, Rector, St. Catharines, pension £250—W. Bettridge, Rector, Woodstock, pension £510—T. Green, Rector, Niagara, pension £400," &c., &c., through the list. Not only does the compiler know that the ordinary meaning of the word pension is an allowance made without equivalent services, but it was evidently his intention that it should be understood in its other usual sense, that is, an annual payment. Now, the gentlemen in question have received as an annual stipend for services only half the sum named in the list given; and that in many instances is the whole, or very nearly the whole of their income for the performance of labours, which too often shorten life, and generally produce premature old age. We cannot follow the whole of the document, but the above are fair samples of its truthfulness, and sincerely do we hope that our simple-minded honest-hearted Churchmen will not be led away by such statements as those we have commented upon, although they purport to be compiled from official documents.

THE TWELFTH OF JULY

Was celebrated with the usual honours in this City. A large number of the Brethren marched in procession to the Church of the Holy Trinity, which was crowded to excess. Divine Service was said, and an eloquent and appropriate sermon preached by the Rev. Dr. Lett, after which the Brethren again formed and returned to their Lodge Rooms. Several of the Lodges dined at various hotels; a large number of the Brethren of 301 and 387 dined at the Mechanics' Institute; the dinner was provided by Mr. Smith in the most creditable manner and the best style; the wines were excellent. The usual loyal toasts were given, some good speeches made, and the Brethren separated before ten o'clock. The day passed off without anything occurring to mar the rejoicing.

THE LATE ANTI-CLERGY RESERVE MELTING

In another place we give a summary of the proceedings at the Police-court arising out of the attack by the Rev. H. Esson, upon Mr. Dixon.—That an assault was committed every unprejudiced person cognizant of the facts must admit, and Mr. Gurnett's decision to the contrary has excited no small astonishment.

It is a matter of perfect indifference to us whether the Anti-Clergy Reserve agitators intended their meeting to be considered public or private. If the former, the voice of the public has unequivocally condemned their proceedings—but if the latter, it is an admission that they dare not take the sense of the public upon them, and that any resolution they may adopt in private may be taken

quantum valant at what they are worth, and that is NOTHING. Each went of his own will, ignorant whom he might meet there of similar views. As to the prepared amendment—there is no secret about it. Mr. Dartnell went prepared with it, intending to move it if no one else did. When in the room he considered it would come better from Mr. J. B. Robinson, and when the latter saw that Mr. Dixon was anxious to move an amendment, it was transferred to him, but on his being called to the chair, once more placed it in Mr. Robinson's hands. So much for the preconcert and combination. No doubt it was too bad to pay for the printing of 3000 bills and for the use of the room to have such a resolution carried.

The discomfited agitators now assert that their opponents at the meeting were conspirators, who came with their resolutions prepared. We honestly believe that there never was a meeting at which the conveners were defeated with less preconcert.

ST. PAUL'S CHURCH GRAMMAR SCHOOL, TORONTO.

The examination of the pupils of St. Paul's Church Grammar School, commenced on Monday the 7th inst., and terminated on the following Wednesday. We have traced with much interest the progress of this excellent seminary, which combines secular instruction with the soundest religious training; and which, recognizing the authority of the Lord Bishop, is, in the most satisfactory sense of the word, a Church institution. With much pleasure have we to state, that the results of the examination were gratifying in the extreme, furnishing the most solid assurance, that nothing has been left undone by the accomplished Principal which could contribute to the intellectual and moral advancement of the pupils intrusted to his care.

The standing of the School, as to the subjects of study, will be best understood from the following Programme of the Examinations.

Monday, 7th July, morning, from 10 to 11 o'clock—Geography; from 11 to 12—Algebra and Arithmetic (Senior Boys), Caesar. Evening, from 4 to 5—Second History Prize (Junior Boys), Histories of Rome and England; from 5 to 6, Arnold's Latin Prose Composition (viva voce); from 6 to 6½—Xenophon, Anabasis, Arithmetic (Junior Boys); from 6½ to 7—Horae, Arithmetica (First Class) Arithmetic (Junior Boys).

Tuesday, 8th July, morning, from 10 to 11—First History Prize (Senior Boys) History of Rome; from 11 to 12, Euclid, Trigonometry and Mechanics. Evening, from 4 to 5, Chemistry, illustrated with experiments (Prize given by the Medical Professors of Trinity College Toronto); from 5 to 7, examination for the Prize given by the Lord Bishop of Toronto, subject, The History of the Church during the First Three Centuries, and the English Reformation.

Wednesday, 9th July, morning, from 10 to 11, Horace, Odes, Book I; and Virgil, Aeneid, Book I; from 11 to 12—Arnold's First and Second Latin Book. Evening, from 4 to 5—Chemistry, illustrated with experiments (Prize given by the Medical Professors of Trinity College Toronto); from 5 to 7—examination for the Prize given by the Ven. the Archdeacon of York, subject, Acts of the Apostles, chapter xxiv in the end of the Acts; distribution of Prizes.

The following is a List of the Prizes, with the names of the successful competitors:—

Table listing prizes and winners. Includes: First Church History Prize (Thompson, P.), Second Church History Prize (Alley, J.), First Scripture Prize (Murray, W.), Second Scripture Prize (Murray, D.), Chemistry Prize (Thompson, P.), General Marking (Bethune, J.), First Class (Murray, W.), Second Class (O'Brien, H.), Third Class (Henderson, E.), Fourth Class (Alley, J.), Geography (Thompson, P.), Algebra (Bethune, J.), Arithmetic (Bethune, J.), First Secular History Prize (Bethune, J.), Second do. (Henderson, J.), Arnold's First and Second Latin Book (Preparatory Class Prize) (McCaul, L.), Good Conduct (Murray, W.).

No prize for Euclid was offered, because the senior boy in this department stood alone, and there would have been no competition.

The marking which we give below will shew that the principal prizes were vigorously contested.

Table showing Lord Bishop's Prize results: Thompson, P. } eq., 108 Merit Marks. Bethune, J. } Murray, W. } eq., 105 do.

The prize was awarded to Thompson, on the ground that Bethune had gained it last year.

Table showing The Archdeacon's Prize results: Murray, W. 107, Bethune, R. 96, Thompson, P. 90, Henderson, E. (10 years old) 89½, O'Brien, H. 87.

Table showing Chemistry Prize results: Thompson, P. 103, O'Brien, H. 96, Bethune, R. 89.

In regard to this latter Prize, we may remark, that the illustrative experiments were varied and interesting, embracing the principal gases, heat, and chemical affinity. Of those boys who were not so fortunate as to obtain a prize, and yet

acquitted themselves with credit, Bethune, R. deserves special commendation. The Examinations (notwithstanding the circumstance of their being held in a private house) were attended better than public examinations generally are. The audience at large expressed themselves much gratified; and one gentleman, in particular, of the highest scholastic attainments, was pleased to say, that the Grecian History, and Arnold's Latin Prose Composition (in which he kindly took part) had been prepared by the boys in a most satisfactory manner. The School will re-open on Monday, the 18th of Aug. next, after the Midsummer vacation. There are vacancies for three resident pupils, and seven or eight day pupils. St. Paul's Church Grammar School was established in October, 1849, and affiliated, under its present designation, with Trinity College, on the 15th of April, 1851.

Visitor..... The Lord Bishop of Toronto.
Principal... The Rev. J. G. D. McKenzie, B.A.
Assistants { Mr. Valentine McKenzie.
 { Mr. F. Evans.

DR. RAPHAEL'S LECTURES ON THE POETRY OF THE BIBLE.

We attended the first of this series on Tuesday evening last, and were gratified on the whole. The introductory remarks were rather too remote and aspiring to please our taste; but there could be no question, we think, but that the part relating to the "Parallelisms" of the Hebrew Poetry, and to the book of Job was well managed and instructive. We were glad to see so fair an attendance, and hope that it may be increased this evening.

ST. ANN'S CHURCH, MONTREAL.

The Rev. Dr. Adamson preached last Sunday at St. Catharines, in aid of the Building Fund of the above Church; and we are pleased to learn that the Rev. Gentleman is to preach at "the Falls" for the same object, on Sunday next.

THE SCOTTISH ECCLESIASTICAL JOURNAL.

We shall have much pleasure in exchanging with this sound and ably-conducted periodical, which is devoted to the claims of the Church in Scotland. Confidently can we recommend it to the attention of all who like ourselves take an interest in the struggles and advancement of one of the purest branches of the Redeemer's visible fold. The Ecclesiastical Journal is published monthly, by Messrs. R. Grant & Son, Edinburgh; the price, when stamped, is seven shillings sterling per annum—and the profits are devoted in equal portions to the Episcopal Fund, Church Society, and Trinity College, Glenalmond.

MADEMOISELLE PARODI.

The Concert given by this accomplished lady, on Monday evening, will form an epoch in the musical annals of our city. It is not using the language of exaggeration to say, that such a combination of excellence as the entertainment presented, was never before witnessed in Toronto. We trust that the Concert to be given this evening will be numerous attended, not merely for the sake of the artistes, who well merit public patronage, but as affording the community an opportunity of enjoying the musical art in its perfection. The instrumentation of M. Strakosch is brilliant in the extreme, and independently of other attractions, should attract a crowded house.

DIOCESAN CONVOCATION.

The following is a copy of the Petition adopted thereat:—

To the Queen's Most Excellent Majesty.

MAY IT PLEASE YOUR MAJESTY:

We, your Majesty's dutiful and loyal subjects, the Bishop and Clergy and Laity of the Diocese of Toronto in the Province of Canada, in conference assembled, at a Visitation holden by the Lord Bishop of Toronto, in the City of Toronto, on the first and second days of May, 1851—the Laity being composed of two delegates chosen by the members of the Church of England, who are communicants, from each Parish or Mission within the said Diocese—beg leave most humbly to represent to your Majesty—

That your Petitioners are deeply affected with the importance of promoting more effectually than can be done under any existing powers connected with the constitution of the Church in this Colony, the exercise of the discipline of the Church, and the more advantageous management of its temporal affairs;

That the lay members of the Church in this Diocese now number more than two hundred thousand souls, and the Clergy one hundred and fifty, scattered over a vast extent of country, and much separated from one another; and that on this account the difficulties of Episcopal supervision are much increased, as well as of the carrying out those regulations of discipline with which the best welfare of the Church is so intimately associated;

That the Bishop of the Diocese, besides the difficulty thus arising from the remoteness and distance apart of Parishes and Clergy, has no adequate power by which to try cases of insubordination, offences against morality or aggravated neglect of duty, where such may unhappily occur amongst his Clergy;

That in acting in accordance with his Episcopal commission and prerogative, and in reliance upon his individual judgment, with the aid of such counsel as he may be able to command, his decisions are liable to the charge of irresolution and feebleness, and if manifestly erroneous and tyrannical;

That on such occasions it would much conduce to the removal of existing evils, if the Bishop of the Diocese possessed the support and aid of a constitutional tribunal, composed of certain of the more experienced and judicious of his brethren the Clergy;

That in order to effect so desirable an end, and at the same time more efficiently promote the secular interests of the Church, by more fully providing and more advantageously managing the means of its support, your Petitioners would humbly pray that your Majesty would be pleased to authorize the establishment of a Synod or Convocation in this Diocese, to be composed of the Laity as well as the Clergy of the Church therein, in such manner as in the wisdom of your Majesty would best conduce to the advancement of these important objects.

And your Majesty's Petitioners, as in humble duty bound, will ever pray.

On behalf of the Clergy and Laity of the Diocese of Toronto, in Conference assembled.

(Signed) JOHN TORONTO.
LETTER TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.
Toronto, Canada, 7th June, 1851.

MY LORD ARCHBISHOP,
I have the honour to enclose a dutiful and loyal Address to our Most Gracious and beloved Queen Victoria, from the Clergy and Laity of this Diocese in Conference assembled, with an humble request that your Grace will be pleased to present the same, and recommend the prayer to Her Majesty's favourable consideration.

There are many questions of great importance to the well being and discipline of the Church in this diocese which cannot be satisfactorily settled, without some such constituted authority as we desire, and it is doubtless fitting, because, in accordance with the custom of the Church in her purest ages, that the Bishop should meet and consult with his clergy upon rules of practice and ecclesiastical order within the limits of his own Diocese; but not to change or alter, or in any way to interfere, directly or indirectly, with the Thirty-nine Articles, or the Book of Common Prayer, or with the authorized version of the Holy Scriptures.

In England, the Church has her Ecclesiastical Law, and has been proceeding for centuries in regular and prescribed order—but such law is said not to extend to this Colony, nor is there any power to modify a single rubric however inapplicable it may be to a new country, or to enforce stricter discipline and greater unity of action.

It must also be recollected, that the Constitution of the mother Church makes no special provision for her Missionary extension in Foreign parts; hence many things are unprovided for, which, in remote Colonies, are daily calling the attention of the Bishop or his Clergy, and perplexing them to remedy.

It would, indeed seem, that at the Reformation, the Church and Government were too much occupied with the necessary changes, and the great difficulties and perils with which they were surrounded, to think of contemplating the Church in her Missionary character, and of providing for her gradual establishment and progress in the Colonies and in Pagan lands.

It may indeed be true, that no great inconvenience has yet been felt, but when the lay members of a Diocese in a distant Colony are more than two hundred thousand, and the number of the Clergy one hundred and fifty, it must needs be that difficulties and offences will arise and how are they to be dealt with?

At such times the Bishop requires the support and refreshing counsel of his brethren, and their constitutional co-operation in devising and applying such remedies as may be deemed necessary or expedient to meet such cases as may have occurred.

Moreover, your Grace will perceive that, situated as the Church now is in this Diocese, the assistance of our lay brethren becomes indispensable, to take order for the temporalities of the Church, and to adopt such measures for her stability and support as may be found most suitable to this new country, and the limited means of our people.

Hitherto, as your Grace well knows, the Missionaries in Canada have been in a great measure supported by the two great Church Societies—the Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge; but we are going far beyond their power, however much inclined to afford us adequate help, and the time has arrived when we must look to our local resources and exertions for the maintenance of the Clergy and the extension of the Church.

There has, indeed, been for the last five or six years a local fund arising from the lands set apart in lieu of tithes for the maintenance of a Protestant Clergy, by the special direction of His late Majesty, King George III. of blessed memory, and embodied in the 31st Geo. 3, cap. 31, conferring a constitutional government on the Canadas—but owing to the spread of what are erroneously called, "Liberal Principles" in the Colony and the indifference of the Imperial Government, this resource has been grievously wasted, and the trifling portion which remains has been placed in jeopardy.

Hence both these sources may be considered precarious and of a temporary character. It is true, the two Societies are as generous as they have ever been, or can be, and will doubtless continue to be so to the extent of their ability; to them we feel under the greatest possible obligations, but they are unable to meet all our increasing wants.

Looking round on all sides we can perceive no adequate help from without, so that we have not ventured to make this humble and dutiful appeal to our Most Gracious Sovereign till compelled by pressing necessity. A Royal License to meet in Synod or Convocation to manage our own affairs, and to take legal measures for the ministrations, extension, and support of our Holy Church in the Diocese of Toronto, seems our only promising resource, and devoutly relying on the Divine blessing, we have a strong faith in its progressive efficiency.

We feel indeed a deep conviction that there is no other way of giving stability and permanence to our branch of the true Church in Upper Canada, than that which has been sanctioned by the wisdom and practice of the Church Catholic in all former ages.

Permit me to add, that although we deem your Grace the natural and proper channel of communication between the Church of this Diocese and our beloved Queen, nevertheless, to avoid all occasion of offence, we have thought it our duty to request His Excellency the Governor-General, Earl Elgin and Kincardine, to transmit a Copy of our Address to the Right Hon. Earl Grey, Her Majesty's Principal Secretary of State for the Colonies.

I have the honour to be, my Lord Archbishop,
Your Grace's most obedient humble Servant
(Signed) JOHN TORONTO.

THE ANTI-CLERGY RESERVE MEETING—CHARGE OF ASSAULT.

On Thursday last the Police Court was occupied in investigating a charge of assault preferred by Alexander Dixon, Esq., against the Rev. Mr. Esson, which occupied the whole day.—Mr. Skelton appeared for Mr. Dixon, and Mr. Wilson for the accused.

Mr. Dixon deposed to his having gone to the meeting, believing it to be a public one from the fact of bills being posted up extensively, stating that there was to be a public meeting; that on his entering the room the chair had been taken, and Mr. Munroe, to remove all doubts of its being a public meeting having asked was it so, he understood the chairman to say it was a public meeting, and that any one was at liberty to move an amendment. Mr. Morrison and Mr. Gale, as he understood it, admitted it to be such, and referred to the hand-bills, and at a subsequent stage he (witness) got on the platform to address the meeting, without any objection from the chairman; when doing so he was opposed by three or four gentlemen, particularly Mr. Esson, who rushed at him, seized him by the arm, and attempted to throw him over the platform, and had it not been for Mr. Brown, Senr., or some other gentleman who held him, he must have been knocked over, and that in all probability might have led to a general row in the room. Mr. Esson never told witness he had no right to be there, nor was he desired by any one to leave the platform. Witness was taking a chair when he was violently seized. He went to the meeting because it was a public meeting, in a public place, the St. Lawrence Hall.

Mr. BRUNSKILL deposed to a like effect. Saw Mr. Dixon's arm laid hold of by a gentleman on the platform, and as witness thought, attempted to pull him off, and he thought there would be a regular fight. If Mr. Richardson and Mr. Brown had not caught Mr. Dixon he must have fallen.

Mr. J. O. HEWARD and Mr. R. C. McMULLEN gave nearly similar testimony. On cross-examination it was attempted to elicit that the opposition was the result of combination, but this totally failed. The case of assault was clearly proved, nay, even admitted by the various witnesses for the defence, who seemed only to seek to justify it.

The Rev. Mr. GALE, for the defence—said he saw Mr. Esson put forth his hands to keep Mr. Dixon from coming on the platform; it was done with some force. Mr. Dixon laid hold of Mr. Esson's arm. Witness begged of Mr. Esson to let Mr. Dixon alone, and the latter then descended from the platform. Mr. Morrison stated the meeting was a public meeting. Dr. Lett got up and moved an adjournment. The Chairman rose and said that after Mr. Morrison was fairly done and had his resolution put, any amendment would be received.

The Rev. Mr. JENNINGS corroborated the statement as to the assault. He saw Mr. Dixon come on the platform and he would say decidedly that had it been on his side he would have put him down very summarily. He would have given Mr. Dixon a summary ejection, as it was the height of bad breeding of him to attempt to come forward. If he (Mr. Dixon) forgot his position he would endeavour to have taught him by pulling him down. Mr. Esson is a weak man, but had he (Mr. Jennings) been at hand, and it was well for Mr. Dixon he was not, he (witness) would have taught him a lesson!!!

Other witnesses were also examined—amongst others Mr. GEORGE BROWN of the Globe, who deposed to the publishing of some two or three thousand placards convening the Anti-Clergy Reserve Meeting, as it was designated therein; that it was deemed necessary to have this large number printed off to ensure an attendance at a meeting intended to be private, and that the meeting, as given in the Globe, was a verbatim report!!!

Mr. SKELTON addressed the Bench, and observed in reply, that he would not follow the example of his learned friend on the other side, in arguing the question of the Clergy Reserves, this was not a place for the discussion of such a topic, nor would he enter into it. He would confine himself to the matter at issue, and not travel into irrelevant subjects. The question is, has an assault been committed, and if so, has that assault been justified. The learned Counsel on the opposite side had showed great ingenuity in avoiding the evidence, and endeavouring to withdraw from consideration the real merits of the case, by statements for which there was not a shadow of foundation, but he (Mr. S.) would deal with the case upon the evidence alone, and would not press the case against the reverend defendant one tittle beyond what the evidence warranted. But before going into the evidence he would say that he felt his client had some reason to complain of the manner in which his complaint was met. He had come before the Court with a plain, straight-forward statement, and did not secure the assistance of Counsel until he found that an attempt was made by Counsel on the other side to implicate him in a conspiracy with Mr. Robinson, Dr. Lett, and other parties, for the purpose of upsetting the meeting. The Counsel on the other side said, that Mr. Dixon's conduct was scandalous in the extreme! How was it scandalous? Mr. Dixon went to a public meeting, or what he conceived to be a public meeting, in the exercise of his rights as a British subject; he was assaulted in the exercise of those rights; and he came to this Court to seek the protection of the laws of the land.

That being the case, was he to be turned on and charged with conspiracy, and with being one of a band of conspirators who went there for the purpose of breaking up a private meeting? Fancy for a moment—Dr. Lett combining with Alderman Robinson, Alderman Robinson, combining with Mr. Dixon, Mr. Dixon combining with Mr. Munroe, and all combining with (to use the words of an indictment which he (Mr. S.) supposed would at once be preferred) divers persons unknown, to do what? To overturn the government, no—but to use the words of the opposite Counsel, to stifle public opinion. This fact was established—that placards were posted throughout the town intimating to the public that an Anti-Clergy Reserve Meeting would be held in the St. Lawrence Hall on Tuesday evening, and an invitation was sent indiscriminately throughout the city, inviting the public to attend that meeting. There could be no doubt of that. They, themselves, led those parties that attended in consequence of receiving this invitation, in consequence of seeing these posters to the same effect, to believe that they had a perfect right to be present, and to be heard in reply to the parties who originated the movement. It was also established that the Chairman declared that Dr. Lett had a right to move an amendment. Now, he would ask any reasonable man, if there were not sufficient grounds for Mr. Dixon to believe that he had an undoubted and undisputed right to address the Chair, comment on the proceedings, or call for proofs when he heard an Act of

Parliament cited? Clearly, when Mr. Monroe asked whether it was a public meeting, Mr. Morrison, who was at that time speaking, said it was a public meeting, and not one of the gentlemen on the platform attempted to deny it. In fact, the moment it was found that Mr. Dixon's amendment was likely to swamp them, then, and not till then, it was pronounced by the chairman (though no one heard the decision but the favoured few) a private meeting, and immediately the *argumentum ad hominem* was applied by the reverend defendant to the complainant, Mr. Dixon. Well, then they wished to make it a private meeting, and asserted that none but a member of the Association had a right to speak. But how was that borne out by the evidence? Mr. Roaf stated the sole reason why the Chairman refused Mr. Dixon's motion of adjournment because it was an act of discourtesy to the meeting, but that he would have been permitted to make any other motion—so that the meeting was not in reality a private one, according to their own shewing, but they arrogated to themselves the right of determining what motions should, or should not be received. If the evidence for the prosecution could be believed, then there was proof as clear a case of assault as had ever been committed. Would they attempt to deny the evidence of Mr. Gale, their own witness? Or would they attempt to deny the evidence of Messrs. Heward & Brunskill? It was proved that the reverend defendant had attempted to push Mr. Dixon from the platform, and that Mr. Dixon, in self-defence had seized his arm. Why did he seize the arm of his assailant? Because the push was a violent one, and the corresponding movement on the part of the prosecutor was the natural action of a man who found himself in danger of falling and receiving serious injuries. Now, what evidence was there to rebut the charge? There was the evidence of the Rev. Mr. Jennings, who did not see the assault. There was the evidence of the two Messrs. Brown, in whose testimony there was a discrepancy. There was the evidence of other parties who admitted the assault—some make it lighter, some heavier, but the assault was proved. And what justification was urged? None in point of law. If these parties believed that the room was their own for the time being, for the purpose of holding a private meeting, why did they invite the attendance of the public? If they held it to be a private meeting, why did the Chairman admit the right of any one, not a member, to move a resolution? Was Mr. Dixon warned not to get on the platform? Not at all! but when he attempted to do so he was assaulted. The defence affirms that he was warned. Who warned him? Not the Chairman! Not any person in authority!—but a private member of the Association, who made an assault, because his warning was not attended to! He must say that he admired the ingenuity of Counsel for the defence; for instead of touching the evidence, he made a long address about the Clergy Reserve question. He said that it was of importance that this question should be freely discussed, and that public opinion should be expressed. All that he said resolved itself to this,—“We have invited you here by handbill and placard, but won't allow you to say a word?” Mr. Dixon went there and wished to be heard—he was assaulted, knocked down, and that he (Mr. Skelton) supposed was an instance of the liberty of discussion claimed by the defence. Who desired to repress public opinion?—Certainly not Mr. Dixon. But the speech of Counsel for the defence did not touch the case speech of Counsel for the defence was not applicable to it at all. The case he cited was not applicable to it either. There it was shown that a man had forced, or attempted to force his way into a meeting for which tickets had been issued, and he was very properly removed by the police. In that case the proper officers had removed a man who wished to create a disturbance. In the case before the Court, the defendant, who was not a person in authority attempted to remove the plaintiff—but how?—By knocking him off the platform when about to move a resolution! If he were misconducting himself, then he ought to have been removed by the police, but no man had a right to commit a violent assault of the nature charged. Mr. S. in conclusion, submitted that an assault had been clearly proved, and that the justification had failed. He (Mr. S.) had discharged his duty to the best of his ability, totally irrespective of party or persons, and he felt satisfied that the Magistrate in giving judgment would act on the same principle.

The Magistrate declined giving judgment until the following day, when on coming on the Bench he stated he had been suffering under indisposition from the rising of the Court, and would not have come down that morning but for the desire felt to hear the decision. He then entered into a very elaborate and lengthened judgment, and wound it up as follows:—

“Where the evidence is so varying as to the degree of force used upon the occasion, however, it may be a question whether greater force than necessary was used or not, but of those very doubts it is my duty to give the accused party the benefit. I have the less hesitation in doing so upon this occasion, because the law under which I am authorised to dispose of this case, provides that when the offence charged, although proved, is of so trivial a nature as to render it unnecessary, in the opinion of the magistrate, to inflict any penalty, he may dismiss the charge. Under all these circumstances, I feel that I shall best discharge my duty and promote the ends of justice and the public interest, by dismissing this charge. It is very gratifying to me to reflect, however, that by a recent statute any party to such an investigation as this, who is dissatisfied with the magistrate's decision, may appeal therefrom to a higher tribunal.”

ARRIVAL OF THE "FRANKLIN."

The steamer *Franklin* arrived at New York on the 14th. She brings no news of importance. The Earl of Derby, father of Lord Stanley, died on the 30th ult.

TORONTO MARKETS.

TORONTO, July 16, 1851.

	s.	d.	s.	d.
Fall Wheat, per 60 lbs.	3	6	a	3 1/2
Spring do.	3	0	a	3 4
Oats, per 34lbs	1	8	a	1 10 1/2
Peas	3	0	a	3 2
Green Peas per peck	0	5	a	0 0
Flour, superfine (in Barrels)	21	3	a	00 0
Do. fine (in Bags)	20	0	a	00 0
Market Flour, (in Barrels)	17	0	a	15 0
Do. (in Bags)	15	3	a	17 6
Oatmeal, per barrel	20	0	a	23 0
Beef, per lb.	0	3	a	0 5
Do. per 100 lbs.	20	0	a	25 0
Bacon	32	6	a	35 0
Hams, per cwt.	37	6	a	40 0
Mutton per lb.	0	23	a	0 5
Lamb per quarter	1	5	a	3 9
Water, fresh, per lb.	0	75	a	0 0
Do. salt, do.	0	6	a	0 7
Potatoes, old per bushel	2	9	a	2 0
Do. new per quart	0	23	a	0 0
Hay per ton	50	0	a	60 0
Straw per ton	30	0	a	37 6
Fire Wood per cord	13	3	a	14 4
Coals per ton	35	6	a	40 0

Poetry.

CHAUCER AND THE EXHIBITION.

Chaucer, it would seem, possessed a prophetic faculty in his prefiguration of this palace of glass. The passages we quote occur in the *House of Fame*, in the introduction to which, the poet describes it as a vision, and speculates upon the causes of dreams, affirming his inability to decide whether

"Spirits have the might
To make folks dream o'night,
Or if the soul of proper kind
Be so perfect as men find,
That it wote what is to come."
"As I slept," he goes on to say,
"I dreamt I was

Within a temple made of glass,
In which there were more images
Of gold standing in sundry stages,
In more rich tabernacles,
And with jewels more pinnacles,
And more curious portraitures,
And quaint manner of figures
Of gold work that I saw ever."

"Then saw I stand on either side
Straight down to the doors wide
From the dais many a pillar
Of metal that shone out full clear."

"Then gan I to look about and see
That there came entering in the hall
A rich great company withal,
And that of sundry regions
Of all kinds and conditions,
That dwell in earth beneath the moon,
Poor and rich."

"Such a great congregation
Of folks as I saw roam about,
Some within and some without,
Was never seen or shall be more!"

So palpable a coincidence is, to say the least of it, very curious.

Review.

CANADIAN AGRICULTURIST: July, 1851.

This periodical continues to sustain the reputation which it has acquired, as being a zealous and useful organ of the Agriculturists of Upper Canada. The number now before us contains amongst a variety of interesting articles, a list of the prizes to be awarded at the ensuing Exhibition of the Provincial Association. This meeting has been postponed a week, and will come off at Brockville on the 24th, 25th, and 26th of September. The Premiums are considerably increased, amounting in the regular list to £1,200! Fifty pounds will be given for the four best agricultural reports of Counties; and the *Canada Company* have announced liberal prizes for Hemp and Flax, to be competed for in 1852. The Local Committee at Brockville are making extensive preparations, and a large and creditable Exhibition is confidently expected.

SCENES IN OUR PARISH.

NO. II.

THE GRAVES OF INFANTS.

"Unhappy losse; nay happy gain be't saide
When by earth's losse, heaven's kingdom's purchased—
Christ's blood the price, God's word the evidence,
Heaven settles crowns on children's innocence—
The branch so soon eropt off, earth cast thereon
Adds turf to twig, and gains possession.
Thy title's good; thy tenure's capite;
Death past the fine, Christ the recoverie."

"It is no small advantage," says Jeremy Taylor, "that our children, dying young, receive: for their condition of a blessed immortality is rendered to them secure, by being snatched from the dangers of an evil choice, and carried to their little cells of felicity, where they can weep no more." "They," he continues, "are entered into a secure possession, to which they went with no other condition but that they passed into it through the way of mortality, and for a few months wore an uneasy garment." Thus far I read, and then I stop, and the recollection of some whom I had known thus carried to "their little cells of felicity," recurred to my mind, and it struck me that a relation of some of these real remembrances might interest you my kind reader. I was standing at my own little room window, and the weather was clear and mild much such a day, I thought, (only then it was somewhat later in the year,) as that on which, a long while ago, I went to pay a visit to our clerk's wife and her new-born twins. I had never seen more so, I suppose, than the poor relations could be—when I heard that two had been added to the already large family.

As I went along I could think of nothing but the little brother and sister. I believe they appeared to my mind's eye far more lovely and interesting than any other children could possibly be; and when I saw them wrapped in their long white robes and lying side by side in the neat cradle, I dare say I much amused the grave nurse by the extravagance of my admiration; and, on my part I remember being much shocked by her calm avowal, "that though poor Mary might not wish to part

with either, now they were come, to be sure she would sooner have one at a time, if it had pleased God." "Sooner have had one at a time," I said, "what, when they look so beautiful, lying there together!" It was early spring, and when I left the house—(they lived then at an old-fashioned cottage at the bottom of a sloping garden, on the right hand side of the upper road)—some one gave me two or three half opened snow-drops. They were the first I had seen that year; and on my way home my mind being full of the twin children, as I looked at the fair buds some common place resemblances naturally enough presented themselves to me.—They are as pure, I thought; come into as stormy a world; growing day by day more lovely; and I forget whether then I added, perhaps as soon to wither. But I am sure I did not always dwell on the last point of similarity, for when I visited them afterwards—and I did visit them very often—perhaps sometimes when the poor mother, delicate in her health, and fully occupied with the cares of a large family, could have dispensed with my company—I used to meditate, in a very romantic way, on the delights they would have in growing up together. I thought they would never be separated. I tried to believe that this little brother and sister would never wish for any other love than the pure and holy one of which I supposed nature must have implanted in their minds a double share. I fancied the sister as she grew up, watching her brother's wishes, with woman's quickest perception, and most earnest desire to please, and the brother ever at her side, her protector, and guardian, and friend; and I usually ended by wishing I had a twin brother. Was I very silly, my patient reader? Did you ever hear of a romantic lady being otherwise?

One day, when they were about six weeks old, I was much displeased at finding only one lying in the cradle. The other, the mother said, was asleep up stairs. They disturbed each other, she said, and she had so much work to do that she was glad to let them sleep as long as she could. But her reasoning did not at all satisfy me. I thought it such a great pity to part them: they never looked so pretty as when they were together. I need not have troubled myself, they were not to be separated long. It was when the snow drops faded, but the white roses and lilies of the valley opened just in time to strew in the short wide coffin: death, that stern divider of most fellowships, seemed as eager as myself that here there should be no separation. I forget which died first, but the other little one lay quiet until then, and then perhaps hearing its fellow angel call—

"For they say, that little infants reply by smiles and signs,
"To the band of guardian angels that round about them shine,"

—it struggled with the bands of mortality, rejoined its beloved companion, and they flew to heaven together. I saw them once more sleeping; but it was the sleep from which the mother's kiss may not awaken. The disorder which had carried them off having lasted only a few hours, had not in the least marred their beauty. They were still delicately formed and fair children. The eyes were closed, so as to show to advantage the long soft eye-lashes, and the little dimpled hands were as beautifully rounded as a sculptor would desire to represent them in his pure marble; but they were as motionless as the marble, and as cold. I looked upon them no more, but I remember standing at the garden gate, and listening to the voice which told that "Almighty God, of his great mercy, had taken to himself the souls of our dear brother and sister." They rest together under the chesnut-tree, close to our garden hedge, and though at the time I was very sorry to lose such pretty playthings, I have long ceased to regret them. When I see how very much evil there is in the world; how much "sin to blight," and how much "sorrow to fade," can I grieve that so many frail buds are transplanted, by the Lord of the garden, to a fairer climate? O no! Jesus said, "Suffer the little children to come unto me," and I do believe he said it not only in reference to the group of young Israelites then gathered round him, nor merely as an encouragement to Christian parents to trust their living treasures to his care, but that his omniscient eye looked round, at that moment, on the innumerable multitude of those little ones, whom his free grace has, in all ages, called to glory.

Such thoughts always arise in my mind with a feeling of something like joy, as I watch the procession of an infant's funeral. A mother, indeed, cannot at the time comfort herself with these considerations. Rachel will weep for her children.—Even when there have been several children, I have seen the remembrance of the lost little one cast a gloom over the mother's brow that the health and mirth of the rest have failed to dispel. So it was with her who has laid her darling close to our altar's rails. You cannot fail to find the grave, for it is marked by a white marble stone, bearing the name and age, and date of the child's death. The parents came here strangers, and when they left the place, which they did soon after Mary's funeral, there was not one relation whom the record could interest. But the mother's fancy, doubtless, often hovers round the holy spot, and she feels comforted at the thought,—"the grave cannot be lost, that simple epitaph must preserve it; it cannot be vio-

lated, for it is under the shadow of the chancel." She was buried, I well remember, on her birth-day; the day on which, twelve months before, her parents had welcomed their eldest daughter. It was on the first of April, and a very stormy day. The wind drove along before it dark masses of hail clouds, tore off and swept across the church-yard the half opened leaves of the chesnut-trees, and shook down whole sprays of bud and blossom from the early fruit trees. Ah! what apt emblems every spring brings with it! But little Mary's mother, though whilst she remained here, she never recovered her spirits, and though the large dark eyes were, during the few times I afterwards saw her, always filled with tears, I trust has since regained her cheerfulness. She had no daughter, but she had two fair and healthy little sons; so she ought to have thought herself a happy mother.

But have you ever observed a grave under the south wall of the church? The briar bush, which is cut down every year, and every year springs up so vigorously, grows close to the foot of it. There is no stone, but the poor lady, who has sometimes come from a distance to our church, knows well who sleeps there. I have seen her, when all the congregation was dispersed, and she thought herself unobserved, go round to the grave, and kneeling by it, hide her face, while the whole slight frame shook with the violence of her emotion. Then she would rise up and go away, and then come back and weep again, and stoop down and gather two or three violets or daisies, or, if there was nothing else, some blades of long grass that grew on the grave. Ah! that poor lady knew well who slept there; it was her son; her only son, whom she loved. I have heard that she was not happy in her married state, and perhaps she had hoped that the birth of this child might be the beginning of better days for her. Perhaps she had been long childless. Perhaps she had set her heart on this fair gourd, and trusted in its increasing shadow to be her shelter; having forgotten that all flesh is grass, and the grass withereth. Perhaps she made an "idol," and found it "clay." I cannot tell; but he was not, and she refused to be comforted.

I am afraid you must be tired, but one story more and I have done: and then we will seek for a livelier scene. The wife of the Missionary who came home last spring, brought with her, from the far country where she had been long a sojourner, three noble boys. But they were not all her children. Her youngest was not with her. Did he sleep, then, under the stately mimosa, or the beautiful palm tree, beneath the shadow of the church raised to the name of the Christian's God, in the land of idols? Then, perhaps, his swarthy nurse sits on his grave, and tells how the gentle white lady devoted her child to her Saviour in baptism, and found comfort when he died, and how she, poor heathen as she had been, had learnt submission from the Christian's submission, and wisdom from the Christian's book, and now having faith in Christ, lived in calm hope of meeting again those her kind instructors, and that her foster son. No! the Missionary's child is not buried there; he died on the voyage home: he was buried in the deep sea: so neither nurse nor mother may look upon his grave; but his little coffin was made as neatly as circumstances permitted, and the ceremony of his funeral was conducted with all that attention to order and propriety which it is the last comfort of survivors to pay. All the children, and there were many on board beside his own little brothers, went on deck and stood round the corpse whilst the beautiful service was read; and it was solemnly and affectingly read, by the beloved friend and fellow laborer who had been a stranger with them in the strange land. It was sad to be obliged to take the last look at the dear child even before "the first day of death was fled." There was something inexpressibly melancholy in the plunge with which the lost treasure sunk down, deeper and deeper, to the depths which no line has sounded; and the waves rolled on, and the gallant ship hastened on her course, so that the eye of man might never again know the place of his rest. But thou, Lord, art the hope of them that remain in the broad sea! So thought his mother whilst she wept in silence; but she looked for the resurrection of the body, (when the sea shall give up her dead,) and she was calm.

I have always thought that of the many troubles which woman's heart feels, the loss of infant children, deep as it must be, is the one which most readily yields to the comforts of religion, and the expressions of many mothers with whom I have conversed, have confirmed me in my opinion. "I did all that lay in my power to do for him," said my favorite Millicent to me; "I should ill deserve to be called mother if I had not, but now he is better provided for." "Mine was a sweet tempered child," said another, "but none too good for Him who has taken it." "Little dear!" said poor Amy, when last year she buried her youngest of thirteen, "he was as fair a baby as ever the sun shone upon." She wept much, for she was one of those in whose hearts extreme poverty and distress fail to deaden either the warmest or gentlest feelings of woman's nature. "Mine was as fair a baby as ever the sun shone upon, but none too fair for the place he is gone to!" But I have said enough on the subject in prose, I think; so I will finish my chapter with

some verses which occurred to me when I was thinking of little Mary's grave.

Ours is a garden green and fair,
And bright with flowers in June,
And spicy shrubs waft odors there
To the high harvest moon;
But in spring hours we scarce know why,
Our snow-drops only come and die.

The chesnut's solemn boughs disclose
Their thousand blossoms well,
And hither comes luxuriant rose
Her tale of love to tell;
The snow-drops tremble, and are gone
From the chill world they glanced upon.

For she was like a bud that died,
Forgot by all but me,—
But often at our altar's side,
When her low grave I see,
I think how those first flowers of spring
Fade in their earliest blossoming.

She sleeps not in her father's tomb,
Nor when their days are past,
To rest them in this shadow'd gloom
Shall kindred come at last,
Beneath this little marble stone
One infant corpse must rest alone.

O blessed lot! ere guilt and care
That smile of innocence belie,
To hide in mother's arms—and there
Where one has lived to die,
No dust defiles spring's first born flower,
No light is in the snow-drop's bower.

Yet more—'tis to the infant dead
The blessed word is given;
"Their angels live!" the Saviour said,
"Round the bright throne in heaven!"
No storm those stainless flowers shall tear,
The snow drops never wither there!

A SCENE AT THE LUNATIC ASYLUM.

The editor of the *New York Mirror* gives some particulars of the recent visit of President Fillmore at the Lunatic Asylum. The following is a brief extract:

On entering the chapel where some two hundred of these unfortunates were seated, the overseer introduced the President of the United States, when all rose, respectfully bowed and resumed their seats. Each member of the party was then introduced by name, when the same ceremony was produced by repeated. Dr. Maltby, a wise lunatic, then arose and welcomed the President, in a strain of graceful and touching eloquence that drew tears from every eye. He is a tall, thin, pale man, with penetrating eyes, a fine voice, and gestures belonging to the polite oratory of "gentlemen of the old school." The President's reply was also very happy and affecting. So orderly and so well behaved a company surely has not greeted him in all his travels. In one of the female wards the whole party were individually introduced to an elegantly dressed, and most accomplished lady, the daughter of one of the most distinguished lawyers New York has ever produced. She had the right word ready for every one who addressed her, and presented the President with a sweet little bouquet of her own arranging, in the most tasteful and graceful manner. We saw the same "act of presentation" performed a hundred times, but in no instance with such exquisite simplicity and grace as marked the offering of this accomplished lady. She is about forty years of age; and in mentioning the names of some of the distinguished men she had entertained at her father's house added—"but for the last seven years I have been—very much out of the world."

There was a young girl in the Asylum, who also attracted much attention by her beauty of person and elegance of dress. She did not appear to be over seventeen years of age, and there was not the slightest indication of lunacy, or even of "irregularity" about her.

She stood in the door of her room, which was adorned with flowers, gracefully acknowledging the bows of the visitors, though no one presumed to speak to her. She wore a beautiful wreath of peach and cherry blossoms in her dark hair; the only ornaments appropriate to her rare and touching beauty. Thinking of the "fair Ophelia," and the heart-broken "Bride of Lammermoor," and all the delicate feminine harpstrings, that were ever broken by sorrow or sin, we left the beautiful Lunatic, and for hours afterwards, every sound seemed a moan, every breeze a sigh, and even the "drops of the morning" which glistened in the flowers, looked more like tears of sadness than gems of joy.

OLD CANALS OF EGYPT.

(From the *Scientific American*.)

At a recent meeting, May 20th, of the institution of civil engineers, Eng., a paper was read on the Isthmus of Suez and the ancient canals of Egypt, by Joseph Glynn, C. E. It was a very interesting paper.—About 600 years before the Christian Era, Darius Hystaspis made a canal from the Nile to the Red Sea. It was in some places 150 feet wide and 30 feet deep. It passed through the valley to the Bitter Lakes, and was navigable for vessels of a considerable size when the Nile was high. It also served to supply the cities with water. The ancients assumed that there was a difference of level between the Red Sea and the Mediterranean, and precautions were taken to prevent the salt water of the Red sea from mixing with the

Nile. This canal fell to decay, but was restored about 644 A.D., by the Turkish Caliph Omar, who introduced many improvements and brought the canal to join the Nile near to Caori. The general decay of Egypt brought about a decay of this canal again, and it became choked up 120 years afterwards, and for a thousand years it remained so, and was almost forgotten until Napoleon that wonderful man, went to Egypt. He directed the eminent engineer La Pere to survey it and report. The length was about 93 miles, through a low, barren, sandy plain and traversing many lagoons and lakes offering but few difficulties to engineering. Le Pere reported that the rise of high water in the Red Sea was 6 feet, in the Mediterranean 1 foot, and the surface of the former was stated to be very high at high water above low water in the latter. Mr. Robert Stephenson was present at the meeting, and as he had but recently returned from Egypt, he stated that the low water in the Red Sea and the Mediterranean were identical, and La Pere made a great mistake, which he attributed to a hasty survey made in the time of war. The possibility of restoring this ancient canal was discussed. There is a ridge at the present moment at the end of the Red Sea, towards the Bitter Lakes, consisting of fossils identical with those of the London Basin, caused by a geological upheaval which had changed the features of the district. It has been considered that the Bitter Lakes were once the head waters of the Red Sea, and the ruins of cities and towns around, give evidence of the region being at one time very fertile—it was the land of Goshen, watered with a fresh stream from the canal of Sesos, and from it Lake Tensah was supplied with pure water.

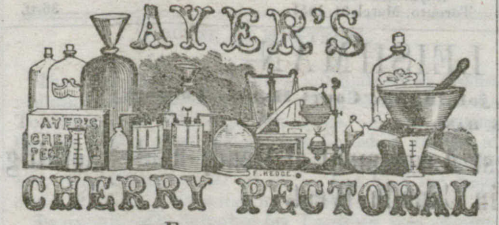
Advertisements.

DR. BOVELL, John Street, near St. George's Church, TORONTO. 39-1f
DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street Toronto. 16-1f
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
MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, Wellington Buildings, corner of King and Church Streets. Toronto, September 9th, 1850. 7-1f
DONALD BETHUNE, JR., BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBOURG, CANADA WEST. Cobourg, Oct. 21, 1845.
J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Church Street. Toronto, January 13th, 1837. 5-1f
JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett, & Co., Medical Laboratory,) KING STREET WEST, TORONTO. He is constantly on hand a beautiful Assortment of Ladies with a quantity of Satin Slippers of the very best quality. Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to order in a style unsurpassed by any Establishment in the City. Toronto, August 24th, 1848. 4-1f
T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street, TORONTO.
OWEN AND MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO. 1
W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO. A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver. Toronto, Jan. 28, 1847. 61
RICHARD NEWTON, ACCOUNTANT & REFEREE, ANN STREET, TORONTO.
MERCHANTS' and Tradesmen's Accounts accurately arranged and balanced; and having been many years engaged as Accountant in Bankruptcy in the English Courts, he respectfully offers his services in arranging Bankrupt Affairs after the most approved method of those Courts. Toronto, 11th May, 1851. 42-6m
GOVERNESS. A LADY is desirous of meeting with a Situation as Resident Governess; she will undertake to instruct in English, French, and Music, together with rudiments of Singing, if required. No objection to become Companion to a Lady. Address X. Y. at Queenston. Toronto, April 9, 1851. 37-1f

EXTRACTING FOR THE POOR GRATIS. MR. J. FRANCIS SMITH, (LATE OF FORT ERIC.) SURGEON DENTIST, No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Cadwell, the Oculist. Charges Moderate: References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grasett, M. A.; the Rev. Elliott Grasett, M. A.; Fort Erie; Col. James Kerby, Fort Erie; and Thomas Champion, Esq. Toronto January 22nd, 1851. 26-1ly

Teas, Coffee, Sugars, Wines, Liquors, &c. GROCERIES OF ALL KINDS At 122 Yonge Street, two doors South of Queen Street. JOHN J. EVANS, TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage. Toronto, December 11th, 1850. 21-1f

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. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Emsley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (The above to be sold in Lots to suit purchasers.) City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street. Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres. Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres. Township of Whitchurch—Part of Lot 17, in 4th concession, 80 Acres. Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres. Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres. COUNTY OF NORFOLK. Township of Woodhouse—Lot 12, in 5th concession, 200 Acres. COUNTY OF WENTWORTH. Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres. COUNTY OF SIMCOE. Township of Innisfil—North half 13, in 10th concession 100 Acres. COUNTY OF NORTHUMBERLAND. Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres. Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres. COUNTY OF HASTINGS. Township of Thurlow—Lot 25, in 3rd concession, 200 Acres. COUNTY OF LANARK. Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-1f



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

VALENTINE MOTT, M. D. Prof. Surgery Med. College, New York, says:—"It gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs." CHIEF JUSTICE EUSTIS, of Louisiana, writes "That a young daughter of his was cured of several severe attacks of Croup by the 'CHERRY PECTORAL.'" Let the relieved sufferer speak for himself:— Hartford, Jan. 26, 1847. Dr. J. C. Ayer—Dear Sir,—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction. A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me. Yours with respect, E. A. STEWART, Albany, N.Y., April 17, 1848. Dr. Ayer, Lowell.—Dear Sir,—I have for years been afflicted with Asthma in the worst form: so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose, until my physician prescribed, as an experiment, your CHERRY PECTORAL. At first it appeared to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy. GEORGE S. FARRANT, PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas March 4th, 1851. 32-3m

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

ORGAN FOR SALE. A Two Stop ORGAN, suitable for a small Church or Chamber, with case, gilt pipes, &c., complete. Height of Case..... 8 feet. Width of "..... 3 1/2 " Depth of "..... 3 1/2 " The Organ, which is quite new, may be seen at the office of this paper, 7, King-street West, Toronto. It will be sold very low for cash. Toronto, January 15th 1851.

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

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

Patrons: His Grace the Duke of Beaufort, His Grace the Lord Archbishop of Dublin, The Right Hon. Lord Viscount Beresford, The Right Hon. Lord Viscount Lorton, The Hon. and Right Rev. the Lord Bishop of Bath and Wells, The Right Rev. the Lord Bishop of St. David's, The Right Rev. the Lord Bishop of Chichester, The Right Hon. and Most Rev. the Lord Bishop of Meath, The Right Rev. the Lord Bishop of Elphin, The Right Rev. the Lord Bishop of Limerick. The Hon and Right Rev. the Lord Bishop of Derry and Raphoe, The Right Rev. the Lord Bishop of Calcutta, The Right Rev. the Lord Bishop of Jamaica, The Right Rev. the Lord Bishop of Madras, The Right Rev. the Lord Bishop of Tasmania, The Right Rev. the Lord Bishop of Fredericton, The Right Rev. the Lord Bishop of Sydney, The Right Rev. the Lord Bishop of Newcastle, The Right Rev. the Lord Bishop of Melbourne, The Right Rev. the Lord Bishop of Capetown. Directors: CHAIRMAN—Major James Oliphant, H. E. I. C. Major J. Adair, The Very Rev. the Dean of Emly, Rev. W. Harness, M. A., Jonathan Hopkinson, Esq., Benjamin Jackson, Esq., Rev. Richard Wood, B. D., James Lamb, Esq., Captain Macdougall, William Ambrose Shaw, Esq., Edward Heathcote Smith, Esq., Rev. H. T. Tucker, M. A., John Walker, Esq., Sir William White.

CANADIAN BRANCH---TORONTO.

The Honourable and Right Reverend Lord Bishop of Toronto. | The Ven. the Archdeacon of York. Patrons: The Hon. William Allan, The Hon. J. H. Cameron, M.P.P., Rev. Stephen Lett, LL.D., John Arnold, Esq., J. Lukin Robinson, Esq., J. H. Hagarty, Esq., Q. C., J. M. Strachan, Esq., P. Vankoughnet, Esq., Thomas Champion, Esq. AGENT—E. TAYLOR DARTNELL, Esq. Office—25, Albert Buildings King-street East, Toronto.

The distinguished success which has attended the establishment of the Church of England Assurance Institution in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada, with a view of extending the peculiar advantages of this Institution to the inhabitants of that Colony. They feel satisfied that such advantages will be duly appreciated by the Public, and that the same distinguished success will attend the Company's establishments in Canada, and the same powerful support be given to it by the Clergy and Laity residing in the Colony, as has already marked its progress in India and in Europe.

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

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

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

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

Premiums on Assurances by Table II, may be paid either yearly, half-yearly, or quarterly, as may best suit the convenience of the Assured. Death by suicide, duelling, or the hands of justice, will not render the Assurance null and void, if the Policy be duly assigned to another party for a bona-fide consideration. Claims will be paid within three months after proof of death. Policies forfeited by non-payment of Premium, may be revived within twelve months, upon proof of the same state of health, and the payment of the Premium in arrear, with interest thereon. The Assured, not being engaged in any Military, Maritime, or Naval Service, will be permitted, without extra Premium; to proceed from one part of British North America to another. Also, to proceed to or from any part of the United States not further south than the latitude of the city of Washington, or further West than the River Mississippi: they will also be permitted, in time of peace, to proceed in first-class steamers to or from any port in Great Britain or Ireland.

Parties engaged in or entering into the Military, Maritime, or Naval Service, or parties proceeding beyond the limits above mentioned, will be charged such additional rate (to be ascertained by application to the Agent), as the circumstances of the case may require. Upon payment of the Premium, in cases where the Assurance has been accepted definitely, a Certificate will issue at once, to be held by the Assured until it can be exchanged for a Stamped Policy, under the Hands and Seals of three of the London Directors. In cases where the Assurances shall be entertained, only pending the decision of the London Board, a memorandum of conditional acceptance will be issued, until the receipt out of the Company's advice, conveying the Stamped Policy, or the rejection of the Assurance,—the Company holding the life assured in the interim.

SPECIMENS OF RATES. SHORT TERMS.

Table with 4 columns for Age, Premium, and Annual Premium for 1, 7, and 15 years terms.

WHOLE LIFE. Equal Rates.

Table with 4 columns for Age, Annual Premium, Half-yearly Premium, and Quarterly Premium for Whole Life.

April 30th, 1851. E. TAYLOR DARTNELL, Agent.

MARRIED.

At Everton, Liverpool, England, by the Rev. Robt. Chilton, B. A., J. G. Bull, Esq., to Mary, eldest daughter of Thomas Chilton, Esq., and niece of Mrs. Mewburn, Danby House, Stamford, C.W.

At Sidmouth, Devon, England, by the Rev. John Levier, Esq., M. A., John, fourth son of Dr. Mewburn, Danby House, Stamford, C.W., second chancier in the Union Bank, Liverpool, to Mary, eldest daughter of John Levier Esq., Rose Mount, Sidmouth.

DIED.

In the Township of London, C.W., on Saturday, the 24th inst., in the 84th year of her age, Mrs. Anne Robson.

The deceased emigrated from Cumberlandshire, England, in the year 1820, together with her husband and nine children, she was spared to see the blessing of God resting upon their persevering industry, and the dense forest in which they settled converted into home-steads of comfort to each member of the family. But this was not the only object for which she laboured. From the commencement of her sojourn in the woods, she kept steadily in view, a consummation for which her heart oft yearned—she fervently desired to see the ministrations of the church, and the privilege of worshipping God after the manner of their fathers extended to her children, and the community around. The blessing was vouchsafed, and made the joy of her declining years. In her vicinity, and in great measure by her means, was erected the house of prayer, and thus under the infirmities of old age, and almost to the very close of life, she was wont sabbath after sabbath to bend her tottering way, from the household threshold to the portal of the house of God. But however happy in this her privilege, her hope of salvation rested not upon this, nor upon aught of her doings: in relation to her acceptance with God, Christ who died, was her all in all. Her last faltering words to her Pastor were—"Precious Jesus, Precious Jesus!" adding a parting benediction—"Lord reward you, Lord reward you."

INFLUENZA AND CONSUMPTION.

It is indeed, a melancholy truth, that thousands fall victims to consumption every year from no other cause than neglected colds, yet we find hundreds, nay thousands, who treat such complaints with the greatest indifference, and let them run on for weeks, and even months, without thinking of the danger. At first, you have what you consider a slight cough or cold; you allow business, pleasure or carelessness to prevent you from giving it any attention; it then settles upon your breast, you become hoarse have pains in the side or chest, expectorate large quantities of matter, perhaps mixed with blood; a difficulty of breathing ensues, and then you find your own foolish neglect has brought on this complaint. If, then, you value your life or health, be warned in time, and don't trifle with your cold, or trust to any quick nostrum to cure you; but immediately procure a bottle or two of that famous remedy DR. WISLAR'S BALSAM OF WILD CHERRY, which is well known to be the most speedy cure ever known, as thousands will testify, whose lives have been saved by it.

Be not deceived, remember that spurious imitations and other preparations of Wild Cherry abound throughout the land, but it is Dr. Wislar's that has performed so many thousand wonderful cures, therefore buy no other but the genuine, original Balsam of Wild Cherry, signed I. Butts on the wrapper.

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

New Advertisements.

A CARD.

THE undersigned desires to return thanks to the Managers of the Provincial Mutual and General Insurance Company, for the very prompt manner in which they have liquidated his claims of Insurance on his building which was destroyed by the late fire in Agnes-street. July 16th, 1851.

W. SMITH. 51-11a

AN ENGLISH LADY, who has for some years been accustomed to tuition, is desirous of obtaining a situation as Governess. French, Music, and Drawing taught, if required. Address M. G., Post-Office, Toronto. 15th July, 1851.

51-1f

JUST PUBLISHED,

IN EMBOSSED MUSLIN, FULL GILT BACK, Price 1s. 10 1/2d.

THE BOOK OF PSALMS, translated out of the original Hebrew, according to the authorized version; arranged in parallelism; with an Introductory Treatise on Hebrew Poetry.

For Sale by Messrs. Rowell, Armour, Scobie, Leslie, Cosgrove, and the Methodist Book Store, King-street; and Messrs. Maclear, Bentley, and the Tract Society Depository, Yonge-street. Toronto, July 12th, 1851.

51-4in

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

NOTICE is hereby given, that the Annual Court of Proprietors of this Institution, at which the Election of Directors for the ensuing year takes place, will be held at the House of Business of the Corporation, on MONDAY, the 4th day of August next. The Chair will be taken at Twelve o'clock at noon precisely. [By order of the Board.] T. W. BIRCHALL, Managing Director.

British America Insurance Office, Toronto, July 14, 1851. 51-3in



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY.

NOTICE

It is hereby given, that the General Annual Meeting of the Provincial Mutual and General Insurance Company, for the year ending 3rd June, 1851, will be held at the Office of the Company, in Church-street, City of Toronto, at Noon, on TUESDAY, the 5th of August next, for the purpose of Electing Three Directors in the room of the three retiring from office, pursuant to the Act of Incorporation; and at which meeting a Report of the business and Proceedings of the Company for the preceding year will be submitted. The three retiring members of the Board of Directors are, Messrs. Atkinson, Brexey, and Woris; but who are eligible for re-election.

(By order of the Board.) EDWARD G. O'BRIEN, Secretary. Office, 8th July, 1851. 51-3in

BY PARTICULAR REQUEST.

SECOND AND LAST GRAND CONCERT?

MADemoiselle TERESA PARODI.

On Thursday Evening, July 17, 1851, AT THE SAINT LAWRENCE HALL.

MADemoiselle PARODI will be assisted by the following celebrated Artists:

MADemoiselle AMALIA PATTI, Prima Donna Contralto, from the Astor Place Opera House, N. Y.; MAURICE STRAKOSCH, the famous Pianist; and MISKA HAUSER, the celebrated Violinist.

Mlle PARODI will sing the following Pieces: 1.—The Duetto, from Rossini's celebrated "Semiramis." 2.—The favourite Aria, from Verdi's Grand Opera Ernani, composed expressly for Mlle. Parodi, and sung by her with great success.

3.—The famous "Rica Valse." 4.—The Grand Duetto Brillante, from Donizetti's masterwork and last opera, "Maria Padilla."

PROGRAMME.

PART FIRST.

- 1.—Grand Fantasia de Concert, on favourite Airs from "The Child of the Regiment," composed and executed by M. Strakosch. 2.—Grand Air and Recitative, from Verdi's "Ernani," by Mlle. Teresa Parodi. 3.—Aria, from Rossini's masterwork, "Semiramis," by Mlle. Amalia Patti. 4.—Fantasia Dramatique, for the Violin, on theme from Othello, by Rossini, composed by Ernst, executed by Miska Hauser. 5.—The favourite Grand Duetto, from Rossini's "Semiramis," by Mlle. Teresa Parodi and Amalia Patti.

PART SECOND.

- 1.—Magic Reliquio, Ole Bull's masterpiece, executed by Miska Hauser. 2.—On the Banks of Guadalquivir: a beautiful English Song, sung in English by Mlle. Amalia Patti. 3.—The famous Rica Valse, sung by Mlle. Teresa Parodi. 4.—The Magic Bell, a Reverie Sentimentale. Composed and executed by M. Strakosch. 5.—The Famous Capricchio, called "The Bird of the Tree," a fable written for children. Miska Hauser. (This piece describes the sensation of a bird which, after having escaped from its cage, flies into the forest, and, hopping from twig to twig, and from tree to tree, repeats the little airs it has been taught by its mistress.) 6.—Grand Duetto Brillante, from the lamented Donizetti's masterwork and grand opera "Maria Padilla," sung by Mlle. Teresa Parodi and Amalia Patti.

Musical Director M. Strakosch.

The price of admission has been set down at Five Shillings a ticket, and secured seats.

SECURED SEATS.—The Diagram of the Hall is to be seen at the Music Store of A. & S. NORDREMER, where seats may be secured.

The sale of tickets will commence on Wednesday and close on Thursday, at 5 o'clock, P.M. Those not sold at that time may be had on the evening of the Concert at the Door. No orders for tickets will be received unless they are accompanied by the money. No checks will be issued. No postponement. Doors open at Seven o'clock—to commence at Eight. Toronto July 15, 1851. 51-11n

STATIONERY, WHOLESALE AND RETAIL.

THE Subscriber, would respectfully give notice, that he continues to SELL OFF his well assorted stock of BOOKS AND STATIONERY, to make room for Extensive Importations expected soon; when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, and FAMILIES with goods in his line, on the most reasonable terms. Having a Ruling Machine and Book Binding on the premises, orders in that department will be promptly attended to. DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand.

New Books, Pamphlets, Reviews, and Magazines, received regularly by EXPRESS as usual.

N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms. THOS. MACLEAR. Toronto, July 9, 1851. 50-1f

BURGESS & LEISHMAN,

(Corner of King and Church Streets, joining the Court House, Toronto.)

HAVE ON HAND

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

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

READY-MADE CLOTHING:

Table listing various clothing items and prices, including Men's Brown Holland Coats, Men's black cloth Vests, Men's Moleskin Trousers, Men's Linen Drill, etc.

DRY GOODS:

Table listing various dry goods and prices, including 1,000 Muslin Dresses, 1,000 Parasols, 1,000 Good Straw Bonnets, etc.

Shot, Checked, Striped and Plain Alpaca, Cobourgs, and Orleans, laths, Cashmeres, Bareges, and other fashionable materials for Ladies Dresses; including 1,000 pieces (yard wide) DeLaines, New style, from 11 1/2 per yard.

RIBBONS, LACES, EDGINGS, GLOVES, HOSIERY, Artificial Flowers, Cap Erouts, Fringes, Veils, Muslins, Collars, Corsets, Silks, Netts, Shawls, Handkerchiefs, &c., &c.

No Second Price

BURGESS & LEISHMAN,

Corner of King and Church Streets, Adjoining the Court House. Toronto, April 3, 1851. 18-1v

EDUCATION.

THE central position of Three Rivers, in Eastern Canada, its quietude and healthfulness, and its possession of the advantages of Ready Communication with other parts of the Province, by means of Telegraph, Stage and Steamboat, seem to point it out as a place well suited for the establishment of Seminars for the Education of Youth.

The undersigned, a Graduate of Corpus College, Cambridge who enjoyed the happiness and advantage of being one of the Pupils of that distinguished Scholar, and very admirable Teacher, the late Rev. JAMES TATE, A.M., Master of the Grammar School of Richmond-upon-Swale, Yorkshire, has been engaged for several years in the Tuition of his own Sons, and now purposes to undertake the instruction of a few additional Pupils.

The Charges, which are payable each term in advance, are as follows:—

Table showing tuition fees: Tuition for boys under 12 years of age, Tuition for boys above 12, Tuition, Board, &c., for boys under 12, Do. do. for boys above 12.

NO EXTRA STANDING CHARGES.

Commencement of Terms:—January 13th, March 30th, July 22nd, October 6th.

Vacations:—From December 23rd to January 12th, and from June 16th to July 21st.

Some additional time would be devoted to youths who may be desirous of studying the higher Classics, and the Rudiments of Mathematics, preparatory to a College or University course.

For such Pupils, ordinary charge per term in full, £12 10 0 Do. with single room, £17 10 0

SAMUEL S. WOOD. 47-12in.

ESTABLISHMENT FOR YOUNG LADIES.

MRS. T. D. CAMPBELL will have Vacancies for Three Pupils immediately. Mrs. C. will be happy to forward her Terms and References, if required. Brockville, March 24th, 1851. 36-1f



THE STEAMER CITY OF HAMILTON, CAPTAIN HARRISON.

THIS Splendid Fast Sailing New Steamer will leave HAMILTON for TORONTO every morning (Sundays excepted), at Seven o'clock, calling at the intermediate Ports—weather permitting.

Will leave TORONTO for HAMILTON every afternoon (excepting Sundays,) at fifteen minutes past Two precisely. Royal Mail Steam Packet Office, } Toronto, March 3rd, 1851. } 32-1f

THE STEAMER ADMIRAL, CAPTAIN KERR,

WILL leave Toronto for Rochester (commencing on Tuesday next), every Tuesday, Thursday and Saturday morning, at Eleven o'clock precisely, calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope and Cobourg, (weather permitting.)

Will leave Rochester for Toronto, calling at the above Ports, (weather permitting) every Monday, Wednesday and Friday morning, at Nine o'clock.

This is the cheapest, pleasantest and most expeditious route to New York. Time from Toronto to New York, forty hours.

Royal Mail Office, } Toronto, March, 10, 1851. } 38-1f

THE STEAMER PRINCESS ROYAL, (CAPTAIN JAMES DICK)

WILL until further notice, leave Toronto for Kingston, calling at Port Darlington, Port Hope, and Cobourg, on Tuesdays and Fridays, at Twelve o'clock noon.

Will leave Kingston for Toronto and Hamilton, calling at the intermediate Ports (weather permitting) on Wednesdays and Saturdays, at Three o'clock p.m., on the arrival of the River Boat.

Will leave Toronto for Hamilton every Tuesday and Sunday morning at Eight o'clock, and leaves Hamilton for Toronto, every Monday and Thursday afternoon at Three o'clock. Royal Mail Office, } Toronto, March 31, 1851. } 36-1f

THE BISHOP OF TORONTO

AND THE CHURCH UNIVERSITY.

THE exertions of the Bishop of Toronto having been indefatigable to obtain for the inhabitants of the Province, a College in which Religion will be the basis of instruction for the rising generation, a debt of gratitude is hereby due to his Lordship, of which some testimony should be given. This it is proposed to do, by placing in the Hall of the future College a Full Length Portrait of his Lordship, painted by Salter, the well-known Painter of the Celebrated Picture of the "Waterloo Banquet at Aspley House," a facility for obtaining which has been afforded by his Lordship's left London.

In furtherance of these views a Committee has been formed, who, relying that the call now made will be responded to by the friends of Religious Education in the Province, forwarded instructions to Mr. Salter, and wrote to his Lordship on the subject. In the event of the subscription exceeding (as it is hoped they will), the expense of the Portrait, and being adequate and to purpose, it is intended to have the Portrait Engraved and to present each Subscriber of a pound and upwards with a copy of the work.

Subscriptions will be received at the Bank of Upper Canada in the name of the Committee, the Honourable the Chief Justice, Robinson, the Honourable Col. Allan, the Rev. H. J. Grassie, M. A., the Rev. Dr. Lett, LL.D., the Rev. H. Scadding, M. A., John Arnold, Esq., and by Thos. Champion, Esq., at the Church Depository, where the subscription list lies. Toronto, April 9th, 1851.

CHURCH OR CHAMBER ORGAN.

FOR SALE, Four Rows of Pipes.—Cheap for Cash, or approved Credit.

For particulars, apply to W. TOWNSEND, Berkley-street. September 5, 1850. 6-1f

CLERICAL DUTY.

A DULY recognised Clergyman, in the Diocese of Toronto, would be happy to take occasional duty in any part of the Diocese.

Apply, (post-paid) to the Rev. V. P. M., Church Society's House, Toronto. Toronto, February 12th, 1851. 22-1f

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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.

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T. W. BIRCHALL, Managing Director. 7-1f

Toronto, September 7th, 1850.



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All losses promptly adjusted. Letters by mail must be post-paid. 21-1

Toronto, June 5th, 1850.

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the

New Patent Cork Hat,

Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter. 9-1f

September 24th, 1850.

"The Church" Newspaper

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

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

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