CHURCHMA CANADIA

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

New Series, Voi. I, No. 42.

TORONTO, CANADA, MAY 26, 1853.

[OLD SERIES, VOL. XVI

WEEKLY CALENDAR.

UNY.	Date.	lst L	esson	2d Lesson.
K:	May 29	I SUN. AFT. TEIN. (M. JOS.	10. 23	Mat. 27, 1 Cor. I 2.
31	. 30	M. Esth.		
T	" 31			Mark 1. 1Cor. 14
W	J une 1		0 1	Mark 2 l Cor. 15
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F	" 3	{ M. "	9	Mark 4 2 Cor. 1
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K	. 5	2 SUN. APT TRIN. M. Judge	5 4. 5,	Mark 6

THE COMMON-PLACE BOOK.

SLUMBER NOT.

Rouse thee from thy slumber! Rouse thee, soul ! unto the strife; Let not sleep encumber The strong energies of life.

Time is yet before thee, Orient yet is thy life's sun; Now his light shines o'er thee, And the life day has begun.

Soon will come its setting On the labors of this earth, With a deep forgetting Of these dwellings of thy birth.

Trust not, then, to-morrow: Work, work, while it is to-day; Yield not unto sorrow; Fling not strength and time away.

Let thy strong endeavour Ever bring good out of ill; Yield to doubtings never, Crush them with an iron will.

Think no more of greiving At the thwartings of thy fate, But. repinings leaving, ... Work in hope, and learn to wait.

Hope is a beautiful meteor; like the rainbor, it is not only lovely because of its seven rich and radiant stripes—it is the memorial of a covenant entered into between man and his Maker, telling us we were born for immortality; destined, unless we sepulchre our greatness, to the highest honor and noblest happiness. Hope proves man deathless; it is the struggle of the soul breaking loose from what is perishable, and attesting her eternity; and when the eye of the mind is turned upon Christ delivered for our offences, and raised again for our justification, the unsubstantial and deceitful character is taken away from hope. Hope is one of the prime pieces of that armor of proof in which the believer is arrayed; for Paul tells us to take for a helmet the hope of salvation. It is not good that'a man hope for wealth, since riches profit not in the day of wrath; and it is not good that he hope for human honors, since the mean and mighty go down to the same burial. But it is good that he hope for salvation. The meteor then gathers like a golden halo around his head, and, as he presses forward in the battle-time, no weapon of the Evil One can pierce through that helmet. It is good, then, that he hope; it is good, also, that he quietly wait. There is much promised in Scripture to the waiting upon God. Men wish for immediate answer to prayer, and think themselves forgotten unless the reply be instantaneous. It is a great mistake. The delay is often part, and a great part of the answer. It exercises faith, and hope, and patience; and what better thing can be done for us than strengthening those graces to whose growth shall be proportioned the splendors of immortality? It is good, then that we wait. "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; and they shall walk and not faint." -H Melville. #

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

PALM SUNDAY-MISSION FUND.

Collections made in the several Churches and Chapels and Missionary Stations, in behalf of Missionary objects within the Diocese, appointed f r Palm Sunday.

Previously announced in Canadian Churchman Vol. 1, No. 42.£95 13 03 Smith's Falls, per Rev. G. Tremayne. 0 18 9 St. James' Church, Pundas,£1 10 0 St. John's Church, Ancaster, 1 6 6 per Rev. A. W. Belt,

37 Collections amounting to..... 99 8 31

Collections in behalf of the same object, appointed to be taken up on Trinity Sunday.

St. Paul's Church, Yorkville, per

St. George's Church Guelph per Rev.

DISTRICT BRANCHES.

Blbot-Simcoe B anch...£10 4 01 do do do for Widows and Orphans... 12 14 01

per Rev. F. Evans, including his annual subscription and that of Rev.

annual subscription and that of Rev.
Geo. Salmon for 1851.......£22 18 3

The annual meeting of the Diocesan Church Society will be held, D.V. at the St. James' Parochial School house, on Wednerday the 1st June proximo, at 2 p. m. The Clergy are requested to assemble at the Church of the Holy Trinity Yonge Street at 1 o'clock p. m. of that day in their robes. The Clergy not engaged to stay with any particular friends during their sojourn in town, are requested to call on their sojourn in town, are requested to call on their arrival at the Secretary's office.

There will be an adjourned Meeting of the Society, held at the Society's Board-Room on the 31st, for ordinary despatch of business.

THOMAS SMITH KENNEDY. Sec. of the Church So.

Church Society's Office, Toronto, May 25, 1853.

To the Rev. Dominic E. Blake, A. B., Rector of

Thornhall, Rural Dean of the Home District. We, the undersigned, being incorporated members of the Church Society, residing in said District, request that you will take such steps, as to you may seem expedient, to organize a " District Association' of said Church Society for the Home

JAMES BEAVEN, SALTERN GIVINS, G W. ALLEN, RICHARD MITCHELE, P. B. DEBLAQUIERE. J. G. D. McKenzie. T. SMITH KENNEDY. STEPHEN LETT.

May 4, 1853.

In compliance with the above requisition, I would respectfully invite the attendance of the members of the Church Society residing in the several parishes comprised in the Home District, at the Society's louse, on Tuesday the 31st inst., at 2 P. M., to take such steps as may be deemed expedient, in order to organize an Association, to

be called the Home District Branch Association.
D. E. BLAKE, Rural Dean. Thornhill, May 23, 1853.

ADDRESS TO THE VEN. THE ARCHDEACON OF YORK.

On Tuesday last the 10th inst, a large and highly respectable deputation from the congregation of St. Peter's Church presented to the Archdescon the following addresss.

To the Venerable Doctor Bethune. Architeacon of York and Rector of the Parish of Cobourg.

REV. AND VERY DEAR SIR :-

We the Churchwardens and congregation of St. Peter's Church, Cobourg. upon your strival once more amongst us, after a separation of twelve months, beg to approach you with a most cordial welcome, and to offer to yourself and family our warmest congratulations on your safe and happy return; while at the same we would take occasion humbly to express our heartfelt thanks to Almighty God for His kind providence in permitting us thus again to meet as Pastor and

We have from time to time heard with satis-

unceasing endeavours to promote the great object of your visit to the Mother Country; and if well directed zeal and ability in a just cause may ever ensure success, there can be no doubt your labours will be abundantly rewarded.

With sincere pleasure, also we take the present opportunity expressing our unfeigned satisfaction at the arrangements made by you for the performance of your sacred duties during the period of your absence. The Reverend gentlemen to whom these duties were consided, have discharged them in a manner to obtain the best thanks of the congregation; and we are sure in expressing a hope that some means may be divised by which such valuable and effecient service can be secued permanently to the parish-the growing interests of which manifestly require additional ministerial assistance, we but give utterance to a very general desire of the community.

Praying the Almiguty may long continue to us the blessing of a connection so justly endeared we beg in conclusion to subscribe ourselves, Rev Sir,

Your attached and grateful people the Congregation of St. Peter's Church, Cobourg.

BY OUR CHURCHWARDENS. To which he returned this reply .

To the Churchwardens and Bongregation of St.

Peter's Church, Cobourg. My DEAR PARISHONERS AND VALUED FRIENDS While I thank you from my inmost heart for your cordial welcome to my beloved home and parish, I cannot refrain from expressing publicly in your presence my fervent thankfolness to

Almighty God for permitting me to experience the happiness of this moment. Combined with what was deemed a necessary recreation after many years of varied and unremitting labour, there were many matters of

high and vital interest to the holy cause of our Church which served to prolong my stay in the Mother Country, and my absence from you. To these I felt it dutiful to apply my best efforts; and though they have been freely and heartly given the result cannot depend on man's akill or wisdom, but must be left, with hope and confidence, to the wise and merciful Disposer of

5 0 0

It rejoices me to hear that the arrangements fo the performance of the duties of this large and important Parish during my absence, have been so satisfactory to you; and I should be happy indeed if the assistance in my parochial labours which I am now so fortunate as to possess, can be permanently secured. We shall have, I trust an early opportunity of conferring upon this important matter, and of effecting, with the sanction of our venerated Bishop, an arrangement which will be on all hands satisfactory.

Restored, as I have been, to you, and having commenced again the duties from which I have been so long removed, I have only to express my hope and prayer that through grace from on high, our renewed relationship as pastor and flock may long continue to be abundantly

A. N. BETHUNE.

The Rectory, Cobourg, May 10, 1852.

ANNUAL REPORT OF THE NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

COBOURG.

This large and flourishing Parish has always taken a deep interest in the affairs of the Church Society, and set a good example of munificence and christian liberality to the other parishes of the District. During the past summer, the building of St. Peter's new Church has principally occupied the attention of the parishoners; and they have been reneatedly called upon to pay up instalments to the building fund, for the purpose of carrying on the work. By great exertions the brick work has been completed, and the building enclosed; and it is hoped, that in the course of the ensuing season, the contract for the interior work will be given out, and the entire structure completed without any unnecessary delay.

The heavy engagements inseparable from this great undertaking, together with the removal from the list of a few subscribers, who were liberal contributors to the Society, have caused a slight diminution in the subscriptions for the past report that the sum of £85 has been subscribed, try duly forwarded to the Parent Society for general purposes. And but for the unavoidable absence from the parish of its highly esteemed Pastor, together with the lamentable illness of the Assistant Minister, the amount would, in all probabilhas been really accomplished, as evincing the ten shillings, exclusive of the annual subscription same lively interest which has always been distof the Incumbent.

faction, as your parishoners, of your arduous and I played by this community in the maintenance and extension of sound church principles. And very much credit is due to the gentlemen. who have so faithfully and zealously exerted themselves in the work of collection.

PORT HOPE.

A very interesting Parochial Meeting was held in the Church of St. John's Port Hope, on the 31st January, which was numerously and res-pectably attended. A number of Resolutions were passed expressive of a warm interest in the Society's proceedings, and a fixed determination to assist in carrying out its various objects. The same amount, viz,. £8, as was forwarded to the Society last year, was again promised; and a strong desire expressed, on the part of the Rector, to pay over to the Society the whole amount which might be raised in the parish for its different

Your Committee are happy to observe that large and extensive improvements have recently been effected in this Church at a cost of £300; by which much increase of accomodation has been secured, and the Church thereby rendered more spacious and and comfortable. In this praiseworthy undertaking, the ladies of the parish have not been backward in rendering their valuable aid, through the medium of sewing so.

CAVAN.

Owing to the severe and protracted illness of the esteemed Rector of this parish, the interests of the Society have not been prosecuted as vigorously as they otherwise would have been. But your Committee have reason to believe, from a promise already given, that the work of collection has been going on, and that the subscriptions will not fall short of those made in former years.

CLARKE AND DARLINGTON.

The same cause, viz., the severe illness of the Incumbent, has operated unfavorably to some Incumbent, has operated unfavorably to some extent in this mission, as in Cavan. But, not-withstanding this, your Committee have been assured that the sum sent to the Parent Society this year will greatly exceed the amount paid in last year. And they are happy to be enabled to state, that of late, a decided improvement has taken place in the minds of the people, respecting the Church Society. The report states, that the efforts of the mission in behalf of local objects, during the last six or nine months, have been exceed. during the last six or nine months, have been exceedingly creditable. The sum of £42 10s. has been paid for a bell for the Church in Boumanville; and £100 pledged (one-half of which is paid) for a new organ, which has recently been erected in the Church; and the sum of £25 more has been paid on account of the improvements, in putting up the new Church front in the same willage. village.

In Clarke, the sum of £27 10s. has been collected for the purchase of a melodeon for St. George's Church; and the further sum of £30 contributed towards the erection of extensive sheds in connection with the Church. And bohy parishes have contributed a further sum of nearti

GRAFTON . C. SEW. My . Sept 2 1. In this interesting parish, Church matters continue in a most satisfrctory state. The little body of Churchmen who comprise the regular congregation contribute an amount to the various objects of the Church Society, seldom equalled even by parishes which contain three or four times the number of members. The quarterly collections for the Society contrast very strongly with the amounts contributed by other rural parishes similarly situated; and from that there is no want of zeal, or co-operation in this good

The Parochial Committee have raised, during the past year, the sum of £19.5s. one-fourth of which amount is to be paid over to the Parent Society.

Besides this, a very neat chancel window of stained glass has been procured for the church. the expense of which has been defrayed by four or five individuals.

Here also the claims of the Society upon the liberality of our people are not forgotten; and much zeal has been displayed by the gentlemen who generously gave their time to the work of collection. The bona fide members of the Church. in this locality are not nume.ous, and with two £200 towards the erection of a new Church to year. Your committee, however, are happy to be built some four or five miles back in the coun-

being about the same amount as was contributed | This is cheering evidence, that the cause of the preceding year; one-fourth of which will be our Church is prospering, and that a spirit of onergy and activity is pervading the minds of our people, wherever the standard of the Cross has been planted, and the teaching of the Church brought to bear on them.

From the Darlington Parochial Committee, the ity, have been still greater. When all these circulation four pounds has been forwarded to the cumstances are taken into consideration, your Parent Society, and from it. Committee of St. Committee have reason to be thankful for what George's Church, Clarke, the sum of three pounds

amidst some discouragaments, it is very pleasing to mark the silent and steady march of church progress amongst the people, in a more enlightened spirit of piety, as well as in a more steady and conscientious regard to the interests and duties of religion. Through the exertion of the Parochial Committee the sum of £23 6s. 101d. has been raised for the Society during the past year, being a much larger amount than was ever before collected for the same purpose; one-fourth of which will be duly forwarded to the Treasurer of the Parent Society.

A chancel window of stained glass, similar to that in Grafton, has also been procured for this Church, chiefly by two ladies of the congregation, who kindly undertook the task of collection for

this purpose.

Both these windows, it is but right to state, were the work of E. C. Bull, Esq., of Toronto. an artist who, in matters of Church decoration in this diocese, is well worthy of the genereus and co.dial support of his brother churchmen.

RICE LAKE.

A very interesting meeting, and well attended. was held in the Church at Gore's Lauding, in this mission, on the 2nd February. The most influential gentlemen of the congregation were present, and seemed to be animated with an a dent desir, to uphold the claims of the Society, and to contribute to its funds according to their ability. The sum of £3 15s. has been already raised, of which amount 15s. has been contributed to the first and fifth objects of the Society. Of this amount the sum of 30s. has been set aside to be forwarded to the Parent Society for general pur-

The sum raised in this little mission will, no doubt, appear small, but it must be recollected, that the Church here is but in its infancy, that its numbers are few and scattered, and laboring under the disadvantage of not having a resident clergyman among them. This latter deficiency. however, they are taking steps to remedy; and for this purpose, an influenti I member of the congregation, proceeded some time since to England, in order to raise funds for the erection of a Parsonage. From this, and other sources, they have now above £100, and as soon as a sufficient amount can be raised, they intend to proceed with the building. Another gentleman, a memher of the congregation, has generously given a deed of two acres of land, contiguous to the Church as a site for the Parsonage. And upon the whole, the prospects are rather of a cheering and encouraging nature.

CARTWRIGHT AND MANVERS.

Your Committee regrets to say that no report has as yet been received from this mission. And they fear that from the difficulties attending upon the organization of the Church in a new mission, especially in the back woods, and the privations of many of the settlers, scarcely anything can be expected, at least for some time, beyond, the necessary attention to their own local wants.

Through the indefatigable exertions of their Laithful and zealous missionary, the Rev. William Logan, a neat and commodious Church has been already completed in Manvers; and steps are now being taken for the speedy erection of an-

other in a distant part of the township.

Such is a brief statement of what has been effected by the different Parochial Associations comprising our District Branch of the Church Society, (for the past year; both as regards the operations of the Society itself, as well as the various local objects in the several parishes, having in view the same ends, as our Society was instituted to effect. From this statement it appears that the total amount raised by the several Parochial Associations in the district has been ; of which amount, one-fourth, or the remains at the disposal of the Parent Society, for general purposes; and the remaining three-fourths, or £ are to be expended in the parishes where such amounts have

been respectively collected. And while your Committee regret that more has not been accomplished, they see no cause for positive discouragement; but rather feel disposed. if God should spare them, to double their diligence, and to increase their exertions, in order that another year may witness an abundant increase of missionary zeal, and enterprize in the augmentation of the funds of the Society. And although they freely admit that the pages of the Church Society's Report may afford a fitting and convenient medium, for setting forth the result of Parish work, having no immediate connection with the Society; yet they must strongly protest against the practice of blazoning before the pubhe, the large sums raised for purposes purely local, and then taking credit for having done so much for the Society, or regarding these local exertions as an apology for doing nothing further. It must be obvious to every reflecting person, that it a great institution like the Church Society is to be supported at all, it must be supported irrespective of all local claims. If all that is raised in the various parishes for church purposes, be spent for local objects, the Society falls to the ground, and the missionary spirit, which ought to Actuated us, becomes extinct. We must always remember our mutual obligations, that we are members of the same body, of which our Lord is the Head; and bearing in mind our indebtedness to our brethren in the mother country, endeavour to act up to the meaning and spirit of the motto of our Society, "Freely ye have received, feeely give."

In urging the claims of the Church Society to the sympathy and support of the laity, your Committee cannot equelude their report without adverting for a moment, to the spiritual destitution which at present exists within the bounds of their own districts. The following townships, they grieve to say, are still without the services of either a travelling missionary, or a resident

Asphodel, Dummer, Alnwick, and the rear of Hope, or Perry Town. And when they add, that in some of the extensive parishes, where one clergyman is at present laboring, two, or even four, might be advintageously engaged, some idea may be formed of the wants of our Church throughout this vast and extensive diocese. As a partial remedy for this existing and rapidly increasing destitution, your Committee would humbly suggest, that each D strict Branch of the Courch Society might. in addition to its present contributions, undertake to support one or more travelling missionaries within its bounds. until the different settlements could enjoy the benefits of more settled and regular mi distrations. By this means, the scattered sheep of the wilderness would be collected, congregations formed and kept together until the missionaries could be duly organized by a resident Pastor. If ever there was a day when the Church needed the hearty prayers, and generous support of all her children, that day is the present. If ever there was a day, when our Lord's observation, applied in all its fulness to this land, " The harvertois plenteous, but the laborers are few," that day is the present. And surely there is abundant cause for all of us, to act in accordance with the command of our Divine Master, - " Pray ye there fore the Lord of the harvest, that He would send forth laborers into his harvest."

All of which is respectfully submitted. J. WILSON, Secretary.

Cobourg, Feb. 23, 1853.

DIOCESE OF NEWBRUNSWICK.

The Queen has been pleased to grant a Royal Charter, with the privilege of conferring Degrees, to Bishop's College, Lennoxville, in the Diocese of Quebec. The Rev. J. Hellmuth, Professor of Hebrew in that institution, has lately received the degree of Doctor in Divinity from his Grace the Archbishop of Canterbury.

DIOCESE OF MELBOURNE.

IRON CHURCHES AND PARSONAGE HOUSES.

LETTERS have been received from the Bishop of Melbourne, giving more recent accounts of the state of affairs in that Colony. In a letter, dated October 7th, 1952, he says :- " During the last ten months our population must have been at the least trebled; probably the increase has been much greater, for I have no means of ascertaining the exact number, while the means of religious instruction and the accommodation for public worship remain only what they were before. I believe that there are many hundreds in Melbourne, and there are thousands at our gold-fields, who would be thankful for the opportunity of attending the services of our Church, but are prevented from doing so by want of accommodation. It is most painful to me to see the numbers standing at the door of our cathedral church after the service has begun, waiting in the hope of obtaining seats; and the same is the case in a greater degree at St. Peter's Scores have often turned away disappointed, and these. as you may suppose, will not repeat the trial many times. After going once or twice in vain, they give it up in despair." After remarking " that the Church of England possesses no machinery for collecting contributions from the hody of the people, unless they be formed into congregations, and be placed under the pastoral charge of an adequate number of clergymen," the Bishop proceeds:—" At present it is absolutely impossible to obtain assistance from the people generally for Church of England purposes. There is, as I have said, no machinery for effecting that object, and without churches and clergymen we can provide no machinery. Give churches and give faithful and able Clergymen, and I do not doubt that a very large amount might, with God's blessing, be easily procured. The Wesleyans raise large sums, because they have a machinery, through which they can reach all. But at present the contributions to our various objects are obtained from only a few individuals: nevertheless they are by no means inconsiderable, and I am persuaded that the duty of honouring the Lord with their substance is already much more generally acknowledged, and much more conscientiously observed, among the attendants at our service than it is in England. A gentleman, a few months ago, came to offer me L500, the tenth of a sum just received by him for some land which he had sold; another, formerly a Presbyterian, called upon me this morning to place £100 a year at my disposal; and a third, a day or two ago, signified his intention of giving £700 in annual payments of £125, to the Endowment Fund. I might mention several more similar instances of men giving freely to the Lord, both among our merchants, and persons of property, and even among our labouring classes. I would not, therefore, have it supposed that the members of our Church can justly be reproached by their brethren in England with not doing their duty." "What we want from England are men and buildings: Clergymen, churches, and pursonage-houses." After referring to information which he has received, that iron churches capable of holding 1200 or 1500 persons, and so constructed as to suit a hot climate. can be sent out from England (without fittings) for £500 or £600, and that parsonage-houses of a sufficient size, can be sent for £250 or £300. and mentioning that the Wesleyans had actually ordered six such churches; he states that some members of our communion in the Colony had urged upon him the importance of obtaining

double that number. Under the circumstances disclosed in this

or three exceptions, are far from affluent; yet | clergyman, viz: Seymour. Percy, Brighton. | letter, the Bishop has made an application to the lauded a Scotch Minister, called Mr. Inglis, at Society for Promoting Christian Knowledge, which we give in his own words t-

"What I would propose to the Society is, that they should appropriate a sum of not less than £5,000, if I were not afraid they would think me exorbitant, I should say £8,000 or £10. 00, not as a free grant, but in the way of loan, to be be repaid as soon as possible by the several particular congregations, for the purpose of sending out of churches, with all their fittings complete, to hold not less than 1,000 persons each; and parsonage-houses of six rooms, with floring, &c., so that the same might be put up and used with the least possible delay after the r arrival in the Colony If the Society would comply with this application, I would propose that the number of buillings should be proportioned to the number of Clergymen who may come out to us First, we should be glad of four churches and pars mage houses, as spready as possible; and besides these f ur, one churca and parsonage-house for every two Clergymes. My hope is that, f the Lord dispose the Society to adopt this plan, and if He incline the hearts of a sufficient number of faithful and able men to come out, we shall, with His blessing on our work, obtain such a hold upon the people, as may give us the means of paying for every ballding som after we get it, and thus enable the Society either to continue its aid, or to leave us to ourselves, as they may see fit."

By a more recent letter received from the Bishop, it appears that his views have undergone a slight alteration. In it he says:-" In asking for churches that should contain not less than 1,000 persons each. I allowed myself to be influenced by the earnest desires of some around me; but upon reflection, I would prefer that they should not be so large, but should vary from a siz capable of accommodating 600, to one which would hold 1,000 persons. This last number should. I taink, be the maximum in stead of the minimum. I am very auxious that you should send out at once two of the former size, which I could get paid for almost immediately upon their arrival, one of the latter, and one or two intermediate. You may perhaps think me exorbitant in my requests, but I assure you that what I am asking for is I kely to prove only as a mouthful to an hungry man, our need

is so urgent.' The application of the Bishop to the Society has met with a favourable consideration; and they have shown an inclination to send out one or two churches and parsoage-houses, by way of experiment. At their suggestion, some of the Bishop's friends in this country have been actively employed in making investigations and obtaining information on the subject. Application has been made to Mr. Hemming, of Bristol, who has for some time been extensively engaged in constructing iron buildings for exportation, and who is now about to send out to the gold fields an iron lodging-house, capable of accommodating fifty-seven single men. Mr. Hemming, has prepared plans and estimates, from which it appears, that an iron church, with all the fittings complete, will cost £1,000, to contain 600 persons; £1,250 for 800; and £1,500 for 1,000 persons; which list size he does not advise should be exceeded, thus agreeing with the Bishop; and that a parsonage house of six rooms, with flooring and stove, will cost 300 guineas. These prices include the expense of packing and conveying on board ship. The buildings are a framework of wood, having the exterior surface of the sides covered with plates of galvanized iron, and the laterior with thin ds, with an interval between the two surfaces. of about four inches, to be filled up with some edge of the people and their country, and to this non-conducting substance, such as wool, straw, saw-dust or sun burnt bricks, which the sun's heat cannot penetrate. The boards are covered with canvas, and that again with paper of a neat pattern. The roof is constructed on the same principle. The Church is of a pleasing appearance outside, with a small belfry-tower in front : it has a nave, and two aisles; the roof of the former being higher by some feet than that of the latter. The pulpit, divisions of the pews, and other fittings are of light open iron-work. The house consists of six rooms on the groundfloor. It has a pretty villa-like appearance, with a deep verandah, and venetian blinds to exclude

Acting on the information which they have obtained, the Bishop's friends have addressed an application to the Society for a grant by way of oan, to be repaid out of the funds collected from the congregations, which will enable them to send out two churches for 600 persons each, and two of the parsonnge-houses just described. The application is almost in:nediately to come before the Committee for their decision. If it should he succes-ful, this step must be considered as the beginning of an important movement, and we may soon be gratified with the novel spectacle of clergymen leaving our shore from time to time for Port Philip, each of them taking his church and parsonage-house with him.

DIOCESE OF NEW ZEALAND.

THE MELANESIAN MISSION,

We have been favoured (says the Colonial from the Rev. Wm. Nihill, one of the companions of the Bishop of New Zealand in his last missionary voyage among the Islands. Its contents are so fult of interest that we lay it before our readers almost without cuitailment. It was begun at the island Maré (or Nengone), on Aug., 1st, 1852, and finished at St. John's College, New Zealand, in the following October:-

"We left New Zealand on the 19th of June, splits up with her teeth. She never moves

Anaiteum, left the Erromango and Futuna boys at their own homes, and came on to Maré, where the Bordermaid left me with one of the New Zealand youths, called Henry Taraton, and our Nengone boys We hope to be picked up again on the return of the schooner, probably about the 15th of September, from some islands further to the North, whither the Bishop has proceeded with Nelson Hector, and a few boys. These seas not being very well known, and most of the islands not being very safe to land at, they have very f w on board besides the crew, in order that they may not be compelled to go ashore in bad places by want of water. So much for the vessel, now for on selves. We are living amongst a most interesting set of people. There are perhaps two thorsand people in our immed ate neighbou hood. and I suppose five or six hundred at the other end of the island, Sawaicko, who have been for the last three years professing Christians, who have had no other teachers amongst them than men from Raro onga and Sanioa, about whom one reads in 'Williams's Missionary Enterprises' The two mon with whom we are living, are both young. unmarried men, who have been working steadily here for the last six years, a great part of which time they were without any resources but their own their Missionary vessel baving made a long stay in England. They have gained the respect and attention of all the natives; and from these two places. Gaima and Siwaieko, converted natives of the island are constantly going out every Saturday morning to preach at other Settlements. where the people have not yet decided in favour of Christianity, thus extending the knowledge of the Gospel through the whole island by little and

As for myself, I have done but little; it does not seem to be quite settled between the Bishop and the London Missionary Society, who agreed to abandon this group in his favour, whether they or he are to have the ultimate management of it; so I am working with the Rarotonga teachers, and giving them what help I can. The early morning we spend in school in the church; after breat fast we spend about two hours and a half in instructing the young men who act as teachers. This is an arrangement of my own, and will probably only last as long as Henry and I are here. My class numbers about twenty-five, besides the two teachers, who employ themselves in learning English and writing. During this time Henry writes out les ions &c. In the afternon he teaches about the same number of boys, and I print. Once or twice a week I pay a visit to some neighbouring viliage, and write down the names of the people. On Thursday and Friday evenings there are classes in the church. Every night we trans-late for about an hour and a half. For breakfast we have yams, fowls, humara, taro, &c., with tea or coffee; for dinner, pork, salt or fresh, or first with yams, &c.; for tea, biscuit and tea. The natives supply us with food in abundance; yams, &c., at all times, fowls very frequently, pork occasionally. They treat us just as they do their own chiefs, attending to our wishes, saluting us, &cc.; and their teachableness is shewn by the congregation on Sunday usually amounting to a thousand, and by Henry and I securing each a regular attendance of about twenty-five youths and boys, who spend two hours most natiently and attentively in being instructed by us, having already been two hours in the church, either teaching or being taught. I can just perceive the amount of work that might be done if I knew. how to set about it; how the Bishop would establish regular cyles of visitation, and grades of advancement in the Schools; teach the natives to make clothes, lay cu lvillages, make cocoa-mit I want first to get a thorough knowlend I write down the names of all the people at every village I visit, which they tell me very willingly, and I am already beginning to find it of the greatest use . I collect seeds, ferns, leaves, shells, &c. as I walk through the woods and on the beach. It takes up no time; and although I only began it for the purpose of making a little Hortus Siecus for Mr. Purchas, who has been very kind to me: I find all these things are so many pegs to hang words and expressions on. The children have found out my propensity for picking up things and asking their names. and they bring me insects and flowers to bottle up, and press, and write their names down in a book. One of the Bishop's excellences I am trying by. slow degrees to attain to-his Cambridge correctness. All his memoranda are so neatly written out on the spot, and so clearly expressed, that if all he were prevented from re-entering them in another book, anybody could decipher them at a, a glance. He looks at every place with the eye of a surveyor, putting down real facts in plain words, and making little drawings throughout was the page. He is the best accountant I have every known and takes no numbers on trust, without very distinctly stating that it is a guess or an approximation. I shall never torget his sitting down quietly to count a large number of children's primers, amounting to several thousands, (8,000, ... I think,) because the man who bound the books. had sent no bill. There is one accomplishment which I lament having neglected to cultivate (every day of my life,)-1 mean drawing. 1 have made one or two attempts to learn, but they have been but feeble ones.

I am afraid my notes are getting unintelligible Church Chronicle) with a copy of a private letter; for I am writing in public; I counted the row of faces just opposite to me a short time ago, and they amounted to forty-five. I have no table, and I cannot write so well without one as I can with. My ink is very low, and the light is not very good, although a little maiden takes her place at the fire in the centre of the room as soon as it is dusk, and keeps feeding the flame with the dry stalks of the cocoa-nut tree, which she

from her place, and never speaks till she is relie- | brings me a live mouse, and then crouches down ved by another, and there they sit till we choose to go to bed. I am speaking now of the Samoan teachers' establishment at Siwa.eko, where I now am. My hosts are Mita and his wife, who according to the custom of the Samoan converts, 19 also called Mita. At Guama, our establishment being a bachelor's one, we are not near y so well looked after. A little youth siss by the hire, and keeps it in, but we should be badly off if as an old German acquaintance; but whether we had no o her light to read by. These people said to be translated, or affirmed by the German spend in we time in worsh p and religious exercises than any I have ever known. I do not know Abbot of Canterbury had to answer as hard what time maks in religious houses are support questions in his daily duty as I have. One of the sed to spend in common worship, but every Sun- principal men here has been to Maka once or day these people devote seven and a half or eight twice, to ask him what to do. The case is this: hours to public worship, during the whole of He is not a haptized man; but some time ago he which time, broken up into five parts, they are ducted with the greatest solumnity and decorum, and I am quite anxious and perplexed because I hear that this cannot last, and that without God been guilty of a much worse crime than theft gives these simple converts a greater share of He had made up his mind not to live with her vouchafed to men, there must be a failing away. Religion has become the business of their lives, and without their mode of life is changed, and quite lonely and miserable, and was afraid, if he something given them to do, they cannot, I fear, was not allowed to get another companion, he withstand the temptations which their easy mode should become very wicked. Maka very sensiof life must continually expose them to, when bly tried to persuade him to try his wife again, the novelty has won off. The contrast they but this he would not hear of. She had always present to the New Zealanders, amongst whom been a bad one, and he had only retained her bethe spirit of religion seems to have died out, quite | cause she had be ne him children. Maka came frightens me, - it seems like a full before a storm. to me, as he always does, and we talked the matent by their missionary efforts amongst the tized member of the Church, or had been marneighbouring wild tribes, for every week six or riel, the answer could soon have been given eight poor missionaries set out on a long and The only point I could gain was, that he should weary path, with no better diess than a bundle of beaves round their waists, or tattered cloths which | work behind the time we expected her; and this they have got from vessels in exchange for yams or pigs, or sandal wood, and no better stock of might fix upon one of his discarded wives to reknowledge than they have been able to pick up from the Samoan teachers' broken Neugone; the e Samoan teachers, themselves the fountains of instruction, having had for years no other help to draw upon than the portions of Scripture translated into their own language. Nengone books. as may be supposed, are few and meagre, noboly thought there was not a pin to choose h tween having been engaged in translating but the two Rarotinga men who are, like the Samoans, miserable linguists. They have translated a few parts of chapters of the Bible into very imperfect Nengone, which have been printed at Samoa. and this is the Nengone teache s' whole library. Bit can one doubt but that the spirit of God goes with them, -can one doubt but that without any other help, this leaven would have spread, till the whole island had become converted? This stimulus the New Zeal inders have wanted; and at seems to be one of the reasons of their present I feless state. Another reason, no doubt, is that the Maori children have hitherto been neglected; brought into contact with the missionaries in whether from some defect in the missionary sys- I their childhood, and never lost sight of till they tem, or from some past difficulties which they have had to encounter, by far the greatest number of New Zealand children have been suffered to grow up without any education, and the result may easily be conceived. At har, tonga it seems to be different. Most of the teachers scattered through these islands are young men, or we'e young men when they came; and with very few exceptions they have been enabled to keep their own good name, and to raise their heaters from the deepest heathenism to a state of professed Christianity. The two things that seem to have been wanting in New Zealand-are now in a great measure supplied by the recent introduction of missionary efforts among the New Zealanders keep down the number of the party below thirty, themselves for the benefit of the other islands in the Pacific, and by the establishment of children's schools in a good many places, and to a considerable extent. The Waikato tribe has regular missionary meetings, and has contributed both men and money to the work; and, the Sunday before we left, my own little congregation at Otakei, entirely of their own accord, subscribed nearly four pounds at the offertory. I wish I could introduce something of the kind here. If the Bishop were to approve of it, and receive the produce, to be taken to New Z aland in the vessel I have written down the names of four thousand I am sure they would give largely. The only thing wanting is a medium to convert the yams and pigs into money. The island abounds in every sort of native food, but they have nothing which would bear export. Pigs were found by Williams to be very inconvenient offerings; yains won't keep; baskets and mats are of trifling valne, and would require a bazaar, of which I should think the Bishop would not approve. Cocoanuts are not in sufficient plenty to allow of their being converted into any large quantity of oil, as in the Hervey group and otners. Native cloth they have none. Suil the spirit of contribution is very powerful amongst them. They frequently bring us presents of pigs, towls, fish, yams, &c.; and little children whom I pass in the woods with bundles of sugar-cane on their backs, while they draw up in a line on one side of the path amongst the bashes, haif frightened at the unwonted appearance of a white man, whisper es I pass 'Waea' (sugar-cane,) or 'Wannu'(cocoa nut,) give him some sugar-cane, and hand me a present, or it I have been too quick for them run after me with it. Truly, they deserve to be taught, and what little Henry and I are able to do for them in our short stay is repaid over and over again every day, by substantial marks of gratitude, and a thousand little attentions and kindnesses from young and old,—from old Sarai who creeps into the house while we are away to h ke the mats and put the house tidy, and Cho's mother who follows me into the cause to ask me where she shall bring some cocoa-nuts which she is keeping for me, and then jumps up to her shoulbers in the sea, the canoe having set sail while she bus been talking, down to little Towene, who

at my feet to see whether I will eat it up, or skin it incontinently, or put it in a box, "bane bue,

New Zealand, to take to New Zealand. September 23. - This morning at breakfast was induging in a little light reading, and amongst other things read the ballad of 'King John and the Abbot of Canterbury,' in Percy's Reliques of Ancient Poetry,? which I recognized authors to be original, I torget. I wonder if the put away all his wives except one who had borne bearing either prayer, or reading or a s rinon, or him children. This was done, as is usual amongst being catechised, or singing. Everything is con- them, with a good deal of ceremony. He now came to say that the wife whom he had retained was a very bad one. She stole good, and had grace to keep them steadfast than is usually lany more; and had sent her away, because of her continued bad practices, and habitual disregard of everything he said to her. He was now but this he would not hear of She had always The interest seems likely to be kept up at pres- ter over till late at night. If he had been a bapw it till the Bishop came. But the vessel is a evening old Wakuiuni came again, to ask if he place the one he had put away lately. He did not want to fetch her, but only to think which one he would have, so as to set his mind at rest, for he was very lonely and miserable. Maka thought this a very bad plan; he had better get a new wife altogether, and promise to keep her. I the two evils. Maka's better plan was sanctioned by a precedent, the issue of which had been good. The end of it was, that we said we must abide by our former decision, to wait for the Bishop. He had put away his wives, not acting upon anybody's suggestion, but because he feared the word of God.' There are many questions of this sort; the people are constantly coming to ask for advice upon all kinds of subjects. I cannot help admiring the strong good sense and sound judgment of the native (Rarotongao) teachers. They are very, very far beyond our New Zenlanders; and I think it is owing to their having been have been chosen as scholars into the native college, which must be very superior to anything in New Zealand, except our own at Anckland.

The responsibility of the care of this place is very great. Every morning except Saturday I meet a large number in church, v hom I catechise, address, or divide into classes for teaching, in any way I like. The congregation on Sunday amounts to about a thousand; the classes on week days muster about six hundred. The chiefs are amongst the most regular and attentive attendants, and are always ready to be guided by our advice, and to help us in any way. If I wish to visit a neighboring tribe, I find it hard to and there are fourteen of the most intelligert young men of the whole tribe living with us, and ready to be taught anything we like, or to be employed in any way we think fit; and making due allowance for the indolence of uncivilized life, they possess a great deal of steadiness and diligence. I suppose the whole population of the island, which may be fifty miles round, amounts to between six and seven thousand, about one-third of whom have embraced Christianity. When I say I suppose, I must add, that two hundred.

September 25 .- The Border Maid arrived with the Bishop, and all her party, thank God, in perfect health.

October 20 .- We have, this afternoon, sighted C. Brett, the southern headland of the Bay of Islands, and shall probably be at home to-morrow night, so I now finish my letter, asking you to join with me in thanking God for having per-mitted me to take part in the great and glorious work in which we have been engaged. Whatever distance may be between us, I trust in spirit we shall always be united. I wish you could see me with my large party of Nengone youths, going to New Zealand for instruction.

Colonial News.

SECRETARY'S OFFICE.

Quebec. 14th May, 1853. His Excellency the Governor General has been pleased, under the provisions of the Act 16 Vic., Cap 37, intituled, "An Act to incorporate the Grand Trunk Railway of Canada," to appoint Thomas Baring Esq., of the City of London, M. P., and George Carr Glyn, Esq., of the City of London, M. P., to be two of the Directors of the Company and to complete the works, and revenue arising from the works towards defraying the company incorporated by it and as such to appear of management. Company incorporated by it, and as such to expenses of management. represent the interest of the province in the undertaking.

His Excellency has been further pleased to appoint Louis Francois Garon, to be Registrar of the second Registration District of the County of Rimouski, in room of Augustin Guillaume Ruel, Esq., resigned.

SECRETARY'S OFFICE. Quebec, May 7th, 1853.

His Excellency the Governor General has been pleased to appoint-

Robert M. Boucher, Esq., Barrister at law, to be Judge of the County Court of the United Counties of Northumberland and Durham, in the place of George M. Bowsell, Esq., resigned.

The Rev. Taomas Baker, to be a member of the Board of Trustees for superintending the Grammar Schools in the United Counties of York, Ontario and Peel.

Martin Durusford, of Peterborough, and Tho-mas Clark, of Kingston, Esquires, Attorney at Law, to be Notaries Public in that part of the Province called Upper Canada.

His Excellency the Governor General has been pleased to grant a Licence to Christopher Leggo Janior, of Mercickville, gentlemen, to practise Physic, Sargery and Midwifery in Upper Canada.

PARLIAMENTABY.

Quebec, May 18.

Last night after the report left, the Railway Committee reported in favor of the amendment made by the Legislative Council on the Bill to empower the Counties of Two Mountains and Terrebonne to take Stock in any Railway passing through them, and to issue bonds to raise finds for the payment of the same. The amendments were read a second time and agreed to.

The House went into Committee on the Bill to amend the Law relating to the Grammar Schools in Upper Canada, and made a number of amendments which were reported and agreed to.

The House again went into Committee of supply for the estimates of 1858, and passed a number of items. On the item of £15,000 for opening up Roads through Wild Lands in Lower Canada coming up, Mr. Hincks stated that he would not explain where the money was to be laid out, but it would be in places which the Government deemed the most advantageous. He also stated that a similar sum was to be laid out in Upper Canada. Several members strongly opposed this item, and declared that it was corruption, but it was finally carried by a large

To night, on motion of Mr. Polette, it was ordered that the standing committee on private bills do re-assemble for the purpose of reporting specially the preamble of the bill to confirm certain proceedings of the Catholic inhabitants of the Parish of the Immaculate Conception of the Blessed Virgin at Three Rivers, and the evidence and reasons in detail, on which they came to the resolution that the preamble had not been proved as well as the minutes of the said committee on the said bill.

The House then went into Committee on the Bill for the recovery of rates imposed by the Municipal Bylaws in Upper Canada, which is under consideration as the report leaves.

A Telegraph report from River du Loup states that the "Genove" arrived at Bine at nine o'clock yesterday morning. Weather foggy for about two hours, and going half speed. She had gone 100 miles in macteen hours. Moving at the rate of eleven knots per hour.

Quebec, May 19.

Last night after the report left, the bill to provide for the collection of rates under Municipal by-law in Upper Canada, was finally passed through Committee and ordered to be read a third time.

On Monday Mr. Merritt introduced a bill to secure to married women certain rights of property now unprovided for by law.

A message was received from the Legislative Council, agreeing to the following bills without

Bill to amend Upper Canada Jury's Act of 1840.—Bill to incorporate Port Dalhousic and Thorold Railroad Company. Bill to confer Equity

Jurisdiction in County Courts of Upper Canada.

Mr. Cartier moved the third reading of the bill to incorporate the Canadian Steam Navigation

Mr. Leblano moved, in amendment, that the bill be committed, to consider the expediency of granting the incorporation prayed for, on condition that the vessels of the Company shall touch at an Irish port on each of their inward and outward trips. Lost.

Village and Rawdon Railroad Company.

Bill to incorporate the Perth and Kemptville

Railroad Company.

Mr. Christic, of Wentworth, moved the third reading of the bill to enable the Directors of the Grand River Navigation Company, to place the navigation under control of the Government, under certain conditions.

Mr. Brown moved, in amendment, that the bill be read the third time this day 6 months. Negatived.

Motion for third reading was carried, and bill recommitted.

On Motion of Mr. Christic, for inserting a pro-

Some other amendments were offered and

rejected, and the bill passed.

The bill to amend the law relating to Grammar Schools in Upper Canada, was read a third time and passed.

Amendment Bill, also that of Mr. Dubord, were tious agtions.

rend a second time and referred to a Select Com-

The Locomotive Company's Bill was read a second time, and referred.

Also the Metropolitan and Water Works Bill. Also the Hamilton College Bill, from the Legislative Council.

The House then went into Committee on rules with reference to petitions, which subject is under consideration as report leaves.

Last night after the report left it was resolved on motion Mr. Mac cenzie that hereafter printed petitions be not referred, provided are three genuine signatures attached to the printed sheet-Mon real Canadian Institute Bill passed through committee, and the House concurred in report upon it. The House went into Committee authorising payment out of any funds appropriating to the support of Lunatic Asylum in Upper Canada, of medical superintendant commissioners and other officers who may be appointed in pursuance of any act of present session, and passed a resolution accordingly .- House then went into committee on the Bill to amend masessment laws of Upper Canada, after a long discussion, all the clauses were adopted. The consent of Gov.-General being announced the House went into committee on expediency of authorising payment out consolidated revenue of salaries of Magistrates Sheriffs and other officers of provincial districts in unorganized tracts of Country, which may be established in pursuance of an act of present session, and passed resolution

To-night .- On motion of Mr. Richards the house went into committee on making provision for addition to salaries of County Judges in Upper Canada. A resolution passed to enable Government to pay an additional sum not execeding £50, to County Judges to pay their travelling expenses, and on motion of Mr. Badglev the house resolved in committee on the general Railway clauses and Consolidation Amendment Bill, which is under consideration as re-

port leaves.

Quebec, Saturday, May 21st, 1853.

Last night after the report left the Railway Amendment Clauses Bill also passed through Committee with amendments.

The report of the Committee of the Whole on Mr. Langton's Upper Canada Assessment Bill was received.

Mr. Richard's Bill to facilitate the duties of Justices with respect to indictible actions was passed through Committee, reported and ordered to be read a second time on Monday.

Mr. Richard's Bill to facilitate the duties of Justice of the Peace with respect to summary corrections was passed through Committee, repor-Monday.

Mr. Jobin's Bill to incorporate the Montreal Canadian Institute was read the third time.

Mr. Richards's Bill to protect Justices of the Peace from vexatious actions was passed through Committee, reported and ordered to be read the third time on Monday.

The House was resolved into Committee of Supply on the Estimates for 1852, and passed through a number of items. On the item of £50 for an addition to the salary of the Bookkeeper in the Receiver General's Department being voted, Mr. Hincks stated it was the intention of the Government to raise the salaries of the Bookkeepers in all the Departments to £350.

The Speaker stated that he had received information that the Governor General intended to. sanction a number of bills on Monday.

Quebec, May 23, 1853.

Mr. Chabot stated, in answer to Mr. Robinso that Government did not intend to introduce any measure during the present session for the Sault Ste. Marie canal.

At 4 o'clock this p.m., in the Legislative Councit chamber, the Governor General sanctioned the following hills:-Niagara Harbour and Dock Company's bill; Toronto Gas Company's bill; Port Hope Harbour bill; Montreal Exchange bill; Eric and Ontario Insurance Company's bill; Mon-treal Water Works bill; Quebec Water Works bill; Upper Canada Municipal Law Amendment bill; Religious Societies Relief bill; (ity of Mo: treal Incorporation bill; London and Port Stanley Railway bill; Toronto Hotel bill; Hamilton Hotel bill; Grand River Navigation bill; Mutual Assurance Association bill of the Fabriques of Main motion then agreed to. Yeas 51, Nays 3. Diocese of Quebec, Three Rivers, Montreal, and The following bills were read a third time:

To amend Act incorporating the Industrie Company's bill; Bill concerning the recovery of Real Property in Upper Canada; Bill for amending the ordnance concerning the erection of Parishes, &c.; Bill concerning articles of elerkship of Law Students; Quebec Bridge Company's bill; Upper Canada Equity Jurisdiction County courts bill: Upper Canada Jurors bill: Port Dathousio and Thorold Railway bill; Counties of Two Mountains and Terrebonne Railway Stock bill; District of Francis Jurors bill; Bytown and Peterboro' Railroad bill: Common of St. Antoine de La Bac bill; Vandrenit Railroad Cempany's bill; Quebec Bank bill; Canadian Steam Navigation bill; Joint Stock Harbours and Wharves bill.

After the return of members of Assembly from Legislative Council chamber, on motion of Mr. Stevenson, the report of the committee on the bill to incorporate Prince Edward Railroad company was received; also, on motion of Mr. Richards, the report of committee of the whole on payment of Judges, &c., in unorganised tracts of country: also, the report of committe of the whole on salaries of County Judges in Upper Canada.

The following hills were read a third time on motion of Mr. Richards:—To facilitate duties of Justices with respect to indictable offences; To facilitate duties of Justices with respect to sum-To-night, Mr. Drummond's Shipping of Seamen | mary convictions; To protect Justices on vexa-

Canadian Churchman.

THURSDAY, MAY 26, 1853.

NOTICE.

As it is our desire to give a detailed report of the various important proceedings of the ensuing week, the next number of our sheet will not appear till the week following. This arrangement is adopted to enable us to present our readers not only with a continuous, but with a more accurate report than in other circumstances could be produced. The Church Society, and Trinity College number, of the Canadian Churchman, will contain an additional quantity of matter, and persons desiring extra copies are requested to transmit their orders to the publisher on or before Thursday

DIOCESAN CHURCH SOCIETY.

The annual meeting of our Diocesan Church Society, takes place, it will be remembered, on Wednesday first. There will be prayers in the Church of the istrations of our beloved Church may there be Holy Trinity at 1 o'clock p. m. and the meeting will be constituted immediately house.

On Thursday, the Hon. the Chief Justice Robinson will be installed Chancellor of the University of Trinity College. The proceedings will commence at 10 o'clock a. m., and at 3 o'clock p. m. the same day, an adjourned meeting of the Church Society will be held.

It is unnecessary, we are persuaded, for us to urge a large attendance of the Clergy and Laity of the Diocese of Toronto, on .the above interesting and most important occasions. The iniquitous Bill which has just passed the Imperial Parliament, renders it imperative upon every true hearted Canadian Churchman, to devote a fourfold share of his attention to the interests of our beloved communion.

information may be looked for from the Venerable the Archdeacon of York, and Dr. McMurray, regarding their recent missions to Great Britain, and the United States, in behalf of Trinity College.

Tickets of admission to witness the cermony of the installation may be obtained by the Clergy from the Secretary of the Church Society.

* THE CLERGY RESERVES.

We copy from the English Churchman the following able, and convincing letter addressed by the Venerable the Archdeacon of York to the Lord Bishop of Oxford, in reference to the part which the latter took in the House of Peers, in the discussion of the Clergy Reserves Bill. Whatever may be the ultimate fate of the endowments whose confiscademagogues, it is satisfactory to reflect, that the interests of the Church have been zealously and effectively attended

April 20, 1853.

TO THE LORD BISHOP OF OXFORD.

My Lond.-Your Lordship's skill in debate, and great eloquence must seriously damage any cause against which they are unhappily exerted. Both, to the great surprise and grief of thousands, were employed in a late discussion in the House of Lords on the Canada Clergy Reserves Bill, against the view which, on that momentous question, is entertained by the Bishops and Clergy-I venture to say without an exception-in Canada, and, with the abatement of a very inconsiderable traction, by all the Lay members of the Church in that colony.

bearing of this question cannot possibly differ from our own: as a Christian Bishop, you would better describe than I can the duty of upholding religion by a stated endowment, and the peril to that truth which our Church inculcates in leaving its support and propagation to the spontaneous good-will and natural partiality which men may feel for it. Your Lordship has often shown that the first is lawful, right and dutiful; and proved too, on many occasions, that the voluntary system in religion is neither Scriptural nor practicable.

With these convictions we could not for a moment doubt that the maintenance of the Clergy.

of the concession to Canada of the privilege of them all. self-government in all matters of local interest and concern, the demand of its Parliament for unrestricted legislation upon the property of the Reserves is one which in justice can be resisted. In the belief that such a dernand is equitable and reasonable, your Lordship in Parlaument gives your support to the bill which Her Majesty's here, in the maintenance of Imperial control over Government have introduced for placing the a property which is strictly its own-the purthe Legislature of that colony; with the almost tant existed, of those who now demand the discertainty, on all hands acknowledged, that the posal of the whole. The parent, during his lifeeffect of this concession will be the entire alienation of this property from the sacred purpose for which it was originally set apart.

Your Lordship's course as an independent Peer of Parliament must always command respect; but an honest surprise and natural grief will be felt and expressed by us who are to be the sufferers by this measure, that a Christian Bishop should be found to give priority to the political over the religious aspect and bearing of this question, so essentially connected with the welfare of an important branch of the Church of God. We deeply feel this regret, and we venture to give it utterance, because we have been accustomed, in our distant land, to regard the Prelates of our Mother Church as the natural guardians of our rights, and to consider that they would always be amongst the foremost to interpose the shield of defence when unrighteous efforts are made to despoil us of the means by which the faith and minpermanently secured. And we should be bold enough to express our hope that, where a Prelate of the Church discerns an antagonism between thereafter in St. James' parochial school | the religious and political bearing of a question affecting the welfare of the Church, he would at least abstain from supporting the political view to the destruction of the religious. That would be the universal expectation amongst a quarter of a million of Churchmen in Canada; and they will be mortified and grieved indeed to discover that, instead of this reasonable silence, the eloquent voice of the Bishop of Oxford has been raised in support of that political view of expediency, which, if carried out, must give a fatal blow to the extension and permanence of the faith which they so affectionately cherish.

In upholding what I shall not refrain from calling a bad cause, arguments will generally be resorted to which will not bear a very critical examination. Your Lordship said in that debate that "You should be one of the most inconsistent of men, if, having condemned altogether the opposition which was made in the last session of Parliament by the then Secretary of State for the Colonles to any attempt practically to give that power in spiritual things to the Colonies, you now joined in the cry that, in giving a parallel power in matters temporal, we were doing anything We may add, that much interesting | short of a direct act of justice." Now, my Lord. this plea and comparison are entirely deprived of their force, when the Jact is recollected that the power in spiritual things designed to be conceded last year to the Colonics was a power to the members of the Church of England, and to them alone, to regulate their own ecclesiastical affairs, with a due regard to the supremacy of the Crown, and all other established rights and usages, in such manner as might best conduce to the welfare of the Church within the same. The Bill agw before Parliament, which unfortunately, receives your Lordship's support, is to yield to the opponents, we may add the fiereditary enemies, of the Church of England the power to legislate, without control or restriction, upon property which by law and the right of possession belongs to the Church. The parallel, therefore, does not hold; what would be simple justice in the one case would be direct spoliation in the

Your Lordship. I am bold enough to say, fails in adducing a single argument to show that the Canadian Legislature have a shadow of right to demand the control over the Clergy Reserves, or a single word to prove that this property is not by law and equity exempt from this jurisdiction by an anterior adjudication and settlement of the , tions scattered—the once faithful and steadlast tion is clamoured for by creed-scorning whole question. The plea of want of finality in all human legislation, has no moral support: it is begotten generally not by a sense of the right of things, but by what a popular and often dangerous impulse may insist upon: it is one which if shifted, with equal facility, to other great questions must endanger the throne and threaten destruction to our national faith. The right concoded in the Constitutional Act of 1791 to the Legislature of Canada to "vary or repeal" its provisions, was by the testimony of the judges of the land, only prospective; and the self-government, on the larger scale which of late years has been enjoyed, was conceded after the period in which a final, and what was intended to be an urrevocable, settlement of this Church question, was made. What, then, becomes of the plea of consistency, so steadily asserted, in throwing this property into their hands? What of the plea of justice, which appears to be the only plausible Your Lordship's sentiments on the religious ground upon which the surrender is proposed to be made?

Fiat iustilia, ruat calum, is a heathen adage which your Lordship adduces in support of the course which, in this Church question, you have been pleased to pursue. All we ask is the fair, and faithful, and courageous application of that rule. Let justice come, we say, however terrible he the consequences. Let justice be done to the Church and to Protestant Christianity, even if the threat-which every body knows to be an impracticable threat—should be carried out, that the Province of Canada will dison the supremacy of this empire unless the control of the there require-with an experience which there Reserves in Canada as a religious endowment, Let truth prevail, and faith be kept; let trusts be acquiring, of the public opinion of that country,

another question arises -whether, in consequence enemy should come in like a flood to destroy

There must be some point at which Imperial surrender must cease; some defined line to mark out the distinction between a colony and the parent state; something to maintain, if not the filial dependence of the former, at least the parental supremacy of the latter. Let it be recognized Clergy Reserves, without control, in the hands of chase of its blood and treasure, before an inhabitime, does not usually make over his property to his children, to the total deprivation of himself; and the Imperial Government should not surrender its whole right to its property within a Colony, unless it is prepared to affirm that the entire independence of that Colony is henceforth conceded. Rather let the Canadian Legislature be told, mildly, yet firmly, that this was from the first your own property; that it was more than sixty years ago set apart for a particular use, the Propagation of Protestant Christianity; that, in accordance with that first allotment, its revenues have been in part transferred to various religious bodies; that the maintenance of religion by a fixed and inalienable provision is an established principle of our constitution; and that you will not shift this sacred trust, where there is not even a practical ground for the transfer, to other and uncertain hands: do this, and take the word of every loyal and reasonable man in Canada, there will be no resistance to the Imperial determination.

Be no party here to such a surrender; avert the injustice to the Church in Canada, and avoid the danger of the precedent to the Church in England. If the Colony should insist upon this concession, and even make the declaration of their independence the alternative of your refusal, rather take this alternative than risk the re sponsibility and incur the peril which must grow out of it to the most sacred institutions of this land. There must be a time to stop, for the time will come at last when you will be obliged to make the resistance; and rather stop with the maintenance of an ancient and solemn national principle, than yield at last when the great moral safeguard is gone, which the protection and encouragement of the principles of our holy Church would have secured.

Your Lordship, with that charitable indulgence which befits your station, expresses the hope that, when once the boon of self-government in the disposal of the Clergy Reserves is conceded, the Canadian Legislature will be fair and liberal in their dealing, and assure to the Church the justice that she so irresistably claims. There is just a possibility that it will be so; but the late dealing of that Legislature with ecclesiastical questions forbids that hope. The Common School law in Canada, except in the case of Roman Catholics, makes no recognition of religion; only three years ago, an University, after its royal Charter had been recklessly set at nought, was wholly stripped of its religious character; and the cry in many quarters is supported by motives of interest with those who care comparatively little about religion, that this church property should be wholly applied to the support of ordinary and secular education. We have little, then, in past legislation in the Colony, to encourage the belie: that there would be much respect paid, in the future allotment of this property, to its first great object, the dissemination of Christianity.

Ruat cælum: - When this calamity comes as the result of a spurious justice, there will be an overturn indeed of all that is sacred and holy-a waste and barrenness again in our wilderness, when it had begun to rejoice and blossom. There, as vacancies occur-when, from time to time the toil-worn laborer has gone to his rest-the bereaved tlock will look in vain for a Pastor to continue his faithful ministrations. In our distant and scattered settlements, where the people are poor and too much separated to concentrate their energies, when their Pastor is called to his Heavenly reward, there we shall wituess year after year the closing of Churches-congregashifted about by every wind of strange doctrineand many for very peace sake, tempted at last to throw themselves into the bosom of an assumed infallible Church, or in very despair giving themselves up to a reckless infidelity.

The spiritual desolation which looms too distinctly in the future, should this unwise measure be carried out, was experienced in its full bitterness by the Church in the United States after the successful revolt of the colonies. And if now there is a goodly array of Bishops and Clergy in that vast territory, and many thousands of the Laity who glady seek their ministrations, let it be recollected that as a consequence of an inadequate stated provision for religion in that country, and the confiscation of much that had been supplied; the members of the Church in the United States number only one twenty-fifth of the whole population. That the Church there has no nationality, no universally-felt influence or widely diffused power, is further evident from the fact that millions of its inhabitants are the prey of most extravagant sects, and even millions profess no religious faith whatsoever.

And this is what is destined for Canada, should the present measure of Government become law: this is the wreck, and ruin, and desolation which must follow upon the maintenance of a hollow, and delusive, and unsubstantiated plea of justice.

Having been for nearly thirty years a labourer in the Church in Canada, and identified with its best interests, with a knowledge that cannot be questioned, of what the Church and Churchmen cannot have been many better opportunities of has your conscientious and genuine support. But maintained and guarantees respected, though the -I do not shrink from telling your Lordship that because we call all was separated from Rom.

the Bill now before Parliament for conveying the Clergy Reserves to the Legislature of Canada, and of which your Lordship is a supporter, is, not by members of the Churches of England and Scotland only, but by thousands of right-thinking and sound hearted men of other religious persuasions, unhesitatingly denounced as unwise, unrighteous, and striking at the root of true religion in that country.

I have the honor to be, my Lord, Your Lordship's obedient and faithful serv't, A. N. BETHUNE, Archdeacon of York, Canada.

THE JEW BILL.

As shortly intimated in a former number, this most objectionable, and anti-Christianmeasure has been rejected by the House of Peers. Would that that illustrious body had acted with a corresponding regard to principle, when legislating upon the Clergy Reserves! As the English Churchman pertinently observes, the "noble House bas barely done its duty in one respect; in another it has violated its trust as a part of the Imperial legislature, on a question which in spite of the Bishop of Oxford and Mr. Gladstone, is an Imperial one."

The debate did not present any fresh features of interest. As specimens of the manner in which the promoters of the Bill advocated their views, we may simply refer to the speeches of Lord Albemarie, and the Archbishap of Dublin. In justification of the measure the former quoted the example of "that great protestant prince, Oliver Cromwell"!!!, and placed the present opposition to the Jews in the same category as the ancient prejudices of Englishmen against the Scots. The Archbishop, again, contended, that the qualifications of their nominee ought to be created by the electors; and that the right of election involved an unrestricted choice. Carry out this theory, and a constituency would be justified in selecting a representative from amongst the demented tenants of Bedlam I

His Grace of Dublin, further alluded to. the ground taken by the opposents of the Bill, that to take away this last bar which operated for the exclusion of Jews from Parhament, argued an indifference of religion. and thus tried to confute the objection. He said, "if that argument were a sound one,. and he were asked whether in admitting Ro-, man Catholies and dissenters to Parliament he was indifferent to protestantism and to the Church to which he belonged, he did not know what answer he should give." Wethink that so accomplished a logician as the Right Rev. Prolate confessedly is, would have no difficulty whatever in returning a satisfactory reply to such a question. The real matter at issue is, ought a christian nation to tolerate as legislators, those who openly, and exanimo deny Christ before men., There was something so solemn and arousing in the speech of the Earl of Winc'telsea-si much of the high toned principle which ought ever to characterise the British Senator, that we willingly transfer it to our sheet:

"The Earl of Winchilses held that the question before the House was, whether it was incumbent on a Christian Legislature and a Christian people to alter the Parliamentary oaths for the purpose of admitting to the Legislature those who denied the Saviour. What had been the cause of the heavy judgments which had fallen on the Jewish people, but their unbelief in so de-nying the Saviour ? The question, however, had been stated as one involving freedom of election. But were there not restrictions, such as that of age, imposed on persons seeking admission to Parliament, as well as the restriction which was imposed by the words of the oath of abjuration? all that the opponents of the Bill asked was that the Christian character of a Christian Legislature should remain. The Jews still remained a dis-tinct and peculiar people. It was a fearful act in the face of Heaven which was contemplated; by the Bill. The Jews could not be admitted to make our laws because they denied the very foundation on which those laws rested; and if their Lordships consented to this measure, a most severe blow would be inflicted on the religious interests of the country. If the measure were to be carried by the votes of the Right Rev. Bench -if ever the day should arrive when the Right Rev. Prelate abandoned the sacred duty of sup-porting Christian interests, they might depend upon it that the day would arrive when the country would cry out, and justly cry out, for the separation of Church and State, and they would no longer occupy the situation they held within the walls of that House. If that day arrived, and, under the circumstances he had stated, that question were mooted, he should heart and soul, support such a measure. On the ground he had stated he should oppose the attempt now made on the part of the other House of Parliament to unchristianize the Government of this country."

Correspondence.

THE PROTESTANTISM OF THE CHURCH OF ENGLAND.

To the Editor of the Canadian Churchman. Str .- Mr. Neale further charges Protestants with using the word "in a different sense from that in which the sixteenth century employed it,29 Protestants," whereas the Lutherans only were So that, despite all attempts, Protestantism, "as alled so; the Swiss colonists were called "Re-such," will still be found to mean all that it was sormed'

But this proves no more than that at the first the term " Protestant" was confined to those ple, upon which all Protestants are tolerably well who were concerned in the original protest .-Subsequently it came to be used as the general distinguishing appellation of that great portion of the Christian Church which, at that period and long-cherished Protestantism of our Church to ntierwards, threw off the yoke of Rome; and in its present wide application its meaning is in no way at variance with, but in strict analogy, with its original and more restricted sense. It is perfeetly intelligible as to everything it is ever intended to convey. The exigencies of the times at the time when these were compiled, the name and of language, required some such general name, and it answers with perfect propriety all the purposes for which it is required. May I ask, is there any particular purpose for which | merely negative term in framing positive decla-Mr. Neale would extinguish the name?

It does not matter to us, nor does it stultify our use of the word, to tell us that the Lutherans. who were first called Protestants, and the Calvinists, whom we now include under the same name, railed at each other with no little bitterness. The weaknesses and faults of the Reformers is an old Popish handle for throwing obloquy upon the Reformation, and Mr. Neale seems to use it much in the spirit and tone of a Panist. But Lutherans and Calvinists, though they disagreed in some things, yet made common cause against a common evil, in which our own Church and others afterwards joined; and the term Protestant sufficiently describes that community of cause and interest.

But again, argues Mr. Neale, it is absurd to use the term because the Greek Church has protested against Rome, and we do not call her a Protestant Church. Certainly not! The schism between the Eastern and Western Churches was of a date (A. D. 161) long antecedent to the Reformation, to which the term Protestant generally has direct or indirect reference. The Greek Church took no part in that Reformation, and though hostile enough to Rome in some things, yet holds many of the same errors. It never necessarily comes into the question when we have to speak of Protestants Romanists; so that the circumstance of that Church having occasionally protested against Rome, does not create any difficulty or replexity as to the general sense of the word Protestant.

Having now relieved the word of the dilemmas which Mr. Neale, with so much self-satisfaction and self-triumph, imagines that he has fastened upon it, we come to the meaning which he would attach to it :-

"By a Protestant then, you mean one who protests-not against the errors of Rome-butagainst something held in common by the Roman and Eastern Church. And that something is, I will venture to say, not held more strongly by either of them than it is by the English Church.

If any use the word Protestant in that sense, I am not concerned to defend them, nor need I enter upon the doctrines which he represents us as | minution of this question at present. holding in common with the Greek and Roman Churches, for that would lead us far from the subject. We will keep to "Protestantism."

Now, in his definition of the term, we cannot allow Mr. Neale thus covertly to throw overboard the essential feature of our Protestantism, viz: a denial of the errors of Rome. Let him do that, and he may attach any meaning to it; he may conjure up any phantom he pleases, and call the method in which it shall be exercised " from it Protestantism and rail at it till he is tired. To say, as he does. Protestant means one who protests-not arainst theerrors of Rome-but against | cese to any By-law or repeal or amendment of something else, is begging the whole question.—
It is against the errors of Rome that we protest, and such a protest, I will venture to say, is always successors of their undoubted right of exercising implied in the use of the word. If we see what Protestratism denies, we must fall back willing to resign it into their hands; I cannot think upon the old controversy and see what are the errors of Rome. To my mind our own articles are clear enough on that point.

It is an easy and common artifice in argument. to fasten meanings upon a word which it was never intended to express, and then attack it .-Protestantism is not a positive definition of a creed, nor was ever designed to be so. It is a term of negation. Such phrases as "the Protestant faith—the Protestant religion," may not be come equitably, if not legally, entitled to a conexplicit as to doctrine; but as far as the epithet Protestant goes, their meaning is obvious enough, viz: such a faith or form of Christianity as involves a denial of Romish errors.

Mr. Neale makes a great display of what Protestants disbelieve or disagree about, as if that proved that Protestantism amounted to nothing. But a similar string of illogical deductions would attenuate Christianity itself to nothing but a sha-

Are Presbyterians Christians ? Yes. Then Christians, as such. do not believe in Episcopacy. Are Independents Christians? Yes. Then Christians, as such, do not believe in any established line of ministry. And so he might go on, till a captious querist might just as reasonably ask, why, what is Christianity? So Christians believe anything? A description of reasoning which may be employed to disprove any known fact or truth, must obviously be false or descrive. The reply to such sophisims as Mr. Neale's is, that individual peculiarities do not necessarily destroy a general characteristic; just as varieties in the complexion. stature and habits of the human race, do not disprove that they are not all men. His instances, if fairly stated, amount to no more than this. Are Presbyterians Protestants? Yes. Then some Protestants do not believe in Episcopacy, which makes nothing against their Protestantism. And though Protestants may differ from each other in some points, yet, if they agree in that general characteristic HOLTHOMES LAW DICTIONARY, 10s. which constitutes Protestantism, their differences make nothing either for Mr. Neale or the Papists who have so often raised the same cry against us.

ever intended to mean, and to embody a very valuable, and to some, a very formidable princiunited, viz: a denial of the false doctrines and corruptions of the Romish system. Nor do I see why we should now yield up the hard-won and the groundless tirades and shallow sophisims of Mr. Neale, and those who think with him.

As to the Church not calling herself Protestant anywhere in her Articles or Liturgy, this may easily be accounted for, on the grounds that, was not so comprehensively assumed by, or applied to, all the reforming churches. Besides our Reformers were too intelligent to employ a rations of faith; nevertheless, their pointed condemnation and explicit disavowal of all the Romish errors marks what we call their Protestantism, as decidedly as if they had used the actual word over and over again. In he prayers and offices of the Liturgy, terms which expressed the truth and universality of those original and permanent features of the Church, were of course preferable to a word which only referred to human errors and unfortunate perversions of true religion. Unquestionably the Chruch of England is Catholic; but she is Protestant also. While she is a true branch of Christ's Holy Catholic Church-nay, for this very reason, because she is so, and that she may be a faithful witness of the truth—she joins in the general protest, and is bound to maintain her Protestantism in opposition to those errors of a particular church which had taken, and still retain, so fatal a hold upon the human mind. H. C. C.

(To the Editor of the Canadian Churchman.) THE FUTURE PATRONAGE OF THE RECTORIES.

REV. SIR .- At the meeting of the Church Society on Wednesday the 1st June a By-law proposing to vest the future patronage of the 44 Rectories in the Bishop of the Diocese for ever, is to be brought up for consideration-a notice of an amendment by the Rev. D. E. Blake, is also before us, by which the power of confirming, or otherwise his Lordship's nomination is proposed to be retained by the Society.

It is I believe further understood that the discossion of this and other questions of unusual moment will be deferred by adjournment until the next or some early day, as it would be manifestly inconvenient to enter upon them at the annual meeting.

There are many members of the Society who consider that great importance will hereafter attach to the way in which the presentation to the Rectories shall be settled; and I had hoped that some influential member would ere this have urged the propriety negativing the deter-

The members present at the meeting on the 10th inst, resolved with great unanimity to vest the Patronage in our venerable Diocesan "from respect and affection and a debt of gratitude for untiring exertions and indefatigable zeal" may I ask why we cannot with propriety stop here? The act conferring the Patronage upon the Society gives us power to determine upon time to time," the Charter of the Society requires the written sanction of the Bishop of the Dioany existing By-law, consequently should we pass the proposed By-law we shall deprive our the same patronage, unless the future Bishop is we are justified in legislating so absolutely for those who are hereafter to fill our places in the Society, we may fairly intepret " from time to time" to mean that the members of the Society shall as such in all time to come possess the right so granted in perfect freedom.

I see no good reason for legislating to day for a period which may yet be remote, and for those trolling voice, and I hope for the sake of the future usefulness of the Society that the proposed By-law may be as harmoniously postponed until it may please God to place upon us the necessity of action, as the existing one was so unanimously and feelingly agreed to.

AN INCORPORATED MEMBER, May 23, 1853.

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Toronto, May 26, 1853.

present.

BAZAAR.

BAZAAR will be held in the Temperance Hall, OAKVILLE, the 16th and 17th of June, for the purpose of creating a fund to assist in the erection of a Parsonage-House.

The following are a few of the ladies who have kindly consented to take part in the above undertaking, to whom all intended contributions should be sent, before or about the first week in June.

Mrs. Jarvis. Mrs. Grantham. Mrs. Col. Bigger, Mrs. Pettit, Mrs. Geo. Chisholm, Mrs. Wm. Thompson, Mrs. Wm. Langtrey. The BAZAAR will close on the evening of the 16th, with a Concert of Vocal and Instrumental Music, at which several accomplished performers, both professional and amateur, are expected to be

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

MERCHANTS' EXCHANGE.

NOTICE IS HEREBY GIVEN, that the Board of Trade have opened their Rooms in the St. Lawrence Hall, adjoining the News Room, for a daily meeting of Merchants Millers. and others engaged in Commercial pursuits.

The Doors will be opened at 12 o'clock and close at 1 o'clock P M. precisely.

Tickets of admission One Pound per annum, which may be had of the Treasurer, JOHN HARRINGTON, Esq.

First Meeting on Monday, the 9th of May. Toronto, May 11th, 1852.

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

PROPRIETORY SOHOOL.

A T a Meeting of the Council on Thursday, the 13th of August, the following Minuter were passed :- "

2. Resolved—That for the reasons herein stated, the Council having been compelled to reliquish their plant, the Church of England Proprietory School is hereby

a School upon the same plan as that intended for the Church of England Proprietary, School.

Whereupon it was resolved—
"That inasmuch as the Council had intended to place
Mrs. Poetter at the head of the Educational Department
of the Church of England Proprietory School, they have
the less hesitation in acceding to Mrs. Poetter's proposal,
and they hereby gillow her to state that she has their sanction for using their name, and they hope that her exertious
may meet with that success which she so well deserves.? may meet with that success which she so well deserves.?

was a second with the second Second of the said TERMS who may be a solve at

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JUST PUBLISHED;

A Table of English History .: COMPILED BY MRS. POETTER, FOR THE USE

OF HER SCHOOL.

The object of this Table is to present History to the pupil in a condensed form, and Mrs. Poetter's plan is to have it committed to memory, and enlarged upon by questions from the Teacher, after previous study of the different subjects.

Toronto, November 4th, 1852.

"UNCLE TOM" AND THE " CHURCH."

(From " The Churchman's Magazine.") We believe it was Captain Basil Hall who minarked that mistakes and misapprehensions of meaning were far more apt to rise, in the course of conversation, between Englishmen and Americans than between Englishmen and natives of the European continent. This remark is, to a certain extent, perfectly just, and at the same time the renson of its justice is obvious. An Englishman in France or Germany prepares to encounter a foreign language, and accordingly arms himself with the requisite dictionaries or interpreters, unless he has artificially acquired the language beforehand. But an Englishman in America finds his own mother-tongue spoken with a certain degree of purity, and with few provincial idioms; yet while the same words are used, many of those words are used with variations in regard to their signification, which to the newly-arrived traveller, are sin uerly bewildering and puzzling. The American for example, speaks of a certain district of country as producing no corn. The Englishman with his own eyes sees the same district covered with rich crops of wheat or oats. Ilas the American tried to deceive him? By no means. The language of America applies the word corn exclusively to what we denominate Indian corn or maize, while the Englishman applies it to grain in general.

One of our American Bishops who visited England last summer unintentionally confused the minds of an attentive audience by speaking, in the course of his excellent address, of a village of his diocese in which he regretted to say, there were no less than ten or a dozen clergymen, each with his seperate place of worship. The confusion would have been instantly removed, if an interpreter could have explained that in the common language of the Americans the word clergyman indicates indifferently a minister of the Church and a preacher of any sectarian party, however heterodox,

A similar confusion has been produced in the English mind by the use of the word " Church" in Mrs. Stowe's remarkable work catitled "Uncle Tom." The idea has been conveyed that the persons in America who worship according to the Prayer-book, who receive the Thirty-nine articles, and who are governed by bishops, are preemmently guilty in regard to American slavery.

Now we assure our teaders that we abhor slavery in every shape, and that we desire to see all persons free in the best and highest sense of the word. But we think it highly important that English Churchmen should know the true position of their brethren in America in regard to the frightful evil in

As the English word corn has been contracted in its meaning to signify in America: only maize, so the word "Church" has been expanded to include every sect which in any sense chooses to be considered Christian. When Mrs. Stowe therefore accuses the "Church" of participating in the guilt of slavery, she desires to be understood as accusing Presbytarians, Methodists, Baptists, Roman Catholics, Mormans, Universalists, Unitarians, Congregationalists, &c.&c. equally. with that class of Christians who in England are properly known as the "Church," and who in America are denominated the " Episcopal Church."

The accusation, on the whole, is not devoid of justice, amounting, as it does, simply to an assertion that great numbers of persons in America who profess to be Christians have acquicaced in the general tone of public opinion respecting slavery. But we must bear in mind, that as America inherited the English Church as well as English dissent, and English heresy, and English infidelity, so she also inherited English slavery. The thirteen American States which acquired their independence in 1783 were up to that period English slave holding colonics, just like the West Indies and other possessions of Great Britan, in which slavery was commercially profitable.

But, it may be asked, why has not Christian feeling led to the abolition of slavery in America as in the West Indies? The answer! the latter. We know not how far the is 13-

to slavery and its attendant evils. But we and of its attendant evils. know that the final emancipation was effected by the Christian feeling of the mother country of our own Church in America, commonly itself, a country without slaves and possessing no very direct interest in slavery. The resistance of distant and feeble colonies succombed before the determined will of the British nation expressed in Parliament.

If the American revolution had never taken place it is very questionable whether even the British Parliament could have effected any very material alteration in the coudition of the slave. If Louisiana. Mississippi, Alabama and other southern States, were now British colonies, the negro to this day would in all she presents a marked contrast to most other probability continue to be a mere chattel, not only in those vast and fertile regions, but in the small localities of Barbadoes and Jamaica. The interests of the cotton planter superadded to those of the cultivator of sugar, would have been enough to silence the cry of humanity even among the Lords and Commons of Eng-

When the thirteen American colonies became independent, they were much in the same position as the West Indias would have been, if seperated, while in their slave-holding condition, from the control of the mother country. To outward appearance, the abolition of slavery among them was eminently improbable, considering how the vast majority of men are governed by the temporal interest and how few even among Christians are willing to take a high and consistent ground of selfrenunciation. The new American government was also confessedly a mere federal compact between the original colonies, by which each of the new states was guaranteed the possession of its own laws and institutions. In the northern states the climate torbade the culture of sugar, cotton, and tobacco; and slave labour was consequently unprofitable. Here therefore, Christian feeling was assisted by external causes, and slavery was gradually abolished after the seperation from England In the southern portions of the confederacy the case was wholly different, and Christian feeling generally adapted itself to surrounding circumstances.

We have remarked that the federal government of the United States is little more than a compact between seperate and independent states with a view to certain special purposes. Hence the power of Congress is by no means equivalent to that of the Bestish Parliament. If the majority of Congress were to desire the abolition of slavery, they could not abolish it even in one unwilling state without a revolution. Slavery, if abolished, must be abolished hereafter as heretofore, by the separate action of individual states in their respective local legislatures.

The only hope of the American negro under Providence, is in a change of public opinion. Such a change has been going forward rapidly of late, and the immense circulation of Mrs. Stowe's work in America, is an additional proof of this progress. Even the "Fugitive Slave Law" is an instance in point, being the result of a compromise between the two parties in Congress, by which the newly-acquired states and teritories bordering on the Pacific are declared to be for ever exempt from slavery. Thus, at the cost of much suffering to individuals vast countries like California, Oregon, Utha, and New Mexico, are delivered from a curse which extends to the white as well as to the black in more equal [reportion than is usually supposed.

While we admit that the "Church" in Mrs. Stowe's sense of the word, has been far too acquiescent in reference to the evils of slavery, we must remind the reader that even in this latitudinarian "Church." many exceptions must be made in favour of a higher tone of sentiment. The Methodists, and other denominations, have admitted into their conferences and assemblies the question of the sinfulness of slavery, and have endured the consequence in the sundering of their sects into smaller fragments, north and south respectively. The Roman Catholics, without maintaining the principle of abolution, have treated the slave as possessed of an immortal soul, and have sustained him in his relations is, that Christian feeling has not possessed as a husband and a father. Even the wretched the same advantages in the former case as in impostor Joseph Smith, the head of the

ted Christian feeling of the West Indias alone Stowe's "Church," expressed, in the plainest States, is, in some respects, as discressing as

But our readers will ask, what is the aspect called the "American Episcopal Church," in reference to slavery? Like the Mother Church in England, and like other branches of the Catholic Church, she has never by any corporate act, denied the lawfulness of slavery in the abstract. The private opinions of her members have, no doubt, differed upon this subject; but they have never allowed it to convulse the Church. Her bishops, clergy, and laity, north and south, continue on terms of unity and brotherly love, in which particular denominations calling themselves Chrsittan.

In the slave-holding States generally, our Church is comparatively a feeble body, far weaker and less influential than in the north Those immense southern regions, more than ten times the size of Great Britain, contain fifteen of our hishops, and between five and six hundred clergy. These persons are not probably inferior in Christian character to any clergy in Christendom. In Leconing ministers of religion, they have sacrificed the worldly advantages which America presents so freely to the enterprising an other lines of life. Some respect therefore, is due to their opinion, as to the proper course of a Christian minister in slave-holding country.

We believe that we may state with truth, that their uniform course hitherto has been to avoid all direct attacks upon the principle of slavery, and to confine themselves to the general inculcation of Christian truth and duty. The service of the Church, the sacraments, and other holy ordinances, and the stated preaching of the Gospel, cannot be without their effect in rendering masters kind and gentle, and in supplying hope and consolation to the slave. There is reason to believe, that in "Episcopalian" cogregations much has been done to convey Christian instruction to the negroes, and to mitigate the sufferings which under the American system of slavery cannuot altogether be avoided.

The Bishop of our Church in Lousiana, for example, has inherited large estates, and probab'y several hundreds of slaves. By the laws of Lousiana (if we are not mistaken,) emancipation has been rendered impossible. The bishop does what remains in his power and determines that such power as he has shall be employed for the good of his 'dependents. He builds numerous chapels in various parts of his estate, employs laborious clergymen and teachers and exercises like Abrahama paternal as well as an ecclesiasticol supervision over the servants "born," almost literally, "in his house."

The Bishop of Virginia emancipated his slaves on condition of their removal to Liberia in Africa, thereby sacrificing thousands in pecuniary value, and readering bimself comparatively a poor man in an unendowed Church. We recollect also the bishop of Kentucky, paying to the slave employed in his household the same amount of wages which he p il to their owners for their hirethus giving from motives of conscience, two days' compensation for one days' work. We were acquainted with a clergyman in Virginia who at one time, possessed a handsome property in the form of slaves. From a sense of Christian duty, he emancipated them all, "doing unto them as he would wish others to do to himself." Till late in life he continued a poor clergyman, dependent on the contributions of a country parish. His emancipated negroes became wretched vagabonds, and often no doubt, bitterly regretted their former days of servitude. Ultimately by a second marriage he again acquired a considerable slave property. But, profiting by past experience, he granted no second emancipation, but confined himself to the promotion of the temporal and spiritual welfare of his people, and a provision, by will, designed to secure to them comfortable situations in the event of his decease.

Considering the manifold difficulties of the case, we are not surprised that many throughly conscientious persons adopt this latter course in preference to any other. Many of the negroes utterly object to Liberia, on the ground that America is their own native country, where they desire to live and die. Mormans, and consequently, one of Mrs. The situation of the free negro in the United

might have succeeded in producing an aversion, terms, his disapprobation of American slavery that of the slave; while in Canada, the climate is, on the whole, decidedly unsuitable.

> For our own parts, we conceive that the peculiar prejudice of the American people, in regard to African descent, must be surmour. ted, before the coloured race can be materially advanced in the social scale. Next we may hope for the enactment of laws, on the part of the several states forbidding the separation of husbands and wives, and the unnecessary scattering of families. At the same time, we may trust that the rigour of the laws may be relaxed, which forbid the effectual education of the labouring class. Should circumstances, as may be expected, depreciate the value o. slave-labour to any considerable extent, we may hope that finally the slave states will enact that all negroes born after a certain time shall become free at a specified period of life. Their own circumstances would, in such case, be little changed; for they would naturally continue to work for hire on the same estate, where previously they laboured in servitude. In the course of years they might become an intelligent, contented, and happy peasantry.

> But for such a change as this, or for any real change for good in the condition of the American slave, we must look to Christian principle upon public opinion, within the American people themselves, Any direct interference on the part of fereign nations, or individuals, is certain to awaken feelings of resistance on the part of the sensitive and independent proj le of the United States. Mrs. Stowe is an American and a dady, and writes primarily for the Americans. We are aware that her work, is, in many respects, spen to criticism; and that there are persons of repute in her own country who denounce it as one-side and exaggerated. The very discustion in America of the great questions raised upon the book, will not be without its advantage; especially if we, in England, can abstain from foreing upon the Americans our crude opinions upon a subject, the difficulties of which few of us can comprehend. In God's own time, and mainly we believe through the influence of His One Holy Catholic and Apostolie Church, the Redeemer shall "bind up the broken-hearted, shall proclaim liberty, to the captive, and the opening of the prison. to them that are bound."

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Toronto, February, 1852.

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WILLIAM HODGINS, ARCHITECT and CIVIL ENGINEER, LONDON, CANADA WEST, February, 1852,

ranke Subscriber begs to inform the Clergy, that that useful little Trict intitled "lopu-LAR BAPTIST ADGUMENTS REVIEWED," by the Rev. Jas. T. Lewis, B. A., which appeared a short time since in successive numbers of the Canadian Churchman, has been re-printed and is for Sale at the Chu ch Depository. PRICE. - 3s. per Dozen, or 29s. per Hugglred

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Toronto, February 8th, 1853.

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Copy of a Letter from Mr. John Lloyd, of Erw-wen near Harlechi Merionethshire.

To Professor Holloway,

SIR! I avail myself of the first opportunity of informing you, that for a very long period I was afflicted with a dangerous giddiness and frequent swimmings in the head, attended by loss of apetite, disordered stomach, and generally impaired health. Every means had faited to give me any perminent relief, and at length it became so alarming that I was really afraid of going about without an attendant. In this melancholy condition I waited personnally upon Mr. Hughs, Chemist, Harlech, for the purpose of consulting him as to what I had better do; he kindly recommended your Pills, I tried them without delay, and after taking them for a short time, I am happy to bear testimony to their wonderful efficacy. I am now restored to perfect health, and enabled to resume my usual duties. You are at liberty to publish this letter in any way you may think proper.

I am, Sir, your obedient Servant,

(Signed) JOHN LEOYD. June 6th, 1832.

MIRACULOUS CURE OF DROPSY.

Extract of a Letter from Edward Rowley, Esq., of India Walk, Tobago, dated April 8th, 1852, To Professor Halloway,

miraculous recovery from that dreadful disease, DROPSY, and which, under God, was affected by your invaluable Pills. I was tapped five times within eight months, and skilfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone, this miraculous medicine cured me in the course of six

> EDWARD ROWLEY. (Sigued)

INFALLIBLE CURE OF A STOMACH COMPLAINT WITH INDIGESTION AND VIOLENT HEAD-ACHES.

Extract of a Letter from Mr. S. Gowen, Chemist, of Clifton, near Bristal, duted July 14th, 1852. To Professor Holloway,

DEAR SIR-I am requested by a Lady named Thomas, just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual badhealth, arising from disorders of the Liver and Stomach, Indigestion, loss of Appetite, violent Head-aches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial result; at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them, and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children, particularily in cases of Measels and Scarlatina, having effected positive cures of these diseases with no other remedy.

(Signed)

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Copy of a Letter from Mr. Bestock, Druggist, of Ashton under Lyne, dated July 31, 1852.

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I remain, dear Sir, yours faithfully, (Signed) WILLIAM BESTOCK.

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culation Examination.

2. They must keep terms during two years in College, under the regulations provided in the case of Students in Arts, and pass the examinations for Students in Arts falling within that period.

3. After the second year they must reside either in College or in licensed Lodgings (unless the Parents be resident in Toronto) at the discretion of the Provost and Professors.

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5. They will be required before admission to the degree of M. B. to declare themselves bona fide members of the Church of England, and to subscribe the Three Articles of the 36th Canon JAMES BOVELL, Dean.

Toronto, March, 11th, 1853.

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November 19, 1850.



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From the distinguished Professor of Chanlstry and Maleria Medica, Bowdoin College.

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Unitable States llotel, Saratoga Springs, July 5, 1849.

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While using your medicine, I-had the gratification of curing with it my swerend friend bler Truman, of Sumpter District, who hid been suspended from his parochial duties by a severe attack of bronchitis.

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

J. F. CALHOUN, of S. Carolina.

CHRETER, PA., Aug. 22, 1846.

J. C. Ayer,—Sir: I was taken with a terrible cough brought on by a cold in the beginning of last February and was confined to my bed more than two months. Coughing incessantly night and day, I became glustly and palo, my eyes were sunken and glassy, and my breath very short. Indeed, I was rauldiv failing and in such distant.

Coughing incessantly night and day. I became glissify and palo, my eyes were sunken and glassy, and my breath very stiort. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (site Rev. John Leller, of the Bicthodist, church) brought me a bottle of your Cherky Tecrosal, which I tried more be gratify him, than from any expectation of obtaining relief, its good effect induced me to continue its use, and I soon found my health much improved. Now in three months I am well and strong, and can attribute my cure only to your great medicine. your great medicine.

With the deepest gratitude, yours, c.

JAMES GODFEY.

Prepared and sold by James C. Ayer, Practical Chemis

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Factory Cotton, from

Fringes, Gimps, Trimmings,

White do.

Cotton Warp,

Ladice' Stays,

Striped Shirting,

Barege Dresses.

Silk Warp Alpacas.

Sold in Toronto by Lyman Bracher & Co., in Hamilto by Hamilton & Kneeshaw; In Kingston by E. W. Palmens in Montreal by Lyman & Co., ; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States. Toronto, March 9th, 1852.

BOOKS

JUST RECEIVED.

A WORLD WITHOUT SOULS, by J. W. Cunningham A. M., price 2s. 6d., BONNET'S MEDITATIONS ON LORD'S PRAYER price 2s. 0d. BOGATSKY'S GOLDEN TREASURY, 2s. 6d. CHRISTIAN TITLES, A Series of Practical Meditations, by Stephen H. Tyng D.D., 3s. 9d. STARTLING QUESTIONS, by the Rev. J. C.

Ryle, B.A., price 3s. 9d.

WHEAT OR CHAFF, by the Rev. J. C.

Ryle, B.A., price 3s. 9d.

LIVING OR DEAD, A Series of Home Truths,

by the Rev. J. C. Ryle, B.A., price 3s. 9d. A MEMOIR OF THE REV. W. A. B.

JOHNSON, price 5s. 0d.
ISTORIC DOUBTS RELATIVE TO NA-POLEON BONAPARTE, & Historic Certancies respecting the Early History of

America, price 28. 6d. THE SERMONS OF THE RIGHT REV. JEREMY TAYLOR, D.D., complete in one

volume, price 7s 6d.

MURDOCH'S TRANSLATION OF THE
SYRIAC TESTAMENT, price 11s. 3d.

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REFORMATION OF THE IGH CENTU-RY, by Jane Louisa Willyams. price 3s. 9d. KIPS EARLY JESUIT MISSIONS IN NORTH

AMERICA. price 3s. 9d.
IT IS WELL. OR FAITH'S ESTIMATE OF AFFECTIONS, by G. T. Biddl D.D., 1s 8d.
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INTERESTING QUESTIONS TO WIVES
AND MOTHERS, by G. T. Bidell, 1s. 8d.
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THE SUFFERING FAMILY OF GOD,

by the Rev. Horatius Bonar. price 1s. 6d. MORNING OF JOY, A SEQUEL TO NIGHT OF WEEPING. price 2s. 0d. ELIJAH THE TISHBITE, by F. W. Krum-

macher, price 2s.
FATHER CLEMENT, A Roman Catholic

Story, price 1s. 6d.
WHOLE DUTY OF MAN. price 3s. 9d.
PALMER'S ECCLESIASTICAL HISTORY,

MANNING'S SERMONS, 3 Vols., 18s. 9d. HENRY ROWSELL, Bookseller, Stationer & Printer. King Street.

Toronto, May, 1853. 40-tf

CHURCH AT THE FALLS OF NIAGARA. CANADA WEST.

BAZAAR will be held about the middle of A August next, at Drummondville, Falls of Niagara, for the purpose of raising funds to assist in building a Church in that village; those who are kindly inclined to lend their aid, are earnestly requested to send contributions to either of the following ladies, before the first of August. Mrs. Ingles. Mrs. Leonard. Mrs. Woodruff. Mrs. Blackwell.

Murray. March, 1853.

MAY!!

Mrs. Mewburn, Stamford.

SPRING ARRIVALS FROM NEW YORK! PARASOLS IN GREAT VARIETY. FANCY S'TRAW BONNETS.

SUCH a variety has never before been seen in the City of Toronto for quantity, quality and price; Children's Plain and Fancy Straw Hats and Bonnets; Guuze and other rich Fancy Bonnet Ribbons; kid Gloves, Habit Shirts, Muslins, Coltars, &c.

The above having been bought for Cash and at a great reduction from the usual cash prices, THE GREATEST BARGAINS WILL BE GIVEN AT

THE TORONTO HOUSE, VICTORIA ROW, No. 60, King Street East.

J. CHARLESWORTH.

The subsriber having bought at auction, for cash, a large lot of GREY FACTORY COTTON of various qualities; White Shirtings, heavy and fine marks; Striped Shirtings, Cintz Prints, White Marseilles Quilts, Crape Cloths and Circassian Cloths for ladies' dresses, and a few other goods,-all of which will be offered at such low prices as will make them well worthy of the most especial attention, particularly for Family use. Great inducements will be offered to Country Merchants buying for Cash.

Ladies! Ladies! Time Stops for No One!!

The opening of the Millinery Show Room in connection with the Toronto House, has bee unavoidably postponed till Tuesday, 17th May, 1853, in consequence of the numerous orders for the supply of the latest Millinery Fashions in the neighbouring Cities and Towns in Canada west to which particular attention is paid. However, it is assumed that on the opening day, such a display of the latest French, English, and American styles will be seen, as will meet the approbation of all ladies who wish neatness and beauty combined.

The Subscriber respectfully informs his numerous customers, and the Ladies of Toronto generally, that urgent business will prevent his being able to send out cards or circulars' and hopes that all who take pleasure in admiring the beauty of Fashion for the season will favour him with a call. Eor the convenience of his customers and the public, his show rooms will be kept dressed during the remainder of the week.

Milliners residing in the country will please favour us with all the time circumstances will admit of for the supplying of orders.

AN EXPERIENCED SALESMAN WANTED IMMEDIATELY.

Remember the Toronto House! No. 60 King St. East.

YOUNG LADIES' SEMINARY.

Mrs. Crombie

Degs to inform her Patrons and Friends, and B the Public generally, that, with a view to the extension of her School, she has removed to the large brick house on George Street, two doors North of the Upper Canada Bank, where she will be prepared to receive Young Ladies, either as Boarders or Day-scholars, on the 1st May next.

From Mrs. Frombie's long experience in Tuition, the success she has hitherto met with, and the kind encouragement of friends, she is led to entertain a confident hope that an increased attendance of Pupils will follow upon her removal to a more favourable position.

Terms moderate, and made known on application to Mrs. Crombie.

Reference kindly permitted to the Hon. and Right Rev. the Lord Bishop of Toronto, the Rev. John M'Caul, LL. D., President the Moiversity of Toronto, the Rev. H. J. Grasett M.A., Rector of Toronto, Rev. Edmund Baldwin M. A., Assistant Minister of St. James, Rev. J. G. D. M'Kenzie B.A., Incumbent of St. Paul's, Yorkville, and the Rev. R. J. M'George, of Streetsville.

Toronto, April 20th 1853.

DISSOLUTION!

THE Partnership existing between the undersigned, under the firm of JARVIS & AR-NOLD, has this day been dissolved by mutual consent.

The business will henceforward be carried on by Mr. Jarvis on his own account, who will discharge all the liabilities of the firm.

J W. ARNOLD, Signed, G. MURRAY JARVIS. Toronto, April 1st, 1853.

WANTED,

LADY of the Church of England, compe-La tent to undertake the care and education of three little Girls, the eldest eleven years of age. The usual branches of a thorough English Edgcation, and Music required. Address M. B box 306, Post Office. Toronto, stating qualifications, and the salary expected Toronto, Feb. 18, 1853.

TOGrammar School Teachers.

CANDIDA ES for the situation of Master of the Gammur Scoool, Hamilton, vacant by the resignation of Mr. Elmslie, and of the Gram-mar School established at Oakville, are requested to forward their applications with testimonials of teaching on or before the 23rd of April, and presenting themselves for examination at the Grammar School in Hamilton on WEDNESDAY, the 27th April, at 10 o'clock, A. M.

The subjects of examination well be from Homer, Illiad Book VI. Lucian, Life and Timon.

Horace, Odes. Sallust.

Translation of English into Latin. Ancient Geography and Mythology. Greek and Roman History and Antiquities. Geometry, First Six Books Euclid. Mensuration.

By orde; of the Board of Trustees. WM. GRAIGIE, Secretary.

March, 17,1853.

1852.

ST. JAMES'S SCHOOL,

Three Rivers, C. E.

Course of Studise for the ensuing half year, ending on June the 16th, 1853.

FIRST CLASS-GREEK, The Alcestis of Euripides, succeeded by Homer's Ilia, iBook xxiv., and Odyssey, Book xxiv; and on tntermediate days the continuation of Demos-ghenes de Corona, and Polybius. LATIN-Virmil's Æneid, Book xII., Tacitus de Moribus Germanorum.

SECOND CLASS. - GREEK-The Œdipus Rex of Sophocles; Selections from Homer's Odyssey, and the Crito of Plato. LATIN—Horace—Odes, Books II. and III., and Epistles, Book I.
THIRD AND FOURTH CLASSES.—The

usunal introductory Classical Books. Of the tollowing studies, some are pursued in combined classes, others by individual teaching .- The Holy Scriptures, the Greek Testament, English Grammar and Composition, History and Geography, Ancient and Modern; Arithmetic, Algebra, Euclid's Elements, &c. &c.

S. S. WOOD, A.M., Corp. Coll. Camb. Rector Three Rivers, Jan. 15, 1853.



DAILY LINE OF STEAMERS.

To Rochester, New York and Boston

PRINCESS ROYAL......Capt. KERR. ADMIRAL......Capt McBride. ILL form a DAILY LINE to Rochester,

leaving Toronto every morning (except Sunday), at ten o'clock, on the arrival of the Steamer from Hamilton, calling as the North Shore Ports, weather permitting.
The PRINCESS ROYAL will also call at

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For passengers who do not wish to travel by Railroad at night, this will be found the most expeditious and pleasant route to New York and

The above Steamers will leave Rochester for Toronto and other Ports every morning (except Sunday) at nine o'cleck.

Royal Mail Steam Pakcet office ? Toronto, April 23rd 1858.

Important to Importers of British Goods.

First steamer to Rochester. THE STEAMER

ADMIRAL.

CAPTAIN ROBERT KERR

WILL (commencing on Thursday the 12th TER, calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope and Cobourg, (weather permitting.) every TUESDAY, THURSDAY, and SATIRDAY Morning, at TEN o'clock. Will leave ROCHESTER for TORONTO, calling at the above Rocks every MONDAY, WEDNES at the above Ports, every MONDAY, WEDNES-DAY and FRIDAY Morning, at NINE. o'clock. Royal Mail Packet Office,

Foronto, April 6th 1853.

TORONTO AND HAMILTON.

THE STEAMER

CITY OF HAMILTON,

(CAPT. JOHN GORDON.)

WILL leave TORONTO for HAMILTON, VV every Afternoon (Sundays excepted) at 2 o'clock; and will leave HAMILTON for TORONTO, every morning at 7 o'clock.

Fares, Cabin-2s. 6d-meals extra. Deck 71. Royal Mail Steam Packet Office, ¿ Toronto, April 19, 1853,

Western Assurance Company's Office.

Toronto, 4th December, 1852.

OTICE is hereby given, that the President and Board of Directors and Board of Directors have this day declared a Dividend to the Stockholders in the

WESTERN ASSURANCE COMPANY,

Of Ten per cent. for the year ending the 30th of November, 1852, payable at the Company's Office on and after the 22nd day of December, instant, with a Bonus of Twenty-five per cent. to be added to the paid-up Capital. By Order,

ROBERT STANTON, Secretary and Treasurer.

December 4th, 1852.

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 5th Wm. 4th, Cap. 20,

Inland Marine Assurances.

Capital - £100,000.

A SSURANCES effected by this Company on all descriptions of Property against Loss or Damass by Fire, or by the Dangers of Navigation, on favourable terms.

Oppose, George Street, City of Toronto, where forms of Company and all property particulars may be obtained.

application and all newsers particulars may be obtained T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850



CANADA WESTERN ASSURANCE COMPANY

Chartered by Act of Parliament.

CAPITAL - £100,000, in Shares of £10

HOME OFFICE-TORONTO. President Isaac C. Gilmor. Esquire. Vice-President Thomas Haworth, Esq.

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

Secretary and Treasurer,-Robert Stanton, Esq. Soucitor, -Angus Morrison, Esq. Applications for Fire Risks received at the Home

Office. Foronto, on Wellington Street, opposite the Com mercial Bank. Office Hours-10 A. M., to 3 P. 10

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

Agents:

n addition to those previously notified, the following are appointed :-

Quebec, Thos. Morkill: Dundar. T Robertson: Guelph, T. Saunders: West Flamboro', Wm. Colclengh; For, Erie, James Stanton; Galt. Peter Cook; New Aberdeent George Davidson; Streetsville. T. Paterson; Markham. A. Barker; Amherstburg, T. Salmoin; Preston, L. W. Deisaner; Caledonia, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarnia, W. B.

The establishment of further Agencies will be culy

Toronto. Dec. 11 1851.



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY

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

T NSURES Dwellings, Houses, Warehouse, Bulldings, in general, Merchandize, Household Furture, Mills, Manufactories, &c.

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W. A. Baldwin, and and the William Mathers, Thomas Clarkson, Andres John B. Warren, Barren B. W. Smith, and speciment J. RAINS, Secretary.

All losses promptly adjusted. Letters by mail must be post-paid. 13 * * 7 # 19 Y # Toronto, June 5th, 1850. 21-t,

"The Canadian Churchman !

IS PUBLISHED for the Proprietor, at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at his Office, No. 113, King Street East, corner of Nelson Street. TERMS:

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Toronto, May 7th, 1853.

J. CHARLES WORTH.