

# THE CANADIAN CHURCHMAN.

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

NEW SERIES, VOL. I, No. 42.

TORONTO, CANADA, MAY 26, 1853.

[OLD SERIES, VOL. XVI

## WEEKLY CALENDAR.

Date.	1st Lesson.	2d Lesson.
May 29, SUN. APT. TRIN.	M. Jos. 10	Mat. 27, 1 Cor. 12.
" 30	M. Esth. 1.	Mat. 28, 1 Cor. 13.
" 31	M. " 3	Mark 1, 1 Cor. 14.
June 1	M. " 4	Mark 2, 1 Cor. 15.
" 2	M. " 5	Mark 3, 1 Cor. 16.
" 3	M. Job 1	Mark 4, 2 Cor. 1.
" 4	M. " 2	Mark 5, 2 Cor. 2.
" 5, SUN. APT. TRIN.	M. Judges 4	Mark 6, 2 Cor. 3.

## THE COMMON-PLACE BOOK.

### SLEEPER NOT.

Rouse thee from thy slumber!  
Rouse thee, soul! unto the strife;  
Let not sleep enumber  
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 doubts never,  
Crush them with an iron will.

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

### HOPE.

Hope is a beautiful meteor; like the rainbow, 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 for Palm Sunday.

Previously announced in <i>Canadian Churchman</i> Vol. 1, No. 42.	£95 13 0
Smith's Falls, per Rev. G. Tremayne.	0 18 9
St. James' Church, Dundas,	£1 10 0
St. John's Church, Ancaster,	1 6 6
per Rev. A. W. Bell, .....	2 16 6
<b>37 Collections amounting to.....</b>	<b>99 8 3½</b>

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

St. Paul's Church, Yorkville, per Churchwarden, .....	£3 13 4
Barrie, per Churchwarden, .....	3 17 9
St. George's Church Guelph per Rev. A. Palmet A.B. ....	3 0 3
Trinity Church Cornwall, .....	£4 5 0
Christ's Church Moulinette, per Rev. H. Patton, .....	0 15 0
<b>5 Collections.....</b>	<b>£15 11 4</b>

### DISTRICT BRANCHES.

Abbot—Simcoe Branch, .....	£10 4 0
do do do do do do do do	12 14 0
—per Rev. F. Evans, including his 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 Wednesday 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 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 Soc.

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

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

JAMES BEAVEN,	P. B. DEBLAQUIERE.
SALTER GIVINS,	J. G. D. MCKENZIE.
G. W. ALLEN,	T. SMITH KENNEDY.
RICHARD MITCHELL,	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 house, 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 Archdeacon the following address.  
To the Venerable Doctor Bethune, Archdeacon 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 arrival 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 flock.  
We have from time to time heard with satis-

faction, as your parishoners, of your arduous and 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 confided, 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 devised by which such valuable and efficient service can be secured 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 Almighty 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 Congregation 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 thankfulness 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 heartily given the result cannot depend on man's skill or wisdom, but must be left with hope and confidence, to the wise and merciful Disposer of events.

It rejoices me to hear that the arrangements for 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 blessed.

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 repeatedly 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 year. Your committee, however, are happy to report that the sum of £85 has been subscribed, being about the same amount as was contributed the preceding year; one-fourth of which will be 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 probability, have been still greater. When all these circumstances have been taken into consideration, your Committee are taken to be thankful for what has been really accomplished, as evincing the same lively interest which has always been dis-

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 respectably 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 objects.

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 accommodation has been secured, and the Church thereby rendered more spacious 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 societies.

#### 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 extent in this mission, as in Cavan. But, notwithstanding 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 exceedingly creditable. The sum of £42 10s. has been paid for a bell for the Church in Doumanville; 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 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 both parishes have contributed a further sum of nearly

#### GRAFTON.

In this interesting parish, Church matters continue in a most satisfactory 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 cause.

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.

#### COLBORNE.

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 numerous, and with two £200 towards the erection of a new Church to be built some four or five miles back in the country.

This is cheering evidence, that the cause of our Church is prospering, and that a spirit of energy 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 sum of four pounds has been forwarded to the Parent Society, and from the Committee of St. George's Church, Clarke, the sum of three pounds ten shillings, exclusive of the annual subscription of the Incumbent.



from her place, and never speaks till she is relieved by another, and there they sit till we choose to go to bed. I am speaking now of the Samoan teachers' establishment at Siwaeko, where I now am. My hosts are Mita and his wife, who according to the custom of the Samoan converts, is also called Mita. At Guama, our establishment being a bachelor's one, we are not nearly so well looked after. A little youth sits by the fire, and keeps it in, but we should be badly off if we had no other light to read by. These people spend no time in worship and religious exercises than any I have ever known. I do not know what time monks in religious houses are supposed to spend in common worship, but every Sunday these people devote seven and a half or eight hours to public worship, during the whole of which time, broken up into five parts, they are hearing either prayer, or reading of a psalm, or being catechized, or singing. Everything is conducted with the greatest solemnity and decorum, and I am quite anxious and perplexed because I fear that this cannot last, and that without God gives these simple converts a greater share of grace to keep them steadfast than is usually vouchsafed to men, there must be a falling away. Religion has become the business of their lives, and without their mode of life is changed, and something given them to do, they cannot, I fear, withstand the temptations which their easy mode of life must continually expose them to, when the novelty has worn off. The contrast they present to the New Zealanders, amongst whom the spirit of religion seems to have died out, quite frightens me, - it seems like a lull before a storm. The interest seems likely to be kept up at present by their missionary efforts amongst the neighbouring wild tribes, for every week six or eight poor missionaries set out on a long and weary path, with no better dress than a bundle of leaves round their waists, or tattered cloths which they have got from vessels in exchange for yams or pigs, or sandal wood, and no better stock of knowledge than they have been able to pick up from the Samoan teachers' broken Nengone; these 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, nobody having been engaged in translating but the two Rarotongan 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 teacher's whole library. But can one doubt but that the spirit of God goes with them, - can one doubt but that without any other help, this heaven would have spread, till the whole island had become converted? This stimulus the New Zealanders have wanted; and it seems to be one of the reasons of their present lifeless state. Another reason, no doubt, is that the Maori children have hitherto been neglected; whether from some defect in the missionary system, 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 Rarotonga it seems to be different. Most of the teachers scattered through these islands are young men, or very young men when they came; and with very few exceptions they have been enabled to keep their own good name, and to raise their hearers 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 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 Zealand in the vessel 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; yams won't keep; baskets and mats are of trifling value, 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 others. Native cloth they have none. Still the spirit of contribution is very powerful amongst them. They frequently bring us presents of pigs, fowls, 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 bushes, half frightened at the unwonted appearance of a white man, whisper as I pass "Waea? (sugar-cane,) or "Wannu (cocoa nut.)" give him some sugar-cane, and hand me a present, or if 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 make the mats and put the house tidy, and Cho's mother who follows me into the canoe to ask me where she shall bring some cocoa-nuts which she is keeping for me, and then jumps up to her shoulders in the sea, the canoe having set sail while she has been talking, down to little Tewene, who

brings me a live mouse, and then crouches down at my feet to see whether I will eat it up, or skin it incontinently, or put it in a box, "bane hue, New Zealand," to take to New Zealand.

September 23. - This morning at breakfast I was indulging in a little light reading, and amongst other things read the ballad of "King John and the Abbot of Canterbury," in Percy's "Reliquis of Ancient Poetry," which I recognized as an old German acquaintance; but whether said to be translated, or affirmed by the German authors to be original, I forget. I wonder if the Abbot of Canterbury had to answer as hard questions in his daily duty as I have. One of the principal men here has been to Maka once or twice, to ask him what to do. The case is this: He is not a baptized man; but some time ago he put away all his wives except one who had borne him children. This was done, as is usual amongst 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 food, and had been guilty of a much worse crime than theft - He had made up his mind not to live with her any more; and had sent her away, because of her continued bad practices, and habitual disregard of everything he said to her. He was now quite lonely and miserable, and was afraid, if he was not allowed to get another companion, he should become very wicked. Maka very sensibly tried to persuade him to try his wife again, but this he would not hear of. She had always been a bad one, and he had only retained her because she had borne him children. Maka came to me, as he always does, and we talked the matter over till late at night. If he had been a baptized member of the Church, or had been married, the answer could soon have been given. The only point I could gain was, that he should wait till the Bishop came. But the vessel is a week behind the time we expected her; and this evening old Wakuini came again, to ask if he might fix upon one of his discarded wives to replace 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 thought there was not a pin to choose between 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 (Rarotongan) teachers. They are very very far beyond our New Zealanders; and I think it is owing to their having been brought into contact with the missionaries in their childhood, and never lost sight of till they have been chosen as scholars into the native college, which must be very superior to anything in New Zealand, except our own at Auckland.

The responsibility of the care of this place is very great. Every morning except Saturday I meet a large number in church, whom I catechize, 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 keep down the number of the party below thirty, and there are fourteen of the most intelligent 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 I have written down the names of four thousand two hundred.

September 25. - The *Border Mail* 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 permitted 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 incorporated by it, and as such to 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. Thomas 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 Darnsford, of Peterborough, and Thomas 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 Junior, of Merriekville, gentlemen, to practise Physic, Surgery and Midwifery in Upper Canada.

PARLIAMENTARY.

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 funds 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 1853, and passed a number of items. On the item of £13,000 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 majority.

To-night, on motion of Mr. Pelette, 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 "Genou" arrived at nine o'clock yesterday morning. Weather foggy for about two hours, and going half speed. She had gone 160 miles in nineteen 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 amendments:

Bill to amend Upper Canada Jury's Act of 1840. - Bill to incorporate Port Dalhousie 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 Company.

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.

Main motion then agreed to. Yeas 51, Nays 3.

The following bills were read a third time: - To amend Act incorporating the Industrie Village and Rawdon Railroad Company. Bill to incorporate the Perth and Kemptville Railroad Company.

Mr. Christie, 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. Christie, for inserting a provision, to the effect that monies due be borrowed under the act, should be applied to pay off debts of the Company, and to complete the works, and to no other purpose whatever, unless any part be required in addition to the tolls and revenue arising from the works towards defraying the expenses of management.

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.

To-night, Mr. Drummond's Shipping of Seamen Amendment Bill, also that of Mr. Dubord, were

read a second time and referred to a Select Committee.

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. Macenzie that hereafter printed petitions be not referred, provided there 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 superintendent 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 assessment 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 accordingly.

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 exceeding £50, to County Judges to pay their travelling expenses, and on motion of Mr. Badgley the house resolved in committee on the general Railway clauses and Consolidation Amendment Bill, which is under consideration as report 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 indictable 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, reported and ordered to be read the third time on 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. Robinson, 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 Council chamber, the Governor General sanctioned the following bills: - Niagara Harbour and Dock Company's bill; Toronto Gas Company's bill; Port Hope Harbour bill; Montreal Exchange bill; Erie and Ontario Insurance Company's bill; Montreal Water Works bill; Quebec Water Works bill; Upper Canada Municipal Law Amendment bill; Religious Societies Relief bill; City of Montreal 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 Diocese of Quebec, Three Rivers, Montreal, and St. Hyacinthe; Catarqui and Peterboro' Railway Company's bill; Bill concerning the recovery of Real Property in Upper Canada; Bill for amending the ordinance concerning the erection of Parishes, &c.; Bill concerning articles of clerkship of Law Students; Quebec Bridge Company's bill; Upper Canada Equity Jurisdiction County courts bill; Upper Canada Jurors bill; Port Dalhousie 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 Rue bill; Vaudreuil Railroad Company'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 unorganized tracts of country; also, the report of committee of the whole on salaries of County Judges in Upper Canada.

The following bills 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 summary convictions; To protect Justices on vexatious actions.

## 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 next.

## 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 Holy Trinity at 1 o'clock p. m. and the meeting will be constituted immediately thereafter in St. James' parochial school 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.

We may add, that much interesting 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 ceremony 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 confiscation is clamoured for by creed-scourning demagogues, it is satisfactory to reflect, that the interests of the Church have been zealously and effectively attended to.

April 20, 1853.

TO THE LORD BISHOP OF OXFORD.

MY LORD.—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 fraction, by all the Lay members of the Church in that colony.

Your Lordship's sentiments on the religious 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 Reserves in Canada as a religious endowment, has your conscientious and genuine support. But

another question arises—whether, in consequence of the concession to Canada of the privilege of 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 demand is equitable and reasonable, your Lordship in Parliament gives your support to the bill which Her Majesty's Government have introduced for placing the Clergy Reserves, without control, in the hands of the Legislature of that colony; with the almost certainty, on all hands acknowledged, that the effect 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 ministrations of our beloved Church may there be permanently secured. And we should be bold enough to express our hope that, where a Prelate of the Church discerns an antagonism between 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 Colonies 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 short of a direct act of justice." Now, my Lord, this plea and comparison are entirely deprived of their force, when the fact is recollected that the power in spiritual things designed to be conceded last year to the Colonies 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 now before Parliament, which unfortunately receives your Lordship's support, is to yield to the opponents, we may add the hereditary 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 other.

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 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 conceded 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 irrevocable, 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 ground upon which the surrender is proposed to be made?

*Fiat justitia, ruat cælum*, 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 be 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 disown the supremacy of this empire unless the control of the Clergy Reserves be vested in its Legislature.—Let truth prevail, and faith be kept; let trusts be maintained and guarantees respected, though the

enemy should come in like a flood to destroy them all.

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 here, in the maintenance of Imperial control over a property which is strictly its own—the purchase of its blood and treasure, before an inhabitant existed, of those who now demand the disposal of the whole. The parent, during his lifetime, 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 responsibility 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 irresistibly 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 belief that there would be much respect paid, in the future allotment of this property, to its first great object, the dissemination of Christianity.

*Quat 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 flock 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 witness year after year the closing of Churches—congregations scattered—the once faithful and steadfast shifted about by every wind of strange doctrine—and 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 godly array of Bishops and Clergy in that vast territory, and many thousands of the Laity who gladly 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 there require—with an experience which there cannot have been many better opportunities of acquiring, of the public opinion of that country, —I do not shrink from telling your Lordship that

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-Christian measure 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 has 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 Albemarle, and the Archbishop 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!

His Grace of Dublin, further alluded to the ground taken by the opponents of the Bill, that to take away this last bar which operated for the exclusion of Jews from Parliament, 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 Roman Catholics 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." We think that so accomplished a logician as the Right Rev. Prelate 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 *ex animo* deny Christ before men. There was something so solemn and arousing in the speech of the Earl of Winchelsea—so 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 Winchelsea 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 denying 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 distinct 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 supporting 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," because we call all who separated from Rom.



## "UNCLE TOM" AND THE "CHURCH."

(From "The Churchman's Magazine.")

We believe it was Captain Basil Hall who remarked 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 reason 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 singularly 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. Has 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 separate 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 entitled "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 preeminently guilty in regard to American slavery.

Now we assure our readers 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 question.

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 Presbyterians, Methodists, Baptists, Roman Catholics, Mormons, 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 acquiesced 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 colonies, just like the West Indies and other possessions of Great Britain, 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 is, that Christian feeling has not possessed the same advantages in the former case as in the latter. We know not how far the is-

ted Christian feeling of the West Indies alone might have succeeded in producing an aversion to slavery and its attendant evils. But we know that the final emancipation was effected by the Christian feeling of the mother country itself, a country without slaves and possessing no very direct interest in slavery. The resistance of distant and feeble colonies succumbed 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 condition of the slave. If Louisiana, Mississippi, Alabama and other southern States, were now British colonies, the negro to this day would in all 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 England.

When the thirteen American colonies became independent, they were much in the same position as the West Indies would have been, if separated, 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 self-renunciation. 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 forbade 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 separation 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 separate and independent states with a view to certain special purposes. Hence the power of Congress is by no means equivalent to that of the British 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 territories 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, Utah, and New Mexico, are delivered from a curse which extends to the white as well as to the black in more equal proportion 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 abolition, have treated the slave as possessed of an immortal soul, and have sustained him in his relations as a husband and a father. Even the wretched impostor Joseph Smith, the head of the Mormons, and consequently, one of Mrs.

Stowe's "Church," expressed, in the plainest terms, his disapprobation of American slavery and of its attendant evils.

But our readers will ask, what is the aspect of our own Church in America, commonly 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 she presents a marked contrast to most other denominations calling themselves Christian.

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 bishops, and between five and six hundred clergy. These persons are not probably inferior in Christian character to any clergy in Christendom. In becoming ministers of religion, they have sacrificed the worldly advantages which America presents so freely to the enterprising in 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" congregations much has been done to convey Christian instruction to the negroes, and to mitigate the sufferings which under the American system of slavery cannot altogether be avoided.

The Bishop of our Church in Louisiana, for example, has inherited large estates, and probably several hundreds of slaves. By the laws of Louisiana (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 Abraham a paternal as well as an ecclesiastical 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 rendering himself 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 paid to their owners for their hire—thus giving from motives of conscience, two days' compensation for one day's 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 thoroughly 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. The situation of the free negro in the United

States, is, in some respects, as distressing as 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 surmounted, 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 of 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 foreign nations, or individuals, is certain to awaken feelings of resistance on the part of the sensitive and independent people of the United States. Mrs. Stowe is an American and a lady, and writes primarily for the Americans. We are aware that her work, is, in many respects, open to criticism; and that there are persons of repute in her own country who denounce it as one-sided and exaggerated. The very discussion in America of the great questions raised upon the book, will not be without its advantage; especially if we, in England, can abstain from forcing 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 Apostolic 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."

### Advertisements.

#### HERBERT MORTIMER BROKER;

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

(Opposite St. James's Church.)  
REFERENCE kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., Jas. Browne, Esq., W. McMaster Esq., P. Paterson, Esq., Messrs. J. C. Beckett & Co., Bowes & Hall, Crawford & Harty, Ridout Brothers & Co., Ross, Mitchell & Co.  
Twenty years' Debentures constantly on Sale, at a liberal discount.  
Toronto, October 1st, 1852. 5-11

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

J. P. CLARKE, Mus. Bac. K. C.  
PROFESSOR OF THE PIANO-FORTE,  
SINGING AND GUITAR,  
Residence, Shuter Street.  
Toronto, May 7, 1851. 41-11y

M. ANDERSON,  
PORTRAIT PAINTER.  
IN his tour of the British Provinces, has visited Toronto for a short time, and is prepared to receive Sitings at his Rooms, 198, Yonge Street.  
Toronto, Dec. 10th, 1852. 25-11

T. BILTON,  
MERCHANT TAILOR,  
No. 2, Wellington Buildings,  
King street Toronto.  
Toronto, February, 1852. 27-11

WILLIAM HODGINS,  
ARCHITECT and CIVIL ENGINEER,  
LONDON, CANADA WEST.  
February, 1852. 28-11



BOOKS

JUST RECEIVED.

A WORLD WITHOUT SOULS, by J. W. Cunningham A. M., price 2s. 6d. BONNET'S MEDITATIONS ON THE LORD'S PRAYER price 2s. 6d. 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. HISTORIC DOUBTS RELATIVE TO NAPOLEON BONAPARTE, & Historic Certainties respecting the Early History of America, price 2s. 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. KURZON'S VISIT TO THE MONASTRIES IN THE LEVANT. price 7s. 6d. CHILLON, A TALE OF THE GREAT REFORMATION OF THE 16th CENTURY, by Jane Louisa Williams. price 3s. 9d. KIP'S EARLY JESUIT MISSIONS IN NORTH AMERICA. price 3s. 9d. IT IS WELL, OR FAITH'S ESTIMATE OF AFFECTIONS, by G. T. Bidell D.D., 1s. 8d. IS IT WELL, OR THREE SERIOUS AND INTERESTING QUESTIONS TO WIVES AND MOTHERS, by G. T. Bidell, 1s. 8d. THE VALLEY OF ONES, OR EZEKIEL'S VISION, by G. T. Bidell. price 1s. 8d. PAY THY VOWS, A PASTORAL ADDRESS SUBSEQUENT TO CONFIRMATION, by G. T. Bidell, price 1s. 8d. ONWARD, OR CHRISTIAN PROGRESSION by G. T. Bidell. price 1s. 8d. NIGHT OF WEeping, or WORDS FOR 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. Krummacher, 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. 40-1f

CHURCH AT THE FALLS OF NIAGARA, CANADA WEST.

A BAZAAR will be held about the middle of 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. Mrs. Murray. Mrs. Mewburn, Stamford. March, 1853.

1853. MAY!! 1852.

SPRING ARRIVALS FROM NEW YORK!

PARASOLS IN GREAT VARIETY. FANCY STRAW 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; Gauze and other rich Fancy Bonnet Ribbons; kid Gloves, Habit Shirts, Muslins, Collars, &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 subscriber having bought at auction, for cash, a large lot of GREY FACTORY COTTON of various qualities; White Shirts, heavy and fine marks; Striped Shirts, 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. J. CHARLESWORTH.

Ladies! Ladies! Time Stops for No One!!

The opening of the Millinery Show Room in connection with the Toronto House, has been 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. For 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.

Toronto, May 7th, 1853.

J. CHARLESWORTH.

YOUNG LADIES' SEMINARY.

Mrs. Crombie

Begs to inform her Patrons and Friends, and 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. Crombie'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 McCaul, LL. D., President of the University 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. McKenzie B.A., Incumbent of St. Paul's, Yorkville, and the Rev. R. J. M'George, of Streetsville. Toronto, April 20th 1853. 38-1f

DISSOLUTION!

THE Partnership existing between the undersigned, under the firm of JARVIS & ARNOLD, 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. Signed, J. W. ARNOLD, G. MURRAY JARVIS. Toronto, April 1st, 1853.

WANTED,

A LADY of the Church of England, competent to undertake the care and education of three little Girls, the eldest eleven years of age. The usual branches of a thorough English Education, and Music required. Address M. B. box 306, Post Office, Toronto, stating qualifications, and the salary expected. Toronto, Feb. 18, 1853. 2-in.

TO Grammar School Teachers.

CANDIDATES for the situation of Master of the Grammar School, Hamilton, vacant by the resignation of Mr. Elmslie, and of the Grammar 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 will be from Homer, Iliad 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 order of the Board of Trustees. WM. GRAIGIE, Secretary. March, 17, 1853.

ST. JAMES'S SCHOOL, Three Rivers, C. E.

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

FIRST CLASS—GREEK, The Alcestis of Euripides, succeeded by Homer's Iliad, Book xxiv., and Odyssey, Book xxiv; and on intermediate days the continuation of Demosthenes de Corona, and Polybius. LATIN—Virgil's Aeneid, Book xii., Tacitus de Moribus Germanorum.

SECOND CLASS.—GREEK—The CEdipus 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 usual introductory Classical Books. Of the following 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.

WILL 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 at the North Shore Ports, weather permitting. The PRINCESS ROYAL will also call at Graton and Colborne. 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 Boston.

The above Steamers will leave Rochester for Toronto and other Ports every morning (except Sunday) at nine o'clock. Royal Mail Steam Packet office } Toronto, April 23rd 1853. } 30

Important to Importers of British Goods.

First steamer to Rochester. THE STEAMER ADMIRAL. CAPTAIN ROBERT KERR,

WILL (commencing on Thursday the 12th inst.) leave TORONTO for ROCHESTER, calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope and Cobourg. (weather permitting) every TUESDAY, THURSDAY, and SATURDAY Morning, at TEN o'clock. Will leave ROCHESTER for TORONTO, calling at the above Ports, every MONDAY, WEDNESDAY and FRIDAY Morning, at NINE o'clock. Royal Mail Packet Office, } Toronto, April 6th 1853. } 36

TORONTO AND HAMILTON.

THE STEAMER CITY OF HAMILTON, (CAPT. JOHN GORDON.)

WILL leave TORONTO for HAMILTON, 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 7d. Royal Mail Steam Packet Office, } Toronto, April 19, 1853, } 38-1f

Western Assurance Company's Office.

NOTICE is hereby given, that the President 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. 24-1f

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances. Capital—£100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damage by Fire, or by the Dangers of Navigation, on favourable terms. Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850. 7-1f



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 Nichle, James Beatty, Hug Miller, M. P. Hayes, Wm. Henderson, Rice Lewis, And John Howcutt, Esquire. Secretary and Treasurer—Robert Stanton, Esq. Solicitor—Angus Morrison, Esq.

Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank.

Office Hours—10 A. M. to 3 P. M.

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

Agents:

In addition to those previously notified, the following are appointed:—

Quebec, Thos. Morfill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro', Wm. Coleclough; For. Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmon; Preston, L. W. Desbriar; Caledonia, N. McKimou; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarnia, W. E. Clarke.

The establishment of further Agencies will be duly notified. Toronto, Dec. 11 1851. 12-v1



HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY.

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

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

DIRECTORS:

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

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

Toronto, June 5th, 1850. 21-t

"The Canadian Churchman"

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

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

The following gentlemen act as AGENTS for this Journal:—

M. Ogle & Son, Glasgow. Mr. S. A. Ackrily, Fredericton, N.B. T. J. Scovil, Esq., Cambridge. James Grover, Esq., Waukegan, " Mr. W. L. Averley, St. John. L. P. W. Desbriar, Esq., Richibucto, " Rev. Jas Hudson, Minnichi.

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