

# The Church.

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

VOLUME XV., No. 50.]

TORONTO, CANADA, JULY 22, 1852.

[WHOLE No., DCCLXVI.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	July 25, 7 SUNDAY APT. TRIN. ST. JAMES, A. & M.	{ M. Eccl. 21. } { E. " 22. }	John 13. 2 Tim. 4.
M	" 26, S. ANNE, M.B.V.	{ M. Jer. 17. } { E. " 18. }	John 14. Titus 1.
T	" 27, .....	{ M. " 19. } { E. " 20. }	John 15. Titus 2, 3.
W	" 28, .....	{ M. " 21. } { E. " 22. }	John 16. Philem.
T	" 29, .....	{ M. " 23. } { E. " 24. }	John 17. Heb. 1.
F	" 30, .....	{ M. " 25. } { E. " 26. }	John 18. Heb. 2.
S	" 31, .....	{ M. " 27. } { E. " 28. }	John 19. Heb. 3.
C	Aug. 1, 8 SUNDAY APT. TRIN.	{ M. 1 Kin. 13. } { E. " 15. }	John 20. Heb. 4.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's	{ Rev. H. J. Grasett, M.A., Rector. } { Rev. E. Baldwin, M.A., Assist. }	11 o'clock.	3 1/2 o'clock.
St. Paul's	{ Rev. J. G. D. McKenzie, B.A., Incumbent. } { Rev. R. Mitchell, M.A., Incumbent. }	11 " 4 "	6 1/2 "
Trinity	{ Rev. Stephen Lett, LL.D., Incumbent. } { Rev. H. Scadding, M.A., Incumbent. }	11 " 7 "	6 1/2 "
St. George's	{ Rev. W. Stennett, M.A., Assist. }	11 " 6 1/2 "	6 1/2 "
Holy Trinity			

The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity.

† In this Church the seats are all free and unappropriated.

## TORONTO VOCAL MUSIC SOCIETY.

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

J. P. CLARKE, Mus. Bsc. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

## TESTIMONIAL TO THE AMERICAN BISHOPS JUNE 23.

Yesterday afternoon a splendid offertory dish was presented to the American Bishops, who are on a visit to this country, by the members of the University of Oxford.

Shortly after two o'clock the company assembled in the gardens of Exeter College, and the two right reverend prelates were warmly greeted on their arrival.

The Rev. Dr. Jacobson, Regius Professor of Divinity, read the following address:—

"Right Reverend Fathers in God—It was an ancient custom in this great University that emigrant guests should bear with them from its walls some little memorial of the reverence and joy with which their visit had been welcomed. And few occasions could suggest a revival of the usage more full than the present of deep reflection and affectionate sympathies. We pray you, therefore, to bear with you from Oxford this offering from various members of the University, as a memorial of this joyful day, to be preserved by that branch of Christ's Holy Church in America, which we venerate and love, as so nearly related to our own, and which at present is so worthily represented by you in this our country. We pray you to receive with this offering the full assurance of our motherly love, and of our earnest prayers that Almighty God may, in His infinite mercy continue to bless and preserve your branch of Christ's Holy Church, and pour down upon it the abundance of His grace, that each day He may bind more closely us to it, and it to us, so that we may together hold fast and guard the faith once for all delivered to the saints, and maintain that which is the only security for the glory of God and the welfare of men, apostolic truth and apostolic order.

"Signed on behalf of the contributors—William Jacobson, Regius Professor of Divinity; J. L. Richards, D.D., Rector of Exeter College; C. C. Clerke, D.D., Archdeacon of Oxford and Canon of Christ Church; H. Exeter; Lothian; Sandon; Wilbraham Egerton; Schomburgk Kerr; Osborne Gordon, B.D.; J. T. Coleridge, M.A.; William Heathcote, D.C.L.; E. B. Posey, D.D., Regius Professor of Hebrew; E. C. Woolcombe, M.A., Fellow and Tutor of Balliol; James Riddell, M.A., Fellow of Balliol; Edwin Palmer, M.A., Fellow of Balliol; William Charles Salter, M.A., Fellow of Balliol; Frederick Lygon, B.A., Christ Church; Frederick Meyrick, M.A., Trinity College; S. W. Wayte, M.A., Trinity College; J. H. Parkin; J. H. Burgon, M.A., Oriol College; A. Brock; Sidney W. Owen, Worcester College; Charles Marriott, B.D., Oriol; J. W. Woolcombe, B.D., Exeter; Gardner Wilkinson; J. G. Livingstone, B.A., Magdalen Hall; P. C. Claughton, M.A., University College; T. Chamberlain, M.A., Christ Church; H. W. Long, Trinity College, &c.

The gold dish was then presented to the Right Rev. Prelates. It bore the following inscription:—

## Ecclesie Americanae Delectae in Christo Oxonienues, 1852.

The Bishop of Michigan, who was received with loud manifestations of applause, said:—

"I cannot express—I cannot find words to express my feelings on this occasion, and I know that is the feeling of my right reverend brother on my left, for this unexpected and beautiful testimonial of affection and regard. We do not consider it due to us, but as a gift to the Church we represent, and as its humble ministers we receive it. But there has been a still stronger gift received by us since we came to this country, for a deep impression has been made upon our hearts, an impression which no time can ever efface. I cannot say more at present. Cheers.

The Bishop of Western New York, who was also received with much applause, said:—

"Allow me to express the feeling which now stirs my bosom to such an extent as almost to deprive me of that power. I beg to express my hearty concurrence in what has fallen from my right reverend brother, and to say that we shall carry to our distant homes an impression of your kindness which no time can efface, and which we trust will last through the ages of eternity. We are here in the presence of an assembly unexpectedly called upon to receive a splendid tribute of your respect, and the remembrance of this moment will never be lost on us. We shall carry it to our distant homes and place it before them unworthily represent, and by them it will be cherished as it is cherished by us, with the deepest gratitude. When we remember what has passed in England since we have been amongst you, that remembrance can never be effaced. We beg to return you our most sincere and cordial thanks." (Cheers.)

Shortly after the presentation of the testimonial, the company adjourned to the hall, where they partook of luncheon. At its close the "loving-cup" went round, and the Rev. Mr. Sewell, the Sub-Rector, who presided, pledged the meeting to amity.

The Sub-Rector again rose. He said:—

"Amongst the things which are cherished in every college, one of the chiefest is its historical traditions. One of the traditions connected with this college, not one of very ancient date, but one full of interest, is, that when the Allied Sovereigns visited this University they were entertained in the hall in which we are now assembled. I wish to say I hope, without any exaggeration, that the present occasion is one more to be valued—more deeply to be cherished even than that time of hope and of earthly glory. We can well understand the thoughts which, on such a day as that, would have clustered and hung around these walls, and become household words—thoughts of a deadly war, carried on by an enemy almost of the peace and happiness of the human race, terminated as it was then thought to be, and though with the usual fallacy of human hopes—terminated by the silence of brotherly union of the earthly Sovereigns of the land. We are here to day mingling thoughts on an occasion which will cover these walls, I am sure, with memorials and associations not different, but of a far deeper and truer nature. We shall have, I trust, no Elba or Waterloo to follow this day. (Cheers.) I know the two words you are longing to welcome, and I am sure you will welcome them, not with the usual noisy acclamations, as though it were not a subject of the deepest and most sacred feeling, but let us all rise and tell with one voice across the Atlantic that we will love and venerate the American Church, that we will cling to her with affection, and that we will pray God to bless her for ever and ever."

The company rose simultaneously, and Mr. Sewell said with great solemnity and impressiveness, "Amen, Amen."

The Bishop of Michigan rose and was rapturously cheered. He spoke in the following terms:—  
"My lords, ladies, and gentlemen—I rise on the present occasion with the deepest emotion, after listening to such expressions of respect for the American Church from my reverend brother who has just sat down. They are the expressions of kindness of a mother to a daughter, and I assure you these sentiments are warmly felt and cherished in the land we have left. We have looked to the English Church as our mother, the pride and hope of the world. (Cheers.) We have looked to her for support in all the difficulties which have surrounded us, and these difficulties have not been few or unimportant. We were but few in number, we have had to struggle against political prejudices; we have Dissent in every form, and, on the other

hand, we have the corruptions of the Church of Rome, still we have stood firm and decided. (Loud cheers.) We rejoice that we can come to you this day, and tell you that the banner which we have erected is evangelical truth and Apostolic order. (Renewed applause.) This has always been our guide and our trust. Neither false charity on the one hand, or a longing for something we have not in our own household on the other, shall ever make us traitors to that holy cause. (Loud cheers.) On behalf, then, of the American Church, I heartily thank you for your kind expressions of esteem, and permit me to say that one of the greatest comforts for the present and the future with regard to yourselves, is the connection which I see everywhere in England between religion and education. It is this which is the security, and will be for ever the security, of your land. Dissever them—I believe it was the remark of an eminent individual of your own land, whose name is always remembered with gratitude, the Duke of Wellington—I believe it was he who said, 'Dissever religion and education, and you only make men clever devils.' It has always been so, and if there is one thing in our land which we deeply deplore, and with respect to which we look to the future with feelings of disaster, it is that severance. Our hope is that God, in His wise Providence, will enable us to carry out our principles in our parish schools and in our colleges, that we may always connect the religion of the heart with the education of the head. It is this, believe me, which forms your security in England. Wherever I have gone I have looked with admiration at your noble cathedrals, your schools, and your houses of charity, but nothing has given me greater pleasure than the scene I have witnessed this day. Allow me once more to convey to you the hearty thanks of the American Church."

To be Continued.

## CELESTIAL CHURCH.

### DIocese of Toronto.

To the Editor of the Church.

DEAR SIR,—Yesterday witnessed the pleasing sight, in the Church at Tullamore, of a large congregation expressing their sincere regret at the separation about to take place between them and their beloved pastor, the Revd. William Guise Tucker.

After a very eloquent sermon from 4th chap. 8th verse, of the Epistle of Paul to the Philippians, the congregation remained, and presented the enclosed address.

The Rev. gentleman very feelingly expressed his sense of the uniform kindness that had been shown to towards him since he had been in the mission; and attributed any good that he had been the instrument of effecting to the power and influence of the faithful teaching of the Word of God. Many of those present were affected to tears.

If you can find room in your valuable paper to notice the above, it would much oblige

Yours, &c.,  
J. M. C.  
July 12th, 1852.

St. Mary's Church, Tullamore,  
5th Sunday after Trinity, 1852.

REVD. AND DEAR SIR.—Although it may be said that some of us have already, in connection with the Churchmen of the Townships of Chinguacousy, Gore of Toronto, and Vaughan, taken an affectionate leave of you, through our Delegate who attended at Burwick yesterday, yet, understanding, as we do, that this is the last time we shall have an opportunity of seeing you, we wish for your indulgence for a few minutes.

We have had the happy privilege, for the past two years, of meeting you here in this place of prayer; we have felt ourselves much benefited by your ministrations. Notwithstanding your place of residence has been at Burwick, 13 miles from Tullamore, many of us have often had the pleasure of welcoming you at our firesides: and out of the mission, as well as within its limits, your attentiveness at the bedside of the sick has come to our knowledge. Here, in our Church, we have frequently found you on week days, as well as on Sundays, surrounded by, and teaching our children. In a word, we have found you indefatigable in your exertions and labour of love amongst us, and we are at a loss for words to express our sorrow, that indisposition is the cause of your now leaving the mission. Your labours, with the Divine blessing, have very much increased the numbers of this congregation, and our church is now in a flourishing condition, so much so, indeed, that our excellent Bishop was pleased to say the other day at the confirmation held at Burwick, that "that was the last day of three weeks spent in visiting the Churches in this part of the diocese, and that the last days' visit at Tullamore and Burwick, was the most refreshing of all." We now beg to hand you the stipend for the last quarter, which is just ended, and hope that you will not measure the esteem we have for you by the small additional amount enclosed. We desire to be affectionately remembered to your amiable wife and children. "May God supply all your need, according to his riches in glory by Christ Jesus." Farewell.

To the Rev. William Guise Tucker, M. A.  
Presented at the request of the congregation, and in

their presence, after Morning service, by Mr. J. M. Chaffee, Secretary and Treasurer.

JOHNSON KENNEDY, } Churchwardens.  
ARTHUR SHAW. }

TO THE REV. W. GUISE TUCKER, M. A.

We, the undersigned, members of the United Church of England and Ireland, in the Townships of Vaughan, Chinguacousy, and the Gore of Toronto, cannot allow you to depart from amongst us, on your return to England, without declaring our heartfelt approbation of the exemplary manner in which your pastoral duties have been fulfilled during the two years of your ministry in this mission, and expressing our gratitude for the many benefits we have derived therefrom.

Your faithful teaching and Christian virtues have so endeared you to us, that we already feel the coming separation as a child feels its first parting from a kind and indulgent parent.

Your exertions, under God, have swelled the small congregation of Pine Grove into a multitude now worshipping in the beautiful Church of Burwick, the erection of which was materially aided by the liberal grant from the Venerable Society for Promoting Christian Knowledge, procured through your application.

Your labours have largely added to the numbers of the congregations at Tullamore and the Gore of Toronto, and under your auspices has another numerous body of Churchmen been united at Graham's Corners—successful ministerial labours, that caused our excellent Bishop to declare in his addresses at the late Confirmation at Burwick and Tullamore, "that of all the days in which, for three weeks, he had been constantly employed in visiting the Churches in this part of the diocese, that day was the most refreshing."

Deeply and sincerely do we regret that your health will no longer permit the discharge of the arduous duties devolving upon the clergyman of this mission, and our hope is, that Almighty God will grant our prayers for its restoration, and that upon reaching your native land, the land of our forefathers, you may be able to resume the duties of your office, among those whose blood flows in our veins, and to whom we are united not only by the ties of brotherhood, but in the bonds of the everlasting Gospel.

With sincere wishes for your happiness, and that of Mrs. Tucker, whose success in collecting and instructing the children of the Sunday School, whose consoling visits to the sick and afflicted, bear testimony to the fact, that in her you have indeed found a help meet for

J. W. Gamble, did you farewell.  
John Mahaffey, M.D., Churchwarden,  
John Armistead, Churchwarden,  
J. M. Chaffee,  
Johnson Kennedy, Churchwarden,  
Arthur Shaw, Churchwarden,  
— Deasley, M.D.,  
Henry Bell,  
Thomas Clark, Churchwarden,  
James St. John, Churchwarden,  
And two hundred and fifty others.

REPLY.  
I will not endeavour to express my feeling on receiving your kind address. The consciousness, on my part, of much deficiency and infirmity, would dispose me to restrain that kindness of heart which has led you to be so indulgent. It is true a change has taken place in the spiritual aspect of the Church of England and Ireland in this mission. Many heretofore joining in no public worship with regularity, have manifested an earnest desire to hear the truth of the Gospel, and to participate in the sublime services and ordinances of our Church; some, not connected with us nominally, have gladly partaken of the same blessings.

But I am convinced that the only honour I can claim is that of having faithfully and unceasingly led you to the only fount of living water, where, it is reasonable to suppose, you have obtained spiritual refreshment and strength.

This, I believe, has been the cause of the fruit which you have seen, and which is evident in the harmony that exists among you. The Church's object has been sought and accomplished, through agencies neither yours nor mine.

In much affection, and sincere esteem, I take my leave of you, deeply feeling the painfulness of separating from those who have so kindly responded to all my wishes and appeals during my ministry amongst you; and I humbly pray Almighty God to bless you in your future attendance at the house and table of the Lord; to keep you steadfast in your attachment to the saving truths of the Gospel, as they are taught in the Scriptural Liturgy of our Church, and to prosper you in all your temporal concerns, social and domestic.

WM. GUISE TUCKER.  
Christ Church, Vaughan, July 8, 1852.

## MONTHLY MEETING, JULY 7TH—THE LORD BISHOP IN THE CHAIR.

After the usual prayers, the Secretary read the minutes of the preceding meeting, and laid an abstract of the accounts of the Society on the table.

Sundry accounts for taxes, recommended by the Standing Committee, (25th May and 30th June), were ordered to be paid.

The Committee of the Proprietors of the Diocesan Press having sent a circular calling upon the Society to pay an assessment of £10 towards winding up the affairs of the concern, the Society owing one share in it, the Standing Committee (30th June) recommend, that inasmuch as the press proprietors are indebted to the Society a large sum, the amount of the assessment be placed to their credit on the Society's books. Agreed to.

The Standing Committee (25th May) recommend, that inasmuch as it is very desirable that the Society have a secure place for the safe keeping of their deeds, books, and papers, Mr. Rowsell being about to erect a

fire-proof room in the premises taken by him, the Society should build one over his, on the flat appropriated to them, and opening into their office. The estimated cost of the brick work is about £15 10s., and for the iron doors from £20 to £25. Ordered, provided the cost do not exceed £40.

On application of the Parish of Scarborough, through the Rev. W. C. Johnson, for the appropriation of the 1/4th standing to their credit in the Society's books, the Standing Committee (25th May) recommend that so much be repaid as will liquidate the Depository account against Rev. Mr. Darling's parochial libraries; but that in the present state of the Society's affairs, the Committee cannot recommend the contravention of the latter part of Clause XVIII., which rules that all moneys remaining unappropriated at the annual general meetings of the District Branches be forthwith transmitted to the Treasurer of the Parent Society.

The Rev. W. C. Johnson having explained that Scarborough, being part of the Home District Branch, the monies had been permitted to lie in the hands of the Treasurer of the Society, but that in fact it was appropriated before the annual meeting to the following objects, so far as he can learn: £15 3s. 7d. towards Depository account, and £7 10s. towards repairs of Christ Church; that Mr. Darling's absence had alone prevented the money from being so applied, but that, as he had informed the Church-wardens that at any time they might get the £7 10s., great inconvenience and dissatisfaction would be experienced if that amount were withheld. Under these circumstances, the meeting ordered the £15 3s. 7d. to be placed to the credit of the Mission in the Depository books, and £7 10s. to be paid to the Church-wardens of Christ Church so soon as the Society's funds will permit it.

Applications from the Rev. W. Beck for assistance towards building a parsonage-house at the Rice Lake—and from the Rev. E. R. Stinson, towards liquidating debt on the church at Mount Pleasant—were read, but the meeting were forced to agree with the recommendation of the Standing Committee and Finance Committee, to decline making any grants in money until the Society's affairs were in a better position.

On the recommendation of the Standing Committee, (30th June), the names of the widow and child of the late Rev. John Gibbon of Georgia, were ordered to be placed on the list of widows and orphans entitled to draw annuities.

Ordered, at the recommendation of the Standing Committee, (30th June), that Mr. Thomas Champion's bond assigning alleged claims against certain parties be referred, together with all matters still unsettled in connection with the past difficulties, to the Committee who were appointed in the month of April to confer with Mr. Champion.

Standing Committee (30th June) recommend that a grant of books to the amount of £2 10s. be made to the Rev. A. F. Atkinson, for a school near St. Catherine's, in a neighbourhood where it is much wanted. The Secretary was desired to send an order to Rev. A. F. Atkinson on Mr. Rowsell for that amount.

Standing Committee (30th June) recommend that the solicitor be urged to look into all matters connected with the lands given to the Society by S. Kislman, and take such steps as he may deem necessary. Also, touching the validity of a title to a lot of land in Tecumseth.

The Standing Committee recommend, (30th June), that the solicitor be requested to send in his bill to the Society half-yearly the income of the Clergy paid by the Treasurers of the Propagation Society out of the Clergy Reserve fund be assessable under the Municipal Assessment Act; being again brought forward by the Rev. Dr. Lett, the Secretary stated that he had referred it, together with the above-mentioned subjects, to the Solicitor; but that he had been so much engaged in his professional duties, and subsequently so much indisposed, that he had not been able to attend to them, and that now he was gone on a tour by the order of his medical advisers.

Ordered that in all matters in which the Secretary may require legal advice, he do consult Charles Magrath, Esq., during the absence of the Hon. John H. Cameron.

Ordered that the question asked by the Rev. Dr. Lett be referred to John Hazarty, Esq., for his opinion.

The following gentlemen were appointed members of the Book and Tract Committee:—the Rev. James Beaven, D.D., Rev. H. J. Grasset, M.A., Rev. H. S. Scadding, M.A., Rev. A. F. Atkinson, Rev. D. E. Blake, H. Rowsell, Esq., and the Secretary.

The meeting closed with the usual prayers.

At a meeting of the Finance Committee on the 5th inst., S. B. Harman, Esq., was elected Chairman of the Committee to meet on the Monday in each month prior to the Monthly General Meeting of the Society, at 3 1/2 p. m.

#### BISHOPRIC OF CHRIST CHURCH (NEW ZEALAND) BILL.

The second reading of this bill was carried by Mr. Adderley, in spite of the continued opposition of Mr. Anstey and a small clique of anti-Churchmen, by a majority of 111 to 34. To please the hon. gentleman, Mr. Adderley had first struck out some words which appeared to give Parliament the power of making colonial Bishops instead of the Queen, and was prepared also to have altered others describing the see as one in communion with the Church of England in New Zealand, instead of the Bishopric of New Zealand; but the Attorney-General objected to such substitution. Charging the member for Youghal with obstructing the bill by most unfounded and exaggerated misrepresentation. Mr. Adderley said:—

"Mr. Anstey might think it his function as a Roman Catholic member to interfere with every bill connected with the Church of England, but this bill was a mere matter of technicality. Its object was merely to enable that excellent and most praiseworthy Prelate, the Bishop of New Zealand, Dr. Selwyn, to sub-divide his diocese, which he found had become so large and so much more populous and extended than it was when he received it, that it was impossible for him adequately to discharge the duties which now fell upon him without that sub-division. A statement had appeared in one of the papers to the effect that the population of New Zealand was much diminished, and that large numbers of the inhabitants were leaving for Australia in consequence of the gold discoveries; but that was a statement which he believed to be wholly without foundation, and which was entirely contradicted by late communications from the colony, which stated that there had not been such a desertion of the population; but that, on the contrary, very few had left, and that New Zealand still remained the finest, the most promising, and the best populated country throughout the whole colonial empire of England. Everyone con-

nected with New Zealand knew how active, how laborious, and how high-principled a Prelate Bishop Selwyn had proved himself to be, and in this instance it had been his wish to make a sacrifice of his own income to make the sub-division necessary; but this was not to be allowed. Everybody interested in this division consented to the arrangement; the colony asked for it without one solitary exception; and her Majesty, who issued the letters patent for the creation of this diocese, wished for it herself. The highest legal authorities had also been consulted, and they gave their opinions in favour both of the practicability and the advisability of the proposed measure. The sole difficulty which has arisen was, that there was a certain technical informality in the deed by which the Bishop had resigned his patent. It was supposed that the whole thing was done and completed; but when the deed of resignation was submitted to the law officers of the Crown they stated it was an informally drawn deed, on the ground that it was impossible legally to resign half a patent, and that the proper and legal process was that the whole patent should be resigned, and that new patents should be issued. Now, if this measure were delayed, and a whole year were wasted to please nobody but the honourable and learned member for Youghal (Mr. C. Anstey), the Bishop would still have this objection to resign the whole patent—that between his resignation and the issue of new patents there would be a certain time and interval when there would be no patent in existence, and consequently no Bishop at all."

To enable Mr. Anstey to reply, an honourable member moved the adjournment of the debate, when he declared the bill would be followed by the colony being taxed for the Bishop, and insisted the Queen had sufficient power to alter patents without coming to Parliament. He was proceeding with a long discursive speech, when the Chancellor of the Exchequer called him to order, and the Speaker told Mr. Anstey he must confine himself strictly to the question of adjournment then before the house, and he sat down with much chagrin amid loud cheers at the result. The division took place first on the adjournment, which was rejected by 110 to 31, then on the bill itself, with the result given above.

[The above is a specimen of the treatment which the Anglican Church receives at the hands of Dissenters, members of the Imperial Legislature; and such are the men into whose hands my Lord Blanford and other well meaning, but too confiding, Churchmen would deliver her. Mr. Walpole and Earl Derby must surely see that the time has gone by, when such insulting conduct would be tolerated; and that, unless measures be taken to allow the Church to deliberate in her own House, a serious and distressing calamity will be brought on the Nation and Church. Mr. Anstey belongs to the Roman Schism, and, no doubt, delights to exhibit his spleen against "the heretic dogs of the Establishment." Out of his insolence, however, good will come; for the frequent repetition of such conduct will hasten the Church's freedom.]

#### ENGLAND.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

A special meeting of this Society was held yesterday, at the offices, 79, Pall-mall, for the Michigan and Western New York, who have come to this country as the representatives of the Protestant Church in America, at the closing ceremonial of the jubilee of this Society. The Archbishop of Canterbury took the chair.

Amongst the number present were the Archbishops of Canterbury and Armagh; the Bishops of London, Winchester, Bangor, Oxford, Ripon, Lichfield, Chester, and Salisbury; Bishops Spencer and Carr, Earl Nelson, the Rev. Lord John Thynne; Archdeacons Sinclair, Hale, Harrison, Thorp, Bethune, and Shortland; and a great many others.

The Archbishop of Canterbury: Gentlemen, it is scarcely necessary for me to observe that the special meeting which has been summoned for this morning is for the particular purpose of receiving with that respect which we feel to be their due the Bishops from America, who have done us the favour to come over, at great inconvenience to themselves, for the purpose of witnessing our jubilee, and to take an important part in its celebration. We have had so many opportunities of expressing our feeling to them, that I will not attempt to repeat again what I know all of you feel. Our Secretary has prepared an address which will convey more fully our sentiments towards them, and, with your permission, I will now request him to read it.

The Rev. Mr. Hawkins read the following address:—"Right Reverend Fathers in God—

"It is with deep feelings of affection and thankfulness that the Society for the Propagation of the Gospel in Foreign Parts welcomes you this day.

"Promptly accepting the invitation of the Society, conveyed through his Grace the President, you have come, at much personal inconvenience, the honoured representatives of a Church which is one with our own, to join in the concluding prayers and praises of our jubilee year.

"Your presence carries back our thoughts to those early years of the Society's history, when the continent of America was the principal sphere of its labours, and we cannot call to mind the names of the missionaries who first went forth to preach the Gospel there, without heartfelt gratitude to God who has given such increase to the seed then sown.

"You, right reverend sirs, can, better than others, testify that the labour of the Society has not been in vain, and if you are witnesses that our efforts in furtherance of the Gospel, feeble and inefficient as they were, have yet been blessed of God; you may fitly be called to share in our jubilee rejoicings.

"You present in your own persons a striking evidence of the progress which the Church has made in your own country: it is the time that it became fully organized.

"For four score years the Society, as you are well aware, made strenuous and repeated, though, alas! unsuccessful efforts to obtain the episcopate for America. You come the real, if not the formal, representatives of more than thirty Bishops, whose sees are planted in every state of your great Union, from Maine to Florida, and from Massachusetts to Missouri.

"You come, right reverend sirs, the delegates of an independent Church, having her own canons and form of government—a Church which if (as is gratefully acknowledged in her Book of Common Prayer) she is 'indebted under God to the Church of England for her first foundation, and a long continuance of nursing care and protection,' yet is she not left behind by the mother Church in her exertions for the

propagation of the Gospel, but is planting her missions not only in the far west of America, but is sending her missionaries, aye, and her missionary bishops, to the great heathen continents of Africa and China.

"Cordially, therefore, do we welcome you as fellow-labourers in the harvest field of our common Lord and Master, and sincerely do we pray that our only rivalry may be as to which portion of His Church shall serve Him with the more faithful service. His charge to all His servants alike, is 'Occupy till I come;' and well does it become us to bear in mind that, of our common Church, as much has been given to her so will much be required, much for the maintenance of pure and undefiled religion among our home populations; much also for the spread of the Gospel throughout the world.

"Your presence among us, right rev. fathers, is a pledge and earnest of a fuller and more frequent communion between the Church in America and the Church in England; and we trust that your visit will inaugurate a happier era, in which the brethren on both sides of the Atlantic shall be knit together in one body and loving fellowship, as brethren in Christ, and so by the outpouring of his holy spirit, be strengthened more effectually to do His work and promote His glory. Once more, then, holy fathers and brethren, we beg you to be assured of our joy and satisfaction in seeing you among us, and we trust that the pain and weariness of your long voyage will have their compensation in the consciousness that you have contributed not a little to kindle in our hearts the flame of brotherly love, and to unite us more closely with yourselves and with the Church of which you are the worthy representatives in the bonds of Christian communion."

The Bishop of London moved the adoption of the address, and said:—I do not anticipate a mere unanimous, but a most cordial and eager acquiescence [hear, hear]. It was my good fortune to be amongst the first to welcome my right reverend brethren in this country to your fatherland, or, at all events, to that church which you consider your mother church, which regards you with affection, once as a daughter, but now as a sister. We look upon it as a child sent many years ago to try its fortune in distant parts of the world, which has now come back to us, having carried out zealously and successfully the same great object which the mother church acknowledges herself to be entrusted with [hear, hear]. We hail your coming as a great encouragement. On behalf of my brethren in the ministry, I am assured that there is no person present who will not be stimulated by your coming to expend his labours in the same holy cause, to bid us good speed, and pray that the blessing of God may be bestowed on us to carry out the great work we have in hand. I look on this concourse of bishops and representatives of every church, not only from England, but from America, Scotland, Ireland, and the colonies, as a pledge and token of the unity of the Reformed Episcopal church [hear, hear, hear]. It is thus only that, by unity in design and purpose, we can expect by the blessing of God to make a successful resistance against the enemies of our church on every side—against fanaticism and Puritanism on the one hand, and Popery and superstition on the other. We look upon it as a proof that the church of Christ can be successful without the advantages of a civil establishment. I do not undervalue the advantages we enjoy in this country, nor would I willingly relinquish them. If we were to

of treachery to Him who has entrusted to us the great work of carrying out the designs of His gospel. It is satisfactory to know that the church of Christ has been successfully carried out when stripped of these accessory advantages. To the unity of the world are more than ever directed. I was going to say that there are many who look to the reformed church of England as the stronghold of true religion; and when they see that church recognized and supported by her sister church in America, they will feel that the bond of unity between them is so secured and indissoluble that none of the arts of our great adversary—who strives in spite of the great promises which have been given to us—will prevail to displace us from the rock of truth. They will see the church on every side erecting fresh bulwarks, and sending forth off-sets, which will flourish and bring forth fruit a hundredfold. We feel greatly encouraged and comforted by your presence. We flatter ourselves that you will not see the church of England, as it has been represented, in a state of decadence and inefficiency [hear]. You will see many symptoms of the blessing of God resting on our labours—churches, schools, and institutions of charity and piety multiplying around us year after year, and Christian liberality, far from being wearied with past exertion, labouring on a broader basis every year, and with increased munificence; so that I believe I may say humbly, yet confidently, that the blessing of God rests on our efforts. We shall be encouraged to persevere from your presence, and from what you have told us of your labours, and you will carry back to our sister church an assurance of the affection, respect, and anxiety with which we have watched her movements on the other side of the Atlantic; and as you have told us that nothing happens to the reformed church in England which does not beat through all the pulses of the sister church in that vast country, so I can assure you that nothing happens in your branch of the reformed church which is not deeply felt here. We sympathize in your difficulties, and rejoice in your triumphs, and we pray God to prosper your efforts to spread the spirit of the true religion, under difficulties which we can hardly conceive in this country. For the future, wherever we can lend you a helping hand, we shall be glad to do so; and if it should please God so to order the course of events that the church of this country should be in need of your assistance, I am sure she will not fail to obtain it [hear, hear, and cheers]. My lord archbishop and gentlemen, I speak not only the sentiments of this meeting, but of thousands, aye, and tens of thousands, who are not able to be present, when I say that the whole church of England welcome with cordial delight the right reverend prelates of the sister church of America, who will carry back with them the assurance of our best wishes and earnest prayers for her continued success [cheers]. I cannot sit down without congratulating the secretary on the proceedings of this day, as he has witnessed the labours and success of the American bishops and clergy. How deeply interesting must this visit be to him! And I congratulate him upon this event as one of the happiest of his past life, although it may not be of the future [cheers].

Sir R. H. Inglis seconded the resolution, which was carried by acclamation.

The Bishop of Michigan (who was received with prolonged applause) said:—My lord archbishop, my right reverend brethren and friends—goodness and mercy have followed me all the days of my life, and I have constantly had instances of kindness shown to me, but I never had had such evidence of Christian love as on this day. I feel overwhelmed, and can scarcely find language to express my feelings. Even

before I had landed on your shores, you met me with the hand of kindness, and ever since we have breathed no atmosphere but that of Christian love. I have now the opportunity of acknowledging this kindness, and of saying that we have come to this land with the deepest interest, feeling that no sacrifice could be considered too great. We wish to take away the reproach with which we have been so often met—that the mother church had deserted her daughter; and although we have received from her our episcopate, that she was nevertheless an isolated land, and was prevented from holding friendly intercourse with us. We have often been met with such taunts, and I rejoice that the reproach is at length taken away [cheers]. We have come with hearts, I trust, warm with the desire to unite with you in still closer bonds. We have come also for another reason. We well know that you must have some anxiety for us in these troublous times. We have taken it for granted that we have been thought of by you [hear]. Amidst the difficulties which have surrounded us from a corrupt church on the one hand, and from divisions and strife on the other, we rejoice in this opportunity that we can come and say in some degree that we have been faithful sentinels at our post. Amidst all our difficulties we have, I trust, never let go one jot or tittle of the faith of the Protestant church to which we belong. We have held on to it as our security and only hope, and we are content, if necessary, to die in the breach, defending the faith once delivered to the saints. We have come to unite our heartfelt thanksgivings with yours, to ask your prayers and sympathies, and to join you in the great battle before us. We cannot shut our eyes to the fact that we must either be true and steadfast, or we are ruined. We must stand by each other in the contest. We cannot for a moment look at the corruptions of Rome—and if we have any that do so in our household, they are traitors to the cause of Christ Jesus—without feeling that we may bid good-bye to the privileges which we enjoy, both civil and religious. We must shut the book of God, and become slaves. You can scarcely estimate the difficulties which surround us from the divisions in our land. It was once said by an eminent divine of the church of England, that dissent was the handmaiden of Rome. It is emphatically so in our own country, and this occasions our chief difficulty with those who have nearly broken the chains of the corrupt church. We have dissent in every form, and it is said by our would-be converts, "To what point shall we go to find the truth as it is in Jesus Christ?" These are some of the difficulties in our way. Yet, by the blessing of God, we have stood firm, and by using the only weapon to which we can look—the Word of God—we have not been unsuccessful. The little one has become a thousand, and the few scattered sheep in the wilderness have now become a large, influential, and, I trust, increasing flock [cheers]. We have never forgotten our indebtedness to the church of England [hear, hear]. We cannot even think of the past. You have more than made amends for the apparent neglect. It is to me, a day of the highest gratification in which I am permitted to see the lord bishop of England, the lord primate of Ireland, and my right reverend brethren, assembled to receive us as the representatives of the church in America. It is cheering to us; and if we have been successful in exciting one greater desire in the minds of those before me for the extension of the church, and of uniting them in the still stronger bonds of Christian unity, our mission has not failed. If I had not occupied so much of your time, I would enter into some details to show what we have been doing. From 12 bishops, in 1835, we have now 32; and 500 clergymen, at that time, have multiplied into 1,600. The demand is still greater than the supply. Under our domestic missions we have between 70 and 80 missionaries supported by our board of missions, and others in each diocese supported by local contributions. We have also two bishops abroad. I trust that this is only the beginning, and if we are permitted to come again to you in a few years [hear, hear], we cannot expect to see another jubilee, for long before then most of us will have been called to give an account of our stewardship—I think we shall be able to say that our success has been even greater, by the blessing of God, than it has been thus far. If we look to the recent history of the church, I find that many who have been tossed on a sea of doubt and difficulty, now look to our church, and many eminent men are now coming to it as a calm resting place, where they may be taught the truth as it is in Christ Jesus. We have many coming from your land to make their homes with us, and we hope to throw open the doors of our church to welcome them. It is all-important that the greatest care be taken lest we lose one of the flock. We ask you not to forget that it is necessary for those who go to America to have credentials in their hands that they may not be drawn aside, but come to the church of God as a security. I urge it upon you—if I may use the word before such an assembly—that the English and Irish emigrants may be told that their relationship with the church in America is not broken [hear, hear]. How pleasant is it to welcome them, and to see men brought up under your care listening to the same truths from us in words which warm their hearts and carry their feeling towards God [hear, hear]. I rejoice in this opportunity, and render to you all the expressions of a grateful heart [prolonged applause].

The Bishop of Western New York then rose and addressed the meeting. He began by stating his relationship to the society. It was without any knowledge of this fact that he was appointed by his right reverend brethren to be present on this occasion. He was a direct descendent of one of the earliest members of this society—Colonel Caleb Heathcote, who had protected their missionaries at a time when it was peculiarly dangerous to do so. He was connected, through his wife, with the Rev. Mr. Rowe, a missionary of this society, and one of the earliest labourers amongst the Indians. He hoped to be allowed to refer to the great object of the society. Its object was that of promoting Christian missions and disseminating the gospel of Jesus Christ throughout the world, and more particularly with reference to the colonial possessions of Great Britain. The principle of missions is taught in our country as an obligation resting on the conscience from which they could not be relieved. The first mission emanated from the great Father of all, who first sent his only Son, who came and delivered them not only from temporal but from everlasting death. The principle was recognized in the fact that angels have been sent to administer to the good of men. Missions were adopted at first as the means of spreading the Christian religion, and the apostles were the missionaries to bring the debased, superstitious, and fallen, to the knowledge of the true God. From this time, missions had been the great agencies of the church, and gratefully did they acknowledge that they had been so applied by the church of England, and he might explicitly state in so great a measure by this society. The first parish church in Connecticut was established by a member of this society, who was

established by a member of this society, who was

accompanied by his ancestor, Colonel Heathcote, at a time when it was a matter of exposure to undertake a mission, and his name was still preserved in their legends. They now numbered 120 parishes, and an equal number of clergy; and the first, be it said to the credit of this society, was established by one of its members. With regard to the church of which the bishops had deputed him to be present on this occasion it also recognized this principle. His diocese was the child of missions. With the exception of a few parishes in the larger cities, all the parishes were the result of missionary labours. He then traced the rise and progress of the missionaries, both diocesan and general. At the present time he had nearly fifty missionaries under him, who were diligently, and in a self-sacrificing spirit, labouring for the glory of God and the salvation of man. The whole number employed by the diocesan societies alone he set down at two hundred. In order that they might perceive from what materials the increase of their numbers was to be derived, he begged leave to state that he had kept a correct account of all the persons he had confirmed, and fully one-half were converts from the errors of Rome, and from various denominations of Protestants; they had learnt that, in the apostolic days, Paul rebuked Peter, and that the latter did not reside in the apostolic council at Jerusalem—they had learnt that the Pope was not then in existence, and did not reside at the council of Nice. From these undeniable facts they considered that the papacy was not known until after the year 325. Hence they were Protestants by name. The increase of the church in their country was to be calculated from the character of the floating population as it was called. It was a sad thing to have to speak of a floating population. In some of the parishes there were as many as twelve different denominations. If they took the instance of a place with a population for which two churches, or four clergymen, to say the least, were amply sufficient to supply all the necessities of the people in communicating the knowledge of religion and the character of its principles, they must have ten clergymen according to the prevailing system; and he looked upon it as an invasion of the rights of the laity, who had to provide for the increase [hear, hear]. They were met in their country with the assertion that this was a happy state of things; where each man could please himself. It was hard to say where this was to terminate. They regard their church as a beacon light, to which this discordant body of men might look. He would not have them entertain the idea for a moment that there were not many able and pious men amongst them. For there were many who were labouring earnestly and zealously. If the question were, which denomination were they to join amongst the ten or twelve, were they to say "Go where you will, go where you will find the best accommodation or the kindest treatment?" No; they felt bound to say walk in the commandments of God. It was impossible for his brethren here to understand the difficult position in which they were placed. It was no pleasant task to have to point out their errors to others, but they had done so, and would always endeavour to do so, in the spirit of the religion of their Lord Jesus Christ. They did not the less maintain the church of Christ as a matter of duty; for from this they held that they could not shrink. He then cited the instance of a Presbyterian minister, who had had his opinions unsettled about Presbyterianism, but could not make up his mind to come over to the Protestant Episcopal church. Others in America might be named. More instances might be named. The inference which he drew from this state of things was, that there was an obligation on the part of all, from the success which had at present attended them, to engage more actively, zealously, and diligently, in the work, to promote the glory of God and the salvation of mankind. In conclusion, the right reverend prelate forcibly described the blessings afforded in the gospel of Jesus Christ, and called upon all to labour zealously in the cause.

Dr. Wainwright then addressed the meeting. He described the pains which the Bishops of Michigan had taken to come over to this country, who was anxious to attend in Westminster Abbey, even if he should have to leave by the train the same evening for Liverpool, and had telegraphed to him (Dr. Wainwright) to inquire whether there was any packet which would take him back in time for the trial. There was none; and the bishop travelled more than one thousand miles, at great inconvenience, to procure the postponement of the trial of the Bishop of New Jersey, which, not being, as the two bishops were, about to sit as judge in it, he could express his conviction that the result would be favourable [hear, hear]. He described the manner in which the episcopate had been granted to America, and considered the assemblage of the bishops of the Protestant Church in all countries at Westminster Abbey as the dawning of better days. He looked on it as the Union of the whole Catholic Church. He then read extracts from a letter he had received from the Bishop of Maryland, as follows:— "For practical advantage, it seems desirable that, if possible, there should ultimately be arrangement between the Churches:—1. For an assemblage of the whole episcopate, either absolutely or representatively, in council, for organization as one branch of the Church Catholic. 2. For further organization, a representative assemblage, in order to such revision of the 'ancient' and English canon, as might fit them for recognition as a body of general canon law by the whole of the Churches of the two communions. 3. For recognition, as under such a general code, of the distinct and probably always very different organizations of the several Churches of England, Ireland, the colonies and dependencies. Scotland, the United States, and the United States Mission Churches (for these last will, sooner or later, hold the same relation to us that the colonial Churches do now to the English). Immediately the attention of the English Church might be directed to the 12th article of the Minute of Conference of the North American Colonial Bishops, at Quebec, in September, 1851, (which minute, by the way seems to me replete with sound wisdom and practical good sense). And, 2. To the great urgency of taking more care than is now taken of emigrants to the United States, furnishing them with letters commendatory [hear, hear]. To the consideration of the practicability of printing cheap and large editions of sound books for circulation among us. Late Oxford editions of Bull and Wheat might be instanced as the kind we want; the Leeds and J. H. Parker's cheap books also. Connected with this, the feasibility of extending the operations of the Society for the Promoting of Christian Knowledge into the United States by an American Subordinate committee or otherwise [hear, hear]. Of course, our dear interest in the noble work that our mother is doing in these days of her rejuvenescence can never be forgotten as a prominent theme. We know, we mark, we love her for it all, in its many, many varieties; and hundreds of thousands daily pray for blessings on it." [Great applause.]

The Rev. T. B. MURRAY, Secretary for the Society for Promoting Christian Knowledge, assured the meeting, with reference to the suggestion about the books, that it would be brought favourably before the standing committee of the Society.

The Archbishop of Canterbury returned the thanks of the meeting to the Bishops of Michigan and Western New York, for their kindness in addressing them.

The ordinary business of the Society was then proceeded with, during which

The Treasurer reported that the actual receipts on account of the jubilee fund had reached £47,537, to which were to be added various sums expected to be received to the extent of £2,523, making a total of £50,000, exclusive of any sums which might come in from various dioceses which had not yet sent in returns.

A vote of thanks to his Grace the Archbishop of Canterbury closed the proceedings.

THE BISHOP OF BATH AND WELLS.

Mr. Gladstone stated that the Bishop of Bath and Wells had moreover, examined Mr. Bennett on his doctrine as it related to matters which were points of difference between the Churches of England and Rome, and had been satisfied.

It will be gratifying to all to find that the Rev. Mr. Bennett has not been carelessly admitted into the Vicarage of Frome. We rejoice at this because it assures us of Mr. Bennett's continuance in the fold, and that his mind is settled in the Faith, and we hope that in all cases a stringent examination will be exacted and the acceptors of livings required to comply with the canons and publicly in Church subscribe the articles.

ROMAN CATHOLIC PROCESSIONS.

We mentioned last week the reply of Mr. Walpole to a question from Mr. Keogh, as to the publication in the *Dublin Gazette*? My answer to that is, that two months ago the Government heard of a procession of the Roman Catholics in Ireland in which a Roman Catholic Bishop took part. The moment we heard of the procession—which I believe was an entirely new thing—we sent an intimation, I may call it a friendly intimation, to that Bishop, pointing out to him the provisions of the statute of George IV., and expressing a hope that he had taken part in that procession in his ecclesiastical dress inadvertently, and without any intention of violating the law, and stating that under these circumstances we should take no further notice of the proceeding; but we, at the same time, expressed a hope that the law would not be violated in future; because, if it were, we should feel it our duty to put it in force. (Cheers.) Since that time the Government had not heard of any offence having been committed against this law in Ireland; and not having heard of any such offence, we do not wish to give a more special warning in Ireland than that which has been expressed to all her Majesty's subjects generally in the proclamation already published. No notice, therefore, will be given in the *Dublin Gazette*, unless a similar occurrence to that I have just mentioned should take place, after the private warning which has already been given or suggested to the Roman Catholic ecclesiastics in Ireland. With regard to the second question of the hon. and learned gentleman, namely, whether we are going to enforce the law, which he says has laid dormant since 1829, I first of all beg leave to state that the law has not laid dormant. But a fact had come to the knowledge of the Government of a very peculiar nature, namely, that the Roman Catholics were going to renew those religious processions along the public highways which had been done away with for 300 years;—these were the very words as taken down in evidence; and it was further stated that they were going to do this by marching from village to village with banners and emblems of their faith in honour and celebration of the mass of the Virgin Mary. The very procession to which this proclamation more particularly relates moved for four miles along the high road. It consisted of 150 people, some carrying banners with emblems of the Roman Catholic faith inscribed on them, others carried images of the Virgin and the infant Jesus. Now, I have no hesitation in saying that such a procession as that must and did give much annoyance to many of her Majesty's Protestant subjects—(loud cheers)—and the Government, therefore, did think it right, and do think it right, to prevent the violation of the law by any such processions in future. (Cheers.) Further than this, I must go on to state that, in the instance to which I have alluded, actual danger did exist of a breach of the peace. I am therefore sure that both the house and the country will approve of the course which the Government has taken, and will concur with them in declaring, in the words of the proclamation, 'that while we are resolved to protect our Roman Catholic subjects in the undisturbed enjoyment of their legal rights and religious freedom, we are determined to prevent and repress the commission of all such offences; by seeing that the law shall be observed; for if it be not, it must necessarily draw down punishment upon those who, after this warning, shall willingly infringe it. It must be obvious that these processions, if they were allowed to continue, instead of allaying religious differences, would very materially increase them, and would, I fear, frequently terminate in very serious breaches of the peace. (Cheers.)

THE BISHOP OF MICHIGAN AT ST. BARTHOLOMEW'S, CRIPPLEGATE.—On Sunday evening the Bishop preached in this Church. He was met at the church door by the Clergy and the Choir, in their surplices, and was conducted, in procession, to the Chancel, the 24th Psalm being chanted. The prayers were said by the Rev. W. Denton, and the Rev. — Robins read the Lessons. The Service was, as usual, choral. After the second Lesson, the Bishop, Clergy, and Choir proceeded to the Font, where the Sacrament of Baptism was administered to two children—the Choir and congregation audibly joining in the Thanksgiving, which we consider most appropriate and rubrical. Two metrical Psalms were sung, as usual, from the version at the end of the Prayer Book—a custom which we wish was more general. The Bishop preached from the text "One thing is lacking," and he dwelt forcibly on the fact that in religious faith, and practice, men generally choose a certain portion, and not the whole faith and practice of a Christian—"one thing is lacking"—they choose for themselves instead of accepting what God has appointed for them, in the entire system revealed in His Word, and set forth in His Church. They stop short in faith, and practice—in duties, doctrines, and ordinances. They obey up to a certain point, and then stop. The Sermon, especially all the earlier part, was very distinctly and eloquently given, with just so much action of the hands as was appropriate and in good taste—but which our Bishop, and most of our Clergy, unfortunately appear afraid of adopting.

We shall be glad if the visit of their American brother induces them to take a leaf out of his book, in this by no means unimportant matter. There was a large congregation present, and we are glad of the opportunity of testifying to the very decorous, orderly, and reverent conduct of the Choir of the Church. If we must find any fault, we should complain that the Chants for the Canticles are too often changed, and that the organ is too loud—a very general error. As regards the Versicles and "Amens," we had much rather the organ was silent, in most Churches.

In the House of Commons, on the 23rd ultimo, Mr. Gladstone, in a long speech, moved for leave to introduce, *pro forma*, an amended form of his Colonial Church Bill, merely in order that it might be printed, and sent out to the several Colonies, for consideration, previous to its being discussed in the House, when the new Parliament assemblies. Some strong personal feeling was shewn between Mr. Gladstone and Sir John Pakington, during the debate, and the former, at the conclusion, expressed his regret, and apologized to the latter, who made a suitable acknowledgement. Leave was given to bring in the Bill.

[We shall give *aresune* of the bill in our next.—Ed. Ch.]

The Grand Commemoration at Oxford took place on the 23rd ult., and was exceedingly well attended. The presence of the American Bishops has given great eclat to the usual proceedings of the week. On Tuesday the members of the University presented a grand salver to the American Bishops—how such a present is to be disposed of it is difficult to say—and there was a grand dinner on the occasion, at Exeter College, at which speeches were made by them, and by the Bishops of Exeter, (Visitor of the College,) London, and Oxford, and the Rev. W. Sewell, Rev. Ernest Hawkins, and Mr. Justice Coleridge.

UNITED STATES.

EMIGRATION AND THE PAROCHIAL CLERGY.

To the Editor of the Guardian.

SIR,—I am an American clergyman, and have just returned home from a most agreeable visit to the Old World. England, especially with its grateful hospitality and cheerful, intelligent piety, I remember with deepest interest. A friend in London gave me a valuable pocket communion service just as I was leaving your shores; and almost as soon as I reached home I was called upon to administer the Holy Sacrament to a dying parishioner, on which occasion the valuable gift of my English friend was used. It is the only one I possess, and its consecration in this instance is worthy of note, as the dying wife and mother was an English woman. I regret to say that she had not received the communion since she left her parish church of Bedfordshire, about four years since, when she came to this country with her husband and five children, and she was at last brought to the performance of her duty by her sickness and near approach to death. This leads me to the object of this communication, which is to offer a suggestion to those clerical brethren in England, from whose parishes so many are continually going forth to all parts of the world. It was only on Sunday last that, in coming out of church, I saw three men leaning against the church enclosure, and as they looked like Englishmen, I accosted them. They told me they were from Kent, and in answer to my inquiries I learned that not one of them had brought a note or line of any kind from their respective clergymen. I took occasion to invite them to church, and to impress upon them always to make the clergy of the Church their friends, assuring them of kind reception and advice. Now would it not be well for the Church of England clergy always to give their parishioners who go forth to the Colonies or to the United States, either a recommendation, or simply a certificate of baptism, or confirmation, or that they had been admitted to the holy communion? I am sure that it would in most cases be greatly valued even by the careless emigrant, and would be kept along with the Prayer-book and the Bible. I can speak for all my brethren. Judging from my own feelings that the humblest persons coming from the fonts and altars of our dear Mother Church have a certain passport to their hearts, and their tenderest sympathies and prayers. The emigrants are still coming upon our shores by thousands daily.—Yours, &c.,

AN AMERICAN RECTOR.

New Jersey.

From New York Churchman.

In our issue of the 19th ult., we noticed an admirable tract which has lately been published in England, by the Revd. Mr. Sadler, on the "Testimony of Scripture to the teaching of the Church on Holy Baptism; with special reference to the case of Infants, and answers to objections." We mentioned that very favourable testimonies to it had been borne by many of the sound and well known Bishops and Clergy of the English Church, and suggested that its republication in this country would be highly useful. We were not aware at the time that its merits were known here, but have since been delighted to learn that as long ago as last October, it was read by one of our most distinguished Bishops at a meeting of the clergy of his diocese, (including a few from other dioceses;) and that it received their unanimous approval, as in their judgment the best tract on the subject, and worthy of the widest possible circulation. We are still more pleased to announce that it is now being stereotyped in New York, and that an edition of two thousand copies will shortly be ready. It will make 72 pages, 12mo., and may be procured by orders addressed to Mr. Daniel Dana, Jr., Agent of the S. S. Union, 29 John St., N. Y. Clergymen and others purchasing any quantity above a dozen, will receive it at cost.

ENGLAND.

DOMESTIC.

INFLUENCE OF RELIGION.

The annual meeting of the Tithe Redemption Trust was held on Friday, at the Society's rooms, No. 1, Lancaster-place, Waterloo-bridge; Edmund Batten, Esq., in the chair. Letters were read from Lord John Manners and Lord Robert Grosvenor, expressing their regret at not being able to attend, and W. T. Young, Esq., the Secretary, made a report:

"The principle feature of which was a statement of several cases which had come to the knowledge of the board of the voluntary restoration of tithes in the parishes of Cookham Dean, Lingfield, Langley, Shipley, and Arlington, and an anonymous case stated by Mr. Skrine, in which the proprietor had restored tithes to the parish of £200 a-year. The report stated that means adopted by the board to make its

objects known had not been by the holding of public meetings, but simply by circulating printed statements of the objects and rules of the Society, by advertising and by corresponding with persons interested in the object of the trust, and pointing out to them the means of accomplishing it. The total amount of donations and subscriptions received since the publication of the board's last report had been £462 11s. 4d.; the total expenditure during the same period £355 16s. 4d.; leaving a balance of £106 15s., which, when added to the balance in hand upon the presentation of the last report of £159 18s. 8d., left in the hands of the Treasurer a balance in favour of the trust of £266 13s. 8d., in addition to which sum £24 had since been received from the Liverpool Branch Society, £19 6s. at the offertory at the morning service at the Savoy Chapel, and several other subscriptions."

Its adoption, and resolutions pledging the clergy and laity to active support of the Society, were unanimously carried; urgent appeals on the Society's behalf being made by the Revs. W. W. Malet J. D. Wheeler, J. Davies, J. Raine, J. Fendall, — Molyneux, C. Miller, J. S. Coles, and H. Skrine; Messrs. C. Dingwall, E. B. Wheatley, and G. H. Drew.

IRELAND.

DOMESTIC.

THE OPENING OF THE CORK EXHIBITION.—Our space will only admit of a brief outline of this imposing ceremony, which took place on Thursday in presence of a vast concourse of persons, including many English and Scotch visitors attracted thither by the cheap fares of the Chester and Holyhead Railway Company. Their Excellencies the Lord Lieutenant and the Countess of Eglington arrived from Lord Bandon's seat at half past one o'clock, and were received by the authorities with the same state and ceremony as they had been on their arrival from Dublin on the previous day, and were greeted with the same enthusiastic demonstrations of welcome by the assembled multitude. On being conducted to a platform erected in the building, in front of the orchestra, the business of the day commenced with the "Hallelujah Chorus" by the assembled performers. Mr. Shea, the Secretary of the Cork Committee, then read an appropriate address from the Mayor and the Executive Committee to his Excellency, who returned a suitable reply; and his Excellency having acknowledged a similar address from the Corporation, rose again and said:—"In the name of her Most Gracious Majesty, Queen Victoria, and on behalf of the Executive committee, I now declare this Exhibition open, (cheers) and I sincerely trust and hope that it may meet all the success which an object so laudable and useful merits, and may the result be such as the best friend of Ireland could desire." The choral societies then performed an appropriate inauguration ode. At its conclusion several gentlemen were presented to his Excellency, who shortly afterwards retired amidst the loudest applause. A grand inaugural banquet took place in the evening.

THE GREAT MARTIN ESTATE.—In the office of the Chief Commissioner of the Encumbered Court, yesterday, in the case of Arthur G. B. Martin, a proposal was made, whereby a sum of £186,000 was offered for the purchase of the whole of the property in this matter, being the extensive and valuable estates of the late Thomas Barnwell Martin, which, it is well-known, abound in mineral and agricultural resources, as also fisheries and abundant water-power, that have never been fully developed. Baron Richards declined to decide finally upon the proposal at present, and postponed his decision until Monday, the 21st inst., stating that, if no other proposal came in, in the meantime, he would, upon that day, finally decide whether he would accept the offer of £186,000, or not. This property is advertised to be sold on Wednesday, July 14, in case a private offer should not be accepted before that date.

Foreign Countries.

THE BIBLE VERSUS ROME.

ITALY.—The correspondents of the daily papers confirm a letter received by the uncle of Mr. Murray, the prisoner at Ancona, from Mr. Moore, our Consul, expressing the opinion that Mr. Murray's life is now perfectly safe. The *Semaphore*, of Marseilles, states that a letter from Rome had reached that port announcing that three British men-of-war had arrived at Ancona, to protect Mr. Murray! A letter from Florence relates the particulars of a trial lasting four days, of Francois Madiat and Rosa his wife, for the crime of turning Protestants:—

"At the commencement of the trial Francois was asked if he was born in the bosom of the Holy Mother Roman Catholic Church. 'Yes,' was his reply, 'but now I am a Christian according to the Gospel.' 'Who made you so, and have you taken an act of abjuration in the presence of those with whom you are now connected?' My convictions are of many years' standing, but they have acquired greater force by my study of God's Word; but what has passed between God and myself in secret I have publicly testified by my communion in the Swiss Church.' In reply to the questions put to her, Rosa answered that she had not lightly changed her religion, and not merely to please men; that having been resident in England for sixteen years she had read much of God's Word, and compared it with the doctrines of the Romish Church; that, becoming convinced of the error of that Church, she had left it, and had at the Communion of the Lord's Supper made a public profession of her abjuration at the time when the laws of the country allowed and protected full liberty of religion to the citizens. The audience were much struck with the simplicity and sincerity of Madiat. During the two following days witnesses were examined, and the Procurator-General concluded, demanding their conviction. On the fourth day the court remained in deliberation for a considerable time, the opinions being divided—two were in favour of an acquittal and three for condemnation. Madiat and his wife heard the sentence with firmness and dignity. The voice of the President trembled as he read the sentence. The public were indignant at the sentence, and against the judges, full of sympathy and esteem for the Madiats. Madiat has been advised to appeal to the Court of Cassation, and perhaps the superior court, more free to act, will reverse the sentence. Landucci, the Minister of the Interior, having been applied to, has advised an application to be made for a commutation of their sentence into banishment.

ONE OF THE RESULTS OF UNAUTHORIZED ASSUMPTION OF THE PRIESTLY OFFICE.—Some of the preachers in the eastern part of the county (Clarke) say that they are inspired by the spirits, and that their sermons delivered out of the pulpit are not their own, but that they are the instruments through which the

spirits operate upon the mass of the people. We understand that these divines, or the spirits through them, say, that the Millennium has commenced, and that in less than five years the wicked are to be swept from the face of the earth, and the righteous are to inherit it forever. It is reported that one of the divines said, on Sunday last, while preaching to a crowded house, that no more than a dozen of his audience would ever pass through the shades of death. It is also said that the spirits have informed the people, through the mediums, that the old way of baptizing is all wrong, and that they should use water instead of wine for sacramental purposes; and we are informed that the people are following the directions to the letter. A new church has been organized, called the Church of Christ, and a meeting is now being held, which commenced one week ago, and is to continue until the spirits tell them to stop. We are told that some are so infatuated with this new religion that they do not do a single thing without first consulting the spirits. The excitement in the neighbourhood is great, and some of the best men in the country are mixed up with it.

Colonial

LAYING THE CORNER STONE OF THE NEW PARISH CHURCH.

This interesting ceremony, of which due notice had been given, took place on Thursday, the 15th instant, in the presence of a numerous assemblage of spectators, including a considerable portion of the wealth, intelligence, and respectability of the place, although some were prevented by unavoidable absence from home, and others by pressing engagements, from taking part in the proceedings. Several of the Clergy of the adjoining parishes attended, among whom we noticed the following:—the Rev. Wm. Bettridge, B. D., Rector of Woodstock; the Rev. Thomas Greene, A. B., Rector of Wellington Square; the Rev. J. L. Alexander, Missionary at Binbrook; the Rev. B. C. Hill, A. M., Missionary on the Grand River; the Rev. Michael Bloomer, Missionary at Galt; the Rev. J. C. Usher of Brantford; the Rev. William Belt, Assistant Minister at Dundas; the Rev. John Hebben, Minister of the Church of the Ascension, and the Rector.

The proceedings commenced by service in Christ's Church, at one o'clock.—the Rev. Mr. Usher officiating in the desk, assisted in the lessons by the Rev. Messrs. Belt and Hebben. An appropriate and edifying discourse was delivered by the Rev. Mr. Bloomer, from these words,—"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priest-hood to offer up spiritual sacrifices acceptable to God by Jesus Christ." The interior of the Church presented an animated and joyous aspect,—the beautiful flags and banners of St. George's Society, who kindly aided in the ceremonies, being suspended over the front and sides of the Galleries.

After the service was over, the procession formed in front of the Church, according to the following programme:—

- Policemen, two and two.
- Sexton, Organ-blower, Bell-ringer.
- Master of Parochial School.
- Male Pupils of Parochial School.
- Mistress of Parochial School.
- Female Pupils of Parochial School.
- Sunday School Children of Christ's Church.
- Rector's Private Pupils.
- St. George's Society.
- His worship the Mayor and Members of the City Council.
- Sir Allan N. MacNab, M.P.P.
- The Churchwardens.
- Choir.
- Organist.
- The Clergy in Canonicals.
- Incumbent of the Church of the Ascension
- The Rector of Christ's Church.
- Architect.
- Building Committee.
- Contractors.
- Congregation;

and moving up James Street, across Lind Street, and down Haghighon Street, arrived through the rear entrance of the churchyard, at the spot where a large number of ladies were found comfortably seated on a platform prepared for their reception. The Clergy, Churchwardens, Building Committee, and Architect, ascended the platform, and occupied the places assigned to them, together with Sir A. N. Macnab, the Mayor and Members of the City Council. Here a considerable delay arose—occasioned by the difficulty of getting the stone, which was of enormous dimensions, into its proper position,—some part of the tackling having got out of working order. This inconvenience, however, was patiently endured by the assembled congregation, and when all was rectified (for which no small praise was due to James S. Wettenhall, Esq., and Captain Zealand) the service began which is usual upon such occasions, and was participated in by the Clergy present.

Before the actual ceremony of laying the stone took place, the Rector delivered an address to his flock, which we hope to present to our readers entire in our next. He stated that, in the absence of the Bishop, for whom this ceremony had been intended, he had been requested by the Building Committee to lay the Corner stone. Accordingly, having been presented by William Thomas, Esq., the Architect, with an elegant silver trowel, the mortar was spread,—the stone tried with a small black walnut plumb, and then struck with a mallet of the same material, and the Foundation Stone of the New Christ's Church was pronounced to have been duly laid.

The inscription on the trowel was as follows:—  
"The chief Corner-stone of Christ's Church, Hamilton, was laid on Thursday, 15th July, 1852, by the Rev. J. G. Geddes, B. A., Rector."

AND ON THE REVERSE.

"Presented to the Rev. J. G. Geddes, Rector, by William Thomas, Architect, Toronto, Hamilton, 15th July, 1852."

Sir Allan MacNab then read the following inscription, which had been beautifully engrossed on parchment, by C. O. Counsell, Esq.:

"In the Name of the Father, and of the Son, and of the Holy Ghost—Amen. The Corner-stone of the new church and enlargement of Christ's Church, in the city of Hamilton, County of Wentworth, Province of Canada, was laid this 15th day of July, in the year of our Lord 1852, and the 16th year of the reign of our Sovereign Lady Queen Victoria,—James, Earl of Elgin and Kincardine, being Governor-General of British North America—the Hon. and Right Rev. John Strachan, D.D., L.L.D., Lord Bishop of the Dio-

cese—Sir A. N. MacNab being representative of the city, and Nehemiah Ford, Esq., Mayor—by the Rev. J. G. Geddes, B. A., for the last 17 years Rector of this parish—Thos. Stinson, Esq., and Miles O'Reilly, Esq., being Churchwardens—Thomas Stinson, the Hon. Samuel Mills, Peter Carroll, H. McKinstry, Thomas Blakeney, and the Rector being the Committee for superintending the erection, and Charles Herbert Jarvis, Esq., Secretary—William Thomas, Esq., Architect—Charles Wardman, and Sharp & Houston, Contractors. This erection was accomplished by the exertions of the Ladies of Christ's Church, together with the voluntary contributions of other members of the congregation. "Except the Lord build the House, they labour in vain that build it."

The coins to be deposited were then handed by the Hon. Samuel Mills, and the papers and other printed documents by Thos. Blakeney, Esq., and having been introduced into the bottle,—this was sealed by John Wiener, Esq., Chemist and Druggist,—and then placed in the cavity of the stone, over which a silver plate, bearing a brief inscription was deposited by Thomas Stinson, Esq., Churchwarden. The concluding prayers were then read, and the Hundredth Psalm sung by the assembled congregation, in the open air, and the whole was ended by the Rector pronouncing the benediction.

The weather throughout was beautifully fine, the arrangements on the ground were well calculated to accommodate every one, and to enable all to witness the ceremony; and with the exception of the little untoward delay, above alluded to, all passed off happily and well. The Clergy returned to the Rectory and partook of refreshments, together with the Building Committee, and as many more as could be conveniently accommodated. Thus ended the gratifying proceedings of the day. We congratulate the congregation of Christ's Church upon the auspicious commencement of their New Church, and trust it will not be long before it shall be ready for service, and be consecrated to the worship of Almighty God.

THE CHURCH.

TORONTO, THURSDAY, JULY 22, 1852.

Toronto, June 28th, 1852.

MY DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

It is my intention (D. V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following list.

I remain, &c.

JOHN TORONTO.

July, 1852.			
Friday,	23rd ..	Peterborough .....	11 A.M.
		Gore's Landing .....	5 P.M.
Saturday,	24th ..	Port Hope .....	11 A.M.
		Perrytown .....	3 P.M.
Sunday,	25th ..	Cobourg .....	11 A.M.
Monday,	26th ..	Grafton .....	11 A.M.
		Colborne .....	3 P.M.
Tuesday,	27th ..	Carrying Place .....	11 A.M.
		Hillier .....	3 P.M.
Wednesday,	28th ..	Pictou .....	11 A.M.
		Marysburgh .....	3 P.M.
Thursday,	29th ..	Milford .....	10 A.M.
Friday,	30th ..	Annwood, Trent .....	11 A.M.
		Frankford .....	3 P.M.
Saturday,	31st ..		
August 1852,			
Sunday,	1st ..	Belleville .....	11 A.M.
		Huntingford .....	3 P.M.
Monday,	2nd ..	Tyendenaga .....	11 A.M.
		Mohawk .....	3 P.M.
Tuesday,	3rd ..	Napanee .....	11 A.M.
		Clarke's Mills .....	3 P.M.
Wednesday,	4th ..	Bath .....	11 A.M.
		Amherst Island .....	3 P.M.
Thursday,	5th ..	Fredericksburg .....	11 A.M.
		Adolphustown .....	3 P.M.

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

NOTICE.

All communications for the Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, should be addressed to their Secretary, Rev. Thomas S. Kennedy, at the office of the Church Society.

EDUCATION.

"It has happened through our negligence, our ignorance, and that of our brethren, that there are found in the Church an INNUMERABLE MULTITUDE OF PEOPLE OF EVERY SEX AND CONDITION WHO ARRIVE AT OLD AGE WITHOUT EVER BEING INSTRUCTED IN THE FAITH, so that they are ignorant even of the words of the Creed and Lord's Prayer. If there should seem to be anything good in their lives, yet how can they do good works without the foundation of Faith."—*Assembly of Bishops at Trose, A.D. 909.*

To be content in this day of small things with a very small amount of moral duty, is one of the most prevalent indications of the state of religion. The aim and object of life does not seem to be that which a being destined for eternity should pant for; but to be esteemed honest in the sight of all men, and to have led a correct moral life would appear to be the summit of our desires; and even after death has closed the scene and hidden us from this world, the mural tablet refuses to lure us on by any Christian memento of the past. We may thus read from the walls of churches and cemeteries a faithful history of the times. Where, for instance, can there be a clearer, a more decided indication of the sin of the age, viz., cere-

lessness of true Faith, than the following, which we transcribe from a tablet just erected to the memory of a gentleman who occupied a high position in his land, and we take it in illustration because it happens to fall under our notice at the moment we write:—

"HIS LONG AND USEFUL LIFE WAS DEVOTED TO THE SERVICE OF HIS FAMILY AND OF HIS NATIVE ISLAND, AND IT WAS HIS CHIEF AMBITION TO BE ACCOUNTED AN HONEST MAN."

In the above brief but significant epitaph we have chronicled the history of the times in which we live. "To be accounted "an honest man," a "liberal, good-hearted man," is now enough. Yet "how can they do good works without the foundation of Faith?" Neglected in early life, and taught to look on religion as a shadowy, dreamy thing, we cannot practically live the Christian's life. Education prepares us for conflict with Mammon and a scramble for riches is the result; but will the voice of Truth never be heard? Yes, there is indeed "a shaking of the dry bones," and once again a deep and holy zeal is animating faithful men to rescue our holy Faith from the contamination of the world. While, however, the brethren at home are working, let it not be asked, "why stand ye idle?" Their labour may be lightened by our strength; and the cruel position of the Colonial Church, declared and made known, will serve to give an impetus to a redressing of the wrongs of the whole.

As we have elsewhere shown, the State having granted responsible civil government, cannot longer refuse to admit our perfect right to Church government, and by this we include an unquestioned right to bring up our children in strict accordance with the requirements of the Church. The dangers consequent on the State attempting to dictate the precise system of education to be followed, are so terrible, that we cannot imagine any Christian man lending his support to place such power in the hands of a government. How are their actions to be controlled? How are the people to be certified that such teaching is wholesome? In France, at this moment, the arbitrary will of the President decides that the pages of history shall be sealed, and that henceforth there shall be no *past* in France, save and except that of the Empire. In Canada our *Cours Legislatif* has been no less bold, and, professing to be liberal, compels men to pay their money for the support of a system of education which they abhor and believe to be destructive of those religious principles which they value more than life. There is no question so important to us as this, as it directly affects our social and religious liberty, and aims directly at subverting the Church in this Province. In a country where the burthen of supporting religion is thrown almost entirely on individuals, the tyrannical act of the Government in forcing those individuals to uphold and pay for that which they know to be wrong—thus robbing them of the means of supporting that which they know to be right, is so gross that no people can long endure it. But more than this, the members of the Anglican Church have been not only oppressed, but, by statutory enactment, have been un-churched. In the Act establishing schools the Roman Catholic Church is duly and fully recognized as a *separate and distinct* Branch of the Church in this Colony of Britain while a studied and pointed insult is put on the Church of England by leaving her altogether out of the question, unless they intended (which we believe and know to be the case) to stamp her only as one of those schismatic sects which like moths hover round the candle-stick of Rome, which her Majesty's late Attorney General believed to be the established Church of Canada.

The settlement of the Clergy Reserve question and the division of the proceeds among various religious bodies, gave practical demonstration that the Canadian Government declined to preserve the blessing of connexion with the Church. Embued with the principles which produced the outbreak in 1837-8, the abettors of revolutionary change have steadily and perseveringly pursued their career, until at length those very principles which excited Dr. Rolph and Mr. Mackenzie are sufficiently prevalent in the Province to put these persons in prominent positions. We cannot refuse to shut our senses to the fact, however galling, that the Rebellion led by these persons has been at length successful, and victory must be awarded to them. They have gained all that they contended for, and more,—and will, unless a wiser policy prevail, ultimately utterly democratize the country.

Responsible Government has been conceded—connexion of religion with the State has been declared against—the Church of England is declared to be here only as a missionary Church. This being so, we would have imagined that some consistency would have been exhibited, and no attempt made to interfere with the religious opinions of parties. Finding, however, that our insatiable enemies are not content, that deep and covert designs lurk beneath all their *liberal* professions, the Anglican Church must soon band itself into a strong and determined resistance. She must now be prepared to maintain her just rights, and demand that the same privileges which have been given lavishly and freely to the Roman Catholic Church shall be given to her. We desire,

in laying the state of Church education before our brethren, to discuss the question soberly and in a Christian spirit. We shall endeavour while stating our reasons for refusing to accept the Government scheme, to use temperate language, free from personal offence, respecting the conscientious differences of those who oppose us, convinced that they must equally respect our own. This question is not a mere political one. It is essentially a religious question, and intimately and inseparably bound up with the future well-being of the Church in this Province.

We would in a special manner direct the attention of the Church in Canada to the following extract from the visitation charge of the Ven. Archdeacon of Bristol, as containing points of deep consideration. In England the National Education Society, supported as it is by the Archbishop of Canterbury and the whole Church, is in a fair way to rescue the people from infidel teaching. In Canada the same machinery may easily be brought to bear against it, and Churchmen must not rest until they have secured to them that self same liberty which has been freely given to their Roman Catholic fellow-subjects. As a branch of the Catholic Church, we protest against the insult which has been put upon the Church by denial of her existence. We protest against the tyranny of the Government in forcing us to send our children to schools in which mere secular teaching is given, and where the aim and object of that teaching is to unsettle and destroy all belief in the necessity for distinctive teaching:

"The Archdeacon of Bristol concluded his visitation at Cirencester on Thursday last. The following is a summary of his charge delivered in the course of that and the previous week. He stated his reasons for not having proposed any change in the accustomed ceremonial. He still hoped for the time when such meetings would, with general consent, be consecrated by the Church's holiest rite, and followed by edifying conference on their common duties. Having briefly adverted to the illness of the Bishop, and those late trials which had impaired his health and disturbed his serenity, he attributed to this in great part the suspension of the educational movement in the diocese; which now, he trusted, was in a promising way, with their cordial assistance, of being put in effective organization by THE MERGING OF THE TWO DIOCESAN BOARDS IN THE GOVERNMENT OF THE TRAINING SCHOOL IN CONNEXION WITH THE DIOCESAN ORGANIZATION, AND THE RESTORATION OF THE CHURCH'S SELF-MANAGEMENT, WERE THE OBVIOUS REMEDY FOR THE AS YET IMPERFECT EDUCATIONAL ACTION OF THE CHURCH. THE GREAT QUESTION OF THE DAY WAS THE EDUCATION OF CHILDREN NOT YET DULY QUALIFIED FOR THE FULL TEACHING OF THE CHURCH. The Church could not overlook such children. It was no release to him, as pastor of all his parish, to know that children whom he missed from his school could be taught religious error elsewhere. The Church was responsible for all. This was part of her missionary character always, and of her transitional state just now. The difficulty consisted in reconciling the fundamental principle that none but Church doctrine should be taught in Church schools, and that it should be taught to all, with the honest but mistaken scruples of parents, who were naturally unwilling at first to allow their children to make in the catechism a profession of faith which condemned their own defection. The remedy was in that discretion, vested in the clergyman, to receive such children as catechumens or probationers, of course with the full knowledge of their parents, who in a rightly regulated parish would never be left in ignorance as to what religion the scholars would be taught there. He would state the result of these observations (which occupied a considerable time,) in distinct propositions, to none of which he thought any one would except. The first two might seem at first incompatible; but there was no more incompatibility than belonged to all subjects in which abstract and eternal truths are applied to practical and fluctuating things; as in the corrections necessary in the adaptation of the discoveries of pure science to physical phenomena, or in the case of parallel lines, which never can meet though ever so far prolonged, yet are truly represented as meeting at an infinite distance, and, so represented, lead to the discovery of actual truths. These propositions were:—

"1. That it is an essential principle in the management of all Church Schools, that all the children in such schools, without any exception, should be taught the distinctive doctrines, and be trained in the discipline of the Church of England.

"2. That exceptional cases are to be treated, in subordination to this fundamental principle, at the discretion of the clergyman, subject to the authority and with the privity of the Bishop, who is alone ultimately responsible to the great Head of the Church for bringing up in the one truth the young, as well as the adult, members of the flock.

"3. That for further security the schoolmaster ought to be licensed after examination by the Bishop, as the canons require.

"To these three rules he had found general concurrence even among those who were opposed to any compromise in regard to the teaching of the catechism in National Schools. They applied to the question now in agitation in the National Society. That Society was bound by its charter, and could recognize nothing short of eventually bringing up all children, "without any exception," in the doctrine and discipline of the National Church. The Archdeacon then vindicated those who were jealous of the compulsory institution of school committees, from the imputation of desiring to exclude the laity of the Church from their proper influence either in schools, or in the Church's higher concerns. There was no more reason for School Committees in a parish to fit the school for the use of Dissenters than for Church Committees to adapt the teaching of the pulpit to the fluctuat-

ing opinion of the parishioners. He besought those he addressed not to commit themselves hastily to an opinion as to the mode in which the lay element was to be admitted—as all parties seemed agreed it must be—into the Church synodical deliberations.

THE KINGDOM OF THIS WORLD AND THE KINGDOM OF CHRIST.

On the first of May, 1851, was celebrated in Hyde Park, an event such as earth had never seen, and which it is not likely it will ever see again. In a fairy palace,—gorgeous, wonderful, immense,—surrounded by the overpowering splendour of a world, stood England's Queen, and by her side a holy Bishop knelt in fervent prayer, invoking the blessings of peace and concord on the gathering of the human race. Then rose the mighty monarch, and gave the word herself, to open wide the portals of the wide world's temple to the reception of all earth's children; and, amid the shrill blast of trumpets, the roar of cannon, and deafening shouts of legion voices, the triumph of human intellect was celebrated!

On the sixteenth of June, 1852, was commemorated, in the ancient abbey of Westminster, the anniversary of an event for which earth can scarce find a parallel, which in its effects on man will be from everlasting to everlasting; and which few of us will ever witness again. The vision was seen "of an angel flying in the midst of heaven, having the everlasting Gospel to preach to all nations!" And with what welcome was this heavenly messenger greeted? From east and west, from north and south, gathered fathers of Christ's Church. There were faithful priests, trembling with joy; and there was the glorious temple of a crucified Lord, opening wide its portals, its table decked with the rich banquet of a Saviour's love!

The old bells pealed their merry chime, and stirred many a heart, and roused solemn thoughts in many a breast; but could the deep darkness of the midnight hour have shut from our view the palsied Christianity of the world, it had been well. Beneath the crystal roof of mammon's Pagan palace seventy thousand never-dying souls paid their insatiable devotions before idol altars;—beneath the dome of God's holy House, and before the altar dripping with the blood and bearing the broken body of a crucified Lord, knelt of all England's children not "ONE THOUSAND!" It is finished. The jubilee of Man's earthly carnal greatness is accomplished.

The world has yet to learn Christianity! There is amid all that is sorrowful, yet some gleam of hope for the future; for once have met in England the Bishops of Christ's holy Catholic Church throughout the world. And albeit that Church, by cruel tyranny, could give no welcome to her mitred guests, yet we feel that in her individual members, in her societies, the fathers and children of the Church of England have given a Christian and English welcome to them.

Was not Dr. Wainwright's heart yearning after this more perfect union, when he spoke to his reverend brethren in the following strain?

He described the manner in which the episcopate had been granted to America, and considered this assemblage of the bishops of the Protestant Church, in all countries, at Westminster Abbey, as the dawning of better days. He looked on it as the union of the whole Catholic Church. He then read extracts from a letter he had received from the Bishop of Maryland, as follows:—"For practical advantage, it seems desirable that, if possible, there should ultimately be arrangement between the Churches:—1. For an assemblage of the whole episcopate, either absolutely or representatively, in council, for organization as one branch of the Catholic Church.—2. For further organization, a representative assemblage in order to such revision of the ancient and English canon, as might fit them for recognition as a body of general canon law by the whole of the Churches of the two communions. 3. For recognition, as under such a general code, of the distinct and probably always very different organizations of the several Churches of England, Ireland, the colonies and dependencies, Scotland, the United States, and the United States mission churches (for these last will, sooner or later, hold the same relation to us that the colonial churches do now to the English.)"

Immediately the attention of the English Church might be directed to the twelfth article of the Minute of Conference of the North American colonial bishops at Quebec, in September, 1851, (which minute, by the way, seems to be replete with sound wisdom and practical good sense.) And 2nd. To the great urgency of taking more care than is now taken of emigrants to the United States, furnishing them with letters commendatory. (Hear, hear.) And 3rd. To the consideration of the practicability of printing cheap and large editions of sound books for circulation among us. Late Oxford editions of Bull and Wheatly might be instanced as the kind we want; the Leeds and J. H. Parker's cheap books also. Connected with this, the feasibility of extending the operations of the society for the promoting of Christian knowledge into the United States by an American subordinate committee or otherwise. (Hear, hear.) Of course, our dear interest in the noble work that our mother is doing, in these days of rejuvenescence, can never be forgotten as a prominent theme. We know, we mark, we love her for it all, in its many, many varieties; and hundreds of thousands daily pray for blessings upon it." (Great applause.)

CAPITULAR ESTATES BILL.

In the discussion upon the Capitular Estates Bill, introduced by the Marquis of Blandford, the following remarks were made by Mr. Secretary Walpole:—

Since the bill had been introduced he had communicated with the head of the government, the highest authorities of the church and others taking an interest in the subject, and he had now to state that the government were willing to undertake the consideration of the subject with reference to capitular bodies and cathedral institutions, so as to make them more extensively and practically useful, by extending the spiritual instruction and education which they might afford, and putting them on a more satisfactory

footing. He recommended, therefore, that Lord Blandford should withdraw the bill, and leave this great question in the hands of the government. He could not, he said, pledge them to any of the details of so large a subject, but he gave a distinct understanding that the government were willing and anxious to give the fullest consideration to the subject. Sir B. Bridges said it would be desirable to have a distinct understanding as to whether the government would carry out the views of the noble Marquess. Mr. Walpole said there were four essential points comprised in the bill—first, the abolition of deaneries; second, the further reduction of canonries; third, an addition to the episcopate; fourth, a provision for the better management of episcopal and capitular revenues. For the first he saw no reason. With regard to the second, he thought it was extremely doubtful whether the number of canonries could be materially reduced. It must not be forgotten that parliament had already suppressed all sinecures, vacated 300 prebends and canonries, and applied £78,000 a-year by means derived from these sources towards the augmentation of poor livings. If a further fund could be obtained by these or other means, to meet the third object—that of increasing the episcopate of the country—he thought it would be very desirable, as, notwithstanding that the clergy had immensely increased, the population been actually quadrupled, and the duties of the bishops doubled or trebled, the episcopate remained in point of numbers exactly where it was at the time of the Reformation. With respect to the last point, the management of capitular and episcopal property, two principles should be kept in view—TO RELIEVE THE HIGH OFFICERS OF THE CHURCH AS MUCH AS POSSIBLE FROM THE CARES AND TROUBLES OF TEMPORAL AFFAIRS, AND AT THE SAME TIME, NOT TO MAKE THEM MERESTIPENDIARIES OF THE STATE. The spirit in which the government would look at this question was, to see whether these great institutions could not be restored more fully to the high and holy purposes for which they were founded and endowed. Lord Ebrington thanked the noble Marquess for the trouble he had taken; and suggested that there should be a superannuation fund for bishops no longer able to perform their duties.

However much we admire Mr. Walpole as a Churchman, we must protest against Parliament presuming to deal with a question which solely relates to the Church. If Mr. Walpole and the Government of which he is a member are sincere in their attachment to the Church, they surely must see that of all others this is a question which should be dealt with by Convocation. Let the Church be allowed to reform its own abuses as in the reign of Henry VIII., and we shall have no cause to complain of supineness amongst its members.

FURTHER CONVERSIONS FROM ROMANISM.

It is gratifying to find that the work of conversion is advancing, and numbers are daily returning to the Church; and we are no less gratified at learning that many in Scotland are retiring from the ranks of dissent into the bosom of that portion of the Church which has been so long depressed. May the God of unity and peace teach us all to be of one mind.

On the 20th ult., nine persons publicly renounced the errors of Popery in St. James's Church, Litchford, and were received into the Church of England, by the Rev. James Wright, the Incumbent.

A notice of the creditable Examinations of M. and Madame Deslandes' School, and at the Upper Canada College; and likewise the report of the Collections made for the Mission. Fund are unavoidably postponed till our next.

ORDINATION.—On Sunday the 4th inst., the Lord Bishop of Quebec held an Ordination in St. Peter's Church, Sherbrooke, when the following gentlemen were admitted to the Order of Deacon: Henry Roe, Bishop's College, Lennoxville, — Allen, do. do. do. The candidates were presented by the Rev. J. J. Nicol, Principal of Bishop's College, and Chaplain to the Bishop of Quebec. A most impressive sermon was preached by his Lordship on the occasion. The Rev. H. Roe is appointed to the mission of New Ireland and parts adjacent; the Rev. Mr. Allen to Grosse Isle. The Rev. Henry Roe is youngest son of the late John Hill Roe, Esq., M. D., of Montreal.

DIGEST OF COLONIAL NEWS.

Nine men have been killed by slides of rock at Cape Diamond, Quebec, which likewise destroyed several houses.—The Cherokee has been purchased by a firm in Newfoundland, to ply between the Island and Halifax.—Two illegitimate children of a drunken woman named Bridget Burus, have been burned to death near Slatown, in consequence of the house in which they were, taking fire.—A little child in the western portion of Toronto, was, last week, nearly drowned by falling into an open well.—According to the last census, the population of Upper Canada is 950,530, and of the Lower Province 904,782.—A man named William Virtue died recently in Darlington, in consequence of drinking cold water when overheated.—The Chippawa Foundry manufactures daily fifty stoves of various patterns.—Gold in large quantities has been discovered in Nova Scotia, say the Halifax Sun.—A new woollen factory is erecting at Niagara.—The London correspondent of the Colonist, asserts that the feeling in England is altogether with Sir John Pakington and against Hincks.—The school tax in Brockville will this year amount to five pence halfpenny on the pound!—In a despatch to the Nova Scotian Government, Sir John Pakington strongly condemns the principle of dismissing or appointing magistrates from political considerations.—The population of Nova Scotia amounts to 276,117.—A line of steamers is to be immediately established to run between Quebec and Lower St. Lawrence and Gulf.—The barque Trusty, from the Port of Scarborough, Yorkshire, to Quebec, was wrecked on a reef off Cape

Gaspe, on the 22nd ult.; eighteen of the passengers and crew were lost.—Mr. L. J. Papineau has been elected M.P.P. for the County of Two Mountains, by a large majority.—A verdict of manslaughter has been returned against a female and three men, for causing the death of a miserable abandoned woman named Julia Fowler, in Toronto, last week.—The amount of tolls received on the Welland Canal during the last month, was £7691 7s. 0d., a larger amount than was ever before realized in one month.—The distillery belonging to Captain Usher, in Bowmanville, has been totally destroyed by fire.—The celebration of the 12th of July passed off at Kingston and Bytown without disturbance.—Subscriptions are making in Toronto, Hamilton, Quebec and other places, for the relief of the sufferers by the recent conflagration in Montreal.—It appears that the County of Megantic abounds with copper.—The coroner's jury in Hamilton, have returned, most unaccountably, a verdict of manslaughter against Campbell, who shot McPhillips in self-defence!—The wheat harvest has commenced in this neighbourhood.—On Monday a young lad was accidentally drowned in the bay, opposite the North American Hotel.—Thomas Campbell, the man who shot McPhillips at Hamilton, has been admitted to bail.—Rene Kimber, Esq., of Quebec has been appointed gentleman usher of the Black Rod to the Legislative Council.

TO OUR SUBSCRIBERS.

The proprietor of this journal intends reducing the price thereof to FIVE SHILLINGS per annum, payable strictly in advance, or SEVEN SHILLINGS AND SIXPENCE credit.

This reduction of terms will take effect at the commencement of the Sixteenth volume, being the first week in August next.

A desire to extend the already large circulation of the "Church," and consequently to increase its influence as an exponent of sound ecclesiastical principles, is the reason which has induced the proprietor to determine upon the above change.

In order to extend and carry out his views, he confidently trusts that the Clergy and Laity of the Diocese, and members of the Church elsewhere, will use their best endeavours to procure accessions to the subscription list.

It is hardly necessary to state, that the size of the paper will fall to be somewhat diminished, in consequence of the reduction of price. By a careful condensation of intelligence, however, and a judicious arrangement of matter, it is believed that the amount of substantial information at present presented by the sheet will suffer no abatement. As heretofore, faithful chronicles will be given of the progress and struggles of our branch of Christ's Holy Catholic Church, both in the Mother Country and the Colonies; and the affairs of the Diocese will meet with an attention at least equal to what they have hitherto received.

After due deliberation, and in accordance with the suggestions of several friends, the "Young Churchman" will in time to come be incorporated with this journal. A portion of each number will be specially devoted to the "lamb's of the fold," and to matter bearing upon Sunday-schools and home education. Parties who have paid in advance for the current volume of the "Young Churchman" will, in lieu thereof, receive the Church till the expiry of their term of subscription.

New subscribers are requested to transmit their names and addresses to the publisher, without delay, in order that the extent of the impression may be regulated accordingly.

MARRIED.

On the 11th inst., at the Church in Nassagawaya, by the Rev. George Graham, Mr. Allen Nelson, to Miss Ellenor Smith.

Also on the same day and at the same place, Mr. James Smith to Mrs. Tansley, all of the Township of Eramosa.

On the 14th instant, at Trinity Chapel, Quebec, by the Rev. E. W. Sewell, Thomas Bromhead Butt, Esq., Captain in Her Majesty's 79th Cameron Highlanders, to Geraldine May, second daughter of W. S. Sewell, Esq., Sheriff of Quebec.

DIED.

On the 16th instant, at his residence, Grand River, Henry Brant, Mohawk Chief, aged sixtyone years.

Markets.

TORONTO, July 21, 1852.			
	s.	d.	q.
Spring Wheat per bushel	3	0	3 10
Oats per 34lbs	1	5	1 6
Barley	2	0	2 3
Rye	2	3	2 6
Flour, superfine (in Barrels)	17	6	20 0
Market Flour, (in Barrels)	15	6	18 9
Do. (in Bags)	15	6	17 6
Oatmeal, per barrel	18	9	20 6
Beef, per lb.	0	4	0 5
Do. per 100 lbs.	22	6	25 0
Mutton per lb.	0	2	0 5
Pork per cwt	26	3	30 0
Bacon	37	6	40 0
Hams, per cwt.	40	0	45 0
Fire Wood per cord	12	6	15 3
Coal per ton	27	6	30 0
Hay per ton	35	0	45 0
Straw per ton	25	0	27 6
Lamb per quarter	2	0	4 6
Bread	0	4	0 5
Butter, fresh, per lb.	0	6	0 7
Do. salt, do.	0	5	0 6
Potatoes, per bushel	2	6	3 0
Apples	3	0	4 0
Cheese, per lb.	0	3	0 4

New Advertisements.

AN English Lady, who has resided in Canada four years, is desirous of obtaining a Situation as GOVERNESS. She teaches the usual branches of English Education, as well as French and Music to beginners. Address (post-paid) to E. V., Mr. Howell's, Berwick, Vaughan. July 20, 1852. 50-6in.



NOTICE TO CONTRACTORS.

TENDERS will be received until TUESDAY, 31st August, for the Clearing, Grubbing, Grading and Masonry, of the Toronto and Guelph Railway.

Information as to the nature and extent of the several kinds of work to be done, can be had at the Engineer's Office in Toronto, where Sections of the Line may be seen, and printed specifications and forms of Tender will be furnished after 31st instant.

The Line has been portioned off into Sections, and parties tendering can propose for each or any number of the Sections, separately, or for the whole Line.

Tenders to be endorsed "Tenders for Grading &c," and addressed under sealed covers, to

W. SHANLY, Chief Engineer. Engineers Department. T. & G. R., Toronto Canada July 20th, 1851. 210-oh

British America Fire and Life Assurance Company.

NOTICE IS HEREBY GIVEN that the Annual Court of Proprietors of this Institution at which the Election of Directors for the ensuing year takes place, will be held at the house of business of the Corporation, on Monday the Second day of August next.

The Chair will be taken at Twelve o'clock at noon precisely.

(By order of the Board.) T. W. BIRCHALL, Managing Director.

British America Assurance Office, Toronto, 12th July, 1852. 50-2in.

Grammar School, Lennoxville.

THIS SCHOOL will be re-opened on MONDAY, August 2nd. Applications for admission and for further particulars may be made to the Rev. John Butler, Lennoxville.

Toronto, July 16th, 1852. 49-1f

Trinity College.

ST. PAUL'S CHURCH GRAMMAR SCHOOL, to be re-opened after the Midsummer Vacation, on Wednesday, the 18th of August.

There are vacancies for three or four Boarders.

REV. J. G. D. MCKENZIE, B.A., Principal.

[As it is known to many that the Rev. J. G. D. McKenzie has had in contemplation a lengthened absence from Canada, it may be right to state that his intentions, in this respect, have been relinquished, and that the School will continue to be conducted under previously existing arrangements.]

Toronto July 6th, 1852. 48-1f

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.

AN ASSISTANT MASTER will be required for this Collegiate School, on or before the 15th of September next.

Also, a LADY of middle age, who has had considerable experience in the management of Children, to take charge of the domestic economy of the Boarding House attached to the Institution.

Free education allowed in case of children. Application to be made to the Rev. THE PRINCIPAL, Cobourg

HENRY BATE JESSOP, M.A., Principal.

Toronto, June 23rd, 1852. 46-1f

British America Fire and Life Assurance Company.

NOTICE IS HEREBY GIVEN that the Thirtieth Dividend on the Capital Stock of this Company, paid in, was this day declared for the half year ending 20th June, 1852, after the rate of 6 per cent per annum, and that the same will be payable at the Office of the Institution, on and after Monday, the 12th day of July next.

The Transfer Book will accordingly be closed from the first to the tenth day of July, inclusive.

By order of the Board. T. W. BIRCHALL, Managing Director.

British America Assurance Office, Toronto, 30th June, 1852. 47-1f

Trinity College, Toronto.

LAW SCHOLARSHIP.

THERE will be an Examination for a Law Scholarship at this College, on Monday, 27th September, and the following days.

This Scholarship is intended for persons who propose, after finishing their Academical course, to pursue the study of the Law.

The Scholarship is £30 per annum, tenable for three years, on the condition of residence in the College, and regular observance of Terms and Lectures. Any breach of these conditions will forfeit the Scholarship.

Candidates must be not under 15, nor more than 19 years of age. They must send in their names to the Provost, at least 15 days before the Examination, enclosing certificates of their age, with testimonials of good conduct.

The subjects for examination are:— Greek Testament—St. Luke's Gospel. Classics—Virgil, Æn., I., II., VI. Xenophon, Anabasis, I., II., III. Mathematics—Euclid, I—VI. and XI., 1—22. Algebra and Trigonometry. History—Hallam's Constitutional History of England. Composition—Latin Prose and Verse, and English Essay.

Trinity College, Toronto, 9th June, 1852. 44-1f

## Poetry.

## A CHILD'S ANSWER.

I met a fairy child whose golden hair  
Around her sunny face in clusters hung,  
And as she wove her king-cup chain, she sung  
Her household melodies—those strains that bear  
The hearer back to Eden. Surely ne'er  
A brighter vision blest my dreams. "Whose child  
Art thou," I said, "sweet girl," in accents mild.  
She answered, "mother's," when I questioned "Where  
Her dwelling was"—again she answered "Home."  
"Mother" and "Home!"—O blessed ignorance!  
Or rather blessed knowledge! what advance  
Farther than this shall all the years to come  
With all their lore, effect? There are but given  
Two names of higher note, "Father" and Heaven."

## ROYAL SUPREMACY.

You, my dear Sir, as a Roman Catholic residing in France as it now is, feel considerable difficulty in understanding how a sovereign can be—what we affirm our own most gracious Queen to be—supreme governor under Christ of a National Church. From personal intercourse with you, and with others of your country, I know this to be the case. You cannot comprehend, you say, how a Queen can have any ecclesiastical authority. I do not, indeed, believe that you would go so far as to approve the language which, as our King James I. tells us, was applied to his predecessor Queen Elizabeth by the Jesuit Sanders, who dared to assert that "the supremacy of a woman in Church matters is from no other than the devil;" or that you would adopt the words of one of your French divines, a vicar-general of a bishop, of the present day, who, in his directory for your clergy, is so far forgetful of the apostolic command, not to "speak evil of dignities," as to describe the illustrious wearer of the British crown as "une femme à la fois reine et papesse." But I know you and your countrymen generally are now strongly opposed—however in the times of your Fleury's and Dupins, De Marcas and Bossuets, the case might have been otherwise—to our English opinions on this subject; and as I am firmly persuaded that your objections to them arise in a great degree from misapprehension of their true nature, I shall, with your leave, endeavour to explain to you what our opinions really are.

We believe, then, that sovereign powers are Vicegerents and Ministers of Almighty God; for so we are taught by Him in Holy Writ. We know from the same sacred source, that it is our duty to submit to civil authorities, to pay them tribute, to pray for them, "that we may lead quiet and peaceable lives in all godliness and honesty;" for this is good and acceptable in the sight of God. If, indeed, they should so far forget their duty as to command us to do any thing plainly contrary to the Word of God; if they should order us to commit idolatry, or not to pray to God, or not to receive His sacraments, rather than be guilty of these sins we should prefer the furnace with the three children of Babylon, and the den of lions with Daniel, and the rack with the Maccabees. Yes, we obey Cæsar for God's sake, but we cannot disobey God for Cæsar's; but in all his lawful and not unlawful commands we obey Cæsar, because we cannot disobey God.

True, you will reply, in all temporal matters, by all means; but there you must stop. No, we answer, we cannot stop here; for God commands us to proceed further. If Sir, we consider what civil powers are commanded by God to do for Him, we shall soon perceive that our duty to them extends beyond these limits. Sovereigns (and when I speak of sovereigns I include all governing powers, whether monarchical or others) are God's "ministers" to us "for good," not only of our bodies, but our souls; and it would be very degrading to them, and very irreverent to Him, Whose ministers they are, to suppose that their care is to be limited to the temporal wants of their subjects. No; here is the true dignity, the glorious prerogative of the magisterial office; it extends to the soul; it has hopes and aims "full of immortality." It looks to eternity; it sows on earth, that it may reap in heaven. Thus earthly and heavenly happiness is wreathe into one crown. Yes; since the Almighty Himself gives to kings and queens the title of "nursing fathers and nursing mothers" of His Church, and since this is promised as a blessing to His Church, and since it is the chief duty of fathers and mothers in their families to provide for the spiritual welfare of their offspring, it cannot be supposed that the eternal interests of their subjects are not to be the first care of magistrates. This being so, it follows that they have a divine right to those powers, without which this duty cannot be performed. That is to say, Kings have royal authority in spiritual matters as well as in temporal. Let us examine in what this consists.

First, then, it certainly does not extend to the performance of any sacred function, such as the ministrations of the Word or Sacraments, or the ordination of Ministers of the Church. The power of performing these offices is derived from God alone, and is restricted to those spiritual persons to whom He has assigned it. He struck King Uzziah with leprosy for invading the priestly office; and the prince who dared to consecrate priests was Jeroboam.

Sanders, indeed, and other Jesuits of his day, pretended to believe that Queen Elizabeth assumed

to herself the sacred office of ministering the Word and Sacraments, and they studiously promulgated a scandalous calumny to that effect. But this imputation was solemnly repudiated by Queen Elizabeth herself, and by our Church in her Articles, and by our greatest divines. From all which it appears, that when our sovereigns claim supremacy over all persons in all causes, ecclesiastical as well as civil, they assert their right and acknowledge their duty (not to perform any sacred function in their own persons,) but to see that all they who have sacred functions assigned to them perform them duly. The royal supremacy in ecclesiastical matters in England does not admit of the exercise of any priestly power on the part of the sovereign to command all those who have that power to use it rightly.

It appears further, from the same authorities, that this ecclesiastical supremacy is no other than that which belonged to the princes of God's own people, the Jews; and to the first and greatest emperors of Christendom. I pass briefly over this topic, but I cannot forbear reminding you of the important fact, that those of the Jewish rulers who exercised this authority most vigilantly and energetically,—as, for instance, David in convoking religious assemblies, in bringing back the ark, in regulating the courses of the priests, Solomon in building, Joash in restoring, Hezekiah and Josiah in purifying, the temple, in republishing the book of the law, in putting down idolatry and superstition, and in bringing back the people to the true worship of God, in a word, in effecting a great religious Reformation,—are distinguished with special commendations and benedictions by God in Holy Writ.

But you may say, let it be granted that the Jewish law furnishes precedents for the supremacy which you are maintaining, what authority have you in Christian antiquity for your principles and practice? I do not hesitate to say, Sir, in reply, that we have the unanimous consent of all ancient Christendom, after the empire ceased to be pagan, in favour of our English laws in ecclesiastical matters.

Compare, I would request you, my dear Sir, our system in this respect with that of Rome. A Roman Catholic bishop derives all his authority from the Pope. No Romanist archbishop can consecrate a church, or confirm a child, without receiving the Pallium from Rome. All Romanist prelates are what they are, not by Divine Providence or permission, but by the grace of the Papal see! All this is in direct defiance of the laws and practice of the ancient Church. It is notorious that "most princes in the west, as in Germany, France, and England, did invest bishops till the time of Gregory VII." It is certain, also, that the popes of Rome, who now claim a right to ordain and place bishops throughout the world, were themselves appointed by the emperor till the ninth century; and the Church of England treads in the steps of the ancient Church, when she acknowledges the English Crown to have the right of placing persons, whose spiritual qualifications have been ascertained and approved by the spiritual authorities, in the sees which the Crown itself has founded, and in allowing them to exercise episcopal jurisdiction over its subjects within the limits duly assigned to them.

Again, the Church of Rome, as we have seen in the episcopal oath (above, p. 295,) claims the power of convoking bishops from all parts of the world to attend her in her councils, and allows no ecclesiastical law to have any authority without her sanction. This too is in contradiction of ancient practice. All the General Councils of antiquity were summoned by sovereign princes; and there is not a single instance of any one Council claiming to be general, convoked by the Pope of Rome, for a thousand years after Christ; and the laws made by bishops in councils depended for their ratification and publication on the sovereign power. Who then is the true follower of Christian Antiquity, the Church of Rome—which obliges bishops by an oath to quit their own dioceses, whenever summoned to Italy by the Bishop of Rome, and to attend upon his calling, perhaps for near twenty years together, if the Romish synods are to last as long as the Council of Trent, and which asserts that the canons of councils depend for their validity on the Pope's assent—or the Church of England, which declares "that General Councils may not be gathered together without the commandment and will of princes," and which acknowledges the right of her own sovereigns to summon the bishops and clergy of the realm to meet together in convocation, and to give effect to their decrees by sentence of ratification?

In all these ecclesiastical matters, that is, in the placing of bishops, in the summoning of councils and in ratifying their decrees, we acknowledge our sovereigns to have supreme jurisdiction over spiritual persons, to the exclusion of all foreign power, whether lay or ecclesiastical, and according to the ancient principles and practices of the Christian Church, and for the maintenance of her laws: but, observe, against these received laws and customs of the Church, no power is claimed by our princes, nor is any ascribed to them by us. "Nihil protest rex, nisi quod jure protest," is our maxim. Our most gracious Queen has supreme power according to the laws, and for the laws, but against them none. And we go further and say, that this jurisdiction,

which I have described, is an inalienable prerogative of the English crown. You speak to us sometimes of our King John and Henry the Second, as having brought their realm under the spiritual dominion of the Pope. But, Sir, not all the kings who ever sat on the throne of England could do this. As Lord Chancellor Clarendon says, "The king of England has no power to release a single grain of the allegiance which is due to him."

The supremacy of our sovereigns in ecclesiastical matters, and over spiritual persons as well as civil, is founded not on any human basis, but on the Word of God. "Let every soul be subject to the higher powers," says the Apostle St. Paul, and "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme," says St. Peter. It rests on the will of God, Whose ministers and representatives sovereign princes are, and Whose work human society is; and the throne of the one and the peace of the other can never be secure, while the Sovereign has only a divided sway, and while his partner in it is the Pope.

Observe, my dear Sir, I do not say that the exercise of this power may not be greatly embarrassed by reckless and revolutionary legislation, or may not fall into decay by the neglect of those to whom it is committed; for we all know that the possession of rights supposes the discharge of duties. Monarchs, therefore, may become mere phantoms, by the fault of their subjects or their own. Remove from Monarchy its religious responsibilities, make it indifferent to Religion, so that it may treat all creeds alike, and you rob it of all the respect of its subjects, who will regard it with offence as a misshapen abstract of their own anomalies, as an unsightly epitome of all their own religious deformities. A Crown without a conscience is a mere bauble, or rather it will be looked upon as a splendid grievance, which a heavily taxed and restless Nation in an utilitarian age will condemn to destruction.

By your Charte of 1830, France ceased to have a national religion. She then thought fit to suppress the article of the Charte of 1814, which declared that she had a "religion de l'Etat." By the same Charte of 1830, she gave endowments to various forms of Christianity, and in 1831 she extended them to Judaism. Let us mark the consequences of these unhappy acts. She did not, it is true, directly deprive the crown of its supremacy, but she did virtually; she paralyzed the exercise of it. The Charte robbed the crown of its Creed; it divested the Monarch of his religious character; it took from beneath his throne its only true support—Christianity. Before 1830, the language in France was "Le Roi ne tient sa couronne que de Dieu et de son épée;" but now it is "Il ne tient sa couronne que de la Révolution, fille de la Philosophie." The State by endowing all religions does in fact endow none. It endows religious indifference. It has estranged the Church from the Throne, and placed it at the feet of the Pope. By the Charte of 1830, France intended to establish the sovereignty of the People, but the event has shewn that she advanced that of the Pope. No bull which ever issued from the Roman Vatican in the days of Hilderbrand has done so much for the Papal power in France, as the popular Charte of 1830, which decreed the equality of all religions. You, my dear Sir, know full well what the language of the Roman Catholic Church of France now is. As long as the Crown had a conscience and a creed, (of course I am speaking of the office alone,) so long the Church allows she owed it reverence. But now that the Crown regards all creeds as equal, the case is very different, and the Church cannot (she says) any longer admit that the Crown has any right to exercise any authority over her. No; the eyes of the Church of France are now turned away, alas! from the royal throne to the Papal chair. Instead of being a National Establishment,—may I not say, the great conservative establishment of the nation?—the Church of France has become an extra-national and antinational one.

In proof of this, let me appeal to the course the Church has pursued and is still pursuing in the great question of National Education. On one side we see the civil power—and the eighty bishops of France on the other. They assert that the State, having ceased to be Christian, has no right to interfere with public instruction; that it cannot any longer pretend to discharge the great duty of a state, that of improving the moral and religious condition of the people, especially of the poor; that it has forfeited the power of maintaining truth and repressing error; that the whole work of instruction must be left, without any restraint or direction, to the energies of individuals, that is, in fact, to the Church of France, with all her ultramontane affections and obligations, on the one side, and to the democratic license of an infidel philosophy on the other.

This is a deplorable condition of things, and one which (unless Divine Providence should interfere) must inevitably produce in a very short time results too dreadful to contemplate. What indeed can be more lamentable than to see that they—I mean the bishops of France—who ought to be the most faithful and zealous supporters of the throne, and who would doubtless be so, if their circumstances were different, that is, if they were released from their oath of vassalage to the pope and if the Crown had a creed, are in fact now the devoted subjects of a foreign and hostile power?

A slight incident will illustrate what I am saying. The reappearance of the Proper Lesson for Gregory the VIIIth's Day in your Parisian and Lyonnaise Breviary of 1742 (to which I alluded in my last Letter) speaks volumes concerning the ultramontane spirit which now animates your Church. But what I now advert to is a different circumstance, though not of a dissimilar kind. Your bishops take an oath to the pope, one of the clauses of which is, that they will visit Rome once in so many years, and render an account to him of the state of their dioceses. By your civil laws the bishop is bound to obtain the leave of the Crown before he quits his diocese on his journey to Rome. But when, the year before last, one of your prelates visited Rome, and it was stated that he had not obtained any such previous permission, your reply was, that the preventive law might have been very well for the time of Louis XIV., when the sovereigns of France bore the august title of most Christian king, but that it would be a violation of the liberties of the Church, if it were enforced now. Upon which I would only beg leave to ask one question: If this be so, whose subjects are your bishops? the King's or the Pope's?

Let me add another observation on the papal advantages derived from what is not infrequently, but most truly, called popular legislation. About a year ago you suppressed the order of Jesuits in France. This was no new thing with you. In 1610, the year of the murder of Henry IV., you burnt their books by order of parliament. In 1644, your university petitioned parliament against them, affirming that "their doctrines affected the security of all states and nations interested in preserving the authority and just power and life of their sovereigns." In 1682, your clergy, with the great Bossuet at their head, protected the crown and the constitution from their anti-monarchical and anti-social principles, by the declaration of the Gallican Articles. In 1763, the Parliament of Paris declared by its decree of the 6th of August, that the "order of Jesuits was by its nature inadmissible in all rightly-constituted states;" and it was suppressed accordingly.

But since your last Revolution affairs have greatly changed in your country, in this as in other matters. Your clergy appear to be desirous at present of identifying themselves with the Jesuits. Some of your bishops have come forward as their champions. The Bishop of Chartres declares in his published letter to the Minister of Religion, that "he knows that many archbishops and bishops have intimated to him (the minister,) that if the Jesuits are driven from their houses, they will be received by them into their palaces." What a change does this indicate in the animus of the Church of France toward the Crown! What a demonstration is here of its determination to make common cause with the papacy in its most anti-monarchical form!

(To be continued.)

## Advertisements.

DR. MELVILLE,  
CORNER OF YORK AND BOLTON STREETS,  
TORONTO.

August, 1855.

2-6m

DR. BOVELL,  
John Street near St. George's Church,  
TORONTO.

Toronto, January 7th 1852.

23-1f

MR. S. J. STRATFORD,  
SURGEON AND OCULIST  
Church Street, above Queen Street, Toronto.  
The Toronto Dispensary, for Diseases of the EYE, in  
rear of the same.

Toronto, January 13th, 1837.

5-1f

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

41-1ly

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

February, 1852.

28-1f

MR. CHARLES MAGRATH,  
OFFICE: Corner of Church and Colborne  
Streets, opposite the side entrance to BRAD'S Hotel.  
Toronto, February, 1852.

27-1f

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

W. MORRISON,  
Watch Maker and Manufacturing Jeweler,  
SILVER SMITH, &c.  
No. 9, KING STREET WEST, TORONTO.  
NEAT and good assortment of Jewellery, Watches,  
Clocks, &c. Spectacles, Jewellery and Watches of  
all kinds made and repaired to order.  
Utmost value given for old Gold and Silver.  
Toronto, Jan. 28, 1847.

61

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

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

EVERY description of Ladies' and Gentlemen's wearing apparel, Moreen and Damask, Bed and Window Hangings, Table Cloths of all kinds, cleaned and dyed, Hearth Rugs and Carpets cleaned. Silks dyed and watered; Velvet and Satin dresses restored to their original beauty. Cashmere and Plaid Shawls and Dresses cleaned in a superior manner. Straw Bonnets Dyed.

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

MR. JULES HECHT, (Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankfort on the Main.)

BEGS respectfully to announce, that he is prepared to resume his instructions in English, French, Italian or German Vocal Music, with Piano accompaniment. Applications left with Messrs. A. & S. Nordheimer, will receive prompt attention. Toronto, September 4th, 1851.



CANADA WESTERN ASSURANCE COMPANY. Chartered by Act of Parliament.

CAPITAL—£100,000, in Shares of £10 Each. HOME OFFICE—TORONTO. President—Isaac C. Gilmor, Esquire. Vice-President—Thomas Haworth, Esquire. Directors: George Michie, M. P. Hayes, James Beatty, Wm. Henderson, Hugh Miller, Rice Lewis, And John Howcutt, Esquire. Secretary and Treasurer—Robert Stanton, Esq. Solicitor—Angus Morrison, Esq.

In addition to those previously notified, the following are appointed: Quebec, Thomas Morkill; Dundas, T. Robertson; Guelph, T. Saunders; West Flamboro, Wm. Coleclough; Fort Erie, James Stanton; Galt, Peter Cook; New Aberdeen, George Davidson; Streetsville, T. Paterson; Markham, A. Barker; Amherstburg, T. Salmon; Preston, L. W. Dessauer; Caledonia, N. McKinnon; Brampton, Peter McPhail; Kincardine, D. McKendrick; Port Sarnia, W. B. Clarke.

THE GREAT BRITISH QUARTERLIES AND BLACKWOOD'S MAGAZINE. IMPORTANT REDUCTION IN THE RATES OF POSTAGE!! LEONARD SCOTT & CO., NO. 54 GOLD ST., NEW YORK.

THESE Reprints have now been in successful operation in this country for twenty years, and their circulation is constantly on the increase notwithstanding the competition they encounter from American periodicals of a similar class and from numerous Eclectic and Magazine made up of selections from foreign periodicals. This fact shows clearly the high estimation in which they are held by the intelligent reading public, and affords a guarantee that they are established on a firm basis, and will be continued without interruption.

TERMS. Per ann. For any one of the four Reviews .. \$3 00 For any two of the four Reviews .. 5 00 For any three of the four Reviews .. 7 00 For all four of the Reviews .. 8 00 For Blackwood's Magazine .. 3 00 For Blackwood & three Reviews .. 9 00 For Blackwood & the four Reviews .. 10 00

LEONARD SCOTT & CO., 79 FULTON STREET, NEW YORK. Entrance 54 Gold-street. N. B.—L. S. & Co. have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in 2 vols., royal octavo, containing 1600 pages, 14 steel and 60 wood engravings. Price in muslin binding, \$6; in paper covers, for the mail, \$5.

HERBERT MORTIMER, BROKER, House, Land and General Agent, No. 80, KING STREET EAST, TORONTO, (Opposite St. James's Church.)

BAZAAR. IT is intended to hold a Bazaar in the month of September next, (of the precise day due notice will be given,) in aid of the fund for the erection of a PARSONAGE HOUSE, in connexion with St. George's Church St. Catharines. The following ladies, by whom contributions will be most thankfully received, have kindly consented to take charge of Tables: Mrs. E. S. Adams, Mrs. Helliwell, "Clement, "Leslie, "Sanderson, "Miller, "Bate, "Eccles, "Capt. Hamilton, "Towers, "Benson, "Raney, "Slate, "Atkinson.

N. B.—It is particularly requested that contributions may be sent in not later than the first week in September. St. Catharine's June 5, 1872.

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

COUNTY OF YORK. CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmsley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (The above to be sold in Lots to suit purchasers.) City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street. Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres. Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres. Township of Whitechurch—Part of Lot 17, in 4th concession, 80 Acres. Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres. Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

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

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

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

COUNTY OF NORTHUMBERLAND. Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres. Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A, 600 Acres.

COUNTY OF HASTINGS. Township of Thurlow—Lot 25, in 3rd concession, 200 Acres.

COUNTY OF LANARK. Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850.

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

THE Subscriber executes all orders in the BOOK AND JOB PRINTING BUSINESS, in the neatest and most approved style, and in the most expeditious manner, and at reasonable charges. BOOKS, PAMPHLETS, CIRCULARS, AND CARDS; BILLS, BILL-HEADS, BANK CHECKS, DRAFTS, AND RECEIPTS; PLACARDS, POSTERS, SHOW-BILLS, AND PROGRAMMES. Every description of Fancy and Ornamental Printing in Colours AND Copperplate Printing and Engraving. The following Publications are issued from this Office: The Church NEWSPAPER, weekly, on Thursday morning. Price 15s. per annum, or 10s. in advance. The Young Churchman, monthly, on the 1st of each month. Price 2s. 6d. per annum; in all cases in advance. The Upper Canada Journal of Medical, Surgical, and Physical Science, monthly, on the 15th of each month. Price 10s. per annum. The Churchman's Almanac: price 4d.

BOOK-BINDING. The Subscriber having a Bindery on the premises, in connection with his Printing Office, is enabled to receive orders for Bookbinding in any of its branches, Plain and Ornamental, or according to Pattern. Blank Books Ruled and Bound to any Pattern. STATIONERY of all kinds, on moderate terms. Children's Story Books, illustrated. A. F. PLEES. Toronto, 23rd July 1851.

MR. SALTER'S PORTRAIT OF THE LORD BISHOP OF TORONTO THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWIN TAYLOR DARTNELL, Esq., Secretary to the Church Union, 24, King Street East, in order that the necessary measures may at once be taken to get out the Portrait and place it in the Hall of Trinity College. By order of the Committee, S. LETT, L.L.D., Hon. Sec. Toronto, 10th March, 1852.

THE LARGE 103 YONGE ST. The Winter has past, with its frost and its snow, And where is the man who won't say let him go; And Spring has arrived and dressed Nature anew, And Summer, sweet Summer, is nearly in view. The genial showers of the Spring have been shed, And fields live again that were withered and dead; And trees that were leafless are bursting their chain, And waving in loveliest verdure again. The birds of our forests that left us so long, Again fill the air with the power of their song, Rejoicing that hoary Grim Winter is past, And that Springtime and Summer have found us at last. Now away with the Cloaks and the Furs which you wore, Through many a snow storm they mantled you o'er; To wear them just now, with the weather so warm, Would do you no good, but a great deal of harm. Away with your Bonnets of Dark Velvet Pile, Let them rest on the shelf or the box for a while; Yet something in Straw, if you take my advice, In Devon, or Lutan, or Tuscan, or Rice. McDONALD has Bonnets, remarkably low, At sevenpence-halfpenny, or eightpence or so; And Ribbons to trim them at sixpence a yard,— The terms are certainly not very hard. A large stock of Muslins, selected with taste,— The colours are fast, and the patterns are plain; And Dress Goods in "Fancies," both figured and plain; With the fine French Barage, and the printed DeLaine. While he seeks to secure the most recent styles In the fabrics produced in the famed British Isles, Yet a judge may perceive at the very first glance That his Gloves have the finish of Grenoble in France. There are many things more, which one might suppose, They are mentioned below in straightforward prose; The Stock, he may add, is extensive and nice, While the whole has been marked at a moderate price. His direction will still be the same as the former, On Yonge-street, one door from Richmond-street corner; While the front of his house, hereafter, shall be Better seen by the figures One Hundred and Three!

THANKFUL FOR PAST FAVOURS, JOHN McDONALD WOULD invite attention to a very large Stock of SEASONABLE GOODS. Already Received, upwards of 1000 STRAW BONNETS!! which he offers from 7 1/2 upwards. A superior stock of yard-wide PRINTED MUSLINS, fast colours, from 7 1/2 per yard. A beautiful assortment of FRENCH KID GLOVES, commencing at 2s. Sewn Muslin Sleeves, Caps, Chimazettes, &c. Widows' Caps, commencing at 13s. 9d, per doz., Chinese and Pink Office Tapes. Between 5000 and 6000 Yards of Plain, Printed, and Fancy DELAINES; Alpachas and Lustras for sale, from 10d. per yard. A few MILLINERS' DOLLS on hand. A beautiful assortment of British and American PARASOLS. SILKS, SATINS, AND BARAGES. All classes of Goods necessary to carry on a FAMILY TRADE, viz.—Towelings, Sheetings, Window Muslins, Quilts, Counterpanes, Glass Cloths, Table Covers, Damasks, &c. &c. &c. MOURNINGS, to any extent, furnished at the shortest notice, and at moderate prices. In the GENTLEMEN'S DEPARTMENT, Cambrie and Silk Handkerchiefs, Collars, Braces, Shirts, Thread and Kid Gloves, Broad Cloths, Doe-skins, Cassimeres, Tweeds. The attention of the Trade is called to the large Stock of Bonnets, Prints, and Stuffs; DeLaines, Muslins, &c., which, with sundry other Goods, he will endeavour to offer as cheap, and on terms as favourable, as any house in the Trade. In addition to the above, there can also be seen about 100 Patterns Room Paper, Embracing about 2500 Rolls. The designs are very beautiful and the Papers good. \* \* Remember the LARGE 103, Yonge Street. JOHN McDONALD. Toronto, 12th May, 1852.

SANDS' SARSAPARILLA, IN QUART BOTTLES. For Purifying the Blood, and for the Cure of Scrofula, Liver Complaint, Cutaneous Eruptions, Female Irregularities and Erysipelas, Complaints, Pimples, Loss of Appetite, Chronic Sore Eyes, Night Sweats, Rheumatism, Lumbago, Old and Stubborn Ulcers, Dyspepsia, Fever Sores, Exposure or Imprudence in Life, Hip Disease, And as a Spring and Fall Syphilitic Symptoms, Purifier of the Blood, Jaundice, Costiveness, And General Tonic for the Salt Rheum, System, & Stands Injudicious Use of Mercury, Unrivalled. In this preparation we have all the restorative properties of the root, concentrated in their utmost strength and efficacy; but while Sarsaparilla Root forms an important part of its combination, it is, at the same time, compounded with other vegetable remedies of great power, and it is in the peculiar combination and scientific manner of its preparation that its remarkable success in the cure of disease depends. For Sale by S. F. URQUHART, 69, Yonge Street, Toronto August 20th, 1851.

NOTICE. THE DEPOSITORY OF THE CHURCH SOCIETY IS Removed to the Store of HENRY ROWSELL, Bookseller and Stationer, King-street West, where the Clergy and others can be supplied with Bibles, Prayer Books, Tracts, and Printed Books of all descriptions, on the same terms as hitherto from the Church Depository. N. B.—The Office of the Secretary of the Church Society is also removed to H. Rowsell's, Toronto, May 6, 1852.

STATIONERY, WHOLESALE AND RETAIL. THE Subscriber, would respectfully give notice that he continues to SELL OFF his well assorted stock of BOOKS AND STATIONERY, to make room for Extensive Importations expected soon; when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, and FAMILIES with goods in his line, on the most reasonable terms. Having a Ruling Machine and Book Bindery on the premises orders in that department will be promptly attended to. DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand. New Books, Pamphlets, Reviews, and Magazines, received regularly by Express as usual. N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms. THOS. MACLEAR. Toronto; July 9, 1851.

HEALTH WHERE 'TIS SOUGHT HOLLOWAY'S PILLS. Cure of a Case of Weakness and Debility, of Four Years' Standing. Extract of a Letter from Mr. Smith, of No. 5, Little Thomas Street, Gibson Street, Lambeth, dated Dec. 12, 1850. To Professor HOLLOWAY,— Sir,—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of who after doing all that was within their power, informed me that they considered that I had some spinal complaint beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me. One day, being unusually ill and in a dejected state, I saw your Pills advertised, and resolved to give them a trial, more perhaps from curiosity than a hope of being cured, however, I soon found myself better by taking them, and so I persevered in their use for six months, when I am happy to say they effected a perfect cure. [Signed] WILLIAM SMITH. These celebrated Pills are wonderfully efficacious in the following complaints.

Ague Female Irregularities Scrofula, or King's Bilious Complaints Fevers of all kinds Evil Sore Throats Stone and Gravel Blotches on the Skin Gout Secondary Symptoms of Colic Headache Tic-Doloureux Constipation of the Bowels Indigestion Tumours Bowels Jaundice Ulcers Consumption Liver Complaints Venereal Affections Debility Lumbago Worms of all kinds Dropsy Piles Weakness from what Dysentery Rheumatism ever cause, &c., &c. Erysipelas Retention of Urine Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10d., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes. N. B.—Directions for the guidance of Patients in every case are affixed to each Box. For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W. Toronto, Nov. 12, 1851.



AYER'S CHERRY PECTORAL. For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Whoop, Asthma, and Consumption. Among the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always be pleased to furnish free, where in are full particulars, and indisputable proof of these facts. From the President of Amherst College, the celebrated Professor Hitchcock. "James C. Ayer—Sir: I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties. In my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper. EDWARD HITCHCOCK, L.L.D. From the widely celebrated Professor Sillman, M.D., L.L.D., Professor of Chemistry, Mineralogy, &c., Yale College, New Haven, and Europe. "I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure." New Haven, Ct., Nov. 1, 1849. Major Pattison, President of the S. C. Senate, states he has used the Cherry Pectoral with wonderful success, to cure an inflammation of the lungs. From one of the first Physicians in Maine. Saco, Me., April 26, 1849. Dr. J. C. Ayer—Lowell. Dear Sir: I am now constantly using your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies. I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease. Respectfully yours, F. S. CUSHMAN, M.D. Prepared and sold by James C. Ayer, Practical Chemist, Lowell, Mass. Sold in Toronto by Lyman Brother & Co., in Hamilton by Hamilton & Kneeshaw; in Kingston by E. W. Palmer; in Montreal by Lyman & Co.; in Quebec by Joseph Bowles, and by the Druggists everywhere throughout the Provinces and United States. Toronto, March 9th, 1852.

1852] Steamboat Notice. [1852



Quickest Route, two Boats Daily.

For New York, Boston, and the Western States, via Lewiston and Niagara Falls!

THE MAIL STEAMERS CHIEF JUSTICE ROBINSON AND CITY OF TORONTO

WILL until further notice, leave Toronto daily at half-past 7 A. M., and half-past two P. M., connecting at Buffalo with the Express trains going East, also with the State Line Railroad and Steamers going West.

RETURNING: Leaves Lewiston for Toronto at a quarter to Nine, A.M., and one P. M., connecting with the through Steamers at Toronto to Montreal. Toronto, 17th May, 1852.

Royal Mail Steamboat Notice.

LAKE ONTARIO AND RIVER ST. LAWRENCE.

THE FOLLOWING ARE THE ARRANGEMENTS, VIZ. LAKE ONTARIO.

The Steamer MAGNET, Captain J. Sutherland. PRINCESS ROYAL, Capt. J. Dick. PASSPORT, Captain H. Twohy.

DOWNWARDS.

MAGNET—On MONDAYS and THURSDAYS, leaving Hamilton at 7 1/2 A.M., and Toronto, at a 1/4 to 1 P.M., for Kingston.

PRINCESS ROYAL—On TUESDAYS and FRIDAYS, from Toronto to Kingston, at a 1/4 to 1 P.M.

PASSPORT—On WEDNESDAYS and SATURDAYS, from Toronto to Kingston, at a 1/4 to 1 P.M., arriving at Kingston next morning, in time for the River Mail Boat, which reaches Montreal early same evening.

Calling at intermediate Ports. (weather permitting.) UPWARDS.

PASSPORT—On MONDAYS and THURSDAYS, from Kingston to Toronto and Hamilton, at 3 p. m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 8 a. m., and return from Hamilton to Toronto, at 3 p. m. on Tuesdays and Fridays.

MAGNET—On TUESDAYS and FRIDAYS, from Kingston to Toronto and Hamilton, at 3 p. m., on the arrival of the River Boat, arriving at Toronto early next morning, and leave there for Hamilton at 8 a. m.

PRINCESS ROYAL—On WEDNESDAYS and SATURDAYS, from Kingston to Toronto and Hamilton, at 3 p. m., on the arrival of the River Boat, arriving at Toronto early next morning; and leave there for Hamilton at 8 a. m., and return from Hamilton to Toronto at 3 p. m., on Mondays and Thursdays.

RIVER ST. LAWRENCE.

The Steamer OTTAWA, ... Captain Putnam. LORD ELGIN, ... Farlinger. ST. LAWRENCE, ... Howard.

UPWARDS—From Montreal to Kingston, Daily, leaving every week day at noon, and on Sundays at 10 1/2 o'clock, arriving at Kingston at 2, P. M., the next day.

DOWNWARDS—From Kingston to Montreal, Daily, at 5 1/2 A.M., arriving at Montreal the same evening.

Calling at Coteau du Lac, Cornwall, Dickinson's Landing, East Williamsburg, West Williamsburg, Matilda, Prescott, Mailand, Brockville and Granarogue.

Royal Mail Steam Packet Office, Front Street, Toronto, May, 1852.

Daily Line of Steamers to Rochester.

NEW AND MOST EXPEDITIOUS ROUTE TO NEW YORK.

Through from Toronto to New York in 26 hours: from New York to Toronto in 24 hours.

THE STEAMER "AMERICA."

CAPT. McBRIDE.

WILL leave Toronto for Rochester direct, every MONDAY, WEDNESDAY, and FRIDAY, evening at 8 o'clock.

Will leave Rochester for Toronto, direct, every TUESDAY, THURSDAY, and SATURDAY Morning at 9 o'clock.

Passengers for New York by this conveyance, may take the Morning Express train of Cars from Rochester, at 10 minutes after 8, and arrive at New York about 10 o'clock same evening, or take a Steamer at Albany, and arrive at New York during the night. Passengers leaving New York during the night—Passengers leaving New York by the Express train at 5 o'clock P. M. will arrive at Rochester the following morning in ample time for the Steamers America and Admiral. Those by the America will reach Toronto in 24 hours from New York; those by the Admiral

The Steamer Admiral leaves Toronto for Rochester every Tuesday, Thursday, and Saturday morning, at half-past 10 o'clock; and leaves Rochester for Toronto, every Monday, Wednesday and Friday morning at 9 o'clock, calling at Cobourg, and other intermediate ports, weather permitting.

Passengers by the above steamers, can purchase tickets, at this office, or from the Purser on board, for the Cars to Albany, New York, or Boston; and also, for the steamboats from Albany to New York.—State Rooms on the Hudson River boats, can be secured, by application to the Purser of the Admiral America.

Fare by Railroad, Rochester to New York... \$7 10 Fare by Railroad and River Steamers, Rochester to New York... \$5 60 Fare by Railroad, Rochester to New York... \$10 10

Passengers from Hamilton, by leaving on Monday and Friday afternoon, at three o'clock, in the Mail Steamers Princess Royal and Passport, will arrive in Toronto in time to take the "America" for Rochester and arrive in New York in 31 hours.

Royal Mail Steamboat Office, Toronto, 14th May 1852.

St. Catharines and Toronto.

STEAMER "MAZEPPA,"

W. DONALDSON, MASTER

WILL commence her regular trips on TUESDAY, the 27th inst.

Leaves St. Catharines every Morning at half-past Six o'clock, (Sundays excepted.)

Returning leaves Toronto at two P. M.

Passengers taking the Mazeppa will reach Toronto in time to take the boats for Rochester, Kingston Montreal and Hamilton.

April 28, 1852.

A YOUNG LADY, recently from England is desirous of obtaining situation as Nursery Governess in a genteel family. Reference highly respectable can be given. Direct P. M., Box 44, Post Office Toronto. Toronto, April 27, 1852. 39-1f

AN ENGLISH LADY who has resided many years in Canada, and has been accustomed to tuition; is desirous of engaging herself either as Governess in a private family, or as Music Teacher in any Town or village where she would meet with encouragement. Address H. A., Post Office, Toronto. Toronto, April 21, 1852. 38-1f

BURGESS & LEISHMAN,

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

HAVE ON HAND

THE LARGEST, THE CHEAPEST, AND THE BEST

ASSORTMENT OF

READY-MADE CLOTHING, AND DRY GOODS,

IN CANADA WEST,

WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES EXECUTED WITH TASTE.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

PARIS, LONDON, AND NEW YORK FASHIONS RECEIVED MONTHLY.

READY-MADE FALL AND WINTER CLOTHING:

Table listing various clothing items and prices, including Men's Br. Holland Coats, Men's Black Cloth Vests, Men's Mole-skin Trousers, etc.

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

New Style Business Coats, in all Materials.

DRY GOODS:

Table listing various dry goods items and prices, including Muslin Delaines, Table Linens, Quilts, Counterpanes, Factory Cotton, etc.

No Second Price

BURGESS & LEISHMAN,

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

Toronto, April 21, 1852. 381 ly

MONEY TO BE SAVED.

FROM FIFTEEN TO TWENTY-FIVE PER CENT.

J. CHARLESWORTH

HAVING hitherto had a branch business in the Town of Woodstock, C. W., in addition to the one in Toronto, has determined to close up one of the two shops; and in order to clear out the

WHOLE STOCK OF

MILLINERY, STAPLE, AND FANCY DRY GOODS,

AT THE

TORONTO HOUSE,

Victoria Row, No. 60, King Street East,

6 doors West of Church Street Toronto.

Has commenced selling off The entire Stock at a Reduction that will correspond with the above assertion, that is from 15 to 25 per cent, below the usual selling prices—which has always been as low as others in the trade, if not a little lower. These inducements will not continue to be held out for a long time, and could not be given in the ordinary way of doing business. The object now is to sell out the whole Stock and not to make profit. An inspection of the stock and prices will convince all candid persons that the Reduction is a reality.

J. C. would call particular attention to his MILLINERY DEPARTMENT, which will be found very large; entirely too numerous to enumerate.

His DRY GOODS DEPARTMENT will be found replete and furnished with all that is requisite for family furnishing.

J. C. does not quote prices in his advertisements; but condemns the habit fallen into by some of our respectable tradesmen of this city of quoting prices for goods that every reasonable and candid person will at once admit to be erroneous and absurd. You are respectfully requested to call and examine the goods, enquire the Prices and be your own judge as to their value.

J. C. Would dispose of the Stock in one lot, together with his interest in the premises, and the Shop fixtures.—This Stand is a good one and the house in neat order.

REMEMBER NO. 60 KING STREET EAST, NEXT DOOR TO MR. SALT'S GOLDEN HAT.

NO SECOND PRICE.

J. CHARLESWORTH.

Toronto, May 14th, 1852. 4-1f

THE STEAMER "ROCHESTER."

WILL, upon the opening of Navigation, resume her trips between HAMILTON and LEWISTON, leaving Hamilton at 7 A.M.; returning will leave Lewiston at 1 P.M., connecting with the United States Express and Mail line of Steamers to Ogdensburg, touching at all the intermediate Ports.

Toronto, April 22, 1852. 1-1f



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY.

A DIVIDEND, at the rate of ten per cent per annum, on the paid up CAPITAL of this COMPANY, has this day been declared, for the half year ending 30th June, instant, payable at the office of the Company, and its Agencies, on and after the 12th July next, until which day the Transfer Books will be closed. 47-1f

NOTICE is also given that the Annual General Meeting of the Members of the Company will be held at the office of the Company, in Toronto, at 12 o'clock, noon, of Tuesday, the 3rd August next, for the purpose of Electing Members to complete the Board of Directors, pursuant to the Act of Incorporation.

The retiring Directors, who are, nevertheless, eligible for re-election, are—

J. G. Bowes, Esq., Wm Goodenham, Esq., James S. Howard, Esq., Hon. J. H. Cameron.

By order of the Board, EDWARD G. O'BRIEN, Secretary.

Provincial Insurance Office, June 25th, 1852. 27-1f

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 Insurances.

Capital—£100,000.

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

T. W. BIRCHALL, Managing Director

Toronto, September 7th, 1850. 7-1f



HOME DISTRICT

MUTUAL FIRE INSURANCE COMPANY,

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

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

DIRECTORS:

JOHN McMURRICH, Esq., President.

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

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

Toronto, June 5th, 1850. 21-1f

"The Church" Newspaper

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

TERMS:

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

RATES OF ADVERTISING:

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

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

The following gentlemen act as AGENTS for this Journal:—

M. Ogle & Son, Glasgow. George J. Bliss, Esq., Fredericton N.B. Rev. Jas. Hudson, Michichi. L. P. W. Desbriay, Esq., Richibucto. S. J. Scovill, Esq., St. John.

EVERY DESCRIPTION OF BOOK AND JOB WORK

DONE IN A SUPERIOR MANNER AND WITH DESPATCH,

AT THE OFFICE OF "THE CHURCH,"

No. 7, KING STREET WEST, TORONTO.