

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. 15.]

TORONTO, CANADA, NOVEMBER 13, 1851.

[WHOLE No., DCCXXXIV.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
Nov. 16.	22ND SUN. APT. TRIN.	{ M. Prov. 2 John 8. E. " 3, 1 Tim. 5.	
" 17.	"	{ M. Ecclus 47. John 9. E. " 48, 1 Tim. 6.	
" 18.	"	{ M. " 49, John 10. E. " 50, 2 Tim. 1.	
" 19.	"	{ M. " 51, John 11. E. Bar. 1, 2 Tim. 2.	
" 20.	"	{ M. " 2, John 12. E. " 3, 2 Tim. 3.	
" 21.	"	{ M. " 4, John 13. E. " 5, 2 Tim. 4.	
" 22.	"	{ M. " 6, John 14. E. His. Sn. Titus 1.	
" 23.	23RD SUN. APT. TRIN.	{ M. Prov. 11, John 15. E. " 12, Titus 2, 3.	

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

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

* 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.
† There is Morning Prayer daily in this Church, at 7 o'clock in summer, Sundays excepted.
‡ In this Church the seats are all free and unappropriated.
§ The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday, at Trinity Church, King-street; and last Sunday, at St. George's Church. In the last Church the Holy Communion is also administered at eight, A.M., on the last Sunday of each month.

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, 17th November, 1851.
VISITORS:
THE PRINCIPAL,
JOS. C. MORRISON, Esq., M.P.P.
CENSOR:
Rev. W. STENNETT, M.A., 2nd Classical Master.
E. W. DARRON, M.A., Principal U. C. C.

THE COMMON-PLACE BOOK.

HEATHEN BEFORE CHRIST.
We hold it unquestionable, that long ere Christ came into the world, much of truth, yea of solid and illustrious truth, had been detected by the unaided searchings of mankind. We should not think that any advantage were gained to the cause of revelation, if we succeeded in demonstrating, that over the whole face of our planet, with the lonely exception of the narrow province of Judea, there had rested, previously to the birth of the Redeemer, a darkness impenetrable. We are quite ready to allow, that when the full blaze was not made visible, glimmerings and sparklings were caught; so that, if upon no point, connected with futurity, perfect information were obtained, upon many points a degree of intelligence was reached which should not be overlooked in our estimate of heathenism. We think it right to assert, under certain limitations, that man, whilst left to himself, dug fragments of truth from the mighty quarry; though we know that he possessed not the ability of fashioning completely the statue, nor even of combining into symmetry the detached portions brought up by his oft-renewed strivings.—*Rev. Henry Melville.*

REASONABLENESS OF A FUTURE STATE.
Since virtue's recompense is doubtful here, If man dies wholly, well may we demand Why is man suffered to be good in vain? Why to be good in vain is man enjoined? Why to be good in vain is man betrayed? Betray'd by traitors lodg'd in his own breast, By sweet complacencies from virtue felt? Why whispers Nature lies on Virtue's part? Or if blind instinct (which assumes the name Of sacred Conscience) plays the fool in man, Why reason made accomplice in the cheat? Why are the wisest loudest in her praise? Can man by reason's beam be led astray? Or at his peril imitate his God? Since virtue sometimes ruins us on earth, Or both untrue, or man survives the grave.—*Young.*

THE CREED.
Faith is rightly called a shield. When we are affrighted, run we to the Creed and say, "I believe in God the Father Almighty," this will guard your soul from fear. If you are tempted to despair, guard your soul with the Creed, and say "I believe in Jesus Christ His only Son Our Lord:" that may secure your soul from despair. If you be tempted to pride, run to the Creed, and a sight of Christ hanging upon the Cross will humble you.—*f to lust or uncleanness, run to the Creed, and*

see the wounds of Christ, and the remembrance of them, if any thing, will quench that fiery dart. If we be tempted to presume and grow careless, take up again this shield of faith, see Christ in the Creed coming to judgment, and this terror of the Lord's will persuade men. In a word, the Creed is a guard and defence against all the temptations of the world, all the fiery darts of the devil, all the filthy lusts of the flesh. Therefore "above all take the shield of faith," saith Saint Paul, of which the Creed is the symbol.—*Sparrow.*

A FORM OF PRAYER.
If the Liturgies of all ancient Churches throughout the world be compared amongst themselves, it may easily be perceived they had all one original mould, and that the public prayers of the people of God in Churches thoroughly settled, did never use to be voluntary dictates proceeding from any man's extempore wit.—*Hooker.*

NOBLE THOUGHTS.
A poor country parson fighting against the devil in his parish, has nobler ideas than Alexander the Great had.—*Adam.*

"FAITH'S SILVER THREADS."
[A little girl, when dying, was told by her mother that all along through the dark valley there ran a silver shining thread, which, if she should grasp and hold firmly would bear her safely across the cold river, and, at length, land her upon the opposite shore of life and glory.]

When thy trembling feet are pressing Jordan's cold and swelling stream, Yield thee not to tears distressing; Death is not the foe we deem: Cherished daughter! Death from Heaven shall on thee beam. Catch that silver thread and shining, Which thy struggling faith discerns; Let it now thy heart entwining, Hold thee while the conflict turns: Dying daughter! How my spirit o'er thee yearns! From a mother's fond embracing, Early thou wast called away; Still thou'rt mine, though thou'rt fled: Till it leads to endless day: Oh! my daughter! Can I here consent to stay! Yes, my God, Thy time abiding, I beneath the cross will spend; Ever in thy grace confiding, Watching always to the end; Thus, my daughter; Where thou'rt gone, my steps shall tend.

TRUE PEACE.
All the peace and favour of the world cannot calm a troubled heart; but where the peace is Christ has given, all the world cannot disturb it. Outward distress to such a mind, is but the rattling of the hail upon the tiles, to him that sits within the house at a sumptuous banquet.—*Archbishop Leighton.*

THE CHURCH AND LIBERTY.
It is worthy of remark that in the two most critical periods of her history, England is indebted for liberty to the Bishops of the Church. 1. The person who headed the Bishops in extorting Magna Charta from King John, was Stephen Langton, Archbishop of Canterbury. 2. When James II. resolved to restore the Popish religion by every means, whether lawful or unlawful, he received his first repulse in the passive resistance offered by the seven Bishops to lending the pulpits of their clergy for the proclamation of the Monarch's illegal ordinances. It is also remarkable, that as the Church of England in each case was the guardian of liberty, so it was from the Church of Rome that liberty was threatened. So true it is that "where the Spirit of the Lord is, there is liberty."—*Rev. T. Chamberlain.*

CHARITY ABIDETH.
Constant Faith and holy Hope shall die, One lost in certainty, and one in joy; Whilst thou, more happy power, fair Charity, Triumphant sister, greatest of the three, Thy office and thy nature still the same, Lasting thy lamp, and unconsum'd thy flame, Shalt still survive— Shalt stand before the host of Heaven confessed For ever blessing, and for ever bless'd.—*Prior.*

AN UNEQUAL MATCH.
He that runs against Time, has an antagonist not subject to casualties.—*Dr. Johnson.*
"MARCH OF INTELLECT."
Men have often been warned against old prejudices: I would rather warn them against new conceits. The novelty of an opinion on any moral question is a presumption against it. Generally it is only the half-thinker, who in matters concerning the feelings and ancestral opinions of men, stumbles on new conclusions.—*J. C. Hars.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND.	
Previously announced in No. 13 ...	£182 0 0
St. Paul's Kingston, per Rev. W. Greig.	2 8 0
St. George's Military Service	
—per Rev. T. H. M. Bartlett	1 19 3
St. Mark's, Barrifield.....	£1 5 0
McLean's School House.....	0 12 0
Franklin's do	0 8 0
—per Rev. H. Brent	2 5 0
Trinity Church, Wolf Island	£0 15 0
Cook's School House do.	0 3 5 1/2
Smith's do. do.	0 3 1
Garden Island	1 8 5 1/2
—per Rev. E. Patterson	2 10 0
Weston	£0 17 0
St. George's	0 12 0
Mimico	0 4 0
—per Rev. H. C. Cooper	1 13 0
Trinity Church, Barrie,	
—per Rev. S. B. Ardagh	3 5 3
Cartwright & Manners, per Rev. W. Logan	0 11 3
York Mills	£4 6 4 1/2
Station near Lot 1	0 15 4 1/2
—per Rev. A. Sanson	5 1 9
St. George's Church, Kingston,	
—per Ven. Archdeacon Stewart ..	13 1 10 1/2
St. John's Church, Portmouth,	
—per Rev. W. M. Herchmer	2 0 3
St. John's, Gore of Toronto ..	£0 12 6
St. Mary's, Chinguacousy... ..	0 12 9
—per Rev. W. G. Tucker.....	1 5 3
Cayuga	3 2 6
York.....	1 11 3
Caledonia.....	1 6 3
Indiana.....	0 15 0
2d Con., Seneca	0 17 9
3rd "	1 0 3
Walpole, S. E. Corner	1 7 0
—per Rev. B. C. Hill	10 0 0
Trinity Church.....	2 1 6
St. Mary's	0 5 6
Church at Sarnia	1 10 0
Do. 9th Con., Moore	0 8 0
—per Rev. G. J. R. Salter.....	4 50
Orillia.....	0 10 9
North Orillia.....	0 7 7
—per Rev. George Bourn	0 18 4
St. James's, Dundas, per Churchwarden	2 10 0
St. George's Medonte, per Rev. G. Bourn	0 6 6
Christ Church, Hamilton, per " "	0 5 6
Seymour West.....	0 7 6
School-house, Seymour East, 0 7 6	
—per Rev. E. C. Bower	0 15 0
St. Marks, Niagara, per Rev. T. Green	11 17 4
Christ Church, Simsbury.....	0 12 9
School-house, Stoney Creek, 0 2 3	
—per Rev. J. L. Alexander	0 15 0
St. James's, Perth, per Rev. W. Harris,	1 10 0
St. Paul's Ch., Fredericksburg 0 10 0	
" Adolphustown 0 10 0	
—per Rev. J. A. Mulock	1 0 0
St. George's, St. Catharines ..	5 13 7
School-house, 8 Mile Creek... ..	1 0 0
	6 13 7
111 Collections amounting to....	£264 16 8 1/2
	T. W. BIRCHALL,
	Treasurer.

The Rev. William Logan, Missionary for the township of Cartwright and Manners, county of Durham, begs to acknowledge the sum of One Pound Five Shillings, from Mr. Whan, of the firm of Whan & McLean, St. Catharines, towards the completion of a new Church now in course of erection in the last named Township.

DIOCESE OF NEW BRUNSWICK.

CONSECRATION.—On Wednesday last the new Church, erected in Main street, in the City, was solemnly consecrated and set apart for the service of Almighty God, by His Lordship the Bishop of Fredericton; assisted by the Rev. Rector of the Parish, the Rev. W. Armstrong, (the appointed Minister of the new Church,) and a number of other Clergymen; among whom we observed the Rev. Messrs. Harrison, Allan, Coster, A. Stewart, A. Wood, Scovill, J. W. Disbrow, &c. The services commenced at 11 A.M.; the Bishop and Clergy robed in full canonicals, proceeded to the entrance Porch of the Church, where they were met by the Churchwardens of the Parish, who presented to his Lordship, the petition for the consecration; after which the whole body walked in procession up the centre aisle of the Church to the Altar, the Bishop and Clergy alternately reading the verses of the 24th Psalm. His Lordship then, after reading the prayers prescribed in the appropriate ritual, pronounced and delivered to the Churchwardens his Episcopal decree for the consecration of the edifice, by the name of "the Church of St. James;" establishing it at present as a district church of the parish of the Trinity, but to become a distinct parish church as soon as a Legislative enactment for that purpose can be procured. After the ritual of consecration was concluded, the usual morning Service was performed; the Prayers being read by the Rev. W. Armstrong, the Epistle by the Rev. A. Coster, the Gospel by His Lordship the Bishop. The Choral service was performed by the Choir of Trinity Church, assisted by some members of other Choirs; a Seraphim being placed in the Organ loft until an Organ can be procured. Although the weather was unfavourable, the congregation was very large; the beautiful edifice being quite filled.—*St. John, N. B. Courier, Oct. 2nd.*

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(Concluded from our last.)

A letter was read from the Lord Bishop of Nova Scotia, dated Halifax, Sept. 4, 1851. The following are extracts:—
"I have been travelling for the last month, and having only just returned, have but time to say that I strongly recommend the application of the Rev. H. L. Owen, who appears to deserve any encouragement we can give him. He has three congregations in school-rooms, all of which could be united in the proposed church, where there would be consequently Service on three Sundays in the month, instead of only one Sunday each, as at present.

"I have now visited nearly all the parishes in the western division of the diocese. The Bishop of Newfoundland has just arrived, on his way to Quebec, where there is to be a meeting of Bishops. I wish I could go with him, but feel that my absence just now would give much dissatisfaction, since my residence has been of so short duration."
The Rev. H. L. Owen, of St. Mary's Rectory, Aylesford, N. S., in the letter above alluded to, informed the Society that it had been found necessary, in consequence of the growing population in the village of Morden, in his mission, to erect a new church in that place. It is intended to hold 200 persons, chiefly settlers on the neighbouring mountain, and mariners frequenting the small harbour on the shore. The sittings are free. The rector of the parish will be the officiating minister, under whose superintendence arrangements will be made for the weekly service. The chief contributor, Colonel Butler, is a descendant of the late Mr. Morden, through whose instrumentality the parish church of Aylesford was erected in 1790.

It was agreed to grant £25 towards Morden church. The Rev. T. W. Disbrow of the parish of Simonds, New Brunswick, acknowledged a grant of £50 towards a new church in the Black River settlement in his mission, and added, that as it had been lately planned to enlarge the size of the building, a further sum of £25 would greatly assist the object.

The sum was voted.
The Lord Bishop of Newfoundland, in a letter dated The Church Ship, Harbour Buffet, Placentia Bay, Aug. 11, 1851, forwarded, with his recommendation, a request from the Rev. Julian Moreton in behalf of his mission at Greenspond, Newfoundland. The supply of books and tracts granted by the Society in 1848 being now exhausted, and his population large and scattered, consisting of many families, he solicited a further grant, and said—
"At two seasons of the year especially, books for loan and tracts for distribution would be of very great service. In November, when families go up to the bays to live and work, alone, or in settlements of two, three, or at most four families, in the woods during the winter. All these complain of the extreme dulness and melancholy of Sunday in the woods. That day is chiefly spent in sleep, or utter listlessness. In some winters the missionary can visit them once, in others the journey is impracticable.

"Again, in February, previous to the sealing voyage. Upon this voyage there is much leisure time, which is so commonly badly spent, that the seal hunting trade is generally spoken of as fearfully demoralizing.—Twenty-two vessels are fitted out from this harbour annually for this trade, carrying an average number of thirty men in each. Previous to the voyage, many men apply to the clergyman for tracts, which are often useful not alone to those who borrow them, but to their companions also, for they are read in company. Books and tracts to the value of £8 were voted.

The Rev. M. R. S. Frith, Rector of Paget and Warwick, Bermuda, stated that his parishioners had raised £10 for the purchase of books and tracts from the Society's catalogues, and that he was desirous of a gratuitous supply of Bibles, Prayer Books, and books and tracts, by way of addition to this stock.

The Bishop of Newfoundland recommended this request, which was granted to the amount of £10.
The Venerable Archdeacon Bridge, St. John's, Newfoundland, Sept. 1, 1851, enclosed by desire of the Bishop of Newfoundland, a printed account of the Bishop's visitation of portions of his diocese in the Church Ship, which sailed from St. John's on the 6th of June, 1851. The notice concludes with the following passage:—

"The Church Ship was every where welcomed with interest and thankfulness by the people; and the same respect and hospitality as on former occasions were shown by the merchants and their agents to the Bishop and the attendant Clergy, with a due recognition of the important and sacred objects of the Visitation. The day was generally fine, and the winds favourable; and, with the exception of touching on the reef off Merashen, no misadventure occurred of any consequence, or causing any hindrance. And thus blessed, and giving blessings, the Church Ship has gone out and come in, and concluded her fifth voyage of Visitation."

A letter was read from the Lord Bishop of Rupert's Land, dated The Red River, Rupert's Land, August 6, 1851. The following are extracts:—

"I have an earnest appeal to make, for which I would solicit the Society's kind consideration. It is on behalf of the church of St. James, about to be erected on the Assiniboine river. The Rev. W. H. Taylor, supported chiefly by the liberality of the Society for the Propagation of the Gospel, has been labouring in that district for nearly a year, and has already as large a congregation as the school-room will hold. In it he has the service of the Church every Sunday, and a very regular and attentive Sunday-school of about fifty children. His parsonage is in progress, and will be nearly completed before the winter.

"Next summer when the weather opens, and Mr. Taylor is on the spot to superintend the workmen, we hope to commence the church. But the means of the

people are very small, and the chief burden will ultimately fall upon myself and my clergy, who give very nobly and liberally to all such objects. The probable cost I cannot state at less than £350; it may reach £400. I give myself £50 towards it, my sister £50, and from the Rupert's Land Bishopric Fund I assign £50 besides. In labour and material the inhabitants of the district may contribute £50, and from other sources we may obtain £40 or £50; more than this I cannot look for. Might I beg £100 from the Society? With that sum the church might be completed during next summer, and consecrated, if God permit, in the winter. My own mind would be much relieved by such a grant, as, from the circumstances of the diocese, more falls upon myself individually than in many other colonial sees. The services of a laborious servant of God, and the ministrations of our Church, would thus be permanently secured for a large number of pensioners and settlers. To their grant, may I also hope that the Society will add a complete set of Service books, marked and lettered, St. James's Church, The Assiniboine, Rupert's Land?"

It was agreed that £100, and the books requested, be granted.

The Lord Bishop of Sydney forwarded a statement of the proceedings of a special Meeting of the Standing Committee of the Sydney Diocesan branch of this Society, held on the 12th March, 1851, respecting "the Pope's recent assumption of authority to divide the territory of England into ecclesiastical sees; and at his sole discretion to nominate bishops and archbishops to exercise spiritual jurisdiction within the same."

Accompanying this document was the Bishop's letter to his Grace the Archbishop of Canterbury, dated Sydney, March 17, 1851, on this subject, and a transcript of his Lordship's public protest of March 25, 1843, against the right of the Bishop of Rome to institute any episcopal or archiepiscopal see or sees, within the limits of the diocese of Australia.

The Lord Bishop of Adelaide, in a letter dated, Adelaide, February 24, 1851, wrote as follows:—

"Having lately inspected the school at Gawler, I am happy to report that it is in a very effective state, as indeed are all those mentioned in my former letter, namely:—1, Pulteney-street; 2, North Adelaide; 3, Walkerville; 4, Hindmarsh; 5, Gawler; 6, Burra; 7, Tungkello; 8, Fort Adelaide. Saddleworth and Penwortham are now to be added to the above list; both schools in the bush, and in places likely to become important villages. With regard to the collegiate school I am able to report progress. Notwithstanding the recent agitation in matters connected with our Church, its character has been maintained and raised. I mentioned the setting up, about nine months ago, of a South Australian 'High School,' in connexion with the dissenting interest. It has not answered; and since the beginning of this year, eleven pupils have entered at the collegiate school, making the present number fifty-one. The boarding home is quite full, and excellently managed, and at the present time the institution is paying its own expenses with a surplus income. I mention this to convince the Society that its munificent vote of £2,000 is effecting its object. There is a theological class also, of candidates for holy orders, under the Rev. T. P. Wilson, as theological tutor. The collegiate buildings are progressing, and will prove a great ornament to the colony when completed. The beauty of the stone and the design itself will render it perhaps the best specimen of an ecclesiastical edifice, not only in this but the neighbouring colonies. With regard to the aspect of Church affairs in general, we are undergoing the like process of trial as the Church at home. There is a good deal to encourage, yet nothing to destroy; and we are in a most interesting state, when all is not sunshine; but lights and shadows by turns pass across our prospect. May the wise Disposer of all events make all things work together for good to His Church and people; and our Zion be brought through the day of our trial, purified and strengthened to do the work unto which she was appointed!"

In a subsequent letter, he said—

"The mercy of our heavenly Father has been shown, as well as His chastisement. My efforts will be continued to promote purity and peacefulness; and I trust the blessing of God will attend the endeavour. The old colonists are about to hold a festival to-morrow (March 27), the anniversary of the first sale of town land in Adelaide. They have kindly invited me to be their guest on this occasion. As far as temporal blessings are concerned, contrasting 1851 with 1836, well may we say, 'What hath God wrought?'—Above 63,000 Europeans, active, intelligent, in the prime of life, with Anglo-Saxon energy and independence, are in the enjoyment of wealth and comfort, the fruit of their own labours. I am pleased that they have asked the Bishop of Adelaide to witness their happiness and success. Indeed, if we are not without the drawbacks of colonial life, we have much, very much, to be thankful for."

A letter was read from the Lord Bishop of Melbourne, dated Melbourne, Port Philip, March 27, 1851. The following are extracts:—

"I beg to express my gratitude to the Society for its kind grant of £100 towards the new church (St. Paul's), and £50 to the enlargement of St. Peter's church, both in this city. The former building is, I am thankful to say, making rapid progress; and your grant will be a great encouragement to the trustees, who are very zealous in the work. The enlargement of St. Peter's is, I fear, not likely to be undertaken at present. Of the several churches to which the Society's grant of £700 was appropriated, that at the Moonee Ponds is so far complete as to be used for Divine Service, and the others are all in progress; but we have great difficulties to contend with on account of the fluctuations in the price of labour, and the unsettled character of the workmen."

"What do you think of the population of Melbourne exceeding 23,000, as the recent census shows it to do; and we have not church accommodation at present for much more than 10,000? I mention this to give you some idea of the progress of things in general among us, and of the urgent need in which we stand for help: for this increase of population is for the most part of a class from which we can look for little assistance in the way of subscriptions to churches, &c. At the same time I am well aware of the demands upon the Society, and thankfully acknowledge their liberality towards us.—May the Lord increase their means, and so enable them to do more for us and for others also!"

"The time seems to have come for placing our Grammar-school upon a permanent basis; and I hope, in the course of this winter, to be in a position to ask for the remainder of the Society's grant of £2000. Do not forget to pray for us."

A letter from the Lord Bishop of Newcastle, May 28, 1851, was laid before the Board. The Bishop gave a very satisfactory account of the progress of the Church, with respect to the augmented number of clergymen, new churches, and schools in his diocese. The Secre-

taries stated that this letter had not reached the office in time for the consideration of the Standing Committee at their last meeting; but that a report on the subject of his communication would probably be made to the Board in November.

W. Knok Child, Esq., Mount Vincent, East Matland, Sydney, in a letter dated April 16, 1851, requested books for the performance of Divine Service in a church which he and his neighbours have been instrumental in erecting. He said—

"In our little wooden church we have two full services every Sunday. Our excellent Bishop (of Newcastle) has preached here five times since his arrival, and twice performed the duty alone. I personally know that he is a hard-working labourer in the Lord's vineyard. He often rides fifty miles on horseback in a day, which in this warm country is a great exertion."

The books required were granted.

The Secretaries stated, that since the last meeting the Standing Committee had assigned portions of the emigrants' fund to the religious purposes of poor emigrants quitting our shores; that several supplies of Bibles, Prayer Books, and books and tracts had been issued from the Depository, and distributed in the ships by the visitors of emigrants at Liverpool and Plymouth. The Rev. T. B. Murray informed the meeting, that he had lately visited Plymouth, and had been on board the emigrant ship *Neptune*, then about to sail to Sydney with 250 emigrants, and had placed books at the disposal of Mr. Gillett, the religious instructor of the passengers. He added, that great exertions are being made by the Rev. T. C. Childs, in conjunction with several benevolent persons, ladies and others, at Plymouth and Devonport, for the temporal and spiritual welfare of these emigrants, and that these efforts appear to need encouragement. The boat in which Mr. Childs is in the habit of visiting the vessels in the Sound is small, and not seaworthy. In a letter dated July 14, 1851, he said,—

"Plymouth Sound is by no means like the Thames; we have often very rough weather; still I never allow it to hinder me, provided any boatman will go with me. Last winter I was caught in the roughest squall that we ever had; our boat, to use my boatman's expression, came in almost upright. The wind took the sea, and dashed it into the air as if it had been snow. Several were watching us from the shore with the greatest interest; but although our boat was sometimes almost buried in the sea, yet at last, through God's mercy, we safely reached the shore. My friends remonstrate with me about going to sea in a shore boat; still what can I do?"

The Secretaries further reported that the Standing Committee had appropriated from the fund at their disposal £50 for the purchase of a boat, and towards the two depots at Commercial Wharf, Plymouth.

The Rev. H. Baily, warden of St. Augustine's College, Canterbury, acknowledged the addition made at a former meeting to the College library, by the Society's present of a copy of each book on the Permanent Catalogue; and he requested a copy of each work published since that grant was made. He also asked for the large map of Palestine, for the use of the students in lecture. He added, that Mr. C. J. Gillett, late a student in the College, who had held one of the Society's exhibitions, had finished his academic course with every satisfaction to the College authorities, and had lately sailed in the emigrant ship *Neptune*, bound for Sydney. Mr. Baily proposed to confer the vacant exhibition on Mr. John Pearson, an exemplary and diligent student of St. Augustine's.

It was agreed to present the books desired by the warden, and to express approval of his choice of the Permanent Catalogue.

A letter was read from the Lord Bishop of Antigua, dated Antigua, August 27, 1851, saying that he had proceeded with the fifth series of confirmations in his diocese. Since his consecration, his Lordship has held confirmations in Dominica, Barbuda, Montserrat, Nevis, Anguilla, and in some of the parishes of Antigua.—When at Anguilla he had received a pressing invitation from the members of the Church in the Swedish island of St. Bartholomew, to visit them, and to hold a confirmation there; a request with which he had complied, confirming twenty-four young persons, administering the holy communion on the Sunday, and holding daily service during his visit.

The Lord Bishop of Barbados, August 28, 1851, recommended an application on behalf of a new chapel (St. Leonard's), Whitepark, in the parish of St. Michael, Bridgetown, in that island. The necessity for further church accommodation in Bridgetown appears to be evident from the consideration of the dense population of the city and suburbs, and the small amount of church room. The former is computed to be, at least, 24,000; the latter as follows:—Cathedral, 1700; St. Mary's, 1400; St. Paul's, 1300; total 4400. The Rev. R. F. Berkeley, Assistant Curate, stated, that great efforts had been made in the island, but that further help is needed.

It was agreed to grant £100 towards this church.

The Rev. Thomas Clark, Rector of St. Michael, Barbados, who was present at the meeting, acknowledged this donation.

A letter was read from the Lord Bishop of Gibraltar, who is now in London, informing the Society that he had lately availed himself of the opportunity of securing, for the benefit of the Protestant inhabitants of the southern part of Gibraltar, a chapel, which had belonged to the Wesleyan Methodists. This the Bishop has purchased for about £900 with the view of converting it into a church capable of holding between three and four hundred persons. He requested a grant from the Society toward the purchase; the financial state of the colony being such as to preclude the hope of much local assistance. His Lordship added, that the Wesleyan schools connected with the chapel had been transferred to the Church, and that about seventy children from these schools would now be brought up as children of the Church of England.

It was agreed to grant £200 on the Bishop's application.

Several grants of Books and Tracts were made. The Rev. Lucius Arthur, Curate of Oddingley, near Droitwich, gave the following notice of motion for the next General Meeting:—

"That the Amendment carried at the last General Meeting, on the subject of intended representations of Christ, be rescinded."

In the event of this being carried—

"That no picture or other intended representation of Christ be sold or published by the Society for Promoting Christian Knowledge."

If the above motions be not carried, then to move:—

"That any Member who is convinced that one purpose or another of the Society is wrong, be allowed to name some other object or objects of the Society to which his subscription shall be applied, rather than to making, printing, or publishing any intended representations of Christ."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Oct. 11, 1851.

The celebration of the Society's Third Jubilee is still proceeding throughout the country. In addition to the Cathedral commemorations mentioned last month, a similar celebration took place at Chester on Sept. 16th, at Lichfield on Oct. 2nd, at Peterborough on Oct. 9th. The celebration is announced at Ely on Oct. 14th, at Exeter on Oct. 23rd, at Lincoln on the same day, at Worcester on Oct. 30th.

Tidings of similar celebrations projected or accomplished in the various colonial dioceses continue to reach the Society's office.

The following gratifying letter has been just received from the Bishop of Rupert's Land:—

"The Red River, Rupert's Land,
June 24, 1851."

"My dear Sir,—You can scarcely imagine the joy with which I received the intelligence of the Society's grant for the district of St. on the Assiniboine. I had been travelling for three days over the ice, in a dog-carriage, on my return from a visit to the Rev. A. Cowley. I had spent a week in inspecting that station of the Church Missionary Society, where a little light begins to appear after a long night of darkness. During my stay I had been permitted by God to baptize twenty-one, chiefly adult Indians; I had also confirmed fifteen, all of whom were examined by me separately before their admission to that holy rite. The place now begins to assume something of the appearance of a Christian village, and I therefore thought it might be well to change its designation from the rather unmeaning name of Partridge Crop, to that of Fairford. I trust it may now grow and flourish, and that, as the agricultural prospects are good there, many Indians may be induced to build and settle around."

"I was, on my way home, much cheered by my visit, and had passed along the whole length of Manitoba Lake over the ice, when, halting to rest at one of the houses at the Bay, towards its lower extremity, I found a packet of letters awaiting me, and some American newspapers on Church matters, sent to me by the kindness of the Rev. E. Gear, Chaplain at Fort Snelling, United States. In one of these my eye caught at once on the announcement of your grant, and your sanction of the Rev. W. H. Taylor. It gave me fresh encouragement, and filled my heart with thankfulness to God.

"It was certainly singular that I should receive the first intelligence through this channel. A few weeks afterwards I received your own welcome letter, confirming the glad tidings. Would you thank the Society for the Propagation of the Gospel for their timely grant, apart from which the entire support of the clergyman would have fallen on myself. The Society can therefore form some estimate of the relief which it affords me."

"Mr. Taylor will very shortly place himself in communication with the Society, and furnish some particulars of the nature of his charge. He is labouring very earnestly and diligently—has a good congregation in a licensed schoolroom, and a very regular Sunday-school with fifty or fifty-two on an average in attendance. The site for the church and parsonage has been given by the Honourable Hudson's Bay Company; the latter is in course of erection; for the former we have not wood enough until next year. The spot is very eligible, being the high ground to which the inhabitants of the Red River Settlement fled for refuge in the memorable flood of 1826."

"I wish we could do more for the Society in its Jubilee, which will already have commenced at home. I am glad that Rupert's Land stands among the dioceses aided by its liberality; and although we can do very little in return, we shall not be forgetful of you during this year. The only public celebration, of which I have thought, since the receipt of the Society's letter, will be a full service at the Upper Church on a day to be hereafter fixed, when many from the other congregations may be able to attend, and when their attention may be called to the past history and present objects of the Society. The collection on the occasion (in agreement, I trust, with the Society's wishes) I intend to devote to St. James's Church. The Jubilee Sermon would then assist in the erection of the church, towards the permanent endowment of which, in the salary of the clergyman, the Society has so seasonably contributed."

"Begging still a continued interest in the Society's prayers for myself and all those engaged with me in carrying on the work of the Lord in this remote diocese,

"I am ever, my dear Sir,

"Yours very sincerely,

"DAVID RUPERT'S LAND."

VISITATION OF THE DIOCESE OF SALISBURY.

The Bishop of Salisbury commenced his triennial visitation on Tuesday week, at his Cathedral. In the course of his Charge his Lordship observed in reference to the Education question, that although he had not been satisfied originally with the management clauses proposed by the Committee of Council, he saw no objection to them in the form to which they had been reduced by recent negotiations:—

"If the Committee of the National Society thought it right, in the distribution of their own funds, to avoid those stringent rules by which the State grants were regulated, he could see nothing in that decision which placed us in an antagonistic position with the Committee of Council, or impeded that harmonious co-operation which it was so desirable should exist. It should not be forgotten, even in cases in which persons were indisposed to accede to the management clauses, and to accept a share in the public grant for building schools, that it was open to them to apply after the school should have been built for other modes of assistance, for masters allowances, pupil teachers, &c. He deemed any agitation on this subject a most unwise and injurious proceeding; it tended to foster divisions amongst themselves at a time when it was required that they should be united in reference to other questions of really serious importance. He was anxious not to commit himself on the subject, when the question might even yet assume a more important footing, and he ventured to advise them to adopt the same course, and only to be careful to keep up the principles of the religious character of education, and refuse to be parties to any compromise which might mutilate the doctrines of the Church, or impede the instruction of young members of their own communion in the whole system of scriptural truth."

His Lordship next adverted to the position of the Church of England in reference to the Roman Communion, and its recent aggression upon the Church; to the practice of confession, which, the Bishop observed, was required by the Church of England only in rare cases;

and to the sacramental doctrines, in reference to which he said, a twofold danger was to be guarded against, on the one hand exaggeration, engendering Romanizing tendencies, on the other hand reaction, leading to the opposite extreme of latitudinarianism and scepticism. The Bishop next adverted to the danger of making admissions which might be taken advantage of by Romish controversialists:—

"To show the advantage taken of any admissions, let them bear in mind a recent correspondence which had attracted much attention. This proved at least the attempts which would be made by the Church of Rome, although he was far from believing for a moment that such baseness would be sanctioned by the members of that Church generally. The lesson which ought to be drawn from this by the members of the English Church was—that they might easily underrate the importance of their controversy with the Church of Rome, and the real position of their own Church, as a true branch of Christ's Holy Church. It was no light or unimportant thing to maintain that they had a Divine mission as a Church—real orders—valid sacraments. Nor was it easy to estimate the evils which might flow from an admission against any one of these points, carrying with it the weight of authority, and underrating their importance. Those who deemed lightly of the organization of the Church in its Divine character, must also affect the faith which the institutions carried with them. In reference to the Gorham case, his Lordship admitted the incompetency of a secular tribunal in questions of faith, but contended that the decision of the Judicial Committee of Privy Council left the doctrine of the Church untouched, and did not even deal with the errors of Mr. Gorham; and expressed his conviction that great benefit had resulted from the closer attention to the language of the Church in her formularies, which the agitation of the question had induced. As regarded the proper tribunal for the adjudication of questions involving doctrine, he had voted for the Bill introduced in the session of 1850, but in consequence of some of the objections since raised against it, he would not be prepared to support it if it were again introduced. While admitting the supremacy of the Crown in all matters ecclesiastical as well as temporal, he contended that the interpretation of the Word of God was not an attribute of the temporal power. The difficulty in which the Church was placed, arose from the fact that she was still governed by the Canons of 1603, and the formularies of 1661, while in the legislature and in the power of the Crown itself, great changes had taken place, which called for new safeguards to protect the Church from being injuriously affected by those changes:—

"Under these circumstances he could not be surprised that the minds of earnest men should be perplexed, and that there should exist in so many quarters a desire for the revival of the legitimate functions of the Church, which were only suspended in an early period of the last century. This hope and wish had been most commonly declared in reference to the doctrine of baptismal regeneration. He could not at present join in such a wish—he was content with the expression of the doctrine of the Church, and with her existing formularies; and he could not, unless fresh matter should arise, say that it would be desirable to put forth more detailed assertions than those they now had. He did not think that the removal of the disadvantages of any rubrical ambiguities would be an adequate compensation for the hazard which would attend it. He believed in the right of the Church to the exclusive guardianship of her own doctrines, and the regulation of her own internal organization. While he thought that the circumstances of the present time were such as to call for a regulation of the Church's functions; he felt that the desire which existed in many quarters for fresh doctrinal definitions was an obstacle to the revival of such an action of the Church, instead of a reason for promoting it."

UNITED STATES.

REGENERATION AND CONVERSION.

These terms are often confounded by persons who have not accustomed themselves to accuracy of language, or have been trained in the modes of thought of dissenting theology. They are exposable for the errors arising from this defective theological education, if they do not carry out their principles in wilful hostility to Catholic truth as held and expounded by the Church. If they do so teach, they are exposed to the charge of teaching false doctrine, and it may be of advocating heresy itself. It is unhappily the case, however, that persons set themselves up for teachers, when they have need to become learners; and because they can quote a few texts fluently, imagine that they have a complete knowledge of the whole sacred volume. Thus they denounce the doctrine of regeneration in and through Baptism because they find texts declaring the necessity of faith on man's part in order to salvation, and therefore sagely conclude that faith is all-sufficient for the purpose. Many other errors in doctrine and practice flow from this partial and contracted knowledge of the sacred volume, which we have not time now to enumerate.

This ignorance of Divine Truth also leads some to make false accusations against their Fathers and Brethren in the Church, and accuse them of teaching the very errors which they detest and denounce. We have a little book before us, of the religious novel class, entitled "Ruth Churchill," in which the authoress—"a Lady of Virginia"—declares that the Tractarian writers and their supporters (by these she means those who teach Baptismal Regeneration and its kindred doctrines) ridicule the necessity of conversion. Now it is true, no doubt, that the pious but mistaken writer has never read a line of the books in question, and has no knowledge of them except by hearsay, and that from the enemies of the system they teach. But it is truly melancholy to see that she has the temerity to charge such able theologians with an ignorance of the elements of theology, which would disgrace a decently instructed Sunday scholar. The question, for instance, of persons receiving baptism in hypocrisy or impenitence, has been discussed again and again, and no one that we know of contends that such a one is safe because he has received Baptism. What the Apostle said to Simon Magus, each Tractarian clergyman would say to him, "Repent, therefore, of this thy wickedness," and exhort him to turn to the Lord, in weeping, fasting and praying, if he would enjoy the benefits of the Christian covenant. This writer might find out, if she would inquire, that the orthodox Divines above referred to are so far from holding light sin after Baptism, that they lay great stress upon its peril to the soul and its awful heinousness in God's sight. So solemn is the language of Dr. Pusey, for example, that his opponents have charged him with making too much of these sins, and detracting from the freeness of the Gospel. We are not going to enter into this question now, which would occupy full attention of itself, but are merely showing

that those who inculcate very high Doctrine on the sacrament of Baptism, repudiate the idea that of itself it conveys salvation irreversibly, no matter what the spiritual condition of the recipient may be...

We have, however, a still richer specimen of logical accuracy, in a grave discourse delivered by a high dignitary to a number of clergymen. "If," says he, "regeneration be so inseparable from the sacrament of baptism that every baptized child has been born of God, and no unbaptized person has been born of God, then at all periods of his subsequent life, if one have any doubt of his new birth, he has only to become assured that he was baptized in childhood, and all further question vanishes..."

Now this writer must have known that the Prayer Book expressly warns both adults and the sponsors of infant recipients, that the Christian profession requires them continually to mortify all evil and corrupt affections, and continually increase in all holiness and godliness of living. In the Catechism, too, after teaching the child what he has been made, the Church enjoins upon him, repentance, faith, and obedience, and moreover teaches him that he must call upon God continually for His special grace, that is, the grace suited to his circumstances and needs. His duties to God and his neighbour are also plainly and briefly set forth, and the need of renewing his baptismal vows in the rite of Confirmation, and of the devout reception of the Holy Eucharist, consequently thereupon, is also set forth. It is plain, from the whole tenor of the Church's services and instructions, that the benefits of Baptism are dependent upon the performance of these conditions, and that, if they be not performed, the benefits will be so forfeited.

Now suppose that one baptized in infancy has lived regardless of his christian birthright obtained in the laver of regeneration, and reached the age of manhood stained with sins of both omission and commission. What advocate of Baptismal Regeneration will tell him that his salvation is secured because he was then born again? Because he was once in a state of grace it does not follow that he can never depart from it. "We may depart from grace given and fall into sin," says the 16th Article, and this is no proof that the individual was not truly born again, as the writer whose dictum we are examining seems to suppose, but it shows that he has not "led the rest of his life according to that beginning."

The same phenomenon presents itself, whatever theory be adopted of regeneration. That process must take place at some time or another, and it is no security against a subsequent fall from grace. Now suppose that one baptized in infancy attains the age of 20 years, having lived in a state of sin—is then converted, lives piously and obediently for ten years, again falls into sinful courses and does not repent and amend for a length of time. What does it matter as far as the argument of the writer is concerned, whether you date his regeneration from the period of baptism or of conversion? In neither case will his "new birth" (wrongly so called in the latter case) avail him, unless he repents and amends, and leads a new life through the operation and assistance of the Holy Spirit. According to either view, the same evidence is required of being in a state of grace,—believing the Gospel and keeping God's Commandments. The difference then is, that in referring his regeneration to the time of Baptism, he relies on the promise of God, the power of Christ, and the teaching of the Church Catholic. In referring it to the time of his conversion, he is relying merely on the doubtful evidence of frames and feelings, is violating the natural sense of the formularies of the Church, and following the novel inventions of modern interpreters of the Word of God.

Our readers will see from the above that we by no means deny the necessity of conversion or turning from sin to God with a new heart and in a new life, on the part of those who are baptized, but the name of regeneration is properly applied to this process. It may be repeated again and again in a man's life, while he can be born again but once. He is born anew "of water and the Spirit," and the act is God's not his own; while in conversion he co-operates with the Spirit of God, moving him to repent, believe, and obey. God "saves us by the laver of regeneration, and renewal of the Holy Ghost," but those who are thus regenerated are enabled by His grace and in virtue of the New Covenant, to renew themselves continually, and thus prepare themselves to attain "the inheritance of the saints in light."

Some other observations connected with this point must be deferred to a future opportunity.

From our English Files.

The Northern Whig gives the following report of a case in the Consistory Court of Down and Connor, the office of Judge promoted by "Crommelin v. Steward," exceptions in which were argued on the 29th of Sept., when the arguments consisted of a critical review of the rubrics and canons bearing on the subject of the right of admission to the holy communion. The facts of the case were detailed in the judgment delivered by the Vicar-General, Dr. Knox. The question was the admission of the articles, of which the following was the substance, exhibited by the Rev. Delacherois Crommelin against the Rev. Henry Steward, for refusing to administer to him the holy communion, on Sunday, the 25th of May last. Both plaintiff and defendant are benefited clergymen in the diocese:—

"The communion was administered in the parish church of Carrowdore, on the day in question. Mr. Crommelin presented himself at the table for the purpose of communicating, and Mr. Steward passed him by. The admission of the articles is opposed on the grounds that they do not plead that Mr. Crommelin gave notice to Mr. Steward, some time the previous day of his intention to communicate, as directed by the first paragraph of the rubric, before the communion service; and that, therefore, the articles show no offence, for which, if proved, Mr. Steward would be subjected to ecclesiastical censure. The point to be determined was, did non-compliance with this rubric justify a minister in refusing the holy communion, in public, without any reference to the character of the intended communicant, and even if known to be of irreproachable character. Refusing the sacraments of the Church to qualified persons was a most serious offence, particularly the sacrament of the holy communion; it is a means of grace, and, as such, every Christian has a

right to enjoy it, and its reception is one of the highest and most important of his Christian privileges, and one of which he should not be deprived, save upon the gravest grounds. The right of repelling existed in the priest in the earlier Church, but it was soon given up, as it was found that it led to persons being rejected from caprice, malice, or pique; and by an imperial edict both Bishops and priests were prohibited from shutting out any one from the communion before just cause was shown that the holy canons gave them power to do so. The reasons assigned in the canon law that would justify exclusion are:—1. One who wants or contemns the rite of confirmation. 2. Persons excommunicated, or doing penance for Church censure, for any notorious fault. 3. Persons under frenzy. 4. Notorious ill-livers. Even in the case of notorious ill-livers the canon law does not allow a discretionary and judicial power to the priest to thrust away every evil person from the sacrament. Even a criminal person coming to communion is not to be repelled, but privately induced and admonished that he should not partake. The rubrics in question fall under the head of penal statutes, being restrictive of common-law rights; they cannot be held to confer any power on the priest, in derogation to these rights, unless this power be given in express terms. There is another rule of construction which is also applicable to the present case. It is this—'Affirmative words in a statute do not take away the common law, a former custom or right, or a former statute.'

After testing the rubric in question by these two rules, and discussing its bearings at great length and in every point of view, the Vicar-General concluded as follows:—"I have considered this question as between a minister and a layman; the case is stronger when considered between two ministers, which is the case now before me; for, if a minister cannot refuse a layman, a fortiori, he cannot refuse a brother minister who has an apparent right to receive before the people. The conclusion I have come to is fully born out by the several divines who have treated upon the subject. It is singular that Taylor has a chapter in his essay discussing whether a person accidentally entering a church where communion is to be celebrated, is to be justified in departing without partaking; he never would have written this chapter had he considered that, under the rubric, the minister would be bound to pass him by for want of notice. I may also refer to Mr. Stephens' notes on the book of Common Prayer, a work of great research, and to a case there quoted, which was decided by Bishop Wilson. I am not called upon to decide upon the validity or invalidity of the rubric itself; but its validity cannot be denied; and, no doubt a minister is perfectly justified in endeavouring by every legitimate means in his power, to establish its observance in his parish—that is, by exhortation, and by the use of his influence as a Christian pastor; and, so long as he confines himself to these means solely, and does not endeavour to enforce its obedience by refusing the rite of communion, and usurping power not entrusted to his Bishop cannot forbid him, and must sanction his proceedings—I use sanction here in its legal sense. A rubric, or any other rule of discipline, is not inoperative merely because a minister cannot permit its breach by his own authority. On the several grounds that the first paragraph is directory, and cannot therefore abridge a former right; that the other two paragraphs are penal, and cannot be extended; and that the other portions of the service are inconsistent with the construction contended for; I consider that the rubric is not a justification of the defendant's conduct, and does not exempt him from the consequences of that conduct, should the facts be proved; and I therefore admit the articles to proof."

At Lambeth, James Bell, living in great style, at No. 1, Holland-place, Canberwell New-road, in a house elegantly furnished, with bottles in the window, to give it the appearance of an apothecary's, has been remanded on a charge of defrauding the public under pretence of telling fortunes, by casting of nativities and advertising himself as a professor of astrology. Sergeant Quinear and another policeman visited the house in plain clothes, and laying traps, caught the man out in a series of lies, telling the former that he had a son who would not live long, the man being childless.—Bell is said to carry on an immense traffic, to an incredible extent, in fortune-making.

We learn from the City article of the Times that files of the Canterbury paper, the Lyttelton Times have been received to the 26th of April:—"Two of the colonists, Mr. Deans and Mr. Tancred, had been summoned to attend the General Legislative Council of New Zealand, at Wellington, to represent the Canterbury Settlement, but it was not certain that they would accept the duty. Sales of rural land had taken place by auction, in half and quarter acre sections, some of the latter fetching as much as £8, though the district was a considerable way from Christ Church. Severe weather had been experienced, but the craft engaged in the coasting trade had escaped damage. The Travancore had arrived. The immigrants were all in good health and had made a satisfactory voyage. It is stated they had landed under more favourable circumstances than those from the Isabella Hercules, and the barracks, which had been thoroughly cleaned and whitewashed for their occupation, were again filled.—The bridge over the Heathcote, on the bridge track to Christ church, was to be rebuilt lower down the river, with the view of facilitating communication by the new road opened in that neighbourhood. 'The plains,' it is remarked, begin to exhibit signs of life in several directions. But a few weeks ago there was not a trace of it; now on all sides you see houses commenced, or tents and encampments promising comfortable farm-houses at no remote period.' Further discoveries had been made of valuable building stone; which would assist in the erections contemplated in the various quarters of the settlement. The autumn had proved variable, and the approach of winter, it was anticipated would bring a marked change in climate. Some very cold evenings had been felt, but still the days were exceedingly favourable. Meat for the moment was advancing, and would do so unless there should be considerable importations in the next few months; but it was expected that before long the colonists themselves would possess stock of all descriptions. Peat, for fuel, had been brought into use near Riccarton, and cod, ling, and other fish of suitable character had been taken in considerable quantities off the rocks at Puloa Bay. The prices of provisions in the Lyttelton markets were as follows:—First flour, 24s. per cwt.; bread, 6d. per two lb loaf; beef, 6d. per lb.; mutton, 6d. per lb.; pork, 6d. per lb.; fowls, 5s.; and ducks, 4s. per pair; salt butter, 1s. 6d. per lb.; maize, 5s. 6d. per bushel; ale, 2s. 8d. per gallon; and ham and bacon, 8d. per lb."

THE NEW REFORM BILL.—We have heard from private sources that there will be a very small extension of the franchise, and that the chief peculiarity of the measure will be a redistribution of members, in which population will form a guide to, if it is not taken as a basis of, the apportionment of representatives.—Birmingham Journal.

FURTHER REFORM.—The Solicitor-General has announced to his constituents at Oxford that he has at length elected to remain in his present office as law adviser to the Crown, and not to accept of the office of Vice-Chancellor. We before intimated, that this was Lord John Russell's wish, who has in fact used all his influence to induce Sir W. Page Wood to continue to be the Government Solicitor. We have no doubt that it is wise on the part of Lord John to retain the services of an independent man of high talent and spotless character, and the more so as the Attorney-General falls so far short of the expectations entertained of one holding the post of the chief law officer of the Queen.

The great Reform Act has not put down bribery at election, for more cases of corruption have been brought to light within the last few years than at any former time. It has not done much to reduce the expense of elections, except it may be in counties. We may not now hear of such a contest as that of 1812 for Yorkshire, when Mr. Wilberforce's friends subscribed more than £50,000 to carry his election, and when Lords Milton and Lascelles each spent more than twice as much. But in boroughs, notwithstanding that the poll only lasts one day, the expenses are great; and if Baron Rothschild would only tell what he paid to secure the empty honour of sitting behind the bar as the Member for London; or if Alderman Salomons would say what it cost him to add two letters to his name, and launch a solitary speech in Parliament before he was compelled to retire behind the barriers of the House, we might receive a valuable lesson as to the inefficiency of laws to cope with those who appeal to the baser principles and passions of mankind.

No doubt reforms in Parliament might be made, just as there are reforms which might be made in every department of the Church or State. But the great reform that is wanted is a reformation of heart and life,—a reformation of the principles and manners of mankind. This is the grand desideratum, and whilst we by no means forbid the attempt to repair what is defective in our Constitution, we look for little from those changes which mere politicians can devise.

It appears, moreover that there is to be a new Reform Bill, and that an appeal to Sir W. Page Wood's Liberal principles has overcome his desire to occupy a judicial post, better suited to his health, and possibly more adapted to his turn of mind. What this reform is to compass does not yet appear.

But there is yet another view of the case. Change is in itself an evil; and, if reform only means change, it must do mischief instead of good. To extend the elective franchise is a most doubtful experiment. Sir Stephen Lushington was a few years ago invited to a dinner by some of the leading constituents of the Tower Hamlets. On his health being drank then, he made them a speech, reminding them of the battle for reform in which he had taken so strong a part. But he concluded by offering them a piece of advice, which wise men would do well to ponder,—"You have gained," said Dr. Lushington, "a great victory. You have carried a great measure, but take the advice of an old Reformer,—be content with what you have gained, and beware of carrying it further." This advice is worthy of attention.—Record.

RUSSIA.—The Morning Post states that next year, 1852, Russia will celebrate throughout the vast expanse of her empire the completion of her thousandth year of national existence; which will be kept with all the solemnity due to the importance of the event. The Russian empire was founded in 852; in which year the Russians or Russians, probably of Scandinavian origin, made their first appearance on the shores of the Bosphorus, as Warangians.

PROPOSED LEGAL UNIVERSITY.—Lord Brougham intends during the ensuing session of Parliament to submit to the Government (with a view of improving the system now in force for admitting gentlemen to the bar) a proposition for consolidating the Middle and Inner Temples, Gray's and Lincoln's Inns, into one legal university, to be governed by a Senate and Chancellor, similar to other universities. In this university, professorships are to be established in the different branches of law and equity, who are to lecture to the professors do at Oxford or Cambridge. It is proposed to abolish the immense fees which are at present charged for "entering."

A Spanish journal contains the following singular summary:—"There are 3,064 languages spoken throughout the world—587 in Europe, 937 in Asia, 276 in Africa, and 1,264 in America. The number of males is nearly equal to females. The average of human life is 33 years; a fourth of the population die before the age of four years, the half before that of 17 years; such as survive these periods enjoy a measure of health which is denied to the other half of the human race."

OFFICERS ON RETIRED FULL PAY AND HALF PAY.—Lieutenant-colonels: 195; majors, 215; captains, 987; lieutenants, 1,090; ensigns, cornets, and second lieutenants, 168; paymasters, 23; adjutants, 24; quartermasters, 185; surgeons of all ranks above assistant surgeons, 232; assistant surgeons and apothecaries, &c., 78; veterinary surgeons, 10; chaplains, 20. The half-pay of lieutenant-colonels is usually 11s. per diem; that of majors varies from 7s. 6d. to 10s.; of captains, from 3s. to 8s.; of lieutenants, from 2s. 4d. to 5s. 2d.; and one officer of this rank receives only £29 15s. per annum. The ensigns' half-pay fluctuates from 1s. 10d. to 6s. 6d. per diem, the majority receiving 3s. a day. Paymasters on half-pay draw from 4s. to 15s. a day; adjutants average 3s. 4d. per diem; quartermasters range from 2s. to 8s.; regimental surgeons draw from 2s. to 17s. 6d. a day, according to length of service; assistant surgeons, from 2s. 6d. to 5s.; veterinary surgeons, from 3s. 6d. to 12s.; chaplains, 2s. 6d. to 16s.

There is now no longer, it is said, any doubt on the subject of a brevet. It will probably be of the same date as the one in 1846, namely, the 9th of November, the anniversary of the birth of the Prince of Wales.—Although it is known that the brevet is decided upon, the extent to which it will proceed is still uncertain.

DON PACIFICO.—Some amusement has been created by the award of the commissioners appointed to examine the case of our old friend, Don Pacifico. That ingenious person, in whom under the externals of a Portuguese Jew, the British nation was last year compelled to recognise a countryman in distress, demanded it will be remembered, upwards of £20,000 for vouchers destroyed, as he alleged, at the pillage of his house, of certain claims to a large amount on the Government of Portugal. The commissioners, after a laborious inquiry, unanimously report that he has suffered no injury at all—that the papers, if any, burnt at Athens

were only copies, the originals of which are safe at Lisbon, or supplementary evidence of claims which, if just, could be established in a more direct way, but in point of fact he appears to have long ago abandoned. His complaint turns out then to have been, what every body knew it to be, an attempt to screw out of the Government of Greece, on the ground of the pretended destruction of his evidence, an enormous sum which, upon that evidence, he had found it hopeless to extract from the Government of Portugal. The commissioners nevertheless, with an excusable inconsistency arising partly from good-natured compassion for the importunate claimant, partly perhaps from a wish to save the credit of his protectors, recommend that a small gratuity should be given him to indemnify him for the expenses of trying to cheat the Greek Government out of £20,000 and as a speculative compensation for the chance of his having lost something which, so far as appears, he never had. So much for the grand item of the British "claims on Greece." The report, it seems, was made in May. We need not ask why it was not published till October.—Guardian.

From the evidence adduced, the select committee on army expenditure have recommended that a rigid revision in the commissariat department abroad shall take place, and a considerable reduction be made in all our colonies. They are of opinion that the monetary transactions are unnecessarily complex, especially those applying to Canada; and in almost all the colonies the number of separate chests is much too great.

Lord Leigh has given the game upon his manor of Little Leigh, in Cheshire, for the benefit of the school and other local and charitable objects within the township. All the freeholders and occupiers of land having joined in promoting his lordship's views, it is hoped that the result will be very beneficial.

At Tolingen, famous for its sword blades, an old blade, that is a manufacturer of them, 95 years old, with a wife aged 93, have just celebrated what is called in Germany "the marriage of the diamond," the ceremony being again gone through in the church when a couple have completed their 75th marriage anniversary. Thirty-two descendants attended the hale and hearty old couple.

The Times announces that the "Sisterhood" formerly settled at St. Barnabas, Knightsbridge, under Mr. Bennett, and latterly resident in Margaret-street, Cavendish-square, were publicly received in a body into the Roman Church at Islington on Sunday evening last.

Mr. Charles Dixon, of Stansford, Sussex, has invested £20,000 in the public stocks, for the purpose of establishing and endowing a College for six decayed merchants of the city of London, having no resources of their own, or an income not exceeding £20 a year, being widowers or bachelors of good character, and Protestants, about 60 years of age. The inmates of the building, which is now in course of erection at Rowland's Castle, Hampshire, are to have £40 a year, with a monthly allowance of £6 for a common table.

Colonial.

THE CONSERVATIVE CANDIDATE IN DUNDAS.

There was a time, and that not very long ago, when the Radicals of Dundas boasted that there were but seven Conservative votes within their jurisdiction; but the announcement of Dr. Hamilton as the Conservative Candidate has led to a reformation in the position camp. The leaders are disconcerted, and even wavering, while the electors openly declare their determination to support no longer a Ministry which has so often deceived them. There can be no question that a complete revolution has been effected in the once Radical Township of West Flamboro', including the Town of Dundas, and that Dr. Hamilton will poll a large majority of votes.

The meeting called by the Conservative Candidate for Monday was very well attended, although the roads were in a wretched state. Thos. H. McKenzie, Esq., was called to the Chair, and Mr. John L. Smith appointed Secretary, when Dr. Hamilton, in a short and animated address, which was frequently applauded, explained his views on the various questions now before the country, and reviewed in a telling manner, some of the more obnoxious acts of the Ministry.

The following resolutions were then put from the Chair, and passed unanimously:—

Moved by David Byrns, Esq., seconded by Mr. M. Morden.

1. Resolved,—That in consequence of the approaching elections, it becomes the duty of the electors to consider well their position with reference to the great questions now agitating the country, and to adopt such a course as will promote, and insure the triumph of those principles, which are best calculated to rescue the country from its present state of political confusion.

Moved by Mr. Lewis Lewis, seconded by R. Weir, Esq.

2. Resolved,—That this meeting fully concurs in the views expressed by Dr. H., with reference to those questions, and can cordially recommend him to the electors of this county, as the man best calculated to advance the interests of the county.

Moved by Mr. W. Bullock, seconded Mr. James Reilly.

3. Resolved,—That a Committee be appointed in order to secure the return of Dr. Hamilton, on the Conservative interest at the coming elections, and that the following persons be added to the township committee: Thomas H. McKenzie, David Byrns, Lewis Lewis, John Kent, Edward Stanley, Hardy Gregory, with power to add to their number.

At a meeting held at Corbett's Inn, West Flamboro', on Tuesday last, the following Committee was appointed to look after the interests of the Conservative Candidate, in that locality:—

John Alexander, Robert McDonald, John Smeltzer, Patrick Cain, Maurice D. neen, Wm. McMann, John Fulton, James Hetherington, Robert Peebles, John Dickson, Francis Campbell, Wm. O'Reilly, Jacob Nevills, John Hamilton, William Eames, Peter Blackstock.—Hamilton Spectator.

A party of Indians from the western plains—Arapahoes, Assiniboines, Cheyennes, Crows, Ottoes, and Sioux recently arrived at St. Louis on their way to Washington. They had never been in a white settlement before, and their sensations are thus described by the St. Louis Republican:—"The journey, to the Indians, since their arrival in the settlements, has been one of great wonder, and in some cases of alarm and fear. Except what they had seen at Fort Laramie and Fort Kearny, they knew nothing of the white man's lodges; but their greatest astonishment was in seeing a steam-boat, and their fears were excessive upon going upon it. They called it the fire horse, and

it was a considerable time before they could reconcile themselves to "the noise and confusion" of blowing off steam, the steam whistle, ringing the bell, &c. At first the motion of the boat made some of them sick; but they are among the most intelligent of their respective tribes, and in time became reconciled and quieted. They were highly delighted when they saw the "fire horse's brother (another steamboat) with a papoose" (the yawl) hitched to his tail, ascending the river. Thus far, as soon as their apprehensions of danger had subsided, they became quite inquisitive and highly delighted with everything they met with.—*Patriot*.

THE ROMAN CATHOLIC BISHOP OF TORONTO ON THE CATHOLIC INSTITUTE.—We copy the following from the *Mirror*. The same paper states that [Roman] Catholic Institutes have been founded in Hamilton and Guelph:—

His Lordship proceeded to state that his views had been anticipated by the gentleman who founded the institute. He had intended to establish a library in every mission throughout his diocese, for the diffusion of sound and useful knowledge, but now the task was taken off his hands by the present movement. The "Address" was remarkable for its modest and unassuming tone, and for the truly Catholic spirit that breathed through every line of it. His Lordship proceeded to read extracts from the address, and dwelt particularly on that part of it which referred to the proper education of the [Roman] Catholic youth of the Province. He clearly demonstrated the necessity of education having religion for its foundation, and quoted the example of Sweden and other countries to prove the insufficiency of a purely secular education to restrain and control our passions, and make us good and faithful members of society. [Roman] Catholics should, therefore, insist on having their separate schools, and to ensure success they must do something more than pass resolutions—they must act. We were in a free country where religious liberty was fully enjoyed.—Let us take advantage of the favourable circumstances to advance the cause of religion, for in doing so we are securing the stability of our civil and political institutions and the supremacy of law and order in the country. A willing obedience to the laws and a generous loyalty to the Sovereign will be the inevitable results of a thorough Catholic education. Guizot, the celebrated French statesman and historian, has declared through a Protestant, that he knew no better school in which to learn submission to, and respect for authority than the [Roman] Catholic Church.

FIRE.—On Monday night between ten and eleven o'clock, a new frame house in Berkley st. was destroyed by fire.—*Globe*.

FIRE.—On Tuesday night, about eight o'clock, the part of the premises on which our office is situated, and occupied by W. H. Rodden, as a fancy goods store, was discovered to be on fire, and before the alarm was given the flames were bursting out at the front shop windows. But for the early hour, the ample supply of water and the activity of the firemen, our premises and all adjoining would have been consumed. Mr. Rodden's loss must be considerable, but he is covered by insurance. The loss of Mr. Leslie's property is small but the shop occupied by Mr. Rodden is much damaged. How the fire originated is a mystery. The shop had been closed nearly an hour before the fire was discovered and it appeared to have taken about the front window.—*Examiner*.

Upwards of forty emigrants from the Highlands of Scotland—strong, hearty men and women, with families of hale and healthy children—are now in Galt, able and willing to work, and are supported from the public bounty. The attention of the public is urgently requested to their condition. Any farmers or others requiring the assistance during the winter of powerful and vigorous men and women, or useful children, may be immediately supplied on applying to A. Elliott, Esq., the Reeve of Galt.

A report was circulated by the *Globe* on Saturday, that Dr. Rolph had resigned, but the truth of it is denied by the Doctor's friends, and those most likely to be well informed of his movements.—We do not expect that Dr. Rolph will work long in harness with his present associates, but his resignation has not yet taken place. The report, however, was received so warmly, as to satisfy every one here, that the actual resignation of the Commissioner of Crown Lands, and his return to the dissecting room, would be most welcome intelligence, and as much applauded as his appointment to the government was condemned.—*Ibid.*

BREAKING GROUND AT NEWMARKET.—A correspondent informs us, that on the 4th inst., the day appointed for breaking ground at Newmarket, for the Northern Railroad, a splendid display of fire-works took place there in the evening, and there were other demonstrations of rejoicing, in which the inhabitants generally participated, showing their approval of the great work in progress, and their disposition to further its interests.—*Colonist*.

It appears that her Majesty's printers have received orders to remove the *Canada Gazette* establishment to Quebec, before the close of the navigation.—*Quebec Mercury*.

The first steam engine ever constructed in our town is now being made at the *Novelty Works* of St. Catharines. The castings and bearings, and indeed every part of the engine, seems to us to reflect the greatest credit on Mr. Towers.—*St. Catharines Journal*.

We deeply regret to announce the decease of Alexander Buchanan, Esq., Q. C., which event took yesterday morning, after a somewhat protracted illness. In Mr. Buchanan the Bar of Montreal—we may say of Lower Canada—loses one of its most learned, accomplished and distinguished members—as a consulting counsel he has long stood at the head of his profession. Few men possessed so many friends, by whom his loss will be deeply and sincerely felt.—*Montreal Herald*, Nov. 6.

THE NEW VILLAGE OF BOSANQUET.—This is the name of a new village lately laid out by the Canada Company, it is situated near the end of Lake Huron, on the River aux Sables. It is about the nearest point of the Lake to the town of London, and at no distant day will become a place of considerable importance. The River aux Sables affords a fine harbour for vessels, being 20 feet in depth, and the only obstruction is a small sand-bar at its mouth, which can easily be removed; it has also the advantage of being the only harbour for many miles on that side of Lake Huron. It is 40 miles from Port Sarua and 35 from London. There is little doubt but when the Great Western Railway is completed to London, a great deal of the Western travel will stop there, and go overland to

London, thus making a saving of about 75 miles. The land near the shore is sandy; but on going back into the Townships of McGillivray and Williams, the land is of the best quality. It is only about six weeks since the land was laid out into Village Lots, and already a large number have been taken up, and persons are still constantly going and taking up land in the neighbourhood.—*Hamilton Gazette*.

TO CORRESPONDENTS.

We have received the first number of *The Echo*, a religious journal, published at Port Hope.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Nov. 12 1851:—A. F. Pless, No. 3; Rev. T. Bousfield, rem; Ven. Archdeacon of York, rem; R. Taylor Montreal, rem.

THE CHURCH.

TORONTO, THURSDAY NOV. 13, 1851.

THE ELECTIONS.

The anticipated dissolution of Parliament has taken place, and the *Gazette* contains the formal proclamations recording this fact, and convening a new Parliament, to be assembled at Quebec on the 24th December. The time for action has now arrived. Once more the people are appealed to for the exercise of their peculiar prerogative in the State polity, it remains to be seen how this power will be exercised. What would we ask has been done towards organizing the forces which must be brought to bear in sustaining the rights of the Church? Happy are we in being able to say that much has been accomplished. In a quiet spirit of determined activity, arrangements have been made to secure the return of many Candidates true to their religious principles, devoted to the Church, and resolved to frustrate the designs and withstand the onslaughts of her enemies. She has been driven into the unenviable position of struggling for her temporalities, and this she will do through the instrumentality of her children, "cunning in knowledge."

The war cry has been raised by her enemies, it would be criminal supineness not to respond in tones of exulting defiance. But more than this must be effected, she must place in power men who will wisely provide against the future. She seeks not to obtain more than is just, she asks but to enjoy her own in undisturbed peace, and this fruition can only be secured by permanently affirming and maintaining the settlement of 1840, and an equitable division of all available means of endowment. In our columns to-day will be found an able address from the Church Union on the several points implicated in the great question of the day. To this document we at present direct attention in the hope that it may be carefully perused and dwelt upon by all true Churchmen. It contains much that will be useful as a guide to the Polls, and, inasmuch as on the issue of this Election may be said greatly to depend the welfare and success of our Holy Catholic Church in this country, we call upon every one to render his aid in the burden of the battle by recording his vote alone for him who will sustain her privileges intact. We shall recur to this subject again and again in the hope that we may fan into life the glowing embers of political ardour among those who waver as to the course to be pursued, if any such there be. Let no man forget that the foes we have to contend with are fierce and uncompromising, and must be met by a bold front and wary movements. On union will depend our success, on vigilance our safety. Look well to it Churchmen—the eyes of Christendom are upon us. Let it not be said that the sacred interests now in our keeping have been perilled and lost by a want of faith and energy on our part. We must not deceive ourselves with the belief that this is a mere local conflict of partisanship and rivalry. It is the combat of religion against infidelity—truth against error—God against mammon. It is another field of the conflict which has been raging throughout the World, and in whose progress we are now to be anxiously concerned.

CHURCH IN THE UNITED STATES.

The following items of intelligence relating to the Episcopate of our beloved sister Church in the United States of America, will be perused with interest:—

The Consecration of the Assistant Bishop Elect of Illinois, the Rev. Dr. Whitehouse, will take place in New York, on the 20th of the present month, in St. George's Church. The venerable Bishop of Virginia will act as the presiding Bishop.

CONNECTICUT.—The Rev. John Williams, D. D., President of Trinity College, Hartford, was consecrated to the office of Assistant Bishop of the diocese of Connecticut, on Wednesday, the 29th ult., in St. John's Church, Hartford. The Rt. Rev. Thomas C. Brownwell acted as consecrator; the Bishops of Vermont, Massachusetts, Rhode Island, New Hampshire, Maine, and Western New York, being present and assisting.

Nearly a hundred of the clergy of Connecticut and the neighbouring dioceses were present, most of them in their surplices.

Morning prayer was said by Rev. Dr. Coit, Rev. Mr. Clark, of Waterbury, and Rev. Mr. Hallam, of New London. The Sermon was by Bishop Burgess, of Maine, from St. Luke's Gospel, 22 ch., 26, 27 v.

FLORIDA.—The Rev. T. H. Rutledge, D. D., of St. John's Church, Tallahassee, was consecrated in St. Paul's Church, Augusta, Ga., on the 15th of October, to the office of Bishop of the Protestant Episcopal

Church in Florida. The Rt. Rev. Bishop Gadsden presided, assisted by Bishops Elliott and Cobbs.

NEW YORK.—CONSENT TO THE CONSECRATION OF THE PROVISIONAL BISHOP ELECT.—The major number of the Standing Committees of the different Dioceses have consented to the proposed consecration of the Rev. William Creighton, D. D., as Provisional Bishop of the Diocese of New York; and the evidence of their consent, together with the requisite testimonials, have been forwarded to the Presiding Bishop of the House of Bishops. The following are the Standing Committees whose consent has been received, viz: of Maine, Delaware, Rhode Island, Virginia, New Jersey, South Carolina, Indiana, Western New York, Connecticut, Ohio, Georgia, Wisconsin, Kentucky, North Carolina, and Illinois.

May God give grace to the above Prelates that they may diligently preach His word, and duly administer the Godly discipline thereof!

AN IMPORTANT MOVEMENT.

Much good, we are inclined to hope, will originate from the far famed "Gawthorne correspondence." One of its immediate effects has been to direct the attention of earnest Churchmen to the condition of the non-episcopal communities of Christians upon the Continent of Europe. From the *Evening Journal* we learn, that "several members of the Church of England have provisionally combined to collect and publish information upon the religious condition of the Continent," with a view to establish "as far as may be compatible with the strict maintenance of the distinctive doctrines of our Church," friendly relations with members of the above-mentioned bodies. "The object," continues our able contemporary—"of this friendly intercourse will be, to pave the way towards the restoration—either to those communities themselves, or to such congregations formed out of them as may be willing, from their belief in its Catholic obligation, to adopt the primitive polity of the Universal Church—of full communion with ourselves, upon the only basis upon which it can be established, viz., an unhesitating confession of the Catholic and Apostolic Faith once delivered to the Saints,—and a recovery of the Apostolic Ministry of the threefold orders of Bishops, Priests, and Deacons,—upon the distinct understanding that in accepting it they do so as conveying blessings, of which in their present condition they are destitute, but without fettering them to identify these with the ceremonies or minor organizations of another country."

We trust ere long to be able to chronicle the establishment of an efficient society pledged to carry out, so far as practicable, the above excellent and most orthodox views. The happiest results might be expected from its operations. There is no reasonable ground for deubring that many denominations would readily put themselves in communion with such a body, and discuss in a genial spirit the proposed terms of entire brotherhood.—Pious and sound-thinking men, are every where becoming more and more alive to the positive evil resulting from the disjointed condition of reformed Christendom. In particular they cannot close their eyes to the notorious fact, that Protestant debility, induced by external disunion is one of the main sources of Rome's pestilential power—Rome, whose "working motto" has ever been, "divide and conquer!"

No Anglican Churchman, we are certain, can display either lukewarmness or hostility in reference to this matter. Even His Grace the Archbishop of Canterbury, whose opinions on the subject of the Apostolical Succession are, perhaps, more latitudinarian than those of any of his brother Prelates, recently declared that "episcopal government, and therefore that episcopal ordination is most agreeable to Scripture—most in accordance with primitive practice, and is in itself the more excellent way." After such an unequivocal confession of faith, the Archbishop could never hesitate to become the patron of an association which aimed to lure back well meaning wanderers to the ancient and "more excellent way."

Equally sanguine are we that many non-episcopal bodies would be persuaded to accept the privileges which they at present lack. To none of them, or at least very few, would the mitre present a fundamental obstacle. Calvin, we all know, would have had no objections to have constructed the Geneva platform on the episcopal basis—and in his superintendents, John Knox adopted the theory, it he could not compass the reality of the Prelatic order. Need we add that our ordinations are recognized as valid by the various Protestant societies, including the Kirk of Scotland as by law established.

The vast majority, therefore, of the Trinitarian denominations of Europe and elsewhere, could without any violence done to principle, submit to the imposition of a Bishop's hands in ordination. They might possibly hold that the act was unnecessary when the manipulation of "Presbyters" took place, but they could not denounce it as being sinful or profane. They might call us weak brethren, but acting on the Scriptural rule would be constrained to yield the point rather than cause us to offend. When the case is put in this simple and pointed manner, we defy a single-hearted Presbyterian to contradict our position. "You can do without sin, what we cannot. Our way to unity you may follow safely—but a great gulph prevents us from descending to your platform."

This text, prayerfully and affectionately pressed home, could not fail in the long run to be productive of the happiest results.

Who can calculate how mighty the cause of pure religion and undefiled, would be advanced if the carking sores of Protestantism were so far healed, that one Catholic and unquestioned system of ordination prevailed. The fulfilment of one portion of our Redeemer's prayer would induce the accomplishment of the remainder. Outward unity would pave the way to spiritual unity—and the Holy Ghost being less grieved by the feverish contentions of Christian with Christian, would dwell more abidingly with men, and shed forth His influences with brighter and more renovating power.

The pious individuals who have "provisionally combined" as above-mentioned do not wish to confine the suggested labour of love to the Anglican communion. To quote again from the *Evening Journal*:

"It will be a principal study with them to bring the matter under the attention of the members of the Churches in full communion with ourselves, existing in Scotland and the United States. Those Churches, existing independent of the State, will, in a case like the present, be competent to act unfettered by those difficulties of a political description which might embarrass the Bishops of the Established Churches of England and Ireland in the gift of the Apostolic succession to communities who, although henceforward of the same communion with ourselves, would be of different nations and of varying rites."

"Those interested in the scheme are desirous, as a further fulfilment of their endeavours to restore Christian unity, to bring, as opportunities offer themselves, the true Catholic and orthodox aspect of the English communion before the eyes of members of the Greek and Roman communions. They likewise wish, as the occasion presents itself, to use persuasion with those ancient and wide-spreading Churches of the East which have so long been separated from Catholic communion, to recover their lost position, by a distinct repudiation of the errors of Nestorius and Eutyches, for their participation in which—whether at present real or only supposed—they have been for so many ages alienated from the rest of Christendom."

"Those who may feel interested in the above proposition are requested to address their communications (if intended for publication) either to Y. Z., care of Messrs. Rivington, 16, Waterloo-place, or to *The Evening Journal* newspaper; and if of a private description, to the former address."

The Evangelical Alliance have signally failed to effect any substantial good, simply because its members, in opposition to Christ's wish agreed and resolved to differ. Let the banner of the brotherhood now to be formed bear the motto,—"One, as Jesus and the Father are one," and the infidel alone can doubt of their signal success.

ADDRESS OF THE CHURCH UNION TO THE LAITY OF THE UNITED CHURCH OF ENGLAND AND IRELAND, AND TO THE ELECTORS OF CANADA:

Little more than six months have elapsed since this Society addressed the Laity of the United Church of England and Ireland in Canada, upon the perils which then threatened her very existence. In that Address the importance of religion as the only basis of national prosperity and greatness was urged; and the efforts of combined foes to effect its overthrow, by depriving it of the slender provision remaining for its temporal wants, were pointed out. At that time the very rulers to whom we should have looked for protection to those rights, and whose bounden duty it was to afford it, not only were arrayed against us, but had avowed their determination to withhold that protection, and wrest our Church's temporalities from us. You were reminded that to the assaults which had been made no effectual opposition had been offered either by yourselves or by your representatives in Parliament. You were told that it was "an evil of no small magnitude that you were tempted rather to endeavour to influence opinion in England than to resort to measures which might strengthen your position in the colony." You were called upon to resort to these measures—to meet unprincipled agitation with the weapon of truth,—impending danger with instant action; and that, despite difficulties and dangers, you should not be disheartened or discouraged: for though persecution assailed our Church, not only would it rise more vigorous from oppression, but that some signal chastisement would inevitably fall upon those who raised their sacrilegious hands against her.

That appeal has not been made in vain. By means of our infant Society a rallying point was offered to the friends of religion. Branches of our Union arose in many parts of the Province, giving strength to local feelings; and through those Branches and a friendly press, the publications of our Society found their way even into the most remote districts. Thus the true state of the question was made known; the falsehoods and misrepresentations of our antagonists were refuted; the mere friendly feeling to our Church was generated in the breasts of many hitherto indifferent to it; and many were won over even from the adverse ranks. Nay, even among the very members of the Cabinet so lately arrayed against it, it was acknowledged that our Church was in Canada emphatically "A PERSECUTED CHURCH."

One of the objects of this assault upon religion was with strange inconsistency professed by its most bitter assailants to be its advancement, and for a time, aiding this assault, but actuated by other motives, were to be found not a few of the Clergy and Laity of the Church of Rome. But as the designs of our antagonists were developed, it became evident to such their allies, that if our Church were despoiled of its slender Temporalities, the rich endowments of their own would next be assailed, and that the result of the triumph of those "Pharisaical law-breakers," as they have been happily termed, must inevitably be not only the temporary overthrow of all religious principle in the Province, but the spread of the wildest theories of Socialism and Infidelity in its stead. In fact the members of the Church of Rome in both Provinces, saw and felt that however much our Churches differ in doctrine, both hold that religious instruction is the only basis of national prosperity, and that its maintenance and advancement is the imperative duty of the State. The consequence of this feeling was the secession of the members of the Church of Rome from the

Reviews.

THE WESTMINSTER REVIEW. No. CX. Oct., 1841. Toronto: Thomas Maclear.

The pages of this number are replete with articles of the highest order of literary merit. The notice of Sir H. Huntley's seven year's service on the African slave coast, is full of curious detail of a very interesting character, and Miss Martineau comes in for a share of candid and just criticism in an able article reviewing the several works on subjects relating to Life and Immortality.

HARPER'S MAGAZINE for November. Toronto: H. Rowsell and Co.

This periodical maintains its popularity and attractiveness, and will deservedly rank highly in the light, but useful literature of the time.

LECTURES ON AGRICULTURAL CHEMISTRY. By HENRY YOULE HIND. Toronto: Brewer, McPhail, & Co., 1851.

This is the second edition of these able and most useful lectures. Every intelligent farmer ought to possess a copy.

SCENES IN OUR PARISH.

NO. XI.

CONCLUSION.

" Ah! dearest mother, since too oft
The world yet wins some Demas frail,
Even from thine arms so kind and soft,
May thy tried comforts never fail!

" When faithless ones forsake thy wing,
Be it vouchsaf'd thee still to see
Thy true, fond nurselings closer cling;
Cling closer to their Lord and thee."

KEBLE'S CHRISTIAN YEAR.—
St. Luke's Day.

It is time for us to part; yet before we do so, let us take one more turn round our pleasant garden, down the steep trellised walk, and along the path on that side of the house which the grafted pear tree nearly covers. The busy day is done, we hear no sound, but the hum of the beetles as they pass us; no other thing is stirring. I beg your pardon, old grey tabby, you are there, are you? You always walk up and down with me in the still twilight, and I own I am very ungrateful to forget you. The last ray of evening sunshine has faded away: and the last light rests on the young and polished leaves of the laurels, and on the stately blossoms of the fleur-de-lis. Do you not admire that princely flower? And was it not very fit for the purpose to which it was applied, in the days when the elected king of old France was chosen with the shout of an hundred clear voices; and the waving of an hundred good swords, the weakest of which was "strong to turn the flight," raised amidst his nobles on no other throne but his father's broad shield; and no other sceptre for his hand, but his country's native flag-flower.

Let us cross the grass, and pass by the graceful Persian liliac,—stoop under the hanging boughs of the quince tree; and seat ourselves for a few minutes on the step of the old cross: and you will ask me, perhaps, what is the age of this grey stone, and who raised it? And wherefore was it raised in what was once the depth of a forest? Tradition tells of a knight, who dying far from home, begged to be buried in his father's grave; so those who stood round his bed, when his confessor had received his last sigh, closed his eyes, and straightened his limbs, and wrapped him in his winding sheet; and set off in dark and sad procession, bearing him over hills, and up steep and stony volleys, a long and weary way, till they came at night thus far through the forest, and here they halted; and the requiem was sung; and where the corpse had rested, there, next morning, they built a low cross for his soul's health; and the stone on which you are seated, is the only one remaining. Such is tradition's story. I cannot tell who was watching the gallant knight's return to his distant home; I know not how long his mother had waited, looking at her window, and chiding the delay of his chariot wheels; or whether his dark eyed sisters and his young bride had finished the broderie which described his conquests, and which they were so soon to lay aside, or to spread as a pall over the cold corpse. I cannot tell—but of this I am sure, if he, at whose desire that cross was built, really feeling himself a sinner, had grace given him to look through the countless forms and errors of his imperfect religion, and to turn for safety to that cross in which St. Paul gloried; it is all well with him. We have been brought up to a purer worship; let us consider how we have improved our privileges. It is an interesting story. How would it tell in verse?—

What is there in that shapeless stone,
With lichens and with moss o'ergrown,
That bids thee, traveller, stay?
No sculptor's art, with choicest care
Has traced Corinthian beauty there,—
Why tarry on thy way?

The sun, that wakes our primrose flowers,
Has seen as gay a race as ours,
Now to their graves gone by;
And yon rude stone bids memory tell
How, from the bower of Isabel,
The Spaniard came to die!

She stood at his side, in her pleasant bower,
The Lady Isabel,
The iris gleamed in the sunbeam shower,
She looked pale, yet bright as that trembling flower,—
As he bade her a last farewell.

" Lady! farewell! the evening breeze is sighing
Along this cool and willow-fringed shore,
The nightingale her hymn to eve is trying—
Together we may hear that sound no more!

" Lady! farewell! the blessed summer eve
Wakes with its gentle breath our orange flowers:
Those flowers shall fade and flourish, but I leave—
For ever leave—my native Spain's fair bowers!"

The Lady gazed on his shining eye,
The Lady Isabel:
On his noble forehead, pale and high,
But his sunk cheek flush'd, and told silently,
That he bade her a last farewell!

Paler his cheek in our chilly air,
His brilliant eye waxed dim;
And strangers smothered the damp dark hair,
And composed the weary limb.

And vainly the learned leech had striven
To lengthen his life's short day;
But the priest the weary soul had shriven,
And it longed to fly away.

And "Thanks," he said, "for the kindly tear,
And thanks for the gentle tone,
Yet I would not rest amidst strangers here,
But with Isabel, my own!

" As ye would rest with your fathers brave,
Would sleep where your mothers lie;
For His sake who only our souls can save,
Bear me home to Spain,—to die!

" It may not be, this fluttering heart—
This trembling—this faintness tell—
Father! pray for the soul, that so soon must part,
And the corpse bear to Isabel."

That eve he died; and at early morn,
Whilst the dawning was still and grey,
Forth was the worn-out body borne,
And the long train moved away.

They moved along over plain and steep,
Through valley, and moor, and fell;
Till they came to the forest's dark shadows deep,
In the King's Wood where hunters dwell.

On the damp dark boughs shone the moon beams pale,
As they waved in the midnight wind,
As the priest's psalm rose on the chilly gale,
And the corpse was borne behind.

Just on this spot, by a dark oak's shade,
(A lone wild place was here.)
The requiem they sung, and the prayer they prayed,
At the side of Don Juan's bier.

And next morning this rude stone cross they built,
On the spot where the body lay;
That the traveller may think how Christ's blood was
And tarry awhile to pray. [spilt,

A purer worship hast thou been taught;
But yet from this ruined stone
Turn not, till thou hast raised thy thought
To the Cross as thy trust alone.

And here, as I am on the point of taking leave of you, allow me to advert to the principles which I have expressed during our interviews. If there has been any pride in the spirit with which I have expressed myself; any bitterness towards those who differ from;—I am sincerely sorry such a feeling should have been apparent to you; by me certainly, it was not intended. Such a feeling, I am well aware, is utterly unlike the spirit of the Master whom I profess to serve; and hers, through whose ministry I was brought to Him. But whilst my prayer, with regard to my country's church, is only

" Not drought on others, but much dew on thee;" whilst I recollect that she bore me a senseless and helpless thing, in her kind arms to my Saviour, at my baptism; that the hand of her blessing has been laid on me, and on the heads of those most dear to me, in the holiest hour of their lives; that month after month, I come, a faint and weary pilgrim, to receive from her the cup of her Lord's blessing, and his broken bread, to strengthen me in my journey; that the voice of her consolation has sounded to me, from the graves of my well-beloved; and that she cheers me with the belief, that I, at last, shall rest in Christ, as my hope is, that my brethren do:—when I think of all this, can I feel coldly towards her? No, God forbid! And you whoever you may be,—whatever your principles are, you would not, in times like these, respect me for shrinking back; you cannot but feel that through good report and evil report, a daughter's heart must cling to her mother.

But the dew is falling, let us rise and walk on. The blackbirds have finished their evening hymn; and the red-breast, who has been so busy, attending on his nestlings ever since the dawn of day, is, at last, resting on the ivy spray above his nest.—It is all quiet; the beautiful yellow moths pass us with an uneven motion, like the leaf of a blossom, carried by a soft wind to sleep on the moss; and the whirring of the beetles' wings only serve to remind us of Cowper's line—

Stillness, accompanied with sounds like these,
Charms more than silence."

So I often find it here: but you must go back into the busy, rude world again; back to the crowd and the press of life; to the labor of business, perhaps or the struggle of ambition, or the whirl of pleasure. Beware lest you seek the living among the dead; and when disappointment comes—as surely it must, if you do so—think of this quiet garden, and the shadow of the chestnut over our low altar; and come, and learn where peace dwells. But it is duty calls you to the strife, and the din; then go, and prosper! Carry the charm of peace about with you. "In the world," says He, whose word is truth, "ye shall have tribulation;" so you would if you staid here; "but in Me,"—there is the un-failing spell.—"in Me ye shall have peace!"

" There are, in this loud, stunning tide
Of human care and crime,
With whom the melodies abide,
Of the everlasting chime."

Such be your lot, my kind and patient companion;
we may perhaps, meet again. If not, assure yourself that you bear with you my thanks, and my best wishes.—Good night!

THE ANGLICAN CRISIS.

(From the True Catholic.)

(Continued from our last.)

Western Europe, was left, by the great Reformation, in a very unsatisfactory position, for many reasons. Among the rest, because the idea of an independent Church seemed farther than ever from being realized. By an independent Church, we mean a Church which has within itself the means of regulating its own doctrine and worship, and enforcing its own discipline, without the aid or control of any extraneous power, or even of any portion of its own members, who are not regularly invested with governing powers, but who can control, by irregular means, those who are so invested. Thus, the Church of England is governed by the Crown; which, although formally included in the Church, is practically extraneous. Thus, the American Church is, to some extent, governed by an ungodly laity; whose connexion with her is only nominal, and whose only right to interfere in her concerns, is that they have the power of starving her clergymen. In making this remark, we think it necessary to enter a protest against its being applied to the regular, constitutional participation of the laity in the government of the Church. This we value very highly, even as it actually exists among us; although we should be glad to see some other safeguards, to secure it more exclusively to the religious laity.

But to return to our subject; the Church in Western Europe, we have just remarked, was left by the Reformation, in an unsatisfactory state, because the idea of the independence of the Church seemed farther than ever from being realized. In truth, it appeared to have been lost out of the world. The Ultramontanes, indeed, retained something like it; but so involved with their notions of the dependence of all Churches upon Rome, and of the dependence of the state upon the Church, as to be very far from the true idea. The German Anabaptists developed, from a part of the ultramontane scheme, the notion of a Church into which the state was to be absorbed. The same view was afterwards held by the English Fifth Monarchy men. But it must be conceded, that, upon the whole, the Scottish Presbyterians came nearer to the true idea, than any other class of persons, although they were by no means free from the ultramontane notion of a Church dominant over the state. The state, as such, in fact, hardly existed in Scotland, and the patronage was sometimes in the hands of the aristocracy, sometimes in that of those who called themselves the clergy.—The contest between those two parties, for that power, has produced more than one secession from the Scottish Establishment, and, in our own day, has brought about a great disruption of that body, which is itself no unimportant element in the existing crisis.

On the continent of Europe, the external episcopate had passed into the hands of the Protestant princes and governments. And this the more entirely, because in most places, the internal, or ecclesiastical, episcopate, had either ceased to exist, or become confessedly a new episcopate, not connected with the old one, by the chain of Apostolic succession. Thus deriving, not merely the designation of its members, but its whole authority from the laws of the state, it was in no condition to dispute the authority of its creator.

In England, a great political revolution was going on. Under the Plantagenets, the government had been an aristocracy of that class, the power of which consists in the individual power of those who compose it. Of this aristocracy, the king was little more than the first member.—Under the early Tudors, the old aristocracy had come to an end; and the power was divided between the Crown and the Church, the latter being an aristocracy of the other class, in which the power of individuals depends upon their being members of a powerful body. Henry VIII. broke down this ecclesiastical aristocracy, and raised the power of the Crown to a despotism for the time; but to one which had brought into being, at the same moment with itself, the elements of its own destruction.—The House of Peers now freed from the clerical majority which governed it under the first Tudor, and from the military power of the great feudal nobles, had acquired a real existence, as an aristocracy of the last mentioned class. The commons having acquired, in the distribution of the estates of the extinct or attained nobility, and of the Church, a large amount of landed property, were preparing to assert their place in the constitution. The landed commons were to be speedily followed in this, by the commercial class, destined to attain in our own day, after a long, but uniformly successful struggle, a final victory over their landed brethren. But at the beginning of Elizabeth's reign, this struggle had not begun. Indeed to her successful wars, and to the encouragement which

she extended to commerce, during a long reign, and to the peace which her successor maintained, it was chiefly owing that the commercial class came to exist. But in the first year of her reign, it was not yet even perceived, that power was departing from the Crown, and that the elements of a counterpoise existed, and only wanted combination. That combination did not come until the next century, and the bold and determined character of Elizabeth, enabled her, during her whole reign, to maintain the despotism, which her father had both erected and undermined. Her personal views and feelings had then much to do with the position which the Reformed Church, of which she held the external episcopate, should assume in her dominions.

Her own private opinions and feelings, were in favor of the Sacramental or Church system, with perhaps some leaning to Romish error, her position as sovereign of England, forced her into hostility with Romish notions of Church authority. The same fact combined with her personal character, made her the asserter of the authority of the state over the Church. It is to this concurrence of circumstances, that we owe that combination of Erastianism with Church doctrine, which existed in England for much above a century. Elizabeth had sagacity enough to perceive, that the value of her patronage, as a means of controlling the wills of the great body of the clergy, would be much diminished by the abolition of Episcopacy. Her private views as well as the law of the land, which she was not willing to alter more than necessity required, pointed to an episcopate, in which the Apostolic succession should be preserved. The ancient episcopate was continued, and the ritual and formularies of the Church conformed to Catholic truth. There is no doubt, that for this we are much indebted to Elizabeth personally.

The Church of England was thus settled on a sound doctrinal basis, with a large mixture of Erastianism infused through the medium of the external episcopate of the Crown. This settlement was, for a time apparently accepted by the whole nation, with the exception of a few clergymen of the Romish faction. But there were, nevertheless, two considerable parties, which varied from the doctrine of the Church. One of these inclined to the Romish side, and after a few years, upon a signal given from Rome, in the shape of a bull excommunicating the Queen, seceded from the establishment, and commenced the Romish schism in England. On the other side, the Puritans, commencing with a controversy chiefly about ritual matters, proceeded to raise questions touching the doctrine of the Church, and especially about episcopacy. They did not deny at all the supremacy of the Crown, or the propriety of the external episcopate; but only complained that those prerogatives were used against their opinions, instead of on their side. In Elizabeth's time but few of them found it necessary to the quiet of their consciences to secede from the Church. By much the larger portion of the party remained in the national communion, endeavouring, with great success, to draw off the minds and hearts of men from the true interpretation of the national formularies.

James, the successor of Elizabeth, although far her inferior in firmness, and ability, had yet sufficient good sense to profit by his Scottish experience. He had there found himself at every turn checked by one or other of the two aristocracies: neither of which he had the means of influencing. They divided the patronage of the Church between them, leaving to the Crown a most inconsiderable fragment; while the equality which prevailed among the clergy furnished no means whereby their minds might be operated upon. The shadowy superintendencies which existed, was not sufficient to produce any effect; and moreover, they were not at the disposal of the Crown. James was made to feel, hourly, that he was only a titular king. It struck him that the restoration of a hierarchy, in which he would have the distribution of valuable preferment, would furnish the fulcrum of the lever, by which he would move the minds of the clergy, and thus elevate himself into the position of an actual potentate.—This idea he embodied in his favorite maxim; "No bishop no king."

On his accession to the English throne, he therefore, at once adopted the policy of his predecessor, claiming in its utmost extent the Regale, or external episcopate, or supremacy; but using it in support of those tenets which are the true doctrines, not only of the Church of England, but of the Catholic Church. He availed himself of the power and influence of his new crown, to attempt the establishment, in Scotland of a Church similar to that in England. The same policy, in both countries, was pursued by his unfortunate son; it would appear upon higher motives than those of his father.

But in the meantime, the new landed aristocracy had consolidated itself into that form, in which the individuals derive their importance from the body to which they belong. The monied aristocracy was coming into existence, and had already acquired strength enough to render useful assistance to its future rival, but as yet superior ally. Parliament, composed of the representatives of these elements, was ready to constitute itself their organ, in a contest with the Crown. The Crown itself,

not understanding the crisis, but perceiving that Parliaments were less tractable than formerly, conceived the idea of governing without them, just at the moment when such a scheme had become utterly impracticable. Things were thus prepared for an explosion; and it was not long before circumstances applied the match.

(To be continued.)

Advertisements.

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

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

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

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

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

J. E. PELL, GILDER, Looking Glass and Picture Frame MANUFACTURER, 30, KING STREET, TORONTO. Gilt Inside Moulding always on hand. Toronto, October 22nd, 1851. 12-1y

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

OWEN AND MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO. 1

Argumentative Sermons, EXHIBITING THE TRUTH OF CHRISTIANITY, IN A REVIEW OF OUR LORD'S CONSISTENT LIFE, AND METHOD OF PREACHING, By the Rev. W. GUISE TUCKER, M.A., St. Peter's College, Cambridge, and Chaplain of the Royal Navy. Price Three Shillings and Nine-pence. For Sale at the Depository of the Church Society of the Diocese of Toronto, No. 5, King Street, West, Toronto. Toronto, Sep. 4, 1851. 5-1f

R. SCORE, Merchant Tailor and Habit Maker, KING STREET WEST, TORONTO; BEGS respectfully to acquaint the Gentry of Toronto and Canada West, and his friends generally, with his extensive and choice Stock of WINTER GOODS have come to hand, consisting of West of England Cloths and Cassimeres, Heavy Beavers, Doxskins, Tweeds, Whitties, Frieze, Winter Vestings, &c., &c. N. B.—Clergymen, Judges, Queen's Counsels' and Barristers' Robes, (also University Robes and Caps.) made on the most correct principles, and at prices that cannot fail to give satisfaction. Toronto, Oct. 6, 1851. 10-1f

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 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 Stationery of all kinds, on moderate terms. Toronto, 23rd July, 1851. A. F. PLEES.

W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO. A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver. Toronto, Jan. 28, 1847. 61

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

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 Whitchurch—Part of Lot 17, in 4th concession, 80 Acres. Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres. Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

COUNTY OF NORFOLK. Township of Woodhouse—Lot 12, in 5th concession, 200 Acres. COUNTY OF WENTWORTH. Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres. COUNTY OF SIMCOE. Township of Innisfil—North half 13, in 10th concession 100 Acres. COUNTY OF NORTHUMBERLAND. Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres. Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres. COUNTY OF HASTINGS. Township of Thurton—Lot 25, in 3rd concession, 200 Acres. COUNTY OF LANARK. Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-1f

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. 6-1f

TRINITY COLLEGE. FACULTY OF MEDICINE. SESSION 1851-52. THE WINTER COURSE of Lectures will commence on MONDAY, the Third day of November next. Anatomy and Physiology.—NORMAN BETHUNE, M.D. Practical Anatomy and Demonstrations.—NORMAN BETHUNE, M.D. Chemistry, General and Animal.—JOHN YOUNG BOWN, M.D. Medical Jurisprudence.—FRANCIS BADGLEY, M.D. Principles and Practice of Surgery.—HENRY MELVILLE, M.D. Principles and Practice of Medicine.—JAMES BOVELL, M.D. Materia Medica.—W. HALLOWELL, M.D. Midwifery and Diseases of Women and Children.—EDWARD M. HODDER, M.C., M.R.C.S. Eng. The Dissecting Room daily from 9 o'clock, A.M. to 6, P.M.

CLINICAL INSTRUCTION. On Medicine.—By Drs. BOVELL and BADGLEY. On Surgery.—By Drs. MELVILLE and BETHUNE. On Midwifery.—By Ed. M. HODDER, M.C. M.R.C.S., Eng. Five Lectures will be given on each subject during the week. The Practice of the Toronto General Dispensary and Lying-in-Hospital, will be open to the Pupils attending these Lectures. THE SUMMER COURSE of Lectures, on the following subjects, will commence early in the month of May, 1852:— Pathological and Microscopical Anatomy. Regional and Surgical Anatomy. Practical Chemistry. Botany. Toxicology. Surgical Pathology and Manipulation. Infantile Diseases. Hygiene and Therapeutics. For terms and further information, apply to the Dean of the Faculty. FRANCIS BADGLEY, M.D. 62, Bay Street. Toronto August 21st, 1851. 4-3m

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

ORGAN FOR SALE. A Two Stop ORGAN, suitable for a small Church or Chamber, with case, gilt pipes, &c., complete. Height of Case..... 8 feet. Width of "..... 5 " Depth of "..... 3 " The Organ, which is quite new, may be seen at the office of this paper, 7, King-street West, Toronto. It will be sold very low for cash. Toronto, January 15th 1851.

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

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The distinguished success which has attended the establishment of the Church of England Assurance Institution in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada, with a view of extending the peculiar advantages of this Institution to the inhabitants of that Colony. They feel satisfied that such advantages will be duly appreciated by the Public, and that the same distinguished success will attend the Company's establishments in Canada, and the same powerful support be given to it by the Clergy and Laity residing in the Colony, as have already marked its progress in India and in Europe. In order to insure such success, and to merit such support, the Directors have, for a long time past, been engaged in repeated deliberations and consultations with men well conversant with, and experienced in, the principles and practice of Life Assurance, with a view to the formation of Branch Establishments in the British Colonies, which will best ensure the three main objects of Policy-holders, viz., SECURITY, ECONOMY, and CONVENIENCE. And they trust that the result of their deliberations has been such as to present to British subjects, resident in these Colonies, as perfect a system of Assurance, in all these respects, as is practicable, or can be desired. The SECURITY of Policy-holders in Canada is made complete by the large subscribed capital of the Company, guaranteed by a numerous and influential body of Proprietors; whilst for their immediate benefit and protection, AN ADEQUATE FUND WILL BE INVESTED IN CANADIAN SECURITIES, so as always to be immediately available to provide for whatever casualties may arise. The ECONOMY of Policy-holders has been consulted by the adoption of Tables, deduced from the most complete and extensive observations of the rate of mortality among Assured Lives. They have been constructed expressly for the use of the Church of England Assurance Company; and are framed on the lowest possible scale consistent with the security of the Assured. By the constitution of the Company, one clear tenth of the entire profits of the Institution is applied to the formation of a fund, called "THE CLERGY FUND," for the Relief of Distressed and Deserving Clergymen, and the Widow and Orphans of Clergymen, and also for granting aid to enable Clergymen with limited incomes to provide for their Families by Assuring their Lives at Reduced Premiums. Premiums on Assurances by Table II, may be paid either yearly, half-yearly, or quarterly, as may best suit the convenience of the Assured. Death by suicide, duelling, or the hands of justice, will not render the Assurance null and void, if the Policy be duly assigned to another party for a bona-fide consideration. Claims will be paid within three months after proof of death. Policies forfeited by non-payment of Premium, may be revived within twelve months, upon proof of the same state of health, and the payment of the Premium in arrear, with interest thereon. The Assured, not being engaged in any Military, Maritime, or Naval Service, will be permitted, without extra Premium, to proceed from one part of British North America to another. Also, to proceed to or from any part of the United States not further south than the latitude of the city of Washington, or further West than the River Mississippi; they will also be permitted, in time of peace, to proceed in first-class steamers to or from any port in Great Britain or Ireland. Parties engaged in or entering into the Military, Maritime, or Naval Service, or parties proceeding beyond the limits above mentioned, will be charged such additional rate (to be ascertained by application to the Agent), as the circumstances of the case may require. Upon payment of the Premium, in cases where the Assurance has been accepted definitely, a Certificate will issue at once, to be held by the Assured until it can be exchanged for a Stamped Policy, under the Hands and Seals of three of the London Directors. In cases where the Assurances shall be entertained, only pending the decision of the London Board, a memorandum of conditional acceptance will be issued, until the receipt out of the Company's advice, conveying the Stamped Policy, or the rejection of the Assurance,—the Company holding the life assured in the interim.

SPECIMENS OF RATES. SHORT TERMS.

Table with columns for Age, One year, Seven yrs, Annual Premium, and Half-yearly Premium. Includes a note: SPECIMEN OF PREMIUMS required for the Assurance of £100, for the respective terms of One and Seven Years.

WHOLE LIFE. Equal Rates. SPECIMEN OF PREMIUMS required for the Assurance of £100, for the Whole Term of Life, in Annual Half-yearly, or Quarterly Payments.

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

BIRTH.

At Moore, on the 31st ult. the wife of the Rev. G. Salter, B. A., of a son.

MARRIED.

At Stewart Town, on the 30th October, by Rev. D. Fraser, Jacob Switzer Tracy, Esq., of Churchville, merchant, second son of the late John T. Tracy, Esq., of the city of Limerick, to Miss Sarah E. Baker, of Churchville.

On the 17th inst., by the E. L. Elwood, Mr. Robert Sanderson of the Township of Wawanosh, to Miss A. Johnston of the Town of Goderich.

At the residence of the bride's father, Goderich, on Monday the 27th inst., by the Rev. E. L. Elwood, Benjamin Butchart, Esquire, to Mary Ann, second daughter of Mr. Wm. Reed, Jun.

DIED.

At Durham, Eastern Townships, on the 23rd Sept. last, after a long and painful illness, borne with Christian fortitude and resignation, John L. Ployart, Esq., in the 77th year of his age, a native of Geneva, Switzerland, and formerly a captain in the late regiment of DeWatteville. He had seen much military service, and received lately the war medal for the battle of Maida.

DR. WISTAR'S BALSAM OF WILD CHERRY.

From the Fall River Monitor Mass, This medicine, prepared by a long experienced and skilful physician, tested and approved by a great number of intelligent, distinguished and respectable persons in various parts of the country, is now received, and used with entire confidence and with great success by those afflicted with pulmonary complaints. It is also recommended as a valuable medicine for other diseases, such as colds, coughs, and particularly diseases whose tendency is to consumption.

Important from Canada.

Quebec, July 24th, 1843. To all who are afflicted with Asthma. I have at different times been afflicted with severe colds, which produce in my case the Asthma. I have, on these occasions used DR. WISTAR'S BALSAM OF WILD CHERRY. Two years ago I was quite sick, so much so that I could not rest at nights. I procured of the agent of this city, a bottle of this Balsam of Wild Cherry. Before I had taken the whole of it I felt relieved. I continued taking it, until I had used three or four bottles, which completely cured me. The present season I took another severe cold, and immediately resorted to this Balsam, and a part of one bottle had the desired effect. I therefore cheerfully recommend my friends and all others who need it, to try this medicine for their coughs and colds, and particularly the Asthma.

Respectfully yours, Wm. McGrath. The genuine is signed I. BUTT'S.

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

Fire and Life Insurance.

THE ROYAL INSURANCE COMPANY OF LONDON AND LIVERPOOL.

CAPITAL, - 2,000,000 STERLING.

THE Subscriber having been appointed AGENT for the above highly respectable Company, ranking as it does with the most eligible Offices in the United Kingdom, respectfully solicits a portion of the Insurance business of Toronto, and as authority is given for the settlement of losses on proof thereof without reference to the Board in England, a guarantee is afforded to parties insuring of prompt settlement of their claims. Fire Insurances will be effected at moderate rates of Premium and no charge for Policy.

LIFE BRANCH.

The important advantages offered by this Company will include the following:—Guarantee of an ample Capital, Moderate Premiums, Large Participation of Profits by the Assured, amounting to two-thirds of its net amount and exemption of the Assured from liability of Partnership.

Applications for Assurance in either Branch will meet with prompt attention. FRANCIS H. HEWARD, Agent. New Market Buildings, Toronto, November, 6th 1851. 14-tf.

LLOYD'S.

THE Subscriber begs to notify the Public and the Trade generally, that he has been appointed LLOYD'S AGENT AT TORONTO, and will be ready at all times to attend to "Surveys," and grant the necessary Certificates.

FRANCIS H. HEWARD, New Market Buildings. Toronto, Nov., 5th, 1851. 14-tf.

Protection from Lightning,

JAMES SPRATT'S LIGHTNING RODS.

THE undersigned (Agent for Poinier, Benson & Co., of Detroit, Michigan) has just arrived in this place, for the purpose of protecting public and private buildings from Lightning with the above superior Lightning Rods.

The Subscriber may be found at H. Piper's, where he would be happy to give any information required, or to receive orders to protect private dwellings or public buildings. All orders left at H. PIPER'S, Thinsmith, 50 Yonge-street, will meet with prompt attention.

References in Toronto:—Captain Lefroy, Royal Observatory; F. W. Cumberland, Esq., Architect; J. T. Smith, Esq., Councilman; A. T. McCord, Esq., Chamberlain.

E. V. WILSON, General Travelling Agent. Observatory, Toronto, Sept. 9, 1851.

At the request of Mr. Wilson I have examined his Lightning Conductor, and heard his explanation respecting it. His views appear to me to be reasonable and correct, and the Metallic Point a good form of the Instrument; the Platinum Point is an essential part of it, but I do not consider the Magnets to be so, or that they can have any possible effect, good or bad, as such: as additional points, the opinion of the best authorities is that such are of no use; one good point being all that is necessary, but they can do no harm.

I further state, at Mr. Wilson's request, that in my opinion any building so elevated as the St. Lawrence Hall, or the Lunatic Asylum, ought to be provided with several Points, and several Conductors, which latter should be placed in good metallic communication with the tin covering of the roof and any other considerable masses of metal about the building. The Conductors should be led off to the iron water pipes underground.

J. H. LEFROY, Captain R. A. Toronto, Sept. 22, 1851. 12-61.

Teas, Coffee, Sugars, Wines, Liquors, &c.

GROCERIES OF ALL KINDS

At 122 Yonge Street, two doors South of Queen Street, JOHN J. EVANS,

TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage.

Toronto, December 11th, 1850. 21-tf

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER.

King Street Toronto, directly opposite the Arcade, St. Lawrence Hall,

HAVING devoted special attention to the study and practice of ECCLESIASTICAL AND SCHOOL ARCHITECTURE, is prepared to receive commissions from persons intending to erect buildings of this description, in any part of the Province, and requiring Professional assistance.

W. H., does not confine himself solely to this department; but also tenders his services in every other branch of his profession: assuring those who may honour him with their patronage, that in the designs he may submit, purity of style, economy of space and material, and strength of construction shall always be most carefully studied. Toronto, Oct., 29th, 1851. 13-tf

EDUCATION.

MR. ALEXANDER STAFFORD, of Belfast College, Ireland, respectfully intimates that he will shortly open a SCHOOL for the instruction of Young Gentlemen in the usual branches of a

Classical Mathematical, and Commercial Education.

Mr. STAFFORD's system of Education is directed to draw forth the powers of the mind by awakening curiosity—desire of information—and by a healthy and judicious management to invigorate the reasoning, as well as strengthen the retentive faculties; thus securing a well-balanced development between the mental and physical qualities of his Pupils.

TERMS:

Per quarter £2 10 0 Preparatory Class 1 10 0 Hours of attendance from Nine o'clock, A. M., to Twelve Noon, and from Two P. M., to Four in Winter, with an additional hour in Summer. There will be ten minutes of relaxation every morning at eleven, which may be spent in play.

The School will be under the superintendence of the Rev. R. Michele, M. A., who has kindly offered a room for the purpose during the ensuing Winter, and will weekly deliver Lectures to the Pupils on religious subjects.

For further particulars, address Mr. Alexander Stafford, care of the Rev. R. Michele, M. A., Incumbent of Trinity Church, Toronto, or Mr. Thomas Champion, at the Church Society's House. Toronto, 1st October, 1851. 9-tf.

TORONTO GENERAL REGISTRY OFFICE, No. 71, Adelaide Street East,

(BETWEEN CHURCH AND NELSON STREETS,) FOR MECHANICS, MALE AND FEMALE SERVANTS, APPRENTICES, &c. Open daily, (Sundays excepted) from 10 o'clock, a.m., till 4, p.m. J. MELERICK, Proprietor. Toronto, 1850. 7-tf

OYSTERS!!

L. LEWIS, in returning his sincere thanks to the citizens of Toronto and the public generally, for their liberal patronage; begs leave to intimate that he has received and will keep on hand, a fresh supply of

KEGS, CANS, AND SHELL OYSTERS, three times a-week while the season lasts. He will also have a variety of GAME, Salt-water FISH, and PRAIRIE HENS as soon as the weather will permit. 110, King-street West, Toronto, September 25, 1851. 9-tf

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 and usual.

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

WINTER CLOTHING AND DRY GOODS, WHOLESALE AND RETAIL.

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

TAILORING IN ALL ITS BRANCHES EXECUTED WITH NEATNESS AND DESPATCH.

MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

READY-MADE FALL AND WINTER CLOTHING:

Table with columns: From, Men's Etoffe Shooting Coats, Do. Witney, Do. Broad Cloth, Do. Etoffe Over Coats, Do. Witney, Do. Beaver, Boy's Etoffe Coats, Do. Witney, White Shirts, Linen Fronts, Striped Shirts, Men's Etoffe Trousers, Do. Doeskin, Do. Cassamere, Do. Canada Tweed, Do. Corduroy, Do. Buckskin, Boy's Etoffe, Do. Witney, Winter Drawers, Red Flannel Shirts, Men's Etoffe Vest, Do. Cassamere, Do. Satin, Do. Black Cloth, Do. Canada Tweed, Do. Fancy, Do. Etoffe, Cloth Caps, Fur Caps.

Pocket and Neck Handkerchiefs, Shirt Collars and Fronts, Umbrellas, Carpet Bags,

MEN'S PARIS SATIN HATS, BLACK AND DRAB.

DRY GOODS:

Table with columns: Flannel, Red and White, Blankets, per pair, Searf Shawls, Factory Cotton, Cotton Warp, per bundle, Ladies' Cloaks and Bonnets, Muffs and Boas, Crapes and materials for Mourning, Quilts and Counterpanes, Bed Ticks and Towels, Bonnet Ribbons, Prints (fast colour), Gala Plaids, White Cotton, Striped Shirting.

150 Pieces Mouselin de Laine, good styles, yard wide at 10 1/4 per yard. ALSO: An immense assortment of Shot, Striped, Checked, Flowered, and Plain materials for LADIES DRESSES, of the newest styles and fabrics. Ribbons, Laces, Edgings, Gloves, Hosiery, Flowers, Cap Fronts, Veils, Muslins, Sewed Goods, Silks, Satins, Velvets, Shawls, Handkerchiefs, &c., &c.

No Second Price

BURGESS & LEISHMAN,

Corner of King and Church Streets, Adjoining the Court House. Toronto, Oct. 22, 1851. 12.

SKETCHES OF CANADIAN LIFE,

LAY AND ECCLESIASTICAL,

ILLUSTRATIONS OF

CANADA AND THE CANADIAN CHURCH,

BY

A PRESBYTER OF THE DIOCESE OF TORONTO.

A FEW COPIES OF THE ABOVE.

For Sale at the Depository of The Church Society of the Diocese of Toronto.—Price, 8s. 9d.

September 24th, 1851.

8-1f

HEALTH WHERE 'TIS SOUGHT!

HOLLOWAY'S PILLS.

CURE OF A DISORDERED LIVER AND STOMACH WHEN IN A MOST HOPELESS STATE.

Extract of a Letter from Mr. Matthew Harvey, of Chapel Hill, Airdrie, Scotland, dated the 15th January, 1850.

To Professor HOLLOWAY—

SIR.—Your valuable Pills have been the means, with God's blessing, of restoring me to a state of perfect health, and at a time when I thought I was on the brink of the grave. I had consulted several eminent Doctors, who after doing what they could for me stated that they considered my case as hopeless. I ought to say that I had been suffering from a Liver and Stomach complaint of long standing, which during the last two years got so much worse, that every one considered my condition as hopeless. I as a last resource got a Box of your Pills, which soon gave relief, and by persevering in their use for some weeks, together with rubbing night and morning your Ointment over my chest and stomach and right side, I have by their means alone got completely cured, and to the astonishment of myself and every body who know me.

[Signed] MATTHEW HARVEY.

These celebrated Pills are wonderfully efficacious in the following complaints.

Table with columns: Ague, Asthma, Bilious Complaints, Blisters on the Skin, Bowel Complaints, Colic, Constipation of the Bowels, Consumption, Debility, Dropsy, Dysentery, Erysipelas, Female Irregularities, Fevers of all kinds, Fits, Stone and Gravel, Secondary Symptoms, Tic-Doloureux, Tumours, Ulcers, Venereal Affections, Worms of all kinds, Weakness from whatever cause, &c., &c.

Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10 1/2d., 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.

15-tf

SANDS' SARSAPARILLA, IN QUART BOTTLES.

For Purifying the Blood, and for the Cure of

Table with columns: Scrofula, Cutaneous Eruptions, Erysipelas, Pimples, Chronic Sore Eyes, Rheumatism, Old and Stubborn Ulcers, Fever Sores, Hip Disease, Syphilitic Symptoms, Jaundice, Costiveness, Salt Rheum, And Diseases arising from Injudicious Use of Mercury, Liver Complaint, Female Irregularities and Complaints, Loss of Appetite, Night Sweats, Lumbago, Dyspepsia, Exposure or Imprudence in Life, And as a Spring and Fall Purifier of the Blood, And General Tonic for the System, it Stands 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. 3-6m



PROVINCIAL MUTUAL

AND GENERAL INSURANCE COMPANY, CHURCH STREET, TORONTO.

Capital - £100,000.

Directors:

- A. M. CLARK, President. J. S. HOWARD, Vice-President. J. G. BOWES, W. L. PERRIN, J. G. WORTS, W. ATKINSON, J. J. HAYES, M. D., J. LUKIN ROBINSON, J. C. MORRISON, WM. GOODERHAM, GEORGE CRAWFORD.

THIS Company effects Insurance at the Home Office, Church Street, Toronto, and its various Agencies. Its Mutual Department does not exceed £5000 on any one risk, and being confined to detached buildings, it is hereby rendered the most safe and desirable for Farmers.

The Proprietary Department includes General risks in Fires, Life, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called therefor.

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

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY.

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

Capital - £100,000.

ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. Offices, 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-tf



HOME DISTRICT

MUTUAL FIRE INSURANCE COMPANY,

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

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

DIRECTORS:

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

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

"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.

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Six lines and under, 2s. 6d. or the first insertion, and 7d. for every subsequent insertion. Ten lines and under, 3s. 6d. for the first insertion, and 1s. or 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. Josias Bray, Hamilton. Henry Charles, Niagara. Francis Evatt, Port Hope. W. P. Vidal, Sandwich. Mr. Cawthra, jun, Newmarket. Geo. McLean, Brockville. Thos. Saunders, Grantham. John Kerby, Grandford & Mohawk. H. C. Barwick, Woodstock. T. D. Warren, St. Thomas, Port Stanley, &c. J. Wilson, Simcoe, Port Dover, Victoria, &c. F. B. Beddome, London. H. Slate, St. Catharines, Thorold, &c. Charles Brent, Kingston. John Benson, Napanee & Belleville. D. B. Stephenson, Picton. L. P. W. Des Brisay, Woodstock, N. B. Morgan Jellet, Cobourg. H. H. Cunningham, Montreal. P. Sinclair, Bookseller, Quebec.

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.