The Church.

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

VOLUME XIV., No. 12.7

TORONTO, CANADA, OCTOBER 17, 1850.

[WHOLE No., DCXCIII.

WEEKLY	CALENDAR.
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Day.	Date.	ist Lesso		2nd Lesso
F	Oct, 20,	21st SUND. APT. TRIN. & E,	Habbak. 2,	Luke 6. Galat. 6.
M	" 21,		Wisd. 15.	Luke 7.
T	" 22.		" 17.	Luke 8. Ephes. 2.
W	" 23,		Ecclus 1	Luke 9.
T	" 24,	{ M, { E,	" 2, " 3,	Luke 10, Ephes. 4.
		{ M. { E,		Luke 11. Ephes. 5.
				Luke 12. Ephes. 6.
F	" 27,	22ND SUND. AFT. TRIN. & H.	Prov. 2.	Luke 13. Ppilip 1.

SUNDAY CHURCH SERVICES IN THE CITY.

CHURCHES.	CLERGY.		Even song.
Trinity St. George's	{ Rev. H.J. Grasett. M.A. Rector, } Rev. E. Baldwin, M.A., Assist. } Rev. J. G.D. McKenzie, B.A. Incum. Rev. R. Mitchele, M. A., Incumbent. Rev. Stephen Lett, LL.D., Incumb. } Rev. H. Scadding, M.A., Incum. } Rev. W. Stennett, M. A., Assist. }	11 "	4 " 6½ " 7 "

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

† In this Church the seats are all free and unappropriated. The trist Church the seats are all the and the proposed of the first Sunda the every month at St. James's and St. Paul's; third Sunda at Prinity Church, King Street; and last Sunday at St. George Church; in the last Church the Holy Communion is also administered at eight A. M. on the last Sunday of each month.

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Diocese of crederation Esther Merie; or the Nursery Maid.

TWENTY-FIRST SUNDAY AFTER TRINITY. Остовек 20, 1850.

THE EPISTLE (Ephesians vi. 10-20.)-Evil was introduced, and has ever continued in the world, by the influence of a superior evil spirit .-Not only the corruption of the heart within, and the allurements of the world without, lead men into evil, but the suggestions of a spiritual adversacy are ever present, appealing to the weakness of his hature, presenting evil thoughts to his mind, and seeking to lead him captive to himself. The study of the human mind proves the truth of this. In the human mind, generally, one idea necessarily and unavoidably suggests another. The subject last spoken of, gives rise to other subjects and reflections of a similar nature. How often then, do thoughts of evil, of blasphemy, irreligion, and unbelief, arise involuntarily in the mind, totally unconnected with the preceding subjects of contemplation, and prove themselves to be the suggestions of some external evil agent. The children of Adam indeed are all placed as in a scene of trial in this world; with minds, souls, and hearts, capable of choosing good, or of choosing evil. To persuade them to choose the good, God has given them the means of grace, the Scriptures, the sacraments and ordinances of the Church, the influence of the Holy Spirit, warning, imploring, persuading, but not compelling. To induce them to choose evil, not only do the frailties of the flesh, and the vanities of the world, tempt them from their allegiance to God, but the same tempter who appealed to our first parents, by the very same arts of false reasoning, appeals to their minds, persuading, inviting and entreating, but not compelling. This warfare of the Christian against invisible influences, against Principalities and powers, the Apostle alludes to in this portion of his Epistle to the Ephesians; and exhorts them to the best mode of defence, in explaining to them the armour provided for the Christian. This Christian armour consists of six parts, the girdle and the breast-plate, the shoes and the the shield, the helmet and the sword. It consists, in other words, of truth and duty, peace and faith, the hope of salvation and the use of the word of God; and these six excellencies are completed by a seventh, which is indeed the perfection of them all, because it is the breath of the soul, and the strength of the Christian warrior, it is "praying always with all prayer and supplication in the spirit, to be preserved from all evil, and to be enabled to endure unto the end. He who puts on this ar- the above subject;

mour, and he alone, i the good soldier of Jesus Christ. He shall coquer the wiles of the tempter, inherit the reward, obtain the palm, and be clothed in the robe o victory.

THE GOSPEL (St John iv. 46-54). - The first scene of the mircles of our Lord was Galilee of the Gentiles, in a fulfilment of a prophecy of Isaiah. Jesus had aleady turned water into wine at Cana, during a public entertainment, (for marriages in the East wee attended by all the relations friends, and neighbous of the bride and bridegroom, who could convenienty be present,) and had thus manifested forth his lory. The fame of this miracle wrought before an assembled neighbourhood, had reached the ears if this nobleman, supposed to be a person of high rank in the court of Herod, and resident in that part of the country. Upon the return of Jesus a second time to Cana, he determines to interest himin the behalf of his son, who was then lying at the point of death. This nobleman believes in the wondrous power of Christ as a human prophet, lut appears to deem the presence of Christ to benecessary to effect the cure, which he may be willing to accomplish. He prays Him thefore to come lown and to accompany him to Capernaum, a cityabout twenty-five miles distant, where his son wis sick. Our Lord reproves his doubt and unbelif: and when the father in his distress and grief, earnestly repeats his prayer, Jesus declares to him the recovery and restoration of his son. The father believes the word that Jesus had spoken, return to his palace at Capernaum, and finds his son ecovered, according to the promise of our Lord. This second miracle of our Lord at Cana, was greater than the first. The degree of power and supernatural agency seems to be equal in one piracle to that of another; but here there is not only an exercise of superhuman power, but as evident manifestation of a divine attribute : here is not only the cure effected by a human prophet, but a proof of the presence of one who was a with unwinty. Great indeed must have been the sensation caused throughout all ranks and classes of society, by the appearance of that wonderful prophet: who could supply the wants of a village congregated on an occasion of festive rejoicing, and who could, by a word, cause his power to be experienced in the chamber of sickness and of death. His fame by the one miracle wrought at Cana of Galilee, would be extended through the peasantry of the land; and by the other, would be magnified in the palaces and mansions of the realm.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

DIOCESAN THEOLOGICAL COLLEGE, COBOURG, The following Scholarships will be open for comperate following octoberships will be open for competition, and awarded according to the results of a General Examination, to be holden at Cobourg, on Tuesday Wednesday, and Thursday, the 12th, 13th, and 14th August, 1851:—

Two of £40 Sterling per annum, each; founded by the Society for the Propagation of the Gospel in For-

Two of £40 Currency per annum, each; charge-able upon the Bishop's Students' Fund in this Diocese. Two of £30 Currency per annum, each; charge-ble on the ame fund.

ALL of the above to bear date to the successful Cap-

didates from the 1st October, following,
THE SCHOLARSHIPS will be tenable for not more than four years, and the age of the Candidate must not be under nineteen.

CANDIDATES for the Scholarships above announced will be required to communicate their intention of offering themselves, to the Rev. H. J. Grasett, M. A., Examining Chaplain to the Lord Bishop, at Toronto, on or before the 1st July 1851,-their application to be accompanied with Testimonials as to their moral and religious deportment for the three years preceding and their fitness for the work of the Ministry, from at least two licensed Clergymen in the Diocese in which

THE SUBJECTS for the Examination above announed, are fixed as follows:

HOMER, Iliad, Book VI.

XENOPHON, Cyropedia, Book V. SALLUST, Catilina.

SALLUST, Cattlina.

HORACE, Oles, Book III.; and De Arte Poetica.

GREEK TESTAMENT, St. Luke, Chap. 1. to X. inclusive; and Acts, Chap. I. to VIII. inclusive.

EUCLID, Books I., II., III.

ALGEBRA, to the end of Simple Equations.

ANNUAL PRIZE ESSAY.

THE SUBJECT for the Annual Prize Essay, to be contended for by the Students of the Diocesan Theological Institution, and to be adjudged on Friday 15th August, 1851, is as follows :-

"The connexion between Ancient Heresies and Modern erversions of Cathelic Truth." PRIZES will be given for the three best Essays on

1. THE KENT Testimonial Prize (value last year, 10s.)
2. The Bishop's Prize value £5 Currency.

3. THE PRINCIPAL'S Prize, value Three guineas.
THE Essays,—to have each a Motto and to be accompanied with a sealed note, superscribed with the same Motto, containing the name of the writer,—are to be delivered in to the Principal on or before the 25th

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the Fund for the support of the Widows and Orphans of the Clergy in this Diocese. The twentieth Suuday after Trinity— 13th October, 1850,

St. James's Toronto £22 16 3 per Post, Rev. H. J. Grasett 0 10 0 St. Stephen's, Vaughan

14 Collections amounting to...... £74 8 T. W. BIRCHALL,

Toronto, Oct. 16, 1850.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. The General Monthly Meeting of the Society was held on Wednesday, the 2nd of October, 1850, at three held on Wednesday, the 2nd of October, 1850, at three hards are the usual prayers, the Minutes of the Chairing were read. The following Statement of the Treasurer's Accounts were laid on the Table:—

T. W. BIRCHALL, Esq , in account with the Church Society of the Diocese of Toronto.

WIDOWS AND ORPHANS' FUND. Collection for 8th year.. £ 0 6 0
Interest on City Debent. 0 7 6
Dividend on 137 Shares
B. U. C. Stock 42 16 3

TEMPORARY INVESTMENT.

KENT TESTIMONIAL. Per William Logan £ 7 10 THORNHILL PAR. ASSOC.

" Per Rev. D. E. Blake 0 15
" D. Appleton & Co., for Depository.. 33 11 £41 16 9 £511 1 4

The Standing Committee (Sept. 25th) recommend, that the Treasurer be authorized to pay the following

Report of the Standing Committee on applications be-fore the Society, for assistance towards Churches and

The Standing Committe Report-That on the 3rd day of October, 1849, they reported to the Society that applications had been laid before them from

The Rev. S. F. Ramsey, towards completing the Church at St. Alban's;

The same, towards completing the Church at Whit-The Rev. Chas. Ruttan, for £7 10s., to plaster the

The Rev. J. A. Muloch, for £6 to repair the Church at Carleton Place;

The Rev. R. G. Cox, for grant towards completing the Church at Hillier; The Rev. R. Garrett for completing the Church at

The Rev. W. S. Darling, for grant towards completing St. Jude's Church Scarboro'

The Rev. St. George Caulfield, for grant towards re-building Church at Norwich;

The Rev. G. S. J. Hill, for grant towards the erection

of a Parsonage House; Churchwardens of St. Mark's Church, Niagara, to-

Churchwardens of St. Mark's Church, Niagara, towards the repair of the Church, &c. &c.; and that at the same time they reported their "regret that owing to the great demand which the By-law for the management of the Widows and Orphaus' Fund will cause upon the fund for General Purposes, they cannot recommend a grant to any of the above applicants, at present; inasmuch as the estimated income of the General Purposes Fund will so far be required to meet the current expenses of the Society and the grant to the Widows and Orphaus' Fund, as to distant the same meeting the Committee also reported an

At the same meeting the Committee also reported an application from the Rev. W. F. S. Harper, for a grant to enable him to repair the Parsonage House of the Rectory of Bath; on which they remarked, "that, at all "events, in the present state of the funds of the Society they cannot recommend any grants for the repair of

At the Meeting of the Society held on the 5th day of December, 1849, the Committee reported the fol-

lowing applications from
The Churchwardens of the Church at Palermo, for

The Churchwardens of the Church at Palermo, for assistance towards pewing the said Church;
The Churchwardens and Building Committee of St.
John's Church, Smith's Falls, for a grant towards finishing the said Church;
and stated "that in the present state of the funds of the "Society they cannot recommend any grant to be "made."

On the 6th day of February, 1850, application from the Rev. Dr. Lundy for assistance towards procuring

the Rev. Dr. Lundy for assistance towards procuring a Parsonage House;
The Rev. F. R. Stimson, towards building a Church, and the Rev. John Wilson, for a grant to assit them in purchasing a Parsonage House;
were read, but the fund for general purposes from which such grants can alone be made, was so nearly exhausted, that the applications were deferred for future consideration.

On the 4th day of September, 1850, the Standing Committee reported an application from;

The Rev. W. M. Herchmer, for a grant to assist in erecting a Church at Portsmouth, about two miles from

St. George's, Kingston; which the Committee recommended should be filed with the other applications of a similar nature.

At an adjourned meeting, held on the 11th day of September, applications were read from

The Rector and Observation of the roof of

the said Church; The Rev. S. B. Ardagh, for a grant to repair his Parsonage, which applications were referred to the Standing Committee, for them to report thereon, with instructions that they should report upon all applications for Churches and Parsonages which have not been finally diposed of

finally diposed of; They find that the entire income for general purposes

Leaving a deficiency of £248 13 4

A great part of this deficiency the Committee calculate may probably be made up by increased subscriptions from the Parochial Committees, but they connot estimate that the increase will be sufficient to leave any surplus that may be appropriated towards such objects as those referred to in this report. They therefore recommend that the Society should direct, that the proceeds of the sermon, to be preached this year, fo "any object embraced in the constitution of the Society should be a plied to the General Purposes Fund, in order that the grant to the Widows and Orphans' Fund may be continued and that there may be means left to assist in the erection and repair of Churches and the erection or purchase of Parsonage H uses. They further recommend that his Lordship the Bishop be respectfully moved to direct the attention of the Cherch respectfully moved to direct the attention of the Clergy to the importance of maintaining the general purposes fund, as from that source an important part of the income of the Widows and Orphans' Fund depends as well as i s being the only means at the disposal of the Society for assisting in the building of Churches and

Parsonages .- Agreed. 25th September, 1850.

Report from Committee on obtaining Plans and Estimates for Churches.

The Committee appointed to report upon the best means of obtaining plans and estimates for the Building of Churches, beg leave to recommend:

That the Committee be authorized to pay half the cost of a few sets of ground-plans, elevations, working drawings, and specifications, together with estimates according to the prices of labour and materials in Toronto,-of Churches in wood, brick, and stone, to contain not more than three hundred persons; provided that they be approved by the Committee; number of such sets be limited to five, and that the plans, &c., be the property of the Society;

That one at least of these ground-plans and eleva-tions, be published in *The Church* newspaper;

That such of these ground plans, &c., as may be approved finally by the Committee as most desirable, Committee as most desirable, be lithographed and printed, and left for sale at the Depository, at such a rate as may be requisite to cover

That the whole of the plans and specifications be submitted to an experienced builder, in order that he may furnish additional estimates of the expense of

carrying them out in Toronto;
That for these purposes the present Committee be continued to the next annual meeting.

The report was adopted.

DIOCESE OF NEWFOUNDLAND. Wednesday Sept. 25th 1850.

Wednesday Sept. 25th 1850.

The Lord Bishop of the Diocese of Newfoundland held his triennial Visitation of the Clergy on Saturday the 21st Sept., the Feast of St. Matthew the Apostle. This event, always interesting and important to the ministers and members of his Lordship's flock, was rendered particularly so on this occasion by being held in the new Cathedral, on the very day of its consecration. The Consecration of the Cathedral, immediately followed by the Bishop's Installation, was celebrated in the morning, and in the afternoon his Lordship delivered the Charge to the Clergy.

Of the Cathedral itself we do not feel competent to

Of the Cathedral itself we do not feel competent to furnish any description in detail. We believe it to be generally admitted that if the design of the architect generally admitted that if the design of the architect were carried out and completed, no ecclesiastical edifice in British North America could rival it. The part now built consists only of the nave and aisles, and in consequence the great height is very much out of proportion. The height is increased on the south side by the sloping ground, but the whole building would be much more imposing from this ci cumstance. This additional elevation has given occasion for, or rather has made necessary a fine crypt or under-croft extending the whole length of the aisle, (fully one hundred feet,) which might be available for Schools, or Vestries, or any similar purpose. The unfinished state of the building is proclaimed not only by a clothing of clapboard on the whole Eastern end, which is necessary for the protection of walls not intended to be exposed. This clapboard dress is of most unecclesiastical posed. This clapboard dress is of most unecclesiastical character, and betrays unmistakebly the abrupt stop put to the progress of the work through the want of funds. A temporary apse has been erected sufficient funds. A temperary apse has been erected sufficient for the Holy Table with its furniture. There are two noble porches; one at the West end approached by a very handsome flight of steps: and another on the North side with a beautiful grained roof; over this is

The doors and hinges are of very beautiful work-nanship, and in admirable keeping with the style of

The fittings of the interior were imported ready made from England; they were designed by Mr. G. Gilbert Scott, the architect, and fully sustain his reputation for perfect knowledge of all the details of eccleristical extends of the contract of the contr siastical art and ornament. All are of English oak the Holy Table, Pulpit, and Seats for the Clergy enriched with carving: the other seats (which are all open) of the same substantial make and material, but (except the Governor's pew) with plain square ends. Seats are provided for eight hundred persons. The windows were furnished by Mr. Wailes, of Newcastle, and are of that kind of glass called, we believe, Cathedral green, which, being very thick, subdues the light, and gives some of that "dim religious" character, which the poet admires in the "richly-dight windows" of our ancient Churches.

Considerable fears were entertained lest the fittings and windows should not be fixed by the Visitation, as the latter arrived little more than a fortnight, and the

seats and other furniture not ten days, before the time.

It was originally intended that the Consecration should take place on Sunday the 15th instant, and be followed by appropriate services every day till the Visitation: but it was with great difficulty, and by working day and night, that all was finished and furnished on the 19th, and a single day left for other necessary

The Service of Consecration commenced at ten o'clock. The Bishop, preceded by his domestic Chaplain, the Rev. Mr. Grey, bearing the Pastoral S aff, and followed by the rest of the Clergy two and two, (thirty-six in number) all in surplices, walked in procession from the Crypt, and on entering at the West door began to chant the 24th Psalm. This was continued till the Bishop reached the Sacrarium, or platform at the Eastern end: on either side of which are the stalls or seats for the Clergy. A chair was placed in the centre for the Bishop. On his Lordship's right band stood the Registrar, and on his left the Chaplain holding the Staff. The Deed of Conveyance of the Site was then presented to the Bishop, and, after an address and prayers appropriate, the Sentence of Consecration was read by the Registrar. The Sentence recited the grant of the Site to the first Bishop of Newfoundland for the uses and purposes of the Established Church, and the ceremony of laying the first stone by his Lordship in the year 1842. Then, after mention of the translation of Bishop Spencer to the See of Jamaica, and the appointment and consecration of Bishop Feild, it was further stated that by the charity of Christian friends and benevolently disposed persons, the building had been carried on to that degree of completion that The Service of Consecration commenced at ten friends and benevolently disposed persons, the building had been carried on to that degree of completion that the Bishop's chair might be conveniently set up, and Divine Service decently celebrated with all due and accustomed solemnities: and was now to be consecrated to the honour and service of Almighty God by the name, title, and dignity of the Cathedral Church of "St. John the Baptist." The Bishop signed the Sentence and ordered it to be preserved in the archives of the Diocese. the Diocese.

His Lordship was then conducted to his Episcopal

chair by the Archdeacon and his Chaplains, and the Ceremony of Installation gone through according to ancient forms. The Pastoral Staff was attached to the left hand side of the Bishop's chair, and the Archdea-con and Chaplain retired to their Stalls.

The Service for the day then commenced. The Prayers were intoned with excellent effect by the Pre-centor (the Rev. Mr. Tuckwell). Mr. Mudge, one of the Theological Students, presided at the organ, and (though the choir were inconsistently placed in consequence of all the seats in the Sacrarium being occupied by the Clergy), the chanting of the Canticles and Psalms gave general satisfaction. The authem was Psalms gave general satisfaction. The anthem was from the 15th Psalm, "O praise God in His holiness."
The Sanctus, sung as an Introit, was that by O. Gibbons. The organ is small, but being a great novelty in Newfoundland was much admired; and undoubtedly gave a solemnity to the Service which no other instru-ment can give. The Litany was sung by the Bishop's command: the Archdeacon read the Ante-Communion Service: the Bishop preached, and after dwelling upon the wonderful circumstances under which the Church had been erected, and the lessons which the remembrance of these circumstances ought to teach those who frequent and use it, at least for this generation, he took occasion to explain the nature and purpose,-1st. of a Church generally, and 2nd. of a Cathedral, and particularly insisted on the impropriety of letting or appropriating seats in that Church, which is, in fact, the Mother or Parish Church of the whole Diocese. We understand that all the seats are free, and though some have been assigned to prevent confusion, no payment in the way of rent will be received. After the Sermon

Five of the Clergy assisted his Lordship in the distribution of the Sacrament. A large number of persons communicated with the Clergy. The offerings amounted to £105, in addition to £35 subscribed specially by the Clergy for a painted window. The Service concluded at two o'clock.

At a quarter past three o'clock the Clergy again met in the Crypt, and went in procession to Church, and after Divine Service his Lordship delivered to them his Charge. After a solemn appeal to the duty the Church and Clergy of this Colony owe to the Church of England, in return for support and nourishment both temporal and spiritual, the Bishop spoke, first, of the encouragements afforded by the extension and fuller development of the Church in the Colonies and in India: development of the Church in the Colonies and in India: and, then, of the discouragements and difficulties arising from the interference of the State with the teaching of the Church; particularly in the attempt to limit by Act of Parliament the standard of orthodoxy, and in refusing to allow the Church to speak to the meaning and application of her articles and offices, in the late controversy on the end and effect of Baptism. On the latter subject the Bishon insisted, with much earnest controversy on the end and effect of Baptism. On the latter subject the Bishop insisted, with much earnestness, on the difficulty in which he was placed by finding two learned Bishops, with the chief Ecclesiastical Judge on one side, and on the other the majority of the Judicial Committee of the Privy Council, with two Archbishops. His Lordship called upon his Clergy to assist him in obtaining permission for the Church herself to speak, for their relief and guidance, in full Convocation. His Lordship also repeated the suggestion he made three years ago that petitions should be addressed to the legislature for the further division of the educational grant. The delivery of the Charge was not concluded till nearly six o'clock. Before the Charge, the Register, by the Bishop's direction, read a document by which his Lordship founded and constituted an Archdeaconry in the Diocese, by the name and title an Archdeaconry in the Diocese, by the name and title of the Archdeaconry of Newfoundland and Labrador, and collated thereto the Rev. T. F. H. Bridge, Rector of St. John's and Rural Dean of Avalon, to be first Archdeacon of Newfoundland and Labrador.

The day was remarkably fine, and all things seemed to conspire to fill the hearts of the congregation and of all friends of the Church in the Colony with joy and thankfulness. We noticed on the lofty Western gable a beautiful new flag with the arms of the See, presented we understand, to his Lordship by the Admiral, Earl

Dundonald.
On the following (Sunday) morning Prayers were said in the Cathedral at nine o'clock. At eleven o'clock the Ordination service commenced with a Sermon by the Rev. H. Tuckwell, "declaring the duty and office of such as come to be admitted Priests, how necessary that order is in the Church, and also how the people ought to esteem them in their office." This sermon, we believe, was designed as a sequel to one on the ofought to esteem them in their office." This sermon, we believe, was designed as a sequel to one on the office of Deacons preached by the Rev gentleman at the last Ordination, when no persons were presented for Priests Orders. Both were strictly confined to the points prescribed in the Rubric, which afforded ample room for discourses full of interest and instruction. A request has we understand, been addressed to the Rev. request has, we understand, been addressed to the Rev. preacher, by the Clergy to allow both these sermons preacher, by the Clergy to anow both these sermons to be printed, which was cordially seconded by the Bishop. Five Deacons (the Rev. Messrs. O. Rouse, W. K. White, E. A. C. Bayly, A. Gifford, and J. Moreton) were advanced to the Order of Priesthood; and two Schoolmasters (Messrs. Crosse and Recovery)

The solemn character of the Ordination service was much heightened by the presence of so many clergy, and the striking suitableness of the noble Cathedral with all its furniture and ornaments. The Rural Deans assisted the Bishop in the imposition of hands, Deans assisted the Bishop in the imposition of hands. All the Candidates were presented by the Archdeacon The only novelty or variety in the service which we noticed on this occasion was the use of the second and longer hymn, Veni Creator Spiritus, the Bishop singing the two first lines of each verse, and the Clergy and others answering as directed in the Rubric. The tune need is that composed for this hymn second. used is that composed for this hymn by our great Cathedralist, T. Tallis; of which one of the best of modern composers (the Rev. W. H. Havergal) has remarked,—"A child may sing the tune, while manly genius may admire it."

Many of the congregation remained to partake of the Holy Sacrament with the Clergy, and a collection was made at the Offertory for the Church Society, which amounted to nearly £40. In the afternoon service the Bish op baptized, after the second lesson, four children; the first presented and the first baptized in the Cathedral was the son of the Rector. His Lordship then instructed and examined the Children of the Sunday school in the first part of the Church Catechism. There was no sermon at this service. In the evening the Archdeacon preached. Both in the morning and evening, notices were read of the services to be used and celebrated in the Cathedral as follows:—(1) The Order of the Morning and Evening Prayer to be said daily at eight, A.M., and at five, P.M. (2) The Litany on Wednesdays and Fridays at eleven o'clock. (3) The Holy Communion on the first Sunday in every month, as usual, at the eleven o'clock service; and on every Many of the congregation remained to partake of the as usual, at the eleven o'clock service; and on every other Sunday at eight o'clock.

The weather on this, as on the previous day, was exceedingly favourable:—bright, warm, and without wind. The Church was crowded at the morning and wind. The Church was crowded at the morning and evening services; indeed many persons present in the morning could not gain admission. All persons who attended the services seemed delighted, and many, we trust, lifted up their hearts with their voices to God in grateful acknowledgement of His great mercy in providing such a noble house of prayer for them and their children.

The first marriage in the Cathedral was solemnized by his Lordship on Monday morning; and partly we presume for the novelty, though not less assuredly for respect to the happy couple and their friends, a large number of persons assembled at the service. The body of the Church was nearly filled. Additional interest was attached to the proceedings from the circumstance of the bride being the daughter of the last Rector, the

Rev. Mr. Carrington.
In the mornings of Monday and Tuesday the clergy In the mornings of Monday and Tuesday the clergy breakfasted together in the lecture room of the Theological Institution, when the matters recommended to their consideration in his Lordship's charge were discussed. This visitation was more numerously attended than any previous one. Thirty-eight clergy (including the two newly ordained Deacons) were present— Two only (now in the Diocese) were unable to attend, and one (the Rev. J. Gilchrist) is at home on sick

It is almost superfluous to add (after the above recital) that no visitation in Newfoundland was ever have been assigned to prevent confusion, no payment in the way of rent will be received. After the Sermon the Offertory sentences were read, and a collection was made from the Communicants and Congregation. ENGLAND.

EXTRACTS FROM BISHOP JAMPDEN'S PRIMARY CHARGE THE ORDER OF THE RIESTHOOD.

I have referred to the differnt position in which the second order of the ministy has been placed by the Church in the reconstruction of its Ordination Services at the Reformation. I new charge has been given to them by the very tend of the questions proposed to candidates for the Pristhood. They are no longer, as was the case before the Reformation, bound simply by general vows of obedence to their superior; but, whilst a reverent obedience outhority is exacted of them, they are further required to be men convergence. but, whilst a reverent obedience authority is exacted of them, they are further required to be men conversant with the Scriptures from their own personal study of God's Word—to instruct the people out of the same Scriptures—to "minister the detrine and Sacraments, and the discipline of Christ as the Lord hath commanded, and as this Church and calm hath received the same"—"(It hands hand drive way all erroneous and same,"—"to banish and drive away all erroneous and strange doctrines contrary to Gid's Word,"—to attend "as well to the sick as to the whole within their Cures." "as well to the sick as to the whole within their Cures." Not only are they appointed andordained to the proper function of Priesthood, to dispuse the Word of God and His holy Sacraments, and lo minister the discipline of Christ, but they are futher charged with duties strictly pastoral grafted on those strictly sacerdotal or ministerial—they are to teach and guide their ties strictly pastoral grafted onlines strictly sacerdo-tal or ministerial—they are to teach and guide their people with a sound judgment, sing all care and dili-gence, so that no place be left among them either for error in religion or for viciousnss in life. Following, then, this outline in the Charge which this solemn operation calls on medicative to you. I would

this solemn occasion calls on meto give to you, I would distribute my observations into hose two heads, - first, of duties incumbent on you as tanding in the person of the Lord towards the members of His body, dispensing His Word and Sacranents and representing His authority; and, secondly, of duties arising from the more general view of your office as you are the teachers and guides of the Lords people.

I. With regard to the first hed you cannot, indeed, take up too serious and deep a conviction of the hold.

I. With regard to the first hed you cannot, indeed, take up too serious and deep a conviction of the holiness and importance of your function towards the members of Christ as standing in his stead towards them, having to bring Christ Himselfto them and the Word of His salvation, to awaken their bearts to the life that is in Him, that they may fully know the power of His Gospel unto salvation. How wful a thing is it to bear as far as human infirmity, as earthen vessels, can bear it, the person of the Lord-to speak in His name to dispense His holy Sacramens, the water and the blood which flowed from His pecious side, the blessed signs of regeneration and of spritual life sustained by His one only sacrifice on the cross—to declare remission of sins through His blood o the penitent, and the sure judgment of Divine wrah on the impenitent! View the Minister of Christ in my part of the most sacred functions of his office—whither he is leading the prayers of the congregation in the Liturgical Services of the Church, or preaches and exhorts with holy doctrine, or reads the Scripton. of the Church, or preaches and exhorts with holy doctrine, or reads the Scripture to the people, or gives children to Christ in holy baptism, or dispenses to the faithful the spiritual food of the body and blood of faithful the spiritual food of the body and blood of Christ, or visits the sick with prayer and the comforts of the Gospel, lifts up the hearts of mourners over the dead to Him who is the resurrection and the life, or blocked in the name of the Lord, view the Minister of Christ, I say, in the cluster of the Lord, view the Minister of sacred functions, and how holy, how divine, must his office appear? Well, indeed, might St. Chrysostom, in his high and animated language characterising the celebration of the Eucharist in the Church, speak of the Minister engaged in that holy service as one standing no longer among men and on earts, but in standing no longer among men and on earth, but in the heavens and amidst the choir of angels; and of the awe of such a ministration as demanding the atmost purity and holiness of soul in one privileged to draw so near to God. You cannot, then, estimate too highly those functions of your office in which you represent the Lord to His people, performing those services as the hands and instruments by which the Holy Spirit, His true and only Vicegerent on earth, carries on the work of Christ now in the world.

work of Christ now in the world.
You cannot I repeat, estimate your office too highly in this point of view; for it will lead you to examination to yourselves as to the spirit with which you perform these its most sacred functions. You will have thoughts of Christ when you stand before His people to officiate to them in His behalf. Am I praying in the spirit?—each will pause to ask himself as he kneels in prayer with the congregation. Is Christ in my heart? Am I uttering these words as words put into heart? Am I uttering these words as words put into my mouth by Him? Am I watchful over myself that my mouth by Him? Am I watchful over myself that I may not draw off the attention of the people in reading the Scriptures, or expounding His truth to them, or in any other work of my ministry, from Him in in whose name I speak to myself? Is there any fault of irreverence in my manner, or any peculiarity that may offend and that demands correction from me? And with respect to his ministrations from the pulpit. may offend and that demands correction from me? And with respect to his ministrations from the pulpit, the Minister who is duly impressed with the holiness of his office, feeling that he appears as the representative of Christ to his people, will surely derive from the thought an essential direction in the performance of this duty. He will never forget that he is Christ's Minister—a Minister of Him who suffered and died on the cross for the sins of the world—who "came not on the cross for the sins of the world-who "came not to call the righteous but sinners to repentance," making that atonement for sin which should render penitent sinners acceptable hefore God for His sake. The burden of his preaching, therefore, will be that of the Apostles. He will preach Christ crucified. He will endeavour so to present the cross of the Saviour before his people that they may be kept ever looking unto Jesus as the author and finisher of their salvation; according to that description of his preaching to the Galatians by St. Paul when he speaks of them, in reference rence to the plainness and openness with which he had held up the Saviour's cross to them, as persons "before whose eyes Jesus Christ had been evidently set forth crucified among them. Whatever doctrine, then, a Minister so impressed may be unfolding to his people, whatever precept he may be enforcing, he will shew its truth and vitality in connexion with the cross; from that he will draw the divine force of every appeal which he makes to the faith and the conscience of his

Further, under this impression of the great holiness of his sacred functions, the Minister of Christ will not rest satisfied with the inadequate performance of the duties belonging to them. He will not withhold from his people the full enjoyment of those opportunities of Divine worship which the Church has appointed and provided for them; or if, from present unavoidable circular than a soft of them as of them as of them. umstances, he is prevented ministering to them as often as the Church strictly requires, he will do his best ten as the Church strictly requires, he will do his to remove the existing impediment; so that every congregation may be assembled, on the Lord's Day at least, both for Morning and Evening Prayer. For, a congregation consists of few or of many, they are a flock of Christ, and His promise is not to the many only, but to the few; for, wherever, two or three are gathered together in His name, there He is in the midst of them." His faithful Minister will not debar, then, even the few from full enjoyment of this comfort. Nor will he be content to reside at a distance from his people; he will desire to be ever at hand to them, as for other important services so especially for thisthat he may be a constant memorial before their eyes of the Gospel of which he is the Minister. As a public establishment of religion by the State is an avowal and proclamation of the Gospel to the country and to the world—as, again, the Church bespeaks the attention of every passing eye to its own reality and the faith which it teaches by lifting up its towers and spires in every landscape—so, in a much a congregation consists of few or of many, they are a towers and spires in every landscape—so, in a much greater degree, are its Clergy spread throughout its greater degree. are its Clergy spread throughout its parishes as a living testimony to the fact that Jesus Christ is come bringing pardon and peace—that the Lord will not have any to perish, but that all men should come to the knowledge of truth and be saved. For the Minister of a parish, therefore, to be absent from it is to extinguish the light of that beacon which he is specially put there to hold up to the world. That light should be kept burning constantly and brightly in its place, otherwise the chain of communication of the Gospel-message is broken there. Not only are his own parishioners deprived of its steady illumination around them, but the cause itself of the Gospel suffers loss by its neglect. Who can tell how many souls have lost that admonition and warning which, by the Lord's appointment, was designed for them, and which might happily have been their first turning to amendment happily have been their first turning to amendment through the absence of some one Minister of Christ from his own station in the Church? And how shall such an one excuse himself for thus hiding his light.

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EDUCATION EDUCATION.

When, indeed, my Reverend Brethren, so much re-When, indeed, my Reverend Brethren, so much remains to be done among our own people in this Diocese, I cannot too urgently call upon you to work with all your might in the great work of education. I know that you are alive to the importance and interest of the work. Still. I feel so strongly that the maintenance of the truth of the Gospel, and of the prosperity of the Church in the generation which is to follow, is so intimately connected with the cause of education that I cannot but exhort you, as you love the faith and the cannot but exhort you, as you love the faith and the Church its faithful witness, so you would further the cause of education in your parishes and throughout the Diocese. Though we have some very excellent schools, yet, as the eye glances from place to place, it rests painfully on some desert spots—too many still—where little or no provision is made for the education of the poor. Lam sure you are all expired. where little or no provision is made for the education of the poor. I am sure you are all anxious no less than myself to do away with this reproach to us. That this state of things is not so much the fault of individuals or particular Parishes, as of the general apathy which has long prevailed on the subject of education, especially in rural districts, I am ready to admit. But now that attention has been excited to the great interests that are at stake in the cause of schools for the poor, I trust that great improvement will follow both poor, I trust that great improvement will follow both in the multiplication of schools and in the quality of the instruction imparted in them.

It is no single question which has been debated in the progress of the controversy, from the commencement of it, in the examination of Mr. Gorham by the Richard of Executed its present state. Bishop of Exeter to its present stage. First, the doctrine of regeneration by the sacrament of baptism; secondly, the theological effect of the judgment pronounced by the Judicial Committee; thirdly, the com-

nounced by the Judicial Committee; thirdly, the competence of the Court of Appeal on questions of heresy; fourthly, the Royal Supremacy or the mode by which it is exercised. Each of these points would in itself demand lengthened discussion. I must content myself, however, particularly after having detained you so long, with a brief exposition of my opinion on each—speaking more at large on the first.

1. As to the first—the most important as concerning a matter of faith—feel no doubt in my mind that the doctrine of regeneration in baptism, by the holy Sacrament, as the way instituted and commanded by our Lord, and by virtue of His precious blood, is the doctrine of our Church. If the Articles of the Church were indecisive of the point (which they do not appear to me to be), this is precisely one of those questions in which the evidence derivable from the Book of Common Prayer is most material. It would be doubtless making an improper use of the evidence of the Prayer Book to git warm docations. Prayer is most material. It would be doubtless making an improper use of the evidence of the Prayer Book to cite warm devotional expressions, couched as these often are in the language of analogy as if they had an exact dogmatic force. But the case is different as concerns the rites of the Church and the doctrine involved in them. The remark of Bishop Burnet to this effect is most just:—

"The truest indication (he says) of the sense of a Church is to be taken from her language in her public offices: this is that which she speaks the most frequently and the most publicly: even the Articles of doctrine are not so much read and so often heard as her Liturgies are; and as this way of reasoning has been of late made use of with great advantage against the Church of Rome to make her accountable for all her public offices. in their plain and literal meaning, so I will make use of it "—he is speaking in reference to the Ordination Services—"on this occasion: It is stronger in our case, whose offices being in a tongue understoood by the people, the argument from them does more evidently conclude here."

This statement clearly applies, in its fullest force, to the Offices of Baptism more especially as there is no dogmatic statement on the subject of infant baptism in the Articles, but rather an implied reference in the Articles to the ritual, where it is said, "The baptism of young children is in anywise to be retained in the Church as most agreeable unto the institution of And when we find accordingly in these, and also the Confirmation Service, regeneration is constantly speken of, either as a term equivalent to baptism (in like manner as "baptized," in the ninth Article, is answered by "renatis" in the same place of the Latin Articles, as has often been remarked.)—or else as the concomitant and effect of baptism—it appears to me quite evident that what is so ostensibly put on the front of its offices is the real teaching of the Church. The passages are familiar to every one. passages are familiar to every one. I need not, therefore take up your time by citing them.

Let us leave, then, Reverend Brethren, all speculative questions and determinations on this subject. Let us teach our brethren not to doubt, but thankfully to bless God that they have been born again, putting off the old man and putting on the new in that holy sacrament of faith—that they were then spiritually taken into the arms of Christ and became children of grace and heirs of His kingdom. I cannot conceive an institution which thus directs us to Christ and to the benefits of His death and resurrection more pregnant with spiritual edification, as it is duly valued and duly improved in after life, than that of infant baptism as it is set forth in the ritual of our Church. For what can be so delightful to the Christian as to reflect that he knows not the time when he was not of the family of Christ? Unworthy as he may be, he is thankful that he has always belonged to Christ—that not the world or any creature has a prior claim on his love and obedience—that the good work has been begun in him—and that he has only to follow up by the aid of the Holy Spirit that which has been begun in him by the same Spirit—growing more and more to the likeness of Him in whose death he has a birthright—changing from glory to glory, until he finally attain to the full enjoyment of his adoption and inheritance among the saints in light. With how much greater force, too, must all exhortations to holiness and perseverance speak to him who is duly impressed with the awe of baptism as the sacrament of his regeneration! How strong is the appeal to him not to receive the grace of God in vain—not to faint in working out his salvation, for that grace unto salvation has been already given to him!

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I greatly regret, therefore, that the question of the efficacy of the Sacrament, in the case of infants, has been made the subject of so much protracted disputation before the public. It cannot but have occasioned great profaneness and irreverence. When we consider the great variety of opinions and feelings, of which the mass of the public mind consists, and how little disposed the world at large is to appreciate revealed truth—how apt they are to suppose that it is a mere strife of words between conflicting theologians, and loose sight of the importance of the truth, so debated to themselves—the effect is like that of civil war in hardening the heart and corrupting a people—making not the actual combatants only, but the lookers-on, forget that they are brethren; and, in the Church itself, how surely might it not have been anticipated that the result of the controversy, to whichever side it is inclined would be attended with discord and dissatisfaction?

Will not, however, you may ask (and it has been asked) a series of such judgments constitute a rule of interpretation of the Church's doctrine, in like manner as the judgments of the law-courts are interpretations of the laws and practically take the place of the laws themselves? First, I do not think it at all likely that we shall see many such cases brought before a Court of Appeal as the recent one—so very few have been the instances from the Reformation to the present time. But were there many such judgments, they could not have the force to supersede the dogmatic statements of the Church. There is no proper analogy between the judgments of the courts in relation to Acts of Parliament and the judgments of a Court of Appeal in relation to the doctrines concerned in such judgments. For the doctrines are themselves the ultimate interpretations of the truths of Scripture. They do not depend, like Acts of Parliament, on their actual working, to be ascertained as to their bearing and f-rec. And besides, in a case of judgment on heresy, the rule by which the accused is to be tried is not to be sought in various and perhaps contradictory Acts of Parliament, but in concise definite sentences of easy and direct application to any case. The difficulty here will be rather to ascertain the precise doctrine of the person accused, as was evident in the late appeal; the Judges having stated that they were obliged to collect the opinions objected to, as well as they could, from the mass of writings before them. It must be remembered, too, that the Court of Appeal has to judge only of a particular case. They do not act as judges of controversy in the theological sense of that term. When the Church acts as a judge of controversy, disputes and doubts are supposed to exist on some point of d ctrine or discipline among the members of the Church at large, and its authority is then interposed to settle the dispute. The result of such an interposed to settle the dispute. The result of such an interposed to settle the dispute. The r

Communication.

(We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. CH.)

To the Editor of The Church.
NOTES OF A WINTER'S TRIP TO WASHINGTON.
Continued from our last.

When I entered the Senate Chamber, the Honble. Mr. Mason, one of the senators from Virginia, had the floor, and was discussing in a very able manner what he designated as a breach of the Constitution of the United States on the part of those States, which had enacted laws rendering the recovery of "fugitives from labour," as he designated runaway slaves, difficult and almost im-

He quoted some of the laws enacted by Pennsylvania on the subject, and showed that by those laws it was made a misdemeanour and rendered one liable to fine and imprisonment, if, as a bailiff, he assisted in the recovery of such a fugitive, or, if as a jailer, he received him into custody. He denounced this as a breach of compact, by which the several States were bound to together in one bond of union, inasmuch as it tended to deprive the slave-holding States of their property, recognised as such by the constitution. He stated that he had learned with much pleasure, that one of the States had assumed, as the property of the state, the property of their citizens thus wrongfully wrested from them, by the action of a sister State; he caused actions at law to be instituted for the recovery of the property of her citizens at the public expense. And he assumed the responsibility of advising his constituents, as one of the representatives of the sovereign state of Virginia, to take the same stand, and to reimburse themselves for their expenses by seizing upon the property of the citizens of such offending States whenever it might come within the bounds of Virginia. However rash such advice might be, I could not but admire the manner and bearing of Mr. Mason. His whole appearance and speaking filled my idea of an old Virginia gentleman. Tall, well made, and of strong handsome features, he treated the subject before him as one of the numost importance; and with the strong feelings of a chevalier of the Old Dominion he laid down his principles firmly, and thence fearlessly indicated the course to be pursued. Strangely contrasted with Mr. Mason was the appearance, manner, and matter of the flippant Mr. Foote, one of the Senators from Mississippi.

He had become quite ptorious already, although only in the commencement ohis second session. Whenever he rose to address the Snate, it seemed to be a signal for general inattention. Some took up their hats and walked out into the loby; others began to arrange their papers, or to proare their notes for their own speeches; his own friads looked unutterable things, and appeared to expres by their looks their wish that Mr. Foote would for ace show discretion and not injure their cause by hisinanities. On this occasion he attempted a severe attak upon Mr. Seward, the Senator from New York, tho is a strong opponent to the institution of slavery." But so harmless was his attack that no body gave any attention to it; much less did Mr. S. deign to answe it. After rambling from one thing to the other. Mr. Foote sat down apparently as well satisfied as if he hd acquitted himself in the ablest manner. Perfectly tied with the speech of the mad Senator from Mississipi, the Senate moved themselves into an Executive Sesson; and, consequently, together with masses of Sovreig Americans, I was forced to vacate my comfortable sat, and leave the Senate Chamber.

After dinner, I was tanding near the Patent Office, admiring some handsore stones which the masons were putting into the wings, when I was accosted by a gentleman who had heard m preach at St. John's on the preceding day, and who, recognizing me as a stranger, advised me strongly to dll at the house of Peter Force, Esq., and examine hi large collection of books. I found the old gentlemn completely surrounded with his books, which filled three or four large rooms. He appeared entirely engrissed in them, and told me that he spent all his time nother midst, seldom, if ever, going out of the house. His books were chiefly historical, and had special reference to America. I suppose that there is no single ollection in the world so full of information relative to his immense country as is this of Mr. Force. They legin with the first history of the Indian tribes who inhabited this immense Continent before its settlement by Europeans—and bring their history down to the present times, and comprise English, French and American works of the subject. He possessed also a curious collection of pamphlets, newspapers, and reports of various bodies and societies, throwing light upon this favourite subject. He showed me an old newspaper, I think it was a copy of the Philadelphia Rezister, which contained the proclamation issued by the British Government, when putting the celebrated Stamp Act into operation. This Act, as a well known, was one of the causes of the American Revolution. This number is the last published by Fanklin; and contains the notice of the dissolution of patnership between him and the gentleman who contained its publication. The paper is in mourning on account of the Posclamation. Mr. Force shewed me a copy, in ceneral Washington's hand writing, of the constitution of the Mississippi Company, of which he appears to have been the working man, though the junior member. Another curious document shewn me by the same obliging gentleman, was a memorandum kept by the third Presilent, Jefferson, of all the various vege

Next morning I called with Mr. Senator Seward, on the President, General Taylor, and was much pleased with the old gentleman. He appears honest, good-natured, and anxious to fulfil the duties of his office for the good of the mighty people, over whom he has been unexpectedly placed. When he was first spoken of for the Presidency, soon after the battle of Buena Vista, I happened to be in Buffalo, when a lady mentioned to me that he no doubt would be the successful candidate for the Presidential Chair. I said that surely a republican people could not be so enamoured of war as to elect a successful General their Chief Magistrate, because he happened to win a victory over so feeble a foe as the Mexicans had shown themselves to be. She said that I would see him President if I and he lived long enough. And so it has proved. But it appears evident that the American Presidents will not in future be chosen from their ablest statesmen, for such have been long before the public; and it is easy to raise a cry against them which has great influence on the multitude. But if a man whose life has not been so public, happens to make a good hit or two, he will be found what is called "the most available man" for his party to propose as their candidate; and he will be run as such. Not having offended any, nor disappointed the hopes of any, there will be few prejudices against him—the majority will be willing to "try" him; and thus he will he elected unquestionably. There were much abler men belonging to the Whig party than General Taylor, amongst whom may be mentioned those very distinguished Senators, Henry Chy, and Daniel Webster. But then they have many opposed to them; and thus the one had never been proposed; and the other, though great hopes of his success, have, on more than one occasion been entertained, has always been defeated. The same may be said with regard to Mr. Polk's election. The ablest men on his side of politics were Mr. Van Buran, and General Cass; but there were strong opponents of each; and failing to nomin

General Taylor is a short, and rather 'squat' old gentleman. His features are hard, his cheek bones high, nose rather hooked, and his eyes small, dark, and piercing. He walks fast, and with a stoop in his shoulders. He laughs heartily at all the hard things said and written against him, by his political opponents; and with regard to the latter, says, "that he has outlived too many leaden bullets to be killed by paper ones.

The apartment of the President is spacious but plain, and altogether is very suitable for the residence of the Chief Magistrate of the United States. The view from the front windows towards the Potomac, is very five, and gives us an excellent view of the part of Virginia just beyond that fine river. The honours of the house are said to be exceedingly well done by Mrs. Col. Bliss,

the General's daughter, as her brother is of too retired a disposition to mix with the gay world. From the President's, I went to the Capitol, and fortunately finding Mr. Filmore, the Vice President, in his room off the Senate Chamber, I was introduced, and presented to him the letters of introduction with which I had been favoured by mutual friends in Buffalo and Albany. Mr. Filmore is certainly a handsome and very courteous man, and fills with great dignity the Speaker's Chair in the Senate Chamber. Mr. Filmore treated me with great courteousness, and though engaged with two handsome ladies, who having a passion for autographs of distinguished men, had waited on him for the purpose of procuring his, gave full directions to all the servants and messengers of the House to show me any and every thing I might wish to see. Leaving the Vice-President with his fair devotees of autographs, I hastened into the Senate Chamber, and knowing that I was some time before the hour for the meeting of the Senate, I was much surprised to find the Chamber full, and nearly half of those present, fashionably dressed ladies. But my surprise was at an end, when, immediately after the routine business of the day was disposed of, the distinguished Senator from Kentucky, Henry Clay, rose; and, after some very clear, forcible, and appropriate remarks, introduced a series of Resolutions, on which, as he said, he had spent a good deal of time, and to which he had devoted his best talents, and his extensive acquirements. The resolutions appeared to me well calculated to merit the many and great difficulties with which the great question of the day, that of slavery—was beset, and which, in the opinion of many, threatened the dissolution the minus.

He presented them as a great peace-offering on the altar of his country: and he solemaly implored his brother Senators of both ultra parties to meet the common ground which he presented to them, laying aside all predilections and all prejudices, to unite together for the common good, by doing justice to all parties. His resolutions embraced the settlement of the vexed question of the Texas boundary—the prohibition of the use of the District of Columbia, as a slave mart for the sale of the District of Columbia, as a slave mart for the sale of the negroes of Delaware, Maryland, and Virginia to the District, as soon as the inhabitants thereof should desire it, as the states of Virginia and Maryland should consent and as the General Government would reimburse those owners of slaves who might wish it for the slaves thus set free—and for allowing the newly acquired territories to enter the Union whenever, having the usual number of inhabitants, and having agreed upon a Constitution, and elected the necessary officers, they should apply for admission. Mr. Clay sustained these important resolutions in a most able speech of about an hour and a-half, which I considered myself as most fortunate in hearing. The great orator of the West is tall, I should think almost six feet high, very straight and very thin. His manner is calm and collected; but when roused he becomes exceedingly animated, and shows that the fire of his youth still lingers in the old man of three score and ten. His style of elocution is exceedingly good, combining dignity, grace, and power. His voice is said to be inferior to what it was in his earlier days: but still it appears amply sufficient for all the purposes of the Senate Chamber. It is true that as soon as his venerable form was seen rising in his place, every eye was turned toward him, and every ear was attention to the words of wisdom that were expected from his lips. As soon as it was whispered about that Mr. Clay was speaking every vacant seat in the Senate Chamber was immediate y and noisele

All appeared moved by the earnestness and solemnity with which "the old man eloquent" made this his last and greatest patriotic effort to save that country, which for nearly half a century he has served in her highest legislative Assemblies. Some points in this great speech appearing to the able Senator from Mississippi, W. Jefferson Davis, open to attack, he arose and in a short but able speech, met some of the statements of his brother Senator. Mr. Davis, does not appear to make much pretentions to oratory; but there is a strength, a boldness and honesty and ability about his speeches, which mark him as no common man. He called in question some of the statements of the distinguished Senator from Kentucky as well as controverted some of his arguments. This of course brought up the latter, who stated his readiness to argue the whole question with the Senator from Mississipi at any time he would hame. The latter immediately arose and declared that there was the place and the present the time; and that he was perfectly ready for measuring his sword with that of the able and experienced Senator from Kentucky. Mr. Davis is the son-in-law of the President, whose daughter he ran away with, and married against the wishes of her parents. The President never would hear of a reconcilliation with his son-in-law, till the battle of Monterey, when being an eye-witness of the valour of his son-in-law, who had vacated his seat in Congress, in order to go to the war, he rode up to him after the battle and offering him his hand, he declared his willingness to be reconciled to him, assuring him, that, though he considered himself an in ured man, yet he was now glad to ac nowledge so noble a fellow as his son-in-law.

The debate on Mr. Clay's resolutions called up some

The debate on Mr. Clay's resolutions called up some of the best speakers in the house; amongst whom I had the privilege of hearing Mr. Berrien of Georgia, Mr. Butler of South Carolina, Mr. King of Alabama, Mr. Badger, of North Carolina, Mr. Cass of Michigan, Mr. Rush of Texas. I was anxious to hear Mr. Benton of Missouri, Mr. Webster, and some other of their compeets, but I could not help thinking that I had been highly favoured during the two afternoons that I had spent in the Senate Chamber. General Cass, who is a very prominent candidate for the Presidential office, is an ill-looking old man, of hard features, very corpulent and wears a light brown or red wig. Mr. Benton is rather a large man, of fine appearance and will not unlikely be next president, if his long continuance in public life does not give his opponents too many opportunities to raise cries against him. Mr. Webster is rather a tall strongly made man of dark features, and with a head and physiognomy which indicates him as a man of strong passions as well as uncommon intellect. He is generally acknowledged to be the ablest man in the Union; but no party has sufficient confidence in h m to place him in the Presidential chair.

In addition to these gentlemen whom I have mentioned, I was much struck with the speech or rather action of Mr. Downs, one of the Senators from Louisiana—

What he said I know not, for though nobody listened of his speech, he became so excited that he threw his hands, arms, and legs, about him, as if he was struggling to save himself from a watery grave, without any knowledge of the art of swimming. Not satisfied with these extraordinary gesticulations he would periodically draw back his head and then rush forward with it in a very threatening position as if determined to batter down Governor Seward and all the fanatics of the North. Altogether his gestures and postures were forbidding and painful in the extreme. After the public business of the Senate was completed, I was shown by one of the servants of the Capitol up to the top of the dome; and, thence, at an elevation of 210 feet above the ground, had a very extensive view of Washington, Georgetown and the surrounding country. The plan of Washington is a grand one indeed, and if ever filled up will make a great city. Certain prominent spots were selected as the site of the Capitol, of the President's house, of the City Hall &c., and from those sites wide avenues were laid out in different directions; these avenues run at oblique angles with the streets, which are at right angles with each other. These avenues are called after the names of the several States. The avenue leading from the Capitol to the President's house is thus called Pennsylvania Avenue, being the principal street of Washington. At a distance to the right of this Avenue the ground rises, and on it are placed in prominent situations, the City Hall, the General Post Office, and the Patent Office. On the opposite side nearer the Potemac, is the Smithsonian Institute, a handsome edifice of dark freestone, built with money bequeathed by an Englishman of the name of Smithson. This person left his property, to a large amount, to certain trustees, to establish an institution in the United States, where Lectures should be given on scientific subjects and where general secular education should be promoted. From some defect in the will the trustees did not

tute, in point of architectural beauty, is an ornament to the city.

Not far from the institute is the commencement of the great national monument to George Washington, to which each state in the Union is to send an immense stone. The base is to be a square, from which will rise a tall column, on the summit of which will be placed a statue of the Father of his country. Should Washington continue to be the seat of government of the United States, it will grow to be a place of considable importance; for although it is not well situated for trade; yet, as Congress draws together the leading men of the nations and detains them there for fully six months in each year, and as they are now falling into the habit of taking their families with them, which thus forms a most excellent society: persons of independent means, who each year are becoming more and more numerous in the United States, will, on account of the good society to be met with there; fix upon Washington as the place of their permanent abode. Even now, a large number of wealthy families reside there, who are entirely unconnected with either congress or the Executive Government. That which I considered the handsomest building in the city, is the General Post Office. It is built of white marble, and with only a few ornaments; but everything about he carriers on him the considered the square; which will not give too much room for its business. At present it covers fully two thirds of the square; which will not give too much room for its business. At present it covers fully two thirds of the square; and as soon as the proprietors of the remaining third become somewhat reasonable in their demands, the General Government will purchase the remainder and carry out their original plan. The amount of business transacted in that office may be concieved of, when it is known, that the accounts of every post office in the Union, great or small, must be sent there, where they are carefully examined; that the contracts with all the carriers of the mail, throughout their

carriers of the mail, throughout their extended country, emanate from that office. As the country increases so the business of the office increases, and the additional business requires additional clerks, and they must have additional room. I had often heard of Colt's revolving pistols; but I never saw one till my visit to Washington. It happened that a gentleman from New York who manufactured them on a very large scale, boarded at the same house with myself; and one evening he was showing one of his pistols to a fellow boarder, in the drawing-room; and kindly exhibited it to me.—It has six barrels, each with a touch hole and percussion cap on it. These barrels are moved by a spring successively under the hammer of the pistol, and thus are ignited when the hammer is thrown down upon the cap by the trigger being touched. This gentleman found a ready market for all he had with him; and sent off for a new supply to meet the demand created for these death dealing weapons by the excitement raised by the death dealing weapons by the excitement raised by the discussion of the slavery question. One thing that struck me very pointedly was the great number of miserable horses seen in the streets of Washington.—There were some few good horses in the city,—but the great majority of those before the public carriages were certainly inferior to the very worst seen in northern cities. The cattle that I saw about Washington were cities. The cattle that I saw about Washington were also most unlike the fine large sleek and well propor-tioned cattle of the North. that this is a general rule I do not presume to say; but it had few exceptions as far as my observation went. Another striking feature of Washington is the coloured population. On the Sunday that I was there these sable sons and daughters of Ham appeared in large numbers, especially after dinner. Many of them had the children of the several families where they belonged, in charge, and the contrast between the white skin of the Anglo-Saxon, and the coal black skin of the African, around whose neck the arm of the skin of the African, around whose neck the aim of the anglo-saxon child was thrown, was most marked. But it was towards the evening, when the work of the day having been completed, the negro's holidy began, that they showed to the best advantage; then it would have astonished an untravelled northerner to see the coloured beaux and belies of Washington, as they promenaded up and down Pensylvania Avenue. Amongst the crowd Level and the share were severable these was crowd I could not but observe one couple, the man was rather short, but like most short men he carried his head high; he had on a hat, which had been about two years out of fashion; his coat, given him by his master, reached down some distance below his knees; his nether garments had evidently been made for a man fully garments had evidently been made to the same a long twelve inches taller than himself, tont ensemble a long twelve inches taller than himself, tont ensemble a long segar, protiuded most fashionably from the side The sable belle who leaned most confidingly upon his arm, was somewhat taller than her beau, the waist of her dress came close under her arms and the bonnet which adorned her head was high in the crown and exceedingly ample in its front, Nevertheless, if

May, 1850.

one might judge by the continued display made by this unique couple of their array, they were as happy and as well satisfied with one another as the most fashionably dressed and most elegant couple, who promenade Broadway, New York, or New Bond-Street, London.— Having thus brought your patient readers fairly to Washington and having told them about most things there which I deem worthy of notice, I conclude my rough notes with many thanks to you for printing them and to those who have read them, for their great patience in doing so; and with a hope that I may be spared to give you and your readers some rough notes of what I have seen and may see on this side the broad Atlantic.

I remain, &c.,

A. SUBSCRIBER.

Colonial.

FIRE.—We regret to learn that a house, the property of Mrs. Petrie, widow of the late Rev. Mr. Petrie, was burnt to the ground on Tuesday last, between nine and ten o, clock, A.M., in Burford. The house was not quite completed, and the cause of the fire, as we are informed, is attributed to a few children who were playing with matches. A portion of the house was occupied by Mrs. Petrie, and by the prompt action of those present, we are happy to say the whole of her furniture was saved. We deeply sympathise with Mrs. Petrie at her sudden and unexpected loss.— Brantford Courier.

THE GREAT TEA SALE.—The cargo of THE GREAT TEA SALE.—The cargo of Teas imported by Gillespie, Moffatt & Co., was sold yesterday by Mr. John Leeming. The Auctioneer did his duty well—the Sale was attended by a number of Upper Canada buyers, and about three thousand chests and packages of Tea were sold in two hours, the bidding being rapid and spirited beyond example in Montreal, and the sale going off without a jar or interruption of any kind. We are told that the proceeds of this sale amount to £25,000 or upwards, and we only hope that the enterprising firm, who have re-opened this branch of commerce, will derive a proportionate profit from their spirited undertaking.—Montreal Courier.

The Funeral of the Roman Catholic

The Funeral of the Roman Catholic Archbishop of Quebec was celebrated this morning, with the most imposing ceremony. The stores and shops were generally closed, and at about eight o'clock there was an immense crowd gathered in the neighbourhood of the Cathedral; one would have said that the whole population was there. All the vessels in the harbour had their colours lowered half-mast; all the disposable had their colours lowered half-mast; all the disposable troops in the garrison, the royal artillery, the 19th regiment, and the 71st Highlanders, formed a double hedge along the line of procession, which extended from the Archbishop's palace along Montague and Fort Streets, aussing the Place d'Arms to St. Louis Street, thence descended to the other side of the Place d'Arms to St. Lewis Street, and thence by Treasure and Bande Streets to the Cathedral, which was all lined with black. Mer. to the Cathedral, which was all lined with black. Mgr. Turgeon will take possession of the See, to-morrow at two o'clock.—Le Canadien, October 7th.

At a meeting of the City Council held on the 11th instant, it was resolved that it is expedient to appoint a Recorder and a Police Magistrate, for the administration of justice in this City, and that, at present, both offices be filled by the same person. It was also recharge the duties of the offices in question, and that, therefore the Government be requested by the City Council, to bestow the appointment on him.

NIAGARA ASSIZES .- The case of the Captains of the Despatch and Commerce, which created so painful an interest last summer, in consequence of the loss of the latter vessel and a large number of her passengers, did not go to trial. The Grand Jury, after a patient and strict examination, threw out the bill against Capt. Cochrane of the Commerce, and exonerated that gentleman from all blorgs. A true bill was rated that gentleman from all blame. A true bill was found against Capt. McSwain of the Despatch, who entered into recognizances in the sum of £500, for his appearance; but when the case was called on the Captain was nowhere to be found, and it was understood that he had left the country. The witnesses, many of whom had travelled a long distance, and lost a great deal of time and money in furthering the ends of justice, were permitted to return to their homes yesterday. Hamilton Speciator. day .- Hamilton Spectator.

WESTERN BUILDING SOCIETY. - The next Loan Meeting takes place this evening, when the sum of £1000 will be offered for loan.

INQUEST .- On Saturday the 12th inst., an Inquest was held at Wellington Square, before H. B. Bull. Esq., Coroner, on the body of an Infant that had been clandestinely buried in Knox's Church yard, as is supposed about ten days previous: it having been interred in a part of the ground that was reserved for other purposes. On the grave being seen it excited suspicion, and on further examination a box was discovered about nine inches below the surface and after clearing away the earth, it was found to be paided and the continuity below. it was found to be nailed, and to contain the body of an Infant, apparently about six or eight days old. The parties who made the discovery immediately applied to a Magistrate for information how to proceed, as they thought the child had died from unfair means, but the Magistrate strange to say, told them that they might bury the corpse again and accordingly it was done. The Coroner received information on Friday Evening and Square, when the body was disinterred and a post mortem examination held, and after a careful examination of the Medical gentleman, and other witnesses, the Jury returned a verdict to the following effect, that the decreased died from sufficient by strangulation, caused deceased died from suffocation by strangulation, caused by some party or parties unknown. - Hamilton Gazette.

AGROUND IN THE GALLOPS .- The tug steamer William, in descending the river a few day since with two vessels in tow, run aground in the Gallops rapids. One of the vessels, the Elizabeth, loaded with wheat, is also aground, but will probably be got off with some damage. The cargo is insured. It is expected the William will also be saved.—Prescott Tele-

FIRE AT CHATHAM .- A large fire lately occurred in the town of Chatham, destroying the Albion Hotel and several metchants' shops. Several valuable horses were burned before they could be rescued from

360 vesels passed through the Welland Canal, during the past month of September, a greater number than in the corresponding month of any pre-vious year. Of the number mentioned, 133 went up, and 93 down for American, and 68 up and 66 down for Canadian ports.

A CHILD LOST.—The Simcoe Standard A CHILD LOST.—The Simcoe Standard says, that a girl, four years of age, wandered into the woods on Tuesday the 1st instant, from the residence of its father, an industrious settler, named Kyle, in the township of Charlotteville. A search was made, day and night, by all the men in the neighbourhood, from the time the child was missed, until near noon on the following Sunday, when the lifeless body was found near a spot that had been repeatedly traversed.

Robert Colos. Tallar faths City. Park

Robert Coles, Teller of the City Bank, Quebec, has absconded with some \$7000. A reward of \$1000 is offered for his apprehension.

On Friday evening, the 4th instant, the Hon. W. Cayley, the member for the County of Huron, was entertained by a number of his constituents at the British Hotel, Woodstock.

Good News .- We understand that letters have been received to-day by the Executive Com-mittee of the Railway, from England and Ireland, which hold out prospects of the enterprise being as favourably looked on in England as it has been on this side of the Atlantic, and stating that if proper means are used, there will be no difficulty in getting the Stock taken.—

On Monday night the barn of a man named Wilson, situated near the Chippawa Forks, in named Wilson, situated near the Chippawa Forks, in the township of Winfleet, was fired and burned to the ground. The owner had just finished threshing and cleaning 600 bushels of wheat, and to prevent robbery of it, two men took up their lodgings in the barn. They barely escaped, being roused by a neighbour who saw the fire, and was aware of their being there.

A melancholy accident occurred at Whitby, on Sunday the 29th ult., to a little girl daughter of Mr. Thornton, the Congregational minister. The child was sitting reading and rocking near the stove. Unfortunately the chair balanced backward with, her and she putting out her hands to save herself. caught a kettle of boiling water standing on the stove and falling to the floor drew upon her the scalding water. No treatment could save her. She lived only

SALE OF PUBLIC ROADS.—On Tuesday the 15th inst., Mr. Beekman, sold at the Court House,

the 15th inst., Mr. Beekman, sold at the Court House, Toronto.—the Northern, Eastern and Western County Roads, leading into the city of Toronto, to the Toronto Road Company—bid off by James Beaty for £75,100. Port Whitby and the Scugog Road, were then put up for sale, at the upset price of £20,000, and purchased by Peter Perry, as President of the Port Whitby, Ontario, Simone and Scugog Co., for £20,100.

Mr. Wm. Weller, Mayor of Cobourg, purchased the Port Hope and Rice Lake Road, on behalf of the Corporation, for £4,000, and the farce ended.

THE CHAIR OF ANATOMY.—We are informed that on Saturday a special Meeting of the University Senate was held, to report the names of three gentlemen to the Governor General, for the vacant Professorship of practical Anatomy. The following gentle-men were selected from those sent down, by the Caput: Dr. Richardson, Dr. Bethune, ane Dr. Deazeley. report of the Caput placing Dr. Bethune's name first, was dissented from, and by a vote of twelve to four, Dr. Richardson's name was placed first on the list for His Excellency's consideration .- Globe.

SECRETARY'S OFFICE Toronto, 12th October, 1850. His Excellency the Governor General has been pleased to make the following appointments, viz:

Alexander Grant, of Osgood Hall, Esq., Barrister-at-Law, to be Registrar of Her Majesty's High Court of Chancery for Upper Canada, in the room of John Shuter Smith, Esq., resigned. Alexander Leith, of Toronto, Esquire, to be a Notary Public in that part of the Province formerly Upper Ca-

His Excellency the Governor General has been pleased to grant Licenses to Thomas Lightbody, of Toronto, and George Neimeier, of Peterborough, to practice Physic, Surgery, and Midwifery, in that part of the Province formerly Upper Canada.

ACKNOWLEDGEMENTS.

LETTERS received to Wednesday, Oct. 16, 1850 : N. W., Esq., Bowmanville, rem. vol. 13; Mr. W. S., Nelson, rem.; G. K., Esq., Thorold, rem.

TO CORRESPONDENTS.

" Subbath Songs, No. 1," in our next.

We have been requested by the conductors of the Journal of Education to insert a long article in answer to a short paragraph copied into this paper from the Picton Gazette—and which was headed "A Nice Job." It is sufficient to say that the conductors disclaim any It is sumctent to say that the conductors disclaim any intention of making a pecuniary profit by the publication of their Journal.

The verses intitled " Trust in the Lord," though betraying taste, and devotional feeling, do not quite reach our poetical standard. With a little practice the writer may succeed better in another attempt.

Several editorial articles including " The Perversion of Viscount Fielding," and "The Godless Colleges of Ireland," are unavoidably postponed till our next.

"A Son of the Church" next week if possible.

The communication of " A Clergyman of the Church of England," came to hand too late to be considered

Various causes have prevented the completion of the Index to vols. 12 and 13, but it is now in bands and will be issued with the least possible delay.

THE CHURCH.

TORONTO, THURSDAY, OCT. 17, 1850.

THE LORD BISHOP OF TORONTO.

We learn that the Lord Bishop of Toronto purposes leaving England by the Royal Mail Steamer which sails from Liverpool on Saturday first. May God grant him a speedy and happy return to his Diocese!

THE CHURCH IN CANADA.

We have long been of opinion, that not only in the Mother Country, but also among ourselves, the greatest ignorance prevails as to the actual

Eighth Annual Report of the Incorporated Church rived from the Clergy Reserves :-Society of the Diocese of 'oronto, for the year ending 31st March, 1850," which has just been published; and from which we find that the Society's income for the past ear has been as follows :-

Receipts of the Society for the year ending 31st March, 1850 (not nelud-

ing moneys received on trut, and sales in Depository) £1678 11 111

The income of the several Branches has amounted to......£1942 4 8
From which deduct the

sum remitted to the Parent Society...... -£1474 5 111

Total receipts of the Society and Dis-

trict Branches, for the year inding 31st March, 1850..... £3153 17 101

Now, the proportion of the population of the Diocese that professedly belogs to the Church is estimated at 200,000 souls; nd if we divide the above sum of £3153 17s. Od. amongst them, we shall find that it will give as the large sum of three pence three farthings as he annual contribution of each individual Churchman for the maintenance of the Church in Canda West!!

This is conclusive evidence either that the local provision for its spiritual necesities is believed to be of the most ample nature a derived from other sources, or that the member of that Church are either indifferent to its mainenance and regardless of all spiritual ministration, or, though anxious to uphold the former aid enjoy the latter, are so poor in this world's gods that they cannot each bestow so much as four pence annually for the wants of that Church to which they belong! Let us, however, investigate and ascertain the probable pecuniary resources of that Church from whatever source derived, and the labour required from its ministers, and confast them with the worldly means of their flock, the duties which they owe to their Church, and the extent to which they discharge them, contrased with what they might do.

In the year 1783, the population of Canada West (over the entire of which this Diocese extends) comprised a population of about 10,000 souls: it now amounts to nearly 800,000,-of whom fully one-fourth are members of the United Church of England and Ireland, scattered over a territory of nearly thirty millions of acres. At an early date, the good King George III., foreseeing the future importance of this noble Province, and desirous to lay the foundation of a permanent provision for the careasing spiritual necessities of its inhabitants, and us an example to others, reserved more than two millions of acres of land in this Diocese as a part endowment for the maintenance of the Protestant faith; and yet with this ample beginning the supply of pastors who minutered in this Province has ever been scanty in the extreme, -the progressive numbers being: in 1786, 1; in 1792, 2; in 1803, 4; in 1812, 5; in 1819, 10; in 1825, 22; in 1827, 30; in 1833, 46; in 1841, 90; and at the present time, 131. Of these latter, however, thirty-two are located in towns, six are engaged exclusively on the Indian Mission, and the residue (ninety-three) is all that remains to meet the spiritual wants of about three hundred and fifty townships now organized in the Diocese, each of which is about one hundred square miles in extent. Hence, the sphere of duty of those ninety-three clergymen either extends over thirty-five thousand square miles of country, or must be confined to ninety-three townships, allowing but one minister for each hundred square miles: thus leaving the inhabitants of two hundred and fifty-eight townships in a state of utter spiritual destitution.

It will at once be asked, how could such be the case with a primary endowment from the Sovereign of more than two millions of scres of land for the purposes of the Church. But we must remember that in these latter godless times the property of the Church in the British empire has been but little respected, and the State endowments for its support, in particular, have been but baits to attract the hungry sharks which attend its course. At an early date, those "Clergy Reserves," as they are called, were so attacked; and for a time there was every probability that al! would have been swept away. At length, in the year 1840, an Act was passed by the Imperial Parliament, which was intended to secure to the Church five-twelfths of those Reserves, and the seven-twelfths were set apart for the professed object of satisfying the cravings of all other denominations of Christians within this Diocese. That Act further authorized the sale of these fivetwelfths, and that the proceeds should be invested in British or Canadian funds, in order that therefrom an income might arise which could be applied to meet the religious wants of the Church. For some years, those Reserves were so managed that the income was either swallowed up in the expenses of management, or its collection unattended to; but at length, in 1845, the large arrears due on the reserved lands which had been leased at an annual rent were for the first time in course of state of the United Church of England and Ireland vigorous collection; and from thence to the preestablished amongst us. The justice of this sent time the following will be found a pretty

opinion is forced upon us by a perusal of "The | correct estimate of the income of the Church de-

In 1845..... £12016 6 " 1846...... 9945 7 11 " 1847..... 15001 15 3 " 1848... 10439 6 " 1849...... 11500 0 0

and should the reserved lands unfortunately be all sold, as they must and the proceeds invested, under the provisions of the Act of 1840, the annual income to arise therefrom in perpetuity cannot exceed £33,000, currency,—a sum that would afford little more than £94 per annum for the wants of the Church in each of the three hundred and fifty townships already organized; whilst nothing would be left for its future maintenance in a far greater extent of country now totally unsettled, but which we hope to see at no distant day as densely peopled, and at least to the same extent brought within the influence of Gospel truth, and the joyful sound of the Church-going bell.

But the Clergy Reserves are not the only other source of income of the Church. The Society for the Propagation of the Gospel has for some time granted annually to its Missionaries £5,000; the Stewart Missions contribute £200; the Missions of the New England Society about £500. The annual value of lands endowed is about

£1200, being a total of £6900 0 0 To this add the average sum for

five years arising from the

Clergy Reserves 11780 0 0 And three-pence three-farthings,

annually, as the average contri-

bution of 200,000 members 3153 17 101

The present income of the $\{£21,834 9 1\}$ Church is

being less than £160 to each clergyman, including the Bishop, Archdeacons, and other ministers, and subject to many outgoings, including pensions paid to the widows and orphans of deceased clergymen. To this sum, if the Clergy Reserves yielded to the amount estimated-namely, £33,000-we should add the difference from it to £11780 11s. 3d., as above, being £21,219, and we have the ultimate limit of its income at £42,123 17s. 101d., which even still would allow but £120 a-year for the Church wants in three hundred and fifty organized townships; and where, would we ask, are the funds for its maintenance in the unsettled districts to come from?

At the present moment, there are but 131 clergymen for a population of 200,000, or 1500 for each clergyman, scattered on the average over a space of one hundred square miles. For the due discharge of the duty on this extent of territory, 195 additional clergymen are at present needed; but there are no funds from which to supply the want: and even the limited number we at present have, we can by no means reckon as permanent; for if at any time the funds of the Society for the Propagation of the Gospel should be so circumstanced as to render the withdrawal of their grant obligatory, the services of about fifty of the present clergy in the Province should be dispensed with, and as many individuals reduced perhaps to actual poverty. There is little to expect from the Clergy Reserves. They are at present producing comparatively little; and that little has been the subject of fresh attacks from the enemies of our Church. But even if unscathed by them, and administered to the utmost advantage under existing laws, they could not meet one-twentieth of the present, to say nothing of the future, necessities of the Church; so that we may fairly conclude that the United Church of England and Ireland established amongst us is almost without any pecuniary provision for its support.

We have thus endeavoured to bring before our readers the actual resources of our Church, and the onerous duties imposed upon its ministers, whilst the zeal with which they are in general discharged is known to all. It now remains to investigate the circumstances which have hitherto crippled its efficiency,-whether arising from the apathy or poverty of its members, or their past ignorance of its actual state, and of their own duty to uphold its efficiency and extend its sphere of action. But as this is a branch of the subject which demands our serious consideration, and more space than we can now afford, we must reserve our further observations for a future pub-

THE CHURCH IN THE UNITED STATES.

The Triennial Convocation of the Protestant Episcopal Church in the United States was held at Cincinatti, on the 2nd inst. We shall give an abstract of the proceedings next week.

MEMORABILIA OF METHODISM.

In the "Minutes of Conference" for 1769, will be found the following admonitory words :-

"Let us keep to the Church. Over and above all, for the reasons that were formerly given, for this we add another, now from long experiencethey that leave the Church, leave the Methodists. Therefore, carefully avoid whatever has a tendency to separate men from the Church."

Unstable as water, the Wesleyans in a subsequent Conference committed the identical sin,

against which the above caveat had been so solemnly and deliberately entered. They withdrew from the outward fold of the Great Shepherd! And what has been the result? "Long experience" has dismally demonstrated that the warning enunciated in 1769, so far from being uncalled for, had a prophetical weight. Scarcely had the ambitious Society usurped the style and functions of a Church, than forthwith commenced a series of desertions from the schismatic ranks. These desertions still continue, and bid fair to grow and increase, ever more and more. On consulting the sad catalogue of Dissent, it will be found that Methodism, young as she is, can now number almost as many Demominations as her elder sister of Geneva! Both of these frail Samaritans committed the same fatal error, and both are now writhing under the same bitter, feverish effects! Having sown the wind, they are reaping the whirlwind!

Let us contemplate the present position of Methodism from another point of view.

The annual address of the Conference to the Wesleyan body has just been published. From this document, we extract the following passages, having reference to the discords which at present are convulsing the connexion to its centre; and threaten,

ere long, to shatter to atoms the man-built edifice

' Memorials and letters have been received by the Conference from persons in their individual capacity and from special circuit meetings. These have passed under a careful examination; the contents of them have been distinctly reported, and have been considered with serious and deliberate attention. For the determination of the Conference upon them, we refer to the minutes of the Conference upon them, we refer to the minutes which are especially prepared on that subject. But it seems right, and it may also suffice, in this place, to say, that to the system of doctrine and discipline which we have received from our fathers, and which we believe to be in strict accordance with the teachings of the Holy Scripture, we are resolved, by the grace of God, steadfastly to cleave; nor can we, in particular, allow anything to interfere with that great connexional character which is indelibly stamped on our institutions. We cannot violate the trust which has been confided to us; and we affectionately exhort you, dear brethren, to maintain the privileges which you with ourselves, are maintain the privileges which you with ourselves, are permitted so largely and freely to share. 'Meddle not with them that are given to change,' or, as the margin reads, with 'changers;' but whereto ye 'have already attained' in the use and application of the manifold helps which you enjoy, seek to 'walk,' as we also would pray that we may ourselves be enabled to walk, 'by the same rule,' and to 'mind the same thing.'"

A stranger to the history of the nondescript "people called Methodists," would naturally infer from the above "pastoral" address, that as a body they had never enjoyed spiritual blessings or privi-leges in the Apostolic Church of England. He would logically argue, that had that Church not been a mere caput mortuum, the same arguments which the Conference of 1850 employ against Dunn and his clever but democratic confreres, would have been equally applicable to the misguided men, who, like Korah and his company, took unto themselves censers, and transformed their "Society" into an independent and antagonistic "Ecclesiastical" organization!

But how stands the fact? John Wesley himself

shall answer the question.

"Our little conference (he writes in his Journal under date July 7th, 1778) began, at which about twenty preachers were present. On Wednesday we heard one of our friends at large upon the duty of leaving the Church; but after a full discussion of the point, we all remained firm in our judgment, that it is our duty not to leave the Church, wherein God has blessed us, and does bless us still."

Believing, as we do with all our soul, that the outward unity of Christ's Church is as much a doctrine of Holy Scripture, as the Trinity, or the Atonement, we earnestly implore our Wesleyan friends prayerfully to meditate upon the above quoted words of the great man, whose name they have assumed!

John Wesley distinctly declares, in harmony with his associates in Conference, that it was unlawful to leave the Church. Why was it unlawful? For the simple reason that God had therein blessed them, and continued to do so!

Does it not then necessarily follow, that unless you can prove Wesley to be either a deliberate liar, or a deceived enthusiast, the texts which the latest Conference of your body, have quoted against the troublers of the "Connexion" have all a direct and damnatory reference to yourselves?

Oh! come home, poor thoughtless wander-ers! Return to the fostering care of the mother whose obedient son your leader ever professed himself to be-and in whose venerable and kindly arms he rendered up his soul to God!

" MEDDLE NOT WITH THEM THAT ARE GIVEN TO CHANGE,' OR AS THE MARGIN READS, WITH 'CHANG-ERS; BUT WHEREUNTO YE 'HAVE ALREADY AT-TAINED IN THE USE AND APPLICATION OF THE MANI-FOLD HELPS WHICH YOU ENJOY [IN THE CATHOLIC CHURCH OF ENGLAND], SEEK TO 'WALK,' AS WE ALL WOULD PRAY THAT WE MAY OURSELVES DE ENABLED TO WALK, 'BY THE SAME RULE' AND TO MIND THE SAME THING."

PANORAMA OF EDINBURGH.

We have derived much pleasure from a visit to the moving panorama of Edinburgh, now exhibiting in this city, It has, we believe, as yet been visited principally by the younger portions of the community; but we can assure our friends,—
"children of larger growth,"—that they would be their religion rather from the secular Colleges of the

'he spectator without much repaid by a visit. effort imagines himsel borne along at his ease in some gently-moving ragic car, through the ample side-window of which he gazes out upon scene after scene of high increst, and life-like truthfulness. He comes aray feeling as if he had really beheld Boston, with its wide-spreading, busy environs,—as if he hd really traversed the wide Atlantic,—as if he had taken a leisurely stroll round Calton Hill, ind visited the various points from which the classcally-situated capital of Scotland can be seen o the best advantage. We enjoyed the sea-scelery and its accessories very much. The piano-ecompaniament of the exhibition is in good tase, and appropriate The remarks of the exhibiter are instructive and rational, and much more simple and natural than is often the case in exhibitions of this description. For the sake, however, of the right information of the rising generation atending this very pleasing display of art, we demu conscientiously to the describer's erroneous use of the word "Catholic"by which he invariably wishes his hearers to understand "Popish"-which it does not mean. [Nothing Popish is Canolic.] We object also to his substituting the uniecessary United States' provincialism, "located," for situated.

REPORT of the Churc of England Clothing Society for theyear 1849-50.

the year 1849-50.

The Committee o Management beg leave to lay before their friends and the public, the following statement of the affairs of the Society for the past year—in the hope that the beefits which it sensibly confers upon the poor may recommend it to all, and encourage those who have hitterto generously supported it, to carry on the good work with a liberal and willing hand:—

To balance from lastyear To amount of subscription	£ 0	2 8	3½ 9
and it represented to blocks their Spir.	£77	11	$0\frac{1}{2}$
By amount of bills piid	£76	5	8
By Cash on hand		5	41/2
	577	11	Ol

Number of persons relieved, 150.

Articles distributed:—4 Comfortables; 40 Pinafores; 12 Blankets; 12 Pair Trowsers; 20 Gloves; 70 Pair Boots; 30 Frocks; 35 Warm Petticoats; 25 Flannel Shirts; 12 Bonnets; 16 Cotton Shirts.

The names of the subscribers in our next.

Communications.

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

THE CHURCH UNIVERSITY. To the Editor of the Church.

REV. SIR,—I proceed now with the more grateful task of uniting with "a Layman" in reprobating the groundless and unaccountable opposition to a Church University, displayed by his opponent. The latter, as I perceive from the reference to his letter in the Church apercesse from the reference to his letter in the Church of the 3rd instant, expresses himself to the following effect:—"And now let me add that as I fear Oxford and her influences in England, so do I fear the new (to be) Episcopal University in Canada. I have no "concealment of my opinions respecting it. I do not "much like your exclusive colleges, where men are edu"cated one-sidedly—half-educated—to be sent into the

"world with sectarian biases and bigotries."

First, then, he opposes the proposed University, as it would appear, through fear of Tractarianism. He dreads Oxford and its influences in England; but the majority of Oxford is not, and never was with Tractariansin their semi-Romish innovations. Bu would ask, is the Church in this Province to forego all the probable and possible, and certain benefits of having a College of her own, and all the good that may reasonably be anticipated from it, through years to come, on the supposition of a bare contingency, namely: that some erroneous doctrine may appear in it? How would it have fared with England and her Church if all the founders and benefactors of its noble institutions all the founders and benefactors of its noble institutions had been actuated by such mistrust, and had withheld their endowments, because it was possible that some time or other, through the long period of their existence, and among the thousands of minds successively educated in them, some crude or false ideas might spring up? The system, then, of Church Universities spring up? The system, then, of Church Universities is to be scouted and laid aside, because the Tractarian follies of the present age originated with a few university men! And so, for fear of one heresy, the educa-tion of the youth of the Church ought to be surrendered to a school which is professedly an amalgamation of every heresy that may exist! Admirable consistency!

But our opponent thinks that he cannot have confidence in the teaching of a Church University.— Why not? Surely there must be the same safeguards for it that there are for the Church itself. guarantees exist for the soundness and perpetuity of the Church's faith, for the orthodoxy of her Ministers, and for the safe instruction of her people in the saving doctrines of the Gospel, the same would be effectual for the maintenance of sound teaching and true religion in her Collegiate Institutions. There would be the same probability of a general fixity of doctrine, the same means for insuring it, the same hope of the divine blessings upon the Church's faithful endeavours. in the one case as in the other.

As the bare possibility of doctrinal error, there is no system so perfect as totally to exclude every shade of error and all wrong opinions; indeed, even divine Revelation has not done this; not through any thing defective in itself, but through the imperfection of the materials upon which it has to work. And admit that error might appear at some period or other in a Church University, are we not to use the means of good within our reach, because those means may, in be ineffectual, or because it is possible that partially erroneous views may be held by some among the many who may be reared within its bosom? Shall no great work be undertaken, because, in this world of frailty

and imperfection, evil may creep in?

But will the course of orthodox Christianity be

Province than from a College thoroughly our own? This is scarcely pretended. But our College, it is said, ought to be affiliated to the secular University. So that ought to be annated to the same point, for sound doctrine, this is coming round to the same point, for the alumni of the Church would have to depend, after all, for religious instruction upon the professors and teachers of their own college. And if the orthodoxy of our coltheir own college. And if the orthodoxy of our col-lege cannot be maintained by its own inherent qualities as a Church institution, surely it will not be secured by its affiliation with a university of no creed or doc

But our opponent "does not like our exclusive col-leges." Of what are the exclusive? As far as possible of all erroneous and false doctrine. They shut out no one class or order of men, no race of men; they ex-clude no system, no theory, nothing in the whole range of science and literature that can be deemed promotive of sound learning, or consistent with religious truth; nothing that is good for men to learn and know. Des the exclusiveness of our great Church Universities destroy or diminish their efficiency as the best and highest educational institution in the world? Certainly not; and in proof of this, we need only advert to the high and in proof of this, we need only advert to the high attainments of university men, in every branch of keowledge which can confer celebrity upon individuals, or augment the general stores of human knowledge. In piety and wisdom what liberal university has sent forth men more excellent?

forth men more excellent?

Exclusive of religious error a Church University will be to the utmost degree, that human wisdom can desire; even as Christianity is in this light the most exclusive and uncompromising religion ever promulgated. But it will exclude none who are willing to be educated in the doctrines of the Gospel, and under the teaching of the Church,—none but those whose unbelief or whose anywed emposition to her creed, would lief, or whose avowed opposition to her creed, would be an actual impediment to the efficient working of her

be an actual impediment to the efficient working of her own system and course of education.

It is further objected against us that such colleges would send men out into the world with sectanian biases and bigotries. Let us probe this objection. At the completion of their collegiate education, they go forth, it may be, with minds baised—in favour of what? In favour of that which is right and true in religion, and favour of that which is right and the very thing to be aimed at and desired. So that the evil of being biased, depends entirely upon what that is in favour of which the mind is biased. Our opponent says this will be a sectorian bias; but a bias in favour of Christian truth as the Church has received and taught it, is not a sectorian bias; and attachment to the Church is

not sectarianism.

But they will be bigoted. If by this is meant being blindly prejudiced in favour of their own doctrines, neither is this true; for the partiality of the properly instructed Churchman to his own Church flows from a well grounded knowledge of divine truth. If it be meant that they will entertain dislike and ill-will to those who differ, we have yet to learn that a firm love of Christian truth is incompatible in any degree with the utmost charity towards those who are in error, From her very first manual of Christian instruction, which teaches us to bear no malice or hatred in our least to the incompatible men the teaching

hearts, and to be in charity with all men, the teaching of the Church is liberal throughout.

But it has been said that by mingling and associating with young men of different religious persuasions, the youth of the Church will grow up with more kindly and enlarged, and liberal sentiments. New I cannot really experience of any other sort of liberality of heart really conceive of any other sort of liberality of heart than that which the Gospel and the Church teach, namely, the being in charity with all mankind. And if Christianity be rightly taught, that greatest of all its virtues—charity—will be taught with it. Truth and charity may surely go hand and hand: yetneitherone is to be sacrificed to the other; and as we cannot call that real Christianity in which love and charity are omitted, as little, on the other hand, are we at liberty, under a supposed regard for charity, to adopt any sys-tem which may negative or endanger Christian truth. Subsequent intermixture with the world will teach youth practically the value of charity, but while they are still under pupillage, surely it were better that their whole education should be acquired where "all speak the same thing, and are perfectly joined together in the

the same thing, and are perfectly joined together in the same mind, and in the same judgment."

In fine, if Churchmanship be sectarianism,—if attachment to the truth be bigotry,—if to refuse to be "unequally yoked" with an unbelieving system be narrow-minded exclusiveness, then, perhaps, are this writers objections well founded; and if the Church be so undeserving of confidence as not to be entrusted with the collegiate education of her youth, as little is the fit to have committed to her charges the wide minis. she fit to have committed to her charge the wide ministry of the Gospel of salvation.

H. C. C.

October 15th, 1850.

To the Editor of the Church.

DEAR SIR,—In the "Report" of the Church Society just come to hand, a small error appears in a statement of collections sent in by me. Oneida, is credited for £2, which is quite a mistake, as I have only a small Schoolhouse meeting there once a month on a Sunday evening, and I seldom call upon the few that attend there for any collections. But I am confident that that £2 was the sum of three collections made by me in Caledonia, York, and Cayuga, for "the Students' Fund," and for which it would appear by the Bergott I had made no which, it would appear by the Report, I had made no collections, which certainly was not the case.

Yours, truly, BOLD C. HILL.

Vork, October 12, 1850.

To Thomas Champion, Esq., Assistant Secretary to the Church Society.

The £2 was received in March last, and was entered to the credit of the Mission Fund. It has been transferred to the Bishop's Students' Fund.—T. C.

ARRIVAL OF THE "EUROPA."

The Europa left Liverpool on the 28th ult. Her dates are three days later than those received by the

Her news is brief, and of no very great importance. THE DANISH WAR .- Advices from Cuxhaven state that on the 23rd ult., the Danes proceeded to blockade the River Rider, and that they expelled therefrom as many as forty vessels of different nations.

GERMANY .- The Austrian Council now sitting a. Frankfort, on the difference between the elector of Hesse and his subjects, has resolved that the Hessian Government shall use means to preserve the Sover-eign's authority in the Electorate, and that the Diet would take necessary steps to secure a state of legality

SPAIN AND SICILY .- It is stated that the differences which have existed between the Courts of Spain and Sicily, since the marriage of the Count de Montemaulin, have now ceased, and the Ambassador of the former, at Naples, is about to return to his diplomatic post.

The Steamer Georgia sailed this afternoon for Cha. gres, via. Havannah, with a large number of passengers

The new Steamer Pacific left on her first trip to Havana and New Orleans, with about 80 passengers.— From her spledid performance in her trial trip, the result of her passage is looked for with interest.

Further Extracts from our English Files.

CANTERBURY SETLLEMENT .- Mr C. B. Adderley says, in a letter to the London Morning Chronicle, that the Canterbury Association is the greatest of all the colonization schemes that England was ever engaged in. It might very easily be all this, and be nothing extraordinary, for England never was engaged in a colonization scheme yet that was worthy of any serious consideration; none, in which the results have not been such as to make us smile when we compare them with the great and wonderful things promised at their birth. But it must be confessed that the Canterbury Association cannot be classed in the category with these And the fact that we chronicled in our last issue of so respectable a party of emigrants having left the shores of their mother country, and bidden adieu to their friends and their comfortable homes, for the purpose of putting into effect a colonization scheme in the remote island of New Zealand, is well worthy of more than a passing notice. We may state for the information of those of our readers, who have not kept up with the multifariour readers, who have not kept up with the multifarious emigration schemes that have from time to time been proposed in England, that this Canterbury Association, is an emigration scheme connected with the Church of England. The Archbishop of Canterbury is at the head of it; and Lord Lyttledon is the chairman. The plan of operation is such as has already been put,—or rather is being put into effect, by the company which is now on its way to New Zealand. A little community starts at once. It carries with it all the elements necessary to found an infant state. The company of 600 that we stated left Graveshead, at the commencement of this month, are composed of gentlemens. mencement of this month, are composed of gentlemen, doctors, lawyers, tradesmen, mechanics, farmers, and farm servants, at the head of all is a Bishop elect, (the Rev. Thomas Jackson.) A part are composed of, and related to, the aristocracy; others are gentlemen of means; and there are no paupers among the whole. means; and there are no paupers among the whole.—
They will form their own government. And their idea
is to form a transcript of the state of society, that existed in England of the olden time, or rather of an infant
England of that time. They want to bring back the
good old manners, that obtained in the good old times,
and which have now been rudely struck down by the
modern modes, according to the creed of a certain class
of writers, and sentimentalists. We shall not stay to
speculate on the probability of the chances in favour of
the Canterbury settlers being successful in the carrying speculate on the probability of the chances in favour of the Canterbury settlers being successful in the carrying of their society and polity; but we must express the belief that they have made use of the right means to found their colony successfully, as far as all the physical comforts of life are concerned; and we may add of intelectual cultivation, and of the Christian religion. We have very little faith in emigration schemes generally. It is not by them, but by spontaneous individual exertion that great colonies or states have hitherto been tion that great colonies or states have hitherto been founded; and spontaneous individual exertion is the nafounded; and spontaneous individual exertion is the nature of the emigration that daily leaves the European shores. But this Canterbury Association scheme has been put into effect; and it is now no longer a theory, but a fact, that is interesting, and that we shall watch its progress of development. The only analogy to it that we know, is the case of the pilgrim fathers, who with different objects, colonized New England. We believe the number of emigrants that left the British shores lest wear was unwards of 300,000; and this year. believe the number of emigrants that left the British shores last year was upwards of 300,000; and this year the probability is that the number will be greater. It must go on increasing as the field for enterprise is narrowed by the increasing population; and it is impossible to shut our eyes to the fact, that this field is becoming narrowed with each succeeding year. There are plenty of men and women fit for anything in England; but the question is to get anything to do. There is no event the question is to get anything to do. There is no event but emigration, and the probability is that the stream that is now going torth from the little sea-girt isles, will eventually produce an effect like that of Aaron's rod, on all other rods .- Quebec paper.

THE REV. H. WILBERFORCE.—Statements have been made in the daily papers during the last few days that the Rev. Henry Wilberforce, the Bishop of Oxford's brother, has been received into the Roman Catholic Church, in the city of Brussels, and that Archdeacon Manning had followed him with a view to induce him to reconsider his determination. There is not the slightest foundation for either statement. Mr. Wilberforce has returned to East Farleigh to perform his clerical duties, and Archdeacon Manning is at present discharging his archideaconal duties at Colchester.—

Weekly Chronicle. the slightest foundation for either statement. Mr. Wil-

TORON FO MARKETS.

	TORONTO,	Oct		16.	1850	
					8	d.
Fall Wheat, per 60 lbs		3	9	a	3	11
Spring do. do		3	3	a	3	7
Oats, per 34lbs		1	1	a	1	5
Barley, per 48lbs			11	a	3	0
Peas		2	0	a	0	0
Rye		2	6	a	2	9
Flour, superfine (in Barrels)		21	3	a	. 0	0
Do. fine (in Bags)		20	0	a	0	0
Market Flour, (in Barrels)		18	9	a	0	0
Do. (in Bags)		16	3	a	0	0
Oatmeal, per barrel		15	0	a	18	9
Beet, per lb		0	21	a	0	37
Do. per 100 lbs		12	6	a	17	6
Pork per lb		0	2	a	0	34
Do. per 100 lbs		17	6	a	21	3
Mutton per lb		0	21	a	0	34
Lamb per quarter		2	0	a	3	0
Hams, per cwt		40	0	a	42	6
Bacon		35	0	a	35	0
Potatoes, per bushel		1	6	a	2	0
Rutter, fresh, per lb		0	73	a	0	84
Do. salt, do		0	5	a	0	64
Cheese, per lb		0	3	a	0	41
Lard, per lb		0	33	a	0	5
Apples per barrell		5	0	4	7	6
Fowls		1	0	a		0
Straw		25	0	a		6
Hay		40	0	a	57	6
Fire Wood per cord		12	6	a	15	0
Bread		0	43		0	51
Eggs, per dor.,		0	6	a		74
Turkeys, each		2	6	a		9
Geese. do	** ** ** **	1	10	a		0
Ducks		1	6	a		0
Coals per ton		22	6	a	30	0
			-	-	-	-

EXCHANGE.

Toronto on London	121	@	0	per cent.
" New York	2	0	0	
" "Montreal	1	@	0	41
New York on Landa		0	1102	44

DIOCESE OF FREDERICTON.

Extracts from a Charge delivered in the Cathedral of Christ Church, Fredericton, to the Clergy of the Diocese, assembled at the second Triennial Visitation of John, BISHOP OF FREDERICTON.

SACRAMENTAL GRACE.

By Sacramental Grace I understand that portion of God's spiritual gifts which He has limited to two particular channels, Baptism, and the Supper of the Lord. I say, that portion of His gifts; because I am far from affirming, that grace is not bestowed in answer to Frayer, and in hearing the word. Nor does it necessarily follow from the premises, that grace is never vouchsafed to persons who have never been Baptised, or who have not received the Lord's Supper. It is evident that both Cornelius and the Eunuch had grace before Baptism, though, as shewn by Bishop Taylor, the case of Cornelius is the exception, not the rule: and the repentance and faith which our Church requires of all adults as qualifications for receiving the grace of Baptism, are also grace, for they are the gift of God. This, therefore, removes the objection that we limit Grace to the Sacraments. Our Church, in her Catechism, Baptismal and Communion offices, and in the 27th and 28th Articles, defines the nature of Sacramental Grace, informing us that the Grace of Baptism is Regeneration, and that the Grace of the Lord's Supper is the spiritual communication of the Body and Blood of Christ. It is the great misfortune of the Romanist Church, and of the Lutherans (if indeed, as a body, they have any definite standard remaining), that they have, in respect to one Sacrament, attempted to define the manner of this communication. The Church of England advises us to lay all such curious questions aside, to receive the mystery (a word applied to both Sacraments in our offices) faithfully, to teach it plainly, but to leave the manner unexplained. As however the doctrine of our Church, which is founded on the Nicene Creed, and that on Scripture, is denied by many of her professed members, I should consider myself as an unfaithful witness to the truth of the Gospel, and as culpably indifferent to a trust committed to me, if I did not bear my testimony against this denial of the faith of Christ, which the Holy Ghost has recorded in the written word of God.

In what I have to deliver to you, I shall endeayour to abstain from the bitterness of a controversial spirit, to impute no motives to others, which I am unwilling to have imputed to myself, and I shall consider the question on the tooting of Scripture.

1. The first question to be asked, is, what is the doctrine which our Church propounds in her Baptismal Service. In the offices of Infant and Adult Baptism, six passages of Scripture are quoted in proof of the necessity, and of the benefits of Bap-1. The command of our Lord that children should be brought unto Him to be blessed, and that of such children the Kingdom of God is composed, as our warrant, for considering infants capable of spiritual blessings in Baptism. 2. The conversation of our Lord with Nicodemus, in regard to the new birth by water and the Spirit, as shewing "the great necessity of this Sacrament, where it may be 3. The command of our Lord, on the eve of His Ascension, connecting Faith and Baptism with Salvation. 4. St. Peter's address to the Jews, exhorting them to repent and be Baptised, promising them remission of sins, and the gift of the Holy Ghost, and extending the promise to "their children," and to the whole Gentile world. 5. The testimony of St. Peter in 1 Epis. cap. iii. that Noah's Ark was a type of Baptism, and that "Baptism saves us." 6. The expression of Saint Paul, "the washing or laver of Regeneration," and our Church adds, "Baptism." There are also allusions to four other passages, viz. to 1 Cor. x., on the typical nature of the passage through the Red Sea: to Eph. v., "that he might sanctify and cleanse it by the washing of water :" to Rom. vi., "we are buried with Him by Baptism unto death," and to Gal. iii. "as many of you as have been bap-tized into Christ have put on Christ." I shall not comment on all these passages, as I consider one of them amply sufficient for the resolution of my question.

When St. Peter, under the inspiration of t Holy Ghost, was laying the foundation (as far as his ministerial acts could lay it) of the Christian Church, he used these words to the penitent Jews, who inquired the way of salvation, "Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost."* What our Church in imitation of St. Paul calls Regeneration, is here called "remission of sins, and the gift of the Holy Ghost:" a gift offered to these adult persons on condition of their penitence. Nothing is said of faith, because their repentance for having crucified Christ, implied their belief in him as the Messiah, as where our Lord says, "He that believeth and is baptized, shall be saved;" repentance is not mentioned, because no man can repent of his sins, with a view to Christian Baptism, without a readiness to accept as his Saviour Him who died to save us from sin. The nature of Regeneration having been shewn, the Apostle next points out its extent. "The promise is to you," the crucifiers of the Lord, "and to your children;"

for it must be recollected that the children of all | and deny it to other Infants, against whom no | the absolute assertion of the regeneration of bapthese penitents had been circumcised, and therefore they would naturally be anxious to know whether children were included in the Christian covenant, or no. Nothing is here said of limiting the word "children" to the posterity of these persons, though I do not deny that the word may include this sense also. "And to all that are afar off," the whole Gentile world, "even as many as the Lord our God shall call;" for the promise must be supposed to be co-extensive with the means of grace which are provided.

From this passage I draw the following conclu-

1. That Regeneration is not a work in which man can be said to be a worker at all, except in respect of the penitence and faith which qualifies the adult to receive it. Consequently regeneration is not conversion. Still less is it salvation, unless we suppose every baptised person in the days of the Apostles to have been saved, a supposition which is not warranted by Scripture.

2. Regeneration is a blessing promised to all penitent and believing Jews and their children, and by parity of reason, to all penitent and believing Gentiles and their children. For unless some limit had been placed by St. Peter in the way of the regeneration of infants, some hint thrown out that the gift would be vouchsafed to some, and denied to others, I see no way of escape from the conclusion, that the grace of regeneration was bestowed on all the children of those penitent Jews who presented them for Baptism, and if on them, then on all others similarly presented. The only forcible objection to this view strikes at the root of all Baptism of Infants. It is said (though without I think fairly weighing the force of the passage just quoted), that Repentance and Faith are, in all cases, indispensible requisites to Baptism, and that, as Infants cannot perform these duties, they cannot be, by Baptism, Regenerated. Our Lord's words in St. Mark, xvi. 16, requiring Faith as an accompaniment of Baptism, are usually quoted in support of the objection.

To this objection I answer thus. If (as St. Paul has shewn) it be the gracious design of God to make the atonement of Christ more than an equivalent for the original sin: if consequently, we may hope that many are saved by Christ who have heard of His name, and who cannot have repented or believed in Him: then we may reasonably hope that Infants are saved by the merits of Christ, without faith or repentance. If then we hold that Infants may be saved without these qualifications, which are ordinarily necessary to salvation, a fortiori, they may be baptized without them. For if we suppose God to admit them to His presence in Heaven, we can never be so presumptuous as to deny them admission to His ordinances on earth. comed them to His arms, when Himself present in the body, we must not deny them a welcome to the Church, to which His presence is promised, as "His Body." But if Infants, without faith and repentance, be capable of admission into Heaven, being capable of admission into Heaven they must be capable of Baptism, then they must also be capable of Regeneration in Baptism. For if they be incapable of such Regeneration, then they are incapable of admission into Heaven, because no man without Regeneration can see the Kingdom of God; and to that new birth faith and repentance are indispensably required, nor is there any exception positively stated in Scripture. But if the exclusion of Infants from that salvation, of which regeneration is the beginning, and Baptism a mean, be a detestable doctrine, condemned by the general tenor of Scripture, and the voice of almost all mankind; if the want of repentance and faith shut them not out of Paradise, because those blessed gates are barred against none but the impenitent, then we may justly conclude that the inability of Infants to repent and believe, does not exclude them from the benefit of Regeneration in Baptism; and if we exclude any Infants from the blessing, we must, by parity of reason, exclude all.

When our Church then quotes this passage of St. Peter as her warrant for the office of Baptism, it seems to me that it cannot be doubtful what she means by Regeneration in Baptism; and that where she directs every Minister to say of every ries of this sinful world," without pronounce child brought to be baptized, that it is after baptism, and "by baptism Regenerate," that she intends the words bona fide to apply to every child, and not bona fide to some, and not to others. The limitation of the blessing has been called the 'judgment of charity:" surely a most infelicitous expression. "Charity hopeth all things, and believeth all things." Charity hopes the best of a deceased adult, because in no case can we absolutely anticipate the final judgment of God. Charity believes the best of a baptised adult, because the evidence of his sincerity is more open to our view: but we qualify our belief of his Regeneration with the condition, "truly repenting, and coming unto Him by faith," But Charity may more firmly believe of the unconscious Infant what it cannot know to be otherwise, that God has "prevented him with the blessings of his goodness," which is rendered the more probable, by an extensive promise of spiritual blessing to children, never yet re-To limit this blessing to certain elect infants, the subject of a prevenient grace, of which there is no special promise in the Word of God,

this unscriptural limitation the "judgment of charity," is, to say the least of it, a sad misnomer. To me it appears the judgment d unbelief.

The absolute and positive eclaration of the Regeneration of every Infant in Baptism, by our formularies is, I think, a strong rason against a hypothetical Regeneration. Suppose the obvious meaning to be the true meaning. Could any other or stronger words be used? Is it not most delusive, most dangerous, most fatal to ur simplicity of purpose, that the Church should put words into our mouths, to be used apparently in one sense, whilst she intends them to be used in another? That she should do this in all case without caution or explanation of any kind, before persons unversed in theological disputes, and lkely to mistake the literal sense for the true sene? Must not this incautious plainness lead us to be mistrustful of the Regeneration of all Infans, seeing we cannot tell to whom the words apply or whether to any? But is this like our Reformers i Were they men of subtilty and refinement in thiological questions? Were they not men of singular honesty, and even roughness of character and seech, incapable of devising a clever ingenious hypothesis, and of making "an ecclesiastical fiction" ground of solemn adoration and thanksgiving to he Most High God? To me it appears absolutely incredible (apart from their private declarations), that two such men as vital doctrine, as to compile aservice, agreeing in this particular with the Baptismal Service of the of all Infants in Baptism, if the did not intend the words to be used in the literal sense. Nor is it credible that their successors, who listened to the objections of the Puritans at the Savoy conference, asserting, "We cannot in faith say, that every child that is baptised is regenerated by God's Holy Spirit, at least it is a disputable joint, and we desire it may be otherwise expressed!' and who then answered "Seeing that God's Sarraments have their effects, where the receiver doth jot 'ponere obicem,' which children cannot do, we may say in faith of every child that is baptized, that it is generated by God's Holy Spirit: and the cenial of it tends to Anabaptism, and the contemp of this Holy Sacrament"-I say, it is incredible, that such men, who heard that objection and returned this answer, of this state of Remission, and the presence and incould have admitted the hypothetical view-and among these men were Pearson, Sanderson, Sheldon, Cosin, Heylin, Sparrow, Thorncike, whose opinions made for them by their sureties. cannot reasonably be doubted. Yet when they gave this answer, to a view propounded by Baxter, and now adopted by others, the Prayer-book underwent its last review, and as far as the animus imponentis is concerned, we derive it from those Re-

But it is said, that the Baptismal Service must be explained by the Burial Service; and that if the one is apparently absolute, but really conditional, so must be the other. There are however several reasons for not admitting this parallel. First, the cases are not parallel. We may venture to speak with much more confidence of the effect of God's grace, where we have a promise, and where the recipient puts no bar by actual transgression, than of the final estate of a person to whom there is not (except on the general terms of the Gospel) any promise of individual salvation. Of the final salvation of baptized infants our Church speaks undoubtingly, but only with hope of the salvation of baptized adults. Further, the doctrines are not wholly parallel. The burial service is conditional and not absolute, as is asserted. To me it is very surprising that grave and learned persons should reiterate the old Puritan objection made at the Savoy conference, when it is notorious that the words of the Burial Service were then altered to meet that objection, and expressed somewhat more generally, to shew that the Church did not intend by " resurrection to eternal life," his resurrection to eternal salvation, any more than the words "life everlasting" in the Apostles' creed imply eternal salvation only.* So our Church thanks God for his mercy in taking to himself another soul "out of the misethe final estate of that soul. The act of dismission from the miseries of life and of sickness, is in itself an act of mercy, and there is mercy mixed with God's severest acts of justice. But when the question of our brother's final estate is considered, the Church only expresses a charitable hope. And where is the parallel to this in the baptismal service for Infants? So that a service which is used indiscriminately for deceased adults and infants, is not the true measure of that which is used for infants only; the parallel lies between the absolute and undoubting expressions of our Church concerning the Salvation of baptized infants, and the absolute and undoubting expressions concerning the Regeneration of baptized infants. Here the parallel holds. There is also a parallel, though less strict, between the charitable hope of the salvation of deceased adults, and the qualified assertion of Regeration in the case of baptized adults, qualified, I mean, by the condition of "truly repenting, and coming to God by faith." But between the charitable hope of the salvation of deceased adults, and * See Bishop Pearson on this clause of the Creed.

ground of separate exclusion an belong, and to call tized infants, no parallel can be fairly drawn. But even if the burial service did not seem totally with the literal sense of the baptismal office, what shall we say to the office for Confirmation? If all that is intended in the Baptism of Infants be a charitable hope, is it meet and right to lead all adults, about to be confirmed, to cherish the delusion of past Regeneration? Can it be safe, when the only hope, to teach all young persons to believe that God has regenerated them by water and the Holy Ghost, and has granted to them forgiveness of all their sins," and to refer to this not in the language of hope, but as a fact, relating to all, if we are not authorized positively to believe it of any? Yet if Regeneration has not been granted, when are we to expect it? For the Church does not teach the young persons present to pray for it. Yet surely, if it had not been vouchsafed, then would be the time to ask it. For if we neither believe that it was once granted in Baptism, nor pray that it may be vouchsafed in answer to our petitions, why do we refer to it at all?

It is further stated (though I feel a considerable difficulty in seeing the force of the argument) that, as the answer to the question, 'Why then are infants baptized, when by reason of their tender age they cannot perform them,' is not, that infants present no obex or hinderance to Regeneration, that therefore we must take the assertion of their membership in the Catechism, and of their Regeneration Ridley and Latimer, should have so tampered with in the Baptismal Service, in a qualified sense;" which appears to me to be a very fallacious inference. The question in the Catechism is not con-Church of Rome, and asserting the Regeneration cerning the certainty or uncertainty of Infant Regeneration, but concerning our right to Baptize Infants without the ordinary qualifications for Baptism. And the answer is, that though they cannot repent and believe, from mental inability to do so, they, by the instrumentality of others, promise to repent and believe, "which promise they are bound" hereafter "to perform." But there is no proof that the Church intended to intimate that, by reason of not repenting and believing (which are unavoidable), they are excluded from the remission of original sin, and from the gift of the Spirit, which are the present benefits of Baptism. On the contrary, all are taught to say, not that they may receive, but that they have received those benefits. But the future benefits of Baptism, the continuance dwelling of the Holy Ghost, must, "when they come of age," depend on their fulfilment of the promise

It is also objected, that, if the assertions in the Baptismal Service concerning the Regeneration of Infants be taken absolutely, they prove too much. "For," it is said, "the Church assumes not only the Regeneration, but the salvation of all baptized Infants. 'Doubt ye not, but earnestly believe that he will make them partakers of his everlasting kingdom.' But if all who are baptized are not saved, then all who are baptized are not Regene-This argument is more plausible than sound. The point assumed by the Church is not the certainty of the salvation of the infant, but the willingness of God on his part, and on his part only, to save it. The Church contemplates a covenant, which supposes two parties, God and man. On the part of God, she declares that nothing is wanting, neither the will, nor the promise to save. But she immediately explains her meaning, by adding. "We being thus persuaded to the good-will of our Heavenly Father towards this Infant;" His "goodwill," and, "nothing doubting," not the certainty of his salvation, but God's "favourable allowance of this charitable work of ours in bringing this Infant to His holy Baptism." Nothing more is intended than that we should be satisfied we have a right to baptize, and may expect God's blessing on our work, of which, but for God's "good will" and design to save, we could not be assured. But the gracious designs of God towards mankind do not always finally take effect, because men "reject the counsel of God against themselves." argue that, because the Church considers the gracious design of God towards the final salvation of the infant, a strong reason for its baptism, that therefore she cannot mean that God bestows absolutely a present blessing, which all infants need, but which, it is admitted on all hands, is only a means to the future salvation of the adult, and does not in any way insure it, is to confound the general "will" of our Heavenly Father, that "all men shall be saved," with the particular will or law, that there are certain terms of salvation with which, in order to salvation, we must comply. And it is especially to be observed, that, after Baptism, the Church speaks unhesitatingly of the Infant's Regeneration, but at the same time, teaches us to pray that the regenerate child may "crucify the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son" (which St. Paul, in Rom. vi., tells us is by Baptism), so he "may also be partaker of His Resurrection," so that, "finally, he may be an inheritor of thine everlasting Kiugdom;" expressions which fully prove, that the Church does not put present Regeneration and final Salvation on the same footing, leading us to consider both as absolute, or both conditional; but that she speaks of the one as a benefit absolutely bestowed, and of the other as a blessing expected,

and prayed for, but undeterminate and uncertain, and only (as the Burial-service expresses it) the subject of "hope."

It is again objected, that taking the words of the Prayer-book in a literal sense, is a lowering of the blessing of Regeneration, and of the words in the Catechism, "a death unto sin, and a new birth unto righteousness," which expression, it is contended, can only apply to pious adults. I readily admit that where Regeneration is explained to mean no more than a ceremony, or a change of outward relation, the term is lowered, and violence done to the high tone of our service. But this is not the language of the office itself. But I by no means admit, as the objection implies, that Spiritual blessings, such as the remission of original sin, and the assistance of the Holy Spirit, are never vouchsafed to any who do not fail to make full improvement of them. If this principle be admitted, " a death unto sin, new birth unto righteousness" cannot, in strictness, be applied to any but glorified Spirits in heaven, in whom alone the new birth is fully perfected. But if we may lawfully apply the term "dead unto sin, and new born unto righteousness," in an impertect sense, to those, in whom, amidst many errors and grevious inconsistencies, the work of Regeneration is confessedly imperfect; what hinders us from applying the term to the beginning of the work, when we do not hesitate to apply it to different stages of its progress towards the end? By the admission of all, Regeneration is a gradual work, or it would not admit of "going on unto perfection." And if it admit of degrees, why not of the seed as well as the plant, of the dawn as well of the "perfect day," of "babes as well as young men and fathers?" Why should the infant, who is without actual sin, be denied participation in that grace, possession of which is not withheld from those, who, after "committing many actual transgressions," patiently confess, that it is of God's mere mercy that any grace is left? Regeneration, in the highest sense of the word, belongs to the sinless estate of spirits perfected in glory.* Regeneration in its progress, is applied to those who admidst victories and falls, maintain the contest of "Christ's Church militant here on earth."† Regeneration in its commencement, may not be denied to those, to whom God has vouchsafed this singular gift of His mercy, that the guilt of original sin shall not be imputed unto them, and that the Holy Ghost shall be given to aid the first teaching of their parents, to strive with the first workings of in-bred sin, and to answer the first breathings of their soul towards Him who called them into being and who is, by a more gracious appellation, a second time, their Father. +

I know of only one more objection, which, I believe, lies at the root of most others. It is said, if infants were regenerated in Baptism, the fruits of the Spirit would appear in a holy life. wickedness of baptized persons proves that they were never regenerated. This objection rests on the doctrine of absolute predestination and final perseverance. Its force lies wholly in the supposition, that grace is never ineffectual, that it is never given and withdrawn. I regard the objection as worthless, alike unscriptural and unphilosophical, because I regard the assumption on which it is built as inconsistent with the general tenor of the promises of Scripture. If the Scripture leads us to conclude, that grace may be given, and being unimproved, may be suspended, or taken away: if the promises of God are to be received as they are set forth; if those promises offer remission of sins and the gift of the Holy Ghost to ourselves, if we repent and are baptized, and to our children, who are incapable of repentance, if baptized (for if the Promise be withheld, the baptism must be withheld) then, it seems to me, that we cannot come in with this after-thought to deny the reallity of grace given because we do not see the fruits which we expect, or because we do not comprehend the manner in which grace acts upon the soul. To this objection nature, providence, and grace supply an antidote. Nature, which sows a thousand seeds which are trodden down, or wither away, or bring no fruit to Perfection: providence, which bestows the highest talents on some of the most worthless recipients: and grace, which declares, that "from him that hath not, shall be taken away even that he hath.'

In the regeneration, when the Son of Man shall come in

"He that is born of Cod overcometh the world."

"He that is born of Cod overcometh the world."

"As many of you as have been baptized into Christ, have put on Christ." If baptized infants do not put on Christ, then none of the children of the Galatians had been baptized; in other words, we give up Infant Baptism.

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Toronto, August 14th, 1850.

3-3m

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French Kid. Morrocco, and Patent Leather Shoes, together
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The annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by "AYER'S CHERRY PECTORAL."

DR. PERKINS, President Fermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1846

Norwich, April 26, 1846 Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little kopes could be entertained of her recovery. Numerous remedies had been tried without effect, before the CHERRY PECTORAL. And that has cured her. George Watkinson Esq., had to our knowledge been afflicted with Asthma, for eleven years, and grown yearly worse, until the CHERRY PECTORAL has now removed the disease and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from the duties and ngthing had afforded his relief until I (Mr Thorning) carried him a bottle of your PECTORAL, which cured him at once, and he now officiates as usual in his place.

as usual in his place

There are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants,

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In this city, on Tuesday, the 15th inst., the wife of Geo. B. Wyllie, merchant, King-street, of a son. On Thursday the 10th October, in Montreal, the

Countess of Errol, daughter of General Gore, C. B., commanding the forces in Canada West, was safely delivered of a son.

MARRIED.

M A R R I E D.

In Toronto, on the 8th inst. at the Church of the Holy Triuity, by the Rev. H. J. Grasett, M. A. Rector, Joseph D. Ridout, Esq. of this city, to Juliana Elizabeth, relict of the late George Gould, Esq.

At Christ's Church, by the Rev. J. G. Geddes, on the 10th inst. James Evans, Esq., Merchant, to Sarah, eldest daughter of D. Wright, Esq. of Hamilton.

At Christ's Church, Hamilton, on the 8th inst., by the Rev. J. G. Geddes, Henry Newington, Esq., of Paris, C. W., only surviving son of the late J. Newington, Esq., of Park House, Sussex, England, to Harriet, eldest daughter of Matthew Sheffield Cassan, Esq., of Seymour, N. D., late of H. M. 93rd and 94th Regiments, and Granddaughter of the late Rev. Joseph Cassan, of Stradballey, Queen's County, Ireland.

At Perth, on the 2nd October, by the Rev. M. Harris, Rural Dean, Frank Stayner, Esq., of Kingston, to Anna Maria, second daughter of W. R. F. Berford, Esq., of the first named place.

of the first named place.

At the Cathedral, Newfoundland, on Monday morning, the 23rd of September, by the Right Rev. the Lord Bishop, assisted by the Venerable the Archdeacon, Charles Crowdy, Esq., Surgeon, third son of the Hon. James Crowdy, to Julia Eliza, third daughter of the late Rev. F. H. Carrington.

DIED.

At Rosedale, the Residence of W. B. Jarvis, Esq., on the 15th inst., Clarence Yonge, youngest son of Lieut. Col. the Hon. Joseph Wells, of Davenport.

At Hamilton, on Saturday morning, the 12th inst., William Atkinson, Esq., third son of the late A. Atkinson, Esq., of Moate, Co. Westmeath, Ireland, and enly surviving brother of the Rev. A. F. Atkinson, Rector of St. Catharines, C. W.

New Advertisements.

DR. WISTAR'S BALSAM OF WILD CHERRY.

From the Boston Daily Bee.]

From some little experience of our own, we teatify the superiority of the Balsam of Wild Cherry, and we have been repeatedly assured by quite a number of our personal friends who have used it with success in pulmonary complaints, the phthisic, asthma, night sweats, &c., that they regard it as one of the most beneficient remedial agents of the time.

This medicine, prepared by a long experienced and skilfull 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. Should its efficacy continue as it has thus far proved in various obstinate cases, it will indeed be a most invaluable medicine.

The genuine is stand to me superior the most of the sentine is stand.

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

STATIONERY.

THE Subscriber begs to acquaint the Clergy and Members of the Church of England and the Public generally, that he has just received a well selected assortment of Stationery, at the Office of The Church Newspaper, No. 7, King Street, Toronto, where all orders will be thankfully received and promptly attended to.

A. F. PLEES. Toronto, October 14th, 1850.

Just Published at this Office,

PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH, by one of Three Hundred. Price 1s. 101d. each; nd in Cloth 2s. 6d., liberal discount to the trade. Church Office, 7, King Street West, Toronto, Oct., 14th, 1859.

Bibles, Prayer Books, and Church Services.

LARGE and beautiful assortment of Bibles, Prayer Books, and Church Services in Morocco, Vellum and Velvet, just received at the Depository of the Church Society of the Diocese of Toronto.

Church Bells and Town Clocks.

THE Subscriber has been appointed by Mr. A. MENCELY, West Troy. N. Y., sole Agent in Canada West, for the sale of Church, Factory and Steam Boats BELLS. An experience of more than twenty-five years has given the manufacturer an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

The principal Bells in all the cities of the United States (as well as in this city) have been supplied from this manufactory.—These Bell are warranted for one year. The following sizes on hand, with hangings, &c., complete:—397, 255, 138, 120, 100, 50.

The Subscriber is also prepared to furnish Tower and Gallery CLOCKS. Any Information required can be had on application to T. D. HARRIS.

T. D. HARRIS, 4, St. James's Buildings, King Street. Toronto, October 10th, 1850.

October 14th, 1850.

The Colonist, Patriot, Globe and Examiner, to copy once a we r a month, and send their accounts to the Office of this Paper.

STRAYED

ON the 19th ultimo, from the premises of the subscriber, a White Dun Coloured Milch Cow, with some rope obout the horns. Any one giving information where it may be found, will be rewarded by

Peter-Street, Toronto, 16th Oct., 1850, 12-3in

GOVERNESS.

EMPLOYMENT is desired in a Church of England family, for a daughter of a Clergyman, who is capable of giving instructions in the rudiments of Religion, in the ordinary branches of an English Education, and in the Piano Forte, Singing, French, Italian and German.

Apply to B Box 284, Post Office, Toronto.

Toronto, October 9th, 1850.

FOR SALE.

HE PROPERTY on Agnes Street, at present occupied by Mr. James Gibson, consisting of Four Houses and Lot the houses quite new, in good condition, and realizing about £50 per annum.

The above property will be found an advantageous investment and will be soid very low for Cash.

THE REV. DR. BEAVEN wishes to obtain Young Men as Private Pupils, to read such Classica tojects as are taken up in the Public Institutions in Toronto the usual torms.

TUITION

on the usual terms.

He is likewise desirous of taking, as Boarders, Young Men pursuing a University course, whose studies he would direct and assist. They must be members of the Church of England, disposed to study, and willing to submit to strict and regular habits. Terms—£70 per annum.

Toronto. September 16, 1850. The Patriot, Colonist and Globe, to copy weekly, six weeks.

HE Clergymen and Gentlemen of Toronto and

New Patent Cork Hat,

Just received. This New and Elegant HAT is now univers
admired, and worn in almost all the Capital Cities of Europe.

JOHN SALT, Hatter, Victoria Row, Toronto, September 54th, 1850.

MR. JULES HEGHT,

Pupil of the Conservatoire, Brussels, and Member of the Board of the Sacred Music Society, Frankfort on the Maine,)

AS the honour to announce, that he proposes giving instructions in English, French Italian, or German Music, with Piano accompaniment. Mr. H. is permitted to refer to the Rev. Dr. McCaul and Frederick Widder, Esq.

Terms may be known on application to Mr. Hecht, No. 63
Addiatide-street, or to Messrs. Nordheimer, King-street East
Toronto, September 16th, 1850.
9-4in

FOR SALE,

CHEAP FOR CASH OR APPROVED CREDIT, A Horse and Buggy.

Apply at the Office of this Paper. Toronto, September 17th, 1850.

UPPER CANADA COLLEGE.

Resident School House. MINUTE OF COUNCIL, (No. 4.)

ORDERED, that advertisements be inserted in RDERED, that advertisements be inserted in all the City papers, that the Resident School House will be opened for the reception of Boarders on the 2nd inst., on the following terms:—for Board, &c., £30 per annum payable quarterly in advance, the tuition fees in College not being included — Each boy will be required to bring his own bed, bedding, towels, and silver spoon and fork. Parents and Guardians intending to send boys to the Resident School House, will be pleased to notify the Principal, F. W. Barron, Esq., as soon as possible. The Resident School House will be under the direct supervision of the Upper Canada College Council, who have also consented to act as Visitors and all the Masters of the College, who will act as Censors. To ensure the necessary inspection and management, residence within the College precincts will be required of all boys who do not reside in Toronto or its immediate neighbourhood, with either Parents, Relatives or Guardians.

F. W. BARRON, M. A. , Principal. Toronto, October 1st, 1850.

GOVERNESS WANTED.

A LADY is desirous of obtaining the services of a Governess immediately, who is capable of teaching Music, French and Drawing, with the usual branches of an English education, none need apply who is not a member of the Church of England. Address to Box 96, Brockville Post Office. September 10th, 1850.

EDUCATION.

ISS SCOBIE respectfully informs the inha-bitants of Weston and its vicinity, that having rented the House and Grounds formerly occupied by the late Rev. Dr. Phil-lips, she purposes opening a

Boarding and Day School for Young Ladies, on the 18th inst., when she hopes by strict attention to the morals and general improvement of the Pupils committed to her charge, to merit a share of public Patronage. The House is large, pleasantly situated with spacious grounds attached to it—this Residence is noted for its salubrity, it is within two minutes walk of the Church, and within ten miles of Toronto, where Stages pass to and fro daily.

For Terms apply at the Parsonage House, Weston.

Angust, 13th, 1850.

MRS. AND THE MISSES DUNN'S Establishment for Young Ladies, COBOURG.

References kindly permitted to the Honourable and Right Rer-rend the Lord Bishop of Toronto; the Venerable the Arch-eacon of York, Cobourg; G. M. Boswell, Esq., Cobourg. Terms, for Boarders receiving an English Education £30 per

French, Music, Drawing &c. on the usual terms Nov. 30th, 1848.

FRENCH AND ENGLISH ESTABLISHMENT, FOR YOUNG LADIES, CONDUCTED BY

MONSIEUR AND MADAME DESLANDES, PINEHURST, TORONTO.

MONS. and MADAME DESLANDES beg to inform their Friends and the Public, that having more from Rosedale, they will Re-open their Establishment at Pine hurst, on MONDAY, the 6th of May next.

LARGE BLUE CHEST, with the initials W. L., addressed Wm. Logan, Hamilton. Supposed to have been carried from on board 'the Steamer Magnet by mistake, at some of the Ports between Cobourg and Hamilton, on her upward trip, on or about the 20th of August last. Whoever will communicate its whereabouts to the Office of The Church, will be suitably rewarded if required.

The House they have allowed extending the statisfaction of all who may kindly take an interest in their exertions.

heriex extrinos.

The House they have selected for their new residence, offers every accomodation that can be desired, being spacious, healthy and secluded with beautiful and extensive Grounds attached to it. The most efficient Masters have been engaged for Music, Drawing, Writing, Arithmetic, Elocution, Geography, and the use of

the Globes.

The French Department is under the immediate superintendance of Mons. Deslandes, assisted by a French Lady, a native of Paris, and lately arrived from that City

The English Branches are conducted by Madame Deslandes, with the assistance of two well-educated and zealous English

overnesses.

Music Master, Mr. Ambrose, assisted by a properly qualified overness, who will also teach Singing.

Drawing Master, The Rev. John Hutchinson.

TERMS FOR BOARDERS.

TERMS FOR BOARDERS,
Including all the various branches in English,
French, Music, Drawing &c. ... £60 0 0 per aunum.
Pupils under 12 years of age ... 50 0 0 ...
Day Pupils, six pounds per quarter, (Drawing not included) ... 24 0 0 ...
German, Italian, Singing and Dancing, on the usual terms,
Quarterly Payments required.

REFERENCES ARE MOST KINDLY PERMITTED TO

The Hon. and Right Rev. the Lord Bishop of Toronto.
The Rev. H. J. Grasett, Rector,
The Hon. Chief Justice Robinson,
The Hon. Chief Justice McLean.
W. A. Baldwin, Esq.
Colonel Carthew.

The Rev. J. G. D. McKenzie, Incumbent of St. Paul's who paid weekly Pastoral visits, in the School at Rosedale. Toronto, April 17th, 1850.

TORONTO LYING-N HOSPITAL,

Corner of Richmond and Victoria Streets.

STUDENTS desirous of attending the Practice of this Institution are requested to enter their names in the books on or before the first of Novelber.

At the end of the Session Prizes iil be given to the Student who shall exhibit the greatest proficincy. For particulars enquire at the Hospital.

Clinical Lectures will be given egularly by the Medical Officers of the Hospital.

Toronto August 21st, 1850.

W. TOWNSEND, PROFESSOR OF MUSIC, respect-

fully intimates to the Ladies and Gentry of Toronto, and its Vicinity, that he will be happy o receive orders for Tuning and epairing PIANO FORTES, a the shortest notice.

Residence—N. W. corner of Bay and Richmond-streets.

N. B. A fine-toned Six Octave Piao Forte for Sale.

September 8, 1849.

PROSPECTUS

OF THE

Church of England and Metropolitan Building Bociety.

Incorporated February 23, 1850,

Shares, £12 1)s. each.

No Fees charged of Entrance. Transfer Fee..... Us. 6d.

> JOHN ARNOLD, Esq., President. JAMES BEAVEN, D. B, Vice-President. DIRECTOES:

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The Rev. S. Lett, LL.D. George Brock, Esq.
Jas. M. Strachan, Esq. P. Vankoughnet, Esq. G. W. ALLAN Esq.

Mr. GEO. A. BARBER, Secretary and Treasurer.

Solicitors—Messis. Heath and Irving. Bankers—Bank of Upper Canada. Office—Albany Chambers.

A LTHOUGH this Society las mainly in view the intention of enabling members of the Church of England to contribute, by the psyment of small periodical sums, towards either the endowment of a Church of England University, (in accordance with the recommendation of His Lordship the Bishop in his recent Pastoral Letter,) or the building and endowment of Churches, Parsonage Houses, and School Houses, in connexion with the Church of England—the Society, nevertheless does not contemplate restricting its operations to those objects only. On the contrary, like other Building Societies, the advantages of the Church of England and Metropolitan Building Society will be fully open to all parties, without distinction, who may choose to take Stock therein, either for investment—the acquisition of freehold or leasehold estate—the removal of incumbrances or liabilities upon property—or moval of incumbrances or liabilities upon property—or the privilege of borrowing the amount of their shares in advance, upon furnishing approved mortgage security.

Printed copies of the By-Laws and Regulations can be obtained from the undersigned, at the Offices of the Society, Albany Chambers; and it is requested that all Communications be post paid.

G. A. BARBER, Secretary and Treasurer.

BURGESS & LEISHMAN, WHOLESALE AND RETAIL,

CORNER OF KING AND CHURCH STREETS, ADJOINING THE COURT HOUSE,

TAVE on hand the Largest, the Cheapest and the best Assortment of Ready-made Clothing and Dry Goods in Canada West. Cloths, Cassimeres, Vestings, and general Dry Goods, Imported direct from Britain, by Ourselves.

Garments made to order of every escription. Paris, London, and New York Fashions Received Monthly

THE MOST APPROVED STYLE ADOPTED. In the Ready-made Clothing Department will be found :

Men's Linen Coats, from 4s 44d
do Checked do 6s 3d
do Moleskin do 10s 0d
do Black Alpaca do 11s 3d
do Russell Cord do 13s 9d
do Gambroon do 11s 3d
do Princess Cord do 15s 0d
do Tweed do 17s 6d
do Boad Cloth do 32s 6d
do Cassimere do 17s 6d
do Gutta Perchado 30s 6d
Men's Cloth Vests, from 7s 6d
Men's Cloth Vests, from 7s 6d do Gambroon do 11s 3d
do Princess Corda do 15s 0d
do Tweed do 17s 6d
do Broad Cloth do 32s 6d
do Cassimere do 17s 6d
do Gutta Perchado 30s 0d
Men's Cloth Vests, from 7s 6d
do Black Satin do 8s 9d
do Fancy do 8s 9d
do Linen do 3t do Cloth do
do Linen do 3t do Cloth do
do Linen do 3t do Cloth do
do Fancy do 4s 4\frac{1}{2}d
do Cassimere do
do

Boy's Linen Coats, from 4s 43d Boy's Tweed Vests, from 5s 0d do Checked do 5s 0d do Moleskin do 7s 6d do Tweed do 7s 6d do AlpacaTweed do 8s 9d do Russell Cord do 10s 0d do Cloth do 5s 0d do Cassimere do 5s 9d Boy's Drill Trops., do 4s 4½d do Fancy do 4s 0d do Moleskin do 6s 3d do Checked do 5s 0d do Doeskin do do Cassimere do Boy's Fancy Vests from 3s 0d do Silk do 5s 0d do Satiu do 5s 0d WhiteShirts, Linen Fronts 4s 4½d Striped Cotton Shirts, 2s 6d Shirt Collars and Fronts, Mon's French Slik Hats, Cloth Caps, 2s 6d Leghorn Hats 5s vd Carnot Bays Braces

DRY GOODS DEPARTMENT.

10:00 Muslin Dresses, from 3s 11d 10:00 Parasols, 2s 11d 10:00 Parasols, 2s 11d 15:00 Straw Bonnets, 1s 6d Splendid Scarfs and Shawls, Collars and Neck Ties Factory Cottons, from 2s d 2sd White Cotton, 3sd Striped Shirting, 5d Metavische Schulding, Downwest State Shirting, 5d Metavische Schulding, 5d Metavische Schuldin

Materials for Ladies' Dresses, every variety in Orleans, Alpacas, Lustres, Cobourgs, Delaines, Henrietta Cloths, &c., &c Country Merchants Supplied with Ready Made Clothing on the lowest Wholesale Terms.

No Second Price, 20 THOMAS BURGESS. JAMES LEISHMAN. Corner of King and Church Streets, Toronto, June 12, 1850. Adjoining the Court House

THE STEAMER PRINCESS ROYAL,

CAPT. HENRY TWOHY, W ILL leave Toronto for Kingston, calling at Port Hope and Cobourg, (weather permitting), every Wednesday and Saturday at Noon. Will leave Kingston for Toronto and intermediate ports every Monday and Thursday afternoon at three o'clock.

Will leave Toronto for Hamilton every Tuesday and Friday Morning at eight o'clock. Will leave Hamilton for Toronto every Tuesday and Friday afternoon at two o'clock.

The Steamer PRINCESS ROYAL having been furnished with new Bollers, is now one of the fastest Boats upon Lake Ontario, and having had her Upper Cabin extended nearly the whole length of her Deck, the accemmodatons for Passengers have been greatly increased. She has State Rooms for Upwards of Fifty Cabin Passengers, and several of them are fitted up with double French Bedsteads. She has long been well known as one of the best sea-boats upon the Lake, and is now one of the fastest and most commodious.

Royal Mail Steam Packet Office, Toronto, May 20th, 1850.

THE STEAMER SOVEREIGN.

CAPTAIN WILKINSON, WILL leave Toronto for Niagara, Queenston and Lewiston every Afternoon, (Sundays excepted) at One o'clock.

Will leave Lewiston and Queenston for Toronto about half-past Eight, and Niagara at Nine o'clock in the Morning; and will arrive in time to meet the Mail Steamers for Kingston at Twelve, Noon.

Cabin Passage (Meals extra one Dollar. Deck Passage, three quarters of a Dollar. Royal Mail Steam Packet Office, Toronto, May 20th, 1850.

THE STEAMER AMERICA, CAPT. ROBERT KERR,

WILL, for the remainder of the Season leave
Toronto for Rochester, every Tuesday, Thursday and
Saturday Mornings, at Ten o'clock precisely, and will touch at
Port Hope and Cobourg, and intermediate Ports, (weather permitting).

Returning, will leave Rochester for Toronto, calling at Cobones and intermediate ports every Monday, Wednesday and Friday Mornings at half-past Eight o'clock.

Steamboat Office, 22 Front Street,
Toronto, April 10th, 1850.

THE STEAMER ECLIPSE,

CAPT. HARRISON, WILL leave Hamilton for Toronto every Morning. (Sundays excepted), at half-past seven o'clock, touching at the intermediate Ports, and will leave Toronto for Hamilton at Two o'clock in the Afternoon. Steamboat Office, 22 Front Street, Toronto, April 10th, 1850.

DOCTOR FOWLER, SURGEON DENTIST,

HAS the honour of announcing his arrival in Toronto, with the intention of establishing himself in SURGEON DENTIST.

SURGEON DENTIST.

Doctor F. feels confident, that from many years study under some of the mest celebrated Surgeon Dentists in England and Scotland, and from a subsequent professional practice of Twelve Years in Britain, he will be able to give ample satisfaction to all who may honor him with their confidence.

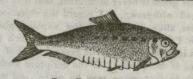
Doctor F. has for the present rented the premises, No. 40, King St., West, adjoining the Cabinett Warehouse of Messrs Jacques & Hay, where he will be found at all hours of the day, devoting himself exclusively to the several branches of Dental Surgery.

Toronto, July, 1850.

To the Clergy. WIDOW LADY in reduced circumstances, will be glad to furnish Clergymen with SUR-PLICES, made after a pattern secured from the celebrated Robe Maker, Ede, 109 Fleet Street, London;

All necessary particulars may be known by enquiring at the Church Society's House, 3, King Street West.

Toronto, July, 1849.



L. LEWIS, IN returning thanks to the public for the very liberal patronage he has received for the past year, begs to acquaint the Gentry and Citizens of Toronto generally, that he has now commenced his fall and winter receipts of Oysters and Frest Cod Fish; having just received a supply of fine

FRESH OYSTERS in Kegs, Cans and Shell, and will as soon as weather permits, receive his usual supply of Fresh Cod Fish, &c.

110, King Street, Toronto,
Sept. 2nd, 1850.

" The Church" Newspaper

I S 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 arrearages are paid, unless at the option of the Publisher.

RATES OF ADVERTISING:

Six lines and under, 2s. 6d. for the first insertion, and 74d. for every subsequent insertion. Ten lines and under, 3s. 9d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines. 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

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

The following gentlemen act as AGENTS
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Henry Charles Niagara.
Francis Evatt Port Hope.
W. P. Vidal Sandavich.
Mr. Cawthra, jun Newmarket
Geo. McLean Brockville.
Thos. Samders Guelph.
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D. B. Stephenson Picton.
L. P. W. Des Brisay Woodstock,
Morgan Jellett Cobourg.
H. H. Cunningham Montreal.
P. Sinclair, Bookseller. Quebec. The following gentlemen act as AGENTS for this Journal :-Sandwich.
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Guelph.
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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.

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