

# The Church.

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

VOLUME XIV., No. 33.]

TORONTO, CANADA, MARCH 13, 1851.

[WHOLE No., DCCXIV.

### WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
Mar. 16.	Gen. 27.	John 3.
17.	Judges 2.	John 4.
18.	" 3.	2 Thes. 3.
19.	" 4.	John 5.
20.	" 5.	1 Tim. 1.
21.	" 6.	John 6.
22.	" 7.	1 Tim. 2, 3.
23.	" 8.	John 7.
24.	" 9.	1 Tim. 4.
25.	" 10.	John 8.
26.	" 11.	1 Tim. 5.
27.	" 12.	John 9.
28.	" 13.	1 Tim. 6.
29.	Gen. 39.	John 10.
30.	" 42.	2 Tim. 1.

### SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's	{ Rev. H. J. Grasset, M.A. Rector, } { Rev. E. Baldwin, M.A. Assist. } { Rev. J. G. D. McKenzie, B.A. Incum. } { Rev. R. Metcalf, M.A. Incumbent. } { Rev. Stephen Lett, LL.D., Incumb. } { Rev. H. Scadding, M.A., Incum. } { Rev. W. Stennett, M.A., Assist. }	11 o'clock.	3 1/2 o'clock.

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 Holy Communion is administered on the first Sunday of every month at St. James's and St. Paul's; third Sunday, at Trinity Church, King-street; and last Sunday, at St. George's Church. In the last Church the Holy Communion is also administered at eight, A.M., on the last Sunday of each month.

**UPPER CANADA COLLEGE.**  
RESIDENT SCHOOL HOUSE.  
For the week ending Monday, March 17th, 1851.  
VISITORS:  
THE PRINCIPAL,  
Professor RICHARDSON, M.B., M.R.C.S.L.  
CENSOR:  
W. WEDD, Esq., M. A., 3rd Classical Master.  
F. W. BARRON, M.A., Principal U.C.C.

### CONTENTS OF THIS NUMBER.

First and Second Pages.	ing of the Citizens of Toronto;
Record Sermon in Lent.	Bishopric of Nova Scotia.
Ecclesiastical Intelligence—	Communications.
Diocese of Toronto.	
England.	
Third Page.	Arrival of the Pacific.
From our English Files.	From our English Files.
Fourth Page.	Sixth Page.
Colonial Intelligence	Poetry:—Canadian Minstrelsy.
Editorial:—Intended Abandonment of the "Maintenance of Religion and the Advancement of Christian Knowledge," by the State; Removal of the Seat of Government—Meet-	Sunday Evenings at Home. Reviews and Notices. Lord John Russell's Bill. The Dead Sea. The Grottoes of El Kan. Burials of the East.

### SECOND SUNDAY IN LENT.—MAR. 16, 1851.

**MORNING PRAYER—FIRST PROPER LESSON.—**Genesis xxvii.—This Lesson carries on the general subject of the class, or period, to which it belongs. It relates to the promised "seed," bruising the serpent's head—which triumphant victory over death and sin we are, by penitence, preparing ourselves to celebrate. It continues the chain of the history of the line, or family, in which we trace the promise from the fall to the fulness of time. We have traced it from Adam to Noah, from Noah to Abraham, from Abraham to Isaac; and now, we have the account of the commitment of it, by Isaac, to Jacob, from whom sprang the twelve patriarchs, the fathers of the twelve tribes of the chosen people, to whom were committed the oracles of God, and through whom the seed was to come. The solemn blessing, in which Isaac unconsciously carries into effect the fore-ordained counsels of God, in spite of his own intentions to the contrary, is related in the 27th, 28th, and 29th verses. But the particular reference to the seed, to whom the spiritual kingdom over the nations should be given, occurs in the 29th verse. We need not offer our readers, as we have done on other Lessons, any explanatory notice of the contents of the several verses. The whole chapter is a plain narrative of facts. Mr. Wogan applies the example of Esau to the immediate purpose of the season, Lent—the season of penitence. He is an example not only in his penitence, but in his folly, in selling his birthright for a mess of pottage—as every Christian does, who will deny himself in any indulgence, to mortify his lusts, and bring his body under subjection.

We have stated, that our general design is to show the harmony, and connection, of these Lessons with the Liturgy, and that we have not space, at the same time, to enter into a commentary, or discussion, of difficult passages. But we nevertheless do not preclude ourselves from occasionally noticing such passages, and without entering into learned or long arguments, to give here and there a little assistance, and a few short, plain, and practical hints.

Without, therefore, pretending to go into all the reasons, which might have effect in setting Jacob and Rebekah's conduct in a better point of view than that in which it appears upon the face of the story, or to assign the grounds on which Esau was deprived of the blessing, we shall lay down one or two principles, which may guide the plain Christian in his meditations upon this chapter.

1. God cannot do wrong, nor countenance wrong. He carries forward his counsels without regard to the follies, the crimes, the frailties of men. He makes the good and the wicked—the virtues and the vices of men—alike minister to his designs.

2. God had, before Esau and Jacob were born, determined that Jacob should be the son in whose line the promised seed should come; and though Isaac, perhaps not understanding the full intent of the prophecies, wished to have blessed the former, he was by the artifice of Jacob and his mother, prevented.

3. Whether Jacob and his mother acted rightly or wrongly in this matter, concerns us no farther than this—that, if they acted *wrongly*, we are not to imitate them. The Scriptures give us the failings, as well as the virtues, of the characters they represent; they set before us the whole truth, without disguise. And, though God's counsels are effected by their act, it is no evidence that God approves of that act.

Upon the whole, therefore, without entering into the question of right conferred upon Jacob, by Esau's selling his birthright to him for a mess of pottage, or other reasons suggested by learned men, to justify Jacob and Rebekah, we may gather from the transaction, that God had fore-ordained that the promised seed should come in Jacob's line.—Therefore, all things worked together, and his will was done.

It may be observed also, because God had fore-ordained that Esau's family should not be the one which was to have the honour and privilege of being the line in which Christ should come in the flesh, we have no right to assume from this that he might not be saved, and inherit eternal life.

**EVENING PRAYER—FIRST PROPER LESSON.—**Genesis xxxiv.—As the Proper Lesson, for Morning Prayer, related only to the general subject of this period, so that for the Evening Service, seems to have a more special connection with the immediate topics of the Collect and Epistle for the day, and with the duty of penitence and purity to which our attention is to be directed in Lent. It is, indeed, still an account of the chosen family from which the Messiah was to come, and a link in the history of their pilgrimage. It again shows the designs of the Almighty carried on, in spite of Jacob's plans, and even by the fall of his daughter, and the wicked revenge taken by his angry sons. He would have settled in Hamor's land, and married among his people, but events, over which he had no control, compelled him to wander on. But the transaction has a particular bearing upon the effects of indulging evil thoughts, against which we pray in the Collect, and exhibits the mischiefs, and adversities, we may bring upon ourselves, by giving way to those lusts against which St. Paul, in his epistle, warns us.

"Let this dreadful judgment," says Wogan, "which attended the sin of impurity, and so horrible an abuse of the means of grace, to be a lasting warning to us of the great danger of such crimes, and teach us not only how that one sin begets, and draws on to another, but how very properly the exhortation of the Apostle in the Epistle for this day against uncleanness, is made choice of by the Church to employ our meditations at this solemn season, 'in regard of that repentance we are presumed to have entered upon. For no one sinful habit can threaten greater danger, or deserve a greater measure of repentance, than this of lust and uncleanness. All our mortifications will be rejected for hypocrisy and mockery, if we cleanse not ourselves from all filthiness of flesh and spirit, in order to perfect holiness in the fear of God. But as a wise and religious exercise of fastings, and other acts of severity and self-denial, are the best remedies against all sin, so they more especially contribute to subdue those of the flesh, (I mean all softness, effeminacy, and self-indulgence, as well as unchaste appetites,) and redundancy of spirits, which ease and free living certainly leave behind. They cut off those luxuries of nature, take away the matter which the tempter's suggestions work upon, and put us in a better condition of standing our ground, and gaining the fort within, by starving out the enemy's forces that lie intrenched there.' So says Dean Stanhope on the Epistle for this day. And

the Gospel concludes with a comfortable and encouraging example, in the humble and an woman, That our sincere, if persevering, endeavours and prayers, will, at length, prevail, for casting out the evil spirit of uncleanness, or any other predominant vice.—Amen. So be it."

The consequence of Shechem's lawless indulgence of his passion for Dinah, were of the most terrible description, and involved both his family and his city in destruction. But, we think, that few will read the account of this transaction without judging that the revenge of Simeon and Levi was quite as unjustifiable as Shechem's lust, and that the treachery and fraud, (so contrary to the line of conduct which St. Paul, in the Epistle, recommends,) by which they accomplished the gratification of their vengeance, was still more detestable, and richly deserved the indignation which it appears to have roused among the inhabitants of the land. Jacob, their father, foresaw that such cruelty and perfidy would cause a combination of all the neighbouring tribes against him, to slay and destroy him and his house. He was compelled to change his abode; and he himself seems to have shared in the feeling of disgust and anger, due to their conduct. He not only rebuked them sharply at the time, but remembered it even on the day of his death; and pronounced against them, the following affecting and awful curse, or rather declaration, (for it appears to be in the nature of a prophecy, rather than imprecation, or calling down) of the divine wrath.

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel." (Genesis xlix. 5-7.)

Such were the "adversities" they brought upon themselves, by giving way to their passion; as Shechem, also, did upon himself, by giving way to his lust.

### Ecclesiastical Intelligence.

#### DIocese of Toronto.

Collections made in the several Churches, Chapels and Missionary Stations in the Diocese of Toronto, towards the augmentation of the General Purposes Fund of the Church Society, on the first Sunday after the Epiphany, January 12, 1851:

Previously announced	£213 13 8
St. Peter's Church, Thorold	£2 13 8
St. Paul's " Port Robinson	0 15 1
—per Rev. T. B. Fuller	3 8 9
St. John's Church, Jordan	0 17 6
St. James's " Port Robinson	0 17 6
—per Rev. A. Dixon	1 15 0
St. George's, Kingston, per Ven. Archd. Stuart	8 1 5
St. Paul's, Kingston	1 1 0
Waterloo	0 2 6
—per Rev. W. Greig	1 3 6
St. John's, Portsmouth, per Rev. W. M. Herchmer	0 13 0
St. Mark's Barriefield	2 1 3
St. James's Pittsburgh	0 3 9
McLean's School-house	0 13 6
Franklin's School-house	0 7 6
—per Rev. Henry Brent	3 6 0
Singleton's Corners, South Crosby, New-boro, per Rev. N. Watkins	0 16 0
St. Paul's Church, Loughboro	0 3 10
St. James's Portland	0 4 6
Waldron's S. house, Storrington	0 7 3
Osborne's "	0 2 1
Marshall's " Kingston	0 3 0
McFarland's "	0 4 4
—per Rev. T. W. Allen	1 5 0
Christ's Church, Port Maitland, pr. C. W.	1 10 0

142 Collections, amounting to £235 12 4

T. W. BIRCHALL,  
Treasurer.  
March 12, 1851.  
The Treasurer has also to acknowledge the following:—  
St. John's, Leeds..... £0 9 0  
Trinity Church, rear of Lansdown..... 0 5 0  
—per Rev. N. Watkins..... £0 14 0

#### CHURCH OF THE HOLY TRINITY, TORONTO.

The Annual Meeting of the Parochial Association of the Church of the Holy Trinity, Toronto, in connexion with the Incorporated Church Society, was held in the Church, pursuant to notice, on the evening of Ash-wednesday, after Divine Service. The following Report was read and adopted, and the appended Resolutions passed by the members of the Association, of whom a larger number than usual were present, together with many others of the congregation generally:—

**REPORT**  
Of the Church of the Holy Trinity Parochial Association, in connexion with the Incorporated Church Society of the Diocese of Toronto.

The Church of the Holy Trinity Parochial Association, in connexion with the Incorporated Church Society of the Diocese of Toronto, was formed on Thursday the 28th of December, 1848. Its design is twofold—1st, to assist in common with all the other congregations of the Church, in the maintenance of the General Society, established for the furtherance of Church-objects throughout the Diocese; and 2nd, to promote by united efforts in our own especial congregation any Church-object which we may, year after year, find desirable to keep in view.

Our first year's income was..... £23 1 6  
Our second do..... 26 17 2

In accordance with an understood rule of the Association, one fourth of these amounts was contributed to the General Society for the assistance of destitute missions, aid in the building and repairing of Churches, circulation of the Bible and Prayer Book, and other general objects of the Church Society. The remaining three-fourths, with some assistance obtained from the Bishop of Toronto, have enabled us, as resolved on by the Association last year, to erect and pay for the Sunday School-house which now stands on the south side of the Church of the Holy Trinity. Though an humble structure of wood, and only of a temporary nature, it possesses a certain degree of scholastic and church character, and answers its purpose very well.

With respect to the contributions of the present year, it is proposed, that they should be set apart towards purchasing the fee-simple of the two lots on which the School-house stands.

These lots commanding a view down James-street, will be eligible also as a site for the Parsonage House of the Church of the Holy Trinity.

A donation in land, convertible into money, or to be kept as an endowment, has been kindly promised by a member of the congregation for the furtherance of this object.

The income of the present year, and future years, set apart for the purchase of this real estate for the Church, might be invested in some beneficial and safe way, until the amount desired is accumulated.

The mode in which the contributions of the members of the Parochial Association of this Church have been collected on the two past anniversaries, has been through the Offertory,—each member attaching his or her name to the envelope containing the donation placed in the Alms-dish within the Church. (By this means the names and donations are enrolled in the General Society's records and annual report.) It is desired to continue this convenient and at the same time solemn and peculiarly appropriate church-mode of gathering in the funds of this Association.

It will be remembered that a person becoming a member of this Parochial Association, by donation or benefaction, is a member also, and benefactor to the General Diocesan Church Society, which now extends throughout the whole of Western Canada.

It is proposed that on Sunday, April the 6th, (the fifth Sunday in Lent), at the Evening Service (which will be at six p.m.) the members of this Association and the Congregation generally be requested to present their annual offerings at the usual Evening Offertory within the Church—each member, as on former occasions, inscribing his or her name on the envelope containing the donation or subscription—to be devoted, in the proportion explained above, to the purchase, as the site for a Parsonage House and School House, of the two lots on which the present temporary School House is erected, on the South side of the Church of the Holy Trinity.

Moved by Mr. O'Brien, seconded by Mr. Brent.

Resolved, 1.—That the report just read be adopted, and printed, and circulated among the members of this Association, and the congregation of the Church of the Holy Trinity generally.

Moved by Mr. Brent, seconded by Mr. Young.

Resolved, 2.—That our Minister be requested to invite the members of this Association and the congregation generally, to present their contributions for the present year through the offertory, on the evening of the 6th Sunday in Lent, (April 6th).

Moved by Mr. Young, seconded by Mr. Hogg.

Resolved, 3.—That the income of the Association for the present year be set apart for the purchase of the fee-simple of the two lots on which the temporary Sunday and Parochial School-house of the Church of the Holy Trinity now stands.

Moved by Mr. Pless, seconded by Mr. Anthony B. Townley.

Resolved, 4.—That the funds received be safely and beneficially invested by the Churchwardens for the object designated in the 3rd resolution.

#### SIMCOE DEANERY BRANCH.

REV. AND DEAR SIR.—At the request of my Rev'd brethren of the Simcoe District, I forward, for insertion in "The Church" newspaper, a short account of our proceedings at the various annual meetings held in behalf of our Church Society. It has been customary for several years, for the meetings to be held in immediate succession, so as to secure as large an attendance of the Clergy as possible. This result has generally been attained. This year, interest has been created in the cause, and an opportunity has been afforded for the Clergy to meet and comfort one another by communing concerning God's blessings, and urging each one to renewed exertions in this missionary field: only those who are separated (as most of the Clergy in this district are) for twelve months together, can appreciate the pleasure derivable from meetings such as ours, in the February of each year.

Every year that comes round shows more clearly the wisdom of the promoters of our Society, so admirably adapted as it is to the peculiar circumstances of the Diocese, and doubtless, as its objects become more thoroughly understood, its funds will proportionably increase.

The meetings at Barrie, Orillia, and Penetanguishene were all well attended, both by Clergy and Laity,—and



strong evidences afforded of increased determination to use every effort to enlarge the means of the Society. Owing to the withdrawal of our travelling missionary, the Rev. John Fletcher, and his settlement in Mono, several townships have been left entirely without the ministrations of the Church. Since our meeting arrangements have been made, by which some part may be visited at intervals, until his Lordship the Bishop of Toronto can provide a travelling Missionary for the northern part of the District. The townships of Sunnisdale, Nottawasaga (a thickly settled township) Osprey, Collingwood and the upper part of Essa, have been left to themselves for the past year, the missions possessing resident Clergymen being extensive, and their requirement demanding such continued attention as has hitherto prevented these destitute parts being visited.

In the township of Innisfil there has never yet been a resident Clergyman, but until the close of the year 1849, was visited once a month by the travelling missionary, and occasionally by the Rev. S. B. Ardagh of Barrie. When the travelling missionary was withdrawn, the ministrations of the Church could only be obtained at intervals and these very uncertain, owing to the great extent of the Barrie and Shanty Bay mission, which rendered it quite impossible to supply it (Innisfil) more frequently.

It was thought advisable to establish a Branch of the Church Society here, there being a large number of Church people scattered throughout the township. Accordingly, February 18th was appointed for holding the meeting, and to which all who felt any interest in the cause of Christ were invited; it was well attended, many coming from a long distance, and evidencing by their attention and response to our calls upon them, their willingness to aid to the utmost of their power in furthering the objects of the Society. The meeting was addressed by the Rev. F. L. Osler, the Rural Dean, Rev. S. B. Ardagh, Rector of Barrie, and the Rev. A. Hill missionary at West Gwillimbury; the importance of proving the sincerity of their belief as members of Christ's Church by their actions—and the duty of providing permanently for the religious instruction of themselves and children, were forcibly set before them, and we were destined to see the immediate fruits of our appeals, not only by a numerous list of subscribers to the Church Society, but by a goodly array of names pledged to the support of a missionary among themselves. It is expected before the month of June, that a Clergyman from Ireland, sent out under the auspices of the "Propagation Society," will be labouring in this hitherto almost destitute part, and there can be but little doubt, that the spirit thus waked will not be permitted to die away, and the Church will still number within her fold many in this quarter, who were, from want of her ministrations, fast falling into the hands of those whose "they are not."

Six o'clock of the evening of the same day was appointed for a friendly meeting in the rising village of Bradford. Soon after the time appointed, (having been joined by the Rev. Mr. Bourn of Orillia, Rev. H. B. Osler of Lloyd Town, and Mr. Mortimer of West Gwillimbury), we proceeded to the Temperance Hall, which had been kindly offered for our use; in a short time the spacious room was crowded, and here, in a place where the Church has hitherto been without a name and without a portion, was assembled a concourse of men of all sects and opinions to listen to the details and appeals of our missionaries.

The meeting having been opened with the usual prayers, and after an address from the Rev. Mr. Hill, as Chairman, detailing the objects of the meeting, &c. various resolutions were proposed and seconded in speeches of the most impressive character. Though ten o'clock had struck before the meeting was closed, the deepest interest pervaded the minds of all present. Nothing could be more encouraging than the result of this day's work, and the spur given by the energetic addresses to the exertions of our people, it is hoped and believed will be felt. On the following day the annual meeting was held in Trinity Church Tecumseth, the Rev. F. L. Osler in the chair. The Rev. Messrs. S. B. Ardagh, H. B. Osler, George Bourn, Arthur Hill, John Fletcher, Tudor Gowan and Herbert Mortimer, Esq., severally addressed the meeting on the subject contained in the resolutions placed in their hands. I subjoin extracts from the report submitted to the meeting, which will shew more clearly the circumstances of this Parochial Branch, and the efforts which have been made to further the cause of the Church in these townships, especially in West Gwillimbury.

There was received during the past year in the townships of Tecumseth and West Gwillimbury, the sum of £24 11s. 4d., one-fourth of which, by the constitution of the Society, was remitted to aid the fund of the parent Society; of the remaining three-fourths, £15 was devoted to the establishment of the mission of West Gwillimbury, and the remaining £3 8s. 6d. was expended in insuring Christ Church, West Gwillimbury, and St. John's and Trinity (partly) Tecumseth, against fire. For many years past the whole of the funds at the disposal of the Committee was devoted to the support of a travelling missionary in the Simcoe District, nor was any portion withdrawn from that object, so long as a missionary was employed in that duty, but the Rev. J. Fletcher having been appointed as resident clergyman at Mono and West Gwillimbury having been constituted an independent mission, it was deemed right to assist the congregations of that township, and to continue to assist them until the debt on the glebe and parsonage is liquidated. The Committee have much pleasure in stating that during the past year, a parsonage house has been erected in West Gwillimbury, the frame of a Church erected in the village of Bradford, and many improvements made on the glebe, and it is satisfactory to the Committee to be able to state that all the Churches in the two townships and both the parsonage houses are insured, and the only debts are £65 due the glebe, payable in 1852, and £60 on the parsonage house, due in July of the present year.

**Mono and Mulmur.**—The meetings in these townships were well attended. The Report enters so fully into the state of this important and extensive mission, and as it was specially resolved to forward it to "The Church" for insertion, I need not refer to its contents.

From this statement it appears that there have been held light meetings on behalf of "the Society" in this District, at all of which the greatest zeal and earnestness in the cause have been elicited. And we cannot contemplate the blessing which God has hitherto poured down upon our labours, without lifting up our hearts in thanksgiving to the giver of every good gift, and pray Him still to prosper the designs of our Society—to comfort with his grace those benefactors who contribute to its support—to bless our ministry and the endeavours of all who are engaged in spreading the knowledge of true religion in this Province.

I remain, Reverend and dear Sir,  
Most faithfully yours,

ARTHUR HILL,  
The Parsonage,  
West Gwillimbury, March 3rd, 1851.

MONO PAROCHIAL BRANCH.

The annual meeting of the Mono Parochial Branch of the Church Society, was held in St. John's Church, Mono, on Thursday, February 20th, 1851, the Reverend John Fletcher, A. B., in the chair, when the following Report was presented.

REPORT.

In presenting their annual Report of the state of the Church in this parish, your Committee consider that they should urge upon the members of the Church, the propriety of first giving expression to their gratitude to the Giver of all good, for permitting them again to meet upon such an occasion as the present, when so many of their friends and acquaintances have been (since our last anniversary) hurried into eternity.

The Committee think that the following statistics of the parish may not be uninteresting to the members of the Church, as they shew, much better than mere assertions could do, what is the present state of the Church in this locality.

The population of these townships appears by the census returns to have been as follows:

TOWNSHIPS.	In 1848.			In 1850.		
	Members of the Church.	Dissenters*	Total.	Members of the Church.	Dissenters.	Total.
Mono .....	814	1188	2003	985	1242	2227
Mulmur .....	265	237	502	349	258	607
Tosorontio .....	122	253	375	151	258	409
Adjala .....	394	1208	1602	416	1318	1734
	1595	2887	4482	1901	3076	4977

\* Including Roman Catholics.

According to these returns it may be seen that while Dissent, in the eleven forms which (according to the last census) exist among us, has increased only 6 1/2 per cent. during the last two years, the Church during the same period has increased 19 per cent.

The following is a more practical analysis of the returns for each township:—

In Mono, the Church has increased 21 per cent.	Dissenters 4 p.c.
In Mulmur " " 23 " "	" " 9 " "
In Tosorontio " " 31 " "	" " 2 " "
In Adjala " " 5 " "	" " 9 " "

The sums contributed for Church purposes (exclusive of the Sacramental collections in the different Churches and the offertory in St. Luke's Church) since our last anniversary, are as follow

	£	s.	d.
Subscriptions to Church Society .....	2	15	7 1/2
Collections for Widows and Orphans .....	0	9	3 1/2
Collections for General purposes .....	0	8	11
Subscriptions to stipend of Minister .....	63	13	0
	£67	6	10

It may be noticed that the subscriptions in aid of the Church Society have fallen short of those in former years; but this is very naturally accounted for by the change of the circumstances of the parish, the members of the church in this place being now required to contribute one half of the stipend of their Minister.

Towards this latter object, members of the congregation of St. John's Church, residing in Albion and Caledon, contributed £2 2s. 6d.; members of St. Mark's Church, residing in Caledon, £3 16s. 3d.; persons attending at Mr. Thomas Irwin's station, residing in Essa, 10s., and persons who are not connected with the Church, £2, leaving a balance of £55 4s. 2 1/2d. contributed by the members of the church in the four Townships, which may be properly considered as constituting this stipend.

This sum has been collected in the following manner:

Mulmur .....	£4	5	10
Tosorontio .....	4	1	0
Adjala—Mr. T. Irwin's station £2 10 0			
In connection with St. John's Church .....	7	13	2 1/2
St. John's Church .....	32	4	2 1/2
St. Mark's Church .....	2	17	6
In connection with St. Luke's Church .....	1	12	6
	£55	4	3

If we compare these sums with the church population of these Townships, as returned by the last census, we shall obtain the following results:—

Mulmur containing 63 families, comprising 349 professed members of the church, contributes £4 5s. 10d., giving an average of 1s. 4 1/2d. to a family, or 3d. to each individual.

Tosorontio containing 28 families, comprising 151 individuals, contributes £4 1s., giving an average of 2s. 10 1/2d. to a family or 6 1/2d. to each individual.

Adjala containing 76 families comprising 416 individuals, contributes £10 3s. 2d., giving an average of 2s. 8d. to a family or 5 1/2d. to each individual.

And Mono, containing 171 families, comprising 985 individuals, contributes £36 14s. 2 1/2d., giving an average of 4s. 3 1/2d. to a family, or 9d. to each individual.

It should however be observed, that the subscriptions towards the stipend of the settled Minister, have been obtained from a comparatively limited circle; 95 families having contributed the amount at an average of 11s. 7 1/2d. from each family, and that 52 families of professed churchmen residing in Mulmur, 20 in Tosorontio, 54 in Adjala, and 117 in Mono, or 243 families in the parish, have not paid anything towards this object during the past year, and that if the members of the Church in these Townships had given to the cause of God, in proportion as he had blessed them, or had only given, as an average, two dollars from each family, they might have it in their power to procure the ministrations of a second clergyman amongst them.

As it is the duty of every member of the Church to contribute according to his ability, to the furtherance of the cause of God, the Committee recommend that the parish be sub-divided into districts, that collectors be appointed to each, and that personal application be made to those families whose names appear on the census roll as members of the Church, so that every person may have the opportunity of contributing his mite towards one or both of the objects in which the Church in this locality is especially interested, namely, the maintenance of the settled Ministers, or the propagation of the Gospel in the more destitute parts of the Diocese through the means of the Church Society.

As there is not at present any travelling Missionary in the district, the Committee consider they ought to follow the example set to them by the other Parochial Associations, and apply the available portions of their subscriptions to local purposes; they therefore recommend that the three-fourths of the monies collected for the Church Society, which can be thus applied, shall in future be devoted to the liquidation of the debt on the glebe.

The number of religious services performed in this mission during the past year has been 120, on the Lord's day, and festival occasions, and 43 on week days at various stations throughout the mission; there have been during the same period 91 baptisms, (including one of an adult); 11 marriages, and eight burials, showing an increase over the previous year of 50 baptisms, three marriages, and five burials.

Since our last anniversary, events of very varied characters have marked the cause of the Church,—she has manifested her healthfulness by increasing the number of her labourers both in the episcopate and the lower orders of the ministry in distant parts of the vineyard. In this Diocese she has shown her attachment to education, based upon religion, by cheerfully responding to the call of our venerable Diocesan, and contributing a very large sum towards the endowment of a University, to be conducted in accordance with her own principles. In Ireland, (especially in its western districts,) she is going on in her victorious progress, and Popery there is quailing before her; but on the other hand, in England, she has had to submit to an assault from Popery which has shaken her to the centre, and aroused such a spirit as has not been displayed since the Reformation; all classes have given expressions to their determination to resist the encroachment of this wily adversary, and to maintain our Protestant institutions inviolate; and it is to be hoped that this attack upon the Church, instead of producing any injurious results, will have the effect of rooting her more deeply in the affections of her people, of increasing her faithfulness, and of arousing her energy to a higher degree than it has hitherto been manifested.

Moved by the Rev. H. B. Osler, of Lloydtown, seconded by Mr. William Martin,  
That the report just read be adopted.

Moved by Herbert Mortimer, Esq., of West Gwillimbury, seconded by Mr. Thomas Buchanan,  
That the missions be subdivided into districts, and that the Churchwardens of the several Churches and the sidesmen of St. John's Church, be requested to act as collectors.

Moved by the Rev. George Bourn, of Orillia, seconded by Mr. Robert Mills,  
That the three-fourths of the monies collected be applied to the liquidation of the debt on the glebe.

It was also moved by the Rev. George Bourn, seconded by the Rev. H. B. Osler,  
That the report be sent to The Church newspaper, and to the Barrie Magnet for insertion.

PRINCE EDWARD DISTRICT BRANCH.

Resolutions passed at the Annual Meeting of the Prince Edward District Branch of the Church Society, held at Picton, February 20th, 1851. The Rev. J. McIntyre in the Chair.

The Report having been read, (it will shortly be sent to The Church paper.)

On motion of Cecil Mortimer, Esq., seconded by Capt. Downes, it was

Resolved, 1.—That the Report be accepted.

Moved by the Rev. R. G. Cox, seconded by the Rev. J. R. Tooke,

Resolved, 2.—That we desire to render to Almighty God our heartfelt thanks, for His great mercy in having spared us to meet again for the promotion of the objects of this Society.

Moved by the Rev. Mr. Bonsfield, seconded by D. Barker, Esq.,

Resolved, 3.—That it is the duty of this Meeting to express its gratitude to Almighty God, for the measure of success granted or late years to the united Church of England and Ireland, in her efforts to evangelize the whole earth.

Moved by D. B. Stevenson, Esq., seconded by the Rev. Mr. Bonsfield,

Resolved, 4.—That while this Meeting hails with satisfaction and delight the action recently taken by the Lord Bishop, in the matter of a Christian University; it cannot forbear characterizing the determination of the men at present holding political office in this Province, to force Churchmen into their Infidel Institutions, as at once most unjust and despotic.

Moved by the Rev. R. G. Cox, seconded by D. B. Stevenson, Esq.,

Resolved, 5.—That we warmly sympathize with our brethren in England, in their stern resistance to the recent daring aggression of the Pope; who, by his unlawful and schismatical partition of England into Dioceses, has sought to invalidate the orders of the united Church of England and Ireland.

Moved by Cecil Mortimer, Esq., seconded by Capt. Downes,

Resolved, 6.—That this Meeting fully recognizes, as binding upon us the Scriptural injunction, to do good unto all men, especially unto them that are of the household of Faith,—and that to carry out this principle it becomes us, first of all—to provide means for the due and proper performance of Divine Service.

Moved by the Rev. R. V. Rogers, seconded by P. Low, Esq.,

Resolved, 7.—That it is the unquestionable duty of all, to aid, so far as God may enable them, by prayer, by moral influence, and by pecuniary contribution, the operations of the Church Society; the only Missionary Society of the Church in this Diocese.

ENGLAND.

DIocese OF OXFORD.

THE BISHOP OF OXFORD AND THE LATE PROTEST AGAINST THE CLERGY OF THE DIocese.

"To the Rev. Francis Trench, the 21 Incumbents, and the 11 other Clergy, who have signed the Reading 'reasons,' &c.

"Cuddesdon Palace, Jan. 21, 1851.

My Rev. Brethren,—I have read your reasons for not subscribing the Protest agreed to by the Clergy of this Diocese with the attention to which such a document so signed is entitled; and I feel it due to you to state, as briefly as I can, why those reasons appear to me to be insufficient to justify your refusal. 1. Your first 'reason' is, that the Protest is insufficient in Scriptural teaching 'to instruct ignorant Protestants, confirm waverers, or convince Romanists.' To this I must reply that it was not the object of the Protest to convey Scriptural instruction, but to make a public Protest on behalf of this portion of the Church. 2. Your second reason is that the schismatical character of the late act, rather than the corruptions of Rome, was put primarily forward. I reply that it was against that schismatical conduct, and not against the deep corruptions of Rome, that this protest was primarily directed. The corruptions of Rome had been the same when

supported by the Bishop of Melipotamus as they are when supported by the so-called Archbishop of Westminster. Our Protest, then, being called forth by the schismatical act, must primarily address itself thereto. But, having done this, it spoke in no faltering accents of Roman corruptions; for, first, it embodied and repeated the whole Protest of the Articles of the Church of England; next, it stated the teaching of the Church of Rome to be, on many points of faith, 'contrary to God's Word; and, thirdly, it declared her practices to be idolatrous. I cannot understand how any one who had read these allegations could conceive the doctrinal condemnation of Rome to be so insufficient that they could be justified in violating the great law of unity by refusing to sign it. But (3) you object to the reference to the judgment of the Universal Church, if it could be obtained; and you endeavour to justify this objection by saying that a general council may err.—There is no reference to a general council for this very reason in the Protest, which refers to such a judgment of the Church as would include the first four centuries to which our Church specially refers; this objection, therefore, is not to the Protest, but to that which was carefully excluded from the Protest. 4. You object that the Protest does not acknowledge that Romish leanings among ourselves had encouraged the Papal Aggression. Had we been writing a history of the Aggression, and therefore tracing its causes, I should not differ from you; but in a Protest against an Aggression from without such a statement of causes would, in my judgment, have been misplaced, whilst, since to be complete it must have included the acts of the Government, which had tended to invite the Aggression, it would have assuredly introduced division where unity was, next to truth and charity, of supreme importance. 5. Your last reason is that in warning your flocks to yield no obedience to these so-called Bishops of new Sees, they are urged against the schism of such an act rather than against the doctrinal corruptions to which such conformity would expose them. This objection would have much weight if this warning stood alone. But as in the preceding sentence the Church of Rome has been stated to teach, as matter of faith, what is contrary to God's Word, and to practise what is idolatrous, I can see no objection to warning them in this paragraph against the schismatical act, which would expose them to what we have already declared to be corrupt in doctrine and idolatrous in practice. For these reasons I am led to the conclusion that you had no sufficient grounds for refusing to join with your Bishop and your brethren in common action against the common enemy, thereby weakening the effect of the resistance made in this Diocese to Popish Usurpation, tending to divide those who ought to be united, and so giving strength to the watchful enemies of all religion in their warfare against Christ and His Church. You would, I am sure, my Reverend Brethren, be the first, and among the most earnest, to deprecate what yet has been, and I fear must be, the result of your mistaken movement. I have, as to this subject, further only to say, that I pray God to avert from us these and all other evils to which our human infirmity exposes us, and to have us and our work for Christ's sake in His holy keeping. In our conclusion, I pray you to strive earnestly for the common faith, and withal to follow after charity. I beseech you to remember the blessedness of being of one mind; the grievous sin and danger of harsh judgment, intemperate words, and a lack of love; and may the blessing of God rest upon you, for Christ's sake.

"I am, my dear brethren,  
Your faithful friend and brother,  
S. OXON."

"P. S.—I request you to give the same measure of publicity to this answer which you have given, or may give, to your 'reasons.'"

CONTROVERSY.—A controversy is to take place between the Romish Bishop of Chepstow and the Rev. Joseph Baylee, Principal of St. Aidan's College, Birkenhead. The following terms have, with modifications on both sides, been agreed to. The original proposal was:—

1. That some vital doctrine upon which the rest of the [Roman] Catholic faith hangs shall be selected as the theme of discussion.

2. That Mr. Baylee shall make his attack, and his opponent respond until the subject is finished.

3. That the [Roman] Catholic champion shall attack in his turn, and Mr. Baylee defend himself in like manner.

Mr. Baylee added the following stipulations:—

1. That the controversy be published simultaneously in a leading Protestant and Roman Catholic journal—the Protestant journal publishing both sides of the controversy, and the Roman Catholic one doing the same.

2. That both parties answer all questions proposed to them respecting the doctrines of the two Churches.

3. That each party be at full liberty to publish the whole controversy, provided it is done without any abridgment.

4. The Roman Catholic Bishop is to bind himself to defend all the doctrines and authorised practices of the Church of Rome.

5. Mr. Baylee binds himself to defend all and every thing contained in the Book of Common Prayer.

Bishop Brown added the following:—

1. That after the respondent shall have given in his answers to a certain number of objections raised—say to six—he proceed to propose the same number of objections, and so on by turns.

2. That I engage to defend those doctrines and practices of the Roman Catholic Church which have received her formal sanction, and no others, or much valuable time may be wasted.—[This will exclude the heresies of Roman Canonized "Saints."—Ed. E. C.]

The terms being settled, Mr. Baylee has opened the controversy by an attack on "the Infallibility of the Church of Rome." Bishop Brown has given notice that he means to object to the sixth of the XXXIX. Articles.

TRINITY COLLEGE, GLENALMOND, PERTSHIRE.

The Council of Trinity College are anxious to direct the attention of all who advocate the extension in Scotland of liberal education, on a sound religious basis to the position which the institution now occupies, in spite of the various difficulties, which, at the commencement of so important an undertaking, it has been necessary to overcome.

In the Senior Department, there are twelve Theological Students,—a number of Candidates for Holy Orders, greatly exceeding what has hitherto been usual.

In the Junior Department, the number of Boys has reached sixty.

So large a measure of success, while it gives abundant occasion for present thankfulness, furnishes ample ground for confident expectation, that both Departments of the College will, by God's blessing, realize, in



due season, the most sanguine hopes of its Founders. At the same time, it both emboldens and obliges the Council to put forward the following Appeal:—

At their late Annual Meeting in October last, they were informed by the Warden, that, in consequence of the present increase of numbers, and the still further increase, which there is every reason to anticipate, it will soon become impossible, without great and serious inconvenience, to conduct efficiently the Junior Department of the College, unless some additional provision shall be made for school accommodation.

It must be added, that, in order to complete the design of the College, the Hall, on the eastern side of the Quadrangle, and the Cloister, on the southern side, are likewise still required. But the want of these is not by any means so urgently felt, as that of the School-room; and the room which is at present used for hearing lessons, being also applied for the purpose of a Hall—

It had been hoped, that the addition to the resources of the College, from the General Offertory, recommended by the Bishops of the Church, in their Encyclical Letter of September, 1849, would have furnished some funds for the commencement of this necessary work. And the Council thankfully acknowledge, that the sum which has been collected by this means (viz. £250) is quite as large as they had reason to expect.

These circumstances alone might justify the present Appeal; but the Council cannot but be sensible that it derives additional force from the obligation which the unwonted munificence of the Warden has laid upon them, to co-operate with him to the utmost in his generous and unwearied exertions.

It is probably known, that the Warden contributed £5,000 to the funds of the College, which sum was originally intended for the Chapel. That noble structure, almost without a parallel in this country, is now complete, and will be ready for consecration on May 7th, 1851; but the cost has been found to amount to at least £7,000. Under these circumstances, the Warden added to his first donation, a further gift of £2,000, thus defraying the entire erection of the Chapel, at his own sole expense.

The Council desire to specify this act of munificence not only for its own sake, but because they would earnestly hope that it may lead to the exercise of something like a corresponding liberality on the part of the Members of the Scottish Church in general, all of whom cannot fail to derive, more or less directly, some benefit from the advantages which the College affords.

Bound, therefore, as they conceive themselves to be on every account, but especially by this renewed instance of generosity on the part of the Warden, whose administration of the College has won their entire confidence, to aid the work to the utmost of their ability; and, moreover, the urgent need of the above-named addition to the Institution, which its present prosperity has created, and fearing that this prosperity may be checked, if suitable efforts be not now made for its necessary enlargement, the Council earnestly appeal to all, who look with interest on the progress of Trinity College, and have at heart the great objects for which it was originally set on foot, to afford them such assistance as may warrant their undertaking, with as little delay as possible, this important work.

CONVOCAION OF THE CLERGY.

Wednesday having been appointed for the meeting of the two Houses of Convocation, a large number of the elected members attended at the Jerusalem Chamber adjacent to Westminster Abbey, although no writ had been issued for "the despatch of general business." Shortly after twelve o'clock his Grace the Archbishop of Canterbury arrived at the Jerusalem Chamber, Westminster Abbey. His grace was accompanied by the Worshipful Sir John Dodson, the Queen's advocate and vice-general of the Province of Canterbury; Mr. Francis Hart Dyke, her Majesty's proctor and registrar-general of the province of Canterbury; and Mr. Felix Knivett, his grace's secretary. His grace was attired in his archiepiscopal robes. The members of the upper house present were the Bishop of Exeter, the Bishop of Oxford, the Bishop of Salisbury, the Bishop of Chichester, and the Bishop of Bath and Wells. The lower house assembled at the same time. The Lord Archbishop having taken his seat, the usual preliminaries were gone through, when the Bishop of Chichester rose and said he had to present a petition from the clergy and laity of the province of Canterbury. It had been entrusted to the bishop in whose diocese they were at present assembled (London); but in consequence of that right rev. prelate's inability to attend, the duties of presenting the petition devolved upon him. His lordship then handed to his grace a petition in which were set forth the necessity for a revival of the synodical action of the Church; the evils resulting since its suppression—inter alia, the growth of Popery and other grievous errors. A similar petition was adopted in the lower house; and immediately after the synod was prorogued until the 28th of August next.

From our English Files.

CONVERTS FROM POPERY.

It was Dean Swift, we believe, who expressed a wish that "when the Pope weeds his garden, he would not throw the weeds over our wall." So far as our experience goes, the converts from Romanism to "Protestantism" often turn out to be very rank weeds, for they appear to care little into what soil they subsequently strike their roots. Still, there are some good plants, which, though they sicken in the Pope's garden, may turn out healthy and flourishing in the garden of the Church of England. For these it behoves us to provide all the tender care and attention in our power, especially as we confidently anticipate that some who have unhappily transplanted themselves into the Pope's artificial garden in this country will, eventually, find out their error, and seek their native soil. Our thoughts have been called to this subject, by the following narrative, which we find in the Morning Post of Monday:—

Yesterday the Parish Church of St. George the Martyr, of Southwark, was the scene of the somewhat unusual spectacle of a Roman Catholic abjuring the

errors of his Church, and professing his adoption of the purer faith and more scriptural liturgy of the Church established in this realm. The convert is, we are informed, a solicitor, in good practice, in St. George's, the parish, it will be remembered, in which the Romanist "Cathedral" of the Cardinal Archbishop is situated; and it shows, therefore, that the ostentatious and false announcements of converts made by the Romanist journals are not altogether unbalanced by the converts to Protestantism. No public announcement had been made of the interesting ceremony, and few persons were present beyond the usual congregation. After reading the Second Lesson, the Rev. T. Bagnall Bakes, the indefatigable Curate of St. George's, addressed the congregation as follows:—

"Dearly Beloved Brethren,—In the Primitive Church, when godly discipline was maintained, it was customary, when any person renounced either the idolatries of heathenism, the superstitions of Judaism, or the practices of infidelity, to stand forth in the presence of God, in the face of the congregation, and openly renounce his former heresies, and also confess his conformity with, his adherence to, and faith in, the discipline, worship, and doctrines of the Church. But before this was permitted to be done, proper examination was had of the person's principles and motives as a justification of his being received into the Church. There is a person desirous of presenting himself before God, in the face of this congregation, openly to renounce the errors of Romanism, and to confess his conformity to, and his belief in, the doctrines and discipline of the Church of England; but before we allowed him to make his confession, sufficient inquiries were made respecting his moral conduct, and due examination as to his religious motives. He has also been warned with respect to the consequences which are likely to ensue as to his temporal circumstances; but, after taking everything into consideration, he has fully resolved to abandon the errors of Popery, and to conform to the Church of England. In confirmation of that renunciation, he will afterwards receive the Sacrament of the Lord's Supper with the congregation."

Mr. Baker then put the following questions, the answers to which were given in a firm and distinct tone of voice:—

- 1. Art thou acquainted with the doctrines of the Church of Rome?—I am.
2. What doctrine has more especially struck thy mind as being erroneous?—Transubstantiation.
3. Dost thou renounce the errors of Romanism, as generally set forth in the established creed of Pope Pius IVth.?—I do renounce them.
4. Wilt thou conform to the worship and discipline of the Church of England, as contained in her Formularies?—I will.
5. Dost thou believe in the three Creeds of the Church of England—that is to say, the Apostle's Creed, the Nicene Creed, and the Creed commonly called the Creed of St. Athanasius?—I do believe them.
6. Dost thou recognize and receive the XXXIX Articles of the Church of England, as containing and setting forth all matters necessary to true religion?—I do receive them.
7. Wilt thou endeavour, by the grace of God, in thy conduct to live conformably thereto?—I will, God being my helper.

Mr. Baker then said—"I hope the congregation is satisfied that this person has renounced Popery, and embraced Christianity according to the forms of our Church; and I trust that the prayers of the congregation will be offered up on his behalf, that he may be 'built up in our most holy faith.'"

The convert was afterwards admitted to receive the Blessed Sacrament. Now we confess that, not having had time to investigate the subject, we are not prepared to say what is the right way of dealing with such persons,—indeed we should hesitate to do so—but it strikes us very forcibly that this is not the right way, and we call attention to the matter in the hope that the subject may be investigated and considered by those who are far more competent than we are, and who are liable at any time to be called upon to deal with such cases. It is obvious, we think, that there should be some distinction made between those who have been brought up Romanists, and those who have, at mature age, embraced its errors—especially if they have seceded from the Church to which they seek to be reconciled. God forbid that we should suggest anything to be said or done, in their case, which should place any unnecessary barrier in the way of their return to their duty, but at the same time, we all know that a Church which has no discipline is not likely to secure the respect or the affection of her members.

In the narrative which we have quoted, it will strike most of us that it is very undesirable to call upon a person to single out one of many errors in Doctrine or Practice, especially when there is no subsequent examination as to the true Doctrine on the subject. Above all, it strikes us as most unwarrantable to call upon a layman, under such circumstances, to "recognize and receive the XXXIX Articles" as terms of Communion and as a rule of life. Such an example might be the means of discouraging many lay persons from leaving the Roman Schism to join the Church of England.

If Convocation were allowed to meet, such questions as these would be legitimately and necessarily provided for, in the only perfectly satisfactory manner: meanwhile, we recommend the subject to those who duly estimate its practical importance, and are qualified to deal with it.—English Churchman.

SINGULAR CIRCUMSTANCE.—About two years ago, a lady and her daughter, at Derby, missed some Brussels lace collars which had been placed out to dry, and a few days ago, a man, pruning a tree in a neighbouring garden, discovered an old bird's-nest completely lined with the missing lace.

THE LIVERPOOL POWDER MAGAZINES.—Owing to the proximity of te powder magazines, considerable excitement was caused in Liverpool on Wednesday, when it became known that a sloop loaded with gunpowder had been a fire the previous night, although no damage had ensued. The Liverpool papers, therefore, urge to government to lose no time in finding a more suitable situation for the magazine.—Two government engineers have been sent down to take evidence upon the question of their removal.

Mr. Sloane the arrister, and his wife, were, on the 5th February, tried at the Old Bailey for their inhuman neglect, and brutal treatment, of their young female servant. The count in the indictment, describing the plaintiff a "infant," failed, she being sixteen, but the prisoners pleaded "guilty" to assaulting her, and were both sentenced to two year's imprisonment.

A deputation of the attorneys, solicitors, and proctors of England and Wales, consisting of Mr. D. S. Brockett, Mr. William Woodrooff, Mr. Wm. Vizard,

jun., Mr. R. Beachcroft, and Mr. John M. Clahon, had an interview on Monday with the Lord Chancellor, to request his Lordship to present to the House of Lords a petition signed by upwards of 6,000 attorneys, solicitors, and proctors, against the Papal Aggression.

The Board of Trinity College, Dublin, have acquired the identical sword worn by King William at the battle of the Boyne, and which is now in their museum. This precious relic cost them three hundred guineas.

At the Shire Hall, Nottingham, on Saturday last, several maltsters, carrying on business in that county, were fined in penalties amounting to £3,400, for various infractions of the excise laws.

On Saturday evening last John Houghton, sawyer, of Bisan, got in one of the carriages of a late train at Ormskirck, without a ticket, for Rufford. In order to escape detection, he leaped out of the carriage when it was about sixty yards from Rufford station; but, unfortunately, he was thrown forward, and his head came in contact with one of the rails. He died shortly afterwards from the effects of the injuries received.

The Inverness Courier states that "the Venerable Bishop Low (of Moray), finding that his resignation had not been acknowledged by the Bishops and that other irregular proceedings had occurred, has withdrawn his resignation, and continues to be bishop of the Diocese."

It is stated that 500 guineas have been offered for the privilege of advertising on the last page of the catalogue of the approaching Great Exhibition.

The district of Port Philip is henceforth to be designated the Colony of Victoria, and Mr. La Trobe, heretofore holding office only as superintendent, has been appointed its first Lieutenant Governor.

During Sir Charles Napier's eighteen months' military command in India, forty-five officers of the Bengal army have been brought to trial, of whom fifteen have been cashiered, six dismissed, seven lost rank, five suspended, and ten reprimanded.

A new company is about to be started under the designation of the Eastern Steam Navigation Company, for establishing a second line of monthly packets between England, India, China, and the Eastern seas, including Australia.

Lord John Manners, M.P., has been emulating the example of the Earl of Carlisle by delivering a lecture at Colchester on the Colonial Church. The noble lord reviewed the history of early colonization in its religious bearings, briefly sketched the present position of the Colonial Episcopate, and wound up his address with a glowing eulogy on the Canterbury scheme, which he declared to be "the great colonizing enterprise of the day."

The wife and four children of John Mitchell, the Irish rebel, arrived in Liverpool on Saturday week, from Dublin, for the purpose of embarking thence to Australia. They were accompanied by Father Kenyon, who made the necessary arrangements for their departure in the Candor.

An officer of the London Detective Force recently discovered the perpetrators of the crime of placing some planks on the London and North Western Railway, by acting for some weeks in the suspected neighbourhood, near Cheddington station, as an itinerating vendor of matches and other small wares. The delinquents are safely lodged in gaol, and have been committed for trial.

NEW ROMAN CATHOLIC CATHEDRAL IN WESTMINSTER.—We understand that a large piece of ground has been obtained by the Roman Catholic body in the line of the new street now in course of formation between the Houses of Parliament and Pimlico, for the purpose of erecting a magnificent cathedral, to be called St. Patrick's. Victoria street, as the new street has been named, will run through the lowest and most densely populated parts of Westminster—the houses are to be palatial in character, and the new opening, while supplying residences fit for members of either branch of the Legislature, will be the means of affording a more direct and commodious means of access between Buckingham Palace, the aristocratic district of Belgravia, and the Houses of Parliament, and will tend very materially to improve the ventilation and drainage of that quarter of the town. The Cathedral of St. Patrick will be the metropolitan Church of the Cardinal, and will, when completed, it is said, surpass any building of the kind yet undertaken in this country. The purchase of the ground has not yet been concluded, but all the necessary arrangements are almost completed, and a very large sum has been already obtained in subscriptions and donations.

THE NEW ROMAN CATHOLIC BISHOP OF SOUTHWARK.—The rumor that the Very Rev. Doctor Cox, President of Old Hall College, is to be the new Roman Catholic Bishop of Southwark is premature. It is not intended at present to appoint any bishop of Southwark, as there is a large debt, exceeding £3000, still due upon St. George's Church, which, in consequence, remains yet unconsecrated and unfinished, and until this debt is liquidated, the ecclesiastical affairs of the district will be managed by Cardinal Wiseman, assisted by the Rev. Doctor Doyle, the senior clergyman of St. George's.

It is not generally known that there has been a Protestant Bishop of Westminster. In 1541, Henry VIII changed the Dean into a Bishop, who squandered the revenues and impoverished the see, till in 1550 he was translated to Norwich, and the bishopric abolished. The diocese was the county of Middlesex, the name of the prelate, Thirby.

LAY ASSOCIATION FOR "CHURCH REFORM."—An association has been formed at Plymouth, "for the protection of the Protestant principles of the Reformed Church of England, as by law established, and for the adoption of such measures as may be from time to time expedient for carrying the above purpose into effect, and especially with a view to the exclusion of the practices and teaching of Tractarianism therefrom." Their plan of Church reform embraces, "a revision, by competent authority, of the Book of Common Prayer, and the Canons of the Church, with a view to the exclusion therefrom of all matter susceptible of a Romish interpretation; and a more just and equitable distribution of the Church revenues." For the furtherance of these objects, they propose to diffuse information, to exercise Parliamentary influence, to communicate with kindred associations and to "use similar constitutional means." A committee has been appointed, and a report drawn up. At one of the meetings, Dr. Soltau, who appears to be one of the leaders, said, "there was clearly something in the Liturgy—not in the Thirty-nine Articles—under which Popery sheltered itself, and this must be rooted out."—John Bull.

THE DUKE OF ARGYLE AND THE GLASGOW ATHENEUM.—The Duke of Argyle recently delivered an oration at a service of this institution, when contrary to the advice lately given by Mr. Cobden on a similar occasion, his Grace advised the young men of Glas-

gow, not to spend too much of their time in mere newspaper reading. The meeting was also addressed by Mr. Sheriff Alison and Sir David Brewster.

PEWS AND PEW RENTS IN PARISH CHURCHES.—The Archdeacon of Stafford has instructed the churchwardens of Burton-upon-Trent to give public notice of the illegality of the selling and letting of pews, and to allot all pews as they become vacant or are not occupied by resident parishioners.

STATUE OF WALLACE.—The colossal work, by Mr. Patrick Park, is now completed, and has been removed for exhibition to a wooden building at Bellevue. On Thursday last the uncovering of the statue took place in presence of a large party of Mr. Park's friends.—Edinburgh Witness.

THE GREAT EXHIBITION.

A letter from St. Petersburg states that above 10,000 Russians, belonging to the richest families in Russia, have already applied to the Emperor for his authority to pass a few months in London during the Grand exhibition.

VISITORS.—Monday having been the day when the building passed entirely over to the Commissioners, and became from thenceforth till 1st of May, finally closed to the public, with the exception of the members of both Houses of Parliament, the visitors on that day and Saturday were so numerous that the amount taken for admission on the two days considerably exceeded £500. His Grace the Duke of Wellington visited the Exhibition building again on Wednesday. His Grace looked remarkably well, and was received by Mr. Digby Wyatt, Mr. Dilke, &c., and shown over the interior of the building. His Grace was loudly cheered both on his arrival and departure.

OFFICIAL CATALOGUE.—The preparations for printing the official catalogue have already commenced.—The outline list of Tunisian productions, which, with some others, have been sent to press, occupies upwards of 24 foolscap pages of the catalogue.

THE EMPEROR OF AUSTRIA.—Mr. Mivart has contradicted a report that Mivart's Hotel has been engaged by the Emperor of Austria and a numerous suite.

THE IRON STEAMER FOR THE EXHIBITION.—The Antwerp Steam Packet Company, has given orders to Messrs. Robinson and Russell, of Millwall, for the construction of an Iron steam-ship, of gigantic proportions (800 tons burden), to run between Antwerp and London, for the convenience of visitors to the Exhibitions. The builders have pledged themselves that she will make the passage in 15 hours.

GUARD FOR THE BUILDING.—It is stated that there is no truth in the report that it is intended to concentrate a large body of troops in the metropolis, and to have a number of them on guard at the building; also, that the number of police required will be 300 and not 1,000, as has been reported.

THE BIBLE SOCIETY AT THE EXHIBITION.—Among the numerous exhibitors in the Crystal Palace, the British and Foreign Bible Society has secured for itself a place—an allotment of space having been, we understand, awarded to its directors. The society was desirous that the numerous visitors should be made acquainted with the labours in which they have been engaged for the last forty-six years, and in consequence of which, whatever may be the number of visitors, and the various countries represented by them, they may, every man, like the visitors in Jerusalem, be able to read the word of God. The languages and dialects in which the Sacred Scriptures may be obtained at the stand of the Bible Society in the exhibition will be above one hundred and fifty. It is the intention of the society to furnish a statement of the advantages it has to offer, in most of the languages of Europe, if not in any of the Oriental languages. And it is proposed to furnish a statement of the same in the different languages of the new world as well as that of the old. Arrangements are being made not only for the display of this vast Polyglot as a great work of art, in which respect it comes within the legitimate objects of the exhibition, but also for its distribution, in some manner which will not offend against the rules laid down by the commissioners.

THE ADMISSION OF VISITORS.—Her Majesty's Commissioners for the Exhibition of 1851 having had under their consideration the regulations respecting the admission of visitors which it appears to them necessary to adopt for the effectual accomplishment of the purposes of the Exhibition, have determined to adopt the following regulations:—

The Exhibition will open every day (Sundays excepted). The hours of admission and other details will be announced at a subsequent period. The charges for admission will be as follow:

Table with 2 columns: Ticket type and Price. Season tickets for a gentleman £3 3 0, Season tickets for a lady 2 2 0.

These tickets are not transferable, but they will entitle the owner to admission on all occasions on which the Exhibition is open to the public. The Commissioners reserve to themselves the power of raising the price of the season tickets when the first issue is exhausted, should circumstances render it advisable. On the first day of exhibition season tickets only will be available, and no money will be received at the doors of entrance on that day.

Table with 2 columns: Admission details and Price. On the second and third days the price of admission on entrance will be (each day) 1 0 0, On the fourth day of exhibition 0 5 0, To be reduced on the twenty-second day to 0 1 0.

From the twenty-second day the prices of admission will be as follow:—

Table with 2 columns: Admission days and Price. On Mondays, Tuesdays, Wednesdays, and Thursdays in each week 0 1 0, On Fridays 0 2 6, On Saturdays 0 5 0.

No change will be given at the doors. This regulation is necessary to prevent the inconvenience and confusion which would arise from interruption or delay at the entrance. Should experience in the progress of the Exhibition render any alteration in these arrangements necessary, the Commissioners reserve to themselves the power of making such modifications as may appear desirable, of which due and timely notice, however, will be given to the public.

By order of her Majesty's Commissioners, J. SCOTT RUSSELL, EDGAR A. BOWRING (For S. H. NORTHCOLE).

Exhibition Building, Hyde Park, Feb. 8th, 1851.

Those who may be desirous to secure season tickets should do so without delay as soon as the office for the distribution of them is opened. The decision of the Commissioners, it will be observed, reserves power to raise the prices, if found necessary, and hence the propriety of an early application.



## Colonial.

We understand that the Inspector of Licenses, have issued 151 Tavern licenses, 15 Confectioner's licenses, and about 10 Beer-shop licenses; altogether, 176. This is 24 less than the number fixed by the Corporation as the maximum, and 182 less than were in existence last year.—*Patriot*.

**FORGERY.**—In yesterday's paper we recorded the flight of a roguish miller from Churchville; but the *Streetsville Review* from which the paragraph was copied, did not name the delinquent or specify the nature of his misdeeds. We are now able to add a few particulars. The name of the party in question, is Mathias Ingram, who has for some time past carried on business as a miller at Churchville. Some days ago he absconded, having committed a forgery to the amount of £500, and also purchased large quantities of wheat from the neighbouring farmers, "subject to the rise." The forged note purported to have been endorsed by Mr. James Foster, and was presented by Ingram to Mr. Thompson Smith, lumber merchant of this city, as collateral security. By him it was taken to the Commercial Bank, where the forgery was detected. Information was given to Mr. Allen, Chief Constable, who on Saturday, telegraphed the circumstances, with a description of Ingram, to Kingston, Prescott and New York. Yesterday, a communication was received, stating that he had been arrested at Gananoque [where he has property] by the High Bailiff of Kingston; and that he is now in Kingston gaol, awaiting orders from the authorities of this city.—*Patriot of Tuesday*.

**RIOT AT MONTREAL.**—The Municipal Elections at Montreal, have given occasion to scenes of riot and disorder. The *Transcript* severely blames the police for refusing their aid to preserve the peace.

**SUDDEN DEATH.**—Mr. Abraham, a medical student, died suddenly in this city, on Saturday last, from an attack of spinal apoplexy.—*Colonist*.

**MYSTERIOUS KNOCKINGS IN CANADA.**—We are informed that the 'Mysterious Knockings' have commenced in right earnest in a house near Lawrenceville, in this vicinity. It seems the people occupying the house were not disposed to suffer the annoyance, and consequently moved out. We supposed that the "spirits mysterious" would not come to Canada, but it seems they are here, and if they continue to knock we intend to go out and reconnoitre for the benefit of our readers.—*Niagara Mail*.

In a back township of Upper Canada, a magistrate who kept a tavern, sold liquor to people till they got drunk and fought in his house. He then issued a warrant, apprehended them, and tried them on the spot; and, besides fining them, made them treat each other to make up the quarrel.

**COUNTY OF HALDIMAND.**—The vacation of this County, by the decease of its member, David Thompson, Esq., has brought a host of candidates into the field for Parliamentary honors: Mr. Turner, Mr. McKinnon, Mr. Farwell, Mr. Deweow, the Warden, Mr. Brown of the *Globe*, and (last, though not last) the renowned Wm. Lyon McKenzie, are trying their luck.—*Brantford Enquirer*.

The St. Catharines *Constitutional* states that five burglaries were committed in the neighbourhood of that town, within one week. The robbers only succeeded in obtaining twenty-eight dollars in all.

**A MISSING MODEL.**—The neighbouring village of Churchville has been in an unwonted state of excitement this week, in consequence of the splotation of a Miller, whose name we dare say is familiar to many of our readers. The man of flour and bran, it is reported, has not left empty-handed, having, if we may credit Dame Rumor, taken with him the sum of £4,000, or thereabouts.—*Streetsville Review*.

Saturday's *Gazette Extra* contains the usual proclamation proroguing Parliament till the 17th of April, and not then for the despatch of business.

## SECRETARY'S OFFICE,

Toronto, March 8th, 1851.

His Excellency the Governor General has been pleased to issue a new Commission of Coroner for the County of York, in which, in addition to those remaining in the Commission issued for the late Home District, the names of the following gentlemen have been inserted, viz:—Henry C. Wright of Markham; John D. Wilson of East Gwillimbury; Joseph R. Thompson of Brock; John Warbrick of Albion; and William McMullen of Mara.

His Excellency the Governor General has been pleased to make the following appointments, viz:—Peter Paul Lacroix of Chatham, to be Clerk of the County Court of the County of Kent. Robert V. Griffith of Cayuga, to be Clerk of the County Court, and Registrar of the Surrogate Court, of the County of Haldimand.

## TO CORRESPONDENTS.

We regret that want of space compelled us to abridge the communication of *Delta*.

## ACKNOWLEDGMENTS.

LETTERS received to Wednesday March 12, 1851:—Rev. W. C. Clarke, rem. to Jan. '52; Rev. T. B. Fuller, rem. vol. 14; Rev. Henry Paton, rem.; Rev. D. G. S. Jarvis, rem.; Rev. R. J. C. Taylor; Rev. W. Ritchie; Wm. Watkins, Princeton—the money was received.

## THE CHURCH.

TORONTO, THURSDAY, MARCH 13, 1851.

## INTENDED ABANDONMENT OF THE "MAINTENANCE OF RELIGION, AND THE ADVANCEMENT OF CHRISTIAN KNOWLEDGE," BY THE STATE.

We would implore the earnest attention of Christians of all denominations to the official despatches of Lords Elgin and Grey, on the question of the Clergy Reserves, which will be found in another column. It will be seen, therefrom, that the Imperial Government are about to introduce a measure, to enable the Legislature of these Provinces, so far as they are concerned, to effect the overthrow of all religion, and prevent the spread of all Christian knowledge, within these Provinces;

and that this is announced to be done in compliance with the wish of its population, as expressed through the Provincial Parliament in an address therefrom to her Majesty, adopted during the last session.

The tendency of legislation by the Provincial Parliament, has been, since the Union, guided by the Roman Catholic votes of French Canadians, and sanctioned by some professing Dissenters; and that tendency has been rapidly advancing to INFIDELITY!—otherwise, it could hardly have been believed that any Government, calling itself Christian, could contemplate such a course of legislation as these Despatches foreshadow. But we must bear in mind that it was this same Parliament which stripped what was once a College for religious instruction so completely of all its religious attributes, that in the last Session these same legislators were obliged to sanction the passing of a Bill, for the express purpose of "removing the doubts which had arisen as to the Christian character of that institution."

The animus which swayed them could not be disguised: what were once the Clergy Reserves were marked out for assault. These Reserves originally formed one-seventh of the waste lands of both Provinces, and set apart for the support of a Protestant clergy were, in latter years, coveted by Romanists, as well as other religious communities; and Government, yielding to the clamour raised, passed the Act 7 & 8 Geo. IV. c. 62, by which the sale of one-fourth of the Clergy Reserves in each Province was sanctioned, and the United Church of England and Ireland thereby stripped, as will hereafter be seen, of a portion of that endowment intended for its support. This but proved a stimulant to its enemies. An agitation was kept up against it by a few designing men; and at length, in the year 1840, the Act 3 & 4 Vic. c. 78, was passed by the Imperial Parliament, as a compromise between the Government of Lord John Russell, on the one hand, and the Archbishop of Canterbury and certain of the English Bishops then in London acting on behalf of the Canadian branch of the Christian Church, on the other. As a compromise and final settlement of the question, it was intended and recognized by all parties. That Act was expressly declared to be "for the final disposition of the lands called the Clergy Reserves, and for the appropriation of the yearly incomes arising therefrom for the maintenance of Religion, and the advancement of the Christian knowledge within the said Province." By it, the then vested proceeds of the Clergy Reserves, after providing for "the stipends and allowances theretofore assigned to the clergy of the Churches of England and Scotland, or to any other religious denomination of Christians in Canada, and to which the National faith of the Crown was pledged during the natural lives or incumbencies of the parties then receiving the same," were directed to be "divided into three equal parts, of which two should be appropriated to the Church of England, and one to the Church of Scotland, in Canada;" and the net produce of all future sales under that Act were directed to be divided into six equal parts, of which two should be appropriated to the Church of England, and one to the Church of Scotland, in Canada;" the same to be expended "for the support and maintenance of public worship, and the propagation of religious knowledge," and "the residue of said annual fund to be applied for purposes of public worship and religious instruction in Canada." The spirit of this compromise is well expressed in the Report of the Select Committee of the Legislative Assembly on the Clergy Reserves, unanimously come to, in 1846, which states that "the Imperial Legislature intended that Statute to be a final settlement of the question, and, notwithstanding the inequality of the division, it was adopted by the inhabitants of the Province as such."

But there was a spirit of hostility to religion in any shape abroad, and that spirit felt that whilst the United Church of England and Ireland maintained her position and her character their aim could not be accomplished. The church was accordingly once more assailed, her character misrepresented, and Romanists and Dissenters of every shade were invited to join in the assault upon her. This they did blindly rushing on their own destruction, and aiding in the enthronement of INFIDELITY. Thus marshalled they renewed their attack upon the Clergy Reserves in the last session of the Provincial Parliament, and by this unholy alliance of Infidelity, Romanism, and Dissent, supported by one or two recreant churchmen, a series of resolutions were carried, praying her Majesty "to recommend to the Imperial Parliament a measure for the repeal of the Imperial act 3 and 4, Vic., c. 78, and for enabling the Canadian Parliament to dispose of the Clergy Reserves, subject to the condition of securing the stipends of allowances assigned from this fund to the Clergy of the Church of England or Scotland, or to any other religious bodies or denomination of Christians, to the parties now receiving them during their natural lives or incumbencies,"—and further, declaring that "no religious denomination can be held to have such vested interests in the revenue derived from the proceeds of the said Clergy Reserves as shall prevent further legislation with reference to the disposal of them;

but "that the claim of existing incumbents should be treated in the most liberal manner." These resolutions were carried, the former by 46 votes to 23,—the latter only by a majority of two.

The drift of these resolutions could not be mistaken. The 3 & 4 Vic. chap. 78, provides for the application of the income arising from the Clergy Reserves, "for the maintenance of religion and the advancement of Christian knowledge within the Province." The resolutions aimed at frustrating these intentions and turning this income to other purposes. In fact there is no disguising their tendency. Religion is to be laid prostrate in the dust, and Infidelity enthroned on its ruins. This act 3 & 4 Vic. chap. 87, removed any shadow of dominancy which the Church had previously retained and was emphatically the proclamation of universal toleration and support for every sect equally with the Church—but it has ended as such measures ever do, in the attempted proscription of all religion, and the proclamation of the reign of infidelity having begun. The resolutions were so iniquitous that, although Churchmen refrained from any counter agitation, they at once memorialized the Imperial Parliament in support of the settlement of 1840, and they trusted that the Imperial Government would never advise Her Majesty to sanction such a measure, carried as it was, by such a majority. They did not believe that Lord John Russell would, in 1850, give his sanction to the disturbance of a settlement to which, in 1840, he was a party and pronounced as final.—But they have been deceived in their expectations—and now must make the final struggle, not for the temporalities of religion, but for religion itself. The resolutions referred to were forwarded to the Imperial Government by Lord Elgin on the 19th July last. On the 27th January Lord Grey, the Colonial Secretary, addressed a despatch in reply, in which it is stated that Her Majesty's servants consider "that the desire expressed by the Assembly in this address ought to be acceded to, and they will accordingly be prepared to recommend to Parliament that an act be passed giving to the Provincial Legislature FULL AUTHORITY TO MAKE SUCH ALTERATIONS AS THEY MAY THINK FIT in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are to be respected.

Thus the delusion is at an end. So far as the State is concerned "the maintenance of religion and the advancement of Christian knowledge" are no longer to be provided for within this Province. True it is, says Lord Elgin, that "while the principle of an establishment was abandoned by the Imperial Act, 3 & 4 Vic. chap. 78, which admitted all denominations to share in the proceeds of the Clergy Reserves," and whilst this question was "the all-absorbing and engrossing topic of interest, and for years the principal cause of the discontent and disturbance which had arisen and under which the Province had laboured;" yet it is an evil of no small magnitude that while the more violent and unscrupulous opponents of the existing settlement, are enabled to create a prejudice against it, by representing it to be the result of Imperial interference in a matter of Provincial concern, ITS FRIENDS ARE TEMPTED RATHER TO ENDEAVOUR TO INFLUENCE OPINION IN ENGLAND, THAN TO RESORT TO MEASURES WHICH MAY STRENGTHEN THEIR POSITION IN THE COLONY.

Here then we have the distinct acknowledgment from the government that our very forbearance is our crime, that they are willing to allow "the violent and unscrupulous opponents" of religion to rob its advocates of the means provided for its maintenance and support, solely because they did not meet agitation by a counter agitation, but relied on a government bound to "the indifferent administration of justice amongst us." Indifferent indeed its administration has been. We do not believe that the people of Canada will submit to this,—Churchmen, Presbyterians, Methodists, Baptists, Romanists,—the members of every faith are alike interested in defending their respective rights as declared by that act. Latterly we have had free-trade in religion as well as in produce and manufactures with the same disastrous effects, but henceforward religion is to be prohibited altogether by the State, solely, because "the more violent and unscrupulous of its opponents are enabled to create a prejudice against it," whilst "its friends are tempted to rather endeavour to influence opinion in England than to resort to measures which may strengthen their position in the country."

We thank Lord Elgin for this friendly taunt—he shall no longer thus reproach us. The question shall be agitated; he shall not ask a second time "Why stand ye idle here." Agitation he shall have; British blood does flow still in Canadian veins,—he has braved the lion's whelp, and in the words of the stirring verses in another place, he shall soon find that "With til erect and mane distent his roar shall rend the æ."

## REMOVAL OF THE SEAT OF GOVERNMENT—MEETING OF THE CITIZEN OF TORONTO.

This meeting took place yesterday at the St. Lawrence Hall, and was attended by several hundred persons comprising all classes of our fellow citizens. The chair was taken by the Mayor. It was proposed by the Hon. H. Sherwood, M.P.P., and seconded by Mr. A. Dixon in an address then

read be adopted and presented to His Excellency the Governor General, remonstrating against the contemplated removal of the Seat of Government from this Province as a violation of the terms on which the inhabitants of Upper Canada assented to the Union of the Provinces.

Mr. John Beverly Robinson opposed the resolution. He contended that it would be derogatory to the citizens to address The Governor General on such a subject, as he had already intimated a reply to a similar address, that his Responsible advisers could not permit the prayer being acceded to. That those advisers were Monsieur Lafontaine and the French Canadian influence which controlled his Excellency, and that there was as much use in addressing him as Madame Lafontaine's poodle dog. He therefore proposed as an amendment, that no Address be presented to His Excellency on the subject, but that it be Resolved, that if the Executive persevere in their breach of faith, it would go far to repeal the Legislative Union. The observations of Mr. Robinson were loudly cheered by the large assemblage present. Mr. Mountjoy seconded the resolution. Further amendments were proposed by others; but it ended in the Address to His Excellency being abandoned, and Addresses being adopted to the Governor-General and both Houses of Parliament in their collective capacity—thus passing by the Executive altogether. Some of the speakers, amid loud cheers, said the meeting and the country should pledge themselves to support no candidates at the approaching general election who would not uphold the right of Upper Canada as the Seat of Government. The mention of "Annexation" was received with loud groans and hisses; and the meeting separated with three hearty cheers for the Queen.

## BISHOPRIC OF NOVA SCOTIA.

It would appear, according to the *Halifax Church Times*, that the reported translation of the Bishop of Newfoundland to the Diocese of Nova Scotia, has not been determined on, or even contemplated. Our contemporary says:

"In common with other journals of this place, we mentioned in our last statement in the English papers relative to the translation of the Bishop of Newfoundland to this Diocese, although with some reservations as to its correctness. We are now enabled to state on the authority of the Bishop himself, in a letter addressed to the Archdeacon of Nova Scotia, that he knows nothing whatever of any intention or thought on the part of any authorities in Church or State, of removing him to Nova Scotia; and moreover, that he has never said or done anything to create or forward such thought or intention. We deem it proper that this fact should be known."

The *London Times* confirms the above statement in the following terms:—

"We have ascertained that there is no foundation for the report that the Bishop of Newfoundland was about to be translated to the vacant see of Nova Scotia. No appointment has as yet been made to the latter bishopric."

## SACRED CONCERT.

We beg leave to remind our musical friends of Mr. Schallehn's concert, which takes place this evening in the City Hall, under the patronage of His Worship the Mayor, and the City Corporation.—From the acknowledged abilities of the gentlemen who are to assist Mr. Schallehn (himself an accomplished musician) on this occasion, we confidently predict that the entertainments will be of a high order of excellence.

## Communications.

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

## To the Editor of the Church.

REV. AND DEAR SIR,—In the *Church* of the 27th ult., you recorded the decease of the eldest daughter of the Ven. the Archdeacon of York. I beg leave to send you the concluding portion of a discourse furnished by the Rev. Dr. McNab, in which a well-merited tribute is paid to the memory of the lamented lady.

I remain yours sincerely,

DELTA.

The alarming admonition in the text, my brethren, has fallen upon our ears, and come home to our hearts, in the most affecting manner, during the past week. We meet to-day to deplore the melancholy event, and to unite our sympathies with those of the bereaved, in mourning over the premature and unexpected departure of a sister beloved. O, how does this recent example enforce the solemn truth, that "time is short!" Only a little ago, rejoicing in the morning of her days, arrayed in the attractions of youth, and pressing forward with all the ardour of hope in the career of life, she composed one of our happy circle. But how changed the scene! Suddenly arrested—torn from her weeping parents and friends—her fair form lies mouldering in the house of dust! In her case, life was emphatically what Holy Writ represents it to be: the "shadow which passeth away"—"the grass that withereth"—"the flower which fadeth"—"the dream which flieth"—"the vapour which vanisheth away." Her life was brief, but not too brief, we humbly trust, to accomplish the great work given her to do. Her "time" here on earth was "short," indeed; but we hope sufficiently long to prepare her for that state of immortal blessedness promised to the faithful dead. To her, the words of the inspired writer may with propriety be applied: she was one "in whose spirit there was no guile." Of



a gentle disposition, and possessed of many amiable and excellent qualities, she endeared herself to all who knew her. Her modest and retiring manner fitted her more for the enjoyments of the domestic circle,—woman's appropriate sphere,—than for the noise and glitter of society. It was not, therefore, amidst the blaze of fashion, nor in the rounds of festive gaiety, that her meek and unobtrusive virtues shone most brightly; but in those hallowed scenes which a Christian family, living in peace and harmony, loving and being loved, always presents. It was in such enjoyments as Home alone can furnish, that her gentle spirit most delighted. To promote the happiness of those around her, and to minister freely to their comfort and employment, were her constant aim and object. She was a kind and affectionate sister, and a most loving and dutiful daughter. And the years of her childhood and youth, instead of being spent in the pleasures of sin and vanity, as is unhappily too often the case with many young persons of the present day, were employed in the cultivation of her intellect, and in the fostering of those good and virtuous principles which, by God's blessing, are well calculated to render her useful and happy. This was the result of that early religious training which our beloved Church so forcibly inculcates, and which it was the delight of her revered father, your pious, respected, and devoted pastor, so able to superintend. He who had taken so much pains to instruct the lambs of Christ's flock committed to his care, did not neglect the children of his own household. It was at a mother's knee, by a father's side, under the parental roof, that our dear young friend received her first impressions of religion; and being thus early trained and nurtured in the way in which she should go, we have good reason for believing that she did not afterwards depart from it. At the proper age, she ratified her Baptismal covenant, thereby devoting herself anew to the service of her Saviour; and soon afterwards became a regular and devout communicant, omitting no opportunity of commemorating her Saviour's redeeming love, and of participating in the communion of His most precious body and blood. In the Sunday School, also, she was a most exemplary and devoted teacher, and diligently laboured to inculcate, upon the minds of her youthful pupils, those doctrines and duties of our holy religion, which she felt to be of so much value to herself. Thus, we see that our departed friend did not misuse or abuse the talents which her Divine Master had committed to her; but quietly and unobtrusively employed them in His service, and in doing good to others. It was under these circumstances she closed her earthly career, after an illness of but a few short days: suddenly the Destroyer approached, and she was no more! And deep though the affliction must be, it is, after all, a blessed source of comfort to her bereaved parents and sorrowing friends, to know that she was thus early removed from a world of sin and suffering, unallured by the fascinating charm of sensual pleasure, and uncontaminated by the influence of youthful folly. They sorrow not as those who have no hope, but rejoice in and are thankful for the grace, which, in the case of their loved one, has, they trust, rendered death only an angel of peace, sent to take her "from the evil to come"—to deliver her from the burden and sorrows of the flesh, and to introduce her to the joy and felicity of heaven."

To the Editor of The Church. THE REV. MESSRS. ROAF AND PYPYER.

In our last we maintained that the practice of baptizing infants is, and has always been, the rule of the Church. We also said that there is nothing to be found in Scripture which does not corroborate and confirm this rule. We appealed alike to the Christian law and to the Christian practice; and in virtue of the privilege which the law enacts and the practice sanctions, we asserted that there does exist a command which can only be regarded as positive and express for bringing our children to holy baptism. With respect to the second allegation, that there is no implied sanction to be discovered in Scripture for baptizing infants, much could be said, but really the occasion does not warrant the labour. Indeed such a course might be regarded as positively wrong, for it would imply the existence of a doubt as to the spiritual significance of all the types and shadows of the first Testament; and would therefore be a wrong done to historical teaching—an insult offered to Divine Revelation. Having, moreover, in our last, established the express, implied obligation which Mr. Pyper has so boldly impugned. We are almost inclined to doubt whether Mr. Pyper really means what he writes. Vanity, the most egregious, pervades his pamphlet, and it may be that the twin assertion, which constitutes his defiance, is intended rather as a compliment to controversy than a declaration of opinion. We do not know precisely what meaning Mr. Pyper attaches to the term "disciples or believers." If he means one who is enrolled as a member of the family of Christ, we answer that an infant having been baptized into Christ, has put on Christ,—that he has become a disciple of Christ by the act of the second birth as he became the child of his parent by the act of the first. At our baptism we become scholars of Christ, and it is in His school, the Church, where our education for immortality must effectually be carried on. Baptism and discipleship are convertible terms; and whether they relate to adults or infants, mean the same thing,—for both become disciples of Christ at baptism, and both, we believe, will, if they lead the rest of their lives according to that good beginning, attain to blessing and honour at last. God has been pleased to appoint one means, and only one means, by which our children may be brought into covenant with Him. This means is holy baptism: but Mr. Pyper and those who think with him deny the validity of this means. What then, we ask, in all reverence, does this fearful denial of baptism to infants involve? It seems to involve this, namely,—those who have sinned as Adam, as well as sinned in Adam may be brought to baptism, and receive the only sinned in Adam and not sinned as Adam, cannot be brought to baptism, and therefore cannot receive the renewing of the Holy Ghost. Adults, who have added actual to original sin, may receive the remission of sin; but infants who have not added actual to original sin, may not receive the remission of sin: the wrath of God abides upon them. Another consequence seems to be involved in the Anabaptist heresy. God is represented as placable towards actual sin committed by man and succeeded by repentance; but he is by implication represented as inexorable towards sin committed in man but atoned for by Christ. Man may become reconciled to God and receive the renewing of the Holy Ghost, if to original he has added actual sin; but if he has not added actual to original sin—if he has not transgressed in his own person as well as in the parent of us all, then his

soul cannot be susceptible of Divine grace, and consequently the wrath of God abides upon him. When the Anabaptist insists on "intelligence" being a condition of baptism, he also insists that a knowledge of sin is a condition of baptism—because such knowledge is the earliest acquirement of the mind; and as the grace of baptism is the gift of God, it follows, according to the Anabaptist's teaching, that the qualification necessary to this Divine gift is a practical knowledge of sin. Therefore, if the subject cannot be baptized without the experience of sin, neither can he be saved without the like qualification: actual sin thus becomes a condition of salvation!

We take leave also to state further one of the fearful consequences of this dreadful, and, God be praised, most unscriptural doctrine.

The children of Anabaptists are not permitted to be brought to Christ in the way of his appointment, being "unconscious," as it is alleged; they are not "foisted" into a useless rite. Their parents and their pastors conspire against them, and deny them baptism; without this sacrament of the water and the Spirit, our Saviour says they cannot be born again, and without the new birth, who can affirm that they will be saved? God himself has been silent; dare Mr. Pyper venture to speak?

If this be the doctrine of Scripture, then indeed might we indulge in the Heathen's lamentation on the birth of a child: then would the words of the Psalmist cease to be a song of joy—then would the hymn of thanksgiving be for ever hushed in our households; our festival of jubilee would be shrouded in gloom, and we should no longer praise God when our children were multiplied; and why?—because they may be of that number which no man can number, who never arrive at the inconceivable state of intellectual fitness which Mr. Pyper declares necessary to baptism—who die as they were born, children of wrath—who, having been most cruelly withheld from the sacrament of regeneration, have never been born again.

Holding such opinions, one is staggered at the practice of Anabaptists. How they can voluntarily assume the responsibility of becoming parents, is past belief; how they can consent to be the author of another's existence, is beyond comprehension. With such a creed, they should refuse to propagate their species, for since they will not allow their children the blessings of the spiritual birth, they should not involve them in the perils of the natural one. The command given to Adam "to increase and multiply," is not more positive than that given by Christ, "to baptize every creature;" the consequence of the first is an entail of the Divine wrath to all; the consequences of the second is a communication of Divine blessing to all—no exception is stated. "As in Adam all die, so in Christ shall all be made alive;" such is the comprehensive assurance. Notwithstanding, however, that baptism is the only mode revealed by the Almighty by which our babes can be spared the consequences of original sin, it is nevertheless, by the sinner of "sanctified intelligence," accounted unworthy; notwithstanding that it is the only way presented by the Holy Ghost in which our infants can participate in the benefits of Christ's righteousness, it is by the sinner of "discretion" deemed insufficient. And why? Because, as it is alleged, the Spirit of God will not cleanse the heart of a child before the mind of man has illumined his understanding; because the subject of baptism has not in his own person eaten of the tree of knowledge, and therefore required in his own person the fruit of the tree of life.

We cannot permit ourselves to discuss either the propriety or truth of Mr. Pyper's scriptural readings. Every new schism produces a new commentator; and thus it comes to pass that Holy Scripture is paraphrased by the prejudices—and made to harmonize with the heresy—of the self-constituted critic: and as the word of truth will not yield to the violence of the interpreter, it not infrequently happens, either that it is travestied beyond recognition, or mutilated without scruple. One sect will expunge one portion; a second will pooh! pooh! another; a third will prefix a glossary; until it comes to pass, that the holy and inviolable Word of God is appealed to as the author of confusion and the occasion of strife among all who name the name of Christ! Mr. Pyper must pardon us if we withhold our respect from the Professor who can thus degrade his talents and misuse his time.

There are some curious passages which, in connexion with any other subject, would help to lighten the reading; and regarded as an illustration of the courtesy practised by one "dear dissenting Brother" to another, are apt to produce a smile.

Mr. Pyper cannot forbear an expression of astonishment at the defective learning of Mr. Roaf, who, it seems, has "fallen off" in his classics; this evidence of "going back" being supplied by an alleged faulty translation of a passage of Holy Scripture. Now, Mr. Pyper would not have been a bit surprised at an equal or even greater display of ignorance on the part of "Mr. Roaf's brother, of London, C.W.," with whose address we are thus politely favoured; for it appears that this brother—although the imputation is as foreign to the argument as it is to good manners—is a sort of simpleton, strongly addicted to "extravagant computations," produced by "a refined process of induction," and from whom nonsense alone can be expected;—but "from an intelligent scholar, like Mr. Roaf, it is strange!"

"Tickle me, Toby, and I'll tickle you!" which ancient proverb we take to mean that Brother Pyper expects Brother Roaf to print him an intelligent scholar, when he next has occasion to publish a pamphlet. We must, however, do Mr. Roaf the justice to say, that the tickling is not entire flattery; and it may be necessary, to prevent similar tunnelling in future, that Mr. Roaf should lay aside all other business, and again rub up his classics—unless he has a relish for Mr. Pyper's very equivocal compliments in regard to himself, and his still ruder pokes at his brother, "who resides in London, C. W."

There is, too, a kind of "slap-dash" tone about Mr. Pyper's writing, which would refresh and comfort, were the subject one at which we might laugh with impunity. He is, for instance, most considerate towards short memories; and therefore, when dealing in statistics, he revels in round numbers, as though fractions were not only vulgar, but valueless. In one place, he talks about "10,000 families swarming with babies;" in another, he does not care if 10,000 brethren were comforted in Lydia's house; and then he writes of "a dozen" infants being in one household; and then again of "millions of little children, who are not suffered to come to the covenant;" and concludes this paragraph with a passage in regard to the final estate of little children, which we will allow to continue in his pamphlet undisturbed, as an evidence of his opinions, and, we may add, a reproach to his piety. Dissenters boast lustily of their freedom from the Satanic bondage of "Creeds, Catechisms, and Confessions of Faith." If, however, they have not creeds, they have "actions;" if they have not catechisms,

they have stock phrases; and if they have no confession of faith, they have a sort of conventional language which supersedes, we suppose, the necessity of a confession: still, this language, to the uninitiated, is at times very ambiguous, and just now we find ourselves at fault, though Messrs. Roaf and Pyper it seems understand each other perfectly well in regard to the meaning of the following passage:—"Have infants and young children a Church standing in Adelaide-street? Are the children of the flesh and the children of the Spirit there mingled together in Church relationship? This from a Protestant minister of the nineteenth century!"—and then follows some—we can use no milder term—unintelligible rubbish, which proves at least this: that we have fallen upon days when men, having itching ears, do not only heap to themselves teachers, but when these teachers,—impressed, we suppose, with the duty of encouraging the irritation,—take the most impious freedom with God's Holy Word, by offering sacrilegious violence alike to the letter and spirit of revelation. The itching ears of the ignorant and vain may require novelty, but the ears of the accomplished teacher should tingle with shame ere he consents to minister novelty at the sacrifice of truth.

We did not consider Mr. Roaf's second sermon to be worth criticism, nor do we think the animadversions upon it by Mr. Pyper worthy of remark: they are both written in bad taste, and strongly impregnated with nasty sentiments. They contain, moreover, a leaven of bitter and unseemly acrimony—an acrimony strangely at variance with the theory of Evangelical Alliances, Agreeing-to-differ-Associations, and "Appeal-to-Union Combinations," but quite consistent with experience, which teaches that such miserable mosaic work will not stand the wear.

Churchmen may take warning from what is passing around them, and cling with undying steadfastness to the Ark of God's Church, out of which there is no peace; to that Church which is the 'Pillar and Ground of the Truth'—beyond which there must needs be error, instability, and change.

ERASMUS OLDSTYLE.

ARRIVAL OF THE "PACIFIC."

The telegraphic announcement is to the following effect:—From Wilmer and Smith's *European Times*, dated February 22nd, 11 o'clock, A. M., we learn that that the resignation of the Ministry has taken place, and the dissolution will be regretted but by few people in this country, and perhaps less in the Colonies. The following has just reached us by electric telegraph. A Cabinet Council was held yesterday afternoon at the Foreign Office. The Council sat three-quarters of an hour. After the Council, Lord John Russell went to Buckingham Palace, to have an audience with Her Majesty. That is all Wilmer and Smith's *Times* says.

The other morning papers contain no announcement of Lord John Russell's resignation. The *Advertiser* states that the Conservatives cannot come to any unanimous conclusion.

Mr. Gladstone will not touch on Free Trade nor agree to Lord Stanley's Protestant views respecting the Papal Aggression.

Lord J. Russell was beaten, and constrained to resign on a proposition to enlarge the Elective Franchise.

It appears that on the 24th of February Mr. Locke King brought in a motion for a Bill to extend the Elective Franchise to persons in the English and Welsh country occupying tenements of the actual value of £10 putting them on the same footing with the residents of the boroughs. Lord John Russell opposed the motion, but declared that he intended to introduce a measure for an extension of the right of suffrage at the next Session. The declaration came too late, the vote was taken, the Conservatives left the house and the Ministers were beaten by a vote of 100 to 52.

Further Extracts from our English Files.

Copy of a Despatch from the Right Hon. the Earl of Elgin and Kincardine, to the Right Hon. Earl Grey.

Government House, Toronto, July 19, 1850.

MY LORD.—I have the honour to transmit herewith, in compliance with the request of the Legislative Assembly, to be laid at the foot of the Throne, an Address from that House to Her Majesty, on the subject of the Clergy Reserves. After recapitulating the proceedings of the House of Assembly of Upper Canada before the Union of the provinces in connection with this question, it concludes with the prayer, that Her Majesty will be graciously pleased to recommend to Parliament a measure for the repeal of the Imperial Act 3 & 4 Vict., chap. 78, and for enabling the Canadian Parliament to dispose of the Clergy Reserves, subject to the condition of securing the stipends or allowances assigned from this fund to the Clergy of the Church of England or Scotland, or to any other religious bodies or denominations of Christians, to the parties now receiving them during their natural lives or incumbencies. It was finally carried by a majority of 46 votes to 23; some of the minority voting against it in consequence of this reservation.

2. It may be proper, however, to observe, that a much closer division took place on the passage of the 29th in the series of resolutions on which the address was founded, and which was thus worded:—"Resolved,—That this House is of opinion, that when all the circumstances connected with this question are taken into consideration, no religious denomination can be held to have such vested interest in the revenue derived from the proceeds of the said Clergy Reserves as should prevent further legislation with reference to the disposal of them; but this House is nevertheless of opinion that the claim of existing incumbents should be treated in the most liberal manner." This resolution was opposed by three classes of persons: First, by those who desire the existing settlement to be maintained. Second, by those who, though they object to the Imperial Act of 1840, and seek its repeal, admit nevertheless certain claims on part of the Protestant clergy under the Constitutional Act of 1791. And lastly, by those who are unwilling to recognise even the claim of existing incumbents. It was carried on a division by a majority of 2 only; the numbers being 56 for, and 34 against it.

3. I deeply regret revival of agitation on this subject, of which Lord Sydenham truly observed, that it had been in Upper Canada the one all-absorbing and engrossing topic of interest, and for years the principal cause of the discontent and disturbance which had arisen and under which the province had laboured. The intervention of the Imperial Parliament in 1840 was doubtless prompted by a desire to settle on terms which should be equitable and generally satisfactory, a question which had for so many years disturbed the peace of the colony. While the principle, however, of an establishment was abandoned by the Imperial Act 3 & 4 Vict., chap. 78, which admitted all denominations to share in the proceeds of the Clergy Reserves, ad-

vantages were given by it to the established Churches of England and Scotland in the distribution of the funds which render them still objects of envy. This feeling has been increased, as regards the Church of Scotland, by the large secession from its ranks, which the Free Church movement has occasioned. I much fear that the result will justify the disinclination which Lord John Russell appears, from the first, to have entertained to any legislation by the Imperial Parliament upon this question. It is an evil of no small magnitude on a subject of this nature, that while the more violent and unscrupulous of the opponents of the existing settlement are enabled to create a prejudice against it, by representing it to be the result of Imperial interference in a matter of provincial concern, its friends are tempted rather to endeavour to influence opinion in England than to resort to measures which may strengthen their position in the colony.

I have, &c.,

(Signed) ELGIN & KINCARDINE.

The Right Hon. The Earl Grey,

&c. &c. &c.

Copy of a Despatch from the Right Hon. the Earl Grey, to the Right Hon. the Earl of Elgin and Kincardine.

Downing-street, Jan. 27, 1851.

MY LORD.—I have hitherto deferred answering your Lordship's despatch No. 198, of the 19th of July last, in which you transmitted to me an Address to Her Majesty from the House of Assembly, on the subject of the Clergy Reserves, because when this despatch reached me the Session of the Provincial Legislature having already been brought to an end, and that of the Imperial Parliament being about to close, nothing could for some months be done on the subject referred to, and I therefore thought it advisable that it should be reserved for that full and deliberate consideration of Her Majesty's Government, which its difficulty and importance deserved.

2. I have now to instruct your Lordship to inform the House of Assembly when it shall again be called together, that their address to the Queen, which was transmitted to me in your despatch, has been laid before Her Majesty, and that Her Majesty has been pleased to receive it very graciously. You will further inform the House that while Her Majesty's servants greatly regret that a subject of so much difficulty as that of the Clergy Reserves should, after an interval of some years, have again been brought under discussion, it has appeared to them on mature deliberation, that the desire expressed by the Assembly in this address ought to be acceded to, and they will accordingly be prepared to recommend to Parliament that an Act should be passed, giving to the Provincial Legislature full authority to make such alterations as they may think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are respected.

3. In coming to this conclusion Her Majesty's Government have been mainly influenced by the consideration, that, great as would be their judgment be the advantages which would result from leaving undisturbed the existing arrangement by which a certain portion of the public lands of Canada are made available for the purpose of creating a fund for the religious instruction of the inhabitants of the province, still the question whether that arrangement is to be maintained or altered is one so exclusively affecting the people of Canada, that its decision ought not to be withdrawn from the Provincial Legislature, to which it properly belongs to regulate all matters concerning the domestic interests of the Province.

4. It has therefore appeared to Her Majesty's Government that it would be impossible for them, consistently with the principles on which they have always held that the Government of Canada ought to be conducted, to advise Her Majesty to refuse to comply with the prayer of the Address of the House of Assembly; and they have had the less difficulty in coming to this conclusion, because they have observed with satisfaction, that the Assembly, in their Address, have recognized the claims of those who are now in the enjoyment of incomes derived from the funds realized by the sale of the lands in question, and have not asked, that in any alteration of the Act of Parliament now in force, authority should be given to the Provincial Legislature to interfere with the continuance of these incomes for the lives of the parties by whom they are received. The course thus taken by the Assembly is alike consistent with sound policy and with justice, and has obviated what would otherwise have been a great difficulty in the way of accomplishing the object they have in view.

5. You will cause copies of this despatch to be laid before the Houses of the Parliament of Canada at their next meeting.

I have, &c.,

GREY.

(Signed)

The Earl of Elgin and Kincardine,

&c., &c., &c.

The Professors of Chemistry, University College, King's College, and the Agricultural College (Graham, Miller, and Hoffman), have been appointed by the Government to inquire into the qualities of the several waters now in use in the metropolis, and also the supplies proposed for the future.

TORONTO MARKETS.

Table with columns for item, unit, and price. Includes items like Fall Wheat, Spring do., Oats, Barley, Peas, Rye, Flour, Do. fine (in Bags), Market Flour, Do. (in Bags), Oatmeal, Beet, Do. per 100 lbs., Pork per lb., Do. per 100 lbs., Mutton per lb., Bacon, Hams, Potatoes, Butter, Do. salt, do., Cheese, Apples, Eggs, Turkeys, Geese, Lamb, Fowls, Straw, Hay, Fire Wood, Bread, Coals, Lard.



## Original Poetry.

## CANADIAN MINSTRELSEY.—No. 1.

"Why stand ye idle here?"

When mental darkness erst obscured our much loved father-land,  
The Pope of Rome was paramount. Beneath his iron hand  
And soul-destroying rule, our sires were sunk in abject fear;  
And long it was ere they dared ask "Why rest we fettered here?"

Of and again a ray of hope would break upon their sight:  
Across the sea a voice was heard loud o'er the din of fight,  
Waged in the "Isle of Saints" by those who bravely struggled  
To keep the faith:—The cry they raised,—"Why stand ye idle here?"

Those gallant champions of the truth who saved the Bible then—  
The Bible shall our standard be—the banner we will wave,  
And ye, until at length it reached stout Wickliffe's ear,  
Who echoed back those stirring words,—"Why stand ye idle here?"

Why stand ye idle here, I say? Shake off your mental chains:  
All for salvation needed is, the word of God contains.  
No intercessor but the one—no low confession near—  
No Monkish fables we will list,—"Why stand ye idle here?"

Tradition henceforth we disown: no idols we will have:  
The Bible shall our standard be—the banner we will wave,  
See how the Irish Church still holds its pristine faith so dear!  
Then up, my gallant Englishmen,—"Why stand ye idle here?"

These stirring words were dragon's teeth, and many an armed knight  
Took up the sword—the spirit's sword—to gird him for the fight.  
A Cranmer and a Ridley—a Latimer—were near,  
And never more the base reproach,—"Why stand ye idle here?"

Our English sires rose in their might, determined to be free,  
The freedom truth alone creates to win it gallantly,  
They braved the faggot and the stake, alike devoid of fear,  
And from the flames the shouts arose,—"Oh ne'er rest idle here!"

Nor idle did they longer rest. Their freedom it was won—  
That freedom, precious legacy, from parent still to son  
Is handed down, and aye has been to British hearts so dear,  
And when assailed their war cry still,—"Why stand ye idle here?"

When Spanish Philip with his fleet vainglorious crossed the main,  
With racks and fetters for our sires, they drove them back again  
A maiden Queen led on the hosts. "A kingly heart beats here,  
Aye, and of England too" she cried,—"We stand not idle here."

Three hundred years of freedom gone—the Dragon now has dared  
His pestilential breath to breathe: his rampant head is reared;  
Our soil polluted by his foot. A British Queen is there  
To raise once more the stirring cry,—"Why stand ye idle here?"

"Why stand ye idle?" now she said—"up, up my lieges all  
Of every clime—of every land. In Freedom's name I call,  
Of England still I am the Queen; these fetters we'll not wear;  
The God of battles we'll invoke,—"We stand not idle here."

The shouts of English hearts are now resounding in our ears;  
Far o'er the ocean wide is borne their soul-exciting cheers,  
Responsive to the Sovereign's call, when danger thus is near,  
How is it then across the main,—"We stand not idle here?"

Do British hearts no longer beat within Canadian breasts?  
Is chilled the blood?—or how is it amidst danger they can rest?  
The father-land, is it forgot?—the village church so dear—  
The Bible too?—it cannot be!—"Why rest ye idle here?"

Why will ye bow beneath the yoke, and meekly be the slave,  
And wear the fetters cowards wear—they suit not to the brave.  
The chains of mental slavery are clanking in your ear;  
Are these for you, Canadian hearts?—Then rest ye idle here!

And hug the chain, and close the book rich with the words of life,  
The word of God which freedom gives, and hide you from the strife:  
The distaff take, the petticoat—fit garment—you can wear,  
Yet woman asks the question still,—"Why stand ye idle here?"

Hark to the wall of those who hold the ering faith of Rome,  
On British soil they crave your aid to save for them a home  
Where tyrant churchmen forge no chains,—no Romish canons  
Near

To gag the thoughts! they piteously ask—"Why stand ye idle here?"  
If British hearts thus recreate prove beneath Canadian skies,  
The Red child loves his freedom still. See from the bush he  
Hies!

To take his stand in danger's front. Hark to his stirring cheer,  
"His British, half! I hear it now,—"We stand not idle here."  
With tomahawk no more he comes—no scalping knife in hand—  
No war paint now, no war song raised—behold the redmen's band.  
Their weapons now—the word of God; and as our homes they  
Near

On high they raise that glorious hymn—"Why stand ye idle here?"  
The man of colour, too, he comes, his Bible to defend:  
For freedom's home, in freedom's cause, to make a gallant stand.  
Onward he rushes to the front; and as he passes near  
The British slave, says, tauntingly, "Aye, sleep you idly there."

No slave is he! A LION'S WHELM—he slumbers for a day,  
The dragon's foot but touches him—he drives his sleep away;  
With tail erect, and mane distent, his roar now rends the air,  
As rushing to the front, he shouts,—"We stand not idle here!"

E. T. D.

## SUNDAY EVENINGS AT HOME.

From a Correspondent.

REV. SIR,—Permit me, through you, to call the attention of the Book and Tract Committee of the Church Society, to a work of great usefulness and piety, which I find has not yet found a place in that inestimable depot of Christian knowledge. I allude to "The Churchman's Sunday Evenings at Home," by the Reverend Alexander Watson, M.A. Though the varied avocations and hurried periods of a very busy life have left me, for some years, but few opportunities of perusing or examining the several valuable publications which assist the Christian in his endeavours to comprehend the Scriptures, and to understand the foundation, scope and meaning of the important offices and beautiful Liturgy of the Church of England,—yet I have been enabled occasionally to see some of them, and to perceive their effects upon the mind. Among those I have met with, none which seem so calculated to fulfil the intention I have alluded to, viz., of explaining the scope and bearing of our several Services, whether for the peculiar seasons, or the individual days which our Church recommends or directs to be kept holy to the LORD, than this little work.

The matter is most judiciously selected—the tone is that of the most earnest piety—the style is forcible, clear and elegant, without pretension or verbosity; and the illustrations and proofs are eminently scriptural.

I trust I shall be excused in warmly recommending it as a work eminently suited for what it professes to be—Sunday Evening Readings at Home—and equally pleasing to the elder and younger members of the Christian circle round the Sunday Evening's table. I forward an extract from "Ash

Wednesday" in illustration of my remarks—

And remain Rev. Sir,  
Your very humble servant.

\* \* \* \*

Let us, with this view, see wherein Self-Denial, the great duty of Lent, consists.

Self-denial may be evidenced in two ways: by the mortification of the flesh, for the purpose of conquering our unruly wills and passions; and by depriving ourselves of something which we should really miss, for the good of those who are of the household of faith. If both, or either of these duties, be disregarded, we tempt the LORD our God: if we never curb our wills, never deny our appetites, how can we hope to be proof against the inroads of lust and intemperance? The devil will tempt us all; and, if we never mortify the flesh, we shall be so wilful and headstrong, that we shall cast ourselves down from the eminence of virtue, wherein baptismal grace has placed us, and, vainly trusting that God will bestow an aid and mercy for which He never made a promise, we shall tempt the LORD our God, and fail of reward! Let us learn from Christ's fasting, how we may beat hope to arm ourselves against the adversary, so that the flesh may be obedient unto the soul, the soul unto grace, and that so we may say, as David, "I come forth in the name of my God." Christ fasted forty days, and was armed against the Tempter! St. Basil asserts fasting to be necessary for our spiritual combat. Who overcame the host of the Assyrians? Fasting Judith. Who mitigated the wrath ready to come on a great city? Fasting Ninevites. Who prevailed for the preservation of the people? Fasting Moses. Who stayed the intended destruction of many innocents? Fasting Esther. Adam fell by eating; Christ prevailed by fasting. Doubt not, therefore, but that he who refuses to deny his appetites, tempts God; for, if we nourish the flesh, we nourish the vices of the flesh; if we pamper the body, we sharpen the very weapons of the enemy to hurt us! "They who are Christ's, have crucified the flesh, with the affections and lusts thereof," saith the Apostle; and, therefore, they who do it not, are not, to any practical purpose, Christ's. Moses, who was fasting saw God above in the mount; the people, that were eating and drinking, committed idolatry beneath in the valley!

Nor doubt the Church's wisdom in appointing a season of forty days—"A wisdom which has been her's," saith St. Jerome, "since the time of the Apostles. Forty days," saith the same author, "is often, in Scripture, applied to a time of penitence and affliction for our sins." Forty days continued the waters of the flood; forty days wandered the people in the wilderness; forty days had the Ninevites to repent them of their sins; forty days slept Ezekiel on his right side, sorrowing for the tribe of Judah; forty days fasted Elias, when he fled before Jezebel; forty days fasted Moses, when he received the law upon the mount. Moses for the law, Elias for the prophets, Christ for the gospel, who appeared together at the transfiguration, three sufficient witnesses to authorize fasting, and the number of forty days' fasting!

He that will not deny himself in a season of prosperity, is a mere tempter of the Most High, if he hopes to be sustained in a day of adversity. Let us be careful that we receive not the grace of God in vain. Let us devote this holy season to fasting and mortification, that so we be not led by fulness to deny the Lord that bought us. Let us cut off enjoyment, and curtail our amusements. Let us not increase the number of the festive board. Let us not swell the giddy throng, while the Church's head is crowned with ashes. Let us forbear from even the most innocent amusements, rather than forget our allegiance to the Scripture and the Church. Christ's service and the world's, are things diametrically opposed the one to the other. If we refuse to fast, we add weapons to the world's armoury; whereas, if we pursue a course of holy discipline, we enlist angels as our champions, and are true and leal to Christ, our Great Captain of Salvation.

## REVIEWS AND NOTICES.

(From the English Churchman.)

ELEMENTS OF NATURAL THEOLOGY.—By James Beaven, D.D. (London, Rivingtons, pp. 240.) Dr. Beaven has, within a small compass, provided a very useful and well-digested manual for the use of students in this interesting department of knowledge. Without pretending to originality, he has carefully cultivated the opinions of both ancient and modern writers, which in any way bear upon the subject; and, by a judicious arrangement of the several parts, has succeeded in bringing before him, in systematic order, the leading principles of the science. Commencing with a somewhat elaborate review of the notions held by heathen philosophers on the Being and attributes of God, he proceeds to consider the additional light which the investigations of modern writers, particularly Paley, Crabbe, and the authors of the "Bridgewater Treatise," into the course and constitution of nature, have thrown upon these momentous subjects, and gives such citations from the works as are necessary to illustrate the principles he wishes to establish. Dr. Beaven has also been more than

ordinarily successful in his anticipation of infidel objections, and in the refutation he has given of their antagonistic theories. Desiring, moreover, to render the treatment of his subject "complete for its own proper ends," and to "pave the way for the better consideration of the evidences of revealed religion," he enters into the important subjects of a future state—the immortality of the soul—future rewards and punishments—a particular providence, &c. By thus enlarging the field of his inquiry, and extending his views to the consideration of the moral government of God, he supplies an acknowledged deficiency in the works of those writers on Natural Theology whose labours have been exclusively directed to a strictly scientific examination of the laws which regulate the conduct of the universe, and produce order and harmony in the minutest details of creation. And, when we reflect that the present rationalistic spirit, now so prevalent, if it did not in part originate from, at least is greatly encouraged by, the merely intellectual aspect which the writers alluded to were accustomed to regard the wonderful works of nature,—it becomes a matter of some moment clearly to indicate the field in which alone the intellect can exercise its legitimate functions, and to point out the dangers which result from its endeavours to penetrate the veil, behind which Almighty God has enshrined His holiest truths,—those deep mysteries which mark the boundaries of human reason, in no degree elaborated by human skill, and only recognized by that higher principle which discerns in the immediate revelation of God "the substance of things hoped for, the evidence of things not seen."

We could have wished the author had enlarged more on this point, and we think we see a fitting opportunity for his doing so in the chapter—"On the means we possess of ascertaining the will of God"—should a second edition of this useful little volume be called for, which we think is likely to be the case.

## LORD JOHN RUSSELL'S BILL.

(From the English Churchman.)

After a three months' agitation, consequent upon the "Verbosa et grandis epistola" of the Premier, the result produced, in the shape of the Bill submitted to Parliament on Friday last, is very small indeed and, we anticipate, not at all satisfactory to the platform orators, whether in town or country, or, rather, to those who urged them on; for, after all we really believe that the large majority of noble lords and squires of low degree, who figured at the various meetings, in truth cared very little for the matter, but were chiefly impelled by a natural wish not to be out of fashion.

For ourselves, we confess the Bill brought in by Government seems in itself very suitable for the occasion. The offence committed was the assumption of local and territorial titles and jurisdiction by Roman Catholic Ecclesiastics, when Bishops of the English Church were in lawful occupation. The Bill declares such assumption illegal, and affixes certain penalties and disabilities to it. By the law, as it stood before, Roman Catholic Prelates were not allowed to assume the title of any See of the English Church. The present Bill extends the enactment to all other places in the three kingdoms. We see several obviously good reasons for this extension of the law. First, because if, as it is to be hoped, our own Episcopate shall one day be largely increased, it would probably be desirable to take for the new Sees the names appropriated by the Roman Catholics—as, for instance, Southwark or Westminster; secondly, because the assumption of the title of a place within the jurisdiction of another Bishop seems to us as much an invasion of the law of the Church, as to adopt the title of the See already occupied by another Bishop. Westminster, being within the Diocese of London, it is as much at variance with the law of the Universal Church for an intrusive Bishop to take the title of Westminster as of London. In this point of view, the Bill of the Government, viewed in its enactments, is a very useful recognition and enforcement of the rights and privileges of the true Catholic Church of England.

But, though we are not disposed to quarrel with the Bill itself, we are constrained to say that we see very slight traces, if any, of sound Church principles in the speech of the Ministerial mover of it. The Church owes Lord John Russell very small thanks indeed. His Lordship is a politician, and nothing more—and, therefore, as we conceive, a very bad politician; his sole object is to vindicate the power of the State over the Church; he has no notion whatever of availing himself of the Church's power for those great objects which that only can effect. He sees the power of the Church, and, like a worldly politician, as he is, is jealous of it, instead of working with it. His object is not to aid what he calls his own Church, and the Church of his Sovereign, against the illegal aggression of the Church of Rome, but to "put down" both together. In his whole speech he seems to have constantly had in his eye the power claimed by the Church of England—her claim of Synodical action—her jealous desire to retain the education of her own children. It is true he does not make any open attack on the Church, or threaten any positive aggression. Perhaps he thinks that he

has enough on his hands for the present; but the principles which he advocates throughout, if admitted, will be equally available for the subjugation of the English Church as the Romish.

"The real object of apprehension with the noble lord (as one of the speakers told him) was that Protestant Church which he saw around him." [Indeed, Lord John Russell confessed as much in his famous letter.] "The noble lord had taken the part of turning Church-dissenter himself, setting up the banner of Royalty against the banner of the Church—appointing other Church-dissenters to all the vacant Bishoprics—snubbing the Bishops who did not agree with him—swamping the Ecclesiastical Courts—blockading the Church—and storming the Universities. The fact was, that the Papal aggression had been a regular God-send to the noble lord. Cardinal Wiseman is a whipping-boy on whom to flog the Anglican truants; and the cry of invasion from without, a cover from behind which to quell treason with us."

For an unfriendly orator, all this is very good; and we trust the real state of the case is tolerably well understood by this time on both sides of the house. It is with this feeling that Lord John Russell vehemently attacks the Synod of Thurles. And why? Not because it was a Synod of intrusive Bishops, but because it interfered with the Government system of education, which Lord John holds to be a secular affair. The Roman Catholic Prelates rightly believe education to be a question of "faith and morals." "All that they asked for (says Mr. John O'Connell) was a guarantee of the orthodoxy of the teachers in those Colleges, so that no infidel doctrines would be taught to the Catholic youth under their care." They see that if education became secularized, the Church must needs take damage, and therefore they denounce the system. At this Lord John is highly indignant; and, if in his indignation he carries public opinion with him, it is obvious that he will have prepared it equally to resist the attempts of the English Church to retain the education of the English people.

He dwells on the analogous proceedings of the Church in Belgium; his mind is evidently set on the suppression of Church education. Instead of availing himself of those services which the Church of England would gladly render to educate the people as Christians and good citizens, the Premier is determined, if he can, to wrest education out of Church hands, and substitute that secular system which has demoralized the Continent.

He is evidently under a sort of monomania as to the ambitious views of Ecclesiastics. Men are wont (as he himself reminded Mr. Roebuck) to attribute to others the feelings which they entertain themselves. Aiming himself at encroachment on the Church, he persuades himself that the Church is similarly disposed towards him. "I conceive (he says) it is of the nature of all Ecclesiastical bodies to attempt to trench on secular matters. (Cheers.) I have myself resented with regard to Protestants in this country, and with regard to the Church of England, measures and proposals which I thought tended to give undue power to Ecclesiastics over the temporal affairs of the State."

What can his Lordship allude to? Our poor depressed Church aspiring to undue power over the temporal affairs of the State! when she is almost in a death struggle to escape being absorbed by the State—when the State appoints whom it will to be her Bishops—calls on her to elect, and dictates whom she is to elect—confirms them in their office, without listening to the objections which it invites—meddles with her very doctrine and forces heretics into her parishes! And yet Lord John Russell says that the Church aims at exercising undue power in the State. The old story of the wolf and the lamb! It never occurs to him that politicians also may be greedy of power, and apt to wrest it from those to whom it lawfully belongs.

"I am (he says) for the fullest enjoyment of religious liberty; but I am entirely opposed to any interference of Ecclesiastics with the temporal supremacy of the realm. Whenever I have seen in other bodies—whenever I have seen in my own Church—a disposition to assume powers which I thought were inconsistent with the temporal supremacy which belonged to the State, I have not been slow in urging myself, and inducing others to urge, strong and prevailing objection to any such measure. I may perhaps say that, in the course of the very last year, when the proposal was made, which was plausible in itself, to give to the Bishops of the English Church a power which I thought would give them a control over the existence, and well-being, and property of the clergy of the Church—that proposal, because I saw in it a dangerous principle, was resisted, and successfully resisted, by my colleagues in the place where it was proposed." This, of course, refers to the bill brought in by concurrent consent of all the Bishops, to give to the Episcopal body the decision of purely spiritual questions; and this Lord John Russell calls an interference with the temporal supremacy of the realm, and intimates his determination to resist such a measure in future.

Well! be it so; it is his day just now. He has committed himself to the struggle with the Church



of which we trust he will live to repent. All we have to do is to sit patiently, and hold our own, and watch for the returning tide, which may be nearer to its ebb than Whig politicians imagine.

THE DEAD SEA.

The appearance of Bahr Lüt (the sea of Lot) lying between the lofty and precipitous mountains of Ammon and Moab on the east and the broken range of Judah on the west, was not unpleasing to the eye, as it lay unruffled by the slightest breath of wind, spread over a broad expanse, and reaching as far as the eye could see down the deep and desolate valley towards the promontory of Ghôr el Mezraah.

THE GROTTOS OF EL KAN.

The one we visited is a grotto of peculiar interest, inasmuch as it fully illustrates the habits, pursuits, and customs of the early inhabitants of the country, as well as their mode of husbandry, and every particular in respect to tilling the ground and gathering the produce thereof.

BURIALS IN THE EAST.

The women were the first to arrive, marching in long array, and wearing blue dresses, over which hung a veil of white muslin, reaching nearly to their feet, with an inner veil, either yellow or party-coloured, which is generally drawn close over the face.

circle, at a distance of ten or twelve yards from it, and continued the same monotonous chaunt as before. As the body was being lowered into the grave, this was changed for a set of quick hurried exclamations, to which they all kept time by nodding their heads in a singular and almost ludicrous manner; as they proceeded the sound became more sharp and rapid, and finally ended in something very like a dog's snarl, while their heads continued moving with incredible rapidity.

Advertisements.

DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street, Toronto. November 13th, 1850. 16-1f

DONALD BETHUNE, Jr. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBOURG, CANADA WEST. Cobourg, Oct. 21, 1845.

MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, Wellington Buildings, corner of King and Church Streets. Toronto, September 9th, 1850. 7-1f

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

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

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

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto. Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., executed on the shortest Notice, and on reasonable Terms.

JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett, & Co., Medical Laboratory.) KING STREET WEST, TORONTO.

HAS constantly on hand a beautiful Assortment of Ladies French Kid, Morocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality.

W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order.

W. TOWNSEND, PROFESSOR OF MUSIC, respectfully intimates to the Ladies and Gentry of Toronto, and its Vicinity, that he will be happy to receive orders for Tuning and Repairing PIANO FORTES on the shortest notice.

FOR SALE, A TWO-STOPPED ORGAN, cheap for cash, or approved credit. Apply to W. TOWNSEND, Berkley-street, Toronto. November 6th, 1850. 15-1f

GROCERIES OF ALL KINDS At 122 Yonge Street, two doors South of Queen Street. JOHN J. EVANS, TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage. Toronto, December 11th, 1850. 21-1f

MRS. AND THE MISSES DUNN'S Establishment for Young Ladies, COBOURG. References kindly permitted to the Honourable and Right Reverend the Lord Bishop of Toronto; the Venerable the Arch-deacon of York, Cobourg; G. M. Boswell, Esq., Cobourg. Terms, for Boarders receiving an English Education £30 per annum. French, Music, Drawing &c. on the usual terms. Nov. 30th, 1848.

NOW IN PRESS.

CANADA; Past, Present, and Future; being a Geographical and Statistical Account of Canada West, (formerly Upper Canada), exhibiting its past history, present condition and future prospects; showing its Resources and Capabilities as a great Agricultural and Manufacturing country, and its relative advantages as compared with the other British Colonies, and the United States, as a new home for British emigrants.

A chapter will be devoted to the special benefit of Emigrants—furnishing them with information concerning the proper measures and precautions to be taken in order to reach the Province in a comfortable and economical manner; with hints as to the readiest and most advisable means of acquiring land, on their arrival, &c.

Corrected tables of distances from place to place will be added, with abstracts from such Provincial acts as are necessary to be generally known; and a variety of miscellaneous useful matter. The whole forming a complete text book on the subject of Canada for families, a valuable book of reference for the man of business, and a guide for the traveller and emigrant.

For the convenience of subscribers, the work will be issued in numbers at 1s. 3d. each, and in parts, of double size, at 2s. 6d. each; and will be completed in about ten parts. Each part will be accompanied by a Map, containing one or more Counties; and a general MAP OF THE PROVINCE, compiled expressly for the purpose will be appended to the work.

A complete Business Directory of the Upper Province will be added to the work, being the first ever published in either Province. As the Author and Publisher possess peculiar facilities for collecting the necessary information; the subscribers will have the advantage of receiving this portion of the work WITHOUT ANY ADDITIONAL EXPENSE.

The first part of the work will be ready for delivery in about a fortnight, and will be supplied to Subscribers or Agents. Local Agents wanted to canvass for the work; to whom liberal encouragement will be given. Apply personally, or by letter (post paid) to the publisher, Toronto.

Papers inserting this advertisement, and noticing the parts as they appear, will be furnished with a copy of the work as it is issued. THOS. MACLEAR, Publisher, 75 Yonge-st. Toronto, October 30, 1850. 19

VAYER'S CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION. The uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine.

THE RIGHT REV. LORD BISHOP FIELD writes in a letter to his friend, who was fast sinking under an affection of the Lungs—"Try the CHERRY PECTORAL, if any medicine can give you relief, with the blessing of God that will."

Dr. J. C. Ayer—Dear Sir.—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

Dr. Ayer, Lowell—Dear Sir.—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines to no purpose, until my physician prescribed, as an experiment, your CHERRY PECTORAL.

At first it appeared to make me worse but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy. GEORGE S. FARRANT. PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canada. March 4th, 1851. 23-2a

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

CHURCH OR CHAMBER ORGAN. FOR SALE, FOUR ROWS OF PIPES.— Cheap for Cash, or approved Credit. For particulars, apply to W. TOWNSEND, Berkley-street. September 5, 1850. 6-1f

FOR SALE. THE 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 realising about £50 per annum. The above property will be found an advantageous investment and will be sold very low for Cash. Apply on the Premises. Toronto, May 7, 1850. 41-1f

FOR SALE. THE following valuable LOTS, belonging to the Estate of the late ALEXANDER WOOD, ESQUIRE; COUNTY OF YORK.

- CITY OF TORONTO—Lot 17, North side of King-street; 17 and 18, South side of Duke-street, (formerly the residence of the late A. Wood, Esq.); Lot 10, and North half of 9, North side of King-street. Lot 6, North side of Wellington-street. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Emsley House). Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (The above to be sold in Lots to suit purchasers.) City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street. Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres. Township of Markham—Lot 21, in the 10th concession, 150 Acres. Township of Uxbridge—Lot 34, in 3rd concession, 200 Acres. Township of Whitchurch—Part of Lot 17, in 4th concession, 80 Acres. Township of North Gwillimbury—East half of 23, in 3rd concession, 100 Acres; Lot 23, in the 4th concession 200 Acres. Township of Caledon—North east half Lot 12, in 3rd concession, 100 Acres.

COUNTY OF NORFOLK. Township of Woodhouse—Lot 12, in 5th concession, 200 Acres. COUNTY OF WENTWORTH. Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres. COUNTY OF SIMCOE. Township of Innisfil—North half 13, in 10th concession 100 Acres.

COUNTY OF DURHAM. Township of Darlington—North half 8, in 8th concession 100 Acres. COUNTY OF NORTHUMBERLAND. Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres. Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres.

COUNTY OF HASTINGS. Township of Thurlow—Lot 25, in 3rd concession, 200 Acres. COUNTY OF LANARK. Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-1f

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

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

MUTUAL FIRE INSURANCE COMPANY. OFFICE—No. 71, King Street, Toronto, over Darling Brothers. INSURES Dwellings, Houses, Warehouse, Building in general, Merchandise, Household Furniture Mills, Manufactories, &c. DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, Alex'r McGlashan, Joseph Sheard, Franklin Jackes, A. McMaster, W. A. Baldwin, William Matbers, Thomas Clarkson, John B. Warren, B. W. Smith, J. RAINS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1f



MARRIED.

On Tuesday the 25th ultimo, at St. Paul's Church, Newmarket, by the Rev. S. Ramsey, M.A., Mr. William Graham, Georgina, to Sarah Jane, eldest daughter of Mr. D. B. Robertson, Surgeon Dentist, Georgina.

DIED.

On the 26th ult., of gradual decline, Agnes Margaret, daughter of the Reverend Samuel Armour, Rector of Cavan, aged 26 years and 10 months.

Endeared to all who knew her, by the kindness and affection of her disposition, her short but peaceful life was passed in the calm and quiet exercise of domestic duties.

The ailments incident to a feeble and delicate constitution, (alleviated as they were by the most tender, solicitous and ever watchful care and love,) accompanied by a religious teaching which she was enabled by Divine Grace to appreciate, trained her up, from her earliest days, a gentle and submissive disciple of the meek and lowly Jesus. And when the appointed time had come, her soul was taken "to be with Christ which is far better," and left a body that has failed and decayed by such a gradual process as formed a remarkable answer to the fervent prayers that were offered up for her peaceful release.

"Precious, in the sight of the Lord, is the death of his Saints."

NEW BRUNSWICK.

(From the Evening Mirror, New York, March 30th, 1851.)

WISTAR'S BALSAM.—We regard the Wild Cherry tree as one of nature's own physicians, a sort of good Samaritan of the forest; for its "medicinal gum" has relieved the sufferings and saved the lives of thousands. The Balsam prepared by Doctor Wistar is as pure and perfectly reliable preparation of the real Cherry essence, and it is a remedy by no means "bad to take."

(From the St John Observer, Oct. 17, 1848.) As at this season of the year and throughout the winter months, coughs and colds are the most prevalent of all the various ills that flesh is heir to, we would advise such of our readers and others who may be thus afflicted, to avail themselves of that excellent medicine,

Wistar's Balsam of Wild Cherry,

which, judging from our own experience, and that of others, we consider as being one of the safest and most effectual remedies that has ever been concocted for the above complaints, and which meets with the cordial approval of many of the best physicians. And as delays are dangerous, and coughs and colds frequently terminate in consumption, this efficacious and agreeable remedy should at once be resorted to. Mr. S. L. Tuttle, is the agent in this city, who can enumerate many instances in which the most pleasing results have followed from the use of Wistar's Balsam.

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

New Advertisements.

UNIVERSITY OF TRINITY COLLEGE.

TO BUILDERS.

TENDERS will be received at the Office of the University Council, Albany Chambers, until Thursday, the 12th day of March next, for the erection of the above University Buildings, upon the site on Queen Street, recently purchased from Miss Cameron, according to the plans and specifications to be seen at the office of Kivas Tully, Esq., Architect, No. 8, King Street West, any day after Thursday next, the 27th instant.

The Tenders are to state a bulk sum for so much of the buildings as are now to be erected, and to be endorsed "Tenders for the University of Trinity College," and must contain the signatures of two solvent persons, who are willing to become security for the due fulfilment of the Contract.

The Council will not consider themselves bound to accept the lowest tender, unless otherwise satisfactory.

THOS. CHAMPION, Secretary.

University of Trinity College Office, Toronto, Feb. 21st, 1851. 31-3in

TRINITY COLLEGE—CHURCH UNIVERSITY. MEDICAL FACULTY.

THE summer Course of Lectures at this College will commence on Monday 19th May next, on the following subjects:—

- Pathological Anatomy by James Bovell, M. D.
Diseases of Children by Edw. M. Hodder, M. C.
Toxicology by Francis Badgley, M. D.
Regional Anatomy by N. Bethune, M. D.
Medical Botany by Wm. Hallowell, M. D.
Surgical Pathology by Henry Meville, M. D.

For particulars as to Hours and Terms, apply to FRANCIS BADGLEY, Bay-Street. Toronto, February 24, 1851. 31-11in.

FEMALE TEACHER WANTED.

BED and Board in the Subscriber's house, with the family, and £30 per annum by the Trustees of the Queenston Common School, will be allowed to a suitable Teacher to take charge of the Girls' Department of said School, and the Educational charge of two young children in the house.

G. McMICKEN. Queenston, March 6th, 1851. 33-1f

PRIVATE TUITION.

THE REV. J. G. GEDDES, B. A., Rector of Hamilton, has Two Vacancies for Pupils as Boarders in his Family.

Hamilton, March 11th, 1851. 33-1f

MR. W. T. ERITH,

FROM LONDON, ENGLAND,

Fifteen years a Member of the Sacred Harmonic Society, and Gentleman of the Chapel Royal, Whitehall.

Piano Forte Tuner and Repairer.

REFERENCES KINDLY PERMITTED TO

- Rev. JOHN McCaul, LL.D.,
Rev. S. LETT, LL.D.,
F. W. BARRON, Esq., M. A.,
L. W. SMITH, Esq., B. C. L.,
HERR SCHALLEHN,
THOS. CHAMPION, Esq.,

Also to Messrs. A. and S. NORHEIMER, King-street, who have kindly consented to receive orders. TORONTO, March 1st, 1851. 32-3in

WANTED.

A TUTOR to educate four boys from the ages of nine to fifteen, with the privilege of taking other pupils from the neighbourhood. Satisfactory references will be required. Apply by letter to W. J. Imlach, Esq., Port Maitland. Port Maitland, February 25, 1851. 31-4in.

EXTRACTING FOR THE POOR GRATIS.

MR. J. FRANCIS SMITH,

(LATE OF FORT ERIE.)

SURGEON DENTIST,

No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Caldwell, the Oculist.

Charges Moderate:

References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grasett, M. A., and Thomas Champion, Esq. Toronto January 22nd, 1851. 25-11f

BURGESS & LEISHMAN,

BEG to announce to the Inhabitants of CANADA WEST, that they have received their complete assortment of NEW GOODS.

Consisting of Cloths, Cassimeres, Vestings and a general assortment of Dry Goods purchased in the best British Markets for CASH, which enables them to dispose of them at prices much lower than ever before offered to the Canadian public.

Their Ready-Made Clothing,

Manufactured in this City, from Goods Imported direct from Britain by themselves, and Canadian Cloths from the best Factories in Canada, DEFY COMPETITION FOR DURABILITY, STYLE AND CHEAPNESS:

Table listing various clothing items and prices: Men's Etoffe over Coats, Men's Cassimere Trousers, Men's Vests, Men's Shooting Coats, etc.

Carpet Bags, Umbrellas, Stocks, Silk and Satin Pocket and Neck Handkerchiefs, Mufflers, Shirts, and Shirt fronts, Moleskins, Courderoys and Velveteens. Men's Paris Satin Hats, Black and Drab.

DRY GOODS, Consisting of every article necessary to complete a large and well assorted Stock of those Goods required by THE PEOPLE:

Table listing various dry goods and prices: 500 Saxony Wool Scarfs Shawls, 30,000 yards good Bonnet Ribbons, 3,000 Gala Plaids, etc.

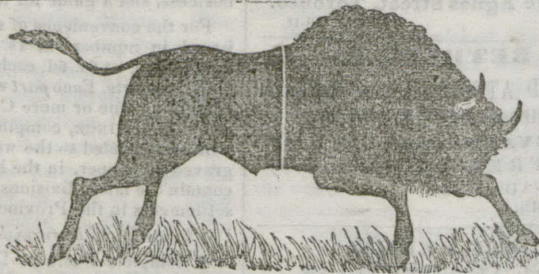
Shot, Checked, Striped and Plain Alpaca, Cobourgs and Orleans Cloth, DeLaines, Cashmeres, and other Fashionable materials for Ladies' Dresses, Ribbons, Laces, Edgings, Gloves, Hosiery, Artificial Powers, Caps Fronts, Fringes, Veils, Muslins, Collars, Velvets, Corsets, Shawls, Handkerchiefs, Muffs and Boas.

No Second Price

BURGESS & LEISHMAN,

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

Toronto, November 20th, 1850. 18 1y



BUFFALO ROBES! BUFFALO ROBES!!

THE Subscriber has got for Sale his usual large Importations of EXTRA PRIME, PRIME, and MIDDLING BUFFALO ROBES, which he warrants all this year's catch, an excellent article, Cheap for Cash or approved Credit; by the original Bate, or Dozen, or single Robe,

INDIAN CURIOSITIES, MOCCASINS, &c.

THE Subscriber has just received at his FUR DEPOT, King Street, Toronto, a Fresh Supply of INDIAN CURIOSITIES from Lorette—consisting of Moccasins of all kinds, Indian Figures, Canoes, Bows and Arrows, Stone Calumets, Bark Work, &c. &c.

Parties wishing to send presents to their friends in England, will do well to call while the selection is good.

JOHN SALT, Hatter and Furrier, Victoria Row. 13-1f

F. B. BEDDOME,

Land, House and General Agency Office, Opposite the Bank of Montreal, Ridout Street, London, Canada West.

PARTIES having Accounts, or Notes they wish collected, in the London, Western, and Huron Districts, will have their business attended to with despatch.

Books and other Goods received on consignment, and sold either by AUCTION or PRIVATE SALE.

Agent for Messrs. Virtue's and Blackie's Publications, Church paper, and Toronto Patriot.

REFERENCES:—L. Moffatt, Esq., Toronto; H. Rowsell, Esq., Toronto; Andrew Hamilton, Esq., Toronto; Duncan Bell, Esq., Hamilton; C. L. Hellwell, Esq., Hamilton; H. C. R. Becher, Esq., London; W. W. Street, Esq., London. London, January 1st, 1851. 25-1f

NEW ACADEMY OF DRAWING.

MR. PRICE, Artist and Resident Teacher, has the honour to announce that his Drawing Classes are now being formed for the Season, ending the 11th of May, 1851. Gentlemen's Classes on Wednesdays and Saturdays, from a quarter to eight, until a quarter to ten p. m. Ladies' Class on Tuesdays and Thursdays, from half-past one till three p. m.

Terms for the Season—Four Dollars, (Half Payable in Advance.)

Further particulars may be learned at Mr. Price's Studio, No. 5, King Street, over Mr. Paton's store. For all purposes of advertising efficiency and public security, Mr. Price has been kindly permitted to publish the following distinguished names as Patrons:

- The Right Rev. Lord Bishop of Toronto.
The Hon. J. B. Robinson.
The Rev. J. McCaul, LL.D.
The Rev. H. J. Grasett, A. M.

Mr. Price continues to give lessons in Drawing, Water Colour Paintings and Oils.

TERMS:—Fourteen Dollars per Quarter, Twenty-two Lessons. Toronto, January 22nd, 1851. 27-1f

WANTED.

A LADY as Assistant in a School at Galt, C. W. who is capable of giving instruction in Music and Drawing, and the English branches generally. Application to be made to Mrs. KEEFER, Galt. Toronto, March 4th, 1851. 32-4in

UPPER CANADA COLLEGE.

THE THIRD or SPRING TERM will commence on the 1st of March.

U. C. College, F. W. BARRON, M. A., Principal, U. C. College. Toronto, February 24, 1851. 31-4in

PREPARATORY BOARDING SCHOOL FOR LITTLE GIRLS.

A LADY residing in the Township of Scarborough in a good New Cottage, within a mile and a quarter of the Church, very pleasantly situated in an extremely healthy neighbourhood, would be happy to take charge of four to six little girls to whose Education she would devote her whole time. She would instruct them in all the Branches of an English Education and Music.

References may be made to the Rev. W. S. Darling, Incumbent of Christ's Church, Scarborough, and to Thos. Champion, Esq., at the Church Society's House, Toronto.

Terms, \$25 per annum, including Board and Washing. £5 additional for Music. Toronto, Nov. 27, 1850. 18-1f

SHORTLY WILL BE PUBLISHED, BY A NEW HAND,

ST. PETER AND THE KEYS,

A TRACT FOR THE TIMES.

SHOWING how St. Peter is the First of the Apostles, and the Rock on which the Church is built. Will be on sale at

M. BROWN'S, Bookseller Colborne-Street. 31-1f

Brantford, February, 22, 1851.

THE Clergymen and Gentlemen of Toronto and the Vicinity, are invited to call at the Subscribers and inspect the

New Patent Cork Hat,

Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter. September 24th, 1850. 9-1f

THE BRITISH PERIODICALS

AND THE FARMER'S GUIDE.

LEONARD SCOTT & Co., No. 54, Gold Street New York, continues to publish the four leading British Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable Agricultural work, called the "Farmer's Guide to Scientific and Practical Agriculture."

By HENRY STEPHENS, F.R.S., of Edinburgh, author of the "Book of the Farm," &c., &c.; assisted by Jons P. NORRIS, M.A., New Haven, Professor of Scientific Agriculture, in Yale College, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1,400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best methods of ploughing, planting, haying, harvesting, &c., &c., the various domestic animals in their highest perfection; and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the Steel engravings, and is sold at 25 Cents each, or \$5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows:—

- The London Quarterly Review, (Conservative).
The Edinburgh Review, (Whig).
The North British Review, (Free-Church).
The Westminster Review, (Liberal), and
Blackwood's Edinburgh Magazine, (Tory).

Although these works are distinguished by the political shades above indicated, yet by a small portion of their contents is devoted to political subjects. It is of their literary character which gives them their chief value, and in that they stand confessedly far above all other Journals of their class. Blackwood, still under the masterly guidance of Christopher North, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and in appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My New Novel" (both by Bulwer), "My Peasantry" (lar Medal), "The Green Hand," and other serials, of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, after it has been issued by M. Scott & Co., so that subscribers to the Reprint of that Magazine may always rely on having the earliest reading of these fascinating tales.

TERMS:

Table showing subscription rates: For any one of the four Reviews, \$3.00; For any two, 5.00; For any three, 7.00; For all four of the Reviews, 8.00; For Blackwood's Magazine, 3.00; For Blackwood and three Reviews, 9.00; For Blackwood and the four Reviews, 10.00; For Farmer's Guide (complete in 22 Nos.), 5.00.

(Payments to be made in all cases in Advance.) Money, current in the States where issued, will be received at par.

Remittances and communications should be addressed to the Publishers.

LEONARD SCOTT & Co., 97, Fulton Street, New York, Entrance 54, Gold Street.

THOMAS MACLEAR, Agent, Toronto. Toronto, December 18th, 1850. 31-11y

"The Church" Newspaper

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

TERMS:

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

RATES OF ADVERTISING:

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

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

The following gentlemen act as AGENTS for this Journal:—

- M. Ogle & Son, Glasgow.
Josias Bray, Hamilton.
Henry Charles, Niagara.
Francis Evans, Port Hope.
W. P. Vidal, Sandwich.
Mr. Cawthra, Newmarket.
Geo. McLean, Enniskillen.
Thos. Samderson, Guelph.
John Kerby, Brantford & Mohawk.
H. C. Barwick, Woodstock.
T. D. Warren, St. Thomas, Port Stanley, &c.
J. Wilson, Simcoe, Port Dover, Vittoria, &c.
F. B. Beddome, London.
H. Slate, St. Catharines, Thorold, &c.
Charles Brent, Kingston.
John Benson, Napanee & Belleville.
D. B. Stephenson, Picton.
L. P. W. Des Brisay, Woodstock, N. B.
Morgan Jellott, Cobourg.
H. H. Cunningham, Montreal.
F. Sinclair, Bookseller, Quebec.

EVERY DESCRIPTION OF BOOK AND JOB WORK

DONE IN A SUPERIOR MANNER AND WITH DESPATCH

AT THE OFFICE OF "THE CHURCH,"

No. 7, KING STREET WEST, TORONTO.

GRAND SACRED CONCERT,

Under the patronage of His Worship the Mayor and the Corporation of the City of Toronto.

MR SCHALLEHN begs to announce to the Inhabitants of Toronto and its Vicinity, that he intends giving a

GRAND SACRED CONCERT,

On THURSDAY, the 13th inst. 1851, in the ST. LAWRENCE HALL, when he will give selections from Handel's Messiah, Hayden's Creation, Rossini's Stabat Mater, Symphony by Beethoven, Te Deum, Laudamus, by Neukomm, &c. He will be assisted by Messrs. Humphreys, Erith, (late from the Sacred Harmonic Society, London) Strathy, Ambrose, and an able Orchestra. He will also be assisted by the distinguished Amateurs, Violinists and Pianist, who made their debut at the Cricketers' Concert.—Further particulars in a future advertisement and programmes. Toronto, March 3rd, 1851. 32-2in

CLERICAL DUTY.

A DULY recognised Clergyman, in the Diocese of Toronto, would be happy to take occasional duty in any part of the Diocese.

Apply, (post-paid) to the Rev. V. P. M., Church Society's House, Toronto.

Toronto, February 12th, 1851. 29-1f

Bibles, Prayer Books, and Church Services.

A 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, No. 5, King Street West, October 16th, 1850. 12-1f

THE STEAMER AMERICA.

CAPTAIN HARRISON,

WILL, until further notice, (commencing on Wednesday next, the 5th inst., leave Toronto for Port Credit, Oakville, and Wellington Square, every morning (Sundays excepted), at Nine o'clock, weather permitting, and will leave Wellington Square on her downward trip at half-past Twelve o'clock.

Royal Mail Steam Packet Office, } Toronto, March 3rd, 1851. 32-1f

BAZAAR,

UNDER THE PATRONAGE OF

MRS. CHIEF JUSTICE ROBINSON.

IT is proposed to hold a BAZAAR in the village of Streetsville, on or about the month of June, 1851, the proceeds to be devoted to the liquidation of the debt affecting

TRINITY CHURCH.

The erection of the Church, which is a substantial brick edifice cost £1000; of which £350 remains unpaid.

The following ladies have consented to act as a Committee to make the necessary arrangements for the Bazaar, by any of whom contributions of articles suitable for such a purpose will be most gratefully received:

- MRS. MACGEORGE, MRS. W. H. PATERSON,
" DR. BARNHART, " BEDFALL,
" B. SWITZER, " McMASTER,
" RUTLEDGE, " STUDDART,
" J. STREET, " MITCHELL.

Contributions may be left at the Church Society House, Toronto; addressed to the care of the Rev. R. J. MacGeorge. Streetsville, Nov. 23, 1850. 18-1f