

ENGLISH SUMMARY.

The arrival of two mails by the same Provincial opportunity has put us in possession of a large stock of European news, none of it, however, of a very important or varied nature.

THE AMAZON—FORESHADOWS AND COINCIDENCES.—Several curious cases are related of presentiments of danger in connection with the unfortunate Amazon-Captain Symons, it appears, went to sea depressed in spirits.

The question of the national defences is occupying much of the public attention—the general tone of the leading journals being in favour of every prudent precaution, while many papers ridicule the idea.

THE NATIONAL DEFENCES.—At a time when this subject is attracting much public attention, and the possibility of "invasion" is talked of, it may not be undeserving of notice, as showing the spirit of the country on a former similar occasion, that in the year 1798 a voluntary subscription, amounting to no less a sum than £33,264 19s. 7d., was raised at Bristol in individual contributions amongst the citizens, and remitted to the Minister (Mr. Pitt), "for the defence of the country and in aid of Government."

Advices from the Cape still continue unsatisfactory. Major General the Hon. George Cathcart, who was sent to the Duke of Wellington at Quatre Bras and at the battle of Waterloo, and late Deputy Lieutenant of the Tower, has been appointed to supercede Sir Harry Smith as Governor.

It is also rumoured that General Darling, formerly administering the Government of the Windward Islands, in the West Indies, is to go out.

In France Louis Napoleon appears to be maintaining his position, and even extending his influence. The publication of the Constitution places his ambitious desires in their true light—the following trite remarks on this subject, are from the John Bull:—"It is the most biting satire upon liberty that has ever been composed."

The only check upon the absolute power of the President which bears even the semblance of a reality, is his "responsibility" to the people. But after what has just been witnessed of the sense in which Louis Napoleon understands an "appeal to the people," even this check is a mere delusion.

holding his power at the will of the people, and under responsibility to them, is the crowning hypocrisy of the so-called Constitution, by the grant of which Louis Napoleon has insulted the nation. In the eyes of Europe, but especially in the eyes of England, where personal liberty and the birthright of home are guarded, not merely by the law which renders them inviolable, but by an instinctive sense of their sanctity, this last stroke of ruthless despotism has utterly ruined the character of the daring usurper.

IRELAND.—It has been ascertained that since the last census was taken in Ireland, the population has decreased one fifth.

There have been no less than ten thousand converts from Popery, during the last two or three years

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.]

TORONTO UNIVERSITY.

To the Editor of The Church.

DEAR SIR,—It is the custom of some of the large retail houses in London, of rather a questionable character, when they have picked up a "job lot" of damaged or inferior goods, to inundate their windows with enormous placards, announcing that "wonderful bargains" &c. can be procured within, at a "tremendous sacrifice."

However, whether it be owing to the higher tone of the mercantile community in Canada, or to the superior sharpness of the public, which would render such an attempt altogether nugatory, this system of puffing damaged goods has only lately been introduced here, and strange to say, not introduced by a needy tradesman or broken down merchant, but by a body of men from whom we should hope better things,—by the Senate of the "Toronto University."

But myriads of excuses may be made for these worthy Senators. No doubt they were alarmed at the progress made by "Trinity College." No doubt they trembled in their shoes at the distinguished list of Professors attached to that Institution,—a corps unsurpassed in any College or University on this Continent,—no doubt they were in an agony at the éclat which attended its commencement, and the favour lavished upon it by the public.

Such doubtless were the sentiments of their troubled minds, when the valiant idea struck one of them, to commit a coup d'état, on the community, à la Louis Napoleon. A meeting of Senate was called forthwith, and the rule passed despite the remonstrances of the more sensible part of the body, that there should be a "tremendous sacrifice," at the expense of the College Chest,—that henceforward the fees should be reduced from £12 to £3 and in the Law course down to £1.

But most erudite senators, your "unprecedented bargains," are not at all likely to inveigle the public into your shop. No parent who has much regard for the spiritual welfare of his child will be bribed by the sum of £9, to send his son to your unhalloved establishment. No parent who looks thoughtfully into the matter will feel disposed to let his son spend his time in an Institution, the degrees of which will be lightly esteemed even in the colony, when he has an opportunity of sending him to a Christian College, the degrees of which will, I believe, before many years pass, be recognized by the venerable University of our fatherland.

But apart from all this, take it even in a pecuniary point of view and it may be seen that Trinity College is quite as economical as the Toronto University, as respects students whose parents do not live in Toronto. The expense of private board for a young man in Toronto, is generally from £45 to £50 per annum, while the whole of the expenses of Trinity College, including the fees for the various classes, board, lodging, &c., only amount to £50. Add to this the careful supervision which I doubt not will be exercised over the young men, the regularity of hours, &c., and I am confident that parents, even if uninfluenced by religious motives, would not hesitate long in making a choice.

Finally, I would remark, that I have no interest whatever in Trinity College further than every churchman should have—and that I am unacquainted with the Professors save by the report that they are finished scholars and true christian gentlemen; furthermore I should never have taken up a pen on this subject, had I not been disgusted with the apparent attempt of the Senate of the "Toronto University" to damage Trinity College by their "tremendous sacrifice." By way of a parting hint to these gentlemen, I would suggest that they get out placards forthwith announcing the unparalleled advantages they now offer. A bell man also and an advertising van might be valuable adjuncts.

Truly yours, OBSERVER. Toronto, Feb., 1852.

P.S.—By the bye, from the large number which have entered the law class at Trinity, it would appear that the University cheap law, does not take so well as was probably anticipated.

To the Editor of the Church.

SIR,—It is with much pleasure I perused your correspondent's remarks in the last number of your paper, respecting the handsome present made Mrs. Greig, the wife of the incumbent of St. Paul's, in this city, by the parishioners.

I beg leave to bear willing witness to the propriety of the gift, and the worth of the lady who accepted

In connection with this I am able to inform you that William Baron Grant, Esq., Insurance Agent of this City, and from whom the Melodeon was purchased, being mainly instrumental in getting up the subscription, has determined to make a donation of the balance of the monies after paying himself for the instrument, to the funds for the endowment of Trinity College, Toronto, and which surplus, £30, will beget another proof of the zeal evinced for the cause in this district.

I beg to remain, yours, WILLIAM USAUGH.

Kingston, Feb. 9, 1852. [The money may be remitted to C. Magrath, Esq., Bursar, Trinity College.]

Further Extracts from our English Files.

THE LENTIL.—A NEW BRITISH CROP.—We spoke in the Journal of Agriculture, for July, 1851, of that ancient vegetable—so often mentioned in the Bible, so prolific, and, above all, so nutritious—which M. Guillerez, a French professor in Edinburgh, has acclimatized by his unwearied efforts, at great cost, and without any other reward than the gold medal of the Highland and Agricultural Society.

Indeed, one of our most eminent noblemen, (Lord Rosebery) who saw them drying on ropes in large bunches, could not refrain from expressing his astonishment at the abundance of the crop. The provost of South Queensferry has grown the lentil successfully in an open field, and sown broadcast; and Mr. Dundas, of Dundas Castle, putting too many beans among his, they were checked. However, he is to try them this year on a large scale. M. Guillerez tried a small spot for storage. He cut them twice, and they grew to the height of four feet. Here is a receipt for cooking lentils:—The best and plainest mode of preparing them is to steep them in cold water an hour or two; then to withdraw them, and place them in a goblet with enough of water to cover the surface, a little butter or a bone, some salt, and a little parsley. Place the whole on a slow fire.

THE IRISH ELK.—A correspondent of the Kilkenny Moderator states that another skeleton of the Cervus Megacerus Hibernicus was met with in the bog of Poulacapple, near Killamery, before Christmas. It was discovered by a labourer in the drainage works. As in all similar discoveries in this bog, the skeleton was found lying on its back. Previous to the removal of the head from its deep bed of yellow earth, Mr. Gavin measured the distance of the extreme points of the antlers, and found it to be twelve feet. The head is of gigantic proportions, and the teeth are in good preservation, but the antlers were so much decayed that they could not be got out adhering to the skull.

According to a letter written at the Liverpool Observatory on Monday, the periodical comet of Encke was seen from that place on the preceding night. It appeared as a faint patch of nebulous light of one or two minutes' diameter.

The Bishop of Exeter and Dr. Pusey are each preparing a pamphlet for the press—the one on the question of Holy Orders recently agitated in connection with Foreign Protestants; and the other in reply to the observations which the Bishop of Oxford made in his recent charge, in reference to the editions of Roman Catholic devotional works, which Dr. Pusey has, from time to time, "adapted" to the use of members of the English Church.

The Glasgow Citizen, mentions a rumour, to the effect that Lord Palmerston will be a probable candidate for that city at the next general election.

Midland District Branch of the Church Society. The Annual Meeting of the Midland District Branch of the Church Society, will be held at Kingston on Thursday the 4th March.

Church Society—Newcastle District Branch. At a meeting of the Committee, held at the Rectory, Cobourg, on Friday Dec. 12, 1851, the Parochial meetings of the Newcastle District Branch of the Church Society, were appointed to take place as follows:—

Port Hope..... Monday, Jan. 26, 7 p.m. St. George's, Clarke..... Tuesday, Jan. 27, 2 p.m. Bowmanville..... Tuesday, Jan. 27, 7 p.m. Cartwright..... Wednesday, Jan. 28, 11 a.m. Manvers (Craig's)..... " " " 3 p.m. Cavan, St. John's..... Thursday, Jan. 29, 10 1/2 a.m. Do. St. Paul's..... " " " 3 p.m. Perrytown..... Friday, Jan. 30, 10 1/2 a.m. COBOURG, annual meeting Wednesday, March 3, 7 p.m. JONATHAN SHORTR, Secretary.

The Niagara District Branch of the Diocesan Church Society.

The members of this Association are hereby notified that the public annual meeting thereof will be held at St. Catharines, (D.V.) on Thursday, the 26th inst.; Divine Service to commence at 6 o'clock, P.M.

The Chairmen of the several Parochial Associations are requested to transmit the Report to the Secretary by the 21st instant, at latest. The Managing Committee will meet in St. George's Church, at one o'clock, P. M.

T. B. FULLER, Secretary. N. D. B. D. Church Society. Thorold, Feb. 2nd, 1852.

BIRTHS. In this city, on the 18th instant, the Lady of L. Marks, Esq., of a daughter. At Quebec, on the 4th instant, the lady of Philip St. Hill, Esq., of a son.

DIED. At Markham, C. W., on the 5th February, Mrs. J. S. A. Peterson, relict of the late Reverend J. D. Peterson, of the same place, aged 82 years. At Thornhill, on the 14th inst., Frances, daughter of Mr. John Brunskill, aged 11 months and 10 days. Suddenly, on the 14th inst., Mr. Benjamin Jackson, in his 60th year. Deceased was for many years the much respected confidential book-keeper of Messrs. Gooderham & Worts, he was also Honorary Vestry-Clerk to Trinity Church, King-street, for upwards of six years.

At Woodhouse, on the 27th Jan., in the 79th year of his age, Mr. Lawrence Marr, many years a resident of that Township. Mr. Marr came from the United States while yet a young man, and during a long life maintained that unalterable devotion to the British Crown, which seemed first to have influenced him in making choice of Canada as his home. If ever there was a truly loyal British subject he was one. Mr. Marr was a sincere and consistent member of the Church of England, and great was his joy when a clergyman of his communion, settled in his immediate neighbourhood, and lived in the exchange of the most friendly intercourse with him, during the last twenty-three years of his life. Mr. Marr's mortal remains were followed to "the house appointed for all living," by a goodly number of his old and attached neighbours, and by a numerous train of descendants, to the third generation, by all of whom he was regarded with the highest reverence, and warmest affection.—Com.

TORONTO MARKETS.

Table with 4 columns: Commodity, Unit, Price, and another Price. Includes items like Spring Wheat per bushel, Oats, Barley, Flour, etc.

New Advertisements.

BAZAAR.

UNDER THE PATRONAGE OF MRS. STRACHAN

THE LADIES interested in St. George's Church, Toronto, purpose holding a BAZAAR in the month of April next, for providing funds to erect a PARSONAGE HOUSE.

They beg to solicit contributions of all who may seem disposed to aid in furthering this object. It is particularly requested that such contributions will be sent in on or before the Nineteenth day of April, to any of the Undermentioned Ladies, who have kindly consented to act as

- Patronesses: Mrs. W. H. Boulton, Mrs. Cameron, Madame DesLandes, Mrs. F. Heward, Mrs. W. M. Jarvis, Miss Lambert, Mrs. Loring, Mrs. Lett, Mrs. Monro, Mrs. Perkins, Mrs. J. B. Robinson, Mrs. Rowsell, Mrs. H. Sherwood, Mrs. Stauton, Mrs. Thompson, Mrs. Widder, Mrs. Wilson.

Toronto, February 10th, 1852. 27-4f

COUNTY CONTRACT.

FIRE-WOOD.

NOTICE is hereby given, that TENDERS will be received at the Office of the Clerk of the Peace, in the Court House, until Eleven o'clock A.M., on WEDNESDAY the 10th of March next, for the supply of FIRE-WOOD, for the use of the Gaol and Court House of the United Counties of York, Ontario and Peel, for the Year commencing the 1st of April 1852, and ending the 31st of March 1853. Such Wood to be full four feet long, and to consist of good sound hard Maple, Beech and Birch; that portion for the use of the Court House to be all well seasoned; and that for the use of the Gaol to consist of dry and green Wood in equal proportions.

The Conditions of the Contract to be entered into, and further particulars connected therewith, may be learned at this Office. Two sufficient Sureties (to be named in the Tender) will be required for the due performance of the Contract, on behalf of each person tendering for the same.

GEO. GURNETT, Clerk of the Peace, Cos. Y. O. & P. Office of the Clerk of the Peace, Cos. Y. O. & P. Toronto, 16th February 1852. 29-3in

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER, OFFICE:—Directly opposite the Arcade, St. Lawrence Hall, King Street, Toronto. Toronto, February, 1852. 28-4f

COPYING PRESSES. FOOLSCAP and POST Copying Presses, for Sale by A. F. PLEES, 7, King Street West. Toronto, February 14th, 1852. 28-4f

MR. CHARLES MAGRATH, OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S Hotel. Toronto, February, 1852. 27-4f

Poetry.

THE DREAM OF THE HOLY ROOD.
AN ANGLO-SAXON RELIGIOUS POEM.

'Twas many a year ago,
I yet remember it,
That I was hewn down
At the wood's end,
Stirred from out of my dream.
Strong foes took me there.
They made me for a spectacle,
They bade me uplift their outcasts:
There men bore me upon their shoulders
Until they set me down upon a hill;
There foes enough fastened upon me.
There saw I the Lord of mankind
Hasten with mighty power,
Because he would mount on me.
There then I dared not,
Bow down or burst asunder.
There I saw tremble
The extent of the earth.
I had power all
His foes to fell.
But yet I stood fast.
There the young hero prepared himself
That was Almighty God.
Strong and firm of mood,
He mounted the lofty cross,
Courageously in sight of many.
When he willed to redeem mankind.
I trembled when the hero embraced me,
Yet dared I not bow down to earth,
Fall to the bosom of the ground.
But I was compelled to stand fast,
A cross was I reared.
I raised the powerful king,
The Lord of the heavens:
I dared not fall down.
They pierced me with dark nails,
On me are the wounds visible!

They reviled us both together,
I was all stained with blood
Poured from the man's side.

The shadow went forth
Wan under the welkin.
All creation wept;
They mourned the fall of their king,
Christ was on the cross.
Yet thither hastening,
Men came from,
Unto the noble one,
All that beheld I,
With sorrow I was overwhelmed.

The warriors left me there,
Standing defiled with gore:
I was all wounded with shafts.
They laid him down limb weary,
They stood at the corpse's head;
They beheld the Lord of heaven,
And he rested himself here awhile,
Weary after his mighty contest.

The history of this noble example of the piety of our Anglo-Saxon forefathers, is not less interesting than is the poem itself remarkable for its scriptural truth and its touching, or rather sublime simplicity. As we find it in a recent work of Mr. Daniel Wilson. *The Archaeology and Prehistoric Annals of Scotland*,* it is as follows:—From time immemorial, an ancient stone cross, carved with an inscription in unknown characters, had existed in the parish church of Ruthwell, Dumfriesshire. In an evil hour, the General Assembly of the Presbyterian Church of Scotland, which met at St. Andrew's, in July 1642, recognized in this venerable relic, a snare of Satan, a delusion of the man of sin, a monument of idolatry, and decreed its immediate demolition. It was cast down and broken to fragments—happily somewhat of veneration lingered round the remains, and a hundred and thirty years later Pennant found them still sharing the shelter of the sacred edifice. Soon after this, however, they were cast out into the churchyard, where exposure to the weather and wanton mutilation would very soon have completed the destruction ordered so long before, had it not fortunately happened that a new incumbent was presented to the living, who could appreciate their claims to respect. By this gentleman, Dr. Duncan, not only were the fragments collected with care, and re-erected in the friendly shelter of the manse garden, but careful drawings were taken from them, and accurate copies of the inscription placed in the hands of antiquaries. The unknown characters were soon found to be Anglo-Saxon Runes, and Runic scholars were not wanting who could, or thought they could, decipher their long concealed mysteries. First, a learned native of Scotland, Mr. Thorleif G. Repp, reading the letters correctly enough, proceeded to weave them into imaginary words and sentences, from which he gathered that the inscription, or a portion of it recorded "a gift for the expiation of an injury, of christpason, or baptismal fount, of eleven pounds weight, made by the authority of Therfusian fathers, for the devastation of the field"—and as no one knew any better, such was its accepted meaning. In 1836, however, Professor Finn Magnuson, a learned Dane, published a revised translation, in which, while he confirmed the somewhat startling opinion of Mr. Repp, that the inscription was in a language consisting both of Anglo-Saxon and old Northern words, he arrived at still more precise, but unfortunately very different conclusions. In this state of things one of the most learned of living Anglo-Saxon scholars, Mr. J. M. Kemble,

undertook the task of extorting their meaning from these ambiguous Runes. First of all he repudiated the Scandinavian languages as an aid to the interpretation of Anglo-Saxon inscriptions, then following out his own views he produced the translation, differing entirely from either of those already referred to, and which represented the fragments of the inscription as portions of a poetical composition. Alas for Mr. Repp's christpason, these characters he read KRIST WAES ON RODI.—Christ was on the Rood or Cross—and so on of the rest.—Mutilated as were the remains, and wrongly pieced together by the zealous antiquary who preserved them, Mr. Kemble made out as many as twenty-two perfect lines, more or less connected. And now it may be asked, what security have we that the third learned version of this inscription is in any degree more trustworthy than the preceding two. Herein is the climax of the tale:—Long after Mr. Kemble had published his version, in a dusty monkish library at Vercelli, in the Milanese, a MS volume, consisting chiefly of Anglo-Saxon homilies, was accidentally brought to light; it contained, mingled with the prose, some religious poems—and one of these, entitled the Dream of the Holy Rood, extending to 310 lines, not only contained the whole of the lines translated by Mr. Kemble, but all that was wanting to connect and complete them!

The sleeping christian is represented suddenly startled by the vision of the Cross, the instrument of man's salvation, which appears in the sky, attended with angels, and manifesting by various changes, its sympathy in the passion and the glory of the Redeemer—at length the cross itself addresses the sleeper, and describes its feelings on being made the instrument of the suffering Son of God. It is from this beautiful part of the poem that the verses have been selected for inscription on the Ruthwell cross, and the fragments still legible are those printed in italics above. It would be difficult to find in modern sacred poetry, a more noble conception, or more affecting expression than some of these rude lines present to us.

CHARGE

Delivered to the Clergy of the Diocese of Montreal, by FRANCIS FULFORD, D.D., Lord Bishop of Montreal, at the Primary Visitation, held at the Cathedral Church, on the 20th January, 1852.

(Continued from our last)

It is not now my purpose to go into the details of this argument, but I will just refer to a passage in the late "Apostolical letter of Pope Pius IX, re-establishing the Episcopal Hierarchy in England.

After alluding to "the power of governing the Universal Church entrusted by our Lord Jesus to Pontiff," it sets forth "the records of England bear witness that from the first ages of the Church the Christian religion was carried into Britain, and that it afterwards flourished there very greatly; but that towards the middle of the fifth century after the Anglo-Saxons had been called into that Island, not only the commonwealth, but religion also was seen to fall into the most deplorable condition. But it is recorded that our most Holy Predecessor, Gregory the Great, immediately sent thither the Monk Augustine." The first connection of the Church in England with the Church and the Bishop of Rome was commenced by the Mission of Augustine, thus referred to in the Pope's letter.—At the same time it is a well-established historical fact that though the Anglo-Saxon inhabitants were heathens and idol-worshippers, yet that there still existed in the mountains of Wales, and the West of England, where they had been driven by their conquerors, a primitive Church, the same which the Pope mentions as having "from the first been carried into Britain and which flourished there very greatly;" which Church was presided over by seven bishops of their own, whom met Augustine in conference soon after his arrival, in the year 596. Moreover they asserted their right to continue their own ecclesiastical customs, having never read in the Bible, or been taught as an Apostolic rule, that they owed any special obedience to the See of Rome. And it is furthermore a circumstance not to be forgotten that Gregory the Great himself the very Bishop of Rome, who sent over this Missionary to the Anglo-Saxons, most pointedly declares the unlawfulness of any one Bishop setting up a claim to Supremacy, or assuming the title of Universal Bishop. "Therefore (he says writing to the Emperor Mauritius) I am bold to say, that whoever uses or affects the style of Universal Bishop has the pride and character of Anti-Christ, and is in some measure his harbinger in this haughty quality of mounting himself above the rest of his order. And indeed, both the one and the other seem to split upon the same rock. For as pride makes Anti-Christ strain his pretensions up to Godhead, so whoever is ambitious to be called the only or universal prelate, prefers himself to a distinguishing superiority, and rises, as it were, upon the ruins of the rest." And again he writes, "if that Universal Prelate should happen to miscarry, the whole Church must sink with him."*

It would be easy to bring a multitude of examples to prove that whatever deference may generally have been paid by the Western Church (for the Eastern Church has in all ages witnessed against

the Papal claims) to the Bishop of Rome, as being the chief Ecclesiastical authority in the ancient capital of Empire, still obedience or submission to his authority or decisions, was never held as a necessary article of faith, or his supremacy acknowledged; but I will only instance one special case, and that occurring in the middle of the third century; when under the presidency of no less a man than St. Cyprian, Bishop of Carthage, a Synod of 85 African Bishops, with the Priests and Deacons, (much people also being presented) was assembled at Carthage, to determine the question of the validity of the Baptism of Heretics; and it was unanimously decided against the judgment of Stephen, then Bishop of Rome, and the custom of that Church.* And the great St. Augustine differing from Cyprian upon a point connected with the same question, quotes approvingly Cyprian's own words to show, that no one Bishop has a right to impose his opinion, as binding upon the rest. "Non solum ergo mihi salvo jure communionis adhuc verum querere, sed et diversum sentire concedit. Neque enim quisquam nostrum (inquit Cyprianus) episcopum se episcoporum constituit, aut tyrannico terrore ad obsequium necessitatem collegas suos adigit."† And it does seem extraordinary if it be as binding on the conscience to believe in the supremacy of the Pope as it is in the atonement of Jesus Christ, that it is left in Scripture to be supported by the slender testimony of one or two passages of doubtful interpretation; and that St. Paul in all his preaching never hints at such a necessity, while he specially sets it forth as a claim to consideration, and mark of his faithfulness, that he had withstood St. Peter to the face when he thought him in error ‡ "And is it not marvellous (asks Dr. Barrow, in his matchless and unrefuted treatise on this subject) that Origen, St. Hilary, St. Cyril, St. Chrysostome, St. Hierome, St. Austine, in their commentaries and tractates upon those places of Scripture, "Tu es Petrus," "Pasce oves," where on they now build the papal authority, should be so dull and drowsy as not to say a word concerning the Pope."§

The rejection of this unwarranted usurpation of authority over all other Churches by the Bishop of Rome, was the first actual step, and practically the most important one, in the Reformation of the English Church in the 16th century; and being thus set free from all foreign jurisdiction, and consequently from any necessary submission to every custom, or belief in every doctrine, which may happen at the time to be in force at Rome and to have the papal sanction, the Church in England was able to consider in detail what further reforms either in doctrine or discipline were required. It was not a work completed at once, or by one generation of men; but in the end it resulted in two inestimable blessings, which we now possess as our inheritance, which have preserved to us "the truth once delivered to the saints;" and which, I trust, we shall faithfully hand down to those that come after us.

The first and greatest of these blessings was the Bible, which now once more received its due reverence and regard; and, having been translated into the language known and used by the people, was placed by command in all churches and places of public worship, that it might be read by all for their guidance and comfort, and be referred to by all who, respecting any matters of faith or doctrine wished to "search the Scriptures to see whether these things were so."|| And it is the great excellence of the Church to which we belong, that in all her formularies and articles, she shrinks from no enquiry, and fears no comparison with the Written Word; and teaches expressly in her 6th Article, that "Holy Scripture containeth all things necessary to Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation."

The other blessing I refer to is "The Book of Common Prayer," which serves not only as our guide and assistant in public worship, and in most simple and spiritual language leads us with one mind and one voice to praise and worship God; but it also provides us with confessions of faith and standards of doctrinal truth, by means of which the maintenance of a full and pure system of Christian belief is always preserved, and the Gospel-message necessarily set forth before men.

The weakness of man, is so extreme, the temptation to evil so great, and false doctrine so agreeable to our natural inclination, that we may truly bless God that we have not been left, each of us to search out for himself, without such a guide to help us, the great and essential truths contained in the Word of God.** And when we number up the

* Poole's Life of St. Cyprian, p. 396.

† St. Augustine: Opera, Tom. 9 110. "He not only therefore grants to me the right, without any breach of our full communion, to search out the truth in this particular, but also to differ from him. For none of us (says Cyprian) sets himself up as a Bishop of Bishops, or binds down his colleague, by any tyrannical assumption of authority, to a compulsory obedience."

‡ Gal. 2. 11. § Christian Initiates, vol. 4. p. 160.

|| Acts, xvii. 11.

** "Q. What need we catechisms, while we have the Bible?"

amount of the ever varying and increasing interpretations affixed to the same passages of Scripture and affecting most important doctrines: and when we so often hear of the falling away of whole congregations, as well as of individuals, from the faith which once they believed and maintained, we ought not lightly to estimate the mercy of God in allowing us, together with the free use of the Written Word, to possess "the Book of Common Prayer." It is true, that notwithstanding the assistance and guidance thus provided for us, there will still be evils to correct, and deficiencies to deplore;—there may be also some seasons of less light and less holiness than others, and individual pastors may be untrue to their profession, and teach that which is contrary to the mind of the Church and her continued faithful testimony. But as a Church, she can scarcely fall away; she bears her own unfailing witness to the same great principles and doctrines; and through the influence of her own expositions in "the Book of Common Prayer," after a time, either forces back, as it were, her erring ones to believe and confess the truth, thus set forth, "as it is in Jesus," or causes them to go out from her, because they do not belong to her. The influence of such an authorized exposition of the Church, so simple, so scriptural, to which the Clergy are required to subscribe their unfeigned assent, and pledge themselves to conform, and which serves as the general Liturgy to be used in all our places of worship, cannot but be most beneficial, as a standard of doctrine, and witness of the identity of that Reformed Faith, which it embodies. Any mere subscription to a confession of Faith, or Articles of Religion, by the Clergy at their Ordination, or institution to a charge, can never produce the same results. Such a subscription is an act complete in itself, and testifying to the opinions of the subscribers at the time, but carrying with it no perpetual check, and bearing no audible testimony in case of subsequent unfaithfulness. Notwithstanding the many trials and persecutions which the Church of England has undergone during the last three centuries, notwithstanding the violent controversies, which occasionally, as now, have been raised within her own communion, yet she still holds fast to the same great Catholic Truth, continues faithful to the principles upon which she was reformed, believes only what the Church has always believed, and preserves her unity with the whole body of Christ, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."†

A. Because the Bible contains all the whole body of religious truth, which the ripest Christian should know, but are not all of equal necessity to salvation with the greatest points, and it cannot be expected that ignorant persons can cull out these most necessary points from the rest without help. A man is not a man without a head and heart, but he may be a man if he lose a finger or a hand, but not an entire man, nor a comely man without hair, nails, and nature's ornaments. So a man cannot be a Christian or a good and happy man, without the great, most necessary points in the Bible, nor an entire Christian without the rest. Life and death lieth not on all points alike, and the skilful must gather the most necessary points for the ignorant; which is a catechism."

Q. But are not the articles of our Church, and the confessions of Churches, their religion?

A. Only God's Word is our religion as the divine rule; but our confessions, and books, and words, and lives, show how we understand it.—Baxter's Catechism.

† Ephes. ii. 20.

(To be continued.)

Advertisements.

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

November 13th, 1850.

16-1f

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

April 23rd, 1851.

39-1f

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

Toronto, May 7, 1851.

41-1ly

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

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

5-1f

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

6-1f

* The Archaeology and Prehistoric Annals of Scotland by Daniel Wilson Hon. Sec. Soc. of Antiquaries, Scotland. Edinburgh, 1851.

* Collier's Ecclesiastical History, Book 2.

REMOVAL. HAYES BROTHERS, WHOLESALE GROCERS, HAVE REMOVED to the New Warehouse 27 YONGE STREET, South of King Street, nearly opposite the Bank of British North America.

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

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County of Norfolk. Township of Woodhouse—Lot 12, in 5th concession, 200 Acres.

County of Wentworth. Township of Saltfleet—Lots 9 and 10 in 7th, and 10 in 8th concession, 300 Acres.

County of Simcoe. Township of Innisfil—North half 13, in 10th concession 100 Acres.

County of Northumberland. Township of Haldimand—Lot 20, broken fronts B and A; 300 Acres.

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.

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

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

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Table with columns: Age, One year, Seven yrs, One year, Seven yrs, One year, Seven yrs, One year, Seven yrs. Rows for ages 16, 20, 25, 30, 35, 40, 45, 50.

Table with columns: Age, Annual Premium, Half-yearly Premium, Quarterly Premium, Age, Annual Premium, Half-yearly Premium, Quarterly Premium, Age, Annual Premium, Half-yearly Premium, Quarterly Premium. Rows for ages 16, 20, 25.

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

