

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. 24.]

TORONTO, CANADA, JANUARY 9, 1851.

[WHOLE No., DCCV.

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
Jan. 12, 1st SUN. AFT. EPIPH.	Isaiah 44, Matt. 10.	
" 13, "	" 46, Rom. 10.	
" 14, "	Gen. 23, Matt. 11.	
" 15, "	" 21, Rom. 11.	
" 16, "	" 25, Matt. 12.	
" 17, "	" 26, Rom. 12.	
" 18, "	" 27, Matt. 13.	
" 19, 2ND SUN. AFT. EPIPH.	" 28, Rom. 13.	
" 20, "	" 29, Matt. 14.	
" 21, "	" 30, Rom. 14.	
" 22, "	" 31, Matt. 15.	
" 23, "	" 32, Rom. 15.	
" 24, "	" 33, Matt. 16.	
" 25, "	" 34, Rom. 16.	
" 26, "	Isaiah 51, Matt. 17.	
" 27, "	" 53, Cor. 1.	

CONTENTS OF THIS NUMBER.

First Page. The Church of England and not a new Church. The First Sunday after Epiphany. Editorial Intelligence—Diocese of Toronto. Church University. Diocese of Quebec. England.	Fourth Page. Editorial Intelligence.—The Papal Aggressions.—The secret plan of the Jesuits. Fifth Page. Editorial.—Cardinal Wiseman and the Dean and Chapter of Westminster; The Anti-popish Movement. Sixth Page. The Common Place Book. The Manificent Church Woman.
--	--

Poetry.

THE CHURCH OF ENGLAND NOT A NEW CHURCH.

(From an old number of the Church of England Magazine.)

The Popish priest is at our door,
His lamb-like voice we hear;
But we half detect the lion's roar,
Though we will not stoop to fear.

There's a spirit in Old England,
That cannot crouch to Rome;
Our Fathers lived the brave and free,
In their own, their island home.

The truths which ancient Britons knew,
Unto our hearts are known;
We may not kneel as the heathen do,
Nor kneel to gods of stone.

Our Church is not a new-sprung Church;
It flourished in the land
Before the slaves of Papal Rome
Polluted England's strand.

We're of no sect—our hearts are knit
With Jesus Christ the Lord;
And we will not change our ancient faith,
Apostate! at thy word.

Our faith is truth—the truth of God;
It blazes high and bright;
We'll stand to it, as our fathers stood,
And may God defend the right!

M. A. STODART.

FIRST SUNDAY AFTER EPIPHANY.

JANUARY 12TH, 1850.

MORNING SERVICE.—PROPER LESSON.—Isaiah xliv.

The first eight verses set forth the mercies and greatness of that Lord and Redeemer, who was manifested to the wise men of the east, the representatives of the Gentiles, that is to say of the heathen, who, before, knew not God. And, in perusing these Scriptures, the reader will hardly fail to feel the beautiful representation of the spiritual necessities of the poor Gentiles, and the comfort they received, set before us, in the 3rd and 4th verses, under the figure of a *dry ground* receiving a freshening shower, and in consequence, sending up fruits and verdure.

From this beautiful allusion to the blessings conferred on man, by the manifestation of the Word of Life, the prophet proceeds, in the twelve following verses, to set before us a most animated, but humiliating picture, of the folly and degradation into which man fell, when left to his own devices, and from which the manifestation of the true God, and only Saviour, has emancipated him. If ridicule could be applied to so grave a subject, and if the remembrance that we are the same frail and erring beings, preserved only by God's grace and mercy from similar follies, did not excite in our breasts fear and pity, we could scarcely forbear a smile of contempt at the miserable delusions of these poor creatures, so indignantly and powerfully rebuked before us. How does the prophet exhibit the workmen preparing the idol; the smith and the carpenter shaping it out; the hewer of wood cutting down the block; the chips of the workmen, and cook vituals; the man carrying it to its place on his shoulders; and, then, all these idolatrous and deceived beings, *worshipping* this product of their own hands, as a god! A deceived heathen, indeed, must have turned them aside; and,

we might be almost incredulous at such folly, did we not know, that even since the manifestation of Jesus, the same fatal disposition to feed upon ashes, as the prophet terms it, has again appeared. The Romish church again laid this snare before the people, and till the Reformation, in this very country, were images worshipped, and many juggling tricks through them, passed on the people as miracles.

Herein the same subject is pursued, and the idol is held up in a most contemptible light, by the prophet, to its deluded votaries. It is described as motionless, and cumbersome, making weary the beasts, whose powers it requires to drag it along.

This absurd object of worship is then held up in contrast with the great God of Israel, to whom time and space are as nothing, and who commands all nature to do his bidding; "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My council shall stand, and I will do all my pleasure." Contrast this God with the gods of the heathens, and even with the god of covetousness, and lust, and worldliness, which too many set up in their hearts to worship. May not these men, who serve their brute lusts and corrupt passions, be compared with *beasts*, and *weary beasts*, dragging a cumbersome and senseless idol? Contrast the heavy service of idolatry, and worldliness, with the light burthen and easy yoke of Christ; and then bless that God who has "brought near his righteousness"—who hath manifested himself to us that are of Gentile origin, and taught us what St. Paul, in the Epistle for the day, so truly describes as our "reasonable service."

The Rev. Mr. Reading has shewn, that the pretext of the Romanists, that they do not worship the images, but only the person represented, is not only a very stale, but a very fallacious excuse. It may be true as to the more enlightened among them, but not as to the bulk of their followers.

The Rev. Mr. Reading has shewn, that the pretext of the Romanists, that they do not worship the images, but only the person represented, is not only a very stale, but a very fallacious excuse. It may be true as to the more enlightened among them, but not as to the bulk of their followers. The Rev. Mr. Reading has shewn, that the pretext of the Romanists, that they do not worship the images, but only the person represented, is not only a very stale, but a very fallacious excuse. It may be true as to the more enlightened among them, but not as to the bulk of their followers.

Ecclesiastical Intelligence.

DIocese of Toronto.

DIocesan THEOLOGICAL COLLEGE, COBOURG.

COURSE OF STUDIES for the Term commencing Thursday, January 9th, and ending Friday, April 11th, 1851:—

TUESDAYS.—Greek Gospels.—From Matthew xv; Mark vii; Luke ix, 18; John vii. Evidences of Christianity.—Undesignated Coincidences, concluded; and conclusion of Paley's Evidences.

WEDNESDAYS.—Acts of the Apostles.—From Chap. i. to xi inclusive. Epistles to the Colossians and Philemon. Thirty-nine Articles.—From Art. xviii. to xxv inclusive.

THURSDAYS.—Clemens Romanus.—Epist. ad Corinth. (Continued.) Old Testament History.—From the commencement to the death of Abraham.

FRIDAYS.—Tertullian.—Liber Apologet. (Continued.) Ecclesiastical History.—From the establishment of Christianity by Constantine to the time of Charlemagne.

CHURCH UNIVERSITY.

A meeting called by order of the Lord Bishop, of the Church University Board, was held in the city of Toronto, on Saturday the 4th of Jan., 1851.

The Lord Bishop of Toronto in the Chair. The Bishop opened the meeting which was numerously attended by reading the following circular: Toronto, 3rd January, 1851.

Sir,—I am directed by the Bishop to invite you to meet him at the Church Society's House, on Saturday the 4th inst., at three o'clock, P. M., to choose a certain number of Gentlemen from among the Subscribers to the Church University, to form, with a like number named by his Lordship on behalf of the Donors in England, a Provisional Council, till the Institution goes into operation. I am, Sir, your obedient Servant,

THOMAS CHAMPION, Secretary.

The following resolution was moved by E. G. O'Brien, Esq., seconded by Lewis Moffatt, Esq., and having been put to the Meeting by the Secretary was unanimously carried:—

Whereas: the Provision made for sound religious and general education under the care and guidance of the Church, by means of the original Charter, granted by King George the Fourth to the late University of King's College, and obtained chiefly through the exertions of our beloved Diocesan, then Archdeacon of York, has been wholly diverted to mere secular purposes; and the character of the University so entirely changed by unwise legislation from time to time, as to result in the prohibition, by Parliamentary Statute of all Public worship and religious instruction within its walls, it has therefore become imperatively necessary to establish some seat of learning in the Province in which, on the basis of religious knowledge, and under the sanctifying influences of religious observances, the sons of Churchmen as well as the youth generally of the Province may attain, that instruction in the various branches of Art and Science necessary to qualify them for discharging their duties in Church and State: And whereas, the Right Reverend Father in God, John, Lord Bishop of Toronto, has again by his individual exertions, brought such a school of learning into that state of maturity as to give sure prospect of its being shortly put into operation; and now requiring the aid of a Provisional Council for its management. Be it resolved, that the thanks of the Churchmen generally throughout the Province are justly due to his Lordship for these exertions; and that this Board do therefore for themselves most respectfully tender the same to his Lordship.

And, be it further Resolved,— That, before proceeding to the appointment of members to form part of the Provisional Council, as desired by the circular of the 3rd inst., calling this meeting, this Board records its sense of the large pecuniary aid which his Lordship has given, by taking upon himself, and defraying out of his private means, not only heavy preliminary expenses incurred in this Province, but also, and in addition thereto, those expenses necessarily attendant on an expensive and lengthened visit to Great Britain, the payment of which by his Lordship should be considered as a donation to the Institution in addition to his other liberal subscriptions made thereto.

The Lord Bishop after thanking the meeting for the resolution which they had passed, proceeded as follows:—

"The time is now come when active measures must be taken for realising, securing, and taking care of the donations in land and money, which have been made towards the support of The Church University.

"In addition to this, steps must be taken for erecting suitable buildings—contracts must be made—plans determined upon, and funds provided.

"Moreover, it may be found necessary to consider whether any alterations can with advantage be adopted in the draught of the Charter or form of the Constitution which has been already submitted to the Government in England, and sent to the Provincial authorities here for approval, but of which no notice has been yet taken, although it must have been received several months ago. Perhaps this apparent neglect may not be productive of any great disadvantage, for should changes be judged expedient it may be necessary again to submit the draught of the Charter so amended to the consideration of Government. In the mean time, such inattention to our wishes seems to indicate that there is no immediate prospect of getting a Charter, and that we are compelled without waiting any longer to consider by what scheme of Government the want of it can be best supplied, on the principle of acting as a voluntary association. And here gentlemen I would observe, that since the destruction of King's College, and till a Charter shall be obtained, we are placed and kept as members of the United Church of England and Ireland, under every other religious denomination in the Province, and the influence of the Crown is not only employed, without the knowledge of our Gracious Sovereign and unquestionably contrary to her wishes, to arrest the growth and extension of the Church, which she has sworn to cherish and protect, but even to peril its existence.

"How long this state of things shall be suffered to continue, I know not, but in the mean time we have a sacred duty to discharge, and I have therefore called you together to assist me in deliberating

and acting in these matters,—and for this purpose to have a Board formed from the Contributors of The University, to serve as a Provisional Council—and as the College is to be strictly a Church of England Institution—the members chosen will be required to sign the Thirty-nine Articles.

"I would propose that the Provisional Council shall consist of Twelve Members, of whom six shall be chosen by the Contributors of The University now present, and six by the Bishop in his own behalf, and that of the Church Societies and contributors in England.

"I would farther propose, that the two Archdeacons shall be ex-officio members of the Provisional Council, when it may be in their power to attend, and that the Bishop preside at all meetings at which he may find it convenient to be present.

"I have now therefore to request that you, gentlemen, who have had the goodness to associate in my absence, in forwarding the great object we have in view, do forthwith choose six of your body, who are willing to give a portion of their time to the service of The Church University, and to act as temporary Councillors in the management of its affairs.

"This being done, I shall nominate a like number, including one to represent the Medical Faculty.

"Such Council to serve till the College is ready to commence the business of instruction, when some modifications will become necessary that all the Faculties may be equally represented."

On the recommendation of the Lord Bishop, it was agreed—

That a Provisional Council be formed, to consist of the Lord Bishop of Toronto, who shall preside at all Meetings at which his Lordship may find it convenient to attend; the Venerable the Archdeacon of Kingston; the Venerable the Archdeacon of York, and twelve Members; to serve till the University be ready to commence the business of instruction; and that six of the twelve Members of such Council shall be chosen by the contributors to the Church University now present; and six, including one to represent the Medical Faculty, by the Lord Bishop on his own behalf, and that of the Church Societies and Contributors in England.

The following Gentlemen were nominated by the Meeting, and elected as Members of the said Council:—

- ALEXANDER BURNSIDE, Esquire.
- THE HON. MR. CHIEF JUSTICE ROBINSON.
- THE REV. H. J. GRASSETT, M. A.
- THE HON. MR. CHIEF JUSTICE MACAULAY.
- JOHN ARNOLD, Esq.
- LEWIS MOFFATT, Esq.

The Lord Bishop then nominated the following gentlemen as members of the Council:—

- THE HON. JAMES GORDON.
- THE HON. MR. VICE CHANCELLOR SPRAGGE.
- PHILIP VANKOUGHNETT, Esq.
- THE HON. R. S. JAMESON.
- THE HON. MR. JUSTICE DRAPER.

And to represent the Medical Faculty—

- EDWARD M. HODDER, Esq., M. C.
- It was also agreed that the following Gentlemen should be Trustees:—
- THE REV. H. J. GRASSETT, M. A.;
 - GEORGE W. ALLAN, Esq.;
 - and LEWIS MOFFATT, Esq.

It was Ordered, That the first meeting of the Council should take place on Thursday, the 9th of January, at the Church Society's House, at three o'clock, P. M.

His Lordship then thanked the Board for their attendance; and stated that they would occasionally be called together when the Council had any important business upon which it might be thought advisable to take their opinion.

THOS. CHAMPION, Secretary.

ADDRESS FROM THE GRAND RIVER INDIANS.

To the Honourable and Right Reverend THE LORD BISHOP OF TORONTO.

RIGHT REVEREND FATHER,—We the Indian members of the Church, residing upon the Grand River, were made acquainted, several months ago, with your long journey across the great waters, in order to augment the means of religious learning, and to promote the prosperity of the Church in this country; and the news of your return, in health and safety, in answer to the prayers of the Church for your preservation during your absence, has filled our hearts with joy and gladness.

Having derived so many advantages, both with respect to the present life and that which is to come, through the ministrations of the Church of England, it is with the sincerest pleasure that we hear of her constant and rapid extension in all parts of the dominions of our gracious Queen, and particularly in this western world.

That you, Right Reverend Father, may long live to see the truth, which you, and those who labour with you teach, spread more and more in all parts of this land, to visit our congregations, and to see the great

religious school of learning, on account of which you have made so long a journey and passed through so many dangers, in successful operation, is our sincere prayer to our Heavenly Father.

Signed in behalf of the Six Nations Indians.

Grand River, Nov. 13th, 1850.

Jacob Martin, John S. Johnson, George Martin, Jacob Isaac, Seth Newhouse, John Whitecoat, Nicholas Guning, Isaac Hill, Peter Barning, Joel Smith, Joseph John, Henry Paulus, Joseph Martin.

REPLY

To the Indians, members of the Church, residing on the Grand River:

MY DEAR CHILDREN,—I received with great satisfaction, your affectionate congratulations on my safe return from England, where I had gone to endeavour to augment the means of promoting religious learning, and the prosperity of our holy Church in this Diocese, and I am happy to inform you, that in both objects I have been blessed with a reasonable measure of success.

Much reason have I to be thankful to the Giver of all good for His merciful guidance and protection throughout my long journey, and the hearty welcome of all my people on coming back to my Diocese, whose fervent prayers for my health and safety strengthened and encouraged me during my absence.

Happy am I to receive your assurances, the fruit of long experience of the inestimable benefits which you have derived from the ministrations of our holy Catholic Church, and that you so feelingly rejoice in her constant and rapid extension in all parts of the world as well as in this Province.

Remember, my dear children, that you have been her members for more than a century—that your forefathers, then a powerful nation, were among the first fruits of her missionary labours on this great continent, and that in continuing steadfast in the form of sound words which she has taught you, and in the faith and love of the Lord Jesus Christ, you are following in their footsteps and preparing for yourselves a crown of glory which fadeth not away.

JOHN TORONTO.

Toronto, 5th December, 1850.

ADDRESS

Of St. James' Church, Carleton-Place; St. John's Lanark; and St. George's, Ramsey, to their late Pastor, the Rev. JOHN A. MULOCK, on his removal to the Rectory of Adolphustown.

REVEREND AND DEAR SIR,—We cannot part with you without conveying to you the expressions of our heart-felt regret at losing a Pastor who has become endeared to us by services and qualities which claim our utmost gratitude and esteem.

During the years of our pleasing communion, your zeal and activity in your Divine Master's cause, and your fearless and able exposition and defence of the Doctrines and Institutions of that Church, of which you are so talented and worthy a Minister, have been great indeed.

Your walk and conversation have, in all respects, been such as becometh the Gospel of the Blessed Lord and only Saviour Jesus Christ, whose lambs you have fed with the sincere milk of the Word, rightly dividing unto each in season.

In you, local education acknowledges an enlightened Pastor, and temperance a fearless advocate.

Your address and manners have been highly pleasing to all your people, and have secured their ready co-operation in your judicious suggestions relative to Church improvements.

And, Reverend and dear sir, while we so greatly regret our having lost your services and your society from any cause, it adds to our esteem for your character, that your removal from us—which has been effected upon your own application—has not proceeded from a regard to leave, but from a justifiable compliance with the dictates of a Christianized heart, and a regard to the happiness of your amiable help-mate and your young family.

That you may see many years of increasing usefulness in the Pastoral office, and be best in bringing many souls to Christ—that you may ever labour amongst a grateful and devoted people, and see your own household growing up unto all that is lovely in character and affectionate in spirit, is our sincere and unanimous prayer.

Accept of the accompanying volumes, as a memento of the gratitude and esteem of

Reverend and dear Sir,

The people of your late Pastoral charge.

Signed on their behalf by the Churchwardens of the respective Churches.

JAMES ROSEMOND, St. James', Carleton-Place; WILLIAM HAWKINS, do. do. HENRY MARTIN, St. John's, Lanark Township; JACOB HALPENNY, do. do. JOHN JAMET, St. George's, Ramsey Township; EDWARD LEARY, do. do.

21st Dec., 1850.

REPLY

To James Rosamond, Esq., and William Hawkins, Churchwardens of St. James' Church, Carleton Place; Henry Martin, and Jacob Halpenny, Churchwardens of St. John's Church, Lanark Township; John Jamet, and Edward Leary, Churchwardens of St. George's Church, Ramsey Township; and to the respective Congregations represented by them.

MY DEAR FRIENDS.—Accept my sincere thanks for the very flattering expression of respect and esteem bestowed upon me in your address on my leaving you to labour in another part of the vineyard. During my sojourn among you my object has been, with God's assistance, to promote among you real, vital, heartfelt religion, and if I have been instrumental in rescuing one sinner from the bonds of death, and pointing him to a crucified and all sufficient Saviour, to God be all the praise. "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." The separation between a pastor and his flock is ever attended with painful sensibility, but it must afford a sweet ingredient in our cup of happiness to know that there is a land where farewell is never spoken, where there shall be a perfect recognition of kindred spirits never more to be separated. Be assured, my dear Friends, it need not your valuable present to keep you in lively remembrance as my ministrations among you shall ever be regarded as a green spot in the wilderness of this world.

Accept also my grateful thanks for your kind wishes in behalf of my wife and family; and that God may ever bless both you and yours and enable you to walk in wisdom's ways; is the only way of pleasantness and peace is the fervent and heartfelt prayer of

Your affectionate and late Pastor,

JOHN A. MULOCK.

Carlton Place, Dec., 25th 1850.

Williamsburg, 3rd Jan'y 1851.

Mr. EDITOR.—Will you allow me space in your paper to return thanks to my Congregation in Williamsburg and Matilda and other kind neighbours, for the donation party of last evening.

It will be gratifying to the ladies who took the management of it to learn that of these yearly parties, this has been the best, with the exception of the first—and that the first was better, is to be accounted for by the fact, that many persons connected with the construction of the Canal were then present, and these have since then removed.

I remain your obedient servant, EDWARD J. ROSWELL.

DIOCESE OF QUEBEC.

The following particulars, serving to shew the degree of progress which the Church has been permitted to make, form the substance of a summary of some Ecclesiastical Statistics which have been officially communicated to the Society for the Propagation of the Gospel, by the Bishop of Quebec.

They are connected with his Lordship's episcopal administration from October, 1836, when Bishop Stewart went to England, in broken health, never to return, to October, 1850, when the charge of the new Diocese of Montreal had been delivered over to Bishop Fulford.

UPPER CANADA, OR CANADA WEST.

Upper Canada, now constituting the Diocese of Toronto, erected in 1839, having been for about three years preceding, together with Lower Canada, under the charge of the Bishop of Quebec, contained clergymen, when he assumed that charge, to the number of..... 51

Ordained for Upper Canada during that time... 15

Introduced or adopted..... 4

Increase in the three years..... 18

(Besides three theological students taken upon the list who were afterwards ordained by the Bishop of Toronto.)

One Visitation performed throughout Upper Canada in 1838, and Confirmations there held in places... 51

Churches consecrated..... 9

Miles travelled on this Visitation, from Quebec and back..... 2500

LOWER CANADA, OR CANADA EAST.

ORDINATIONS, &c.

Number of clergymen ordained by the present Bishop of Quebec, for the service of Lower Canada, since his assumption of the charge in 1836..... 77

Number adopted or introduced..... 10

(Total number ordained for Canada... 92

Total number adopted or introduced..... 14

One ordained at the Red River in the Hudson's Bay territory in 1844.)*

NUMBER OF CLERGY.

Number of Clergy in what is now the Diocese of Quebec, when the present Bishop assumed his charge in 1836..... 17

Do. Montreal, do..... 17

Total number in Lower Canada at that date... 34

No. in the Diocese of Quebec at this date (increase 19)..... 36

No. in the Diocese of Montreal at this date (increase 39)..... 48

Total in Lower Canada at this date... 84

Total increase in Lower Canada..... 50

CHURCHES.

Number of Churches in what is now the Diocese of Quebec, when the present Bishop assumed his charge in 1836..... 21

Do. Montreal, do..... 21

Total in Lower Canada at that date..... 42

Number of Churches at the present in the Diocese of Quebec, do..... 56

Do. Montreal, do..... 60

Total now in Lower Canada, (increase 74) ... 116

Number of Churches built to replace the original buildings in the Diocese of Quebec, since the present Bishop's assumption of his charge in 1836..... 6

Do. Montreal, do..... 3

Total number of new Churches built in Lower Canada within the period, 83

CONSECRATION OF CHURCHES.

Number of Churches consecrated in what is now the Diocese of Quebec, by the present Bishop since his assumption of his charge, 14

Do. Montreal, do..... 24

Total consecrated by him in Lower Canada, ... 38

The great number of unconsecrated Churches is an evidence of the difficulties of the Church in the country, and the poverty, very generally, of her people. In some instances the obstacle arises from debt: in a great many, from the incomplete state of the building, although it may have been used for years.—Some few of the 116 Churches on the list, are not yet so far advanced as to be fit for use at all.

The list includes the Chapels of the cities—and many country Churches upon a very small scale and of exceedingly humble pretensions.

CONFIRMATIONS.

Number of places visited for holding Confirmations, in what is now the Diocese of Quebec, when the present Bishop assumed his charge..... 17

Do. Montreal, do..... 17

Two places not visited upon first Circuit on account of the recent Confirmations by Bishop Stewart..... 2

Total in Lower Canada at that date..... 36

Number of places visited upon last Circuit before the division of Lower Canada into two Dioceses, in the present Diocese of Quebec..... 47

Do. Montreal..... 48

Total, Lower Canada, present date (Increase 59) 95

MISCELLANEOUS MEMORANDA.

Number of places at which Confirmations were held at the Red River Colony, in 1844 (848 individuals there confirmed,)..... 4

* One Deacon and one Priest—but the gentleman ordained Priest had previously been ordained Deacon by the same hands in Lower Canada. The statement given above does not comprehend gentlemen admitted to Priests' Orders who had previously been ordained Deacons by Bishop Stewart—but it does comprehend two gentlemen who had received Deacons' Orders in England, and were ordained Priests here by the present Bishop, for service in Canada, one in the Upper Canada, and one in the Lower Canada list. Those whom he ordained both Deacon and Priest, himself, are, of course, reckoned only once.

Episcopal Charges delivered in Canada in 1837, 1842, 1845, 1848

Charter of Bishop's College obtained in December, 1843.

Corner stone laid in September, 1844.

College opened in September, 1845.

Number of Theological Students who have been admitted, 34.

Number thus far ordained, 18.

Charter of Diocesan Church Society obtained in June 1844.

Extreme points within the range of Episcopal labour performed—Red River Colony in Hudson's Bay Territory, two thousand miles N. W. of Quebec,—and Magdalen Islands, between five and six hundred miles below it in the Gulf.

Three Sees now established within the regular charge attached to the see of Quebec when the present Bishop entered upon the administration of it in 1836.

Four Sees within the range of his Episcopal labours performed since that date.—Canadian Ecclesiastical Gazette.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

On Monday afternoon the 25th Nov. a Public meeting of the above Society was held in the Exhibition Room, Durham, the Ven. Archdeacon Thorp, D. D., in the Chair. The Rev. G. U. Pope, from Tinnevely, and the Rev. F. J. Lundy, of the Diocese of Toronto, attended as a deputation from the Parent Society. Upon the platform were the Rev. Canons Douglas, Townsend, and Gilly, the Rev. T. Chevallier, and the Rev. J. Cundill.

Dr. Lundy addressed the Meeting at some length in which he argued the claims of British North America, as a quarter in which the sympathies and support of the Society ought to be exercised concluding by enforcing the necessity there was for supporting the missionary cause in Canada, on account of the large stream of emigration which was continually pouring into the provinces from Great Britain and Ireland. After Mr. Lundy's speech a circumstance occurred which led to some rather sharp remarks from different speakers, and a little misunderstanding in the meeting. Mr. Wharton, of Dryburn, proposed one of the ordinary resolutions, upon which Dr. Gilly observed that as there appeared to be a unanimous feeling with regard to the aggressions of the Pope he would propose that there should be added to the resolution words to the effect that this meeting pledges itself to support those Protestant principles on which the society was originally based. This was opposed by various speakers. Mr. Elliot thought by so doing it would make it appear that there was some ground for suspecting the society of a leaning towards Roman error.—Rev. J. U. Pope, one of the deputation, objected to it on the ground that the society had already issued its protest in London. Rev. E. Elder, with reference to a remark of Dr. Gilly's that such a resolution would be peculiarly appropriate as there were so many clergymen present, reminded Dr. Gilly that the clergy of the Archdeaconry had unanimously signed a very strongly worded protest within the last few days.—The Archdeacon said if the meeting wished the resolution to be put he would do so, but he complained of the discourtesy shown to the chairman by bringing forward a resolution which had not been previously submitted to him.—Dr. Gilly afterwards withdrew his resolution, the necessary business of the meeting.

The sum of £32 2s. 10½d. was collected after the meeting.

The Times states that the publication of Lord Fielding's correspondence with the Bishop of St. Asaph has been attended with the happiest results for the interests of the Protestant Church in the parishes of Whitford and Holywell. In less than a week from the appearance of that correspondence upwards of £1,900 have been promised towards the erection of a Church in the district, and the following names, selected from the first list of subscribers, will show that the nobility and gentry of the principality are resolved to mark their sense of his lordship's conduct by liberal contributions in aid of the edifice which is destined to counteract the baneful effects of Papistical teaching:—Mrs. Pennant, £500; the Marquis of Westminster, £100; the Marchioness of Downshire, £100; Earl Howe; Lord Dinorben, £100; the Bishop of St. Asaph, £100; the Misses Luxmoore, £100; Mr. John Day, £100; the Rev. R. Briscoe, D.D., £50. It should be remembered that St. Dewi Church cost £10,000, and that the subscriptions in opposition to it should at least equal that sum.

The following decision has just been pronounced by the College of Bishops with respect to the late election, at Elgin, of a Bishop coadjutor of Moray and Ross:—

"Whereas, a mandate was requested and granted for the election of a Bishop coadjutor for the Diocese of Ross and Moray, to which two returns were made, one declaring the Rev. Robert Eden, the other the Rev. James Mackay, duly elected; and whereas neither of these returns appears to be supported by a clear legal majority, the Bishops refuse to accept and confirm either."

A correspondent mentions that, owing to some circumstances which have come to light, since this document was drawn up and signed, it is believed that the Bishops will be induced to reconsider the whole matter. Inverness Courier.

At a meeting of the subscribers to the Adelaide window in the Worcester Cathedral, convened for the purpose of selecting an artist for the execution of the window, it was resolved that it should be a disqualification to the artist that he should be of the Roman Catholic religion.—London Globe.

PAPAL AGGRESSION.—THE BISHOPS.

The following is a copy of an address from the Archbishops and Bishops (except Exeter and St. David's), to Her Majesty:—

To the Queen's most Excellent Majesty.

The humble Address of the Archbishops and Bishops of the Church of England.

May it please your Majesty,—We, the Archbishops and undersigned Bishops of the Church of England, approach your Majesty with sentiments of veneration and loyalty at a time when an unwarrantable insult has been offered to the Church and to your Majesty, to whom appertains the chief government of all estates of this realm, whether they be ecclesiastical or civil. This our country, whose Church being a true branch of Christ's Holy Catholic Church, in which the pure word of God is preached, and the Sacraments are duly ministered according to Christ's ordinances, is treated by the Bishop of Rome as having been a heathen land, and is congratulated on its restoration, after

an interval of 300 years, to a place among the Churches of Christendom. The return of our people is anticipated to a communion, the errors and corruptions of which they deliberately renounced, and which continues to maintain practices repugnant to God's word, inculcates blasphemous fables and dangerous deceits, and prescribes as necessary to salvation the belief of doctrines grounded on no warranty of Scripture.

It is part of the same arrogant assumption that in defiance of the law which declares that "no foreign prelate or potentate shall use and exercise any manner of power, authority, or jurisdiction, spiritual or ecclesiastical, within this realm," the Bishop of Rome has pretended to exercise spiritual dominion over the people of this country; and, in nominating certain Roman ecclesiastics to particular places or sees in England, has re-asserted his claim of supremacy over the kingdom, and has interfered with a prerogative constitutionally belonging to your Majesty alone.

We consider it our duty to record our united protest against this attempt to subject our people to a spiritual tyranny from which they were freed at the Reformation; and we make our humble petition to your Majesty to discountenance by all constitutional means the claims and usurpations of the Church of Rome, by which religious divisions are fostered, and the labour of our clergy impeded in their endeavours to diffuse the light of true religion amongst the people committed to their charge.

J. B. Cantuar. G. Peterborough. F. Ebor. H. Worcester. C. J. London. J. Lichfield. E. Dunelm. A. T. Chichester. G. R. Winton. Tho. Ely. R. Bath and Wells. S. Oxon. J. Lincoln. T. Woulver St. Asaph. C. Bangor. J. P. Manchester. G. Rochester. R. D. Hereford. H. Carlisle. J. Chester. J. H. Gloucester and Bristol. S. Norwich. C. T. Ripon. A. Landaff. E. Salisbury. J. Sodor and Man.

THE NEW ROMAN CATHOLIC HIERARCHY.

The following is an address to the English Bishops, copied from four of the Scotch Bishops:—

"To the Most Rev. the Archbishops, and the Right Rev. the Bishops, of the Church of England, the undersigned Bishops of the Episcopal Church in Scotland, send greeting—

"Most Reverend and Right Reverend Brethren—We feel it to be our duty in this season of anxiety and danger, when the Church over which, by Divine permission, you preside, is assailed with unexampled insolence by the Court of Rome, to express to you our cordial sympathy, and our lively hope that the Wisdom which is from above will guide your counsels to the maintenance of Scriptural truth, to the banishing of all erroneous and strange doctrines, and to the defence of that ecclesiastical authority which you rightfully possess, in accordance with God's word and the constitution of your country.

"Since this arrogant assumption on the part of the Bishop of Rome has been held to be justified by the example of our Church in claiming the ecclesiastical supervision of the ancient dioceses in this part of the United Kingdom, we may be permitted, on this occasion, to mention that, while our Church claims indeed, an origin which no earthly government can justly dispute, she rejoices also to remember that she is, in express terms, 'protected and allowed' by the statutes of the realm. Her Bishops are recognised by law, as Bishops of the Church. Her clergy are required before ordination to take the oaths of allegiance and supremacy, by which they declare that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power or superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. We receive the Thirty-nine Articles equally with the clergy of the Church of England, with which our own is in full communion, and in which our clergy are admissible to officiate, under due ecclesiastical license. We yield to no class of her Majesty's subjects in an earnest repudiation of the errors and superstitions of the Church of Rome, and in a hearty desire to co-operate with your lordships, to the utmost of our more limited influence and ability, in resisting this intolerable aggression on the rights of that venerable Church from which we derive our own orders and Liturgy, and which has been the source of such unspeakable blessing to all parts of the British empire.

"Peace be within her walls, and plenteousness within her palaces.—We subscribe ourselves, Most Reverend and Right Reverend Brethren, your Lordships' faithful and affectionate servants in Christ,

"W. SKINNER, Bishop of Aberdeen, Primus. "C. H. TERROT, Bishop of Edinburgh. "ALEX. EWING, Bishop of Argyll and Isles. "W. J. TROWER, Bishop of Glasgow and Galloway. "Festival of St. Andrew, 1850, 18, Claremont-terrace, Glasgow."

The Nottingham Mercury announces, on authority, that Mr. Newman is to be the Roman Catholic Bishop of Nottingham.

We have no reason to believe that an individual of considerable wealth, but who has hitherto taken no considerable part in public affairs, and who resides in the north of England, has resolved upon instituting a prosecution against one of the newly created Roman Catholic bishops for a misdemeanour. The legal question will thus be brought to issue without the direct intervention of the Government. An eminent Queen's Counsel, and a gentleman with large practice below the bar, have been retained to draw and settle the indictment.—Legal Observer.

IRELAND.—The Orange Lodge has met and issued its manifesto against the Papal aggression in an address to the people of England, countersigned by its Grand Master, the Earl of Enniskillen. The following paragraphs will convey a fair specimen of its general tone and spirit:—"It has been said, in defence of the endeavour to bow down England under this odious and debasing despotism, that the Papacy aspires to do no more in Great Britain than that it has been permitted to accomplish in Ireland. A hierarchy such as England protests against is in existence here, and that form of law with which you are menaced has long had authority in Ireland. That is true; and Ireland mourns because of it. The canon law of Rome has had time to develop its purposes and to display its character and tendencies. Ireland is a witness against it. In the crimes and miseries of this most afflicted portion of the empire, and still more in the abused consciences of those over whom the canon law has been permitted to exert its power, there is undeniable and convincing evidence against that spiritual government which Romanism, encouraged by your indirect sanction of which here, is now audaciously and insidiously erecting against yourselves. For vice and crime, unhappily

there needs no explanation but what our fallen estate supplies, but for the phenomenon of a conscience in which horror for the crimes of treason and murder have become extinct, and extinct in natures not habituated to crime—for a baneful phenomenon like this, we must seek explanation, not in the tendencies of our fallen nature, but in the principles of those into whose keeping that abused faculty has been implicitly confided.

It is stated that the Roman Catholic Archbishop of Dublin has had conferred upon him for some time the "Cardinal's hat," but that for certain reasons his Grace kept the conferred honour a profound secret.

From our English Files.

The Daily News states that Lord Beaumont has been excused for the publication of his letter to Lord Zeitland.

The Atlas correspondent, according to the following paragraph, would lead us to believe Lola Montes was about to turn nun: "The great event of the religious world, and which has become the favoured subject of religious gossip, is the approaching conversion of Lola Montes, by the Abbe Deguerrey. It appears that the worthy Abbe, in his zeal for the good of the Church, had called upon the fair Lola for aid in establishing the new chapel of Augustin; and with the tact for which he is so remarkable, had succeeded in engaging her attention upon religious subjects, and the conversation thus begun was found to be so interesting that the Abbe remained the whole afternoon, and far, indeed, into the middle of the night, by the side of the new convert, and never left her till her heart was softened and she had owned with bitter tears, that all the idols she had worshipped with such fervour in this life had brought her nought but disappointment and despair.

The last will and statement of the late King of the French, disposing of his property in Sicily, England, and America, was proved at Doctors' Commons on Wednesday. The personal property is sworn under £100,000. The will is dated at Claremont, October 16, 1848, and is very concise. The signature is in a bold, clear handwriting.

He bequeaths his house and garden at Palermo to Queen Marie Amelie for ever. Next, he gives all his landed property in England and America, his books, plate, china, and furniture, to the ex-Queen, for her life, with reversion to her children, subject to such provisions as her Majesty may make in her life-time. In the absence of such provisions, it is to be divided into nine shares.

Two to go to the Duc de Nemours, and one to the Comte de Paris and the Duc de Chartres—to be held by them as joint tenants—that is to say, to be divided between them. The remaining shares are divided, one each to Louise, Queen of the Belgians, the Prince de Joinville, the Duc d'Anmale, the Duchess de Saxe Coburg Gotha, the Duc de Montpensier, and Phillip Alexandre (a grandson), Duc de Wurtemberg.

The property in France is not proved in England; but an extract from an old will is given, remarkable for a provision in case the testator should leave France, or go to reside in England; then the Castle and property at Eu, and house and property at Treport, are devoted to the Duc de Nemours and his heirs for ever.

The Athenæum states that the Chapter of St. Paul's are willing to enter into terms with the city authorities for a general reform of abuses in relation to our great national cathedral. They propose, it is said, to abolish the unbecoming charge for entrance at the door, and to remove the iron palisades, and throw open the entire space up to the doors, as in the case of Notre Dame in Paris, on condition that the Corporation undertakes to widen and improve the approaches. We confess we should greatly like to see such a compromise carried out.

The evidence at length received of Sir John Franklin having actually penetrated into a region of "thickened ice" seems to have acted as an incentive to renewed vigour. The North Star, which recently returned from Wolstenholme Sound, in excellent repair, is to be re-commissioned forthwith, and sent out to Behring's Straits to relieve the Plover.

IRELAND.—On Monday the twenty-third of November, the election of the new corporation for the Irish capital resulted in an effectual Conservative change. In the late corporation there were forty-six Roman Catholics, all Repealers; fourteen Protestants, all Conservatives; and no Whigs. The new body, consisting of sixty members, including aldermen, is divided between the Roman Catholics and Protestants nearly equally divided—thirty-two to twenty-eight. Political Conservatives are now more numerous, and there are twenty-four Conservatives, twenty-two Repealers, four Whigs. The result has had the effect of causing Mr. Reynolds, M.P., to refrain from offering himself for re-election as Lord Mayor, and fifty-six out of the sixty members signed a requisition to Alderman Guinness, the eminent Conservative brewer, to occupy the Civic throne for 1851.

A report has been in the mouths of all men of Dublin during the last few days, which has at length assumed a consistency and shape that prevent the possibility of its being passed by unnoticed. It is said that the proprietors of a weekly newspaper called the World published in this city, performed certain services for Lord

Clarendon, for which his Excellency did not show himself so grateful as was expected, although a large sum of money—we have heard £1,400—was paid on foot of the account. An action for "work and labour done" was accordingly had recourse to, and accompanied by an intimation that the noble lord's autograph letters would be put in evidence. The result (we still speak according to public—very public rumour) has been a compromise, and the withdrawal of the action by mutual consent of the parties.—Dublin Evening Mail.

The Bishop of Meath has been appointed an Ecclesiastical Commissioner for Ireland by the Crown. There is still a vacancy at the board unfiled since the death of the Lord Bishop of Kildare.

The Bishop of Limerick having been appointed a Commissioner of the Board of Education, took his seat on Friday last. His lordship purposes holding an ordination at the cathedral church of Limerick, on Sunday, the twenty-second December.

Darrynane Abbey, the seat of the late Daniel O'Connell, is about to be sold by auction.

The Marquis of Waterford has announced his intention to make reductions from ten to twenty per cent., and in some cases even more in his rents. The Derry Standard, one of the leading organs of the tenant-right league, admits that these reductions amount to upwards of £2000 a year.

It is said that on a scientific examination of the lead-mine discovered lately near the town of Galway, it has been found not only to be of a very valuable and rich quality, but to be far more extensive than was at first imagined.

Father Ignatius collected at Lurgan, last week, after one service, a sum of £143 towards the conversion of England.

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.]

A LETTER TO A FRIEND, OCCASIONED BY THE PRESENT STATE OF RELIGIOUS PARTIES IN ENGLAND.

(Concluded from our last.)

You will not, I am sure, my dear —, suspect me, from what I have said respecting the idolatry of human reason, of subscribing to a dogma so insulting to the infinite mind and so degrading to man, as that "ignorance is the mother of devotion." All I wish to show is that Reason is not to usurp the place of God; but that her place is, as I am sure you will admit, to be the handmaid of religion, yea, and to a certain extent the guide of our piety; thus regarded, the office of reason, especially when corrected by the regenerating influences of Divine grace, is invaluable. Yea, so valuable do I esteem Christian reason, that I think it is sufficient to prove, when once we have revelation in our hands, the necessity of the visible Church to guide us, and of its ordinances to sanctify us, and to convince us of the purity and integrity of our own branch thereof.

For instance, your friends despise the Church and its ordinances, because they despise the flesh and think the grace of God perfectly pure and spiritual Being to us; its senses unworthy of being the medium of conveying But is this not as unreasonable as it is unscriptural? First, the body is as much the creation of God as the soul. Secondly, it was through the flesh, that Satan succeeded in destroying the work of God, and in introducing sin into the world. Now, does not the dignity of the Creator seem to require that the flesh shall also be made in every individual offender the vehicle of his regeneration? Thirdly, the bodily senses are now constant inlets to sin, or, at least, occasions of temptation thereto. Now, seeing that the most Blessed has so indissolubly united our souls to them, that even eternal felicity cannot be fully secured until soul and body are re-united, does not even reason itself. Suggest that it is most consistent with both the Divine dignity and goodness to make the body, at least, as readily the medium of grace? Fourthly, we see that, in the person of the Divine Redeemer, the flesh has been raised to the most intimate union with Deity himself, and made even to share the empire of eternity. Can it be rationally supposed that any office connected with the redemption or sanctification of individual man, is too dignified or too holy for a body, the nature of which is thus identified with Omnipotence?

I suggest these hints, my dear sir, not as an elaborate argument, but to direct the attention of your own acute mind to further reflection on the fact that, when used as the handmaid of religion, and based on the teaching of the Bible, and the Church of God, reason most unequivocally supports the Church, and her ordinances, as the greatest blessings to redeemed man; though, when usurping the place of God, reason sits in uncontrolled and haughty judgment upon holy things. Satan is often permitted so to darken the understanding that our greatest blessings are counted vain and unholy. The above thoughts may perhaps also serve to strengthen your conviction of the unreasonableness of that opposition, which those who are guided by "private judgment," or, to use scriptural language, who "leave to their own understandings," so generally offer to the doctrine of the saving efficacy, to the faithful elect, of the Sacraments and ordinances of the Church.

As, however, my third sheet is not full, permit me to test your patience a little further by pointing out one or two other inconsistencies which, the reason that sits at the feet of Christ and His Church, seems to belong to the unhappy worshippers of their own intellects. They profess to believe that ever since His ascension Christ has had, at least, an invisible Church on the earth. They will also further admit that this invisible Church has, for the most part, been found within the visible or Catholic Church. Yet, for 1500 years, that is, while yet, as I suppose, the Plymouth Brethren themselves would allow, the visible and invisible Church were united,—a distinct priesthood, sacraments, ordinances, and union with the visible or Catholic Church were thought generally necessary to salvation; as one proof of which, I may remind you that the Infidel Gibbon himself admits that by the end of the first century Episcopacy was universal. Christian reason asks, therefore, is it to be credited that Christ left His Church, and that not merely the outward and corrupt Church as these persons would call it, but His chosen, pure, and invisible Church,—during so long a period in such serious and fundamental errors, as the doctrines just stated would be, if, as your friends in common with most Dissenters, suppose none of these things are of God? Had He done so, where would have been the truth of His promise to "be ever with His Church" and to "guide it into all truth"? For, remember, we are speaking now of what

the Plymouth Brethren, Quakers, &c., call the Church; hence, themselves being judges, these unhappy sectaries, in denying the blessed character and scriptural truth of the doctrines in question, are convicted of "charging God foolishly" with having left His Church for fifteen ages a prey to very deep corruption!

Again holy reason can very clearly see that the opinions held by these Plymouth sectaries, lay the axe at the root of all true humility. Few things tend so much to humble us as to have to submit, and the deeper and the more real the subjection, if rendered as unto God, the more genuine is the humility. Now since the Divine Head of the Church has been pleased to establish His Church as the fold, His ordinances as the channels, and a human, though Divinely appointed priesthood as the dispensers of His grace and salvation, there is little room left for the display of self-will or of haughtiness of spirit in those who are really seeking present grace and final salvation. The means are contemptible to human pride—a little water, a little bread and wine, a few words of forgiveness or of blessing, all administered it is true, in the name of an infinite Saviour, but by mortal men, perhaps in everything, but their office, inferior to ourselves, and yet all stringent by necessity in this and no other way, in order to our being certainly accepted of the Father. Surely it cannot be reasonably denied that to be obliged all through the journey of life to seek the Divine mercy and favour by the use of means and ordinances such as these, is deeply humiliating to our natural pride of head and heart: as however, this humiliation is exactly the end desired, pride in some shape or other, being the damning sin of our race, the Church and its economy which tends to produce it must evidently be of God.

And now, my dear —, I put it to you who are daily witnessing dissent in its most rampant, and yet in some ways under its most captivating forms; is it calculated thus to produce humility? On the contrary is not its natural effect to nourish in a high degree that most dangerous of all inflations—spiritual pride? How could it possibly be otherwise? In some of these bodies of dissent, as amongst your own friends, every man is his own priest; he approaches the Eternal therefore only at those times and in such a way and manner, and amongst such people, and in those places that may happen to please his various fancies, or his excited imagination, or his indifferent and lukewarm feelings, and finally, he administers the most solemn ordinances to himself and others, without the intervention of any spiritual superior. Other sects make and unmake here, and dismiss their ministers and teachers as their whims, interest, or their pride may dictate. In all, or most of them, the public prayers, the exhortations, the experiences, the pecuniary or the executive importance of the individual members most sorely tend to feed their vanity of soul; and this danger is so much the greater, as very many of the members of these sects are poor and illiterate, filling in secular life very inferior stations, and therefore the more easily puffed up. Surely nothing but miracle can save mortal man, under such circumstances, from "falling into the snare of the devil," and with Diotrephes "seeking the pre-eminence." Is it possible that "the wisdom which cometh from above" can have had any part in forming such churches as these?

You mention a melancholy instance of a gentleman and a scholar who resigned an influential employment, sacrificed a liberal income, distributed the remainder of his property, married an illiterate wife, and is now leading an obscure life as the teacher of a small school, and all this in the name of religion! Why my dear friend, what account will this man be able to give at the last dread day of the "talents" entrusted to his care? Truly we read of one man, of whom Christ, in His right as the Sovereign of the universe, required the surrender at once of his station and his property; the Saviour's motive for this we need not enquire, for He was God and King, and had a right to require what He chose; but we may safely conjecture that the young ruler's worldliness of mind required such a surrender in order to his salvation, but at all events as no mere mortal has a right to require such a sacrifice from another, so to make it voluntarily, without some Providential necessity, appears to me to be a species of moral suicide, an effort to escape from those responsibilities of life which form a part of our probation.—Thus we find but one such command given: from the rest, the perhaps, more arduous task seems to be required—"Occupy till I come."

It is true that for a short period under the very peculiar circumstances of the infant Christian Church, there appears to have been something like a community of goods, yet it evidently was not designed, for perpetuity, as it is contrary to the very genius of Christianity which requires a regular continuance in well doing, rather than by any violent spasmodic effort to put it out of our power to sin. The gentleman you mention acted in submission I suppose to the common principles of the Plymouth Brethren, much more in the spirit of Origen, who sought to end the conflict with temptation by destroying the powers of nature, than in that of St. Paul who, by the continual use of lawful means, kept his body under.

And that I am right in these views is evident not only from the general principles of Christianity, but from this also, that in the latter part of the New Testament there is no trace of this community of goods, and many distinct proofs to the contrary. All the numerous exhortations contained in the Epistles, to alms-giving would have been commencing if property had been in common; all the directions contained in the Epistle to the Hebrews that the Christian like the ancient priesthood should live of the altar, would be equally irrelevant. What do the Plymouth Brethren say to this strong incidental proof—the more strong because it is incidental, that a distinctive ministry forms part of the Christian polity; nor should we be able to comprehend how it was that St. Paul should have supported himself even while occupied in his ministerial duties by the labour of his own hands, for surely he could not have been the only member of the Church in Corinth who was excluded from the common funds if there had indeed been any such? Yes Scripture, reason, and fact, all prove that like everything else over which the Christian has control, the right use of his property is, in all ordinary cases to be throughout his his whole life, one of the tests of his love and obedience at least a title to the priesthood, with liberal free-will offerings to the Church and her poor, and not forgetting even the necessities spiritual and temporal of those who are without.

But because this Christian use of property has been in the later history of the Church shamefully neglected, let not the sincere of heart be deluded into seeking unscriptural and unlawful remedies, lest they share in the condemnation of those who, from a similar spirit of self-willed judging, and fleshly zeal, have permitted the puritanism of the last age to make the Romanizers of this! Much I fear, therefore, that the gentleman

whose unscriptural procedure has called forth these remarks, will be found an unwise, at least, if not an unfaithful steward.

In conclusion to this long epistle, permit me to suggest what I consider the great course of modern heresy and schism. It is this, that Christians now, look upon themselves as being the ultimate end and principal object which the Most High has in view in the vast scheme of redemption. The Primitive Church, I imagine, with more truth and humanity, thought otherwise. They thought that redemption, like all the rest of the Divine doings, was chiefly designed to bring glory to God, and that in this case it was to be accomplished by the victory which the incarnate son of God should gain over the malice of Satan; and, that consequently every step in man's salvation is planned with reference to the increase of the glory of God, through the exultation of the mediatorial character of His Son.

Hence the difference of conduct in the two classes of Christians. The Primitive Disciple cleaved to the Church and her ordinances, seeking in the smallest matter to obey the Divine will, believing this the surest method of honouring the great Head of the Church; and even had they foolishly imagined that some other method of serving him would have been more profitable to themselves, they would not have been at liberty to follow it. On the contrary, the modern sectary looking upon his own spiritual advancement as everything, feels at perfect liberty to serve God in any way that his wayward fancy may suggest, as being most beneficial to himself, comparatively regardless of what may be the effect upon the honour and glory of His Incarnate God. Upon this vast subject however, I can only give a hint for your own deeper reflection to follow.

Believe me, my dear — Very faithfully yours,

A. T.

To the Editor of the Church.

REV. SIR,—I observed in THE CHURCH of the week before last a question from "a constant reader" respecting the meaning of the words "O Sapientia" in the Calendar opposite the 16th Dec; in reply to which you very rightly refer him to the expositions of Wheatley and Marst, where it may be seen that "O Sapientia" day, and all the days in the Calendar marked with particular names, not being Red Letter Days, were retained merely for civil convenience, without any religious observances being designed or appointed for them; the names of those days having by long usage become connected with many popular customs in England both local and general.

But if a "constant reader" wishes to see the original Anthems from which "O Sapientia" day received its name, he will find them in the Romish Missal or Service Books, among the Offices for the season. And here I would beg leave to suggest that if the Editors of the "Parish Choir," whose article you gave at length, wish to extend its circulation among Churchmen, they would do well to employ its pages otherwise than in recommending Romish Anthems and sending us to Popish Service Books for our Advent Hymns.

All that was primitive and Scriptural and worth preserving in the Service Books at the time of the Reformation, the Church has preserved, and Churchmen are bound to observe the one of the distinctions which the Church has drawn, even though, as in this case, there may be nothing exceptionable in the words or doctrine of the anthems referred to: yet as the Church has thought right to leave them in the Romish Missal, they had better be allowed to remain there.

There is unquestionably a great deal too much leaning to Romish ideas and Romish names long obsolete in the Church of England, to be found in many self-styled Church devotional publications—a thing which ought to be strenuously discountenanced, now especially, when the relative positions of the Church of England and Rome imperatively forbids any tampering with Romish tenets or any morbid partiality for, or sufferance of, Romish practices.

With Mr. Jebb, whose opinion is quoted in the "Parish Choir," it may readily be admitted that "the principle of having Anthems fixed for the chief seasons of the Church's year is a beautiful one;" but it is not quite so beautiful an idea, to take them from the Romish missal. The Scriptures, or even the authorized compositions of our Divines, furnish every thing that can be required as appropriate and devotional. It has always been the practice of the Church, as far as my experience serves, to have the Anthems in the Service always in the words of Scripture. And when we find in our Book of Common Prayer, at a certain place in the Morning and Evening Service, the rubrical direction—"in Quires, and places where they sing, here followeth the Anthem,"—it may safely be taken for granted that it never was the mind or intention of the Church to permit the introduction of Anthems from the Romish Service Books, the use of which she had so decidedly rejected and forbidden.

January, 1851. B. C. C.

To the Editor of the Church.

HAMILTON, January 1, 1851.

REV. SIR,—Some three or four weeks ago, a long editorial appeared in "The Church" commenting on the support rendered to the Church Society, and making it appear that "three pence three-farthings" was the whole average contribution of the members of the Church in this Diocese, towards her support.

This average you appear to have arrived at by dividing the income of the Church Society amongst the 200,000 belonging to her communion, in Upper Canada. This statement was reiterated in the ensuing week, and went forth to the world, on the authority of "The Church," as the measure of the liberality of Canadian Churchmen—for our friends to grieve over, and for our enemies to exult at, and taunt us with, as "The Globe" did, shortly after. That paper made use of the statement, of course presuming that from such a source it must be accurate, and sneered at Churchmen for seeking State support, and doing so little to help themselves.

A moments reflection would have shewn you that the contributions of Churchmen to the Church Society, forms a very small part of the pecuniary assistance afforded by them for church purposes.

I will take this place (Hamilton) as an example. Our contributions to the Church Society, amounted last year, including the collections for Mission, Widows' and Students' Funds, to £125 13s. 6d., while our ordinary annual payments for the local support of the Church, amount to £700, and in addition to this, we have within the last two years paid £150 on account of a new Organ; and in 1850, have paid £90 towards the new Church in progress of erection. So that, in fact, our subscriptions to the Church Society, which,

alone you have acknowledged, amount, for the past year, to but a small fraction—some thirteenth part of the whole. I do not mean to maintain that Canadian Churchmen are as liberal as they should be, but I hope you will correct the error into which you have fallen, and in such a manner as will remove from us the stigma of unexampled meanness, which the articles I refute have fixed upon us.

I have the honour to be, Sir,
Your obedient servant,
A LAYMAN.

Colonial.

RAILWAY PROSPECTS IN CANADA.—There can be no doubt at all, that the time is rapidly approaching, when we must have iron roads on all the great thoroughfares of the Province, and stretching from several advantageous points on its Southern frontier to the Atlantic ports of the United States. Montreal was as usual, and as became her, the first city in the Province to undertake these enterprises. The Champlain and St. Lawrence is now an old road, and its results have been such as to encourage its further extension at both ends: at one, southward to the Rouse's Point and the Ogdensburg railroad—at the other to a point on the south bank of the St. Lawrence, nearly opposite Montreal. Then came the St. Lawrence and Atlantic—that most important of all routes, not merely to this city, but to the Province, inasmuch as it forms a feeder, in one direction, and an object in the other for our long range of Public Canals. This line is rapidly advancing; and is so far completed that the company is making application, as we understand, to the Government for the necessary action to carry out the designs of the law of 1849, by offering its guarantee to persons willing to advance funds. We now all see with clearness the period of the completion of this great work, which had to pass through so many difficulties in its incipient stages. Then we come to the Lachine road—heretofore certainly not a very fortunate speculation; but yet forming the first link of that chain, which must shortly be carried through to the westernmost limits of the Province, and which if the designs of some of the promoters can be carried out, will eventually be prolonged into the States, going through a rich part of our own country, on the south side of the river, and connecting with the Ogdensburg line. Almost simultaneously with the Lachine road, the Industrie Village line was pushed forward and finished by that enterprising gentleman, the Hon. B. Joliette; and this line is, we hear, though short, highly successful, and there is no doubt that it will be continued to the rich country to the north in the Spring. This is a road of which little is known, because it was undertaken with little noise, and finished without the necessity of heating up for stock or taking recruits; but we believe there will not be a single line throughout the Canadas, which, in comparison with the cost, will produce so great benefits to the country and especially to this city. All these lines, however, must be regarded as valuable, principally on account of their connection with the great trunk lines. The extent to which these latter works may be already said to be begun is perhaps not generally understood so well as it ought to be. The distance from the boundary lines, at the place where the Portland road will cross them, is about 200 miles from Montreal. From Montreal to Toronto is 355 miles. From Toronto to Amherstburg is 250 miles, or again from Toronto, to Lake Simcoe is some 40 miles. Here, then, we have a total of 845 miles to be constructed in this Province, to place all parts of it above Montreal in communication during the winter months with the ocean. But of this distance let us see what is accomplished, or rather in course of accomplishment? We have first the Portland road, which we reckon at 200 miles; we have then the Lachine road, 10 miles more; one constructed, the other so nearly constructed as to be already looked upon as a *fate accompli*. We then come to a gap until we reach Hamilton, about forty-five miles beyond Toronto. Thence, however, we find the Great Western progressing rapidly towards Detroit. The arrangements are completed, and we may look upon the road as provided for. This is another 205 miles of the distance laid down.—*Montreal Herald*.

THE NEW CURRENCY.—Our readers are aware that an Act was passed during the last session of the Legislature, authorizing the Governor in Council to cause silver and gold coins to be struck for circulation in this Province, and altering the Provincial value of the British and foreign coins now in circulation among us. This Act was to come into force on the first of January 1851, and some are, no doubt, under the impression that, on Wednesday next, they must, in accordance with the law, be content to lose 1d on all their silver dollars, 3d on all their quarter-dollars and 1d on all their *eighths*. It will not be so, however, for the Act in question was reserved for Her Majesty's assent; which, so far as we can learn, it has not yet received and is not likely to receive. At all events, it cannot be enforced until the Governor General has issued a Proclamation informing the lieges of its having been so assented to by the Imperial authorities.—*Mont. Herald*.

OGDENSBURG RAILWAY.—The receipts for this road for the month of November amounted to \$28,000 19, being an increase over the month of October of \$6,793 38. On the second instant there was an accumulation of 70,000 barrels of flour at Ogdensburg. The Directors of the road are making arrangements to place upon the road a double force of power and cars early in the spring.

The inhabitants of Kemptonville have taken \$9000 worth in the Bytown and Prescott Railway.

The *Quebec Gazette* says that arrangements have been completed for the survey of the line of railroad from Quebec to Richmond, and that the engineer is under engagements to commence the work early in the present month.

The Bills of the Gore Bank, Hamilton, are discounted by the Albany State Bank at 8. The *Detroit Free Press* says, the Banks in that city have given notice, that they will hereafter receive the notes of the Canada Banks at par, on deposit.

A new paper called the *Christian Observer* in the interest of the Baptists, has just been started in this city.

It is currently reported that the Commissionership of Public Works is to be given to Mr. J. C. Morrison, Member for the second Riding of York.

STRIKE ON THE RAILROAD.—We understand that a number of the men employed between this city and the top of the mountain struck for wages yesterday, and attempted to drive off those who would not

join them in the movement. This latter scheme proved a failure, although it was feared at one time that a riot would ensue. The labourers now receive 3s. 9d. per diem, which is fair wages for the short days. We fear, however, that this is but the beginning of the trouble, with the men; and as there are plenty of troops unemployed at Toronto, application should be made to have a company stationed in Hamilton.—*Hamilton Spectator*.

The Quebec Bar have deserted the Superior Court in a body, on account of the promulgation, without consulting them, of a new tariff of fees by the judges.

Measures are being taken to establish a Nunnery in Sherbrooke. We believe it is not yet decided whether it is to be located on the Oxford or Ascot side of the Magog river. We understand the Commissioner of the British American Land Company has contributed £25 towards the site, which is to embrace an acre of ground.—*Sherbrooke Gazette*.

The *Pilot* denies the report that Parliament is to meet on 5th February, and ridicules the idea of a Federal Union of the Provinces. The fact is, we presume, the predominating influence in Canada, that of the priests, finds the present arrangement work far too well for it to be a party to any organic changes. *Montreal Witness*

CITY ELECTIONS.—The Municipal Elections for this city concluded on Tuesday afternoon.

ST. GEORGE'S WARD.

Aldermen.	Councilmen.
Gurnett.....111	Ashfield.....144
Thompson.....99	Wright.....144
Strachan.....65	J. H. Thompson.....77
Thomas Bell.....63	
Capreol.....14	

Inspectors—Higgins, 95; Osborne, 45.

ST. JAMES'S WARD.

Aldermen.	Councilmen.
Bowes.....321	Hayes.....266
Whittemore.....317	Price.....298
John Bell.....277	Lepper.....250
Cawthra.....122	Hamilton.....215

Inspectors—Wightman, 203; DeGrassey, 168; Murphy, 88.

ST. PATRICK'S WARD.

Aldermen.	Councilmen.
J. B. Robinson.....353	Dunn.....357
Jos. Sheard.....313	Bugg.....320
Wm. Campbell.....251	McCleary.....229

Inspectors—Spence, 210; Williams, 134; Webster, 37; McCallum, 24.

ST. ANDREW'S WARD.

Aldermen.	Councilmen.
Cameron.....309	Ritchey.....263
Ridout.....278	Carr.....232
Bilton.....223	Metcalfe.....226
	Macdonald.....167

Inspectors—Dill, 242; Hart, 122.

ST. DAVID'S WARD.

Aldermen.	Councilmen.
Kneeshaw.....233	Adam Beatty.....195
Dempsey.....217	McLean.....107
Rea.....163	Davis.....170

Inspectors—Griffith, 167; Wallis, 126; Quigley, 19.

ST. LAWRENCE'S WARD.

Aldermen.	Councilmen.
R. Beard.....112	Platt.....117
J. G. Beard.....110	Smith.....126
Mountjoy.....33	Maitland.....23
Crooks.....17	

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, Jan. 8th, 1850:— J. S. M., Esq., Prescott, shall be attended to; Rev. H. E. Ples, Matilda, has been attended to; Rev. T. B. Read, Port Burwell, rem. for Y. C. S. R., Esquire, Brockville, rem. for Y. C.; Rev. J. R. Toke, rem. for Y. C.; Rev. A. Palmer, Guelph—we cannot account for any delay in the letter, it was attended to on our first occasion after its receipt; Rev. A. Townley, Port Maitland, rem. for Y. C., also for Rev. W. C. Clarke; Rev. J. Padfield, Franktown; Rev. Thos. Bousfield, Picton, rem. for Y. C.; M. Jellet, Esq., Cobourg, rem.; Rev. G. C. Street, Port Stanley, rem. for Y. C.; D. B. Stevenson, Esq., Picton, rem.; Rev'd — Anderson, Picton.

THE CHURCH.

TORONTO, THURSDAY, JAN. 9, 1851.

The Lord Bishop of Toronto has appointed the First Sunday after Epiphany (Jan. 12, 1851), for the third of the four Sermons to be preached annually in the several Churches, Chapels, and Stations in this Diocese, in aid of the funds of The Church Society, in accordance with Art. XIX. of the Constitution of the Society.

The proceeds of the Collections will be applied to the General Purposes Fund of the Society in compliance with the recommendation of the Standing Committee, which was adopted at the General Monthly Meeting, held on the 2nd October, 1850.

The Bishop begs to direct the attention of the Clergy to the importance of maintaining the *General Purposes Fund* as from that source an important part of the income of the Widow & Orphans' Fund depends* as well as its being the only means at the disposal of the Society for assisting in the building of Churches and Parsonages.

* Extract from the By-law to make provision for the due administering and improving the Widows and Orphans' Fund of The Church Society of the Diocese of Toronto:—

“CLAUSE III.—And that the Society shall and will, put to the credit of the Widows and Orphans' Fund yearly, and every year, a sum of money equal to One Pound Five Shillings for each duly recognized Clergyman in the Diocese, from the Fund for General Purposes, providing that Fund will bear such a charge upon it; and that after the current and customary expenses of the Society are paid, the charge for the Widows and Orphans' Fund shall be the first paid from the General Purposes Fund, and that such sum shall be put to the credit of the Widows and Orphans' Fund on the 1st day of January in each year, on the Lord Bishop of the Diocese, forwarding to the Treasurer a list of the Clergy duly recognized, signed with his hand.”

THE PAPAL AGGRESSION.—THE SECRET PLAN OF THE JESUITS.

We closed our remarks on this subject last week with a declaration from the conclave, that in furtherance of their designs they were enjoined to put on the semblance of Protestantism, and thus be able in modern as in ancient times to corrupt our Universities and our Educational Seminaries, whilst they equally and insidiously invaded our pulpits and diffused their poison through many of our religious publications; and we made a passing allusion to the “Tracts for the Times” as one of the latter which they had thus perverted from the good that they originally gave promise of. Since the date of that publication we have seen most of the writers of the *objectionable* Tracts openly go over to Rome, and thus give the most undeniable proof of the existence of the Jesuit influence which originated such papers as Tract 90. Since then too, we have the open acknowledgment by Mr. Newman, now speaking as a Romanist, that he connected himself with the organization of “the Tracts for the Times” in 1833, so as to disseminate the views of Rome, because he says “it was necessary to our (the Romish) position;” since then too, how many proofs have we had of the same influence successfully at work in other quarters, thus affording the clearest evidence that the extremes of High Church and Low Church, and the ranks of every shade of dissent are the breaches most open to Jesuit influence, and the shortest and surest road to Rome, and that safety alone can be found in a steady adherence to the *spirit* of our Catholic Church in both its doctrine and discipline.

This, however, is not the first time in the history of our country in which the agents of the Papacy have resorted to the same expedient and with the same success. Forewarned ought to be forearmed, but the real nature of Ecclesiastical Popery has been in latter years so much disguised by the “new varnish” which has hid its deformities and defects, that “we hugged the poison as we drained the bowl.” Those who raised their warning voice against the unguarded march of modern toleration, were branded with the name of heartless bigots.—The truth however is now revealed, and a nation has to pay the penalty for the errors of the past.

We have already seen Romish disabilities swept away by ecclesiastical duplicity; and Protestant toleration borne down by Romish aggression, and at length when “the equilibrium” was overthrown, we have seen them “push up the faithful higher and higher over the shoulders, over the heads of these heretic dogs!” We now come to a new phase in the plan,—a contemplated alliance between Jesuitism and Popery on the one hand, and the State on the other, and improbable as such an alliance might have been deemed with England, truly Catholic England, yet we can not shut our eyes to the fact that such an alliance has been so near completion as to have emboldened the secret conclave, and the papacy to take the last and final step by which they hoped to place in their “mother's crown, that brightest and richest gem, THEOCRACY.”

The invitation to this alliance went forth from that conclave in the following words of one of the fathers. Speaking hypothetically to the rulers of the land, he said:—“Lend us your aid to put down every obstacle to the mutual understanding of the two authorities—the church (Roman) and the throne. It is only when these two authorities shall be regarded as divine dogmas, and when they naturally sustain each other that they will have sufficient power to sweep away all the chaos of dangerous questions which corrupts society into a tumultuous sea.” Need we say that the result of such a policy must be the annihilation of all liberty, and the establishment of the worst of all despoticisms—an Ecclesiastical despotism, and such was the intention of the propounders.

Yet by means of the corrupt ministers of a confiding sovereign, and the tolerant spirit of Protestantism, even in England this alliance has been almost effected ere we were sensible of the impending danger. Its nature and objects are so graphically described in the observations of one of these Jesuit fathers, and the means of accomplishing it so distinctly pointed out, that their force must be felt by the most stolid politician. He thus lays down the reciprocal duties of the contracting parties.—“Whenever heresy shall dare to disturb the sacred tranquility of the church—whatever may be the nature of its assaults, be they slight or serious, the duty of the State shall be to punish them with the utmost rigour as political crimes.—Reciprocally, whenever revolt shall dare to disturb the sacred tranquility of the State, whatever may be the nature of its attacks, be they slight or serious, the duty of the Church shall be to stigmatize them in the face of the nations, and to treat them with the same rigour as heresy itself, which is to be crushed by terrible and sudden chastisements.” And has not this unholy league been advanced as far as our rulers thought they might dare to do it? Has not more than one British Cabinet in modern times leagued with Romanism for the overthrow of our Church—the spoliation of its revenues, and the aggrandizement and consolidation of the papal power both temporal and spiritual within the kingdom? Have not they, before the altar of this idol, and to propitiate its favor, sacrificed many too

many of those who fearlessly and unflinchingly stood forward to battle against the insidious foe,—who for a time stemmed the torrent—resisted its course, and who, having thus “dared to disturb the tranquility of the church” have been “punished with the utmost rigour as for political crimes.” How many may not at this moment be found, not only in Great Britain but here at our own doors, who have been thus obnoxious to the demon of Popery, and whose unshaken loyalty to their Sovereign, whose steady adherence to the principles of the British Constitution, and whose unalterable attachment to the pure Catholic faith established amongst us has been their only crime,—a crime for which the frowns of a Popish cabinet have hung as a cloud between them and the smiles of their Sovereign. In furtherance of this unholy alliance, it has been that Popery has been exalted,—the securities of the Roman Catholic Relief Bill set at naught,—the clauses respecting the stay of the Jesuits in this Kingdom treated as a dead letter—fresh immigrations of these outcasts of Romish States, received in England with open arms—the Established Church plundered by the authority of the State,—its hierarchy decimated,—its ministers slaughtered almost with impunity,—Popery and Jesuitism taken by the hand—“Our happy homes” and hitherto “altars free,” polluted by the Romish leprosy, and our colonies inundated with Romish Clergy and Romish Bishops who have been there maintained at the expense of the State. In fact, in every possible and silent way, Popery has been advanced and endowed. At home the Romish Hierarchy of Ireland have been thrust upon our Sovereign in priority to the Hierarchy of the Established Church, and the ancient nobility of the land. Romanists have been raised to places of the highest trust in the State—called to the Councils of the Sovereign, and that Sovereign the head of our Catholic Church—sent on the most confidential embassies to other States,—or placed as rulers over our important colonies and dependencies. Here, aye, here in Canada the evil genius of Ecclesiastical Popery has been felt, and the rebels of 1839 have been indemnified, for, we may say, the loss of the very muskets wrested from them in arms against their Sovereign. Almost while we write fugitive treason has partaken of Royal bounty, and the ink is scarce dry on the receipt for blood money awarded to the murderers of the loyal and gallant Colonel Moodie.

And, when this union of the Papacy and our rulers should have been accomplished,—when the *entente cordiale* between Apostate Rome and Catholic England is realized to its full extent, what is to be the result? Hear it ye dupes and patrons of a Romish Hierarchy. These are the enunciations of the Jesuit conclave. “We have only to be logically consistent and it will not be difficult to contrive that the spiritual power—the omnipotent Divinity of the holy See shall entirely absorb the temporal power. Only let them give up to us the souls of the people, let Kings second us with their encouragement and their wealth, and our Hierarchy at present winding about like a river, shall soon spread wide as the seas, and cover hills and mountains.”

But ere this could be realized, one of the speakers at his conclusion, tell us that, “a Radical reform of the Episcopacy, Cardinalship and the Papacy,” must be effected. “If” said he “we could realize a species of alliance between talent, ambition and the most exciting interests on the one hand, and the interests of the system on the other, then, indeed, our progress would become triumphant! We must consequently choose for our purpose, not men of a narrow and pedantic morality which is always at war with our great projects, but the most advanced of our own initiated members, who shall have furnished by their admission into our mysterious laboratory some new links to the chain of our creative conceptions. It is therefore expedient that a great number of the superior Clergy, and some of the Cardinals should become acquainted with our ideas, in order that they may feed upon them. This would be a means of preparing materials for the desired change. It is certain that if we could henceforward reckon upon men worthy of the name, whose numbers should be daily augmenting, whether by reciprocal contact, or by the promotion of such as are able to comprehend them, (for those who resemble each other naturally collect together), it would no longer be difficult, with the aid of these Hierarchical heads, and the co-operation of many others sufficiently initiated, to succeed in the important enterprise which occupies us. But, “before the Hierarchy can exercise any imposing influence, it must have in its upper ranks men of power to conceive, and of energy to bring their conceptions into action; men who are capable of reducing other men under the power of a vast and unfathomable political wisdom. Who could then dare to look our system in the face?”

And we would ask, have not the ranks of the Romish Hierarchy throughout the British dominions been gradually thus recruited as the men of “narrow and pedantic morality” dropped off; and where opportunity did not thus occur, have not coadjutor Bishops been sent to do the work? Have we not seen a MacHale, a Cullen, a Wiseman flanking the banner of the Papacy in our faces

at home? and a Charbonnell and a Eugens in the Canadas re-echoing the insult? Have we not seen the whole Romish Episcopacy in Ireland lately assembled in Synod at Thurles, deliberately hurl their defiance at the British Sovereign and the British Laws? and can we doubt that these and many other wide spread and systematic aggressions all tend to the success of the Jesuit scheme of a THEOCRACY?

In another place we are told by one of the speakers that "what is of all things indispensable to them is an active perpetual concurrence like this which now animates us collectively; men of large and bold intellects, intent on continually advancing the progress of our work. Unless the Church have the aid of a vast brain to elaborate for it a truly Catholic scheme can it expect ever to see mankind universally subject to one sole chief? This is the way in which the name of Rome, at present so light, will recover all her preponderance."

Another speaker says, "we have then a Herculean task to accomplish, to renovate a triple sphere as well as the chief who governs it; and when a considerable mass shall have undergone a complete transformation it is then that a Pope shall bear within him our idea, already ripened and developed, may employ the means and resources which shall have been accumulated by our strenuous exertions, during a century, perhaps, or more. Again he may launch forth his anathemas, his interdictions, and his omnipotent decrees to shake thrones, and to humble for ever the pride and insolence of monarchs."

And how stand the facts at the present day? But a few fleeting months have elapsed since the Pope, heading the popular movement for civil and religious liberty, was driven from his capital by Jesuit intrigue. A few short weeks have elapsed since that Pope returned to the Vatican, bound hand and foot with Jesuit chains, a captive slave, a helpless puppet in their hands; and thus, "the chief who governs, or is supposed to govern the triple sphere," is wholly theirs.

Circumstances still further favoured them, those vast preparations, which, in the estimation of these Jesuit fathers, might need, perhaps, a century or more, were, by the aid of our besotted rulers effected in a few fleeting years, and all that was now required was "the aid of Hierarchical heads, and the co-operation of many others sufficiently initiated to succeed in the important enterprise which occupied them." The creation of this hierarchy within the last few weeks is now a historical fact, and the Papal Bull by which they are appointed declares that they shall enjoy "all the rights and privileges which Bishops and Archbishops can use according to the disposition of the sacred canons and the apostolic constitutions, and they will likewise be equally bound by all the obligations which other Bishops and Archbishops are held by the common discipline of the Catholic (Roman) Church." "Their rights and duties will not be in any case impaired by anything that is at present in vigor, whether originating in the former form of the English Church or in the subsequent missions instituted in virtue of special constitutions, privileges or customs, now that the same state of things no longer exists. And in order that no doubt may remain we suppress in the plenitude of our apostolic power and entirely abrogate all the obligatory and judicial force of the said special constitutions, privileges and customs however ancient their date."—And he decrees that this apostolic letter shall "always be valid and firm notwithstanding all things contrary whatsoever."

And here we may remark, that this passage in the Bull settles the controversy between Dr. Cummin and Dr. Wiseman, as to whether the oath taken by the latter as the Archbishop of Westminster did or did not contain "the persecuting clause." We will suppose that it did not, but then the papal bull declares that notwithstanding the previous custom of omitting these words in the oath of the Irish Roman Catholic Bishops in this kingdom, the new Archbishop of Westminster is "EQUALLY bound by all the obligations to which other Bishops and Archbishops are held by the common discipline of the Catholic (Roman) Church."

Yes, the Pope of Rome ruled by the Jesuits has now dared to launch forth "his anathemas, his interdictions, and his decrees" against the Sovereign of Great Britain and the Catholic Church, but he shall find that whilst both come unscathed from the strife, the blow may recoil on the papal apostacy, and Pope and Popery be prostrated in the dust, and we trust for ever.

If success had crowned this papal aggression, what was the fate in store for "these heretic dogs?" Did they flatter themselves that the papal sway with its "new varnish" would in those modern days of one-sided toleration, be different from what it was when Gardiner, Bonner, and other zealous members of the old Romish Hierarchy chained our Catholic Martyrs to the stake, and applied the torch to the faggots which consumed them?—Do they laugh at fear, and ridicule the order of Jesus? Then let that order undecieve them.—One of the speakers thus pointedly asks, "do they flatter themselves then that no spark still smoulders in the ashes round the stake, to kindle another torch? In calling us Jesuits they think that they cover us with opprobrium! They little think that these Jesuits have in store for them the CENSORSHIP,

GAGS, AND FLAMES, and will one day be masters of their masters." But ere this day arrive, "every Bishop must rigorously act upon this principle—be gentle but inflexible. Let him know how to assume the demeanor of a lamb if he would spread around him a perfume of sanctity which shall win all hearts; but let him also know how to act with the fierceness of a raging lion when he is called on to protect the rights of the Church or to reclaim those of which it has been already despoiled by the tyranny of governments. If the Bishops and the Clergy, however, know how to do their duty these rights shall all resume their paramount supremacy." In furtherance of this object, let us multiply the pious hands, which will busy themselves in seeking out these lifeless logs, (the inactive members of the Papacy.) Let them, I say, be again collected into heaps, and let the Bishops and the body of the Clergy reanimate those vast Catholic Braziers. Let them influence them without ceasing, for small flames rapidly become great ones and great ones become fearful conflagrations, until at last we shall have no more need to envelope them in mystery—and, then the destroying element shall purge out the wicked, and FITLY BAPTISE ALL SECTS until the Church alone is left standing above the ruins."

Aye! Mystery is at an end. Dr. Wiseman tells us in his late justification, that without a Hierarchy the Romish Canon Law could not be enforced in England, but when it were, then, indeed, should heretics be "fitly baptized" with faggot and flames, and then, even though the Cardinal Archbishop of Westminster may not have taken that part of the oath which says, "heretics, schismatics, and rebels against our Lord (the Pope) or his aforesaid successors, I will persecute and attack to the utmost of my power;" yet, then we have no doubt he would do so, and plead in justification that the Bull by which his Archdiocese was defined, imposed upon him the same obligations as those imposed upon the Romish Hierarchy in Romish countries.

CARDINAL WISEMAN AND THE DEAN AND CHAPTER OF WESTMINSTER.

Our file of the English papers received since our last more than confirms the statements we made as to the efforts of the Dean and Chapter, to civilize that district which the Cardinal "alone covets and shall be glad to claim, and to visit as a blessed pasture." We find that within the last twenty years the churches within the two parishes which included this district, have been increased from three to nine; five of the new ones being, in the midst of this most wretched population. The parochial clergy have been increased in the same time from six to twenty. Schools have been established in which three thousand children are taught. The Chapter have expended nearly £80,000 within the last ten years on these objects, besides much more done by its members in their individual capacity; and they have founded a Spiritual Aid Fund, now amounting to £20,000 in furtherance of whatever more may be required; whilst the efforts for Roman Catholic instruction extend to two Schools in which not fifty boys and as many girls are educated. With these notorious facts staring the Cardinal in the face, may we not well exclaim, how appropriate is his new addition of "St. Impudentia."

THE ANTI-POPIISH MOVEMENT.

The London Times of the 11th ult., contains a detailed report of the presentation of addresses to her Majesty on the 10th, by the city of London, and the Universities of Oxford and Cambridge, in reference to the Bishop of Rome's audacious usurpation.

There appears to have been a state and solemnity in the manner in which the proceedings were conducted, well befitting the importance of the object. The Lord Mayor and the leading members of the greatest civic Corporation in the world, proceeded to Windsor, the place of audience, in full state—and the representatives of England's august Universities likewise made their appearance, attended with the more sober, but not the less impressive accessories of academical rank. In reference to the impression produced by these last-mentioned deputations, the Times observes:—"There was a silence among the people, and in the ranks of the learned army, who were moving on so regularly, which was more stirring than even the cheers of an excited multitude. As the sable mass moved slowly on, relieved in its uniformity here and there by purple and scarlet gowns, or white or purple hoods and bachelors' sheep-skins, the people now and then uttered a few cries, in a subdued tone against the recent bull of Rome, but their general demeanour was tranquil and orderly."

Her Majesty received the visitors in St. George's Hall, with her Court around her, and the addresses were received and presented by Prince Albert to the Royal Lady.

Our limits forbid us to give more than the most prominent portions of the addresses and replies.

The City Corporation first advanced to the Throne, headed by the Recorder, the Right Hon. J. S. Wortley, who read the address, the essence of which is embodied in the following paragraphs:—

"We learn with feelings of surprise and indignation that the Bishop of Rome has recently issued a bull,

whereby he not only presumes to partition this country into pretended dioceses of the Church of Rome, but at the same time assumes the right of appointing archbishops and bishops of such dioceses, and conferring upon them territorial titles and ecclesiastical jurisdiction, all which we deem to be inconsistent with the principles of our constitution in Church and State, an invasion of your Majesty's Royal supremacy, an audacious usurpation of your Majesty's prerogative of alone bestowing titles of honour, and a grievous insult to this Protestant nation.

For remedy whereof we earnestly entreat that your Majesty will direct such measures to be taken as in your Royal wisdom shall seem expedient, assuring your Majesty that you may ever confidently rely on the affectionate and cordial support of a loyal, united, and religious people.

"We further humbly acquaint your Majesty that we view with feelings of deep anxiety and alarm, the introduction of late years of many Romish principles and practices, and the unauthorised revival of many obsolete forms of the worship and ministrations of our reformed national church, by some clergymen in this and other dioceses, and we humbly express our firm conviction that great encouragement has been thereby given to that act of usurpation and aggression against which we now protest, while it is our belief that greater danger to the Protestant Church is to be apprehended from unfaithful teaching than from open hostility."

In replying Her Majesty observed:

"I heartily concur with you in your grateful acknowledgments of the many blessings conferred upon this highly favoured nation, and in your attachment to the Protestant faith and to the great principles of civil and religious liberty, in the defence of which the city of London has ever been conspicuous.

"That faith and those principles are so justly dear to the people of this country that I confidently rely on their cordial support in upholding and maintaining them against any danger with which they may be threatened, from whatever quarter it may proceed."

Next followed the deputation from the Court of Common Council, whose address was in the main but an echo of the preceding one. We deem it unnecessary to give more of it than what is subjoined:—

"Your Majesty's dutiful and loyal subjects, the Corporation of the City of London, have ever been foremost in advocating and promoting the admission of every class of their fellow subjects, including Roman Catholics, to the equal enjoyment of civil rights, without reference to religious distinctions. We hope, therefore, that our present course cannot be attributed to any desire to restrict religious freedom, while we humbly but confidently assure your Majesty that you may rely on the affectionate and loyal support of the citizens of London in repelling the encroachments now attempted by the servants of a foreign potentate and ecclesiastie, who assumes to govern and enthrall your Majesty's subjects, by usurping the royal powers and prerogative, and pretending to establish independent jurisdictions within your Majesty's dominions."

The Queen in answer observed:

"You may be assured of my earnest desire and firm determination, under God's blessing, to maintain unimpaired the religious liberty which is justly prized by the people of this country, and to uphold, as its surest safeguard, the pure and Scriptural worship of the Protestant faith, which has long been happily established in this land."

The City Lieutenancy were then introduced in full uniform. In their address they stated:

"We have witnessed with the greatest surprise and indignation the late unwarrantable aggression of the Bishop of Rome against the undoubted prerogative of your Majesty's Crown, and the liberties of the people, by the promulgation of a bull, or instrument, in which a foreign potentate arrogantly assumes to himself the power to introduce into this kingdom a Romish hierarchy, and to confer upon them territorial rank and jurisdiction.

"We, therefore, humbly, but earnestly, pray that your Majesty will be pleased to adopt such measures as in your Majesty's wisdom may appear to be best calculated to vindicate your Majesty's supremacy, as by law established, and to prevent all further encroachments and attempts at usurpation by the See of Rome, upon the liberties and consciences of the people of this Protestant kingdom; and, if the law be insufficient, that your Majesty will be pleased, with the aid of your Parliament, to make such further enactments as may be found adequate to the present emergency."

In reply her Majesty said—

"It will continue to be, as it has ever been, my earnest endeavour, in the exercise of the power and authority intrusted to me, as the supreme governor of this realm, to maintain the independence and uphold the constitutional liberties of my people against all aggression and encroachment."

After the civic bodies had retired, His Grace the Duke of Wellington in the capacity of Chancellor of the University of Oxford, advanced to the foot of the throne, and read the address from that body "in his peculiar energetic manner, with great vigour and animation." We subjoin the leading features of the document:

"Recognizing your Majesty as, under God, the only supreme governor of this realm, and of all your Majesty's other dominions and countries, as well in all spiritual or ecclesiastical things or causes as temporal, we have witnessed with indignation the recent publication within this realm, of a Papal instrument purporting to constitute in your Majesty's dominions a new territorial hierarchy, subject to the Bishop of Rome.

"We humbly desire to lay before your Majesty our earnest remonstrance against this assumption of authority by the Bishop of Rome, in open invasion of your Majesty's Royal prerogative, and in derogation of the honour and sovereignty of the British Crown.

"We also beg solemnly to protest against the intrusion, by the same foreign and pretended authority, of bishops claiming ordinary spiritual jurisdiction over or within the diocese of England, not only in manifest violation of the rights and independence of the Church of England, but in virtual denial of her existence as a true and living branch of the Catholic Church of Christ.

"We further humbly crave permission to profess before your Majesty our faithful adherence to the principles, doctrine, and discipline of the Reformed Church, our cordial assent to her declaration that 'no foreign prince or prelate hath, or ought to have, any jurisdiction or authority, ecclesiastical or spiritual, within your Majesty's dominions,' and our firm resolution to resist the

corrupt doctrines and superstitious practices of the Church of Rome, or any attempt to revive the Papal usurpations over the clergy and laity of the Protestant Church of England.

"While, therefore, we disclaim the wish to debar your Majesty's Roman Catholic subjects, or any other from the free exercise of their religion, we nevertheless venture, with all humility, to pray that your Majesty will be graciously pleased to take such measures as to your Majesty may seem meet, to repress all aggressions and encroachments of any foreign ecclesiastical Power upon the rights of your Crown, or the independence of your people."

The Address concluded with an assurance that it would be ever the earnest endeavour of the University to train up the youth intrusted to its care, in the principles of loyalty, and in faithful attachment to "the truths of holy scripture, as set forth in the Articles and Formularies of our Reformed Church."

During the reading of this document Lord John Russell appeared deeply interested in its contents, and scrutinized keenly the faces of the deputation, as Her Majesty returned the gracious reply of which the following are the principal points:—

"It has ever been, and will continue to be, my endeavour to promote the efficiency and maintain the purity of our Reformed Church, the supreme government of which, under God, is by law confided to me, and it is highly gratifying to me to be assured of your faithful adherence to its principles, doctrine, and discipline.

"While I cordially concur in the wish that all classes of my subjects should enjoy the free exercise of their religion, you may rely on my determination to uphold alike the rights of my crown and the independence of my people, against all aggressions and encroachments of any foreign Power.

"Your earnest endeavour, in the discharge of your important duties, to train up the youth intrusted to your care in faithful attachment to the truths of Holy Scripture cannot fail, under God's blessing, to have a powerful effect in strengthening the defences of our Protestant faith, and in preserving inviolate the privileges which are justly dear to the people of this country."

His Royal Highness Prince Albert, as Chancellor of the University of Cambridge, then read the Address of that learned body. After referring to the jurisdiction in Church and State, vested in the Sovereign, and the outrage committed by the Pope, the Address proceeds:—

"By this unwarrantable assumption of power on the part of the Bishop of Rome, not only are your Majesty's high prerogative, and the lawful authority and jurisdiction of the prelates of our church invaded and outraged, but the consciences of your Majesty's loyal subjects grievously offended.

"We therefore humbly pray that your Majesty will be graciously pleased to direct such measures to be taken as this infraction, if not of the letter, yet of the spirit of our laws, seems to demand, and thus secure to your Majesty's devoted and affectionate people the full possession of their ancient rights and liberties."

Her Majesty in answer declared:—

"It is my constant aim to uphold the just privileges and extend the usefulness of the church established by law in this country, and to secure to my people the full possession of their ancient rights and liberties."

The Times states that "Her Majesty looked very well, though somewhat flushed;" and that "Lord John Russell stood with his finger on his lips, and with downcast head, during the greater part of the time that was occupied by the Address and Reply." After leaving the Royal presence the deputations were entertained at lunch in the Waterloo Hall.

TRINITY CHURCH KING STREET.

It is with much pleasure we state that the collections made at this Church on Sunday, the 22nd instant, exceeded the sum of One Hundred Pounds Currency.

The Rev. J. G. D. McKenzie desires to acknowledge, through the medium of the Church, the receipt of a letter from the Rev. F. D. Fauquier. Mr. Farquier will perceive that his inquiries have been answered to a certain extent in this week's paper; and Mr. McKenzie hopes that it will be in his power soon to send him further particulars.

TORONTO MARKETS.

TORONTO, Jan. 9, 1861.

Table with 2 columns: Commodity and Price. Includes items like Full 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., Coals per ton, Lamb per quarter, Hams, Bacon, Lard, Apples per barrel, Straw, Hay, Fire Wood per cord, Bread.

Gora and Wellington Church Society.

Parochial meetings of the above Association will be held as follows:—

Table with 2 columns: Location and Date. Includes Galt, Paris, Brantford, Ancaster, Dundas, Stoney Creek, Wellington Square, Oakville, Elora, Guelph, and Annual meeting at Hamilton.

THE COMMON PLACE BOOK.

CHARITY.

Charity is a virtue of all times and all places.—
It is not so much an independent grace in itself, as
an energy which gives the last and highest finish
to every other, and resolves them all into one com-
mon principle.—*Hannah More.*

THE BOOK OF COMMON PRAYER.

Lovely symbol and effectual instrument of Ca-
tholic fellowship! A golden censer used in days
gone past by saints and confessors and martyrs;
formed of the fine gold of primitive times; cleansed
in the Reformation from the rust and alloy where-
with Rome had debased it. It is now in the hands
of the children of the Church all over the earth,
and out of it they offer as one, the incense of praise
and supplication before their common mercy-seat,
and through their common Mediator, by the com-
mon Comforter, to their common Father; so that,
not only with one mind, but with one mouth, they
glorify God, even the Father of our Lord Jesus
Christ.—*Rev. Hugh Stowell.*

DEATH OF CHRIST.

When in that last loud wail, the Son of God
Rent open graves and shook the mountain's steep—
Adam, affrighted from his world long sleep,
Raised up his head; then stark and upright stood:
With fear and wonder filled, he moved around
His troubled eyes—then asked with throbbing heart,
Who was that awful One who hung apart,
Gore-stained and lifeless, on the curst tree bound.
Soon as he learned, his penitent hand defiled
His shriveled brow and bloodless cheeks, and tore
The heavy locks that streamed his shoulders o'er.
Turning to Eve, in lamentation wild,
He cried, 'till Calvary echoed to the cry—
'WOMAN! FOR THESE I'VE GIVEN MY LORD TO DIE!'
—*Minzoni.*

ROMANISM UNCHANGEABLE.

Sooner may God create a new Rome than re-
form the old. Yea, needs must that Church put
off itself and cease to be what it is, ere it can be-
gin to be what it once was. Rome may be sacked
and battered, as it hath often been by military
forces; but purged by admonitions, convictions,
censures, it will never be. Only this one thing
which God hath promised we do verily expect to see—
the day when the Lord Jesus shall with the
breath of His mouth, destroy this lawless one, long
since revealed to his Church, and by the bright-
ness of His glorious coming, discover and despatch
him. Not only in the means and way, but in the
end also, is Rome opposite to heaven. The heaven
shall pass away by a change of quality, not an ut-
ter destruction of substance; Rome by destruc-
tion, not change.—*Bishop Hall.*

THE DEAD FORM.

A poor woman who had been a regular attend-
ant at a Dissenting meeting-house, was one day
asked why she had not been there for several
months? "Because I go to the Church now," she
replied.

"Why do you go there?"

"Because the Minister always prays for my
poor sailor boy."

"Impossible!—he must stick to the dead form.
We may put up what prayer we like, but it is as
much as his place is worth for any Clergyman of
the Church of England to do this."

"But indeed, Sir, it is not so at that Church;
for the Minister there has prayed for my sailor boy,
every Sunday since he went to sea—and that is
three months come to-morrow."

"What can make you think that he prays for
your son?"

"Why, Sir, every Sunday he prays for all that
travel by land or by water, and all the people—
may God bless them for it!—join with him and
say—*We beseech thee to hear us, good Lord!*"

EARTH AND HEAVEN.

All the beauty and all the fruit of the earth is
placed on the very outside of it,—to show how
short and narrow our affections should be towards
it. But upwards, the eye finds scarce anything to
bound it; all is transparent,—to note how vast
our affections should be toward God, how endless
our thought and desires after that heavenly king-
dom, that shall endure through eternity.—*Bishop
Reynolds.*

THE SPIRIT OF TIME.

Another year, methought a spirit cried
Another year is dead! Still rolls the world
Magnificent as ever; bright the Sun,
And beautiful his native heaven; the Earth
Around, looks fresh as on her birth-day morn;
And Man, as gay as if no knell had rung,
No heart been broken, and no tears been shed!
When, then, the history of the buried year,
Of wail and woe, of glory and of shame?
ETERNAL! not a minute fleets away
That doth not wait a record to Thy throne:
Time cannot die; the unapparent years
Again will rise, and cited ages come
Like thoughts,—creations of the mind.
A year hath perished, who can tell his tale?
—*Rev. R. Montgomery.*

SALT.

In the symbolical language of Scripture, salt is
understood to be pure doctrine in a corrupt world.
—*Horne.*

PULPIT AND READING DESK.

John Wesley said to one of his followers, who
urged the deficiencies of some of the Clergy as a
cause of separation,—*"If you have nothing but
chaff from the pulpit, you are abundantly fed with
the finest of the wheat from the desk!"*

MODERATION.

Moderation is the silken string running through
the pearl chain of all virtues.—*Bishop Hall.*

MARY WORSHIP.

A poor Swiss sabotier, or wooden-shoemaker,
on being asked why he had left off worshipping the
Virgin Mary, replied, "Because she says, My soul
doth magnify the Lord, and my spirit hath rejoiced
in God my Saviour. If she has need of a Saviour
herself, how can she save me?"

ATHEISM.

I had rather believe all the fables in the Legend,
the Testament, and the Koran, than that this uni-
versal frame is without a mind. God never wrought
miracles to convert Atheists, because His ordinary
works are sufficient to convince them. It is true
that a little philosophy inclineth men's minds to
Atheism; but depth in philosophy bringeth them
back to religion; for while the mind of man look-
eth upon second causes scattered, it may some-
times rest on them, and go no further; but when
it beholdeth the chain of them confederate and
linked together, it must needs fly to Providence
and Deity.—*Lord Bacon.*

TRUE GAIETY.

Whom call we gay? That honour has long been
The boast of mere pretenders to the name.
The innocent are gay—the lark is gay.
That dries his feathers saturate with dew,
Beneath the rosy cloud, while yet the beams
Of day spring overshoot his humble nest.
The peasant too, a witness of his song,
Himself a songster, is as gay as he.
But save me from the gaiety of those
Whose headaches nail them to a noon-day bed;
And save me too from theirs, whose haggard eyes
Flash desperation, and betray their pangs,
For property stripped off by cruel chance;
From gaiety, that fills the bones with pain,
The mouth with blasphemy, the heart with woe.
—*Cowper.*

ASSURANCE.

A want of assurance is not unbelief. Drooping
spirits may be believers. There is a manifest dis-
tinction made between faith in Christ, and the
comfort of that faith—between believing to eternal
life, and knowing we have eternal life. There is a
difference between a child's having a right to an
estate, and his full knowledge of the title. The
character of faith may be written in the heart, as
letters engraven upon a seal, yet filled with so
much dust as not to be distinguished. The dust
hinders the reading of the letters, yet doth not
raze them out.—*Charnock.*

THE CHRISTIAN MOTHER.

Where is he who peoples the past with the dear
forms and venerated faces of younger days and hap-
pier hours, and can do so without some strong com-
punction, self-rebuke, and regret. How harshly did
we often think, how petulantly we spoke, how re-
belliously we acted, and how thankless we fre-
quently behaved,—in regard to those whose love,
gentleness, and sacred character ought to have
won from us the homage of our undivided heart,
and the obedience of our un murmuring will! And
when this hour of painful but profitable retrospect
comes over us; when the Spirit of our God is
plying us with the words of Christ, "all live unto
Him,"—Oh! among the forms which will awake
before the creative eye of affection, perchance one
will be a mother! And should it be so, look on
her calm features; gaze on her pensive brow;
revive her soft tones; and so picture her out to
the mind's eye, till you are ready to fall on your
knees, and over the recalled sin of much that was
ungrateful, or impatient, or neglectful, shed the due,
the penitent, the devoted tear! For is it not a
truth, that never in this world is there any thing so
deep, so pure, and so exhaustless as a Christian
mother's love? Tears may roll over her tomb;
new alliances may have been formed; bright pros-
pects opened; high pursuits followed; and many
triumphs won on the field of ambition and fame.—
But what can ever rival the mother's love, that
prepared its welcome before even we were born;
hung over us when a little unconscious babe—
watched our tottering infancy—bore gently with
all our cries and humours—taught our stammer-
ing mouths to lisp the holy name of Jesus beside
her own dear knees—folded our tiny hands in fre-
quent prayer; and as the infant grew into the
child, and childhood advanced into maturer and
more endangered age—besought us again and
again with all a mother's tears and prayers, never
to forsake the God of our fathers, and the cross of
our Redeemer! What is there in manhood's
more imposing world, so exquisitely beautiful in
the history of the heart, as this? Yes, we tell the
scornor of what is simple, and the mocker of what
is lovely, and the doubter of whatsoever is touch-
ing and sacred in life's vernal dawn,—that well it
would be, for them and for us all, if we carried
into maturer life more of what a godly parent
taught us, ere the "evil days come when we have
no pleasure in them." So far from thinking that
because we are become burdened by the world,
and acquainted with the ways of mankind,—that
therefore the simple lessons, and the plain axioms,
and the hallowed counsels we often heard from
maternal lips are not required;—we apprehend
the reverse is true. Rather would it be a blessing
for themselves, next to heaven itself, if their hands
were half as docile, and their spirits half as guilt-
less, as when in childhood they looked up into

their mother's countenance of watchful love, and
felt a throb of responsive devotion vibrate through
their unsuspecting bosoms, when she taught how
to read, *Honour thy father and thy mother that thy
days may be long in the land.*—*Rev. R. Montgo-
mery.*

WINTER.

See how rude Winters icy hand
Has stripped the trees, and sealed the ground!
But Spring shall soon his rage withstand,
And spread new beauties all around.

My soul a sharper winter mourns;
Barren and fruitless I remain;
When will the gentle spring return,
And bid my graces grow again?

Jesus, my glorious sun, arise!
'Tis thine the frozen heart to move;
Oh! hush these storms, and clear my skies,
And let me feel thy vital love!

Dear Lord, regard my feeble cry,
I faint and droop till Thou appear;
Wilt Thou permit Thy plant to die?
Must it be winter all the year?

Be still my soul, and wait his hour,
With humble prayer, and patient faith;
Till He reveals His gracious power,
Repose on what His promise saith.

He, by whose all-commanding word
Seasons their changing course maintain,
In every change a pledge affords,
That none shall seek His face in vain.

—*Newton.*

THE MARTYRS.

God grant that the admonitions of our godly
martyrs may so warn us, their doctrine so instruct
us, and their example so confirm us in the true
knowledge and fear of God, that flying and abhor-
ring idolatry and superstition, we may embrace true
religion and piety; forsaking the fantasies of men,
we may humbly obey the written word, and, ruled
thereby, direct all our doings to the glory of His
name, and our own endless salvation in Christ Jesus.
—*Bishop Ridley.*

THE MUNIFICENT CHURCH-WOMAN.

Mrs. Ann Partis, a remarkable woman, who
combined untiring benevolence with unsparring self-
denial, and tempered the most generous impulses
with mature and well balanced judgment, was born
in, or about the year 1757.

She married Mr. Fletcher Partis, a gentleman
whose industry, ability, and integrity as a convey-
ancer enabled him to amass great wealth. In the
meridian of life, a partial paralysis, confined to the
tongue, induced him to relinquish his profession.—
He could communicate his sentiments only by his
pen; and after nine years of suffering, longed for
death. He was childless and without kindred.—
His wife's impression was, that her family, consist-
ing of a sister and some nephews and nieces, were
all sufficiently provided for. He avowed his inten-
tion of leaving her all his property for her life, and
consulted her on the disposal of it after her death.
He suggested a public charity; she the expedi-
ency of a previous inquiry into the actual state of
that institution, and the funds which it might pos-
sess for its permanent support.

After careful investigation, it was found that
ample provision had been made for it. She then
mentioned to him what had long dwelt on her own
mind, that among the numerous British charities a
class of claimants had been overlooked, ladies who
had been reduced by the death of their fathers or
husbands, from a state of competence and comfort
to a pittance insufficient or scarcely sufficient for
their bare support in the decline of life: "the an-
guish of whose souls increased tenfold by cultiva-
tion of mind, and by an acquired taste for intellec-
tual and moral gratification." He received the
suggestion with marks of high approbation, even,
(for he was himself a man of the most benevolent
disposition) clapping his hands in ecstasy.

The subject was renewed from day to day with
increased satisfaction: and he hoped to have seen
the projected asylum commenced during what
might remain to him of life. In July, 1820, he
purchased for the purpose three acres of land in
the parish of Weston near Bath, and under the re-
quirements of the Mortmain Act enrolled the deed
in chancery. To secure this land to a charitable
purpose, it was necessary to wait twelve months.—
He died within six weeks. To provide against
any contingent obstructions his widow might ex-
perience, he had in the short interval made his
will, and left the whole of his property, uncondi-
tionally, to her sole use and absolute disposal.

Immediately on his demise, his widow expressed
her earnest desire to accomplish the foundation of
that college which had been approved by him; a
college for the providing an asylum for thirty de-
cayed gentlewomen, being widows and daughters
of clergymen, merchants, or professional men,
whom adverse fortune had deprived of brighter
prospects; and where it was hoped they would
find rest and comfort in the evening of their days.

The building of the college cost little less than
£20,000; and very soon required repairs. These
she made good yearly out of the limited income
she had reserved for herself.

To the original endowment, moreover, of £30,000
3 per cent., she subsequently added £8,000 for
the stipend of the chaplain, and for other purposes.
To this sum (£8,000) she added the fee simple
of the field first purchased, which may eventually

prove a source of large income, if let upon building
leases; and also the reversion of £11,000 after the
decease of her five nieces.

The amount of aid rendered by this extraordi-
nary woman to various public charities, it is impos-
sible to trace. She was in the habit of taking
large sums of money at a time from her banker,
and distributing them in charity, without preserving
any account of their appropriation.

Some noble acts of mercy were revealed after
her death, only by the very few letters of thanks
which she had preserved; and these, in many in-
stances, in acknowledging present gifts refer to for-
mer donations of which there is no record what-
ever! It must moreover be distinctly stated, in at-
tempting to form an estimate of her character,
that on the death of her husband, though put into
unconditional possession of his wealth, she at once
gave up all expensive superfluities, her carriage, her
men-servants and all costly charges of her estab-
lishment, retaining only the house in Pulteney-st.,
Bath and two female domestics. She not only de-
termined to found an asylum for the father-
less and widows who had seen better days, but at
the same time, to the utmost of her power, to aid
other institutions, already in operation, as soon as
she had acquainted herself of their designs, the sup-
port they had obtained, and the manner in which
they were conducted. Even while harassed with
the obstacles which the law had interposed to the
commencement of her great work, she was anxious
to enter upon her general career of charity. In
1822, before she had purchased the second site for
the college, she became a life-governor of the So-
ciety for Promoting Christian Knowledge, contri-
buting the usual benefaction of £21, and gave to
the Middlesex Hospital £100, and to the Royal
Hospital of Bethlehem £100.

In 1823, to the Refuge for the Destitute, £100.
In 1825, to a charity "for educating, clothing,
and wholly maintaining, fifty-one poor girls from
all parts of the kingdom, whether orphans or not,
and especially designed for those whose parents
have moved in a respectable sphere," £100.

In 1826, to the Refuge for the Destitute, a se-
cond donation of £100. And having accidentally
heard of a poor artist in an adjoining street who
was dying, this good Samaritan promptly visited
him, and gladdened his last hours by an assurance,
faithfully fulfilled, that a religious education should
be given to his only child. For this purpose she
handed over to the London Orphan Asylum £105
to the same charity without condition. In the
same year she gave £21 to "The Society for the
Propagation of the Gospel in Foreign Parts," and
£105 to the "Asylum for the Deaf and Dumb."
The foregoing donations were made while she had
on her hands the building of her college.

In 1827 she gave to public charities, in sums
varying from £200 to £50, the gross amount of
£405. In 1828 she dispensed, to similar institu-
tions, no less a sum than £1700! This included
a donation of £1050 to that admirable charity,
"The National Benevolent Institution." In 1829,
from the same generous source, came a series of
well-considered benefactions, again amounting to
£1700. Among these was a gift of £1000 to
Christ's Hospital, and another of £100 to the
Bishop of Quebec, "to be applied by him in assist-
ing to build churches," which his lordship acknow-
ledged to be "not the first donation you have con-
tributed to this purpose." The year 1830 wit-
nessed her distribution of no less than £6000, in
sums of three thousand each to the "London Or-
phan Asylum," and to the "St. Anne's Society's
Schools."

In 1831 her charitable donations amounted to
£400. In the following year they rose to £420.
In 1833 she dispensed £300, and in 1834 no
greater extent can be traced than £90. In 1835
they amounted to £300. In 1836 her beneficent
spirit indulged itself in the disbursement of no less
a sum than £2250. This included a gift of
£2000 sterling to the "National Benevolent Insti-
tution," a benefaction memorable for its amount,
still more so for its object. It purchased in the
Three per Cent Consols £2279 4s.; the interest
thereof, £68 7s. 6d., per annum, divisible into
three sums of £22 15s. 6d. was to be paid half-
yearly to three reduced gentlewomen, who had
been unsuccessful candidates for the bounty of
this most valuable institution. The endowment
is, with perfect propriety, called "Mrs. Partis's
Benevolent Fund."

The year 1837 furnishes us with an analogous
case of well-considered bounty; to the corporation
for the sons of the clergy she gave, first, in May,
£1000 three per cent. consols, and in November,
£1000, on this condition, that the dividends aris-
ing from the £3000, amounting annually to £90,
should be appropriated, in equal portions, to nine
widows, or fatherless unmarried daughters, of
clergymen, who might at any time be inmates of
Partis College. She had found that some of the
most deserving applicants for admission into her
college were disqualified, from not possessing a
certain income of £20 per annum; for such ladies,
and for those who might have only £20, she de-
signed these annuities to £10.

She also gave in this year £300 to King's
College.

In 1839, the year in which she made her will,

she gave, in preference to bequeathing, to various religious and charitable societies, £2700. These were in fact her legacies to these several institutions; but by bestowing them in her life-time, she saved that obnoxious and oppressive import called legacy duty, levied on all charitable bequests alike—and which, on the score of humanity, it is hoped a just government will ere long repeal.

One donation only remains to be recorded.—Orphans preferred irresistible claims on her sympathies. To these she invariably responded. Since entering on her career of beneficence, a noble institution, an Infant Orphan Asylum, had been established at Wanstead, "for the reception of bereaved children from the earliest period of life, and from all parts of the empire." This needful and admirably managed charity was after her own heart. She was always most tenderly disposed towards infants; she affectionately regarded those who had lost the affections and care of parents; and she ever preferred those institutions which were restricted to no particular locality, but dispensed their bounty most diffusely. Of this important charity she had from the first made herself a life governor by a payment of £25. The last donation she gave of any large amount was for the benefit of this asylum, by an order on her banker for £500. This took place in 1840.

From this date she seems to have considered that the residue of her property, which, after a few legacies, she had bequeathed to a favourite nephew, should not be infringed upon. She relaxed not in her habits of general economy and self-denial; and it is gratifying to state that the amount of the residue was not, as had been expected, inconsiderable. She continued her visits to the college, and was absent from the anniversary meeting only once from indisposition, namely, on the last meeting of the trustees before her death, which happened, after no very long illness, on the 16th of January, 1846. She was buried in a private manner, according to her directions to her representative, in the new cemetery near Bath.

Reverting to her college, so properly identified with her name, her principal care was that the inmates should be "members of the National Church, sincerely attached to her doctrines, and communicants at her altar." Next to her humble piety and universal benevolence, the ruling principle of her heart and mind was her decided attachment to the Church of England. She considered that church the pillar and ground of gospel truth, the most faithful directress of devotion, and the surest guide of Christian charity.

(To be continued in our next.)

Advertisements.

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

DR. NORMAN BETHUNE, WIDMER'S BUILDINGS, Palace Street, Toronto, November 6th, 1850. 15-3m

DR. HALLOWELL, HOUSE AND SURGERY, No. 38, QUEEN STREET EAST, TWO DOORS FROM CHURCH STREET. Toronto, 17th March, 1849. 24-1f

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, No. 98, (Chewett Buildings,) King-street West. 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

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

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. Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to order in a style unsurpassed by any Establishment in the City. Toronto, August 24th, 1848. 4-1f

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

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

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, Fountains, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., executed on the shortest Notice, and on reasonable Terms. N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects. Toronto, March 27th, 1850. 36-1y

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. Residence—Berkley Street. September 8, 1850. 10-1f

Teas, Coffee, Sugars, Wines, Liquors, &c. GROCERIES OF ALL KINDS, At 122 Yonge Street, two doors South of Queen Street.

JOHN J. EVANS, TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage. Toronto, December 11th, 1850. 21-1f

UPPER CANADA SCHOOL OF MEDICINE.

COURSES of Lectures on the various branches of Medical Science, will be delivered in this Institution, during the ensuing Academical Session, by the following gentlemen:—Midwifery and Diseases of Women and Children, by Ed. Hodder, M. C. and Mem. Roy. Coll. Surg., England. Anatomy and Physiology, Norman Bethune, B. A., M. D., Mem. Roy. Coll. Surg., England. Principles and Practice of Medicine, Jas. Bovell, M. D., Licentiate Roy. Coll. Phys., London. Materia Medica and Pharmacy, Wm. Hallowell, M. D., Mem. Roy. Coll. Surg., Edinburgh. Principles and Practice of Surgery, R. Melville, M. D. Medical Jurisprudence, Francis Badgley, M. D., late Lect. on Med. Jurisp. in the University McGill College. Practical Anatomy, under the superintendance of the Lecturer on Anatomy. Clinical Lectures on Medicine and Surgery will be delivered to, and obsterical cases provided for those Students who avail themselves of the advantages offered by the Toronto Dispensary and Lying-in-Hospital. The Lecturers will illustrate their respective subjects by suitable Preparations, Diagrams, and Plates. Ample materials will be provided for the Anatomical department. A choice and extensive Library will be at the disposal of the Students, under certain regulations. Further information may be obtained, on application to any of the Lecturers. FRANCIS BADGLEY, M.D., Secretary. 17, Bay-street, Toronto, October 22nd, 1850. 12-1f

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; shewing 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. Also, containing a particular account of the mineral wealth, and other valuable available resources of each district; with an Analytical description of the Mining Region of Lakes Huron and Superior. The whole compiled from information obtained in each locality, up to the date of publication, by W. H. SMITH, Author of the Canadian Gazetteer.

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. The Maps will be engraved on copper, in the best style of the art, and will contain the latest divisions of Counties, and all the new settlements in the Province up to the latest dates.

The work will be furnished to Subscribers only. 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 the 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

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.

WANTED.

A MARRIED MAN, with the best Testimonials and references as to character and ability, who has been accustomed to teaching for a number of years, is desirous of obtaining the charge of a School either in Town or Country, where his services may be required. His wife having likewise had experience in teaching would also assist, or separately take charge of a female or junior school. Apply if by letter (post-paid) to the Office of this paper. Toronto, June 26th, 1850. 48-1f

FOR SALE,

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

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

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

Church Bells and Town Clocks.

THE Subscriber has been appointed by Mr. A. MENCELY, West Troy, N. Y., sole Agent in Canada West, for the sale of Church, Factory and Steam Boats BELLS. An experience of more than twenty-five years has given the manufacturer an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones. The principal Bells in all the cities of the United States (as well as in this city) have been supplied from this manufactory.—These Bells are warranted for one year. The following sizes on hand, with hangings, &c., complete:—397, 265, 138, 126, 100, 50.—The Subscriber is also prepared to furnish Tower and Gallery CLOCKS. Any information required can be had on application to T. D. HARRIS. 4, St. James's Buildings King Street. Toronto, October 10th, 1850. 12-1f

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, BIDSALL, 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



AYER'S CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION

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

DR. PERKINS, President Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption." Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hopes could be entertained of her recovery. Numerous remedies had been tried without effect, before the CHERRY PECTORAL. And that has cured her. George Watkinson Esq., had to our knowledge been afflicted with Asthma, for eleven years, and grown yearly worse, until the CHERRY PECTORAL has now removed the disease and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from the duties, and nothing had afforded his relief until I (Mr. Thorning) carried him a bottle of your PECTORAL, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected Sir, your humble servants. REV. DAVID THORNING. HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Richard Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipsic.

The public have but to know the virtues and astonishing success of the "CHERRY PECTORAL," in curing diseases of the Lungs, when they will feel secure from these dangers whenever this remedy can be obtained.

PREPARED BY J. C. AYER, CHEMIST, LOWEL, MASS. Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas.

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

LOST.

A LARGE BLUE CHEST, with the initials W. L., roughly cut on the Lid, badly made iron handles, and addressed Wm. LOGAN, Hamilton. Supposed to have been carried from on board the Steamer Magnet by mistake, at some of the Ports between Cobourg and Hamilton, on her upward trip, on or about the 30th of August last. Whoever will communicate its whereabouts to the Office of THE CHURCH, will be suitably rewarded if required. October 14th, 1850. 17-2m

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 real lying 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 Elmsley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (The above to be sold in Lots to suit purchasers.)

City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street.

Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres.

Township of 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



HOME DISTRICT

MUTUAL FIRE INSURANCE COMPANY.

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

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

DIRECTORS:

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

All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1f

The Church.

BIRTH.

on House, on Tuesday, 24th December, of Longueuil of a daughter.

MARRIED.

morning of Wednesday the 1st January inst., Rev. Thomas Green, Mr. Henry Cooke Toad to Margaret Morgan, both of Niagara.

Paris, C. W., on the 24th December, by the Rev. R. A. Tutin, Mr. Arthur Tew, farmer, Dumfries Township, formerly of Barford, Warwickshire, England, to Hannah, third daughter of the late Mr. Richard Bass, of Bishop's Itchington, in the same county.

DIED.

On the 28th instant, Edmund, eldest son of G. J. Grange, Esq., Sheriff of the county of Waterloo, aged 12 years.

New Advertisements.

FIFTY THOUSAND PERSONS

Die annually in England of Consumption. In the New England States, the proportion is one in four or five. In Boston, probably one in four. In the city of New York, sixty-seven died in two weeks in December of this disease. It is less prevalent in the more northern latitudes, as Russia, Canada, and among the Alps of Switzerland, where the winters are long and severe, and there are fewer sudden changes.

No theory can be more welcome to the human mind than the one which establishes on good grounds the hope for prolonged existence, if the allegations of those who are at least entitled to veracity may be believed, there is a preventative and a remedy.

The great Author of Nature has provided us with a remedy for Consumption, and the diseases leading thereto which are so fearfully common in our country! Has He left us to find relief from that fatal scourge by ransacking other lands? No, the best Nature's own Remedy is at our hand. The Wild Cherry and the Pine, furnish us with a cure, where a cure is possible.

One of the most important discoveries of the age, in ameliorating the condition of this large class of suffering humanity, is DR. WISTAR'S BALSAM OF WILD CHERRY.

Which has been before the public some ten years. This valuable medicine was first discovered and introduced in the year 1838, since which time its success has constantly increased the demand until it has become one of, if not the most popular remedy for Consumption, in its incipient stage, ever known.

The genuine is signed I. BUTTS.

For Sale by LYMAN & KNEESHAW, Druggists, King Street

ST. GEORGE'S CHURCH.

ON SUNDAY next, the 12th inst., being the first Sunday after the Epiphany, Sermons will be preached in this Church, by the

REV. SEPTIMIUS RAMSEY, M. A.

Incumbent of St. Paul's Newmarket; after which Collections will be made towards liquidating the debt still affecting the Church. It is confidently hoped that a vigorous effort will be made on this occasion by all who are anxious for the well-being of the Church in Toronto.

Contributions from those who cannot attend the Services will be thankfully received by the Rev. Stephen Lett, LL.D., Incumbent, St. George's Square, or by John Arnold, Esq., Peter-street acting for the Churchwardens.

Divine Service commences at 11, A.M., and 7, P.M. At both Services there will be an Anthem.

St. George's Church, Vestry-Room, Toronto, January 7, 1851. 24-1in

NIAPINEE GRAMMAR SCHOOL.

WANTED on the 1st of February, for the United Grammar and Common School of Napanee, a Master fully competent to undertake the management of such—Salary £100 per annum, with the assistance of a Second Master. Testimonials as to character and qualifications to be forwarded to the Board of Trustees, Napanee, on or before the 25th January. N. B.—Applications if by mail, to be post-paid. Napanee, January 1st, 1851. 24-3in

THE REV. J. G. D. MACKENZIE, B. A. HAS Vacancies for One Resident Pupil, and Six or Seven day Pupils. Toronto, January 8th, 1851. 24-2in

ST. GEORGE'S SQUARE.

MRS. COSENS'S Establishment for Young Ladies, will re-open on Thursday the 9th January, 1851. Toronto, January 2nd, 1851. 24 2in

The Churchman's Almanac, For 1851, IS NOW READY FOR DELIVERY, and can be had at "THE CHURCH" Office, or of the City Booksellers. Price, Fourpence. "Church" Office, Toronto, December 24, 1850.

A LADY will be happy to engage in a Family as Resident Governess, where the usual branches of a solid English Education would be required. Address, X. Y. Z., Office of THE CHURCH. December 31st, 1850. 23-4in

LADIES' SEMINARY.

THE MISSES MACNALLY beg to announce, that they purpose re-opening their Seminary after the Christmas Vacation, on JANUARY the 6th, when the Classes will be resumed. 36, Wellington Street West, Toronto, December 30th, 1850. 23-5in

NEW ACADEMY

DRAWING AND PAINTING.

MR. G. F. PRICE, Artist and Resident Teacher, begs respectfully to announce, he has opened an Evening Academy of Drawing, No. 5, King Street East, over Mr. Patton's store. The Classes will be opened on the 6th of January, and close on the 11th of May. Days of attendance, WEDNESDAYS and SATURDAYS from a quarter to eight, till a quarter to ten, p.m.

TERMS: \$1 for the Season, (half the amount to be paid in advance.) The course of study will consist of Drawing from casts after the Antique, Drawing from the human figure after the best Litographic Works as taught in the Academies of France. Landscape Drawing, after the best English Masters. Ornamental Drawing, from the Works of the School of Design. Somerset House, a course of study on Aerial and Geometrical Perspective, illustrated by diagrams on the board, which will be explained to the Pupils. In these Classes it is proposed to instruct Pupils by simple and recognized principles of art, as it is by no other means possible for persons to acquire a sound and practical knowledge of Drawing. A Class will also be formed for Ladies, every TUESDAY and THURSDAY, (7th and 9th of January.) Hours from half-past 1 to 3, P.M. In which will be taught Landscape Drawing, Painting in Water Colours, and a course of Aerial and Lineal Perspective.

Trans.—\$1 for the Season, ending 10th of May, (half paid in advance.) Mr. Price is permitted to state, that these Classes have been formed with the approbation, and under the patronage of—The Right Rev. the Lord Bishop of Toronto, the Hon. J. B. Robinson, the Rev. J. McCaul, LL.D., the Rev. H. J. Grasett, A.M., and will be regularly continued every successive Winter. Pupils desiring to enter the Classes are requested to apply to Mr. Price's Studio, No. 5, King-street East. Mr. Price continues to give Lessons in Drawing, Water Colour Painting and Oils. Terms—\$14 per quarter, (22 Lessons).

"I have much pleasure in expressing the very favourable opinion that I have formed of Mr. Price's abilities as an Artist; and of his qualifications as a Teacher of Drawing and Painting." JOHN McCAUL. "The University, Dec. 13th, 1850." Toronto, December 24th, 1850. 23-13in

BURGESS & LEISHMAN,

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

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:

Men's Etoffe over Coats, from 25s 0d	Men's Cassimere Trousers from 13s 9d	Men's Vests, from 4s 4d
do Beaver " " " 30s 0d	do Moleskin " " 7s 7d	Boy's do " " 3s 0d
do Shooting " " " 15s 0d	do Etoffe " " 10s 0d	do Trousers, " " 5s 0d
do Broad Cloth " " 30s 0d	do Canada Plaid " " 10s 0d	do Coats, " " 7s 6d
do Oil'd Water Proof " 12s 6d	do White Shirts Linen fronts 4s 4d	do Glengarry Bonnets 6d
do Gutta Percha Coats,	do Red Flannel Shirts, 4s 4d	Cloth Caps, " 2s 6d
French Braces,	Under Shirts and Drawers, 4s 4d	Fur Caps, " 3s 9d

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:

500 Saxony Wool Scarfs Shawls, from 13s 9d	Linen and Cotton Table Cloths.
30,000 yards good Bonnet Ribbons, " 5d	Quilts and Counterpanes.
3,000 " Gala Plaids " 9d	Bed Tick and Towels.
Prints fast Colours, " 5d	Factory Cotton, from 2 1/2 yard.
Ladies' Cloaks, Newest Styles, " 8s 9d	White Cotton, " 3 1/2 "
Velvet Bonnets, " 3s 9d	Striped Shirting, " 5d "
Infants' Robes, Caps and Frock Bodies.	Flannels, Red and White, " 1s 3d "
Crapes and Materials for Mourning.	Blankets, " 12s 6d pair.
Heavy Gingham.	Ladies' Silk Neck h'd'k'fs, " 9d each.

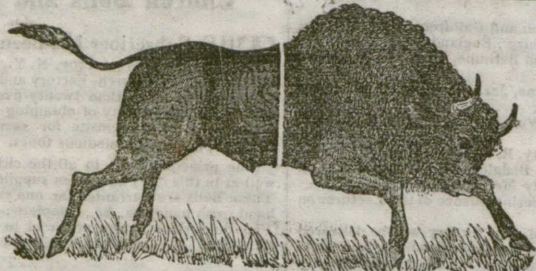
Shot, Checked, Striped and Plain Alpaca, Cobourgs and Orleans Cloth, DeLaines, Cashmeres, and other Fashionable materials for Ladies' Dresses, Ribbons, Laces, Edgings, Gloves, Hosiery, Artificial Flowers, Caps Fronts, Fringes, Veils, Muslins, Collars, Velvets, Corsets, Shawls, Handkerchiefs, Muffs and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

No Second Price

BURGESS & LEISHMAN,

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

Toronto, November 20th, 1850. 18 ly



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 Bale, 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 Work, &c. &c.

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

Toronto, October 21, 1850.

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

COUNTY OF YORK GRAMMAR SCHOOL, NELSON STREET, TORONTO.

THE business of this Institution will be resumed after the Christmas Recess, on MONDAY the 6th of January. Two Vacancies for Boarders.

M. C. CROMBIE, Head Master. Toronto, December 30th, 1850. 23-2in

PRIVATE TUITION.

THE REV. ARTHUR PALMER, Rector of Guelph, will have Vacancies for Two Pupils after the Christmas holidays. Guelph, December 23rd, 1850. 23-1f

UPPER CANADA COLLEGE,

WILL re-assemble after the Christmas Vacation on MONDAY, the 6th of January, 1851. The Resident School House,

For the reception of Boys whose parents live at a distance, forms an integral part of the establishment, and all its arrangements, are under the control of the College Council. THE RESIDENT SCHOOL HOUSE has been pronounced by every person who has visited it, as worthy of the entire confidence of the community. F. W. BARRON, M. A. Principal, U. C. C. Upper Canada College, Toronto, December 30th, 1850. 23-4in

Books for Holiday Presents.

THE Subscriber has on hand, a good assortment of works suitable for HOLIDAY PRESENTS.

Purchasers will do well to call, as the whole Stock of Books and Stationery is being sold off at the lowest possible prices. The general stock is very full.

The Reviews, Magazines, Periodicals, New Books and Pamphlets, will be received regularly by express, and supplied in any part of Canada West, free of extra cost as heretofore.

The wholesale business will commence as early in the summer as possible.

THOMAS MACLEAR, 45 Yonge-St. Toronto, Dec. 13, 1850. 21-4in

EQUITABLE

FIRE ASSURANCE COMPANY OF LONDON.

CAPITAL £500,000 STERLING.

FRANCIS H. HEWARD, AGENT TORONTO.

Office: New Market Buildings. Office Hours, from 10, A. M., to 5, P. M.

Toronto, December 15th, 1850. 21-2in

Just Published at his Office,

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE

CHURCH, by one of Three Hundred. Price 1s. 10d. each; bound in Cloth 2s. 6d., liberal discount to the trade.

Church Office, 7, King Street West, Toronto, Oct., 14th, 1850. 12-1f

TO BOOKBINDERS.

AN opening for a good General Bookbinder with constant employment already provided and increasing business, May be obtained, on application to the Office of this paper.

"Church" Office. Toronto, December, 4, 1850.

PROSPECTUS

OF THE

Church of England and Metropolitan

Building Society.

Incorporated February 23, 1850.

Shares, £12 10s. each.

No Fees charged on Entrance.

Monthly Subscriptions 1s. 3d. per Share.

Management Fee 0s. 1d.

Transfer Fee 0s. 6d.

JOHN ARNOLD, Esq., President.

JAMES BEAVEN, D. D., Vice-President.

DIRECTORS:

The Hon. W. CAYLEY. S. B. HARMAN, Esq.

The Rev. S. LETT, LL.D. GEORGE BROCK, Esq.

JAS. M. STRACHAN, Esq. P. VANKOUGHNET, Esq.

G. W. ALLAN, Esq.

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

Solicitors—Messrs. HEATH AND IRVING.

BANKERS—BANK OF UPPER CANADA.

Offices—ALBANY CHAMBERS.

ALTHOUGH this Society has mainly in view the

intention of enabling members of the Church of

England to contribute, by the payment of small periodical

sums, towards either the endowment of a Church of

England University, (in accordance with the recommendation

of His Lordship the Bishop in his recent Pastoral Letter,) or

the building and endowment of Churches, Parsonage Houses, and

School Houses, in connexion with the Church of England—the

Society, nevertheless does not contemplate restricting its operations

to those objects only. On the contrary, like other Building

Societies, the advantages of the Church of England and Metropolitan

Building Society will be fully open to all parties, without distinction,

who may choose to take Stock therein, either for investment—the

acquisition of freehold or leasehold estate—the removal of

incumbrances or liabilities upon property—or the privilege of

borrowing the amount of their shares in advance, upon

furnishing approved mortgage security.

Printed copies of the By-Laws and Regulations may be

obtained from the undersigned, at the Offices of the Society,

Albany Chambers; and it is requested that all Communications be

post paid. G. A. BARBER, Secretary and Treasurer. Toronto, April 13th, 1850. 41-1f

CAUTION.

THE Inhabitants of Toronto are respectfully

requested not to relieve Strangers, whose cases they are not

acquainted with but refer them to the House of Industry for relief,

there being many Impostors in the City at present. W. M. WESTMACOTT, Secretary. House of Industry. Toronto, December 6th, 1850. 23-1f

NOW PUBLISHING.

A NEW WORK on Colonization, and Settlement of the Waste Lands of Canada, by Jas. Fitzgerald, Esq., with Correspondence between the Author and his Excellency the Governor-General, and the Provincial and Niagara District Agricultural Associations, &c., &c.

Price—2s. 6d.

The above work is for sale at Messrs. Rowse's, Brewer & McPhail's, and the Boston Book-store, King-street, and the Book-stores of the City, and at the Author's office, 10 New City Buildings, Front-street. Toronto, Dec. 17th 1850. 21-3in

THE Clergymen and Gentlemen of Toronto and

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

admitted, and worn in almost all the Capital Cities of Europe.

September 24th, 1850. JOHN SALT, Hatter. 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 JOHN P. NORTON, 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; in short, the pictorial feature of the book

is unique, 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, viz.:

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 but a small portion of their

contents is devoted to political subjects. It is 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 first 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 Peninsular

Medal," "The Green Hand," and other serials, 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: Per annum.

For any one of the four Reviews \$3.00

For any two do. 5.00

For any three do. 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 State where issued, will be received at par.

Rem