

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. 19.]

TORONTO, CANADA, DECEMBER 5, 1850.

[WHOLE No., DCC.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Dec. 8.	Isaiah 5.	Acts 8.
M	" 9.	" 24.	James 1.
T	" 10.	" 31.	Acts 9.
W	" 11.	" 32.	James 2.
T	" 12.	" 33.	Acts 10.
F	" 13.	" 34.	James 3.
S	" 14.	" 35.	Acts 11.
P	" 15.	" 36.	James 4.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending December 9th, 1850.

VISITORS.

THE PRINCIPAL.

JAMES C. MORRISON, M.P.P.

CENSOR:

W. WEDD, Esq., M.A., 3rd Classical Master.

F. W. BARRON, M.A., Principal U.C.C.

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Ecclesiastical Intelligence.

DIocese OF TORONTO

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the Fund for the support of the Widows and Orphans of the Clergy in this Diocese. The twentieth Sunday after Trinity—15th October, 1850.

Previously announced in No. 16	£259	3	9 1/2
Seymour	£0	10	3
Percy	0	4	9
—per Rev. E. C. Bower	0	15	0
Ops	0	4	0
Emily	0	10	0
—per Rev. R. Harding	0	14	0
St. Peter's, the Credit per Rev. J. Magrath	2	7	10
Caledonia	2	0	0
Cayuga	1	5	0
York	0	15	0
—per Rev. B. C. Hill	4	0	0
St. Mary's, Fromefield	0	8	1
Trinity Church, Sutherland	1	12	6
Sarnia	1	2	0
Butlers	0	2	5
—per Churchwardens	3	5	0
St. Ann's, Adelaide	0	8	0 1/2
Station, 4 Con. South	0	1	5 1/2
Church, 5 Con. Metcalfe	0	2	10
Church at Katesville	0	3	10
—per Rev. A. Mortimer	0	16	2
Christ Church, Tyendinaga	0	11	9
School-house, Shannonville	0	3	3
—per Rev. G. A. Anderson	0	15	0
Merrickville Church, pr. Rev. E. Morris	0	13	1 1/2
St. Paul's Church, Sydenham,	0	4	10
Loborough	0	4	6 1/2
St. James' Church, Portland	0	3	9
Waldron's Scho 1-house, Stor-	0	7	0
ington	0	3	9
Osbornes	0	7	0
M-Farland	0	3	1 1/2
Additional	0	1	9
—per Rev. T. W. Allen	1	5	0
Christ Church, Hamilton per Chrch' wdn.	11	12	8
St. John's Church, additional	0	2	6
—per Rev. J. McIntyre	1	6	3
St. Mark's Church, Barriefield	0	5	3
St. James' Church, Pittsburgh	0	8	3
McLean's School-House	0	7	9
Franklin's do	2	7	6
—per Rev. H. Brent	1	8	9
Port Dover, per Rev. F. Evans	0	1	0
Christ Church, Port Stanley, pr. C. W.	0	11	3
Christ Church Burritt's Rapids, pr. C. W.	0	10	3

137 Collections amounting to £290 16 11
BIRCHALL, Treasurer.
Toronto, Nov. 27, 1850.

TESTIMONIAL.

Previous to his departure from Dundas, where he had for some time been acting in the capacity of Assistant Minister, the Rev. Wm. Logan was presented by the pupils of the Rev. Mm. McMurray, with a handsome copy of "Calmet's Dictionary of the Bible," as a testimony of their affectionate regard.

ENGLAND.

THE BISHOP OF LONDON'S VISITATION.

On Saturday morning, November 2nd, the Bishop of London commenced his Visitation in St. Paul's Cathedral. Divine Service commenced at eleven o'clock; and, after the Prayers, a Sermon was preached by the Rev. Henry Mackenzie, Vicar of St. Martins-in-the-Fields.

The names of the Clergy having been called, his Lordship proceeded to deliver the following

CHARGE.

REV. BRETHREN,—On this, the sixth occasion of my calling you together to hear the words of Pastoral admonition and advice, I feel an unwonted degree of anxiety and difficulty in addressing you. Events have recently occurred deeply affecting the character and well-being of that branch of the Universal Church in which it is our privilege to minister, of such a nature that while it is impossible for me to pass them over without notice, it is difficult so to speak of them as not to give offence in some quarters where I would not willingly awaken any feeling of displeasure. But looking to the present position of the Church, and to the uneasiness and disquietude which agitate the minds of many of its most attached and thoughtful members, I feel that I should be wanting in my duty if I did not declare my opinions with great plainness of speech; but, at the same time, I desire to do this in a spirit of gentleness and forbearance, and to say nothing which may serve to increase or perpetuate the unhappy divisions which cripple the energies and impair the usefulness of our Church, and enable our adversaries to assail us with weapons of our own forging. May the Holy Spirit, whose office it is to teach God's faithful people, grant us to have a right judgment in all things, and especially in those which concern the peace of His Church.

GORHAM & THE BISHOP OF EXETER.

I proceed at once to the most important of the questions upon which it will be my duty to touch; that which has arisen out of the proceedings of the Ecclesiastical Courts in the case of Mr. Gorham v. the Bishop of Exeter. I do not intend to enter at length into the history of those proceedings, nor into a minute examination of the judgment delivered by the Judicial Committee of the Privy Council, or, more properly speaking, the report made by them to Her Majesty the Queen. But I feel myself bound to explain to the Clergy of my Diocese the reasons which induced me to withhold my approval of that report; and I am desirous of offering some suggestions as to the course which I think it would be well to pursue in those cases which may tend to quiet in some measure the minds of those who look upon it as in a high degree injurious, if not absolutely fatal, to the character of the Church, as the keeper and dispenser of God's Truth.

THE JUDICIAL COMMITTEE.

When, in obedience to Her Majesty's commands, I attended the first meeting of the Judicial Committee, I had not read Mr. Gorham's published account of his examination by the Bishop of Exeter, nor was I aware of the extreme opinions which he had avowed. I went into the inquiry with the expectation of finding that he had not transgressed the bounds of that latitude which has been allowed or tolerated ever since the Reformation. Had such proved to be the case, I could have acquiesced in a judgment which, while it recognized that latitude, should have distinctly asserted the doctrine of Baptismal Regeneration, in the proper sense of the words, to be the doctrine of our Church. But having read, with great attention, Mr. Gorham's publication, I found that it contained assertions wholly irreconcilable, as it appeared to me, with the plain teaching of the Church of England and of the Church Universal in all ages.

The Judicial Committee of the Privy Council have stated that Mr. Gorham's doctrine appears to them to be as follows:—

"That Baptism is a Sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism; that regeneration invariably takes place in baptism; that the grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it; in them alone it has a wholesome effect, and that without reference to the qualification of the recipient it is not in itself an effectual sign of grace; that infants baptized, dying before actual sin, are certainly saved, but that in no case is regeneration in baptism unconditional."

Had this been a full and accurate account of Mr. Gorham's opinions on the subject of baptism as set forth by himself, and had the reasoning, by which the Judgment of the Judicial Committee is supported been omitted, in part at least, I might have felt less difficulty in assenting to the judgment. It certainly must be admitted that regeneration does not invariably take place in baptism, if such admission be limited to the case of unbelieving or impenitent adults, and that the grace is not so restrained to the rite, but that God may, if it so please Him, grant it separately from the rite, and that it is an effectual sign of grace to them only who worthily receive it; the question being whether all infants are worthy recipients; and, lastly, that in no case is regeneration in baptism unconditional, the question being what are the conditions to be fulfilled.

But Mr. Gorham's assertions are not fully nor adequately represented by the foregoing statement. His real errors, as I consider them to be, are of a more serious nature; being, as far as I can understand his language, not merely of a doubtful tendency with reference to the Church's doctrine, but precisely and dogmatically opposed to that doctrine. These errors are passed over in silence by the Judicial Committee in their elaborate report to the Queen, a silence which is, in one point of view, satisfactory, inasmuch as, if it does not expressly condemn the errors in question, it certainly does not expressly vindicate nor in terms sanction them. "Mr. Gorham," says the Judicial Committee, "maintains that the grace of regeneration does not so necessarily accompany the act of baptism, that regeneration invariably

takes place in baptism; that the grace may be granted before, in, or after baptism." It is true that Mr. Gorham asserts this in some of his answers; but in others he goes much further, and advances positions from which it follows as a necessary inference, not only that there may be cases in which infants are not regenerated in and by baptism, but that they are in no case so regenerated; that infants, duly baptized, may be regenerated, but that, if they are, it is before baptism, by an act of prevent grace; and that so they come to baptism already regenerated; that forgiveness of sins, the new nature, adoption into the family of God, the being made "members of Christ, children of God, and inheritors of the kingdom of heaven," are benefits conferred on "worthy recipients,"—not in baptism, but by an act of prevent grace given by God before baptism,—so making them worthy recipients of the rite, that baptism is so far an effectual sign of God's grace bestowed beforehand, implanting a new nature, and strengthening and confirming faith in him. Thus, according to Mr. Gorham, the strengthening and confirming of faith is the whole of the spiritual grace bestowed in baptism, even on worthy recipients; faith, forgiveness of sins, regeneration, the new nature, and adoption into the family of God, have been all bestowed upon such, if at all, before baptism.

It did not appear to me possible to reconcile such statements as these with the plain and unequivocal teaching of the Church of England as to the nature of a Sacrament. They seemed to me to be a plain denial of that which the Church asserts, that an infant is made in and by baptism (not before nor after it) a member of Christ, a child of God, and an inheritor of the kingdom of heaven. If there be any meaning in words, those statements are express contradictions of the truth that in a Sacrament the outward and visible part, or sign, is a means whereby we receive the inward and spiritual grace, as well as a pledge to assure us thereof. If this theory of Mr. Gorham's be true, then is baptism no longer a Sacrament according to the Church's definition, nor can we, with a safe conscience, continue to teach our children that Catechism which yet the Church declares is to be learned of every one of her members. It appeared to me then, that those assertions of Mr. Gorham, which were passed over by the Judicial Committee, but to which I could not shut my eyes, went to deprive holy baptism of its sacramental character, and utterly to evacuate its peculiar and distinctive grace. I am not now considering, nor was this the question, before the Judicial Committee, whether Mr. Gorham's theory be defensible as being an interpretation of the Church of England; whether it can be reconciled with the deduction which she has drawn, in accordance with the primitive Church of Christ, from the Word of God, the one infallible source of truth? Now, that Baptismal Regeneration, including in that term the remission of original sin and the implanting of a new principle of spiritual life, is indeed the doctrine of our Church, is, to my mind, so plain that I find it difficult to understand how any person can persuade himself of the contrary. I would repeat, with reference to this question, the observation contained in my Charge delivered to the Clergy of this Diocese in 1842:—

"In the interpretation of the Articles which relate more immediately to doctrine, our surest guide is the Liturgy. It may safely be pronounced of any interpretation of an article which cannot be reconciled with the plain language of the Offices for public worship, that it is not the doctrine of the Church. The opinion, for instance, which denies Baptismal Regeneration might possibly, though not without great difficulty, be reconciled with the language of the 27th Article; but by no stretch of ingenuity nor latitude of explanation can it be brought to agree with the plain unqualified language of the Offices for Baptism and Confirmation. A question may properly be raised as to the sense in which the term Regeneration was used in the early Church and by our own Reformers; but that regeneration does actually take place in baptism is most undoubtedly the doctrine of the English Church; and I do not understand how any Clergyman who uses the office for baptism, which he has bound himself to use, and which he cannot alter nor mutilate without a breach of good faith, can deny that, in some sense or other, baptism is indeed the laver of regeneration."

I cannot for a moment admit that the Articles contain the whole doctrine of the Church of England.

"The Book of Articles," says Bishop Pearson, "is not, nor is pretended to be, a complete body of divinity, or a comprehension and explication of all Christian doctrines necessary to be taught, but an enumeration of some truths which, before and since the Reformation, have been denied by some persons who, upon their denial, are thought unfit to have any cure of souls in this Church or realm."

It was argued by Mr. Gorham's counsel that the Book of Common Prayer is to be considered simply as a guide to devotion, not as defining any doctrine; but it appears to me to be a perfectly inadmissible supposition that, in a solemn act of worship, and especially in the celebration of a Sacrament, any point of doctrine should be embodied as a certain and acknowledged truth, about which the Church entertains any doubt. This would surely be nothing short of addressing the Author of Truth in the language of falsehood. On the contrary, the assumption of a doctrine, as true, in a prescribed form of prayer or thanksgiving to God, is, in fact, the most solemn and positive assertion of that doctrine which can possibly be made. Will any one maintain that if the Articles of religion had contained no direct declaration of the doctrine of the Holy Trinity, it would not have been expressly and most solemnly asserted by the Church when she directed her members to pray to the "Holy, Blessed, and Glorious Trinity, three persons and one God," or that because the special work of the Holy Ghost in the economy of man's salvation, that of renewing him in the inner man, is not in terms asserted in the Articles, it is, therefore, not asserted by our Church when she instructs us to pray that, having been regenerated and made the children of God by adoption and grace, we may be daily renewed by His Holy Spirit?

I do not understand how any Clergyman can doubt whether the Liturgy is binding upon him, in respect to doctrine, when he remembers the solemn declaration which he has made in the face of the Church:—

"I do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in the book entitled *The Book of Common Prayer*."

Not only you will observe, his consent to use it, but his assent to everything contained in it. Again it is prescribed by the Act of Uniformity, that every lecturer shall openly declare his "assent unto, and approbation of, the said Book of Common Prayer; and to the use of the prayers, &c., therein contained and prescribed,"—words which are quite incompatible with the notion that nothing more is required of the Clergy than to declare their readiness to use the Book of Common Prayer. Dr. Waterland, speaking of the case of Arian subscription, says of Dr. Samuel Clarke:—

"He was sensible that Articles, Creeds, and Liturgies, must all come into account, and all be reconciled (if possible) to his hypothesis. He made no distinction between the truth of this and the use only of that, well knowing that truth and use are coincident in a case of this high moment, and that he could not submit to the use of the prayers but in such a sense as he thought true."

But all doubt as to the bearing of the Book of Common Prayer upon questions of doctrine, at least with regard to the Sacraments, is removed by the express language of the Canons. The 57th Canon distinctly and authoritatively refers to the Book of Common Prayer as declaring what the doctrine of the Church is with respect to the two Sacraments:—

"The doctrine," it says, "both of Baptism and of the Lord's Supper, is so sufficiently set down in the Book of Common Prayer to be used at administration of the said Sacraments, as nothing that can be added unto it that is material and necessary."

This is a direct assertion that the Baptismal and Eucharistic Offices are dogmatic as well as devotional, and were this authoritative declaration wanting, we should protest against the notion that, in the most solemn acts of prayer and thanksgiving to God, our Church should have permitted herself to employ the strongest and the most unqualified words, without intending them to be understood in their natural sense. This Canon, indeed, says no more than had been said by Bishop Ridley, in his *Last Farewell*, written just before his martyrdom:—

infinite goodness and abundant mercy of Almighty God, great substance, great riches of heavenly treasure, great plenty of God's true and sincere Word, the true and wholesome administration of Christ's Holy Sacraments, the whole profession of Christ's religion truly and plainly set forth in baptism, the plain declaration and understanding of the same, taught in the holy Catechism have been learned of all true Christians."

I need not consider the comparative authority of the Articles and the Book of Common Prayer in questions of doctrine. We are bound to admit the truth of both documents. If there be anything which wears the semblance of contradiction or diversity between the two, we may be sure that the framers of the Articles did not intend it; and, with respect to the two Sacraments, the express declaration of the Canons put forth fifty years after the publication of the Articles, is decisive as to the point that they are to be interpreted in accordance with the plain language of the offices in the Book of Common Prayer. If there be any ambiguity or want of precision in the Articles, as to the effect of Baptism, it is, I think, our obvious duty to have recourse to the office for the administration of that Sacrament, for the purpose of ascertaining the Church's mind on so important a point of doctrine.

It is not my intention to discuss at length the meaning and force of the 27th Article, nor would I deny that its language is less precise than that in which many other doctrinal questions are stated and determined; but I cannot believe that, if there be anything ambiguous in that language, such ambiguity was intentional, and studiously employed for the purpose of leaving the construction of that Article to the private persuasion of individuals, considering that the purpose for which the Articles were designed was stated to be "the avoiding of diversities," not merely in teaching, but of opinions. Moreover, if there be some obscurity in the language of the 27th Article, when taken by itself (an obscurity which ceases to exist when that part of the Article which relates to the baptism of adults is distinguished from that which concerns infant baptism) there is none when it is read in connexion with the 25th, which declares the Sacraments to be "not only badges or tokens of Christian men's profession, but certain sure witnesses and effectual signs of grace and God's good will to us, whereby he doth work invisibly in us." Therefore baptism is an effectual sign of grace in us—that is, a sign producing the effect which it represents, and by baptism God doth work invisibly in us. I would refer you also to another of the Articles, which seems to me very clearly to indicate the sense of those who framed them as to the spiritual effects of baptism. I mean the 16th Article, "of sin after baptism." It says:—

"Not every deadly sin willingly committed after baptism is a sin against the Holy Ghost, and therefore unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives."

It appears to me to be an unavoidable inference from this Article that its framers considered the receiving of the Holy Ghost to be uniformly an effect of baptism, where no bar existed on the part of the recipient, and its inference is rendered certain by the language held by Cranmer in 1538. "Because," he says, "infants are born with original sin, they have need of the remission of that sin; and that is so remitted that its guilt is taken away, albeit the corruption of nature, or concupiscence, remaining in this life,

although it begins to be healed, because the Holy Spirit is efficacious even in infants themselves, and cleanses them." The precise nature and extent of the spiritual change which then takes place, the Church has no further defined than by the general assertion that it is a death unto sin and a new birth unto righteousness, and that every person rightly baptized is made thereby a member of Christ, a child of God, and an inheritor of the kingdom of heaven. This change is otherwise expressed by the single word "regeneration."

I suppose that few amongst us will be found to deny that all who receive baptism worthily are, in some sense of the term, thereby regenerated. The Church declares, in very general and positive language, of all who, having been duly baptized, are afterwards brought to be confirmed, that Almighty God has vouchsafed to regenerate them by water and the Holy Ghost, and has given them forgiveness of all their sins, but this declaration, it is said, is to be restricted to such as have received baptism worthily; and this raises the question whether all infants may receive baptism worthily. What is the *obex* or bar which in any case disqualifies an infant for the worthy reception of that Sacrament? Actual sin it cannot be. Original sin, or inherited sinfulness of nature, is the only bar which can be imagined. But to remedy the consequences of this original sin is the very object of baptism. It is therefore so far from being a bar to the reception of that Sacrament that it is the very reason for its administration. "Nothing," says Bishop Pearson, "in the whole compass of our religion, is more sure than the exceeding great and most certain efficacy of baptism to spiritual good; that it is an outward and visible sign indeed, but by it an invisible grace is signified, and the sign itself was instituted for the very purpose that it should confer that grace."

"One baptism for the remission of sins." If this *credendum* of the Universal Church be true, how can we admit the truth of an assertion that original sin must be remitted by a preventent act of grace before an infant can be worthy to be baptized? The 9th Article—"Of original or birth sin,"—declares that, in every person born into the world, this sin "deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerate, and although there is no condemnation for them that believe and are baptized (in the Latin it is *remittis*), yet the Apostles doth confess that concupiscence and lust hath of itself the nature of sin." Words cannot more clearly convey the notion that original sin is forgiven to them who are regenerate—that is, to them who believe and are baptized—though its infection still remains in the lust of the flesh. And this, let me remind you, by the way, points out the great difference in point of doctrine between the Church of Rome and our own as to the effect of baptism. The one contends that not only the guilt, but the very essence and being of original sin, is removed by baptism; the other teaches that although the guilt is forgiven in baptism, the corruption of nature remains even in those who are so regenerate. The notion of the Church of Rome lies at the root of its grand error—that of justification by inherent righteousness. I am aware that a question has been raised whether that clause of the Nicene Creed—"One baptism for the remission of sins,"—has any reference to the forgiveness of original sin. But what other reference can it have in the case of infant baptism, which we know to have been the practice of the Universal Church when that Creed was framed about the year 325? The doctrine of original sin. The writings of his great opponent, St. Augustine, abound with passages which prove the belief of the Church Catholic to have been that original sin was remitted in baptism, not before nor after it.—That remission in baptism of the guilt of original sin, for the sake of the merits of our Lord Jesus Christ (Christ being the meritorious cause of their remission, baptism the instrument), is also the doctrine of our Church, following in this, as in other respects, the teaching of the early Church, cannot reasonably be doubted. It is plainly asserted in the Catechism, prayed for in the office of baptism, and made a subject of special thanksgiving both in that and in the office of confirmation. Nor is it less distinctly set forth in the Homilies, from which the following extracts may suffice:—"We must trust only in God's mercy, and that sacrifice which our High Priest and Saviour, Jesus Christ, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism as of all actual sin committed by us after baptism, if we truly repent, and unfeignedly turn to him again."

"Our office is, not to pass the time of this present life unfruitfully and idly after that we are baptized or justified. . . . We are, therefore, washed in baptism from the filthiness of sin, that we should live afterwards in pureness of life."

The same language was held by Cranmer, Ridley, Latimer, Becon, Hutchinson, Bradford, following the steps of Luther and Melancthon, all of whom taught that remission of sin and the gift of the Spirit were the effect of baptism.

That this doctrine was held by our greatest Divines is so notorious as to render citation almost unnecessary.

"Baptism," says Hooker, is a sacrament which God hath instituted in His Church to the end that they who receive the same might thereby be incorporated into Christ, and so through His most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness, as also that infused Divine virtue of the Holy Ghost which giveth to the powers of the soul their first disposition towards future newness of life."

With this plain and comprehensive statement of the beneficial effects of baptism may be coupled another from the same great luminary of the Church, which although it does not in terms specify the forgiveness of original sin, necessarily includes it:—

"We take not Baptism nor the Eucharist for bare resemblance or memorials of things absent, neither for naked signs and testimonies assuring us of grace received before (which is Mr. Gorham's theory), but, as they are indeed and in verity, for means effectual whereby God when we take the Sacraments delivereth unto our hands the grace available unto eternal life, which grace the Sacraments represent or signify."

And in a passage immediately following that which has been quoted to shew that Hooker considered the Church to speak of infants baptized only as the rule of "piety alloweth us both to speak and to think," we find this statement, plainly shewing that he believed all infants to receive regeneration in baptism, whether they be elect or not. Cartwright, whom Mr. Gorham follows, had spoken of a grace that would make a man a Christian before he came to receive baptism in the Church; and Hooker says:—

"When we know how Christ in general hath said that of such is the kingdom of heaven, which kingdom is the inheritance of God's elect, and do withal behold how His providence hath called them unto the first beginning of eternal life, and presented them at the well-spring of new birth, wherein original sin is purged—besides which sin there is no hindrance of their salvation known to us as themselves (Cartwright and his party) will grant, hard it were, that, having so many fair inducements whereupon to ground, we should not be thought to utter, at the least, a truth as probable and allowable in terming any such particular infant an elect babe, as in presuming the like of others whose safety, nevertheless, we are not absolutely able to warrant."

He then goes on to say that—

"Baptism implieth a covenant or league between God and man, wherein as God doth bestow presently remission of sins and the Holy Ghost, binding also himself to add, in process of time, what grace soever shall be further necessary for the attainment of everlasting life; so that every baptized soul receiving the same grace at the hands of God tieth himself likewise for ever to the observation of His law."

The question, we perceive, of which Hooker speaks, is not whether that or that infant is regenerated in baptism, but whether, being regenerated, it can also be certainly pronounced elect? The early Calvinistic Divines, who held the doctrine of election, predestination, and perseverance, never doubted, on the one hand the certainty of baptismal grace, nor, on the other, its defectibility.

"The ancient predestinarians" (says the present Bp. of Bangor) "never questioned the certainty of regeneration in baptism, because this doctrine was consistent with their theory, for though they maintained that the elect, or the pre-destinate, are endued with the gift of perseverance unto the end, and will finally be saved, yet they believed that God bestows at his pleasure every other kind and measure of grace on those persons from whom He withholds this special grace of perseverance. They, therefore, hold in common with the rest of the Church, that forgiveness of sins, and the Holy Ghost, are bestowed in baptism; nor do they imagine that there is any necessary and indissoluble connexion between regeneration and eternal salvation."

Two names scarcely less illustrious than that of Hooker, are those of Barrow and Pearson. The former speaks of "each member of the Church singly being, in holy baptism, washed from his sins and made regenerate, or adopted into the number of God's children, and made a partaker of Christ's death." The latter declared it to be "the most general and irrefragable assertion of all to whom we have reason to give credit, that all sins whatsoever any person is guilty of, are annulled in the baptism of the said person." The settled opinions of the early Lutheran Divines, as well of Luther himself, are apparent from the *Loci Theologici* of Gerhard, a text-book of Lutheran theology. "Infants," he says, (I quote M. Arnold's translation) "do not resist the Holy Ghost and His operation, and therefore faith and salvation are undoubtedly conferred upon them." Again, "they detract from the efficacy of the Sacraments on the side of defect, who argue that the Sacraments are only signs of grace either already conferred and received without the use of Sacraments, or not to be conferred until some later time. Zuinglius, especially, had disseminated this error in his writings."

With these testimonies before me, I could not bring myself to admit that Mr. Gorham's theory of the comparative, if not the absolute, inefficiency of baptism could be reconciled with the language of our authoritative Formularies, according to any just rule of interpretation.

It appeared to me that he went to much greater lengths in depreciating the sacramental character of baptism than any writer of our Church with whose works I was acquainted, except the opponents of Hooker—that he left far in the background those who maintained the hypothetical, the conditional, or the charitable theory of baptismal efficacy, in his assertion that in all cases the forgiveness of original sin, the grace of regeneration and adoption into the family of God, are not the effects or results of baptism, but of a preventent act of grace, where a baptized infant possesses them, or of a subsequent act of grace, where they follow at some later time after baptism.

Let me add one word on the subject of pervenient grace. It has been well observed that the supposition of pervenient grace in the case of infants, only shifts the difficulty one step backward, for, if infants be not qualified to receive baptismal grace, how can they be qualified to receive pervenient grace? If their being born in sin unfits them for the one, so must it for the other. The pervenient grace of which some of our older Divines have spoken, refers to the baptism of adults who must be pre-disposed by the Holy Spirit to seek for the benefits of baptism, and enabled to believe with the heart unto righteousness.

Suffer me also to offer a remark upon the notion that the efficacy of baptism in some measure depends, in the case of infants, upon the faith and prayers of those who offer them at the font, that the sacrament is more or less efficacious as the parents who present their children to be baptized are more or less alive to the solemn importance of the rite, and more or less earnest in prayer for its complete and final effect. Not to dwell on the consideration, that if this notion be true, it seems to exclude from the spiritual benefit of baptism all children of wicked or thoughtless parents, I must confess that it seems to me somewhat akin to the error condemned in our 26th Article, viz. that the unworthiness of the minister hinders the effect of the sacrament, and the answer appears to be nearly the same in both cases.—

"That the effect of Christ's ordinance is not taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men."

The Church considers the efficacy of the sacraments to depend upon Christ's institution and promise—the fulfilment of which depends upon their right administration and worthy reception—and surely an infant's fitness to receive baptism cannot depend upon the feelings of those who present it. In the case of an adult this is perfectly clear. That the ultra effect of baptism may depend in some measure, upon the faith and prayers of parents and sponsors none will be found to deny; and this consideration cannot be too forcibly urged upon those who present their children at the baptismal font, and upon those who superintend their education. But this is a very different thing from making the immediate effect of the sacrament to depend upon the prayers of those who are present at its administration. To those men who hold this notion I

would recommend the following remark of the truly pious and charitable Archbishop Leighton; it is contained in a letter published in his select works.—

"To your other point touching baptism?—truly, my thought is, it is a weak notion taken upon trust almost generally, to consider so much or at all the qualifications of the parents. Either it is a benefit to infants or it is not. If not, why administered at all? But if it be, then why should the poor innocents be prejudged of it for the parent's cause, if he profess but so much of a Christian as to offer his child to that ordinance? For that it is the parent's faith gives the child a right to it is neither clear from Scripture nor any sound reason; yet, in that, I heartily approve your thought that you would make it, as it most fitly may be, an inducement to the parents to know Him and His doctrine and live conformably to it, under whose name they desire their children to be baptized."

It is obvious to remark that much of the controversy which has so long (and, unhappily, with so much acrimony on both sides) been going on respecting the effect of baptism, has arisen from the different meanings in which the word regeneration has been employed. It is greatly to be desired that some agreement should be come to as to the sense in which it is used by the Church. If this were done, I believe that the difference between contending parties would, in many cases, be found to be really much less than they appear to be. I do not venture to give a precise definition of what is meant by the word regeneration, but I would offer a suggestion which may pave the way to a common understanding. I need hardly remind you of the different passages of Holy Scripture in which a man is said to be born of water and of the Spirit; to be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; to have been begotten again of God; to be born again, not of corruptible seed, but of incorruptible; to have been begotten again of God unto a lively hope; to have been born of God, and and to sin not; to have been begotten of God, and to keep himself. Now, he who is born because thereby the son of him to whom he is born, by whom he is begotten; and, therefore, to be born of God, or begotten of God, means to be made a child of God; and regeneration, or the being born again, means that a person is made the child of a father whose child he was not before. Regeneration by baptism, a child of God, and with reference to God's no longer regarding him with displeasure, but with favour, a child of grace. So in the Collect for Christmas Day, we are spoken of as being regenerate, and made the children of God by adoption. It is obvious that this regeneration carries with it remission of sins, as the Church prays that the "infant coming to holy baptism may receive remission of his sins by spiritual regeneration;" and afterwards thanks God, "that it hath pleased Him to regenerate that infant, to receive it for His own child, by adoption, and to incorporate it into His holy Church." So far, I apprehend, many will be found to agree with us as to the nature and effect of Baptismal Regeneration, who will, perhaps, draw back and hesitate when we proceed one step further, and maintain that such a change of state necessarily implies the conferring of some inward spiritual gifts upon the subject of it.

It is surely unreasonable to suppose that where there is a death unto sin, and a new birth unto righteousness, there will not be given the principle of a new life of righteousness; that where obedience is required there should not be imparted what Bp. Jeremy Taylor calls *carum onus* carried with it the principle of bodily life, so the second 'or spiritual conveys the principle of spiritual life "Being engrafted in Christ or His Church," says Bishop Wilson, "we receive grace and a new life from Christ as really as a branch receives life and nourishment from a good tree into which it is grafted." In this sense, as well as with reference to the general resurrection, it is true that "As in Adam all die, even so in Christ shall all be made alive." We cannot conceive of God that he should freely receive into His family, by adoption, those who are washed with the laver of regeneration, removing thereby the bar of original sin which rendered them so long as it continued, incapable of salvation, without giving them, at the same time, such a portion of His Holy Spirit as may enable them to take the first steps in the path of eternal life. As regeneration itself is the work of the Holy Spirit, we may be assured that the grace which regenerates will not desert him whom it has regenerated. I do not see how this can be denied by those who suppose an infant to undergo in baptism such a moral change as fits him for admission into the kingdom of heaven. But this surely is a very different thing from that moral change which must take place in the adult Christian, who is invested with personal responsibility, and capable of seeking for or resisting the influences of the Holy Spirit. The regeneration which we believe to be the effects of baptism in no way lessens the necessity for conversion and spiritual renovation in those who fall from the grace so given, nor of continual efforts on the part of all to be so renewed and strengthened by the Holy Spirit as to be enabled finally to accomplish that work of which baptism is but the beginning. On the contrary, they furnish the strongest imaginable motive to vigilance and self-examination, and earnest prayer for larger and larger measures of grace. We do not hold the inward grace given in baptism is indefeasible [? indefectible] but that they who have been once regenerate, may depart from grace given, and fall into sin. We believe that the grace so given is an initial and seminal grace, which must be cherished and developed, and made fruitful by proper culture and training, and by a diligent use of all the means of spiritual improvement which God has given us in His Word, His Church and His Sacraments. Not only is the first imparting of grace necessary, but growth in grace is required, in order to the final efficacy of our baptismal privileges, and so the Church prays that the infants whom it has pleased God to regenerate with His Holy Spirit, and to receive for His own children, by adoption, may afterwards "crucify the old man and utterly abolish the whole body of sin." And at Confirmation she beseeches God that He will "daily increase in them His manifold gifts of grace," and that they may daily increase in His Holy Spirit more and more.

I am of opinion that the real doctrine of our Church, as to the effect of baptism, is correctly stated in the following words of one of the most learned of her sons Bishop Beveridge:—

"Although our Blessed Saviour saith to Nicodemus that except a man be born of water and of the Spirit he cannot enter into the kingdom of God, yet He doth not say that every one who is so born shall inherit eternal life. It is true that all that are baptized or born of water and of the Spirit are thereby admitted, into the Church or kingdom of God upon earth; but except they submit to the government and obey the laws established in it, they forfeit all their right and

title to the kingdom of heaven. They are brought into a state of salvation, but unless they continue in it, and live accordingly, they cannot be saved. Baptism puts us in the way to heaven, but unless we walk in that way we can never come thither. When we were baptized we were born of water and of the Spirit, so as to have the seed of grace sown in our hearts sufficient to enable us to bring forth the fruits of the Spirit to overcome temptation—to believe aright in God our Saviour, and to obey and serve him faithfully all the days of our life. But if we neglect to perform what we then promised, and so do not answer the end of our baptism by keeping our conscience void of offence toward God and toward man, we lose all the benefit of it, and shall as certainly perish as if we had never been baptized."

Or I might adopt, as a still shorter expression of the Church's mind, the language of a late learned and judicious Prelate, Bishop Van Mildert:—

"They who agree with our Church understand by regeneration that first principle of holiness—that beginning of the spiritual life of which baptism is not only the sign but also the pledge—assuring us of its actual conveyance. Thus far, and thus far only, they extend the meaning of spiritual regeneration, and this they maintain to be given in baptism. The ultimate efficacy of the gift they acknowledge to be dependent upon our subsequent growth in grace."

This doctrine is briefly and touchingly summed up in the collect already referred to—"Grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit."

Those persons who charge the maintainers of what we believe to be the true doctrine of baptism, with the error of the Church of Rome touching the *opus operatum*, appear not to understand clearly what that error is. I cannot do better than quote the words of the present learned Bishop of Bangor, to show what the real difference is, in this respect, between the two Churches:—

"That baptism is the ordinary means through which God bestows the grace of regeneration is a doctrine common to our own Church and the Church of Rome. But the point on which our Divines insisted, in opposition to the teaching and decrees of that Church, was—that this grace is not communicated to or contained in the element, and from thence transferred to the souls of the recipients—that the outward sign is only an instrumental, and the Holy Spirit the efficient cause of regeneration—that it is not the water but the blood of Christ with which our sins are washed away. That the object of faith in the Sacrament of baptism is not any virtue contained in the water, but the promise of God in Christ, and that the necessity of baptism, when it may be had, depends not on any supernatural quality communicated to the element of water, but on the positive commandment and institution of Christ. It should be remembered that the Canon of a Council of Trent anathematizes those who affirm that the sacraments of the new law do not contain the grace which they signify."

Before I dismiss this subject, I would desire you to consider whether the vague and uncertain notions respecting baptism which have prevailed in the Church during the last hundred years, have not, in a great degree, been owing to the careless and irregular administration of the sacrament itself. The office mutilated; the font thrust into a corner, out of sight of the congregation; the directions of the Rubrics and Canons disregarded; the definitions of the Catechism unexplained. I cannot but think that if the Church's orders with respect to the administration of baptism had been always and everywhere duly followed out—had the people been accustomed to hear the solemn and affecting form by which their children have, or ought to have been grafted into the body of Christ's Church, and to bear a part in it themselves—had the baptismal covenant been more carefully and systematically put forward in the teaching of the Clergy, in connexion with all the duties of after life, the ordinance of baptism would have been better understood and more highly valued; the Church's intention would have been less a subject of doubt, and extreme opinions on either side would have found less acceptance.

And this leads me to remark that, deplorable as are the present divisions in the Church on the baptismal question, we may see some reason to be thankful that any question of a religious nature should have excited so wide and deep a feeling in the nation at large. I cannot but regard it as an indication of the growth of religious knowledge and principle in the people in this Christian country, when I see them taking so lively an interest in an inquiry respecting an article of faith; but, at the same time, it may well suggest to us the necessity of caution and charity, lest this awakened feeling should be hurried into either extreme—of a superstitious reverence for outward forms of a puritanical contempt for them. The thorough examination of this question before us cannot fail to issue in the establishment of the truth; but that desirable event may be regarded, and it will certainly be attained at the expense of much detriment to the cause of true religion, if the examination be conducted in a bitter and censorious spirit, and if anything of a personal feeling be mingled with that love of truth which ought to be the guiding principle of all controversy; we may not abandon nor compromise what we believe to be the truth, but we may let it be clearly seen that in our endeavours to establish it, we are actuated by a desire, not to obtain a victory over our antagonists, but to bring them to an agreement with us; or, if the truth lie on their side, to come to an agreement with them. Nor is it to be forgotten that, although the truth can only be one, there may be various shades of error, more or less detrimental to the integrity of Christian doctrine—more or less obstructive to the end which all doctrine is intended to produce, and it is to the attainment of these ends that we should direct the minds of our people, rather than to differences of opinion, which are not likely to weaken the foundation of their faith, nor to impair the motives to practical piety and holiness of life. But I can hardly extend this liberty to those, if such there be, who teach their congregations to undervalue the importance of a sacrament, its privileges, or its obligations.

[To be concluded in our next.]

DIocese of Prince Rupert's Land.

We copy the following from a speech made by Peter Jacobs, a Wesleyan Missionary, at a meeting held at Montreal. Mr. Jacobs is a Chippawa Indian. The *Montreal Witness* describes his appearance as follows:—

"His costume was a frock coat of dressed deer-skin, ornamented with quill work, together with leggings, moccasins, mitts and pouch of the same. On one side he wore a long hunting or scalping knife, and on the other a tomahawk. His swarthy countenance was lighted up by that peculiarly soft smile, and the tones of his voice were of that peculiarly mild and liquid kind

which characterize all Indians so far as we have seen. Mr. Jacobs spoke highly of the efforts of the Church of England in these regions, under the direction of the Bishop of Rupertland, and said their missionaries and teachers were doing much good.

Communication.

[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.]

DIVINE RIGHT OF SOVEREIGNS.

To the Editor of the Church.

REV. AND DEAR SIR,—The heading of this communication is a doctrine so grossly ridiculed, if I may not say impugned, that to one who believes verily that it is truly Scriptural, it becomes almost distressing to hear it spoken of in a light trivial manner.

I am your obedient servant, AN ANGLO-CATHOLIC.

November, 1850.

Colonial.

UNIVERSITY OF TORONTO.—An open Convocation was held last Thursday in the Hall of the Legislative Assembly. The Hon. P. B. DeBlaquiere, Chancellor of the University, presided.

I. ADMISSION TO DEGREES.

A.B.—1. Armour, J. D.; 2. Evans, G. M.; Grant, A. J.; Barber, G. A.; Gage, J. L.; Hurlburt, H.; Light, R. N.

II. MATRICULATION.

1. Brown, Jas.; 2. Bayley, Rd.; 3. Blake, D. E.; 4. Freeland, Wm.; 5. Marling, S. A.; Campbell, T. C.; Boulton, G. D.; Trew, N. M.; Jones, C.; Baldwin, W. W.; Boulton, J. F.; Oille, L. S.; Trew, N. M.; Wells, R. M.

III. RECITATION OF PRIZE COMPOSITIONS.

English Poem, by R. J. Tyner, Junior Sophister. Subject—"Loss of the Kent." Latin Poem, by A. M. Clark, Junior Sophister. Subject—"Hannibal." English Essay, by Adam Crook, Cand. B.A. Subject—"The Mamelukes."

Translation into Greek Tragic Iambics, by G. M. Evans, Senior Sophister. Subject—Shakspeare, King Lear, act iv. sec. 7; from "Then be it so," to "Speak to him."

English Poem, by T. A. Hudspeth, B.A. Subject—"Nineveh." Prizes were also awarded to A. M. Clark, Junior Sophister, for Greek Verse and English Prose, and to R. J. Tyner, Junior Sophister, for English Prose.

IV. DISTRIBUTION OF CERTIFICATES OF HONOUR, AND PRIZES; AND ADMISSION TO SCHOLARSHIPS.

CERTIFICATES. Law.—Junior Bachelors—Jure Civili—1. Stinson, Ebenezer, B.A.; 2. Crooks, Adam, B.A.; 3. Ryerson, Egerton, B.A.

Medicine.—Senior Division—Practical Anatomy—1. Baker, S. O.; 2. Cronyn, J.; 3. Hackett, J. Anatomy and Physiology—1. McCrea, A. Medicine—1. Cronyn, J.; 2. Baker, J. O.; 3. Eastwood, C. S.

Arts.—Candidates B.A.—Litteris Humanioribus—1. Tyner, R. J. Mathematics and Physiology—1. Fitzgerald, E. Litteris Humanioribus—2. Elliot, C. F.; 3. Freer, C.; 4. Clark, A.M.; 5. Grier, J. G. Freshmen—1. Huggard, J. D. Mathematics—1. Mendell, Wm. Occasional Students—Litt. Heb. 1. Wood, J.

Law.—Junior Bachelor—Law—Stinson, Ebenezer, B. A.

Medicine.—Senior Division—Practical Anatomy—Baker, J. O. Anatomy and Physiology—McCrea, A. Medicine—Cronyn, J. Junior Division—Practical Anatomy, Anatomy and Physiology, Surgery—Westropp, R. G., M. A. Medicine—Hackett, J. Obstetrics—McCrea, A. Materia Medica—Desmond, H. Medical Jurisprudence—Eastwood, C. S.

Arts.—Candidates B. A.—University Medal for Classical Literature—Armour, J. D. University Medals for Natural Philosophy, Metaphysics and Ethics, and Evidences—Evans, G. M. Jameson Medal—Grant, A. J. Junior Sophisters—Wellington Scholarship, Classics—Clark, A. M.—Mathematics and Physics—Fitzgerald, E. Metaphysics and Ethics, Evidences—Tyner, R. J. Rhetoric—Elliot, C. F. Freshmen—Classics—Huggard, J. D. Mathematics—Mendell, Wm. Chemistry, Logic—Alma, Edw'd. Evidences—Peterson, H. W.—Candidates for Admission—University Classical Scholarship—Brown, James. University Mathematical Scholarship—Bayly, R. U. C. College Scholarship—Blake, D. E. U. C. College Scholarship—Freeland, Wm. Home District Scholarship—Marling, S. A. Occasional Students—Hebrew—Wood, J.

The recitations of Prize compositions were exceedingly well received, each student in turn being loudly applauded by the auditory; and the presentation of prizes and admission to scholarships, were signalized by similar demonstrations of satisfaction, by those who witnessed them.

In allusion to the successful candidates for the University Medals, and the Jameson Medal, the President stated, that in order that to test the efficiency of the system pursued in the University he had, on this occasion in his own department, deviated from his usual course, and instead of preparing questions himself, and submitting them to the candidates to be answered, he had tested them on the questions which were drawn up for a similar object in the University of Cambridge, Dublin, Durham and London, and the result was most satisfactory.

In the course of the day's proceedings, the Chancellor appeared somewhat to disadvantage, after addressing the students, to whom certificates of honour were awarded, by being under the necessity of informing them that their certificates were not yet ready for them; and again, when addressing the students to whom medals were awarded, by being obliged to inform them that he had not the medals to present to them!

I. ADMISSION TO DEGREES. A.B.—1. Armour, J. D.; 2. Evans, G. M.; Grant, A. J.; Barber, G. A.; Gage, J. L.; Hurlburt, H.; Light, R. N. II. MATRICULATION. 1. Brown, Jas.; 2. Bayley, Rd.; 3. Blake, D. E.; 4. Freeland, Wm.; 5. Marling, S. A.; Campbell, T. C.; Boulton, G. D.; Trew, N. M.; Jones, C.; Baldwin, W. W.; Boulton, J. F.; Oille, L. S.; Trew, N. M.; Wells, R. M.

At the close the Chancellor addressed the Convention. The burden of his speech was to show that, in his opinion, the experiment under trial, by virtue of the Baldwin Act, had been so far successful; but in what respect we failed to discover from what fell from him,—a gentleman near us the while remarking, "how successfully the Chancellor manages to conceal his ideas under a multitude of words."

HEROIC FEAT.—Below we publish the narrative of one of the boldest deeds performed for many a day:—

To the Editor of the Globe.

DEAR SIR.—On Friday the 25th instant, our village was startled by the cry of 'a boat going over the Falls,' the whole population rushed to the bank of the river, and sure enough, a small boat, and in it a boy not more than seven or eight years old, was flying before the wind, down the impetuous stream towards the boiling cataract. Not a moment was to be lost; three young men instantly manned the first boat they came to, and with the speed of an arrow shot down head foremost towards the frightful rapids, and by the time they had fairly got under way, the object of their pursuit had got lower down than any one had ever ventured before.

Chippawa, Nov. 19th, 1850.

THE RE-INTERMENT OF THE BRANTS.

Monday November twenty-five, was truly a great day for Brantford, and one which will be held in remembrance, on account of the immense concourse of people drawn from the neighbouring towns and country, and the usual circumstances which induced the attendance; the removal of the remains of the distinguished chief Tyendinaga, and of his scarcely less illustrious son, from the frail and dilapidated graves which they inhabited, to a substantial and expensive stone vault in the burying yard of the Mohawk, almost touching the structure which the great chief had caused to be built for the service of the most high, was indeed a ceremony deserving the attention of the hundreds and thousands who took part in it.

The name of Brant is not only associated with the earliest recollections of this section of the Province, in which he sought and obtained a home for his people, after being driven from the United States, on account of his attachment to Britain; but it has become an interesting portion of the history of the country, and will be held in veneration by ages yet unborn.

And what more noble sight could be witnessed—what event is more likely to recall recollections of the fading past, than the voluntary assemblage of thousands of white men, the mass of whom knew nothing of Brant except that which lives in history, and hundreds of red men, the descendants of those whom the hero had led in many a well contested field, met together for the single purpose of paying a tribute to worth, bravery and virtue! Such an occurrence proves at least that the people of the present have not degenerated—that the spirit and loyalty of the father live in the son, and that we have not become so avaricious and selfish as to refuse the erection of a substantial monument to the memory of a man who received the highest distinctions from his Sovereign, and who well earned the respect and veneration of the inhabitants of this Province.

Shortly after twelve o'clock a procession was formed in the vicinity of the Market Square, comprised of Freemasons, Odd Fellows, Sons of Temperance, and Orangemen, with the different flags and symbols of their Orders; the Town Council; a large number of people on foot, and carriages extending farther than the eye could reach. No such display has ever been witnessed in Brantford, and we doubt whether the largest city in the Province has the power to boast a procession of equal extent.

The Rev. Mr. NELLES, an aged Church of England Missionary, was first called upon. He remarked on the great services which the Brants especially the elder, had performed for the British Government, and how greatly those services had been valued by the Sovereign and Government. At that time the attachment of the Indians, and their great chief, was of the utmost importance to Britain. The Rev. speaker dwelt on the fearless and independent spirit of Brant, at some length. Of his son John, whose remains were to be interred at the same time, it was only necessary to say that he had proved himself a worthy son of an illustrious father. Many years of peace and tranquility had wrought a great change in the Indian character, he hoped for the better, but the spirit of loyalty still remains, as was abundantly proved by the last rebellion. Although Brant was a great Warrior, and faithful ally of the British in war, his services in time of peace were equally valuable, and should never be forgotten.

The Rev. PETER JONES, a Methodist minister, and a chief of the Mississaugas, spoke next. His late father and the elder Brant had long been staunch friends.—They settled on either end of Burlington Beach, the beach itself affording a good road for communication and constant intercourse. When the Six Nations came to this Province, after having lost their possessions in the State of New York, through their attachment to Britain, Brant applied to his (the speaker's) father for a portion of their lands and the ready reply of the Mississauga chief was,—"The whole land is before you; go and choose." The tract selected was that on which they stood, and from that day to this the Six Nations and Mississaugas had lived on terms of amity, and had rendered many valuable services to each other. He was himself adopted into the Six Nations as one of their chiefs, and his heart had been made glad in consequence of the honour. The attachment of Brant to the Crown was strong and sincere. He was always ready to obey the commands of his King, and for this the tribes had lost their lands in the valley of the Mohawk, now the most fruitful portion of the United States. It had truly been said of Brant, that "his eye was like the eagle's, and his enemies fell before him as trees before the blast of the Great Spirit." The same remark would apply to his son. It made his heart glad to find his Christian friends taking so much interest in the memory of the great Chief, and to know that they had determined on erecting a substantial monument to his memory, in the prosperous town which bore his name. He had a personal acquaintance with John Brant, and never saw anything in him contrary to the principles of the Christian religion. Col. Brant's translation of the Scriptures had been the means of doing a great deal of good among the Indians; often in the Church yard, (pointing to the building opposite), which Brant was the means of having erected, he had seen the Indians devoutly reading their prayers. As an instance of the Chief's attachment to the Christian religion, he might say that he had heard of a great feast got up by the Pagan Indians, during the absence of Brant, which a number of Christian Indians had been induced to attend, and after their feasting had been finished, they erected a large idol in a corner of their Council-house. When Brant returned, and heard of these wicked proceedings, his wrath was kindled, and like Moses with the golden calf, he ordered the idol immediately to be cut down.

SIR ALLAN McNAB, who appeared in the splendid regalia appertaining to his rank in the Masonic order, said that he had been quite unexpectedly called upon. He considered this an occasion which reflected the greatest credit upon the people of the neighbourhood. He had the honour of being acquainted with the elder Brant, and was a school-fellow of his son John; they afterwards did something for their country together, and he had enjoyed the friendship of John Brant until the day of his death. When his (Sir Allan's) father and himself first came to this part of the country, they were received as the guests of the illustrious chief. What a change has come over this fair land since. He could well say that none had ever more nobly and faithfully performed their duty than the heroes whose remains they were now met to deposit finally in the grave. He had heard the remarks of the first speaker, whose gallant father he knew well, and he perfectly agreed with him that the Government should lend its assistance to render comfortable the last days of the

two surviving daughters of Brant. He thought too, that the men of influence among them should solicit the Government in behalf of this family. As for himself, nothing would give him greater pleasure than to render any assistance in his power in a work so worthy of good men.

DAVID THORBURN, Esq., Chief Indian Commissioner said that he appeared there not only in that capacity, but as one of the inhabitants of the Province to which Brant had rendered invaluable service. This was a great and an important occasion. It was the 43rd anniversary of the death of the great Chief, respect for whose memory had brought them together. His gallant friend (Sir Allan McNab) was better qualified to speak of the military career of Brant, and he should refer to him as a statesman. He had negotiated a home for the red man, after he had been driven from lands which now form the garden of the State of New York, and had settled here contented in the wilderness. His services had been repeatedly acknowledged by his King. He was directed to appear at Court after the war, where he received the most marked attention from the Sovereign and nobility—those who were noble by virtue of their birth and station meeting on terms of equality a Chief who deserved in every way to be entitled Nature's Nobleman. Every where he was respected as a great public benefactor. Even in the United States, which he visited in time of peace, he was courted and honoured at banquets. Mr. Thorburn here related several instances of his clemency and nobility of mind. He recollected well that at the interment of Col. McDonnell, the aid-de-camp of the lamented Brock, John Brant made his appearance at the head of his tribe, dressed in his war costume, and that his manly bearing and appearance were noticed on all hands, as he took his place among the most distinguished men assembled there. He was every where received as his father had been, as a distinguished Chief and public benefactor. Mr. Thorburn concluded by making some remarks to the Indians, to the purport that with British subjects differences of colour were no object, and that all men would be prized according to their talents and virtues. The Indians should be grateful for this mark of respect, as no occasion like the present had occurred since the entombment of the gallant Brock.

HENRY BRANT, was called on to make some remarks, on behalf of the Indians, expressive of their gratitude, which were interpreted to the company.

LEWIS BURWELL, Esq., had heard of the history of Brant, who was always admitted to be a consummate commander, and as generous as brave. Mr. B. here related an anecdote of the chief's having saved, at great risk to himself, the life of a captive, doomed to death, who gave a Masonic sign of distress, the chief being a brother Mason. He mentioned also, in evidence of his dignity, that he refused the honour of Knighthood from the King, because he would have to kneel during the ceremony, remarking that he was an ally, not a subject of his Majesty, he was a King like himself, and could not submit to do homage. He had also refused a patent for lands, from Governor Simcoe, on behalf of the Indians, because the instrument would cause them to surrender their nationality, and render them dependants, in the same position as minors. When on his death bed, a neighbour named Morden, who was a Methodist class-leader, was in the habit of visiting him, and to him Brant gave assurance that all was well; he said that he had been a man of war, but that he was about to depart in peace.

M. HOTCHKISS, a gentleman, as we understand, from Pennsylvania, said that fifty-four years ago, he was sent on a mission to the Susquehanna, on a tour of observation, and in the course of his long wanderings found himself at the door of Col. Brant's mansion. He was admitted, food was given him, and as his means were exhausted, employment was necessary. Brant gave him employment, but he soon fell sick, and the disease was of long continuance. Day after day, and night after night, Brant and his family watched over the sufferer, until at the end of nine weeks he began to recover. He then thought of his home, 400 miles distant, with no road but the Indian trail through the wilderness, and his heart was heavy. But Brant ordered one of his best horses to be brought, and provided the youth with means to take him home. That young man (said Mr. Hotchkiss) was my father, and I wish to render the tribute of a grateful heart to the posterity of Brant for this great kindness. The reason for this unwearied attention, the speaker ascribed to the fact of Brant and his father being brother Masons.

The speaking having been concluded, the remains, which had been placed in one Oak Coffin, with a partition to keep them separate, were brought forth, and a procession was formed to the Church yard, the Freemasons leading, and carrying the coffin, and the Chiefs and Warriors of the Six Nations following. At the entry of the yard, the coffin was met by the Rev. Mr. Nelles, who read the beautiful service of the Church of England, after which the remains were lowered into a substantial stone vault erected for the purpose. The touching and impressive funeral ceremonies of the Freemasons were proceeded with, and after their termination, the vault was closed and the people dispersed. Everything went off satisfactorily, and the only regret we heard expressed was that the Indians had not turned out in the force and style expected. The immense crowd of people wended their way back to town, in carriages and on foot. There was no return procession.

In the evening, a large number of gentlemen dined together at Hale's Hotel, David Thorburn, Esq., presiding, supported on his right and left by Sir Allan McNab and Dr. Digby, and the vice chair occupied by his Worship the Mayor.—Hamilton Spectator.

THE NEW CHAPLAIN.—The Rev. Hannibal Mulkins, late resident Missionary at Pakenham, has been appointed Chaplain to the Penitentiary.—Kingston Whig.

Six years ago there were but two vessels of any kind on Lake Superior, and not more than one or two white families could be found within 400 miles from the Sault to La Pointe.—Now there are three large propellers, and six or seven sail vessels. Four light houses have been erected by the government, and several thousand inhabitants are scattered along the coast.

The Newfoundland Times gives facts establishing the probability that the whole island is rising out of the ocean with a rapidity which threatens, at no distant period, to materially affect, if not utterly destroy, many of the best harbours on the coast of Newfoundland.

It is stated that upwards of 2000 slaves have reached Canada by the Western route, and that they are now congregated in the village of Sandwich, Malden and Windsor.

The Treasurer of the "House of Industry" begs to acknowledge the following subscriptions for that Institution, received through Mr. H. Foster, Collector.

His Excellency the Governor General.....	5 0 0
The Right Rev. the Lord Bishop of Toronto...	5 0 0
Chief Justice Robinson.....	5 0 0
F. Widder, Esq., Canada Company.....	10 0 0
Chief Justice Macaulay.....	3 10 0
Andrew Mercer, Esq.....	5 0 0
Mr. Justice McLean.....	3 10 0
Hon. R. Baldwin.....	2 10 0
Mr. Justice Burns.....	2 10 0
Gilmour & Coulson.....	2 10 0
John Robertson, Esq.....	1 5 0
Ross, Mitchell & Co.....	3 10 0
Bowes & Hall.....	5 0 0
Shaw, Turnbull & Co.....	1 5 0
Moffatt, Murray & Co.....	3 10 0
Bryce, McMurrich & Co.....	2 10 0
Wm. McMaster, Esq.....	1 10 0
H. Fowler, Esq.....	1 0 0
Whittemore, Rutherford & Co.....	5 0 0
John Harrington, Esq.....	1 5 0
Robert Wightman & Co.....	1 0 0
Lyman, Kneeshaw & Co.....	2 10 0
R. H. Brett, Esq.....	2 10 0
D. Paterson.....	1 5 0
J. Arnold, Esq.....	2 10 0
Hon. J. Elmsley.....	5 0 0
Charles C. Small, Esq.....	2 10 0
Right Rev. Dr. DeCharbonnell, R. C. Bishop of Toronto.....	4 0 0
Bank of B. N. America.....	2 10 0
Wm. Wakefield, Esq.....	1 5 0
Thomas D. Harris.....	1 5 0
George H. Cheney & Co.....	1 5 0
J. Lukin Robinson, Esq.....	1 5 0
Hon. W. Allan.....	3 15 0
Total.....	£104 0 0

E. H. RUTHERFORD, Treasurer.
House of Industry, }
Nov. 28, 1850. }

On Friday last, a ten dollar debenture was presented at the Receiver General's Office for payment. On examining it, the official to whom it had been presented, said it had been paid and pointed for proof to the hole in the middle of it, the practice being to punch all debentures as soon as paid, and then burn them. The presenter enquired—"why do you permit debentures that have been paid to go forth to the public, and expose individuals, who know nothing of your private marks, to loss?" The reply was—"that when put into the fire to be burnt, the debenture must have gone up the stove-pipe and been afterwards picked up! The stove-pipe is said to be about two hundred yards long.—Examiner. A very unlikely story.

SECRETARY'S OFFICE,
Toronto, 30th Nov., 1850.

His Excellency the Governor General has been pleased to make the following appointments, viz:
John Crumbe, Esq., M. D., the Rev. Robert J. Macgeorge, and Adam Simpson, Esq., to be Associate Members of the Board of Trustees for Superintending the Grammar Schools in the County of York.

ACKNOWLEDGMENTS.
LETTERS received to Wednesday, Dec. 4th. 1850:—
R. A. W. Esq., Brockville, rem. for Mr. J. W., vols. 13, and 14; Ven. Archdeacon Bethune.

THE CHURCH.

TORONTO, THURSDAY, DEC. 5, 1850.

An error having occurred in the printing of the form of Receipt, following the notification from the Venerable the Archdeacon of York, in our last, we now subjoin that form with the error corrected:—

FORM OF RECEIPT.

I hereby acknowledge to have received from the congregation (or congregations) of the sum of currency, * being the amount of stipend paid by them to me, from to inclusive; exclusive of Surplice Fees and House-rent. (Incumbent's Name.)

We certify that the above is correct.

..... } Churchwardens.

* This amount to be expressed in writing, not in figures.

CHURCH UNIVERSITY.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN,—In my pastoral letter of the seventh February last, I mentioned my intention to proceed to England to urge the prayer of our petition to the Queen, and it found judicious, to both Houses of Parliament. Above all, to bring the facts of our case before the notice of the members of the Church in our Father land—being convinced that they would feel the same indignation at so flagrant an outrage on our Holy Religion and the honour and dignity of the Crown, as had been felt here, and in the hope that they would not only feel, but act, and enable us by their offerings in addition to our own, to found a new College under a holier and better form—nor have I been disappointed in these expectations.

On the tenth of April I left Toronto, accompanied with the kindest sympathies, and the prayers and blessings of my people.

On reaching New York, I was much visited by the clergy and laity, and gratified to find that the destruction of King's College, and the establishment of an institution, from which all christian worship is excluded, met the strongest condemnation from all the members of our Sister Church, and the pious of other denominations—such an extraordinary measure was deemed an insult on civilization and a reproach to the nineteenth century.

Indeed so general was the condemnation, and so great the interest manifested in our favour, that liberal contributions might have been obtained to assist in accomplishing our object had it been desirable. But this I declined, being satisfied with the promise which all this gave of my reception in England.

We sailed from New York in the steam ship "Europa" on the seventeenth of April, and arrived in Liverpool on the twenty-ninth. The weather though cold was on the whole propitious, and nothing very particular distinguished our voyage from a thousand others, except, indeed, one little incident which may be worth notice, as exhibiting great faith and strength of mind on the part of the sufferer, and conferring not a little credit on all on board.

We had in the ship a poor sailor called, I believe, Thomas, who had lost both his legs and seemed a pitiable object. He had sailed in a ship from Ireland full of emigrants, very late in the autumn of 1849. In the hope of making a short voyage, the Captain had gone too far to the Northward, and being caught in a long continuance of very stormy weather, and having but few good hands, they were in imminent danger. The rigging was frozen and covered with ice, and the ship for many days, was in a great measure unmanageable. After suffering most severely even for weeks, they were providentially cast on the American coast, and with much difficulty got into Boston almost in a sinking condition. During all these perils, Thomas, being the most active and skilful mariner on board, was employed in the most dangerous offices, and being considered by the Captain and Mate their main-stay in working the ship, he was much more exposed than any of the other sailors. The result was, that although his energies kept him up while the danger continued, they no sooner approached Boston than he became totally helpless. On reaching the harbour, he was sent to the hospital and attended by the best surgeons and treated with the greatest kindness. On a careful inspection, his limbs were found in a state of putrefaction from having been frozen, and that immediate amputation to give a chance of life was inevitable. Nothing daunted he submitted cheerfully, and being of a good constitution—of a firm and vigorous mind and carefully nursed, he very quickly recovered. During his confinement and convalescence he received many substantial attentions from the benevolent people of Boston, and being now in full health the British Consul gave him a free passage to his friends in Ireland.

On conversing, I found him full of hope and determined, notwithstanding his sad misfortunes, to preserve his independence and integrity. But what can you do, Thomas, helpless, as you are become? Not so helpless, I can learn a trade and if I can contrive to support myself while learning it there is no fear. But what trade can you learn, disabled as you are? A sail maker! I know something of it already, and it is a sitting business and requires very little moving about. What will be sufficient during your apprenticeship? Ah, said he, that is the difficulty which sometimes disturbs me, but God will open a way—ten pounds a year for two or three years would be quite enough—a large sum for a poor cripple, but I can live for less with my dear sister who loves me, poor as she is, and some kind friends may turn up—I feel that I shall succeed, Glory to God! His fine spirit endeared him to all the passengers, and when made acquainted with his simple plans, a subscription of fifty pounds was raised for his benefit; and two gentlemen belonging to Liverpool, with true christian charity, engaged to see it appropriated in such a manner as to insure the completion of his wishes, and if necessary, to supply what might be wanting. The matter being thus satisfactorily arranged, Thomas was made quite happy.

Monday, twenty-ninth—The wind was adverse in coming up the Channel, and we were obliged to wait for the tide. At length it rose sufficient to carry us over the bar, and about one o'clock we landed on the Quay. Here I met the Rev. G. W. Warr, who was formerly one of my Clergy.—He had been waiting for some time for my arrival with a very kind note from the Rev. E. Hawkins inviting me to take up my quarters in his house in London. After some delay we got our baggage through the Custom House, and adjourned to the Adelphi Hotel. Walked during the afternoon with Mr. Warr whom I found very kind and obliging, through a large part of Liverpool, and on our return to the Hotel he was good enough to remain to dinner and we spent a very pleasant evening, I speaking of Canada, and he of the state of the Church in Liverpool. Mr. Warr who retains a strong affection for Canada and all who belong to it, returned from this colony a few years ago to England on account of his wife's health which was very delicate, but is now strong, and had the good fortune to obtain the District Church of St. Saviour, Liverpool. He is naturally eloquent, and what is still better, he proves himself an excellent Parish Priest, and is much respected by his congregation.

Thursday, thirtieth April—Proceeded to London in the morning train. Found the Rev. E. Hawkins, the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, waiting for

me at the Station. He met me with the greatest cordiality, and I soon found that our case was already widely known, and that the feelings and opinions were even stronger in our favour than in New York.

On the third of May, the Rev. Mr. Hawkins announced the receipt of one hundred pounds on account of the Church University being the first offering, and coming so soon after my arrival gave us good promise of future success. Being now safe in London, I lost no time in making such preparations and arrangements as might facilitate my objects, and that my arrival might be generally known, I put myself immediately in communication with the heads of the Church, and the two great Societies, which are very justly called her handmaids, viz.: The Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge. Fortunately there was a meeting of the former on the third day after I reached London. On my entrance I was kindly greeted and received from all present the most cordial welcome. Sir Robert Inglis and the Lord Bishop of London, who spoke for themselves and the Society, were pleased to address me in the most friendly terms, and not only congratulated me on my safe arrival in England, but highly approved of my proceedings and promised their support, and they doubted not that of all present, in promoting the great object I had in view. I then stated at some length the history of King's College—the difficulties it had to meet—the protracted struggles which had been made to defend it, our signal defeat and its final destruction, and the Establishment of a University in its stead from which Christian Worship is virtually excluded by special enactment. Great astonishment was manifested and indignation expressed, and all lamented as a melancholy sign of the times, that such a measure as the destruction of a Royal Charter could have found favour in any British Colony, or been allowed to pass by a Christian Government. It was very gratifying to me, that neither in the United States nor in England, did I find a single churchman who did not condemn in the severest language every attempt to separate education from religion, as well as the oppressive treatment which the Church has received in this Colony.

On the 7th of May, I attended a large meeting of the Society for Promoting Christian Knowledge, and was received with the same affectionate kindness as at the sister institution, and having stated my case, I believe with effect, I was requested to reduce it to writing for the information of the members. In a few days I presented my statement to the Rev. T. B. Murray, M.A., who considered it a document calculated to make a deep impression, and greatly to promote my object. Mr. Murray promised to insert it in the next Ecclesiastical Gazette, of which eleven or twelve thousand copies are circulated and read by most of the Clergy throughout England and the Colonies. Indeed during the whole of my stay in England, the two Societies and their officers were incessant in their services and kind attentions, and were I to mention only one tenth of them it would extend this notice far beyond any reasonable bounds. Let me then observe once for all, that besides uniform kindness and assistance in promoting my plans, whenever in their power they added the most substantial acts of their favour and good will.

The Society for Promoting Christian Knowledge voted the magnificent donation of three thousand pounds sterling, towards the foundation and endowment of the Church University; and the Society for the Propagation of the Gospel, besides a grant of two thousand pounds payable by instalments, added a gift of land within the City of Toronto, believed to be worth three thousands pounds currency.

Had an interview on the eleventh with a nobleman attached to the Ministry, with whom I am on terms of friendship; I was desirous of explaining my views and objects so that they might be the better understood in the proper quarter. I stated that in coming home my objects were twofold, to solicit a Royal Charter for the Church University, and contributions towards its erection and endowment. He heard me with much attention and seeming interest; nor did he appear to consider my objects unreasonable, but of course he was very cautious as to what he said. I farther observed, that I had no desire to give any trouble to the government, on the contrary, I wished to confine my requests to far less than my people might reasonably claim. They had been unjustly treated in having been deprived of their College and endowment, for they had an undoubted right to educate their children in the way they judged proper; and if any obstacle were made to the granting of a new charter, that they might instruct their offspring from their own resources, it would be placing them below other denominations in the colony. A Royal Charter had been granted to the members of the Kirk of Scotland in Upper Canada, and therefore that similar grace could not in equity be withheld from us. My friend said that he hoped matters might be smoothed down, but that from his peculiar position he could make no decided promise, but that he would speak upon the subject in the quarter more immediately concerned. On this interview I have to add that, I believe what was promised was kindly and honourably done, and in

this instance, at least the prediction in my pastoral letter was fulfilled: "Nor am I without a strong hope, that should there be obstacles to the disallowance of the act, we shall, nevertheless, find among the contributors to our Church University some of the present Ministry."

UPPER CANADA CHURCH UNIVERSITY.

The undersigned Noblemen and Gentlemen, having heard from the BISHOP OF TORONTO a statement (the subject of which is annexed), feel deeply impressed with the justice and importance of his Appeal, and urgently recommend the same to the Christian sympathy of the Members of the Church of England in the mother country.

- NELSON. J. H. TURNER.
LITTLETON. G. R. GLEIG.
SEATON. ROBT. MONTGOMERY, M.A.
W. E. GLADSTONE. ERNEST HAWKINS, B.D.
SIDNEY HERBERT. J. S. M. ANDERSON.
THOMAS ROBINSON, D.D. T. HARTWELL HORNE, B.D.
JOHN RUSSELL, D.D. H. H. NORRIS.
W. COTTON. HENRY MACKENZIE.

The Diocese of Toronto contains 800,000 inhabitants, of whom upwards of 200,000 are members of the Church of England.

This Diocese may reasonably be expected to prove the stronghold and principal seat of the Church in British North America.

In 1827 an University was founded by Royal Charter, and liberally endowed with property now realizing about £11,000, per annum. It was open to all; no tests were required from Professors or Students, with the exception of the College Council, or governing body, the Professor of Divinity, and Students in that faculty.

But in 1849 the Legislature of the Colony passed an Act, which came into force on the 1st January, 1850, excluding from the University all religious instruction, according to any form of doctrine; virtually abolishing all religious observances; and disabling the Crown from nominating any Graduate in Holy Orders, or other Religious Teacher, as a member of the Senate.

The members of the Church, thus deprived of an University with which they could in any sense as religious men co-operate, feel that it is their duty to sacrifice endowment rather than principle; and that it is impossible for them, great as the sacrifice is, to hold connexion with an Institution now essentially anti-Christian, though originally bearing the honoured name of the Sovereign of this empire, and established for religious purposes.

For this purpose the members of the Church in Upper Canada have already contributed, within the Province, no less an amount than £25,000; but as this sum will barely suffice to erect the necessary buildings, an equal sum, at least, will be required to form an Endowment for a Church University for Canada.

The aged Bishop of the Diocese, having to begin anew the work which has occupied half a century of his life, has come to England to obtain assistance from his brethren in the faith. Among other distinguished persons from whom he has already met with the most marked sympathy and encouragement, he has a melancholy satisfaction in referring to the illustrious Statesman whom Providence has so recently removed from the scene of his labours and his usefulness; as well as to his Grace the Duke of Wellington, who has promised to become a liberal benefactor to the Fund he proposes to raise.

HENRY MACKENZIE, M.A. } Hon. Secs.
SIMON J. G. FRASER, B.A. }

79, Pall Mall, July 10, 1850.
All Communications and Contributions are requested to be addressed

"The Upper Canada Church University Fund, 79, Pall Mall, London."

Liberal Donations are expected from the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel. The University of Oxford has already voted £500 towards the object.

Payments may be made by cheque on a London Banker, crossed "MESSRS. DRUMMOND," or, by a Post Office Order on Charing Cross, payable to "Mr. EDMUND FAYERMAN." Payments will also be received at the Bank of MESSRS. GLEN, 67, Lombard Street, and MESSRS. DRUMMOND, 49, Charing Cross.

Contributions of Books will be thankfully received at 79, Pall Mall.

Having arranged as far as possible to make my

object known to all the Clergy, and the most influential portion of the Laity, I was at more liberty to visit particular places—to attend public meetings where they could be got up with advantage, and also to endeavour to interest persons of commanding power and influence in my proceedings.

The first meeting of this kind which I attended was at Windsor, on the 21st May, by the request of the Bishop of Oxford. His Lordship preached in the morning before the Windsor and Eton Church Union a very interesting sermon. After service a public meeting for religious purposes was held; a report of the proceedings of the Windsor and Eton Church Union was read, which gave ample evidence of the great activity and prosperous condition of the Institution. Some resolutions were then proposed and passed, and the meeting adjourned till seven o'clock in the evening.

Twenty-seventh May, Monday—took the express train for Oxford, 63 miles, one hour and a quarter; met the Bishop of Oxford, but unfortunately his Lordship was obliged to return almost immediately to London. He, nevertheless, contrived to introduce me to several heads of houses; I resided with Dr. Jeune, Master of Pembroke College, whom I found surrounded with a very interesting family. He received me with the greatest cordiality and did all in his power to serve me; to his kind exertions I am chiefly indebted for the noble donation of £500 which the University bestowed on the Church University. It is quite delightful to visit Oxford, there is so much frankness and generosity of heart, and so much readiness to promote every good work.

Several matters intervened to prevent me from proceeding to Cambridge, till the 3rd of June.—Found unfortunately that the term had broken up some days sooner than usual, and that almost all the heads of houses and most of the influential men were absent. I nevertheless met a few excellent persons who said that although the University itself was at present rather poor, they yet hoped that something would be done in my case. On the 4th I returned to London leaving a letter for the Vice-Chancellor, requesting him to bring my object before the authorities of the University at his convenience.

June 21st, Friday.—Attended the Society for the Propagation of the Gospel at two o'clock; several matters connected with my Diocese under deliberation. It is very pleasing to see the great interest taken by the different members in the Colonial Church, many of them noblemen and men of high consideration in the country, besides the Bishops and Dignitaries of the Church—and the time and labour which they expend in examining and disposing of the different matters which come before them, and their earnest anxiety to promote our prosperity in every just and proper way.

(To be concluded in our next.)

THE PAPAL APPOINTMENTS.

Our Journal last week contained a document of grave interest, destined to occupy a prominent position in the annals of our nation. We need hardly say that we allude to the "Apostolic Letter" of the usurping Bishop of Rome, establishing a Schismatical Episcopal Hierarchy in that kingdom, which, from the earliest ages has protested against the un-catholic assumptions of the Vatican!

If the compiler of a lexicon desired to illustrate the meaning of the word audacity, he could not do better than refer his readers to this most monstrous Bull of Pius IX!

Think of a paltry Italian monk-prince, himself so bankrupt of means as to require to be propped on his throne by the bayonets of infidel France, taking "heart of grace" to trample under foot the constitution and laws of the greatest Empire in the Christian or heathen world!

Did we not know the unreasoning and sinister perseverance of the ecclesiastical Roman Thugs, who are sworn to obey the behests of their spiritual chief, we would pass over the affair as a sorry and scurvy jest!

Had not Peter Dennis indoctrinated us, touching the indifference with which the vassals of the Vatican regard the morality or immorality of means, when a Pope-sanctioned end is concerned, we could see in this blatant Bull, nothing more than the idiotic conceit of the naked African Prince, who daily, after the conclusion of his filthy repast, made proclamation that as he had dined, the other monarchs of the universe were at liberty to follow his example!

But Pope Pius is more exclusive than his bro-

ther potentate of Negroland! Not a morsel of spiritual food must be masticated except, what he measures out. He reserves not an independent crumb for the heretic Queen of England! Her name is not so much as mentioned or alluded to in his preposterous and un-Apostolic, "Apostolic Letter!" If our Royal Victoria had been nothing more substantial than a Myth, her prerogative could not have been treated with less deference than it has been by this demented Italian Bishop! Her individuality as head of a national Church, is left altogether unrecognised—"whistled down the wind," like the legends of "Number Nip" or "Jack the giant killer!" As for that Church, its very existence seems to have escaped the memory of the custodian of "the seal of the fisherman!" He speaks, it is true, in his "Letter" of the "English Church," but by that designation indicates merely the grim group of "mass houses," which, like rank, unwholesome fungi, deform our beloved mother country! To repeat the words of the Bishop of London, quoted by us last week, the attempted outrage "is virtually a denial of the legitimate authority of the British Sovereign and the English Episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of this realm!"

And here a question comes most naturally to be asked:

How does Lord John Russell, the Premier of Great Britain, the official adviser of our Sovereign, how does he bear himself in this constitutional crisis?

Precisely as might be expected from that most microscopic of all statesmen, who ever directed the destinies of a great nation!

In his letter to the Bishop of Durham, which we laid before our readers last week, his Lordship plays the thimblerrigg game, which he has been practicing for so many dreary years,—and gives the pathway to Popery! We concede that he adopts the language of reprobation when speaking of the bullying Bull. Less than this, an expediency-governed politician could not well do, when the flames of hundreds of "Guys" were dazzling his vision, each of the effigies being dubbed "Archbishop of Westminster!"

Still with words Lord John begins, and with words, "most impotent," he ends! In substance he intimates that, if the Pope keeps within the marked letter of the law, he may ride rough-shod over the dioceses of "merry England," and that in such a contingency, the marrowless and undefined abstraction called Protestantism, is amply sufficient to meet all the exigencies of the case!

Not so argued—not so acted the men who were instrumental in bringing about the Revolution of 1688!—a transaction lauded "many a time and oft," by my Lord John, on the hustings—in Parliament, and sundry unreadable works! The "managers" of that affair (to use Bishop Burnet's expression,) set aside an ancient and legitimate race of sovereigns, because the bear-eyed, and besotted James, sought to weaken the authority of the true Catholic Church of England!

How does Lord John Russell comport himself in an emergency infinitely more stringent than that which presented itself during the closing days of the reign of the last Stewarts? He speaks not of a fresh act of Parliament to repair what may be defective in that existing law. This would be an unpopular proposition, ill suited to the onward spirit of the age.

PRINCIPLE is such a weathercock thing, that in 1688 it may be potent enough to sanctify the sin of treason, and in 1850 be too feeble to make an amendment to a statute!

The voice of undefined Protestantism, including the Sacrament scorning Quaker, and the Christ degrading Unitarian, is amply sufficient to preserve intact the faith and the stability of the Anglican Church!

Such is the political confession of faith of our present enlightened, and creed-unfettered legislators!

Most practically orthodox was the dictum of that glorious old Tory and sound Churchman, Samuel Johnson, that WHIGGISM IS THE NEGATION OF ALL PRINCIPLE!

Our limits being exhausted, we must defer our remarks upon Lord John Russell's cowardly, and sneering side-blow to the Anglican Church, till a future opportunity.

SCOBIE'S CANADIAN ALMANAC.

We take blame to ourselves for not having sooner noticed this very meritorious publication. After a careful review we can declare with every confidence, that Scobie's Canadian Almanac for the ensuing year, contains every important item of information which could reasonably be looked for in such a manual. Amongst other novel features we are presented with a series of "Meteorological notices," derived from a journal kept from 1831 to the present time, by the Rev. C. Dade, the value of which to the natural philosopher must be self-evident. The Almanac is enriched moreover, with a carefully executed map of a part of Canada West, "being the commencement of a complete map of the whole Province," to be continued in future numbers. Cordially do we hope that a large

sale will remunerate Mr. Scobie for his diligence and enterprise, in producing a work which would do no discredit to the parent country.

CARD.

Received from the Rev. Henry Scadding, Incumbent of the Church of the Holy Trinity, the sum of ninety pounds, being in full for a certain Organ-case, together with the non-speaking pipes therein, now erected and being in the said Church of the Holy Trinity.

(Signed) ROBERT PETCH.

The Incumbent, Churchwardens, and Congregation of the Church of the Holy Trinity, Toronto, beg to offer their thankful acknowledgments to those friends who have kindly assisted in the payment of the above sum.

Toronto, Nov. 30th, 1850.

ARRIVAL OF THE "EUROPA."

Wednesday Night, November 27, 1850.

The steamship Europa, from Liverpool, November 16, arrived at this port at 7 o'clock, with forty passengers for Boston and nine for Halifax.

The renewed misunderstanding between Prussia and Austria is confirmed. All Germany is arming. Austria and Bavaria are in arms. Prussia has drawn the first blood. Her troops occupied the village of Byolzell, upon which the Austrians advanced, with their swords sheathed, but were at once fired upon, and several of their number were wounded. The shots were returned, and the Prussians finally evacuated the place, carrying off their wounded with them.

England, France, and Russia, have offered their mediations on the German question.

The latest accounts are more peaceable, although in Vienna war is now looked upon as certain.

Louis Napoleon has sent a long message to the Assembly, which has given general satisfaction. He disclaims all personal ambition.

The steamer America arrived at Liverpool on Monday, the 11th inst. She sailed from Boston on the 28th ult.

TORONTO MARKETS.

TORONTO, Dec. 4, 1850.

Table with 4 columns: Commodity, Price, and other details. Includes items like Fall Wheat, Spring do., Oats, Barley, Peas, Rye, Flour, Market Flour, Do. (in Bags), Oatmeal, Beef, Pork, Mutton, Lamb, Hams, Bacon, Potatoes, Butter, Cheese, Apples, Straw, Hay, Fire Wood, Bread, Turkeys, Geese, Ducks, and Coals.

Gore and Wellington Branch of the Church Society.

The next meeting of the Managing Committee of this Association will be held in the Sunday School Room Christ's Church on Tuesday the 10th day of December at 12 o'clock; to make arrangements for holding Parochial meetings in the several Parishes of the united Districts. The Clergy and Churchwardens are requested to take notice.

J. G. GEDDES, Secretary.

PROSPECTUS.

THE YOUNG CHURCHMAN, And Sunday-School Visitor.

THE want of a periodical for the young, conducted on sound Church principles, having long been felt in Canada, it is now proposed to supply the deficiency.

Every exertion will be used to make "THE YOUNG CHURCHMAN," which will appear under the sanction of the Lord Bishop of Toronto, an acceptable addition to the religious periodical literature of the day; and it will be the aim of the Editors, to render its contents at once instructive and amusing. Whilst a leading place will be given to matters more especially connected with the religious instruction of the rising generation, "THE YOUNG CHURCHMAN" will contain articles of a more general character; and its pages will be diversified with biographical sketches, narratives, and tales, original as well as selected.

The progress and prospects of the Church in Canada, will ever meet with prompt and prominent attention; and no pains will be spared to impress upon the young the duty of supporting her Missionary and other schemes.

It is with pleasure the publisher announces that he has secured the services of several Clergymen and others, whose names, if he were permitted to state them, would afford ample guarantee that the theological and literary character of the projected work will be of no secondary or dubious nature.

"THE YOUNG CHURCHMAN" will appear semi-monthly, printed in foolscap quarto form, and contain eight pages. Its price will be Two Shillings and Sixpence per annum, payable in advance; any person ordering ten or more copies, and remitting the amount, will be entitled to one copy gratis. As the success of the publication will depend upon the punctuality of the payments, orders will only be filled when accompanied by the subscription.

It is intended, if sufficient encouragement be received to warrant the undertaking, to issue the first number in time to reach subscribers by the 1st of January, 1851; and thus to enable parents and teachers to present their children and classes with a suitable New Year's Gift.

A. F. PLEES, Publisher.

Poetry.

HYMN FOR THE YOUNG.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh His name in vain.—3rd Commandment.

BY THE AUTHOR OF THE LORD OF THE FOREST, &c.

Hush! little Christian child,—
Speak not that Holy name—
Not with a laughing lip,
Not in thy playful game;
For the great God of all
Hearth each word we say,
He will remember it
In the great Judgment Day.

Hush! for His Hosts unseen
Are watching over thee,
His Angels spread their wings,
Thy shelter kind to be.
Wilt thou with words profane,
Rash and undutiful,
Scatter thine Angel-guards,
Glorious and beautiful?

Honor God's Holy name,
Speak it with thought and care,
Sing to It holy Hymns,
Breathe It in earnest prayer;
But not with sudden cry,
In thy light joy or pain,
"God will hold guilty all
Who take His name in vain."

I.—THEOLOGY OF INCARNATION.

Abridged from the *New York Churchman*.

That there is a wide difference between the Theology of the ancient Church, and that which is current at the present day in our land, and to some extent in our own communion, must be apparent to any one who has the most superficial acquaintance with the teachings of the early Fathers. We discover in them all, a unity of idea and a harmony of tone, which implies a recognized system of doctrine, the same among all. The same tone and system is found in most, if not all, Church writers down to the time of the Reformation. The errors and corruptions which made reformation necessary, were errors grafted on such a stock, and could have been grafted on no other. This system was assumed as true by the English Reformers, and upon it the English Ritual was avowedly reconstructed.

The Theology, however, which has grown up in all the religious bodies that have arisen since the Reformation, is materially diverse from the more ancient system. The truths it has held in common with it, have been placed in different relations, so as to produce entirely different results. It must be manifest to all, that this latter system could never have produced the devout and half inspired Liturgies which have come down to us from the olden times. The proceed from a fountain of sentiment which is sought in vain in any Theology which has sprung up within the last three centuries.

Now the feature which more than any other distinguishes the ancient from the modern theology, is the place it assigns to the doctrine of the Incarnation. In the former all the ordinances and institutions of Christianity are regarded in reference to this great and central truth. All its particular instructions were but mere corollaries from the one great fact, "God manifest in the flesh." The modern system, however, all concentrates upon individual conversion. This is the one principle which practically gives value to every other truth, and determines its relative place in the divine method of Salvation. The view, which is the basis of the work of Archdeacon Wilberforce, is that of the ancient Church, which as we endeavor to exhibit its outlines and results, we shall designate the *Theology of the Incarnation*; taking occasion, now and then, as we proceed, to compare it with the modern system, which, as a system, may appropriately be styled the *Theology of individual conversion*.

It will occur to every one, that the matter of belief, most pre-eminently set forth in the writings of the New Testament, and in the creed of the Church, is the Incarnation—or the fact of the coming of Christ in the flesh. The earliest intimation of a formula of confession for Baptism, is that of the Ethiopian Eunuch, in Acts viii. 37, and is simply in these words: "I believe that Jesus Christ is the Son of God." St. John, too, in assigning his motive for writing his Gospel, says, "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." And again, in his 1st Epistle, "whosoever believeth that Jesus is the Christ, is born of God. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." "And we know that the Son of God is come and hath given us understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." "Hereby know ye the Spirit of God. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Thus we see that the *Incarnation*, or the coming of Christ in the flesh, was the great truth of Christianity. And, in like manner, the ancient Creeds required for Baptism, not the profession of faith in the Atonement, or in the doctrine of Justification, but as in the Apostles' Creed, in the In-

carnation and its consequent facts. We mean by this, not that the Atonement and Justification are not as facts included in the Creed; but that the profession of them as doctrines technically expressed was not required. This was the starting point of Christianity, and accordingly this was what was preached by the Apostles and early Evangelists,— "Christ and Him Crucified."

Now, what was the great idea of Christianity starting from this point of Faith? It may be briefly stated thus:—*Our Lord Jesus Christ, both God and Man, saves men by uniting them to his human nature, and thus imparting to them a new life to purify their corrupt nature.* The idea of the other system may be thus expressed: *Christ saves men, by making atonement for them, and then by the Holy Spirit converting them and making them holy.*

The first principle that we need to apprehend in a review of this Theology, is the office that is assigned to the Redeemer. He is in the New Testament set forth as a "quickening Spirit;" as the Life and the Giver of a new life to men, as the Head of a new creation. This is the work that is undertaken by Him, to which all the particular acts of His life stand in the relation of conditions and parts, but not as the end of his appearing in the flesh. A previous question, however, to be considered is, what is the nature which He took upon Him? This question is discussed by our author at considerable length and with much metaphysical subtlety in his 3d Chap. which is entitled "Christ the pattern man by nature."

This now was the first and most essential act of his mediatorial work—the assumption of humanity. "Lo, I come to do Thy will, O God! — By this He brought together God and the race of man. He raised the common nature of man to a state of communion with God, and made it participant of the Divine nature. It was human nature still, actually taken from the substance of the Virgin Mary, His mother, but as it was conceived without sin so it was born free from corruption. But then it was human nature filled with Deity. There was not in the man Christ Jesus two persons—which was the heresy of Nestorius—nor was there one compound nature, neither God nor man which was the error of Eutyches—but in the one person of Jesus Christ were united the two natures of perfect God and perfect man: a man's body and a man's soul with God the Word. The human nature was thus elevated and possessed by the entrance of a new and divine life, which made it capable of imparting a new life to the sinful nature of man.

The union of the two natures in the Mediator is essential to the work He came to perform. He must be man, else humanity would not be the substance that was raised by him and purified. He must be God, else the manhood would not be exalted. His human nature, by imparting which to men, he saved them, could only be imparted by participation in the Divine nature, and only thus could it purify, and raise, and illumine the corrupted, depraved, and darkened mind of man. And it was the conviction of this necessity, which led the Church in the first four centuries so strenuously to contend against every notion which tended in any way to impair the integrity of this great truth. All these various heresies and opinions are referred to by our author and their bearing upon the work of the Mediator are exhibited with much learning and ability, in the 5th and 6th chapters of the work.

Humanity, then, being in Him elevated and reconciled to God, He is fitted to be the Representative and Head of a new creation. One, coming out of the race of man, and partaking of every thing human except sin, is appointed to reconstitute the race in relation to its Maker through Himself. The original constitution having failed through the fall of the first Adam, a new constitution is devised through the human nature of the Incarnate Word. He is thus the "second Adam" standing in the same relation to the new creation, that the first Adam stood to the old, viz: that of its Head.

And the way in which He raises up the new family of the sons of God, is, as we have said, by imparting to them the virtue and efficacy of His own glorified and perfected humanity. It is not merely by acting upon their natural faculties of reason, conscience, and will, thus converting them, and by a natural process improving and elevating their characters: it is by giving from Himself to them, a new infused life—a principle of vitality, which is to spread throughout the natural powers, and thus purify and elevate them. That is what is meant by the Body and Blood of Christ, which he gives for the life of the world, and which whosoever eateth and drinketh, he hath eternal life. The sixth chapter of St. John's Gospel contains the summing up of the work of Mediation.

(To be continued.)

TWO DAYS AT BURLINGTON.

(Extract from a Letter to the Editor of the Churchman.)

The first point I would notice, is one which lends a peculiar charm to these quiet retreats, and that is the excellent taste and good judgment displayed in the choice of their site. Situated on the banks of the lovely Delaware, far from the rush of con-

flicting interests and the din of crowded towns, with beautiful pleasure grounds in their rear, and the silvery stream (sweet emblem of the peace and purity which reigns within) flowing silently on in front, half obscured by the deep green willows which over-hang its brink—they, particularly St. Mary's Hall, appear in charming contrast with the great variety of scholastic institutions which our age has generated. It seems not enough now to say that nature's beauties are almost invariably cut off from the holy purposes to which they were once devoted, and for which they seem particularly appropriate, while every pleasant site, every hill and gentle shore is claimed for usages of luxury and secular profit—but it appears to be an acknowledged principle that there is no connexion between the divine harmonies of Nature, and the intellectual training of the mind of the young. Not so, however, at Burlington. The selfish and vitiated task of modern expediency finds no welcome there. The boisterous spirit of the times is a spirit unknown to St. Mary's Hall—be it so for ever! But peaceful, pure and lovely is the beam which the inculcation of virtue and devotion sheds within its walls—without, an enchanting stillness reigns unbroken save by the chirrup of a cricket, or the dash of a herd, the passing of a boat, or the peal of the chapel bell. In short, everything conduces to refine and sublimate the mind. While the unrestrained yet respectful intercourse which exists between pupils and teachers, the delightful charm of a sisterhood, keeping the unity of the Spirit in the bond of Peace, all pursuing the same objects, all animated by the same hopes, all touched by the same feelings, and nerved by the same sympathies. The blending of prayer and praise with the hours of study and the delights of recreation, all tend to nourish a sense of the beautiful and just, and to impart to each forming character, a tone of holiness and Christian love.

I know it becomes not me, even were I able, to speak of the particular kind of studies pursued at St. Mary's Hall. It is enough to know that every book and almost every lesson is subject to the supervision of the Bishop. But of the daily discipline, it may be permitted to observe that both the morn and departure of every day are gladdened with the pleasing spectacle of a hundred cheerful youths—children as fair as the race of primal creatures, wending their way all silence and smiles, through the long passages connecting the Hall with its appropriate little chapel. And soon the open seats fill up, and soon a hundred voices swell the solemn chant:—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name O most Highest—to tell of Thy loving kindness early in the morning, and of Thy Truth in the night season,"—and the sweet melody of the old Gregorians vibrates on chords as gentle, and, it may be, as sympathetic as any age have strong.—The hearty confession, the solemn absolution, the comfortable words of holy scripture, the creed of the apostles, the deprecatory prayers and the humble thanksgiving, all follow in due order and course, and the dying cadence of the last "Amen" falls sweetly on the ear, as the grace, the love, the fellowship of the ever-blessed Trinity are implored for each and all. And so the service ends; the youthful worshippers retire in the morning to store and cultivate their minds—at night to rest and repose.

Thus, Mr. Editor, begins and thus concludes the daily routine of St. Mary's Hall. Each mind being fitted for the duties of life, each soul for the realms of immortality. Happy children, and blest!—blest with parents careful for your souls, blest with teachers alive to your wants and their own responsibility, and blest, eternally blest, with the pure light of Catholic Truth, the shelter of the Church's fold. Keep on, then, and prosper! In a few short years you will have gone to mingle with the cold and heartless world. How cheering will be the reflection, then, to look back upon the days spent at St. Mary's Hall as so many stages in your pilgrimage heavenward, and to hope that each step has been reckoned by an Angel! Adieu,
Roxbury, Mass., Oct. 5, 1850. T. W. T.

THE BARGAIN—THE GAINER AND THE LOSER.

(From the *New York Times*.)

"What have you got there, husband?" said Mrs. Courtland to her thrifty and careful spouse, as the latter paused in the open door to give some directions to a couple of porters who had just set something on the pavements in front of the house.

"Just wait a moment and I'll tell you. Here Henry! John! bring it in here," and the two partners entered with a beautiful sofa, nearly new.

"Why that is a beauty, husband! How kind you are."

"It's a second-hand you perceive: but it is hardly soiled—no one would know the difference."

"It's just as good as new. What did you give for it?"

"That's the best part of it. It's a splendid bargain. It didn't cost a cent less than a hundred dollars. Now, what do you think I got it for?"

"Sixty dollars?"

"Guess again."

"Fifty?"

"Guess again."

"Forty-five?"

"No. Try again."

"But what did you give for it, dear?"

"Why only twenty dollars!"

"Well, now, that is a bargain."

"Ain't it, though? It takes me to get the things cheap," continued the prudent Mr. Courtland, chuckling with delight.

"Why, how in the world did it go off so low?"

"I managed that. It ain't every one that understands how to do these things."

"But how did you manage it, dear, I should like to know?"

"Why, you see, there was a great many other things there, and among the rest some dirty carpets. Before the sale I pulled over these carpets and threw them upon the sofa, a good deal of dust fell from them, and made the sofa look fifty per cent worse than it really was. When the sale was commenced, there happened to be but few persons there, and I asked the auctioneer to sell the sofa first, as I wanted to go, and I would bid for it if it were sold then. Few persons bid freely at the opening of a sale.

"What bid for this splendid sofa," he began.

"I'll give you fifteen dollars for it," said I; it's not worth more than that, for it's dreadfully abused."

"Fifteen dollars! fifteen dollars! only fifteen dollars for this beautiful sofa!" he went on; and a man next to me bid seventeen dollars. I let the auctioneer cry the last bid for a few minutes until I saw he was likely to knock it down.

"Twenty dollars!" said I, "and that's as much as I'll go for it."

"The other bidder was deceived by this as the real value of the sofa, for it did look dreadfully disfigured by the dust and dirt, and consequently the sofa was knocked off to me."

"That was admirably done, indeed!" said Mrs. Courtland, with a bland smile of satisfaction at having obtained an elegant piece of furniture at so cheap a rate. "And it's so near a match, too, for the sofa in our front parlour."

This scene occurred at the residence of a merchant in this city, who was beginning to count his fifty thousands. Let us look on the other side of the picture.

On the day previous to this sale, a widow lady with one daughter, a beautiful and interesting girl about seventeen, were seated on a sofa in a neatly furnished parlour in Hudson street. The mother held in her hand a small piece of paper, on which her eyes were intently fixed; but it could be readily perceived that she saw not the characters that were written upon it.

"What is to be done ma?" at length asked the daughter.

"Indeed, my child, I cannot tell. The bill is fifty dollars, and has been due, you know for several days. I havn't got five dollars, and your bill for teaching the Miss Lehards cannot be presented for two weeks, and then it will not amount to this sum."

"Can't we sell something more, ma?" suggested the daughter.

"We have sold all our plate and jewelry, and now I'm sure I don't know what we can dispose of; unless it be something that we really want."

"What do you say to selling the sofa, ma?"

"Well, I don't know, Florence. It don't seem right to part with it. But perhaps we can do without it."

"It will readily bring fifty dollars, I suppose."

"Certainly. It is of the best wood and workmanship, and cost one hundred and forty dollars. Your father bought it a short time before he died, and that is less than two years past you know."

"I should think it would bring near one hundred dollars," said Florence, who knew nothing of auction sacrifices, "and that would give us enough, besides paying the quarter's rent, to keep us comfortable until some of my bills become due."

That afternoon the sofa was sent, and on the next afternoon Florence went to the auctioneer's to receive the money for it.

"Have you sold that sofa yet, sir?" asked the timid girl, in a low, hesitating voice.

"What sofa, Miss?" asked the clerk, looking steadfastly in her face, with a bold stare.

"The sofa sent by Mrs. —, sir."

"When was it to have been sold?"

"Yesterday, sir."

"Oh, we havn't got the bill made out yet; you can call the day after to-morrow and we'll settle it for you."

"Can't you settle it to-day, sir? We want the money particularly."

"Without replying to the timid girl's request, the clerk commenced throwing over the leaves of the account book, and in a few minutes had taken off the bill of the sofa.

"Here it is—eighteen dollars and sixty cents. See if it's right, and then sign this receipt."

"Ain't you mistaken, sir? It was a beautiful sofa, and cost one hundred and forty dollars."

"That's all it brought, miss I assure you. Furniture sells very badly now."

Florence rolled up the bills that were given her, and returned home with a heavy heart.

"It only brought eighteen dollars and sixty cents, ma," she said throwing the notes into her mother's lap, and bursting into tears.

"Heaven only knows, then, what we really shall do," said the widow, clasping her hands together, and looking upwards.

There are always two parties in the case of bargains—the gainer and the loser; and while the one is delighted with the advantage he has obtained, he thinks nothing of the necessities which have forced the other party to accept the highest offer.

But few buyers of bargains think or care about taking this view of this subject.

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. 34-1f

FRANCIS H. HEWARD, COMMISSION MERCHANT. CASH ADVANCES MADE ON PRODUCE. OFFICE NEW MARKET BUILDINGS TORONTO. July 25th, 1849. 52-1f

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

MR. ROBERT COOPER, BARRISTER AND SOLICITOR, Wellington-street, opposite the Commercial Bank, Toronto. Toronto, Jan. 24th, 1849. 26-1y

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

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. 35-1y

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 with a 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 f

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

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

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 20th 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

DR. FOWLER, SURGEON DENTIST, 40, King Street West, Toronto.

SUPPLIES Artificial Teeth, recommended for their natural appearance, durability and usefulness.

Decayed Teeth filled with Gold or the new Adamantine Cement so justly celebrated in England—it is admirably adapted for large cavities and tender teeth requiring no pressure—does not oxidize or discolour the tooth, and gets as hard as the name implies in a few seconds.

Fees moderate, and unless perfect success attends his operations, Dr. Fowler makes no charge. Teeth extracted without pain while under the influence of Chloroform. Toronto, August 14th, 1850. 3-3m

Church Bells and Town Clocks.

THE Subscriber has been appointed by Mr. A. MENELY, 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, 255, 138, 125, 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

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. Sur., 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 obitervical 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

A COMPANION FOR THE SICK ROOM,

Being a Compendium of Christian Faith and Practice, compiled chiefly from the writings of Divines of the Holy Catholic Church Price—3s. 9d.

IN Publishing this compilation, the desire of the Editor has been to furnish a compendium of Christian Doctrine, Practice, and Devotion for the edification of the sick members of Christ's flock; especially those who have lived unmindful of their baptismal vows.

Having often painfully felt (with many of his fellow-laymen, whose office or privilege it is to minister to Christ in the persons of His afflicted members), the want of some compendium of sound practical theology, calculated to awaken the minds of those to serious thought who have hitherto lived carelessly, the Editor was induced to make the following selections from the rich stores of the Divines of the Church; and he would fain hope that some afflicted spirits may be aroused by the earnest and glowing language of the holy dead, to seek for rest in God their Saviour; and to strive to perform the covenant made by them in Baptism, walking in God's holy commandments.

DEVOTIONS FOR THE SICK ROOM,

And for times of trouble, compiled from Ancient Liturgies and the writings of Holy Men. Price—3s. 9d.

THE favourable reception of the former part of this Work, the "Companion for the Sick-Room," which was prepared chiefly for the Editor's patients, encourages him to complete the task by the publication of these Devotions, which he hopes will prove useful and consoling to the afflicted.

Many litanies have been introduced, the short and fervent petitions of which will be found the most suitable for invalids, who are seldom able to go through a long continuous prayer. An attempt has also been made to frame several offices, or services, with the view of cultivating that habit of systematic devotion, so essential to growth in grace. The daily and devout use of the Psalms of David, whose divinely inspired prayers and praises have in all ages formed so large a portion of the sacred services of the Church, will be found most conducive to our advancement in the Divine life; for in them we may find petitions suited to all states and conditions; and promises to cheer under the most overwhelming trials.

The Companion and Devotions, bound together. Price—7s. 6d.

THE PRIESTS' COMPANION

IN THE VISITATION OF THE SICK. (By the Rev. W. Dodsworth.) Price—3s. 1 1/2d.

IT may seem rather surprising, but I believe the fact to be so, that no Manual for the Visitation of the Sick has hitherto been published exclusively for the use of the clergyman in private houses, and at the same time containing all the offices of Private Baptism, and Visitation and Communion of the Sick. These are now given in a type larger than usual; which it is believed will contribute to the convenience of the clergy, who have to visit the cottages and rooms of the poor, which are oftentimes so dark as to make a smaller type useless.

To these offices have been added selections, chiefly from Bishops Andrewes, Jeremy Taylor, and Wilson, which it is hoped may be found useful in giving point and concentration to the ministrations of the clergy in the discharge of this very difficult part of their duty. For Sale at the Depository of The Church Society of the Diocese of Toronto, No. 5, King-Street West, TORONTO. Toronto, November 4, 1850. 15-41 n

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 by letter (post-paid) to the Office of this paper. Toronto, June 26th, 1850. 48-1f

MEDICAL PROFESSION.

A HOUSE TO LET.

A COMMODIOUS DWELLING HOUSE, with Pump, Stable and other out Offices, Garden and small Orchard of choice Fruit Trees; and immediate possession given. The locality being in the centre of a populous neighbourhood, renders it a desirable residence, and whereas a fair opening for a Medical Practitioner of reasonable expectations. Apply at this Office. Toronto, February 20th, 1850. 30-1f

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. Office—ALBANY CHAMBERS.

ALTHOUGH this Society has mainly in view the attention 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 can be obtained from the undersigned, at the Offices of the Society, Albany Chambers; and it is requested that all Communications be post paid. G. A. BARBER, Secretary and Treasurer. Toronto, April 13th, 1850. 41-1f

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 him relief until I (Mr. Thorne) 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 of Medicine, President Perkins Vermont Medical College, 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 J. 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

CASH ADVANCES ON PRODUCE.

THE SUBSCRIBER will make Liberal Advances in Cash on Produce, either for Sale in Toronto, or on Consignment to his friends in Montreal, New York, Burlington, or Halifax. FRANCIS H. HEWARD. New Market Buildings, Toronto, 7th May, 1850. 41-1f

BRITANNIA METAL GOODS.

THE Subscriber having purchased DIXON AND SONS. Samples of Britannia Ware at a considerable reduced price, begs to offer them extremely low for cash. They consist of Tea and Coffee Pots, Perculators, Coffee Urns, Tea Urns, Dish Covers, Steak Dishes, Tureens, Communion Service, Collection Plates, Childrens Mugs, Sugars, Creams, Salts, Egg Cups, &c., &c. Families requiring any of the above articles, will find this favourable opportunity. THOMAS HAWORTH. Toronto, September 3rd, 1850. 6-1f

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

BRITANNIA LIFE ASSURANCE COMPANY,

No. 1, Princess Street, Bank, London. CAPITAL—ONE MILLION STERLING. Reduced Rates of Premium—Half Credit Rates Premium.

THE great and decided success which has attended this Institution, has induced the Directors to reduce the rates originally required in British North America, to the ordinary European rates. The result of such reduction is to enable parties to avail themselves of the important benefits of Life Assurance, at much lower rates of Premium than those of any other Assurance Company, transacting business in Canada. The most liberal conditions are offered to the assured in the limits to which they may proceed by sea or land. Detailed prospectuses and every requisite information may be obtained on application to F. H. HEWARD, Agent for Toronto. OFFICE—New Market Buildings, Toronto, 7th May, 1850. 41-1f

PROVINCIAL MUTUAL

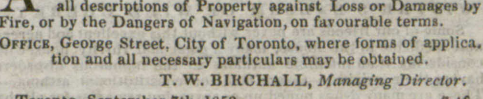
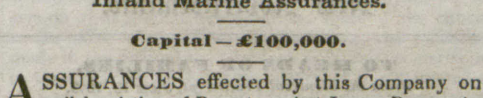
AND GENERAL INSURANCE COMPANY

OFFICE, CHURCH STREET TORONTO. INSURES in its Mutual Branch, Farm Property and detached Buildings,—all extra hazardous risks being excluded. The Proprietary Branch includes Fire Insurance generally, as well as Inland and Ocean Marine Insurance, and Life Insurance. DIRECTORS: A. M. CLARK, President. J. S. Howard, V. P. John G. Bowes. W. L. Perrin, J. L. Robinson, Esq. Wm. Atkinson, J. C. Morrison. Wm. Gooderham, Charles Berczy, J. J. Hayes, M. D. J. G. Worts. Solicitor—JOHN DUGGAN. Bankers—Commercial Bank. E. G. O'BRIEN, Secretary. Toronto, April 10th, 1850. 37-1y

HOME DISTRICT

MUTUAL FIRE INSURANCE COMPANY,

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



BIRTH.

On the 30th ultimo, the lady of Fred. Wm. Cumberland, Esq., of a daughter.

MARRIED.

At Drummondville Nov., 21st, by the Rev. Mr. Leeming, John S. Powell, Esq., second son of the late Major Powell, 76th Regt., to J. H. Lacy, daughter of the late T. Cook, Esq., of Port Robinson.

On the morning of the 26th ult., at St. Peter's Church, Cobourg, by the Rev. Dr. MacNab, George McKenzie Clark, Esq., of Newcastle, Barrister-at-Law, to Eliza Melissa, youngest daughter of William Weller, Esq., Mayor of Cobourg.

On the 22nd of November, at St. Peter's Church, Brockville, by the Rev. Edward Denroche, Charles Edward, son of the late Hon. Charles Jones, to Mary Ann, only surviving daughter of William Manuel, Esq., of Brockville.

At Cornwall, on the 18th ult., by the Rev. H. Patton, Edward James Chesley, Esq., eldest son of S. Y. Chesley, Esq., of the Indian Department, to Alpha Mary, second daughter of the late Bernard Turquand, Deputy Receiver General of the Province of Canada.

DIED.

At Elora, on the 12th ult., Margaret, wife of Andrew Geddes, Esq., Crown Lands Agent, County of Waterloo, aged 68 years.

On the 4th ult., at Port Trent, after a protracted illness, Alonzo Shaver, Esq., of the Township of Matilda, in the Eastern District.

New Advertisements.

TO HEADS OF FAMILIES.

From the Montreal Transcript, June 19, 1849.

WISTAR'S BALM OF WILD CHERRY.

Some of our friends are never without this excellent and agreeable medicine in the house, many a good and thrifty housewife considering it an infallible antidote to the numerous disorders having their origin in severe cold, or constitutional asthma.

BEWARE OF COUNTERFEITERS & IMITATIONS. The unparalleled and astonishing efficacy of Dr. Wistar's Balm of Wild Cherry, in all the diseases for which it is recommended—curing many cases after the skill of the best physicians was unavailing, has effected a large and increasing demand for it.

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

THE

The Churchman's Almanac, For 1851.

Will be ready for delivery in a few days. It is requested that orders may be sent in as quickly as possible.

"Church" Office, Toronto, December 4, 1850

NOW READY,

THE

CITY OF TORONTO AND COUNTY OF YORK DIRECTORY.

436 PAGES—HALF BOUND.

Price 7s. 6d.

HENRY ROWSELL, Publisher,

King-street, West, Toronto, November 30, 1850. 19-2in

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, Mrs. Birdsell, B. Switzer, Mrs. McMaster, Rutledge, Mrs. Stoddart, J. Street, Mrs. 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.

TO BOOKBINDERS.

An opening for a good General Bookbinder, with constant employment already provided and an increasing business, may be obtained, on application to the Office of this paper "Church" Office, Toronto, December 4, 1850.

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.

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.

Just Published at this 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

STATIONERY.

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

Toronto, October 14th, 1850. A. F. PLEES. 12-1f

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 to 30s 0d; Men's Cassimere Trousers from 13s 9d to 15s 0d; Men's Vests, from 4s 4 1/2 to 5s 0d; 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 4 1/2; do Glengarry Bonnets 6d; do Red Flannel Shirts, 4s 4 1/2; Cloth Caps, " 2s 6d; do Gutta Percha Coats, Under Shirts and Drawers, Fur Caps, " 3s 9d

Carpet Bags, Umbrellas, Stocks, Silk and Satin Pocket and Neck Handkerchiefs, Mufflers, Shirts, and Shirt fronts, Moleskins, Corderoys and Velvetens. 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 to 30,000 yards good Bonnet Ribbons, " 5d; 3,000 " Gala Plaids " 9d; Prints fast Colours, " 5 1/2; Ladies' Cloaks, Newest Styles, " 8s 9d; Velvet Bonnets, " 3s 9d; Infants' Robes, Caps and Frock Bodies; Crapes and Materials for Mourning; Heavy Ginghams; Linen and Cotton Table Cloths; Quilts and Counterpanes; Bed Tick and Towels; Factory Cotton, from 2 1/2 yard; White Cotton, " 3 1/2; Striped Shirting, " 5d; Flannels, Red and White, " 1s 3d; Blankets, " 12s 6d pair; Ladies' Silk Neck h'dk'fs, " 9d each.

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

No Second Price

BURGESS & LEISHMAN,

Corner of King and Church Streets, Adjoining the Court House. 18 1y

Toronto, November 20th, 1850.



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 from Lorette—consisting of Moccasins of all kinds, Indian Figures, Canoes, Bows and Arrows, Stone Calumets, Bark-work, &c. &c.

Parties wishing to send presents to their friends in England, will do well to call while the selection is good. Toronto, October 21, 1850. JOHN SALT, Hatter and Furrier, Victoria Row. 13-1f

FOR SALE,

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

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 Elmley House.) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiern.

(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

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 admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter, Victoria Row, Toronto. September 6th, 1850. 9-1f

EDUCATION.

MISS SCOBIE respectfully informs the inhabitants of Weston and its vicinity, that having rented the House and Grounds formerly occupied by the late Rev. Dr. Phillips, she purposes opening a

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

For Terms apply at the Parsonage House, Weston. August, 13th, 1850. 5-1f

GOVERNESS WANTED.

A LADY is desirous of obtaining the services of a Governess immediately, who is capable of teaching Music, French and Drawing, with the usual branches of an English education, none need apply who is not a member of the Church of England. Address to Box 96, Brockville Post Office. September 10th, 1850. 7-1n

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

In a Clergyman's family as Tutor, a graduate to undertake the Education of boys under twelve years of age. A Gentleman intending to enter, or in Holy Orders would be preferred. Address X. Y., Box 274, Post Office, Toronto. November 6th, 1850. 15-1f

FALL IMPORTATIONS!

THOS. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King-street, begs to intimate that his usual choice Assortment of SEASONABLE GOODS have come to hand. Toronto, Nov. 6, 1850. 15-5i

MEDICAL PRACTICE.

ANY Member of the Medical Profession wishing to obtain a favourable opening on easy and moderate terms, may hear of an opportunity on application, by letter, to Dr Hodder, Toronto. Toronto, October 10, 1850. 13-1f



THE STEAMER PRINCESS ROYAL,

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

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

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

Royal Mail Steam Packet Office, Toronto, May 20th, 1850. 43-1f

THE STEAMER SOVEREIGN.

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

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

Cabin Passage (Meals extra one Dollar). Deck Passage, three quarters of a Dollar. Royal Mail Steam Packet Office, Toronto, May 20th, 1850. 43-1f

THE STEAMER AMERICA,

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

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

Steamboat Office, 22 Front Street, Toronto, April 10th, 1850. 37-1f

THE STEAMER ECLIPSE,

CAPT. HARRISON, WILL leave Hamilton for Toronto every Morning, (Sundays excepted), at half-past seven o'clock, touching at the intermediate Ports, and will leave Toronto for Hamilton at Two o'clock in the Afternoon.

Steamboat Office, 22 Front Street, Toronto, April 10th, 1850. 37-1f

DOCTOR FOWLER, SURGEON DENTIST,

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

Doctor F. has for the present rented the premises, No. 40, King St., West, adjoining the Cabinet Warehouse of Messrs Jacques & Hay, where he will be found at all hours of the day, devoting himself exclusively to the several branches of Dental Surgery. Toronto, July, 1850. 0-1m

A LADY is desirous of obtaining a Situation as GOVERNESS, in a private family, or as Music Teacher in a School. Address (post-paid) X. Y., at the Office of this paper. Toronto, November 13th, 1850. 16-1f

A LADY wishes to obtain a situation as GOVERNESS for young Children, or to Superintend a Household, and she would make herself generally useful. References to the Rev. J. Geddes, the Rev. W. Leeming, and others. Address post-paid, L. M., Seneca Post Office. November, 13th, 1850. 16-3in

A GENTLEMAN, who has had experience in Tuition, has some leisure time, and is prepared to assist Students in Classics or Mathematics. Apply at the Church Office, King Street. Toronto, Nov. 7th, 1850. 16-1f

FOR SALE.

THE PROPERTY on Agnes Street, at present occupied by Mr. James Gibson, consisting of Four Houses and Lot the houses quite new, in good condition, and realising about \$50 per annum. The above property will be found an advantageous investment and will be sold very low for Cash. Apply on the Premises. Toronto, May 7, 1850. 41-1f

"The Church" Newspaper

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

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

RATES OF ADVERTISING: Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Ten lines and under, 3s. 9d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

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

The following gentlemen act as AGENTS for this Journal:— M. Ogilvie & Son, Glasgow; Josias Bray, Hamilton; Henry Charles, Niagara; Francis Evans, Port Hope; W. P. Vidal, Sandwich; Mr. Cawthra, jun., Newmarket; Geo. McLean, Brockville; Thos. Saunders, Guelph; John Kerby, Guelph; H. C. Barwick, Woodstock; T. D. Warren, St. Thomas, Port Stanley, &c.; F. B. Beddome, Simcoe, Port Dover, Victoria, &c.; H. Slate, London; Charles Brent, St. Catharines, Thorold, &c.; John Benson, Kingston; D. B. Stephenson, Napanee & Belleville; L. P. W. Des Brisay, Picton; Morgan Jelliet, Woodstock, N. B.; H. H. Cunningham, Cobourg; P. Sinclair, Bookseller, Montreal, Quebec.

EVERY DESCRIPTION OF BOOK AND JOB WORK DONE IN A SUPERIOR MANNER AND WITH DESPATCH, AT THE OFFICE OF "THE CHURCH," No. 7, KING STREET WEST, TORONTO.