

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. 39.]

TORONTO, CANADA, APRIL 24, 1851.

[WHOLE No., DCC.]

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
April 27. 1st. SUN. APT. EASTER.	M. Num. 16, Acts 24.	E. John 3.
" 28. "	M. 1 Kings 2, Acts 25.	E. John 4.
" 29. "	M. " 4, Acts 26.	E. John 5.
" 30. "	M. " 6, Acts 27.	E. John 6.
May 1. St. PHIL. & St. JAMES.	M. Ecclus. 7, John 1.	E. Jude.
" 2. "	M. 1 Kings 8, Acts 28.	E. Rom. 1.
" 3. "	M. " 10, Matt. 1.	E. Rom. 2.
" 4. 2ND SUN. APT. EASTER.	M. Nu. 23, 24, Matt. 2.	E. " 25, Rom. 3.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mains.	Even. song.
St. James's	Rev. H. J. Grasset, M.A. Rector.	11 o'clock.	3 1/2 o'clock.
St. Paul's	Rev. E. Baldwin, M.A. Assist.	11 " "	" "
Trinity	Rev. J. G. D. McKenzie, B.A. Incum.	11 " "	" "
St. George's	Rev. R. Mitchele, M.A. Incumbent.	11 " "	" "
Holy Trinity	Rev. Stephen Lett, LL.D., Incum.	11 " "	" "
	Rev. H. Scadding, M.A., Assist.	11 " "	" "
	Rev. W. Stennett, M.A., Assist.	11 " "	" "

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

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

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, April 28th, 1851.
VISITORS:
THE PRINCIPAL:
JOS. C. MORRISON, Esq., M. P. P.
CENSOR:
J. P. DELA HAYE, Esq., French Master.
F. W. BARRON, M.A., Principal U.C.C.

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FIRST SUNDAY AFTER EASTER. APRIL 27, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—Numbers xvi.—The Sundays after Easter continue in the Collects, &c., to relate to the august subjects we have been commemorating, and to dwell upon duties, and recollections, connected with this great era in the history of man's salvation. Our Lessons on Easter-day, and on the Sundays from Septuagesima, which are intended to prepare us for it, have set before us the history of the promise from its first announcement to the time of the establishment of an annual memorial, recording God's truth in one article of his promise to the chosen people, and affording a pledge of his truth in other articles, till the promised seed should come, and was to remain as a type, or prophetic representation, fulfilled by Christ our Passover. Having terminated this series of Lessons, shewing that the Old Testament is not contrary to the New, the Church occupies the Sundays between Easter, and Ascension-day, with other subjects, well suited to our meditations after the celebration of the Easter festival. As, in the former Lessons, Christ's connection with the first promise, and with all the subsequent renewals of it, to the chosen people, has been shewn to be recognized in the Old Testament, and that he is there described and fore-shewn as our deliverer—the Lesson for this day shews, that he was not only testified of as our atoning sacrifice, and triumphant deliverer from sin and death, but that he is also our mediator and intercessor,—he stands between us and the wrath of God, and pleads, in our behalf, His merits. As the Israelites, though delivered from the absolute slavery of their tyrant, continued to wander in the wilderness, and by their corruption, pride, and ingratitude, to deserve the wrath of their God—so the Christian, though made "free by the liberty wherewith Christ hath made us free," and by the Gospel delivered from those chains, and from that bondage of error in which the heathen were held,

still wanders in the world; and still, by his pride and corrupt and corrupt passions, deserves the wrath of God. A mediator was appointed to turn away God's anger, which we have provoked; and that mediator is Christ. This is foreshewn to us, in the first Proper Lesson for this morning, under a most striking and interesting transaction in the history of the Israelites. Korah, Dathan, and Abiram, strove to excite the people to disaffection against Moses and Aaron, whom God had appointed; the first, charging Moses with selfish and ambitious designs—and the latter, though laymen, wishing to obtrude themselves into the office of the priesthood. They dared to dispute the matter, and to set up their own reasonings against the appointment of God. They professed, that they saw no reason why one should not be a priest as well as another, and that all the people were holy.—Moses, finding they had got together a strong party, and that nothing could save the people from the spreading madness of their agitation, but an appeal to God, resolved to decide the point, and appointed a time for that purpose. Accordingly, as we read in this Lesson, a most awful manifestation of divine displeasure was displayed. The earth opened and swallowed up these sinners, and their families in the sight of the people.

So deeply, however, had the spirit of pride and rebellion shot its roots, that the people, though terrified from open resistance, by the miracle, yet dared to murmur at Moses and Aaron, and to charge them with destroying the people of the Lord. Their wicked and insolent murmurs, roused the vengeance of the Almighty.

"A most dreadful pestilence ensued; and then it was, that Aaron did, as is recorded of him in the text, 'he took a censer, with fire from off the altar, and put on incense, as Moses commanded, and ran into the midst of the congregation, and made an atonement for the people.' He exposed himself, for their sake, to the vengeance of heaven, which was rolling on like an irresistible torrent, and already swept away near fifteen thousand of his brethren; he stood in the midway between the wrath and them, 'between the dead and the living, and the plague was stayed.' It stood where Aaron stood; before him all were consumed: all behind him were saved:—an action this so full of faith and love, as to deserve the admiration of all ages; so wonderfully blessed in its consequences, that it cannot but well repay the time and pains we shall employ in inquiring into the grounds and reasons of them, and learning how it should come to pass, that the intercession of Aaron should arrest the wrath of God in its impetuous course, and save from impending death the remnant of rebellious Israel.

"Let us then ask—Was it for Aaron's sake, that God spared the remnant of his people? Had Aaron any merit of his own, which might be imputed to them? Far from it; since, however comparatively holy and faithful he might be, yet was he a descendant of that Adam, of whose children it is testified, that 'there is none that doeth good; no not one.' He and 'every high-priest taken from among men,' were necessarily heirs of the universal corruption; they had their infirmities, as the apostle urges, and were obliged to offer up sacrifices for their own sins, as well as for those of the people. Aaron, therefore, of himself, could make no atonement for them; and without an atonement the justice of God could not let them escape. To account for this wonderful deliverance, we must carry on our thoughts farther; we must look to some higher atonement, some greater and more powerful intercessor and High Priest, in whose name Aaron might act, and in virtue of whose merits he might, as a representative, prevail with God to be gracious to his people.

"And here, there is but one person upon whom all our thoughts must immediately be fixed, namely, our Lord and Saviour Jesus Christ, the great High Priest of our profession, the effectual Intercessor for the salvation of sinners. Had we any doubt, whether Aaron, when officiating according to the law, represented Him, St. Paul, in the Epistle to the Hebrews, has determined the point beyond all contradiction. He tells us, that the law had a shadow of good things to come, of which, Christ and his heavenly truths were the body and substance; that Aaron, and all other high priests, were the representatives of him who is our gracious intercessor and High Priest for ever; that the holy of holies in the temple was the figure of heaven itself; that all which Aaron did there, foreshadowed what our Lord did and does for us above.

"Were the men of Israel sinners and rebels against their God? So we are all. All have

sinned; all have broken their allegiance to their Creator and Sovereign, and gone over to his and their enemy. For who amongst us has not experienced the mercies of God; and who has not abused them? Who has not trembled at his judgments; and who has not forgotten them again? Who in the hour of sickness and sorrow, has not made vows and resolutions of amendment; and who, in the day of health and gladness, has not broken those vows and resolutions? Alas, my brethren! our own hearts, if we do but consult them, must tell us, that the history of Israel is true, and that we all have in us, derived from our common father Adam, a portion of the same rebellious spirit which was in them. 'Are we better than they? No, in no wise; for,' as saith an apostle, 'we have charged both Jews and Gentiles,' that is, all the world, 'that they are all under sin; as it is written' in the Scriptures of truth, 'There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God.'—Mankind, therefore, resemble the people of Israel in their sins. Let us next examine, whether they do not likewise resemble them in their punishment.

"Did Korah, Dathan, and Abiram, with all their company, go down into the pit? Did a fire come forth from the Lord, and consume the two hundred and fifty men that offered incense? And did a raging pestilence sweep off the murmurers by thousands? What are we taught by this, but the same concerning lesson which the apostle teaches us in words, that 'the wages of sin is death,' and that 'death passed upon all men, for that all have sinned?' Forfeiture of life and inheritance necessarily followed the transgression.—In Adam all died; all became mortal in their bodies, and subjected to the sentence of natural death.

"But what? Must we then indeed perish?—Must we all perish? 'Will the Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?' Is the plague begun among the people, and is there no person who can stay it? O no so: blessed be our gracious God! there is yet hope of comfort, health, and salvation. Turn your eye once more to the instructive picture, and there view the Intercessor making atonement, and saving the remnant of his people. Destruction was not the end for which God formed man. 'For God made not death.' He created man to be immortal, and made him an image of his own eternity.—Through envy of the devil came death into the world, and still, as at the first, they alone who hold of his side do find it. The covenant of works being broken by transgression, the covenant of grace immediately succeeded in its room. This was the remedy provided against sin and death, and the blessed means of reconciliation fore-ordained by the Divine Persons, before the foundation of the world; that the sinner, who had no righteousness of his own to plead in arrest of judgment, upon the new terms of this act of grace, might again find acceptance and life, through the divine satisfaction and intercession of our Lord Jesus Christ. He was consecrated to be our High Priest, and ordained to perform an office, in attempting which, every high priest taken from among men must else have failed. He had no need to offer sacrifice for his own sins, since he had none; but being himself all-righteous, was perfectly qualified to save others. Nor was his priesthood to pass from one to another, or to have an end like that of Aaron; but it was eternal and unchangeable as the Son of God who exercised it. Such was our High Priest, who perceived that, on account of man's transgression, wrath was gone forth from the presence of the Lord, and that the plague was begun among the people."

Ecclesiastical Intelligence.

DIocese OF TORONTO.

LECTURES IN ST. PAUL'S CHURCH.—This course of Lectures were concluded on Wednesday Evening last, by the Rev. W. Bettridge, of Woodstock; much interest seems to have been taken in the series of Lectures by our Townspeople. Very large congregations regularly assembled, and listened with almost breathless attention to the discourses delivered. Much attention seems to have been directed also to the subject by the Lecturers themselves. They have evidently "read up" for the occasion, and are armed "cap a pie" for the controversy with Rome. The Lectures seem to have been well considered, arranged and condensed; a vast amount of information and historical statements being furnished in them. They certainly assume and well defend, a lofty position and fearlessly set forth the dominant and unchanged nature of Romanism. Mr. Bettridge's final Lecture of Wednesday Evening last on the "Doctrine of Development and Intention" was well delivered and well received. Its matter was well selected and to the point, its arguments logical; and the spirit breathed throughout candid and fearless. The Lecture delivered by the Rev. Mr. Flood, M.A., of Carleton, on Wednesday the 9th of April, on the subject of "Extreme Unction," was

also an excellent address. The subject was handled in a masterly manner, and in a style of sincerity and impressiveness rarely excelled.—*London Times.*

ST. GEORGE'S CHURCH, TORONTO.

The Annual Meeting of the St. George's Parochial Branch of the Church Society, took place in St. George's Church, on Thursday evening last, and the attendance was unusually large. Among the gentlemen present, we remarked the Hon. H. Sherwood, M.P.P., the Hon. W. B. Robinson, the Hon. Vice-Chancellor Esten, the Hon. Vice-Chancellor Spragge, the Rev. Dr. Beaven, the Rev. J. G. D. McKenzie, the Rev. H. Barrow, J. Arnold, J. B. Robinson, jr., Capt. Lefroy, J. H. Hagarty, Dr. Bovell, S. B. Harman, W. Spragge, T. P. Roberts, F. W. Barron, A. M., Robert Stanton, F. H. Heward, R. Crickmore, Col. O'Brien, &c., &c.

The proceedings commenced as usual with prayer by the Incumbent the Rev. Dr. Lett, who having taken the chair; briefly stated that as the progress of the Society and the objects pressing upon its members, were amply set forth in the report, and would doubtless be referred to by those who had kindly taken charge of the resolutions he would not make any remarks more particularly as it was not usual for the Chairman to take up the time of the meeting by any observations of his own; he must, however, express his satisfaction at the increasing interest taken in this Branch Association as evidenced by the increasing numbers whom he had the pleasure to address. Dr. Lett, then called on the Secretary, Mr. Harman, to read report of the past year. (For report see supplement.)

Mr. JOHN BEVERLY ROBINSON, jun., proposed that the Report just read be adopted; and in doing so thought it proper to inform the audience, that he was not one of those referred to by the chairman as having promised to favour them with long and interesting speeches upon this occasion. That assertion of his might apply to the gentlemen sitting to his right and left, but not to himself. He had, however, much pleasure in moving the adoption of the Report, and further, that it be printed; inasmuch as he was persuaded, that when the members of the Association had had the same opportunity of examining and perusing it as he had, instead of merely hearing it read at the table, they would one and all arrive at the same conclusion, viz., that every paragraph in it was well worthy of their adoption and approval; and further, if he mistook not, they would feel themselves under considerable obligations to the Secretary, to whose industry and business talents they were indebted for the very clear and satisfactory manner in which all the affairs of the parish had been brought before them. It might be as well to notice one or two prominent facts referred to in the Report; the first of which was the most important, viz., the debt of the church, which was an incubus hitherto on all their efforts. Now, he had the satisfaction of stating, that there was a good prospect of its being liquidated,—£225 thereof having been in the last two years, since the formation of this Society, discharged, and the further sum of £1400 or £1500 had been taken in Building Society stock, the instalments on which he believed were punctually paid; and which sum of £1500 would therefore be available in the course of a few years, leaving only at last a balance of between £500 and £600 to be made up, and which, with proper exertion, might easily be accomplished in the course of two or three years: thus furnishing another instance, if any be necessary, of the great good to be accomplished by organization and united action. Another prominent subject referred to in the Report was the necessity of having a School-house in connexion with the Church, the great necessity of which became at once apparent, from the fact, that there were now 300 scholars attending the Sunday class. What, he would ask, in the way of permanent good, could be effected by this limited education, in comparison with what might reasonably be expected to be accomplished, if this was followed up by tuition every day in the week? So important did it appear to him to be, that he was persuaded it would be well for us to look to it at once, and take steps the most efficient to supply the accommodation wanted for this purpose. To do so, various means are suggested. There are now (as the Report states) £140 or more collected for building a School-room, and instead of waiting until we could erect a permanent one, at the expense of £400 or £500, might we not, at an amount perhaps not exceeding £200, put up such a plain rough-cast building as would in all probability do for the next eight or ten years? by which time, the debt of the church being liquidated, we could then afford to erect a substantial and permanent building. There were other subjects referred to in the Report, not immediately perhaps connected with the affairs of our parish, but still of great interest to all Churchmen, and which he could not pass over;—he meant the new University, and the formation of a Church Union—the latter of vital moment at the present time, when we are threatened with the deprivation of all means of promoting religious teaching of any kind. By this time, all must be persuaded, that if we do not promptly bestir ourselves, with a determination to retain what we have got, we had better at once and for ever give it up. How is it that other denominations act, and, though but half our numbers, make their strength felt when attacked? What do the Roman Catholics do? Why, simply resist the aggression, and, to make it effectual, rise as one man in doing so. This Union, if properly worked out, will enable us to do the same, and gain for us what as Churchmen we most want, viz., Schools, Colleges, and University, within ourselves, and subject to our discipline alone. Our conduct hitherto as a Church has been unaccountable, and still more so, the acts of some of our public men, who seem to be guided by no consistent course of action, but seek to gain a fleeting popularity by giving up, one after another, all the advantages and principles of right belonging to the Church. He hoped another state of things, was in store for us. In conclu-

sion, he thought it but fitting to observe, in the presence of so many members of the congregation, that if the industry of the churchwardens and Secretary had been very great, and the affairs of our parish in so flourishing a condition, still he felt, as he was sure this meeting would feel with him, that this happy result was principally owing to the ministrations, the talents, and untiring energy of the chairman; and that if he (Mr. Robinson) had great pleasure in moving the adoption of the Report, he felt equal if not greater pleasure in having it in his power to record this fact thus publicly.

Mr. R. C. McMULLEN seconded the resolution, which was adopted, viz.:

"That the Report now read be received, and adopted, and that it be printed and circulated among the congregation."

The Rev. J. G. D. McKENZIE proposed the second resolution, which, he said, from its nature was one usually entrusted to a clergyman; and with propriety, as it states "that in recording our past efforts and the increase of success that has attended them, we gratefully recognize the goodness of Almighty aid which has hitherto helped us." But this duty was not for clergymen alone to perform; and he trusted this assembly would consider the words of the resolution as of grateful significance and not of mere form; words which should come, not from the lip, but from the heart. We stand now in the house of the Almighty God. In this fair temple, raised to the honour of His name, the liquidation of the debt which has led to the exhibition of those Christian energies and zeal to which the report refers; and he had no doubt the spirit of this resolution would be responded to, and that all around him could here record their thanks to Almighty God. Thanks to God for benefits was deemed an obligation in all religions, and even the heathens acknowledged it by their voluntary offerings and sacrifices. Much more was it their duty; yet it was one to be performed with caution; and they should take heed that, while they recorded their thanks to Almighty God, they took no credit to themselves—made no mental reservation—there should be nought of vanity and pride—no idea of creature merit should have place in works of this description. To God alone the glory should be given. Now, let us consider, have we done our duty? can we declare that we have discharged it according to our means, our talents, and our opportunity? We must not rest with recording our thanks for the work, on which perhaps the many have had small concern. We must entreat of God to excite us to greater exertion and greater sacrifices. With our hearts overflowing with fraternity and fellow-feeling, we should deem no offering too costly for the House of the Almighty, nothing too valuable to dedicate to His services. Solomon dedicated his life to the erection of a temple to the Most High; and the cedars of Lebanon and the gold of Arabia were brought in aid. On the mitre of Aaron, the high priest, the type of Christ, "Holiness to the Lord," was inscribed in gold. Nothing was too costly in his honour. There he would state his happiness in acknowledging the debt he owed to the chairman for the introduction of the system of thank offerings among the congregation. He (the speaker) also had introduced it among his congregation with much success; there were not, it is true, the same striking results in his parish as exhibited here, but still his success was encouraging; and what could be more acceptable to Almighty God than such a grateful acknowledgment of His mercies. Thus let dissenters see our zeal in the cause of God. This will have more effect, and do much to bring them over from their unwise separation from the Catholic religion. We have privileges that are the legacy of centuries. We have a lineage that traces to the Apostles themselves; but while we glory in Apostolic succession, let no unchristian spirit take possession of our hearts. Let Christian love be the identity of brotherhood, and let us imitate the families mentioned in scripture, who, having lands sold them, not for their personal aggrandizement or private objects, but brought the money and laid it at the Apostles' feet.

Mr. HARMAN seconded the resolution, which was put and carried, viz.:

"That in recording our past efforts, and the increase of success that has attended them, we gratefully recognize the goodness of Almighty aid which has hitherto helped us."

Capt. J. H. LEFROY proposed the third resolution. It had been on the last occasion, as it was now, felt to be matter of regret that they were obliged to hold their meetings in this sacred edifice. No one could help feeling that public meetings, even for religious objects, were essentially things of a secular character, and they required for their full efficiency a freedom of speech and a liberty of action which were not easy to be reconciled with those subdued and reverential feelings which we must desire to maintain in that building, of which our old poet had said—

"God is more there than thou; for thou art there
Only by his permission. Then, beware,
And keep thyself all reverence and fear."

It was also no trifling element in the unfitness of the place in which they were assembled for such a purpose that it prohibited those expressions of feeling on the part of the audience which give encouragement to the speaker, and animation to the meeting. On this subject, therefore, little need be said, and he would pass to the inference that it should induce us to use greater exertions for the extinction of that debt, by which we were restrained from providing another place. He should feel much delicacy, however, in pressing this subject, after the satisfactory report which had been made on that head, and the very recent noble response of the congregation to the appeal made in the annual sermon for this object were it not that he felt assured that there was yet no inconsiderable proportion of the congregation which did not feel the paramount force of this particular claim. He remarked that there were some persons who became impatient at the very mention of the subject. Some, more particularly among those who had joined the congregation since it was first prominently brought forward, who could be brought with great difficulty to acknowledge that it had any claims upon them. Lastly, there were some who appeared to think that enough was done in this direction by others, and that their exertions might be directed to newer and more interesting objects. On these grounds he felt that it could not be unreasonable once more to urge strongly that the extinction of the debt should be the first object of every endeavour, while it remained we could enter heartily upon no other, however tempting or urgent. He pointed out that one way of effecting it would be for parties to come forward and purchase the leases of their pews. If sixty or seventy of these were sold for a term of years, even at a very low rate, it would almost clear the Church of debt. He then adverted to the desire indicated by the resolution, that a place could be provided where the children of this parish might be offered a sound scriptural edu-

cation. Of how great necessity this was, every year gave fresh proofs; in no other way could the rising generation be preserved from dangers which threatened our times. We saw infidelity on the one hand following in the train of those who separated religion from education; we saw Romanism on the other, re-asserting pretensions against which we had for three centuries been protesting, and making renewed efforts to establish its baneful dominion. Against both alike there was one and but one remedy; Scriptural education, under the guidance of that Church, in whose safe middle-way Christian truth had ever since the Reformation found its greatest security.

Mr. WM. SPRAGGE seconded the resolution. Amongst the means of increased utility pointed out, was the erection of a school-house, for the instruction of the children of the congregation, many of whom were alike ignorant of the nature of dissent and Romanism. As to the debt of the Church, for a long time they had only covered the interest and paid no part of the principal; but now he was happy to find the latter was in course of liquidation, and though the stock in the Building Society could not be fully paid up for years, yet it was a substantial means ultimately; and his belief was that the residue might be easily raised amongst the congregation. Other objects pressed upon us, but this was a paramount obligation. Then came the school-house and parsonage. The rent for the latter was making inroads upon their funds which need not be if a house were erected. At this moment we are threatened with being deprived of the Clergy Reserves, and if that take place we should then have to provide not only for all the wants of our own clergy, but also to aid our brethren in the country. The resolution was then put and carried, viz.:

"That it is matter of regret that we are obliged to hold our meetings in this sacred edifice; and that this necessity should excite us to redoubled exertions to liquidate the debt of the Church, in order to justify us in building a School-house, where not only may the children of our parish receive a sound scriptural education, but also where similar meetings may be held."

The Hon. H. SHERWOOD, M. P., proposed the fourth resolution, and said it afforded him great pleasure to hear the highly satisfactory report which had been submitted to them read. When he called to recollection the organization of the Church Society in 1842, he could not but observe that the promoters of it never could have contemplated such a rapid progress of its principles, and such an extension of its objects as its annals exhibited at the present time. It had wrought wonders in carrying out the objects intended; but still a great deal yet remained to be done. Even within the limited sphere of this parochial branch, there were wants of great importance to be supplied; but, he trusted, efforts would be made to meet them, and speedily too, notwithstanding they had many calls upon them for other matters connected with other churches in the city. He was sure they could be accomplished, and in saying this he expressed the sentiments of all who heard him, and of all others who take an interest in the Church Society. The resolution which had been placed in his hands directly related to the dissemination and diffusion of religious knowledge amongst the people, inasmuch as it has reference to a portion of the funds on which the Church had hitherto depended to carry this as well as other important objects into effect. The Clergy Reserves, it is well known, have been the subject of warm and acrimonious discussion for many years. Many who had come to the country within the last few years had seen and heard enough of this matter to induce them to pray that the discussion might never be renewed; and those who had lived in the country for the last twenty-five years, and who had taken part in the proceedings of this question, regarded the attempt to re-open it with a great deal of alarm. When the subject was first agitated it was generally understood and believed that the endowment was intended for the Church of England alone, and for years that opinion prevailed. Subsequently, however, and after much agitation, the highest legal authorities in England gave it as their opinion that it was intended for the support of the two established Churches of England and Scotland. The announcement of this decision was not received with much satisfaction in the colony, and the question became the all-absorbing topic. It was the source for many years of a great portion of its troubles. It was the never-failing watchword at the hustings, "the political spring of discord, strife, and hatred." Legislative proceedings were adopted without end. Numerous bills were passed by the House of Assembly, to appropriate the Reserves to secular purposes, as many, he said, as fourteen in number; but no bill had received the sanction of the two Houses of the Legislature, till, in 1839, when they passed a bill which was reserved, to re-invest them in the Crown, to be disposed of by the Imperial Parliament, for the support of religion. This bill Her Majesty would not sanction, as the effect of it was to transfer the duty from the local Legislature to Parliament, with a particular restriction; and her Majesty was advised by the law officers of the Crown that such a proceeding was unconstitutional. After this, in the session of 1839 and '40, when Charles Poulett Thompson, afterwards Lord Sydenham, came to Upper Canada to carry his Union resolutions, a second bill was passed by the Legislative Council and House of Assembly, at his suggestion, to settle this question. During this Session he sent down a message to each branch of the Legislature, in which he said—"In the opinion of the Governor-General, the circumstances of the present time imperiously demand a settlement of this long agitated question. The probable approach of the Union of the two Provinces would at once suggest the expediency of bringing to a termination, before that event shall occur, a matter so peculiarly affecting Upper Canada; nor is it less necessary, with a view to remove a source of unceasing excitement and discord within the Province, the protracted existence of which opens a bar to that tranquility so necessary to its prosperity. Deeply impressed with these feelings, the Governor-General has given to the subject all the attention in his power; and he has directed a measure to be prepared, to which he earnestly invites the consideration of the House of Assembly, in the anxious hope that it may tend to a final and satisfactory adjustment." The lands by this bill were to be devoted exclusively to religious instruction or to religious purposes. One-half of the future proceeds thereof was to be secured to the Churches of England and Scotland, subject to no variation and to no contingency. The remainder was to be given for the support of religious instruction amongst the different persuasions of Christians recognized by the laws of the Province, in proportion to the population of each sect, to be ascertained at fixed periods. Upon the basis of this bill the Imperial Act of 3rd & 4th Victoria, under which they were now acting, was passed as a final measure. After the Provincial bill was passed by the two branches of the Legislature, they requested Mr.

Thompson to transmit it to Her Majesty for her assent, and to this request he answered as follows:—"I will transmit the bill for the sale of the Clergy Reserves, and for the distribution of the proceeds thereof, together with your joint address, as required by law, without any delay, to Her Majesty's Principal Secretary of State. I congratulate you most sincerely upon having thus terminated, so far as depends on your exertions, the agitation of a question which has now, for nearly twenty years, been the fruitful source of disagreement in the Legislature, and of strife and contentions among the people of this Province. May the Great Author of all Peace prosper your work; and in the restoration of tranquility to the country, and the extension of the blessings of religious instruction amongst the people, may you reap the rewards of your labour." And in his Speech at the prorogation of that session, he says—"By the bill which you have passed for the disposal of the Clergy Reserves, you have, so far as your constitutional powers admit, set at rest a question which for years past has convulsed society in this Province. In framing that measure, you have consulted alike the best interests of religion and the future peace and welfare of the people for whose service you are called upon to legislate; and I rely upon your efforts proving successful, notwithstanding any attempt which may be made to renew excitement or raise opposition to your deliberate and recorded judgment. It must be apparent then to every dispassionate man that the question as settled was intended to be final, and that it was so understood and accepted by the people, for no step to evince a contrary feeling had been taken for a period of upwards of ten years and not until the Commissioner of Crown Lands had introduced his celebrated resolutions into the Legislative Assembly during the last sojourn. As a further proof of what Lord Sydenham intended and what he understood by the passage of the Bill in 1839-40, in a dispatch accompanying the Bill to England, he thus wrote—"To establish the Union, without the settlement of this question, and to transfer the decision to the United Legislature, would be to add to the miseries of discord which already unhappily prevail in the Lower Province an entirely new element of strife—for amongst the various evils by which Lower Canada has been visited—one and one only—perhaps the greatest of all, has been wanting—religious dissent." In the year 1846, he said, it was true that the members of the Church of England had petitioned the legislature in consequence of the extravagance that was practised by the Government in the management of the Clergy Lands to have their share placed under their own control and in the same way the shares of others, if they wished it—some 40 or 50 per cent. upon the sums deducted having been allowed to agents and clerks, and which it was apprehended would, in a very short time, absorb the whole fund. These petitions were referred to a committee who, for the reasons set forth in their report, recommended the prayer of the petitioners to be favourable consideration of the House. Contrary petitions had also been introduced praying that no such change should be made, as it would be impolitic and unwise to give to religious corporations large tracts of wild and unsettled lands to manage. These petitions were also referred to a committee about the same time, of which committee the Hon. James Harvey Price was a member, and in their report to the House they express great regret that the long agitated question of the Clergy Reserves had again become a subject of discussion, and state that—"The Imperial Legislature intended the last statute to be a final settlement of the question, and notwithstanding the inequality of the division, it was accepted by the inhabitants of this Province as such." And they closed their report by strongly recommending that no change or deviation from the present system should be sanctioned by the Legislature. In the face of this declaration that the question was finally settled, and was so accepted by the people, Mr. James Harvey Price introduced a series of resolutions having for their object the unsettlement of the question and a return to another ten or twenty years excitement of the worst and most dangerous kind. He sets forth, as the strong grounds for this proceeding, that the Representatives of the people had repeatedly disposed of these lands for other and different purposes than for that for which they were intended. Lord Sydenham gave this as the strongest reason that could exist for the final settlement of the question. Price's resolutions too contained this specious suggestion to cover the iniquity of his design, that the rights of present Incumbents should be respected. What was to become of religion, one would naturally ask, after the present Incumbents had passed off the scene of their labours? The increased population of the country, he said, would then demand increased spiritual aid, yet at such a time we should be deprived of the miserable pittance which the Church now receives from these resources. The property is held now under the guarantee of an Act of the Imperial Parliament, which ought to be considered as sacred as any treaty or any grant from the Crown. Then again the manner in which this question had been again brought before the country strikes a person as being exceedingly strange. According to our present system of Responsible Government, if a question of this nature was to be the subject of legislative action, it should be brought in as a Government measure upon the responsibility of Government. If it ought not to be entertained, then it should be opposed by the Government—on their responsibility also. In this instance it had been made an open question. Mr. Attorney General Lafontaine, the Premier, voting against it. Besides these resolutions, adopted in the extraordinary manner they were, they were transmitted to Her Majesty's Secretary of State for the Colonies, by His Excellency the Governor General who could not be said to have acted upon the advice of his Cabinet, for the principal members of it was opposed to the proceedings, and if he advised him at all, it would have been to recommend the Government in England not to accede to the suggestions contained. Lord Sydenham declared that the settlement of 1840 was to be considered final—that it would be unwise, if not unjust, to re-open it and transfer the decision to the united legislature. If, as Lord Sydenham said, it was important to settle it before the union was consummated, it was all important to maintain that settlement after the consummation of the union. Lord Elgin in his dispatch regrets the revival of agitation on the subject, and casts a sort of censure upon the friends of good order here, for endeavouring to influence opinion in England, rather than resort to measures, which may strengthen their position in this colony. He says, "the more violent and unscrupulous of the opponents of the existing settlement are enabled to create a prejudice against it by representing it to be the result of Imperial interference in a matter of Provincial concern." But he does not tell them in England, as he well might have done, that the object is to divert the proceeds of these lands from the support of religion altogether and to appropriate them

to educational or other secular purposes, if the legislature can again obtain the controul of them. The resolution I am now about to move, advises that vigorous operations should be set on foot to oppose any interference with the existing settlement. The feeling throughout the Province, he believed was adverse to any such interference—nay, many individuals who prior to 1840, were willing to consent that religion should be deprived of all public support, now feel that as the question is settled it should remain at rest—who then agitates the question now? a single member of the Executive Government in opposition to the chief of his colleagues. Is not such a state of things a downright mockery, and an insult upon the intelligence of the people? Though Lord Grey states in his despatch to Lord Elgin, of the 27th of January last, that the ministry will introduce a bill into Parliament to repeal the Imperial Act, with a view of throwing the question back again upon the Canadian Legislature, he has not yet succeeded in getting such a bill passed. Our battle therefore in the first place is to be fought in England, notwithstanding Lord Elgin's opinions, and if we fill there the contest must again be resumed here. We should therefore unite throughout the length and breadth of the land, to prepare for the encounter. Our position is now changed from what it was formerly.—Before 1840, the question was in a very unsettled state. There was a variety of interpretations put upon the meaning of the provisions of the Constitutional Act, by which these lands were set apart. The Legislature here had the power to alter, vary or repeal those provisions—they did so, and upon the basis of their bill, the Imperial Parliament enacted the present Clergy Reserve Act, the language of which is clear, distinct and incapable of but one construction. The Church claims its property now under the clear and positive enactment of a statute, and time will shew whether a grant of land made under such circumstances for the support of religion is to be held sacred or not.

JOHN ARNOLD, Esq., seconded the resolution, which was put and carried, viz.:

"That the threatened attempt to open again the Clergy Reserve question, which was intended to be finally settled by the Imperial Act 3 & 4 Vic., ch. 78, is much to be deprecated, as placing it in the power of unscrupulous men to deviate these endowments from the pious purposes for which they were originally granted, namely, 'the maintenance and support of a Protestant Clergy,' and as tending to revive that agitation which for years was the principle cause of much discontent and disturbance throughout the Province. And should the said attempt be persevered in, it will be the duty, not only of Churchmen, but of all others who feel an interest in the religious welfare of the people, to resort to vigorous measure to counteract it."

Dr. BEAVEN said—The resolution which I have been requested to support, contains matters so new and so important, that I trust I shall be excused in entering into the subject of it at considerable length, in order that this audience may be prepared to vote upon it with an accurate understanding of the matter of it. It refers to the Pastoral Letter of the Bishop of this Diocese, in which he has invited the clergy at his ensuing visitation to deliberate on the temporal condition of the Church at this important crisis, when one great means of the sustentation of the Church in this colony is threatened with annihilation; and in which he has likewise requested, that the lay communicants would send deputies from their number to assist the Clergy in their deliberations. In reference to this Pastoral, the resolution comprises three principal points: 1. That we rejoice in this meeting, inasmuch as we trust that it is the first step towards the revival of synodical meetings. 2. That we are gratified to find that on this occasion the Laity are called upon to assist in deliberating on the temporal affairs of the Church at this important crisis. 3. That we hope that at this important meeting both Clergy and Laity will exhibit a spirit of Christian confidence in their Diocesan. It may be proper that we should consider each of these points separately and carefully, that we may understand fully all their bearings. In the first part of the resolution, mention is made of synodical meetings; and as there is not at present much discussion on this subject, and it is one into the nature of which it is probable that the greater portion of this audience has not had time and opportunity to enter, I will venture to occupy their attention with some explanation. In all ages of the Christian Church, meetings have been held for the establishment of rules of discipline and regulations of worship, and for laying down decisions of doctrine; of the latter kind are the Thirty-nine Articles of the Church, of the former what are called the Canons. These meetings varied in their nature, according to the extent of the portion of the Church from which they were assembled, which was to be effected by their decisions. The most numerous of these meetings are those called general or ecumenical synods or councils. These consisted of Bishops alone, and were called together from large sections of the Christian World. Some were intended to act as representative bodies of the whole Christian world, so that their decisions might be universally received, and these are called ecumenical; but in strictness there have been no councils which consisted of Bishops from the whole of Christendom; and therefore these councils themselves are more properly called general. The second class of these meetings are called provincial synods or councils, and are assembled from smaller sections of the Church, denominated provinces, and which in their origin were co-ordinate with certain civil divisions, and presided over by Bishops, bearing the title of Metropolitan, Primate or Archbishop; and they consist for the most part of the Bishops of those Provinces. Thus the Kingdom of England is divided into two provinces, that of York, and that of Canterbury. The province of York comprises the northern part of England, and did formerly comprehend Scotland; the province of Canterbury comprises the southern part of England, and the whole of the colonies; so that we in this colony are within the province presided over by the Archbishop of Canterbury, and form a portion of that province. Each of these two provinces has its synod, or as it is called, its convention. The convocations of the Church of England have a peculiarity in which they differ from the provincial synods of foreign Churches, viz.—that they consist not of Bishops alone, but also of deputies from the Cathedral bodies and from the parochial clergy; so that the Presbyters or Priests form an integral portion of them. The reason of this peculiarity arises from the fact, that the Clergy formerly taxed themselves; and accordingly when the Laity were summoned to assemble to tax themselves in Parliament, the Clergy were summoned to assemble in Convocation for the same purpose. This led to these meetings being employed for the purpose of discussing any matter of doctrine, discipline or worship, upon which it was important that the Church should decide;

and we find the results of some of these convocations in our present Articles of Religion, in the Canons and in the Book of Common Prayer. These convocations are now regularly called at every meeting of Parliament; but it is a long period since they have been summoned to transact any business concerning the Church at large; and the Bishops and Clergy of the Dioceses have never been summoned to attend them. The third class of meetings of this description is the Diocesan synod. The nature and objects of these are somewhat obscure, inasmuch as I am not aware of any record of them since the Reformation, unless the Visitation can be so called. But before the Reformation, synods were called by the Bishops in their Dioceses, differing in character from the present visitation meetings. They were held regularly once or twice a year, but the power of summoning them rested with the Bishop. They consisted of the Bishop or his deputy, and the Priests or Presbyters of the Diocese, together with some Deacons specially summoned; but the only parties who appear to have assisted at their deliberations or decisions, were the Bishop or his deputy and the Priests. The business brought before them were questions or matters in dispute between clergymen, or between clergymen and laymen in ecclesiastical matters, or between laymen in similar matters. Laymen appear to have been admitted to be present, but not indiscriminately; and when a clergyman was to be tried for any offence, they were required to withdraw, with the exception of those who might be necessary as witnesses. Besides these three descriptions of synods, there were likewise meetings of the clergy from the divisions of the Dioceses called Deaneries, called Deanery Synods, into the nature and uses of which I do not now intend to enter at present. Having thus explained the meaning of synodical meetings, I come to the first point in the resolution, viz. the pleasure we feel at being able to trust that this meeting, called by the Bishop, is the first step in this colony, towards the revival of synodical meetings. And now let us carefully observe that this meeting itself, as it is now called, is not a synod, but an extraordinary meeting called in a special emergency; but the Bishop appears to have carefully and most prudently abstained from giving it a strict synodical character, by defining and limiting its objects, and by giving no pledge, nor even a hint, of its repetition. But although it is not in itself a revival of synodical meetings, we trust that it is a step towards their revival; for there is undoubtedly an increased and increasing persuasion in the Church, that such meetings are necessary for the efficient and wholesome working of the Church,—and this meeting, and every instance of a similar nature (if prudently conducted), will strengthen the feeling, and afford a precedent; and we cannot doubt that our Diocesan is aware that in the present state of public feeling, that will be the result; and has taken this step, with the full knowledge of the facts before him, and the intention that such should be the effect. Believing, therefore, that this will be the tendency and effect of this meeting, we cannot but congratulate ourselves on it, because we participate in the persuasion that such meetings have become necessary, in order to enable the Church, both here and at home, to accommodate itself, both to the altered circumstances of the present times, and to the peculiar and varying conditions of things created by planting the Church on new soils in the colonies, under circumstances which have no parallel in the mother country. And that such meetings will contribute in this manner to the strength and better working of the Church, we may judge from the fact, that all religious bodies who have the choice appears to adopt them,—even the Congregational dissenters (whose very principle is that every separate congregation is absolutely independent of every other congregation), finding it necessary to form themselves in congregational union. And in this case we may even draw an example from our sister Church in the United States;—for although the republican nature of the institutions in that country may for the most part deter us from referring to them as authority, the Church there possesses monarchical features, and harmonizes with monarchical institutions, and is, in point of fact, one of the most conservative of the institutions of that country, and therefore may be appealed to; and there is no one who is acquainted with the working of the general and diocesan convocations of that Church, who is not convinced, that, with some exceptions, their operation conduces eminently to the life and vigour and healthy action, as well as to the extension and stability of the Church. But whilst we reason that such a step has been taken, we are equally bound to be satisfied, that, by the foresight of our venerated Diocesan, this first meeting is not called to determine on general matters, but on a specific subject; because in the revival of an institution which has been long in abeyance, there will necessarily arise many difficulties, and there will be great danger of retracing some false step which it may not be easy to retract. It is requisite, therefore, that the Church should proceed step by step, by slow and well-considered gradations, so that nothing may be done which we may afterwards regret and wish undone, when perhaps it may be too late. The second point in the resolution is our gratification that the lay community has been called on to take part with the clergy in deliberating on the temporal affairs of the Church; and I apprehend our feeling on this subject will arise, in the first place, from the consideration, that the laity are more competent and more suitable for the consideration of such subjects than the clergy, because in their various occupations and duties they are more employed about temporal and pecuniary considerations, which most necessarily render their advice and assistance in the highest degree valuable upon such a subject; and they are more suitable, because the clergy ought to be re-embled as much as possible from "serving tables," and possible to devote their attention as unreservedly as to the discharge of their spiritual functions,—the pastoral care of the poor and of the young, the sick and the ignorant, of all classes. There is, likewise, another reason why it is requisite to engage the attention of the laity upon the pecuniary affairs of the Church, and that is, that they do not appear as yet to have apprehended their duty in regard to the pecuniary support of the Church. I wish to be corrected, if I am supposed to be in error; but when I look to the fact, that when God appointed the method of supporting the more than Churchmen ever think of contributing; and greater than those of the law of Moses, and its ordinances brought more home to every worshipper,—I do not think that Churchmen apprehend their duty aright, else they would perform it more efficiently. And I am strengthened in this view by finding that we are actually taunted by members of dissenting communities with the smallness of the contributions of our

people, compared with theirs. Surely, then, Churchmen require to be awakened to a sense of their duty; and few things can tend more to thus awaken them than that they should be called on regularly and systematically to examine into the temporal affairs of the Church, not only as regards the Clergy Reserves, but as to the support of the clergy in detail: for as surely as they do thus examine, they will be ashamed to allow the sustentation of the sacred ministry to remain in its present inadequate position. And here again I am borne out by the experience of the Church in the adjacent States, in which the laity are called on regularly to examine into the ways and means of the Church, and in which the result is a much more general liberality and more frequent instances of munificence in the cause of the Church. Such, therefore, we may reasonably hope would be the case here. I come now to the third and concluding portion of this resolution; the expression of our hope that both clergy and laity will come to the approaching conference with their Diocesan and each other with that Christian confidence in his Lordship which harmonious and permanent action imperatively require. In a meeting called together for any purpose, it must much facilitate the objects of the conference if frank and open confidence subsists between the parties; and still more is this required when the meeting called by the Bishop is for the promotion of the welfare of the Church. Then individual feelings and jealousies should be laid aside, and all should come prepared to confide in the intentions and judgment of their Diocesan. If that is not the case, the meeting, so far from producing any good effect, or strengthening our cause in the face of our opponents, will only conduce to increase the embarrassments and weakness of the Church. It may possibly appear to some that I have dwelt at unnecessary length and with unnecessary urgency upon this point; but to those who have watched the progress of events here, there will appear cause for dread, lest in a meeting of a new body, and many or most unused to act together, and that upon a subject upon which there is much excitement, individuals should be tempted to insist too much on their own views, and lest jealousies should arise, not only amongst themselves, but also towards the authority which has called them together; lest some should form mistaken notions of their powers and functions, and be displeased when they find them not recognized. But if these individualisms and jealousies do come, they will not only materially impair the actual efficiency of the meeting itself, but will necessarily tend to prevent the repetition of it. And that there is such a danger actually existing, appears, I think, from a document which some of us have seen, from which it appears that some parties are disposed to press upon their Diocesan, at this meeting, ulterior measures, which he himself does not appear, at present, to contemplate. Such urgency I should be disposed to regret, in proportion to the desire I have to see the revival of convocations and synods, because I am satisfied that our onward steps must be taken slowly and with the fullest consideration how each will affect not only ourselves in future, but the other colonies and the whole Church of England; for a few hasty steps taken at this juncture might throw back the realization of our hopes at the very moment when they appear to be advancing steadily towards their sure accomplishment.

DR. BOVELL in rising to second the fifth resolution moved by the Rev. Dr. Beaven, observed, that he should have been content to have given a silent acquiescence to the able and lucid remarks which had fallen from Rev. Doctor, but the resolution was at this juncture far too important to be passed over by the lay members of the congregation of which he stood there as representative. Turn to whatever quarter of the Church we would, we there saw a restless and uneasy heaving of serious and thoughtful minds, an instinctive dread of impending danger; a feeling akin to that which draws the wild beast to seek the protection of the forest, or the timid lamb of the fold to the screen of the lowly hedge, on the rising of the thunder cloud.—Much nervous stress had been laid on the subject of the admission of the lay element into the synodical meetings of the Church, and it has been stated on high authority that in the English Branch of the Catholic Church this element was wanting, but if this question be examined it will soon be apparent that the lay element has formed an essential part of the convocation of the Church. It must be remembered that the members of Parliament represented the people in Church and State, and that all measures, all canons and articles passed by the Houses of Convocation were ratified and confirmed by the Sovereign and Parliament ere they became law. Now the Constitution of England is changed, and we have the lay representation composed of men hostile to the Church and even to the very state. It is, therefore, to remedy so crying an evil, that we desire to amend this anomalous state of things, and purify the lay representation by taking it to the synods of the Church. Fortunately we have presiding over us a Bishop keenly alive to the dangers which surround us; a man whose heart is in the work, and who is quite equal to the labour of carrying us through these our difficulties. Let not the laity, however, deceive themselves or betray an impatient spirit, the evils which have overtaken us, are common to the Church throughout the Empire, and both time and serious deliberation are necessary in order to ensure unity of action, at this late hour, I shall not attempt to enter further on this momentous question, but shall conclude by urging the adoption of the resolution, and entreating the members to be firm in their support to the measures recommended by our good Bishop, and to be guided by him, viz.:

"That we have read with much pleasure the Pastoral Letter of the Lord Bishop of Toronto, in which we trust that the first step is taken in this Diocese towards the efficient organization of the Church by Synodical meetings; and we desire to express our cordial gratification that the Laity are invited to take part in the deliberations on the temporal affairs of the Church, especially at this important crisis; and our earnest hope both Clergy and Laity may co-operate with their Bishop in that spirit of Christian confidence that efficient and permanent action imperatively require."

MR. J. H. HAGARTY proposed the sixth resolution: He had scarcely had time to read the resolution in his hand, but even if he had it would be unpardonable in him to address the meeting at any length, his voice sounded harsh and discordant under arches, such as those under which he stood—which were more familiar with sacred echoes—besides it was too late an hour to do so. He would tell them, however, that they should not be discouraged. Much has happened to cheer on to exertion. The resolution speaks of "the day of small things," but the exercises of this holy week have brought us to the vigil of the most mournful anniversary in the christian calendar; on that sad day nearly two thousand years ago, a few faint hearted women and

dispirited fishermen were mourning over the sudden capture and death of their crucified Leader. A few short hours—and the Sun of the Resurrection-morning rose in the infant church, and what was "sown in weakness" was "raised in strength." So, with a blessing from above, and with prayerful exertions on our own part, our "day of small things" may brighten into a noon of wide-spread usefulness and great results.

HON. W. B. ROBINSON, in seconding the resolution, assured the meeting that if he did not speak at any length, it was not that he took the less interest in the objects of the meeting, nor was he the less conscious of his duty, that duty he felt and he would say the same to others begins from the moment they left the house, and he trusted it would be well discharged:

"That the earnest hope is entertained, that the benefits we have attempted to show, have resulted from our labours, even in our day of small things, while they encourage us to renewed exertions, may induce many who have not yet done so, to enlist in our Association."

MR. VICE-CHANCELLOR SPRAGGE proposed the Seventh resolution, &c.

"That the following Gentlemen be requested to be the Associated Committee, (together with the Incumbent and Churchwardens, members *ex officio*), of this Branch of the Church Society for the ensuing year, viz: Secretary and Treasurer—S. B. Harman; Committee—Messrs. J. Arnold, J. Bovell, M.D. W. Bright, G. L. Denison, E. T. Dartnell, A. Fleming, Captain Lefroy, F. Medcalf, R. C. McMullen, F. Perkins, T. P. Roberts, H. Rowsell, W. Spragge, W. Stanton, J. Worthington."

MR. CRICKMORE seconded it, and thus disposed of the business of the evening, on which the Chairman closed the meeting with the usual prayer.

NEWCASTLE DISTRICT BRANCH.

The Annual Meeting of the Newcastle District Branch of the Church Society of the Diocese of Toronto, was held in St. Peter's Church, Cobourg, on the evening of Wednesday, February 12th, 1851. There was a large attendance of the laity, and all the clergy of the district, with one exception, was present. After evening prayer, the chair was taken by the Venerable the Archdeacon of York, who, after briefly explaining the benefits and progress of the Church Society, and the duty of all to co-operate heartily in its objects, called upon the Secretary, the Rev. J. Shortt, to read the Annual Report. This was followed by a statement of the receipts and expenditure of the Cobourg Parochial Committee during the past year, by the Secretary, Wm. Graveley, Esq.—explanatory, in detail, of the account generally embodied in the report of the whole district branch.

The following resolutions were then put and adopted:—

Moved by the Hon. G. S. Boulton, seconded by the Rev. J. Wilson, and

Resolved,—1. That the report now read be adopted, and that it be published in *The Church* newspaper, and *Cobourg Star*.

Moved the Rev. S. Armour, seconded by J. V. Boswell, Esq., and

Resolved,—2. That this meeting desires to record its thankfulness to Almighty God for the measure of success which he has been pleased to vouchsafe to this branch of the Church Society.

Moved by Mr. Sheriff Ruttan, seconded by the Rev. T. S. Kennedy, and

Resolved,—3. That the thanks of this meeting be offered to the several collectors, and other officers of this branch of the Church Society, with a request that they will continue their valuable labours during the ensuing year.

Moved by the Rev. J. Shortt, seconded by G. M. Boswell, Esq., and

Resolved,—4. That this meeting rejoices in the success which has attended the exertions of several of the parochial associations of this district branch, and renews the hope that their exertions will be generally persevered in, as affording the best earnest of the prosperity of the society.

Moved by R. D. Chatterton, Esq., seconded by the Rev. E. C. Bower, and

Resolved,—5. That this meeting highly approves of the principle of appropriating the local resources of parochial committees, after meeting the standing and necessary charges thereupon, to pious objects and enterprises of a permanent character, from which, after generations may derive benefit.

Moved by Wm. Corrigan Esq., seconded by the Rev. H. B. Jessopp, and

Resolved,—6. That this meeting is deeply alive to the importance of connecting religious with secular education, and does therefore warmly sympathize with the Lord Bishop of Toronto, in his zealous and Christian efforts to establish a University in this Province, upon sound Church principles.

Moved by H. J. Ruttan, Esq., seconded by the Rev. Wm. Logan, and

Resolved,—7. That this meeting, in strongly affirming the duty of upholding and contending for the principle of connecting religious with secular learning, deems it incumbent upon the Church Society to give their aid and agency in carrying out that principle as far as possible.

Moved by B. Clark, Esq., seconded by G. S. Daintry, Esq., and

Resolved,—8. That the thanks of this meeting be offered to the Venerable the Chairman, for his services in presiding on this occasion.

REPORT

Of the Newcastle District Branch of the Church Society, adopted at the Annual Meeting held in Cobourg, February 12th, 1851.

A celebrated German poet observes, "Neither in moral nor religious, more than in physical or civil matters, do people willingly do any thing suddenly or upon the instant; they need a succession of the like actions, whereby a habit may be formed; the things which they are to love, or to perform, they cannot conceive as insulated and detached; whatever we are to repeat with satisfaction must not have become foreign to us." This observation illustrates the benefit to be derived from that observance of the Church, by which, with the sanction of apostolic practice, as declared in Scripture, a part of the regular Sunday service is made to consist in the contribution of "alms and oblations," for the relief of the poor, and the maintenance of the ordinances of religion. The habit of giving from right motives, and for worthy purposes, being thus fostered, a wider scope to Christian liberality is afforded by the periodical calls of the Church Society; and the opportunity of aiding in the support of the principal enterprises of benevolence to which the attention of a Churchman can be invited, is put within the reach of the very humblest and poorest member of our community.

What can be simpler in its organization, and more effective in its results than the machinery of the Church Society. Its objects being the promotion of religion, as held by our Church; the clergyman of each parish, as the regularly instituted overseer and guardian of the spiritual interests of the people committed to his charge, with the churchwardens, the managers of parochial temporalities, and such other members of the congregation as may be associated with them, zealously and devotedly desirous of doing good, compose the parochial committee. These committees, in their aggregation form the broad and comprehensive basis upon which the society rests; and according to whose efficiency, or inefficiency, the society prospers or declines; inasmuch as the principal part of its annual income is derived from the fourth part of the collections made by the parochial committees, independent of the proceeds of the annual sermons, allotted to specific branches of the society's operations. All the parochial committees, within the bounds of a district or deanery, form, by delegation, the district association, to which every parochial committee transmits its annual report, after its adoption at a general meeting of the parishioners; and this enables the district associations to supply the Secretary of the Parent Society with the information contained in the general report.

Were this system fully carried out, there would be in this diocese, at the present time, one hundred and twenty three parochial committees, uniting in sixteen districts. The district branches at present constituted are only eleven, containing, consequently, much fewer parochial committees than one might expect. Your committee state this fact as an argument to be made use of in exciting ourselves to greater diligence, and more zealous efforts in our own sphere of action.

In our branch of the Church Society we have at present reports from eight parochial committees. But as the number of clergymen in this district has lately been happily increased by the acquisition of three more, we may confidently hope to be able, at our next annual meeting, to congratulate you on the successful working of three or four additional parochial committees.

COBourg.

The method pursued in this parochial branch, during the two preceding years, of distributing its limits amongst several collectors, has proved, in a most satisfactory degree successful. Owing to the zeal and Christian earnestness of these gentlemen, the amount raised within this Parochial Branch seems progressively to increase; and for the past year, it has reached the satisfactory sum of £104 9s. 10d.

Of this amount one fourth, according to the established rule, must be transmitted to the Parent Society to aid in its general purposes. An equitable appropriation has been made towards missionary operations within the District; and a small amount is appropriated annually to secure the tuition of a few scholars in Mr. Dorn's flourishing school. An annual appropriation is also made to meet the expenses of the Sunday School. The balance remaining, after defraying these necessary expenses, is applied to meet the monthly payments upon five shares in the Newcastle Building Society now owned by this Parochial Branch, and which are available for any pious or benevolent object which the Committee may decide upon.

The amount realized by this Parochial Branch for the past year is the more creditable to the parishioners of Cobourg from their being now engaged in an enterprise of great magnitude, the extension and completion of their Church, upon the plan commenced in the new front and tower erected some years ago.

When this undertaking, so much called for by the increasing population of this town, and the corresponding augmentation of the number of members of the Church, is completed, accommodation, it is calculated, will be provided for at least one thousand persons. Although this improvement will cost, it is estimated, about £1500, the congregation of Cobourg, long so distinguished for their liberality in all religious undertakings, will, it is felt, not allow any such consideration to delay the completion of what, on all hands, is admitted to be so imperatively called for.

PORT HOPE.

This growing town is not, by any means, an exception to the onward progress of the Church, so characteristic of the whole Diocese. The Church Society, which has been found there, as elsewhere, a great means of awakening Churchmen to a sense of their duty in contributing to promote the glory of God, continues to be a very great help towards keeping up the spirit of liberality, in expending not only money, but, what is often more difficult to obtain than money, *time*, in the extension of the Church. Within the last six months one hundred and two pounds have been raised for local Church purposes, by means of the monthly sales of the Sewing Society maintained by the self-denying and praiseworthy efforts of the ladies of the congregation. The increased demand for Church accommodation requires every exertion on the part of our members to enlarge the present Church; and to build a Sunday School house in some central part of the town, which may be used also for Divine Service, preparatory to the erection of a second Church in the West end, which is already in contemplation. But though, under these circumstances, the Port Hope Parochial Committee might ask to stand excused from lessening their local funds beyond the fourth of their annual collection, belonging, by the constitution, to the Parent Society, yet they are prepared to contribute their quota, as usual, to the Travelling Mission fund; and this, indeed, they are more especially bound to do from the fact that the Church at Perry Town, having been lately included in the charge of the Travelling Missionary, leaves more of the Rector's time at the service of Port Hope. At the annual meeting, which was well attended, these matters, and also the support of the Sunday School from the funds of the Parochial Committee, were provided for. The whole amount of the collection for this year is thirty three pounds one shilling and two pence-half-penny. Of this, two pounds twelve shillings and six pence, were special donations to the Widows and Orphans Fund, and one-fourth of the remainder was transmitted to the Parent Society.

CAVAN.

In the flourishing Township of Cavan, there are two Parochial Committees, one in each of the congregations of St. Paul's and St. John's both increasing in zeal and usefulness.

In the scattered congregations in country places, of course, the same results cannot reasonably be expected as among the more populous, and comparatively richer congregations of towns. It is no less true, however, of the former than of the latter—and this is an observation which applies universally to every part of even this Diocese, remarkable as it is, amongst others, for the unexpected liberality with which it has supported the Church Society. It is, your committee would repeat, no less true of country places than of towns, that very much more can be done than has ever yet been done in promoting the best interests of our people by the agency of the Church Society.

The increased attendance, and augmented interest in the cause, which your Committee observed with pleasure at the annual meeting in St. Paul's, and which no doubt would have been equally observable at St. John's, but for the earliness of the hour at which the meeting was, of necessity, held, and the unusual severity of the weather; this and the enlarged amount of the collections of both Parochial Committees shew that Cavan will not be last in the race of Christian benevolence.

[To be concluded in our next.]

THE CHURCH.

TORONTO, THURSDAY, APRIL 24, 1851.

PASTORAL LETTER.

To the Clergy and Laity of the Diocese of Toronto.

MY DEAR BRETHREN,—Having been prevented, by necessary absence in England, from holding the Triennial Visitation of my clergy last summer, I have appointed Thursday, the first day of May next, the Festival of St. Philip and St. James, (God willing), for the discharge of this important duty.

My clergy will, therefore, be pleased to assemble in the Church of the Holy Trinity, in their full robes, on that day.

The Service to commence at 11, a.m.

It has been suggested, and even pressed upon me, by many of the most pious and respectable members of our communion, both lay and clerical, that the Church, now so numerous in Canada West, ought to express her opinion, as a body, on the posture of her secular affairs, when an attempt is again making by her enemies to despoil her of the small remainder of her property, which has been set apart and devoted to sacred purposes during sixty years; and that it is not only her duty to protest against such a manifest breach of public faith, but to take such steps as may seem just and reasonable to avert the same.

Having taken this suggestion into serious consideration, and believing it not only founded in wisdom, but, in the present crisis of the Temporalities of the Church, absolutely necessary, I hereby request every clergyman in my Diocese to invite the members of his mission or congregation, being regular communicants, to select one or two of their number, to accompany him to the Visitation.

For the sake of order, it is requested that such lay members be furnished with certificates, from their minister or churchwardens, that they have been duly appointed, to entitle them to take part in the proceedings which may take place subsequent to the Visitation.

It is expected that such missions or congregations as accede to this invitation, will take measures to defray the necessary expenses incurred by their clergyman and representatives in their attendance on this duty, which will be strictly confined to the consideration of the temporal affairs and position of the Church.

I remain, my dear Brethren,
Your affectionate Diocesan,
JOHN TORONTO.

Toronto, 2nd April, 1851.

APPOINTMENTS FOR CONFIRMATION IN THE DISTRICT OF NIAGARA IN MAY, 1851.

The Bishop of Toronto begs to inform his Brethren the Clergy of the District of Niagara, that he intends, (D.V.) to confirm at their several Missions and Stations in accordance with the following list:—

Table with columns for Day, Location, and Time. Includes entries for Grimsby, Jordan, Port Dalhousie, St. Catharines, Eight Mile Creek, Niagara, Thorold, Port Robinson, Drummondville, Chippawa, Fort Erie, Bertie, Marshville, Port Maitland, Dunnville, Cayuga, York, Caledonia, Jarvis, and Walpole.

Should there be any error or omission in this list the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

THE COMING WEEK

Will be replete with interest to the friends of religion in this Province. On Wednesday next, the 30th instant, the Foundation Stone will be laid of the Trinity College Church University: there will be service at St. George's Church previously, after which the Bishop, the Clergy and the Laity will proceed to

the College grounds, and the interesting ceremony then take place. On Thursday the Visitation will be held, in the Church of the Holy Trinity, and this, in itself an interesting and solemn event, will be rendered doubly so, by the circumstance of the Lord Bishop having requested the Clergy in the Diocese to invite the Communicants in their missions, to select two of their number to accompany them to the Visitation, in order that they may subsequently deliberate on matters of vital consequence to the Church in Canada. The proceedings of this meeting will be both interesting and important. On Friday, the first meeting of the Church Union of the Diocese of Toronto will be held, at the St. Lawrence Hall, when the Laity will enter on the consideration of measures necessary to be taken, not only for the maintenance of the temporalities of religion, but for religion itself and for its general welfare and promotion in this province. In the consideration of this subject, the future line of political action to be adopted by all those desirous to see religion made the basis of all our acts, will form a prominent part. The resolutions which will be submitted to the meeting, are dignified and uncompromising, yet temperate and conciliating, and will announce in language not to be mistaken, that we "will not live without God in the world." A course of future action will be laid out, which will permanently promote the true interests of this province. The arrangements for the meeting are being matured. A large attendance of deputies from the remote parts of the province is expected, and the speakers will present an array of talent which perhaps was never before congregated on any platform in this province. Upon this interesting occasion, ample accommodation will be afforded to the numerous ladies and the public generally, who are friendly to the objects of the Church Union, and anxious to witness the proceedings. We look forward with anxious pleasure to the result, and purport to give a full report of the proceedings in a subsequent publication.

Every day confirms the propriety and necessity of this step. It is truly said by the London Times, just came to hand, that "the Church of England is certainly to be commended for this decided stand in defence of her property. A long course of agitation ended in the depriving her of a portion of those lands, all of which her members believed to belong exclusively to their Church," yet "the members of that communion were disposed peaceably to endure what they nevertheless looked upon as a measure of despoilation; and this subject is now again, through the artifice of designing demagogues, to be revived, and excitement and turmoil are to be thus scattered through the land." Under such circumstances, it is said with truth by the Hamilton Gazette, that "there never was a period like the present, when the Church needed the entire exertions of a working Clergy and Laity, as her rights are being menaced by the disgraceful expediency of Whiggery yielding to Papal and Atheistical assaults." She does indeed need their aid, and we are happy to see that through the length and breadth of the land, they are preparing for her succour, and in the future history of the province, the events of THE COMING WEEK will hold a prominent place.

ST. GEORGE'S DISTRICT BRANCH OF THE CHURCH SOCIETY.

We this day give an Extra, with a full report of the proceedings at the meeting of this Society, which took place on Thursday evening last. At the present crisis the speeches will be read with peculiar interest. It will be in the recollection of our readers that it was at the annual meeting of this Branch, last year, the question of the Church University was taken up and with such beneficial results. Its members seem now equally alive to the attack upon the Clergy Reserves, and the importance of Church Union and Church Organization in this Province as essential to their defence. The formation of the CHURCH UNION was hailed with pleasure and equally so was the approaching meeting of the clergy and laity to deliberate on the present state of the Church. On this latter point, the observations of Dr. Beaven will be read with interest.

THE COLONIAL CHURCH.

Under the English Parliamentary intelligence, we this day give the report of an important conversation in the House of Lords, upon the Colonial Church. The Bishop of Oxford asked Lord Grey whether anything had been done by or was in contemplation of Government relative to its legal status, and Lord Grey as usual sought to evade the question, by the remark, "that from no one of the Colonies had any complaint reached him, from the members of that Church, with respect to any grievance under which they laboured, which were not capable of being removed by the Colonial Legislature." He could find no measure pointed out as necessary or required in the Colonies. He did not know to what particular points to address himself; and "he did not know what extension of power or privilege to the Church of England was really desirable or required." Here was the animus of the man who would suppress the Church in the Colonies; and who filling, as he does, the Colonial Secretaryship, has so acted as to render complaint to him notoriously useless, and then declares there is no complaint, yet he would go out of his way to adopt

the suggestions of the "unscrupulous opponents" of the Church. With what ready alacrity he received an address from our Provincial Legislature, asking the consent of the Imperial Parliament to the spoliation of its revenues; and how willingly he advised Her Majesty to accede to its prayer, although he was told it was only sustained by a majority of two—is too fresh in our memory. Well did he know that in this Province no statute or ordinance respecting religion can be originated, and yet he would send back Canadian remonstrants to Canadian Legislatures, which have no power of primary action on such matters. In vain did he evade it: the Bishop of Oxford would not be thus easily put off; and he reminded the noble Secretary for the Colonies that when the wants of the Colonial Church were under discussion last session, he (the Bishop of Oxford) had proposed the introduction of a clause into the Bill then contemplated, "to give the members of the Church of England the power of acting for themselves, and that he had only withdrawn it because he considered it difficult to say how far the statutes did or did not apply in their case; and because he was too glad to have the Government in a friendly spirit take up the matter as a subject of enquiry, or, if necessary, of future legislation:" for the time was come when it must be known whether the Colonial Church be free from statutes which applied to the Church at home, and "whether in the Colonies Churchmen had the power to adapt the machinery of the Church to their new position."

Yes, the Colonial Church is now in a new position. When the Canadas were first trod by British settlers, members of the Church, much devolved on the civil power, that in its very nature belonged to the ministerial office in its organized state. Here at the time there was no Church organization and few Clergy. Many of the offices of the Church were in consequence of necessity assumed by the civil power, and custom has so continued them to the present day. Now we have over 150 Clergymen in this Diocese alone, a Bishop, and all the means of proper action; yet we are to this hour without any organization which this new position demands. This is being deeply felt; and at the approaching meeting of the Clergy and Laity, we are inclined to think that the Laity will enter upon measures necessary to obtain for the Church in Canada that organization which its new position and its fast increasing numbers demand, and for which from a praiseworthy feeling our respected Diocesan and Clergy have forborne to move in.

Bearing upon this subject, we would draw the attention of our readers to a report of the annual meeting of the Dublin University Branch of the Society for the Propagation of the Gospel, in which matter of much importance to the Church in Canada is mooted; that report is worthy a careful perusal.

"THE PATRIOT."

We understand that there has been a change in the Editorship of this excellent journal. It is but an act of justice to express our high approbation of the manner in which the late Editor discharged his onerous duties as a journalist. Under his charge the Patriot has ever been found the steady advocate of sound principles, in both religion and politics; and we cannot call to mind a single instance in which we had occasion to record our dissent from his treatment of any great question. Under his superintendence that print maintained a high character, and in nothing more decidedly than in the avoidance of those personalities which are too often introduced into our colonial journals.

THE HALDIMAND ELECTION—THE PROSPECTS OF CHURCH PRINCIPLES.

We did not make any allusion to the claims of the rival Candidates for the representation of this County, nor did we in our last express any opinion as to the result, we merely recorded the fact. The opinions of the Electors, the effect of that result upon the Government, and the means by which the return of McKenzie was effected, are well described in the following observations which we extract from the columns of the Patriot:—

"We learn from the article in the Globe, that the manner in which the Government put an extinguisher on the contemplated report of the select committee of last session on the income and expenditure of the country, was met by the hostility of men of all parties, 'all joined hands most amicably, and turned all their batteries against Mr. Brown, the partizan of the Government, and the advocate of high salaries and pensions.'" "The Tory papers poured forth their venom with wonderful earnestness and unanimity on Mr. Brown. The Clear Grit and Annexation papers took the cue; they could not praise Mr. McKinnon (the Conservative candidate), but they had no hard words for him * * * for Mr. Brown, and Mr. Brown alone, the full torrent of their indignation was reserved;" and, as the representative of all the political profligacy of the province, it fell on him with merciless severity.

"The Elgin despatches were too fresh in the memory of the Romish priesthood, and the electors, to be forgotten. "The fact was, says the Globe, that the Government candidate "had the bitter hostility of the Roman Catholic Church brought to bear against him through its newspaper organ, hired emissaries, and lying hand-bills." The consequence was, that the Irish and German Roman Catholic voters were arrayed against him, and "the whole of the latter class voted against Mr. Brown, and the former, with about fifteen exceptions." "But this was not the worst. The Government felt the truth of the old adage, "When the house is about to fall, instinct teaches the rats to quit the tenement." So

it was in this case. "With two exceptions," says the Globe, "the Government officials in the country were opposed to him."

"Such is the Government organ's account of the feelings with which the electors of Haldimand received the man who had "the confidence of the Government," and who boasted that "the Government had him." Par nobile, they have found that these words have lost their talismanic influence on the electors. The discovery was made before half the first day's polling was over. Mr. Brown was at the foot of the poll, the Conservative candidate far a-head of him, and McKenzie a little a-head of the Conservative—yet, the man McKenzie was returned by the deliberate folly, if not the predeterminate act of the Government itself. On this point the Globe is explicit; it says, the friends of the Government candidate, "were resolved that a Tory should not get in, and reserved their votes until the second day,"—the Globe further says, "they were determined that the county should not be represented by William Lyon McKenzie, and reserved their votes for the man most likely on the second day to keep him out; at least two hundred votes were reserved in this way." Now what did they do? It was manifest at the close of the first day's poll, that there was no chance for the Government candidate, and with "two hundred votes reserved for the man most likely to keep McKenzie out," when it came to the choice between McKenzie and a Tory, "they were resolved that a Tory should not get in"—they did not withdraw Mr. Brown—they did not throw in the two hundred reserved votes which would have returned the Tory by a triumphant majority, but they put McKenzie in, and only succeeded in doing so by the small majority of twenty-seven over the Tory candidate. In fact, says the Globe, "out of 787 votes, 522 were given to Reformers, and 265 to the Tory," so that the latter polled more than one-third of the constituency, the other two-thirds being shared between the Government and the other candidates.

Our contemporary, however, has not alluded to one circumstance which even more than the two hundred votes reserved by Government "to keep out the Tory" prevented the return of Mr. McKinnon, and which from the first we felt certain must militate against his election. Mr. McKinnon did not come forward with even the professed intention of upholding "the maintenance of religion and the diffusion of Christian knowledge within this Province;" on the contrary, he was believed by many to be in favour of the infidel scheme of discountenancing all religion, and in particular of robbing the Church of its slender means. The consequence was, that conscientious Churchmen could not support a man thus opposed to them on so vital a question, if they could Mr. McKinnon need not have wanted the seven-and-twenty or more votes to ensure his election. Mr. McKinnon and McKenzie were believed to be equally hostile to the Church. Mr. Brown and the Government were not the less so; so that having only a choice of enemies, they had no desire to take any one of them to their embrace.

The result of this election, if we can credit the Ministerial paper, has had one effect upon which also the Patriot omits to notice. The Government now profess to feel the necessity of upholding religion; and the Globe tells us that the Government candidate, "whether his contemporaries think it 'right,' or 'indiscreet,' or 'improper,' as long as he can wield a pen, and occasion demands, he will not be deterred from defending the cause of Protestantism. And if the day has really come when men are to be debarred from going into Parliament on the Reform interest, unless their religious sentiments are agreeable to the RULERS (mark the word) of the Roman Catholic Church, the scene that is just enacted may not have been without its advantage. * * * If adherence to their sectarian views is hereafter to be a test applied to the candidates of the Liberal party in Upper Canada, it is well that the Protestant section of the party should be apprised of it. For ourselves (says the Government paper), we have no hesitation in affirming that no party can prosper which takes on itself to forbid its members the full exercise of thought and speech on religious questions." Come; this is a cheering tribute from the organ of that Government which so lately declared its readiness to deprive all religion of state support for its maintenance and diffusion. This is a gratifying proof of the wholesome terrors of a "CHURCH UNION," and these are unequivocal symptoms that when a general election does come, the choice of the electors will fall on men upon whom they can depend alike for protection to Canadian produce—Canadian industry—and, above all, Canadian Church principles, and the religious instruction of the Canadian people.

TRINITY COLLEGE—CHURCH UNIVERSITY.

On Thursday last the prizes in the Medical Department of this College, were distributed to the several successful competitors, when the following gentlemen received tokens of their proficiency and zeal as Students: Anatomy.—Alfred James Burns, Niagara. Materia Medica.—Alfred James Burns, Niagara. Surgery.—1st Prize, Robt. Graves Burton, Montreal. do. —2nd Prize, Alfred James Burns, Niagara. Practice of Medicine—Senior Division—1st Prize, H. T. Ridley, Belleville. Do. do.—2nd Prize, Robert G. Burton, Montreal. Do. do.—Junior Division—Alfred J. Burns, Niagara. Medical Jurisprudence.—Henry T. Ridley, Belleville. Midwifery.—Henry T. Ridley, Belleville.

It appears to us that the mode of testing the merits of the respective competitors and of deciding the prize, adopted by the Teachers in this instance was extremely judicious. A record has been kept of the manner of answering at the Saturday examinations during the session, and at its termination, six written questions were given for answers, and a general recapitulatory examination was held. The written answers were then submitted to the Faculty of the College, and the Prize awarded on those and the separate report of each Professor.

The Prize in Midwifery was given for the best essay on the subject of "Uterine Hæmorrhage," and we are informed that it was a most praiseworthy production, reflecting great credit on Mr. Ridley as a student.

For the Church.

THE ANGLO-SAXON RACE ON THE CONTINENT OF AMERICA.

ARTICLE II.

In resuming our observations on the character and destinies of the Anglo-Saxon race, we naturally turn our attention to the Continent of America, and the thought at once presents itself to the mind, that if this race, so conspicuous for energy, perseverance, and mental power, have, with the comparatively limited resources which England possessed, reared an empire, unequalled in the records of human greatness,—if the sun can never look upon the earth without casting over it the shadow of their glorious banner;—what bound shall be put to their influence, what limit to their power, when the same race are placed upon this vast continent, and made masters of all its gigantic elements of national aggrandizement?

Every temporal source of greatness which England ever possessed, is enjoyed upon this continent in a vastly greater degree; while, in consequence of its almost unlimited fertility and extent, its wondrous inland waters, and endless variety of climate, it embraces within its own borders those ingredients of colossal power which England obtained only when she had made the world's remotest regions tributary to her wealth and greatness.

The Anglo-Saxon race in this country find all the wonders of science, the triumphs of art, and the treasures of learning, already developed to their hand, in a manner utterly undreamt of in the days of their fathers; and there is no lack of evidence to show that they have no intention of allowing their future capabilities to remain undeveloped. It is true, that while the practically inventive genius of the trans-atlantic portion of the race has been acknowledged, and while homage is already rendered to some names among them who have taken no contemptible place in the walks of the higher arts; yet, the want of depth by which their beaming is said to be characterized, and the too often empirical systems of education in vogue among them, have drawn down upon them criticisms of great severity. We must not, however, allow the Titanic proportions, and the extraordinary precocity of the country to make us forget its comparative infancy, or lead us to be unmindful of the fact, that a nation's first necessity is to provide for its physical development, rather than its intellectual culture.—There is ground, however, for the hope, that (even laying out of sight those names which are already distinguished) the day will in due time arrive when, at all events, in secular erudition, they will take a position that is worthy of their race.

While these elements of power are self-apparent, there is another feature of the subject which appears to be overlooked, although wanting neither in interest or importance. It is this, that the character of the race is on this continent receiving a new development from the force of new circumstances, and more especially from fresh amalgamations with new races.

We have seen that history declares with no uncertain voice that it has been from the fusion of many different nations into one people, that the singular character under discussion was originally produced, and the striking and beneficial results that flow from the tendency of this principle, as well to the human race as to the powers and faculties of the inferior animals, has been satisfactorily proved both by experience and observation. Now if the operation of this principle, carried to a certain extent, gave rise to the mental power, the energy, perseverance, and determination of the Anglo-Saxon character, we can hardly doubt that its extended and continued influence will add intensity to those characteristics by which the race is distinguished.

There is no portion of the habitable globe where this commingling of different races is going on at the present day, to the same vast extent as on the continent of North America; and never was there afforded so extraordinary an example of that almost mysterious power of assimilation possessed by the Anglo-Saxon race, by which, while conforming to its own type, nations the most diverse from itself, it appropriates as its own every excellence by which they may be distinguished, and yet seems to lose almost nothing of the identity of its own character.

It is doubtless difficult to foresee to what results this tendency will lead, although no one who does not permit his vision to be obscured by narrowness of mind, or national prejudice, but must already desecry, at no very remote distance in the future, a destiny of extraordinary temporal power for a people who are thus constituted.

The consequences, however, resulting from the new circumstances in which the race on this continent are situated, and especially, perhaps, from its continued amalgamation with new races, are already making themselves apparent in those features by which the trans-atlantic portion of the race are even now distinguished from their Anglican brethren. They are already marked by a more restless energy, a more intense activity and a

greater fertility of resources—a more generally diffused mental acuteness, a still more unhesitating self reliance, and a greater impatience of the exercise of authority.

This character, whether in its Anglican or American development, is one, which, considered in the abstract, is unfavourable to the humility and submissiveness which Christianity requires; and yet there can be no doubt that many of those characteristics of the race which are most estimable, have originally sprung from the religious teachings of the Church of God, which in England has always been closely united with the State. She has until late years been so blended with every proceeding and institution of the land, that it is not easy to measure the influence she has exerted in moulding the national character. Her calm and holy faith has soothed the restlessness, controlled the energy, and restrained the self reliance and insubordination which would otherwise have become injuriously prominent amidst the elements of the Anglo-Saxon character. Her prelates have place in the palaces of our kings. Her priests, on their unworldly mission, enter the halls of our nobles, as well as the hovels of the poor. They are living witnesses to every rank, that there is ONE to whom even the mightiest of earth's most mightiest race must render fealty. Her solemn voice rises above the din that resounds through the marts of commerce. She stands with an awful stillness even in the chief place of concourse, reminding men, amidst the whirl of their worldly callings, WHO it is that enables them to get that wealth for which they labour with such absorbing energy. She sends her messenger into the rudest hamlets of the land,—amidst the most untutored portion of the population,—in order that in their destitution of worldly wisdom, they may be made wise unto salvation. It is her holy teachings that have produced that subordination to legitimate authority which is so striking a feature amidst the free aspirings of so proud a people, and that high sense of uprightness and integrity which have rendered the character of a true Englishman a synonymé for what is honourable.

If, on this continent, those features which the Church originally stamped upon the race, have grown in many cases faint, and hard to be deciphered; it has, to a great extent, been in consequence of the sinful neglect of which England, as a Christian nation, was guilty, in failing to provide for the religious training of her children, in the early settlement of this land.

By this unhappy omission, she paved the way for the moral deterioration of her people, and permitted the entrance of evils, the disastrous effects of which, it is impossible to fortell.

She cast her children forth upon these shores, and while she was unable, even had she been desirous, to take from them the native vigour and independence of their minds, she neglected to provide for the inculcation of those religious principles which alone, when reverently received, are capable of impressing with that humility which becomes our fallen nature, the proud and self-reliant tendencies of the character they possessed.

Ignorance of religious truth,—the necessary consequence of the course adopted,—opened the door widely for the entrance of religious error and division; and their united tendency has produced its legitimate fruit of infidelity,—often openly professed, and latent to a yet more appalling extent.

Hence we see, that while the only principle that could restrain the self-reliance, and chasten the proud and lofty spirit of the race, has been withheld, or weakened,—every temporal circumstance of the country, as well as the peculiarities of the character of the people, have co-operated with the universal tendency of the present age in adding intensity to those causes which lead to the rejection of revealed truth.

Anything like comprehensive thought must force the conviction on the mind, that, unless arrested by some political catastrophe, the Anglo-Saxon race in this land are advancing towards a summit of earthly greatness, which, from the mere vastness of the country, must necessarily be one of such giddy height, that from its proud pre-eminence they will be enabled to look down even upon the mightiest empires of the present and the past.

At the same time, however, we cannot but feel, that there is deep reason for apprehension that the wondrous fabric of their power will be uncemented by the Divine blessing; because, from the circumstances which have now been adverted to, we can hardly hope that it will be devoted either to the honour of the Redeemer's name, or to the extension of His kingdom.

To pass over the want of any decided recognition of the Christian faith by the National government, we must ground this awful apprehension on the strong and unequivocal tendency towards the individual adoption of infidel principles,—of which to the reflecting mind there are so many painful evidences, and for which in some measure we have endeavoured to account.

Doubtless, amidst the vast array of sectarian Christianity which pervades the land, there are many of whom the world may scarce be worthy, and for whose sake the mercy of the Most High may be prolonged. But we cannot doubt that it

is the pleading voice of His own Holy Church, which day and night ascends to the ear of God, that multiplies His blessings on the land, and makes Him long-suffering towards it. She is indeed a noble tree of the Lord's own planting, although her early growth was sore let and hindered by the worldly wisdom of those who should have cherished her most tenderly, as well as by the rude storms of those trying days. But the presence of her Lord is with her, and the dew of His blessing is strengthening her for the great work of witnessing for Him. Though once she seemed but a grain of mustard seed, yet now her boughs are stretching far and wide throughout the land,—rich in the glorious verdure which the Sun of Righteousness imparts,—and underneath their shadow, many a weary soul is seeking earnestly for rest.

But yet we may not hope that she will succeed in vanquishing the spirit of unbelief which is to mark the latter days. She will be a faithful witness for God, in the midst of a people, vast in temporal power, but, it is to be feared, inveterate in gainsaying: she will be, as it were, the Ark of the Lord, which, by the power of Him who dwelleth in her, shall stand with a meek and yet unflinching courage in the very bed of the torrent of ungodliness, and long shall stay its proud and furious waves. But the time will at length arrive when the season of forbearance shall be ended—when she shall be called up from that gap, where, amidst the destitution of all earthly power, she hath stood with a strength so strange and so unworldly, that even her foes at times shall marvel at it; and THEN shall they rush onwards to a fancied victory, that shall prove to be the final ruin of the enemies of the Most High.

She is even now preparing for the strife; she is learning from her Master to dwell more alone upon the mountain top, in prayer, and fasting, and the discipline of a lowly heart. Her destiny throughout all the world, but perhaps more especially on this continent, is to be conformed to the image of Him who was made perfect through suffering; and out of that great tribulation she shall come, with her robes so pure and white, that no fuller on earth could white them!

DESTRUCTIVE FIRE AT KINGSTON.

From the Telegraph Report of the Toronto Patriot.

Kingston, April 22, 7 P.M.

This morning between two and three o'clock, a very destructive fire burst forth in Princess street, in rear of the building known as the Cottage Inn, and in spite of all endeavours to extinguish it destroyed nearly the whole of the block extending from Wellington street to Bagot street, and bounded by Princess and Queen streets. So fierce was the fire that it extended across Princess street, and burnt down the premises occupied by Mrs. Ferns, and seriously injured many of the adjoining buildings.

THE NEW POST OFFICE.—We understand that the Postmaster General has concluded a bargain with E. F. Whittemore, Esq., for a site for the new Post Office, on Toronto-Street. The price named is £850 for 50 feet front—and we should imagine the lot a good bargain at that. The situation is very convenient for the purpose. The buildings will be proceeded with at once under the charge of Mr. Cumberland.

ARRIVAL OF THE "AMERICA."

New York, April 18, 1851.

The steamship Pacific arrived at Liverpool on Sunday, the 31st ult., the time, eleven days six hours. The City of Glasgow arrived in the Mersey at 2, p.m., the same day.

No European news of importance.

Further Extracts from our English Files.

Imperial Parliament.

HOUSE OF LORDS.—THURSDAY, MARCH 25th.

THE CHURCH OF ENGLAND IN THE COLONIES.

The Bishop of OXFORD put a question to the noble earl the Secretary of State for the Colonies upon the legal status of the Church of England in the Colonies of the British empire. The noble earl undertook to institute an inquiry with the view of preparing matters for such action as the result of that inquiry might show to be needful. He wished to ask the noble earl whether, during the course of the recess, he had been able to make any such inquiry? He believed he should find that the noble earl had been waiting for the result of a certain synod or gathering of the bishops of the English Church throughout the Australian colonies. If that were so, he thought it was a good and sufficient ground for waiting, in so far as inquiry on the spot in the colonies was concerned; but it appeared to him that there was a very important separate inquiry which it was very desirable should be made at home; he alluded to the inquiry as to what was the legal status of the Church in the colonies, and in how far the statutory restrictions which applied to the Church at home, applied to the Church there, a question about which their lordships expressed considerable difference of opinion in the course of last session—because, whatever might be the result of the meeting of the colonial bishops, the question to which he referred would be no further advanced unless the Government was prepared to say how far those statutes did or did not apply to the colonies, and what was really the legal status of the Church of England in the Colonies, respecting which complaints had been made. It would, therefore, be a great solace to himself and to many others to know that, at all events, the attention of the noble earl had been directed to the question without waiting for returns from Australia. [Hear, hear.]

EARL GREY said, that from no one of the colonies had any complaint reached him from the members of that Church, with respect to any grievances under which they laboured which were not capable of being removed by the colonial legislatures. Neither the prelates nor the members of the Church of England in

any of the colonies had brought under the attention of Her Majesty's Government any grievances of any kind under which they were at present labouring, which were not capable of being removed by such colonial legislation. [Hear.] It was quite true, that various questions, rather theoretical than otherwise, were suggested in the debate of last year, but no particular measure was pointed out as desirable to adopt. That being the state of things, when, in consequence of the promise he had given in the course of the debate referred to, he came to look into the subject during the recess, the difficulty which he found was this,—that he did not know to what particular point to address himself; he did not know what extension of power or privilege to the Church of England was really desirable or required. He could find no measure pointed out as necessary or required in the colonies; neither could he perceive, by a careful reference to the records of the proceedings of both Houses of Parliament, any distinct point upon which Parliamentary legislation had been suggested. [Hear.] Under these circumstances, and finding likewise that the position of the church was very different in different colonies, in consequence of the different legislation of each colony, it appeared to him that, if any thing was to be done, the first step they should take was to have an inquiry into the different groups of colonies as to what was the real position of the Church there, and what alterations it might be expedient to make. Certainly it did not appear to him that any advantage at the present moment could arise in this country from an inquiry into what seemed to him a speculative question of law, which was in no manner a practical question, as to the operation of certain statutes in the colonies. As far as he could form an opinion, it appeared to him that in the colonies those statutes were in no respect operative.

LORD MONTEAGLE said, that great anxiety was felt on the subject of the validity of marriages effected in the Colonies before any person except a clergyman of episcopal ordination. There was great doubt whether Scotch marriages, for instance, performed in presence of a minister of the Church of Scotland, was valid in the colonies. He wished to know from the noble earl whether any inquiry was in progress with respect to marriages generally in the colonies, and if so, whether the result would be laid before Parliament?

EARL GREY said, that having received no notice of the noble lord's intention to ask this question, he was afraid he could not give a very clear answer. He rather believed that some inquiry was in progress with respect to the effect in this country of marriages celebrated in the colonies—not as a colonial question, but as affected the position of persons in this country. As a question purely affecting the colonies, he took it that it was a subject which the colonial Legislature had ample power to deal with.

LORD CAMPBELL had no doubt the colonial Legislature had power to deal with the subject; but he thought it would be better if there were an Imperial law providing a uniform mode of celebrating marriage all over the British empire, and that it should not be left to the different colonies to legislate for themselves.

EARL GREY entirely differed from the noble lord on this subject. Considering the differences of the marriage law among ourselves, and the varied circumstances of our numerous colonies, to sweep away the mass of legislation in forty different colonies, and to establish a uniform system, to be carried out by the agency of officers who did not exist in many of the colonies, was a mode of proceeding which he would certainly not recommend their lordships to adopt [Hear, hear.] He believed that the law of marriage depended for its efficiency upon the fact of its being adapted to the state of society in the particular country where it existed. [Hear, hear.] It appeared to him that of all the subjects in the world which might most properly and fitly for the internal legislation of the several colonies this was the one, and he hoped that no Imperial legislation upon it would be attempted.— [Hear, hear.]

The Bishop of OXFORD was sorry to say that the answer which the noble earl had returned to his question had not at all removed his difficulties, and that he considered it very unsatisfactory. It seemed to him to throw the question back to the point where it stood before the discussion of last session. He (the Bishop of Oxford) also pointed out that to apply to a Church situated as that in the colonies was, with none of the advantages of an establishment, all those restrictions which bound the free agency of the Church at home, was felt to be a great evil in the colonies, and that one of the evils was, that it forced the bishops in spite of themselves, to act in cases of discipline as absolute autocrats without the forms of law, because by acting otherwise they would run the risk of being tried for libel. [Hear, hear.] When the noble earl talked of the grievances being purely speculative, he would remind him that in the debate on the Australian Colonies he (the Bishop of Oxford) proposed the introduction of a particular clause to give the members of the Church of England the power of acting freely of themselves, and that he had only withdrawn it because he considered it difficult to say how far the statutes did or did not apply in their case, and because he was too glad to have the Government in a friendly spirit to take up the matter as a subject for inquiry, or, if necessary, of future legislation. But when the noble earl now said that the matter was a purely speculative one; that if there was any practical grievance, the Colonial Legislature could provide a remedy for themselves; and that he considered the fact of the bishops meeting in synod as proving that the statutes did not operate in the colonies, the matter was thrown back as far as ever. (Hear, hear.) But the meeting of the Bishops was not a synodical meeting, legally speaking. It was not a meeting legally speaking. It was not a meeting for adapting the rules of the Church to the necessities of their infant state. It was merely a meeting for taking friendly counsel as individuals with each other. He had hoped that the noble earl would have brought before the law officers of the Crown the question how far the imperial statutes which applied to the church at home were applicable to the colonies—in which case the colonial Legislatures were not free to deal with it—or whether they were free from those statutes, and had power to adapt the machinery of the church to their new position. (Hear, hear.)

EARL GREY said that the right rev. prelate had misunderstood him. He had never said that there were no grievances complained of by members of the church in the colonies; or that there were grievances merely speculative. What he said was, that no grievance had been brought under his notice from the colonies which was not capable of being removed by colonial legislation. (Hear, hear.)—He thought it very possible that when the matter came to be looked into, the colonial Legislature would find that there was much that could be done with advantage to assist not only the Church of England but other churches, to give themselves more regular and complete organization.

DUBLIN UNIVERSITY BRANCH OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The annual meeting of this society took place on the 18th March, at the rooms of the Rev. John Jellett, F.T.C.D., Trinity College, at two o'clock.

The chair was taken by His Grace the Archbishop of Dublin. The meeting having been opened with prayer, Mr. George Scott, secretary to the Society, read the report in which it was stated that two additional transactions of the past year, remain to be noticed, as generally interesting to the friends of the society: the restoration to the service of the Colonial Church, through the exertions of the Bishop of London, of two fellowships of Jesus College, Oxford, which had been long since alienated from the purpose for which the founder had designed them; and the grant by the society of a valuable piece of land, together with the promise of £2000, to the Bishop of Toronto, for the foundation and endowment of a church university in his diocese, in consequence of an act of the local government, which deprived the university established by charter of George IV. of all religious observances, and of the faculty of theology, whereby it had hitherto supplied to the bishop candidates for the diocesan ministry.

The Rev. J. H. Todd, F.T.C.D., moved the adoption of the report and in doing so observed that it was gratifying to find by the report that there was some little increase in the interest in the operations of that society felt among the students of the University. An interesting fact mentioned in the report was the restoration of two fellowships of Jesus College, Oxford, to the missionary purpose for which they were founded. They were, founded by Sir Lionel Jenkins, a friend of Bishop Berkeley's and, possibly, at his suggestion, for the purpose of carrying out his views, but the apathy which existed during the last century towards all such subjects caused them to be diverted from their proper object. It was certainly a matter of great congratulation that they were now restored to their proper purpose, and that they might be expected from henceforward to be used to supply the wants of the Church in the Colonies. The establishment of a new mission at Labrador was also a highly interesting circumstance to the members of that university; for one of them who had devoted himself to missionary labours—he alluded to his friend Mr. Disney—had gone out there, and was now placed in a very remote and dreary situation, labouring in the cause of Christianity and the Gospel.

The Rev. George Nugent seconded the resolution. As he was going out immediately as one of the society's missionaries to Upper Canada, it might not be uninteresting to some of the meeting to know something of the nature of the parish in which he was going to officiate, and to assist Mr. Ardagh, who was a member of that university.—It was eighty miles long and forty wide; and he had in his hand a letter from Mr. Ardagh, in which he stated that he had been now in the colony eight years; that on his arrival in his parish he found two churches there; that he had succeeded in building three more, which were nearly finished; and that he hoped to begin two others next spring, making seven churches in all; but that, from want of funds, he was unable to finish those which were in progress; and he requested him (Mr. Nugent) to do anything he could with his friends at home to assist him, as the people there were too poor to do much. Not long ago Mr. Ardagh preached at one of his distant outposts, and, after he had concluded his sermon, another person stood up in the midst of the meeting and said that he would preach on a certain day. Mr. Ardagh, naturally anxious to know the nature of the man's doctrine, asked him if he believed in the divinity of our blessed Lord. The answer after some hesitation, was, that he did not; and the fact was, that from the want of persons properly qualified, and sent under regular authority to administer to the people of the diocese, every ranting person, no matter who or what he might be, was able to get a congregation and to disseminate the seeds of error. The anxious exertions of Mr. Ardagh since he went into the parish had made him very successful there; but from the want of proper help, another person, not a member of their church, was drawing away numbers of persons whom he had previously attached to the church and her services, and a great deal of his work was being thus in some degree marred. It might not be uninteresting to those present to know that the great majority of the inhabitants of the parish were Irish Protestants, who had been obliged to emigrate from the pressure of the times at home, and who had not the means, however willing they might be, to aid in building churches and maintaining clergymen; therefore if they (the meeting) did not make an effort to foster the good principles implanted in those persons at home, the experience of the colony proved that they would grow up worse than Heathens; and owing to the cheapness of ardent spirits and other circumstances in the colonies, and to the want of regular attendance at Divine worship, they would in a comparatively short time forget all that ever they learned at home. It had been remarked by the Bishop of Norwich, that however anxious they might be to send missionaries to the Heathen, one of the most effectual means

they could take for promoting Christianity amongst them would be to make the colonies in which they laboured Christian; for however fully the Heathens might adopt their principles and doctrines theoretically, they would in their practical lives imitate the conduct of the Christians whom they saw around them; and he was sure that his college friends, who had already done so much in aid of the Colonial Church would not now relax when they saw what good effects had resulted from their efforts. He would mention a circumstance which had not come to the knowledge of some persons, in order to show the anxiety and earnestness of the bishops and clergy in the lower province of Quebec. In 1847, when famine and fever raged, and immense numbers of those who emigrated from this country were landed in fever, there was at one time 10,000 in fever in Grosse Island, and no means whatever of supplying them with spiritual consolation in their hour of death and sickness, when the Bishop of Quebec stood forward and told his clergy that they ought to go to Grosse Island and perform duty there week about. He went down and took the first week himself, and his clergy went afterwards, and the result was that six of these devoted men caught the fever and died. Mr. Nugent concluded by his calling on the students to go forward and aid the society by taking part in its good work, or, if they could not do so, to contribute liberally of their substance to its funds.

The Archbishop of Dublin, in putting the resolution, said he might mention, in reference to the interesting remarks which had been just made, that if information respecting such facts were more frequently brought before various classes of persons, members of the church, good effects would result, and they would see less of the apathy that was now complained of. He would speak in some degree from experience, because he happened some 30 years ago at Oxford to have become interested about Upper Canada, and he then made the acquaintance of that worthy man Bishop Stewart, and assisted in promoting the subscription which he raised for the specific objects of his particular diocese. And it was wonderful how well the thing thrived when the knowledge of it was brought before the public. The present Bishop of Norwich was a Canadian by birth, and being anxious to have a church erected in the place where he was located, he (Archbishop of Dublin) set on foot a subscription for him, and nearly the whole expense of the church was contributed in Canada. And though some persons murmured at the proposed extent of the building, imagining that it would be too large for the population, very sufficient reasons were conveyed to them for thinking that it would not, and ere three years had passed over it proved to be a great deal too small (hear, hear) so rapid was the growth of the colony.

The resolution was then put and carried.

The Rev. R. Dixon, F.T.C.D., moved the next resolution as follows:—"That this association acknowledges the necessity for renewed exertions on the part of the auxiliaries to the Society for the Propagation of the Gospel, to enable the Colonial Church to increase the efficiency of her agents by the subdivision of their spheres of labour, and to carry out the extended designs of her bishops for the evangelization of the heathen." He regretted that the resolution had not fallen into abler hands; but he believed that it was not likely that the cause of the Society would suffer from the weakness of his advocacy. An existence for a century and a half, and the signs of vitality evinced by the efforts which were now making to extend the sphere of her labours, proved that the Society had taken such deep root as hardly to require any assistance that he could give. He would only advert to the topic mentioned in the resolution, namely, the importance of increasing the efficiency of the Society's Agents, by subdivision of their spheres of labour; and the facts mentioned by Mr. Nugent were amply sufficient to justify that proposition. In fact, it appeared that the extent of the spheres of labour of the clergy and missionaries under the Propagation Society was so enormous as to raise in the minds of many persons the idea that they must be altogether ineffectual and inoperative. They knew how little could be done where the minister was not able to continually follow up a systematic course of instruction in the case of children, and where the adults were not secured the advantage of constantly supplied religious services; but he believed that there were some circumstances in the case of the colonists which diminished the strength of those disadvantages. He believed that they listened to the instructions when given, and to the services when supplied, with more attention than was bestowed by the members of the church here; and they were, beside, removed from the political and religious controversy which was associated with almost every religious question at home. The recollections of their native land and of early years which would be brought upon the colonist by the sound of the church bell, and by the visit of the minister, would lend an efficacy to the impression produced by those occurrences which might atone for their want of frequency. And where the baptismal service was performed how much less likely were the feelings of the party of friends and relatives of the child about to be a member of the Christian church to be chilled by indifference and total want of interest in

the ceremony manifested on the part of spectators, as was too often the case here?

Mr. James Gwynne, S.T.C.D., seconded the resolution. Never since the foundation of the society had its supporters more abundant cause for thankfulness than at present, whether they looked to the rapid extension of the church in the colonies, to the zeal and success of their missionaries among the Heathen, or to the increasing support which the society was receiving at home. But they must remember that if much had been done by the society still more remained to be done. The speaker pointed out the wisdom of the society's mode of proceeding in establishing the church in the colonies and making practical Christians of the colonists, and sending out missionaries from the colonies among the Heathen. The greatest hindrance to the spread of the Gospel proved to be the practical infidelity of professing Christians. In consequence of the effects of the system of punishment by transportation adopted by the government, it was almost a hopeless task to attempt the conversion of the Heathen in the penal settlements.

The Archbishop of Dublin in putting the resolution remarked, that there was another point of still greater importance to the interests of the Colonial Church than even the subdivision of districts referred to by the resolution—it had been suggested to him by the Bishop of Norwich,—and it was the appointment of an Archbishop of the Colonies. Their Society was virtually the Archbishop of the Colonies, and nothing would be more advantageous than to supersede it in that part of its functions by the appointment of an Archbishop, having the control of the Colonial Dioceses, and resident in London, and to limit the Society to its own proper business, namely, of providing and supplying funds, and of acting under the superintendence of archiepiscopal authority.

The resolution was then put and carried.

The Rev. Dr. Lee, F.T.C.D., moved the next resolution as follows:—"That this meeting rejoices to recognise the tokens afforded by the past year of an increasing missionary spirit in this University; and hopes that the connexion newly formed with the Colonial Church may not fail to produce increased interest in its welfare amongst the students." The fact alluded to in the resolution, as well as the information conveyed by the report, were, on the whole, more gratifying than were the circumstances generally brought before them at their annual meetings. The yearly increasing number of missionaries from amongst themselves was assuredly a most gratifying circumstance. No more satisfactory evidence could be afforded of the practical working of the Society than the fact of several of its members being engaged in the service of the Colonial Church. It was gratifying to observe that in the efforts now making by the church at large to occupy the vast field open for missionary labour in the Colonies, the University was at length beginning to take an active part. The missionary cause was no longer to them that abstract conception which it was a few years ago. They now could point out many who were formerly their fellow-students engaged in missionary labours in the most distant parts of the earth, the narration of whose toils and privations in the service of Christ, when occasionally communicated at their meetings, enabled them to realize most vividly the importance of the sacred work in which they were engaged. Therefore he trusted and believed that the committee had not been too sanguine in asserting that there had been an increase in the missionary interest felt among the students of the University. It was proclaimed by that fact, in accents not to be mistaken that there was also an increasing Christian spirit amongst them; that they recognised their Christian profession as a practical matter, and were alive to the solemn obligation towards the human race at large which their membership of the Christian Church imposed upon them. Not only was a warm interest in the cause of the missions of the church, an earnest of the individual being likely to prove a zealous and efficient parish minister; but it also afforded a sure means of leading divinity students to an acquaintance with the practical details of one of the most important of ministerial duties; for he hesitated not to affirm that no clergyman of a parish performed his duty properly if he did not instruct his congregation as to the obligation towards their fellow-men, which their being members of the Christian Church imposed upon them. This was of particular importance at the present time, when thousands of the members of the Church of England were being forced by inevitable circumstances to emigrate to distant land, where they would be in a state of spiritual destitution unless their more favoured brethren at home made efforts to have religious instruction provided there for them.

The Rev. E. B. Moeran seconded the resolution, in which he expressed his sympathy and satisfaction.

The resolution having been put and carried.

The Archbishop of Dublin apologised for being obliged to vacate the chair, as he was called away by a pressing engagement, and

The Rev. Dr. Todd having been called thereto,

The Rev. R. H. Poole, F.T.C.D., moved a resolution appointing the officers of the society for the ensuing year, and in doing so, added his testimony as to its increased efficiency. He wished to advert

to one or two circumstances connected with the conduct of the government in Canada, which were manifestly opposed to the interests of the Canadian Church. Mr. Poole here referred to a petition of the Bishop and Clergy of the congregations and diocese of Quebec in reference to certain lands in the colony denominated the Clergy Reserves, which were originally set apart as a source of income for the support of the various institutions connected with the Protestant Church in Canada. In 1840 a portion of those lands were alienated for the support of other Protestant bodies beside those connected with the Established Church; and it appeared that in 1849, when there was no agitation in the province on the subject, a resolution was brought forward in the Colonial Assembly and adopted, in favour of alienating the clergy reserves for the promotion of education and for other secular purposes. The Church of England population in Lower Canada was nearly equal to the entire number of Protestants of all other denominations there, and consisted to a great extent of occupiers of back settlements, who were mainly dependent for religious administration on the charity of the Society for the Propagation of the Gospel; and he need not say that the withdrawal of the source of income mentioned in the petition from the ministers of the Church of England there would be a heavy blow to those people. He wished to notice another move on the part of the ministry to injure the Church in the Colonies, viz. the abolition of the faculty of theology in the College of Toronto, which had hitherto afforded the only constituted means for the appointment of the clergy of the province. Those two events would occasion a large call upon the funds of the Society, and increased exertion would be necessary to meet the demand.

The Rev. Mr. Groves seconded the resolution, which was put and carried.

A vote of thanks was then passed to the Archbishop of Dublin for his kindness in taking the chair on that occasion, after which the meeting separated.

ILLUSTRATIONS OF PROPHECY.

BETHLEHEM.

The first mention of Ephrath, or Bethlehem, which occurs in the Holy Scriptures, is connected with an affecting incident, the death of Jacob's favourite wife Rachel, as he was on his way to present her to his father, after his long banishment from his native land.¹ Bethlehem was also the scene of the touching story of Ruth; here too David was born, and, before his elevation to the lofty position in which "his father's children should bow down before him,"² here he fed his father's sheep.³ On these accounts, Bethlehem was regarded with peculiar interest by the Jews, and though it was "little among the thousands of Judah,"⁴ will ever be associated with the most pleasing recollections in the minds of Christians; for here, "good tidings of great joy" were announced to shepherds abiding in the field, keeping watch over their flocks by night;⁵ here the Divine Saviour first appeared, veiled in human flesh: here the long promised "star of Jacob" pointed to Him who claimed the homage of the world; and here the first martyrs for the Lord Jesus Christ shed their innocent blood,⁶ and fulfilled the mysterious prediction of the ancient prophet.⁷ In the book of Judges,⁸ this city is called Bethlehem-Judah to distinguish it from another of the same name, in Zebulun. It was never a place of much importance; but it is worthy of note, that though described by the prophet Micah as "little among the thousands," it was not "the least;" for it appears from the book of Ezra, that inconsiderable as was the number of the Bethlehemites who returned from the Babylonian captivity, several of the cities sent back a smaller number.

¹ Gen. xxxv. 19. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

² Gen. xlix. 8. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

³ 1 Sam. xvii. 15. But David went and returned from Saul to feed his father's sheep at Bethlehem.

⁴ Micah v. 2. But thou, Beth-lehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting.

⁵ Luke ii. 8-10. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

⁶ Numb. xxiv. 17. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.

⁷ Matt. ii. 16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coast thereof, from two years old and under, according to the time when he had diligently inquired of the wise men.

⁸ Jer. xxxi. 15. A voice was heard in Ramah, lamentation, and bitter weeping; Rachael weeping for her children refused to be comforted for her children, because they were not.

⁹ Judges xvii. 7. And there was a young man out of Bethlehem-judah of the family of Judah, who was a Levite, and he sojourned there.

Situated in the midst of a pastoral district, and at no period of its history noted either for wealth or military strength, its name is not mixed up with any of the political revolutions of Judea: nor, on the other hand, does it appear to have been subjected to any one of the terrific reverses which befel so many of the neighbouring places: its noiseless history accords well with the humble occupation of its inhabitants, and the retiring character of the Redeemer. Little mention of it is made in the New Testament; for the Jews were scarcely aware of our Saviour's wonderful birth in this city, and knew him only as "Jesus of Nazareth." It lay on a little eminence in the mountains of Judea six miles south-east of Jerusalem, in a neighbourhood remarkable for its abundant produce of corn, wine, and oil; hence it derived its name, Bethlehem, the house of bread, Ephrath, the fruitful. It is now a large village, beautifully situated on the brow of a hill, which commands an extensive view of a richly-wooded country, scarcely less fruitful than it was of old. The houses are built for the most part of clay and brick, and are left at present to the undisturbed possession of the Christians. There are about three thousand inhabitants, who devote their time principally to the manufacture of beads, crosses, and other relics, which they sell to the numerous pilgrims and travellers who frequent the place. The Church of the Nativity, said to have been built by the Empress Helena, is still standing, and adjoining it is a Latin Convent. The Church has suffered much from the ravages of time, but still bears manifest evidence of its Grecian origin. It is a spacious and lofty building, supported by Corinthian columns, and roofed with cedar wood which is still in good preservation. "The Grotto of the Nativity" is under-ground, and is entered by two spiral staircases; it is hewn out of the solid rock, which is concealed at the sides by silk curtains, and the floor is inlaid with marble; the roof is of the natural stone. A rich altar is erected over the place where the Saviour was born, and the very spot is marked by a large silver star. The glory of marble and jasper, around the star, has a Latin inscription: "In this spot Jesus Christ was born of the Virgin Mary." A recess is pointed out to the visitor, as the Sepulchre of the Holy Innocents, and another as the grotto in which St. Jerome passed the greater part of his life. That this is the real scene of the Nativity, there can be little doubt: there has never been any dispute about the site of Bethlehem, and subterraneous stables are still common in the East; nor is there any doubt that the learned Jerome here resided for a long time, and composed most of his valuable works; but that the murdered Innocents were buried here is most improbable. Nevertheless, this is undoubtedly one of the most interesting spots in Palestine; though pious travellers regret that it was not left in its original rude simplicity, unadorned by silk and costly marble. Better that it had remained as when the shepherds beheld the Lord,—a memorial of that lowliness of spirit that ever loved the poor and gentle things of this world, rather than the rich and mighty. Early in the morning of Christmas-day, some of the Christians are in the habit of repairing to the fields, where the shepherds watched their flocks, and of indulging in the holy feelings which the place and time are calculated to excite. The spot which tradition has consecrated is a most lovely one: beneath two ancient trees which have thrown light on his gloomy path; below him flows the stream from which David longed to drink, when hemmed in by the Philistines, still a fountain of delicious water; and at no great distance stands the tomb of the loved and faithful wife, whom the Patriarch so affectionately remembered, even on his death-bed. "Rachel died by her there in the land of Canaan in the way, and I buried her there in the way of Ephrath."

Advertisements. MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, Wellington Buildings, corner of King and Church Streets. Toronto, September 9th, 1850. 7-1f DONALD BETHUNE, JR. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBOURG, CANADA WEST. Cobourg, Oct. 21, 1845. 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, &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

DR. MELVILLE, YONGE STREET—WEST SIDE, Three Doors above Agnes Street, Toronto. November 13th, 1850. 16-1f J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Church Street. Toronto, January 13th, 1837. 5-1f

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

JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett, & Co., Medical Laboratory,) KING STREET WEST, TORONTO. HAS constantly on hand a beautiful Assortment of Ladies French Kid, Morocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality. Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made to order in a style unsurpassed by any Establishment in the City. Toronto, August 24th, 1848. 4-1f

W. 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

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

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

MR. W. T. ERITH, FROM LONDON, ENGLAND. Fifteen years a Member of the Sacred Harmonic Society, and Gentleman of the Chapel Royal, Whitehall. Piano Forte Tuner and Repairer.

REFERENCES KINDLY PERMITTED TO Rev. JOHN McCAUL, LL.D., Rev. S. LETT, LL.D., F. W. BARRON, Esq., M. A., L. W. SMITH, Esq., B. C. L., HERR SCHALLEHN, THOS. CHAMPION, Esq., Also to Messrs. A. and S. NORDHEIMER, King-street, who have kindly consented to receive orders. TORONTO, March 1st, 1851. 32-3m

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.

F. B. BEDDOME, Land, House and General Agency Office, Opposite the Bank of Montreal, Ridout Street, London, Canada West. PARTIES having Accounts, or Notes they wish collected, in the London, Western, and Huron Districts, will have their business attended to with despatch. Books and other Goods received on consignment, and Sold either by AUCTION or PRIVATE SALE. Agent for Messrs. Virtue's and Blackie's Publications, Church paper, and Toronto Patriot. REFERENCES:—L. Moffatt, Esq., Toronto; H. Rowsell, Esq., Toronto; Andrew Hamilton, Esq., Toronto; Duncan Bell, Esq., Hamilton; C. L. Helliwell, Esq., Hamilton; H. C. R. Becher, Esq., London; W. W. Street, Esq., London. London, January 1st, 1851. 25-1f

ORGAN FOR SALE. A TWO STOP ORGAN, suitable for a small Church or Chamber, with case, gilt pipes, &c., complete. Height of Case 5 feet. Width of " 5 " Depth of " 3 1/2 " The Organ, which is quite new, may be seen at the office of this paper, 7, King-street West, Toronto. It will be sold very low for cash. Toronto, January 15th 1851.

TRINITY COLLEGE—CHURCH UNIVERSITY. MEDICAL FACULTY.

THE summer Course of Lectures at this College will commence on Monday 19th May next, on the following subjects:— Pathological Anatomy by James Bovell, M. D. Diseases of Children by Edw. M. Hodder, M. C. Toxicology by Francis Badgley, M. D. Regional Anatomy by N. Bethune, M. D. Medical Botany by Wm. Hallowell, M. D. Surgical Pathology by Henry Meleville, M. D. For particulars as to Hours and Terms, apply to FRANCIS BADGLEY, Bay-Street. Toronto, February 24, 1851. 31-11m

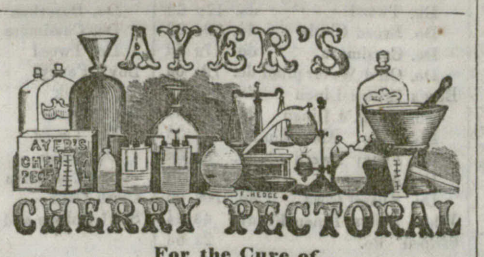
CLERICAL DUTY. A DULY recognised Clergyman, in the Diocese of Toronto, would be happy to take occasional duty in any part of the Diocese. Apply, (post-paid) to the Rev. V. P. M., Church Society's House, Toronto. Toronto, February 12th, 1851. 29-1f

PRIVATE TUITION. THE REV. J. G. GEDDES, B. A., Rector of Hamilton, has Two Vacancies for Pupils as Boarders in his Family. Hamilton, March 11th, 1851. 33-1f Teas. Coffee, Sugars, Wines, Liquors, &c. GROCERIES OF ALL KINDS At 122 Yonge Street, two doors South of Queen Street. JOHN J. EVANS, TAKES this opportunity of informing his Friends and the Public, that he has opened an Establishment at the above stand, and as all his goods will be Warranted Genuine, he would respectfully solicit a share of patronage. Toronto, December 11th, 1850. 21-1f

PROSPECTUS OF THE Church of England and Metropolitan Building Society. Incorporated February 23, 1850. Shares, £12 10s. each. No Fees charged on Entrance. Monthly Subscriptions 1s. 3d. per Share Management Fee 0s. 1d. Transfer Fee 0s. 6d. JOHN ARNOLD, Esq., President. JAMES BEAVEN, D. D., Vice-President.

DIRECTORS: The Hon. W. CAYLEY, S. B. HARMAN, Esq., The Rev. S. LETT, LL.D., GEORGE BROCK, Esq., JAS. M. STRACHAN, Esq., P. VANKOUGHNET, Esq., G. W. ALLAN, Esq., Mr. GEO. A. BARBER, Secretary and Treasurer, Solicitors—MESSRS. HEATH AND IRVING. Bankers—BANK OF UPPER CANADA. Offices—ALBANY CHAMBERS. ALTHOUGH this Society has mainly in view the intention of enabling members of the Church of England to contribute, by the payment of small periodical sums, towards either the endowment of a Church of England University, (in accordance with the recommendation of His Lordship the Bishop in his recent Pastoral Letter), or the building and endowment of Churches, Parsonage Houses, and School Houses, in connexion with the Church of England—the Society, nevertheless does not contemplate restricting its operations to those objects only. On the contrary, like other Building Societies, the advantages of the Church of England and Metropolitan Building Society will be fully open to all parties, without distinction, who may choose to take Stock therein, either for investment—the acquisition of freehold or leasehold estate—the removal of incumbrances or liabilities upon property—or the privilege of borrowing the amount of their shares in advance, upon furnishing approved mortgage security. Printed copies of the By-Laws and Regulations 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

CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION. The uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:— VALENTINE MOTT, M. D. Prof. Surgery Med. College, New York, says:—"It gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs." THE RIGHT REV. LORD BISHOP FIELD writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the CHERRY PECTORAL, if any medicine can give you relief, with the blessing of God that will." CHIEF JUSTICE EUSTIS. of Louisiana, writes "That a young daughter of his was cured of several severe attacks of Croup by the 'CHERRY PECTORAL'" Let the relieved sufferer speak for himself:— Hartford, Jan. 26, 1847. Dr. J. C. Ayer—Dear Sir,—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction. A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me. Yours with respect, E. A. STEWART. Albany, N. Y., April 17, 1848. Dr. Ayer, Lowell—Dear Sir,—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose, until my physician prescribed, as an experiment, your CHERRY PECTORAL. At first it appeared to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy. GEORGE S. FARRANT. PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneshaw, Toronto; Hamilton and Kneshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas. March 4th, 1851. 32-3m



CHERRY PECTORAL For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION. The uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:— VALENTINE MOTT, M. D. Prof. Surgery Med. College, New York, says:—"It gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs." THE RIGHT REV. LORD BISHOP FIELD writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the CHERRY PECTORAL, if any medicine can give you relief, with the blessing of God that will." CHIEF JUSTICE EUSTIS. of Louisiana, writes "That a young daughter of his was cured of several severe attacks of Croup by the 'CHERRY PECTORAL'" Let the relieved sufferer speak for himself:— Hartford, Jan. 26, 1847. Dr. J. C. Ayer—Dear Sir,—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction. A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me. Yours with respect, E. A. STEWART. Albany, N. Y., April 17, 1848. Dr. Ayer, Lowell—Dear Sir,—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose, until my physician prescribed, as an experiment, your CHERRY PECTORAL. At first it appeared to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy. GEORGE S. FARRANT. PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS. Sold by Lyman & Kneshaw, Toronto; Hamilton and Kneshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas. March 4th, 1851. 32-3m

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

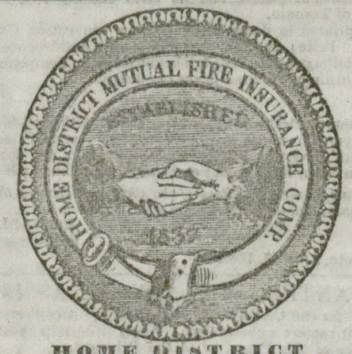
FOR SALE. THE PROPERTY on Agnes Street, at present occupied by Mr James Gibson, consisting of Four Houses and Lot the houses quite new, in good condition, and realising about £50 per annum. The above property will be found an advantageous investment and will be sold very low for Cash. Apply on the Premises.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

PREPARATORY BOARDING SCHOOL FOR LITTLE GIRLS. A LADY residing in the Township of Scarborough in a good New Cottage, within a mile and a quarter of the Church, very pleasantly situated in an extremely healthy neighbourhood, would be happy to take charge of four to six little girls to whose Education she would devote her whole time. She would instruct them in all the Branches of an English Education and Music. References may be made to the Rev. W. S. Darling, Incumbent of Christ's Church, Scarborough, and to Thos. Champion, Esq., at the Church Society's House, Toronto Terms, £25 per annum, including Board and Washing, £5 additional for Music. Toronto, Nov. 27, 1850. 18-1f

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. Part of Park Lots 7 and 8, on the East side of Yonge-street, about 26 Acres, (opposite Elmsley House) Lots 3 and 4, in Yorkville, formerly Drummondville, as laid out in Town Lots by Daniel Tiers. (The above to be sold in Lots to suit purchasers.) City of Toronto—Water Lot in front of the West half of Town Lot No. 7 on Palace-street. Township of York—Part of Lot 21, in the 2nd concession from the Bay, on the West side of Yonge-street, 12 Acres. Township of 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 NORTHUMBERLAND. Township of Haldimand—Lot 20, broken fronts B and A, 300 Acres. Township of Murray—Lots 32, in broken fronts, A, B, and C, and North half Lot 33, in broken front A. 600 Acres. COUNTY OF HASTINGS. Township of Thurlow—Lot 25, in 3rd concession, 200 Acres. COUNTY OF LANARK. Township of Montague—Lot 20, in 7th concession, 200 Acres. For particulars, &c., apply to GEORGE CROOKSHANK, Front-Street, Toronto. November 19, 1850. 15-1f

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY. Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances. Capital—£100,000. ASSURANCES effected by this Company on all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms. OFFICE, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained. T. W. BIRCHALL, Managing Director. Toronto, September 7th, 1850. 7-1f

HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY. OFFICE—No. 71, King Street, Toronto, over Darling Brothers. INSURES Dwellings, Houses, Warehouse, Building in general, Merchandize, Household Furniture Mills, Manufactories, &c. DIRECTORS: JOHN McMURRICH, Esq., President. James Shaw, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith, J. RAIS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850. 21-1f



TORONTO MARKETS.

TORONTO, April 23, 1851.

Fall Wheat, per 60 lbs.	3 9	a	4 0
Spring do. do.	3 3	a	3 6
Oats, per 34 lbs.	1 4	a	1 5 1/2
Barley, per 48 lbs.	3 3	a	3 5
Rye	2 9	a	3 0
Peas	2 9	a	3 0
Flour, superfine (in Barrels)	20 0	a	0 0
Do. fine (in Bags)	18 9	a	20 0
Market Flour, (in Barrels)	17 6	a	18 9
Do. (in Bags)	16 0	a	17 6
Oatmeal, per barrel	17 6	a	18 9
Do. per lb.	0 3 1/2	a	0 5
Beef, per lb.	15 0	a	22 6
Do. per 100 lbs.	20 0	a	24 0
Pork per lb.	0 5	a	3 0
Do. per 100 lbs.	32 6	a	37 6
Bacon	37 6	a	42 6
Hams, per cwt.	0 9	a	0 1
Mutton per lb.	0 3 1/2	a	0 6
Butter, fresh, per lb.	0 6 1/2	a	0 7 1/2
Do. salt, do.	0 5 1/2	a	0 6 1/2
Lard, per lb.	0 5	a	0 5 1/2
Cheese, per lb.	0 4	a	0 5
Apples per barrel	7 6	a	10 0
Eggs per dozen	0 5	a	0 5 1/2
Ducks	1 6	a	2 6
Turkeys, each	2 6	a	5 0
Geese, do.	1 8	a	2 0
Fowls	1 6	a	2 6
Potatoes, per bushel	2 6	a	3 0
Straw per ton	35 0	a	35 0
Hay per ton	45 0	a	70 0
Fire Wood per cord	12 6	a	15 0
Bread	0 4 1/2	a	0 5
Coals per ton	32 6	a	35 0

MARRIED.

On the 10th instant, at St. Paul's Church, Woodstock, by the Rev. Wm. Bettridge, B.D., Rector, John McDonald, Esq., Sheriff of the United Counties of Huron, Perth and Bruce, to Mary Jane, second daughter of James Carrall, Esq., Sheriff of the County of Oxford.

DIED.

On Tuesday morning, at the Church Society's House, after a lengthened illness, Mary Deborah, wife of Thomas Champion, Esq., and second daughter of E. W. Thomson, Esq., of Aikenshaw.

On the 2nd ultimo, at Halkin Street West, London, England, in the 70th year of her age, the Honourable Caroline Vansittart, sister of the late Earl of Auckland, and widow of Colonel Vansittart of Shottesbrooke, Berkshire, who was first cousin to the late Lord Bexley, and also to the late Vice Admiral Henry Vansittart of the County of Oxford, Canada West. The husband of the deceased was formerly M.P. for Windsor, and her brother, the late Earl, was successively Governor General of India, First Lord of the Admiralty, and a Privy Councillor. The present Right Reverend Lord Auckland, Bishop of Sodor and Man, is also a brother of the deceased.

REMEMBER

SETH W. FOWLE, Druggist, No. 138 Washington-street, Boston, Mass., is the sole proprietor of the original receipt for the manufacture of the genuine medicine, and supplies both at wholesale and retail, and of whom agencies can be obtained. Dr. W. A. Shaw says, "I wish heartily success to your medicine. I consider every case of arrest of the fatal symptoms of pulmonary disease as a direct tribute to suffering humanity; and so hopeless are these cases generally that physicians are always justified in using any remedy which has signally benefited others. One thing is certain, the public always have a guaranty that patent medicines will generally be sustained only just so long as they are well prepared and continue to relieve or cure."

The genuine is signed L. B. U. T. S. For Sale by LYMAN & KNEESHAW, Druggists, King Street Agents for Toronto.

New Advertisements.

DR. BOVELL,

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

April 23rd, 1851. 39-1f

THE MISSES MACNALLY, beg to announce, that their Seminary will re-open after the Easter recess on Monday the 25th of April, on which day the Classes will be resumed. 36, Wellington Street, Toronto. April 20th, 1851. 29-2in

Church of England and Metropolitan Building Society.

A GENERAL Meeting of the Shareholders in the above named Society, will take place at the Society's Offices, Albany Chambers, on FRIDAY, MAY 2nd, at three o'clock, when the Directors will submit a Report upon the affairs of the Society. (By order of the Board of Directors.) G. A. BARBER, Secretary. Albany Chambers, Toronto, April 22, 1851. 39-2in.

JUST PUBLISHED, a Small New Edition of the Selection of the PSALMS, HYMNS, AND ANTHEMS,

For every Sunday and principal Festival throughout the year, for the use of Congregations in the Diocese of Quebec, Toronto, and Montreal. This is the same selection as the larger edition, published under the sanction of the Hon. and Right Rev. the Lord Bishop of Quebec, and the Hon. and Right Rev. the Lord Bishop of Toronto. It is printed in demy 32mo, being a convenient size for the pocket. Price, covered with stiff cloth, Eight-pence each, or Seven shillings per dozen; full bound in cloth, Ten-pence, each or Eight shillings and nine-pence per dozen.

— ALSO — The same Selection of Psalms as above, with the addition only of the hymns from the Book of Common Prayer. Price, covered with stiff cloth, Seven-pence each or Six shillings per dozen; full bound in cloth, Eight-pence each or Seven shillings per dozen. For Sale at the Depository of the Church Society of the Diocese of Toronto, and at the Publisher's.

HENRY ROWSELL, King-street West. 38-6in.

WANTED,—a CLASSICAL ASSISTANT for the CARADOC ACADEMY. A competent Applicant will receive a good salary. Apply (if by letter post-paid) to the office of this Paper, or to the Principal, W. LIVINGSTON. Caradoc Academy, Delaware, P. O. 38-3in.

April 16, 1851.

AN English Lady wishes to obtain a situation, either as Companion to an elderly lady, or as Governess in a small family. For particulars apply to the Rev. J. Gamble Geddes, Rector of Hamilton. Toronto, April 15, 1851. 38-1f.

NOTICE.

CLERK'S OFFICE, LEGISLATIVE ASSEMBLY. THE time fixed by the Rules of the House, for receiving Petitions for Private or Local Bills, will expire on the THIRD DAY OF JUNE, one thousand eight hundred and fifty-one.

W. B. LINDSAY, Clerk of Assembly. Toronto, April 12, 1851. 29-5in.

ST. PETER'S CHURCH, COBOURG.

TENDERS will be received for the completion of the above Church, by the Building Committee, from all persons desirous of contracting for the same. The work to be contracted for in sections, or in whole, as may be determined on hereafter; and Tenders will be received in either way. Plans and specifications may be seen at the office of Mr. J. V. Boswell, Cobourg, who will give every necessary information respecting them. Tenders will be received to the FIFTEENTH day of MAY next, addressed to the Building Committee of St. Peter's Church, Cobourg, at the office aforesaid. Cobourg, April 12, 1851. 38-4in.

CHILDREN'S HATS.

The Subscriber has just received ex Cunard Steamer via Boston, a great variety of Children's Hats, and would most respectfully invite the ladies of Toronto to call and give them an inspection. JOHN SALT, HATTER. Toronto, April 2, 1851. 37-1n

FEMALE DIOCESAN SCHOOL.

Under the patronage of the Lord Bishop of Montreal and the Church Society CONDUCTED BY Mrs. ROLES, and Competent Assistants. TERMS: Board and Instruction in every Branch of a sound English Education, with French and the Rudiments of Music £40 0 0 Daily Pupils 10 0 0 The higher branches of Music and other accomplishments for which Masters are required, on the usual School terms. Daughters of the Clergy in the Diocese, to be admitted at half price. Daily Pupils will be immediately received at No. 10, Bonaventure Street, and notice will be given as soon as arrangements are completed for the reception of Boarders. Montreal, 18th March, 1851. 36-4in

GOVERNESS.

A LADY is desirous of meeting with a Situation as Resident Governess: she will undertake to instruct in English, French, and Music, together with rudiments of Singing, if required. No objection to become Companion to a Lady. Address X. Y. at Queenston. Toronto, April 9, 1851. 37-1f.

ESTABLISHMENT FOR YOUNG LADIES.

Mrs. T. D. CAMPBELL will have Vacancies for Three Pupils immediately. Mrs. C. will be happy to forward her Terms and References, if required. Brockville, March 24th, 1851. 36-1f

BURGESS & LEISHMAN,

Corner of King and Church Streets, joining the Court House, Toronto.)

The Largest, the Cheapest, and the Best Assortment of Ready-made Clothing and Dry Goods, in Canada West.

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Do. Princess Cord do.	13s 9d	Do. Velvet do	4s 4 1/2	Do. Doeskin do.	5s 0d
Do. Gambroon do.	10s 0d	Do. Plush do	5s 0d	Do. Buckskin do	5s 0d
Do. Tweed do.	17s 6d	Do. Marcelles do	5s 0d	Do. Satinett do	5s 0d
Do. Broad Cloth do.	30s 0d	Do. Baratheas do	5s 0d	Do. Etoffe do	5s 0d
Do. Cassimere do.	17s 6d	Do. Cassimere do	5s 0d	Do. Cassinett do	5s 0d
Do. Oil'd Water proof do.	12s 6d	Do. Tweed do	5s 0d	Do. Caehmerette do	5s 0d
Boy's Brown Linen do.	4s 4 1/2	Boy's Fancy do	from 3s 0d	Boy's Drill do	from 4s 4 1/2
Do. Check'd Linen do.	5s 0d	Do. Silk do	from 5s 0d	Do. Fancy do	from 4s 0d
Do. do Mole-skin do.	6s 3d	Do. Satin do	from 5s 0d	Do. Drab Mole-skins do	5s 0d
Do. Fancy Tweed do.	6s 3d	Do. Tweed do	from 5s 0d	Do. Check'd do	5s 0d
Do. Alpaca do.	7s 6d	Do. Cloth do	from 5s 0d	Do. Cassimere do	5s 0d
Do. Russel Cord do.	10s 0d	Do. Cassimere do	from 5s 0d	Do. Doeskin do	5s 0d
White Shirts, Linen Fronts	4s 4 1/2	Cloth Caps	2s 6d	Red Flannel Shirts	4s 4 1/2
Striped do.	2s 6d	Shirt Collars and Fronts.	2s 6d	Under Shirts and Drawers.	4s 4 1/2

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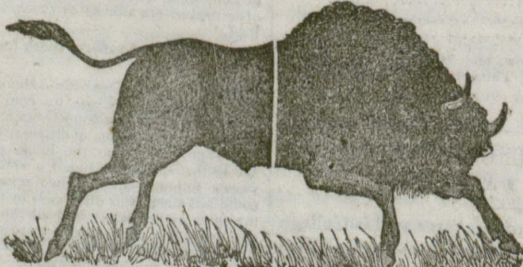
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Shot, Checked, Striped and Plain Alpacas, Cobourgs, and Orleans, Cloths, Cashmeres, Bareges, and other fashionable materials for Ladies Dresses; including 1,000 pieces (yard wide) DeLaines, New style, from 11 1/2 per yard.

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Artificial Flowers, Cap Erongs, Fringes, Veils, Muslins, Collars, Corsets, Silks, Netts, Shawls, Handkerchiefs, &c., &c. No Second Price.

BURGESS & LEISHMAN, Corner of King and Church Streets, adjoining the Court House. Toronto, April 3, 1851. 18-ly



BUFFALO ROBES! BUFFALO ROBES!!

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

INDIAN CURIOSITIES, MOCCASINS, &c.

The Subscriber has just received at his FUR DEPOT, King Street, Toronto, a Fresh Supply of INDIAN CURIOSITIES from Lorette—consisting of Moccasins of all kinds, Indian Figures, Canoes, Bows and Arrows, Stone Calumets, Bark-Work, &c. &c. Parties wishing to send presents to their friends in England, will do well to call while the selection is good.

JOHN SALT, Hatter and Furrier, Victoria Row. Toronto, October 21, 1850. 13-1f

WANTED,

A BOOK KEEPER, to whom a salary of £200 per annum will be given. Security to the amount of £500 will be required. The applications must contain the names and places of abode of the sureties proposed, who will be bound in £250 each. Testimonials will be received until the First Monday in May next. Any further particulars can be obtained on application to ALLAN CAMERON, Bursar & Secretary. Endowment Office, Toronto, 7th April, 1851. 37-1f.

THE STEAMER AMERICA.



CAPTAIN HARRISON,

WILL, until further notice, (commencing on Wednesday next, the 5th inst., leave Toronto for Port Credit, Oakville, Wellington Square and Hamilton, every day, (Sundays excepted), at Two o'clock, P. M., weather permitting, and will leave Hamilton at Seven o'clock, A. M., on her downward trip. Royal Mail Steam Packet Office, Toronto, March 3rd, 1851. 32-1f

THE STEAMER ADMIRAL, CAPTAIN KERR,

WILL until further notice, commencing on SATURDAY the 15th instant, leave Toronto for Rochester, on Wednesday and Saturday, at Eleven a.m., calling at Port Hope and Cobourg, and intermediate ports, (weather permitting.) Will leave Rochester on Mondays and Thursdays, at 9 at night, calling at Cobourg and other ports. Will leave Cobourg on Tuesday and Friday mornings, at 6 o'clock, for Toronto. This is the shortest, pleasantest and cheapest route to New York. Time, 40 hours. Royal Mail Office, Toronto, March, 10, 1851. 38-1f.

THE STEAMER PRINCESS ROYAL, (CAPTAIN JAMES DICK.)

WILL until further notice, leave Toronto for Kingston, calling at Port Darlington, Port Hope, and Cobourg, on Wednesdays (commencing to-morrow, 2nd April,) and Saturdays, at 12 o'clock Noon. Will leave Kingston for Toronto and Hamilton, calling at the intermediate Ports (weather permitting) on Mondays and Thursdays, at 3 p. m. on the arrival of the River Boat. Royal Mail Office, Toronto, March 31, 1851. 36-1f.

EXTRACTING FOR THE POOR GRATIS.

MR. J. FRANCIS SMITH, (LATE OF PORT ERIE.)

SURGEON DENTIST, No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and in the same building with Dr. Cadwell, the Oculist. Charges Moderate: References kindly permitted to the Honourable James Gordon, the Rev. H. J. Grasett, M. A.; the Rev. Elliott Grasett, M. A.; Fort Erie, Col. James Kerby, Fort Erie; and Thomas Champion, Esq. Toronto January 22nd, 1851. 26-1ly

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, September 24th, 1850. 3-1f

THE BRITISH PERIODICALS AND THE FARMER'S GUIDE.

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

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

The British Periodicals Re-published are as follows, viz:—

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

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LEONARD SCOTT & Co., 97, Fulton Street, New York. Entrance 54, Gold Street, Toronto, December 18th, 1850. 21-1ly

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