

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. 11.]

TORONTO, CANADA, OCTOBER 10, 1850.

[WHOLE No., DCXCII.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
F	Oct. 13.	Joel 2. Mark 16.	Michah 6. 2 Cor. 12.
M	" 14.	Wis. 3. Luke 1*	" 4. 2 Cor. 13.
T	" 15.	" 5. Luke 1†	" 6. Galat. 1.
W	" 16.	" 7. Luke 2.	" 8. Galat. 2.
T	" 17.	" 9. Luke 3.	" 10. Galat. 3.
F	" 18.	Ecclus 51. Luke 4.	Job 1. Galat. 4.
S	" 19.	Wis. 11. Luke 5.	" 12. Galat. 5.
F	" 20.	Mal'ak. 2. Luke 6.	Prov. 1. Galat. 6.

SUNDAY CHURCH SERVICES IN THE CITY.

Churches.	Clergy.	Matins.	Even song.
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock	3 1/2 o'clock
St. Paul's	Rev. E. Baldwin, M.A. Assist.	11 " "	4 " "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumb.	11 " "	4 " "
St. George's	Rev. R. Mitchell, M.A. Incumbent.	11 " "	6 " "
Holy Trinity	Rev. Stephen Lett, L.L.D., Incumb.	11 " "	7 " "
Holy Trinity	Rev. H. Scadding, M.A., Incumb.	11 " "	7 " "
Holy Trinity	Rev. W. Stennett, M.A., Assist.	11 " "	6 " "

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

† In this Church the seats are all free and unappropriated.

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Poetry.

ST. MARTIN'S HALL, JULY 23, 1850.

Fear not, thou worm Jacob, and ye men of Israel; I will help thee, and thou shalt be as a lion, and shalt make the nations afraid.

Through the land, the fiery cross, the bended bow, the Britons told of loss, roused them to the blow, men grew the meaneest spirit brave; Then waxed the coldest warm: They gathered, like the gathering wave; They gathered like the storm!

That bow abides in strength; that Rod hath roused the land once more; Two-thousand strong, for truth they stood As stood their sires of yore: But not with swords or spears they came; They came no mailed band; Soldiers of Christ, with hearts of flame, They knelt—they raised the hand.

Now look ye, lords of house and soil! Now look ye, lords of trade! Ye that make war with fierce turmoil, See silent faith displayed! Look, England, and be wise! This sign Of hands, and bended knees! Oh can ye not the end divine That comes with signs like these?

And you, ye Solomons of law! Truth's kin would ye discern? While sacred truth ye hang and draw, Whose are the hearts that yearn? There are, dead truth who freely share, Content to claim their half; But these—for living truth make prayer, Nor heed the scorpner's laugh.

Look, Lords and Commons! look and hate, For ye must fear them too: Look Russel—Turk and Hebrew's mate! And look blaspheming Jew! Look at these bended knees—these palms Upraised beneath your rod; And smite again! Ye smite the Lamb's Blood-ransomed Church of God.

Its strength beneath your scourging grows; Oh spare it your good-will! Ye Pharisees—give these bondsmen blows! Screw fast their shackles still! Tax them their tale of bricks, tenfold; Bid them—go seek their straw; Leech them of life, of lands, of gold, And laide with godless law!

Faint not, poor Church; pray silently, Pray on, and lift the hand! God for his Ark can clove the sea, And make the deep dry land; God for his foes can raise a wave, Red as the Memphian main; Yea, what an ocean for a grave! What plagues of fiery rain!

But thou, dear England—God forbid Thou shouldst an Egypt be; That'er to France what vengeance did, The Lord should do to thee! Read o'er thy past; thy Church hath made Thy throne, thy senate strong; Why should Jehovah what his blade, To right his Church's wrong!

Church of the Lord, thy latter day Begins with lowly things; Cast thou, of man, the staff away, Nor put thy trust in kings! Worm Jacob! Jesus is thy Rock, And in thine hand His might; Thresh thou the mountains, shock on shock, And with His Spirit anite!

A. C. C.

TWENTIETH SUNDAY AFTER TRINITY. OCTOBER 13, 1850.

THE EPISTLE (Ephesians v. 15—21).—The circumspection recommended by the Apostle was peculiarly necessary to be enforced upon the converts of the Church at Ephesus. The difference was great between the heathenism they had left and the Christianity they had embraced. Henceforth invited to walk as those who had been instructed in true wisdom, and not as the heathen devoted to foolishness and vanity, they were to improve to their utmost the present time, and regain in some degree that they had lost. Their conduct was to be wise and cautious, as the days were evil, by reason of the many persecutions, enmities, and hatreds, to which, by the very profession of Christianity, they were exposed. Advice is also given by the Apostle, in reference to the Bacchanalian mysteries and the other Pagan festivals, for the splendid celebration of which the city in which they lived was celebrated. No longer allowed to partake of the things offered in sacrifice unto idols, the Christian converts were to abstain from the practices usual at these entertainments. They were not to be drunk with wine, which leads to dissoluteness, but if they would rejoice, they were to be filled with the Spirit of God. Instead of profane and sinful songs, they were to join in psalms and spiritual hymns, not only with their lips but their heart, giving thanks to God under every circumstance, through the prevailing name of Jesus Christ. Spirituality of heart, and the rejoicing of the renewed spirit, is still manifested in singing and making melody in the heart to the Lord. Oftentimes the couplet of a hymn or the verse of a psalm affords to the believer the best expression of his joy and thankfulness. The excesses and intemperance mentioned in the epistle form some of those things hurtful both to the soul and body, to be kept from which, we pray in the collect of the day.

THE GOSPEL (St. Matt. xxii. 1—14).—The kingdom of heaven, in this parable, is the outward and visible Church. A certain King is the great and Holy God, who filleth all men to be saved.—The Son is our Lord Jesus Christ, the only begotten of the Father, whose praise and power and might will be sounded forth through all creation, whom all the kingdoms of the earth are to obey. The servants are the prophets, sent forth from age to age to bid the Jewish people prepare for the coming of the Messiah. These servants, (as Isaiah by Manasses, and Jeremiah by Jehoiakim), were rejected, persecuted, and slain. That Son himself was crucified amid curses, revilings, and blasphemies. The murderers of those servants were destroyed. The hand of divine retribution was so evident in their destruction, that many thousand victims suffered at one time, and there was scarcely found wood enough in the neighbourhood of Jerusalem for the Roman soldiers to crucify the Jewish prisoners. The city of these murderers was burnt up, so that not one stone was left upon another, and a plough passed over the site of that magnificent building, which had cost forty and six years in building. The highways, which afterwards furnished the wedding with guests, the visible Church with converts, were the Gentile nations of the earth. The King coming in to see the guests represents the return of our blessed Lord in Glory as the Head of his Church and people. The wedding garment represents the preparation necessary for those persons, whether Jew or Gentile, who would be found worthy to stand before the King in that awful and solemn hour. Such is the meaning of the parable. It foreshadowed to the Jewish auditors, the events which their own prophets had foretold to them, namely, the rejection of their nation, the rending the veil of the temple, and the calling in of the Gentiles to the knowledge of the riches of the Gospel; and the preparation of those who would desire a meetness for the inheritance of the saints in light. It was the custom in Eastern countries for the prince, or great man who gave an entertainment, to provide robes for each of the guests, suited by their different degrees of costliness to their rank and station of life, arrayed in which they were considered fit to be numbered among the guests at table. So also God, who supplies the heavenly banquet, is willing to provide each member of the Church, the mystical body of his Son, with a garment; arrayed in which, they may hope to be found worthy to be admitted to the marriage supper of the Lamb. This wedding garment is vital, spiritual religion. It is faith in the Son of God, leading, by the gracious assistance of his Holy Spirit, to a sincere and willing obedience; to a cheerful accomplishment (and here the Gospel and

collect meet) of those things which God would have done. It is the justification of sinful man through the merits of a divine Saviour; and the sanctification of corrupt man through the power of the Holy Comforter. The robes of heaven may be worn upon earth. The holiness of the world to come, ought to begin in this life, by faith, and love, and hope, and by a blameless conversation in the sight of God and man. May we be so clothed with this wedding garment while we live, that we may become the companions of holy angels and perfect spirits hereafter.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The General Monthly Meeting of the Society was held on Wednesday, the 4th September, 1850, at Three o'clock; the Hon. Wm. Allan, V. P., in the chair. After the usual prayers, the Minutes of the last meeting were read. The following Statement of the Treasurer's Accounts was laid on the table:—

The Treasurer in Account with The Church Society of the Diocese of Toronto.

DR.	CR.
1850. Balance end of eighth year	£226 15 8 1/2
April Sales	£62 12 8 1/2
May "	89 5 9
June "	47 2 4
July "	69 8 1 1/2
May. Mission Fund	£24 14 4
June "	131 12 9 1/2
July "	33 8 0
May. Midland District Branch	189 15 1 1/2
Septuagesima Fund	2 7 0
Widows and Orphans' Fund (don.)	0 3 2
Bishop's Endowment Fund, rent	4 5 6
June. Midland District Branch	2 4 3
Prince Edward District	2 1 10 1/2
Bishop's Students Fund	1 7 2
Vaughan Parochial Association	1 0 0
Church Society, General Purposes	1 10 0
July. Bishop's Students Fund, 8th year	3 11 0
Widows and Orphans' Fund	1 5 0
Chinguacousy Par. Assoc. 8th year	1 5 0
London District Branch	1 5 0
Trinity Church, rents	4 15 0
Brook Parochial Association	1 5 0
Mission Fund	6 6 6
St. James's, Toronto	1 5 0
Holy Trinity Church, Par. Assoc.	2 10 0
Septuagesima Fund	55 0 0
	£499 13 6

CR.

May. Accounts as per audit	70 12 6 1/2
July "	70 12 6 1/2
James Godfrey	£20 0 0
F. J. S. Groves	20 0 0
James Harris	20 0 0
Francis Tremayne	20 0 0
H. Haywood	15 0 0
	95 0 0

MISSION FUND.

May. Rev. R. G. Cox	£ 6 18 11
John Hickie	13 17 9
E. Patterson	6 18 10
Wm. Ritchie, per catechist	2 10 0
	£30 5 6

MISSION FUND.

June. Rev. J. Kennedy	£ 6 17 9
Dr. O'Meara	3 19 6
W. McMurray	12 10 0
C. C. Brough	12 10 0
R. Flood, per Interpreter	6 5 0
G. Bourn, per Catechist	3 2 6
	£40 4 3

WIDOWS AND ORPHANS' FUND.

Children of the late Rev. J. Pope	£15 0 0
Mrs. Petrie	25 0 0
Grout	25 0 0
Phillips	25 0 0
	£90 0 0

GENERAL PURPOSES.

Assistant Secretary, three months	12 0 0
Grant to Mrs. Peterson	5 0 0
	£17 0 0

The Standing Committee, (July 31st) recommend, that the Treasurer be authorized to pay the following account:—

Rent of house, due 1st August, 1850.	£25 0 0
W. C. Morrison, mounting books for Dep.	3 0 0
Supt. of Depository, one month's salary ..	10 8 4
Messenger's wages—one month	2 10 0
—Agreed.	£40 18 4

The Standing Committee (August 28th) recommend, that the Treasurer be authorized to pay the following accounts:—

H. Rowsell, stock for Depository	£28 2 8 1/2
A. H. Armour, stock for Depository	1 6 4
Supt. of Depository, one month's salary ..	10 8 4
Messenger's wages—one month	2 10 0
—Agreed.	£42 7 4 1/2

An application from the Rev. W. M. Herchmer, M.A. was read, desiring assistance towards erecting a church in the village of Portsmouth, about two miles distant from St. George's Kingston. On which the Standing Committee recommend that the application of the Rev. W. M. Herchmer be filed with the other applications of a similar nature.—Agreed.

The Standing Committee recommend, that the Treasurer be authorized to pay to the Treasurer of St. James' Parochial Association, the sum of £51 8s. 5d. for local purposes, being three fourths of the amount contributed by that association.—Agreed.

The Standing Committee recommend, that the Treasurer be authorized to pay to the Treasurer of the St. George's Parochial Association the sum of £28 4s. 4d. being three-fourths of the sum paid in by that association.

The Standing Committee recommend, that a grant of Books and Tracts, to the value of £2 10s. be made to the Rev. T. B. Read, for the use of his Mission.—Agreed.

It was moved by the Rev. J. G. D. McKenzie, seconded by the Rev. G. S. J. Hill, That in accordance with an application of the Rev. D. E. Blake, that the donation of Edmund Seager, Esq. of £100 to the Missionary Fund, be invested by loaning it to the Churchwardens of Trinity Church, Thornhill, for the purpose of procuring a Parsonage in that Parish, on the Churchwardens giving satisfactory security for the repayment of the money in twelve years. The investment of the gift in this way appearing to be agreeable to the donor's wishes.—Carried.

Meeting adjourned to 11th inst.

ADJOURNED MEETING—11TH SEPTEMBER, 1850.

An application from the Rev. S. B. Ardagh, Incumbent of Shanty Bay, for a grant of £12 10s. to effect necessary repairs of his Parsonage, was referred to the Standing Committee.

Moved by the Assistant Secretary and seconded by the Rev. D. E. Blake, That a grant of Books to the value of £5 be made to the Rev. J. R. Tooke for the use of his Mission, it being a new and extensive mission, and no grant having been made from any Church Society.—Carried.

Moved by the Rev. Jas. Beaven and seconded by the Hon. H. J. Boulton, That a grant of a plain calf quarto Bible and Prayer-book be made for the use of St. John's Church, Sandwich.—Carried.

An application from the Rector and Churchwardens of Sandwich, desiring assistance towards the repairs of the Church, having been read; it was moved by the Hon. James Gordon and seconded by the Rev. James Beaven, D.D.,

That the memorial of the Rector, and Churchwardens of St. John's Church, Sandwich, be referred to the Standing Committee, with a request that they would report on all similar applications undecided upon.—Carried.

The following gentlemen were elected as the Book and Tract Committee for the ensuing year:

- The Rev. Jas. Beaven, D.D.,
- H. J. Grasett, M.A.,
- H. Scadding, M.A.,
- A. F. Atkinson,
- D. E. Blake, A.B.

SECRETARY AND TREASURER.

The Rev. George Bourn; the Rev. J. T. Lewis; the Rev. D. Fraser, and the Rev. Geo. S. J. Hill were respectively balloted for, and duly elected incorporated members of the Society.

Moved by the Rev. Jas. Beaven, D.D., seconded by the Hon'ble H. J. Boulton,

That the Report as amended, of a Committee appointed by the Church Society of the Diocese of Toronto, to prepare, under the sanction of the Lord Bishop, suggestions and instructions to persons engaged in building or enlarging Churches, be adopted.—Carried.

Moved by the Rev. Jas. Beaven, D.D., seconded by the Assistant Secretary,

That a Committee be appointed to report upon the best mode of obtaining plans and estimates for the building of Churches in conformity with the report on Church Building adopted this day. Such Committee to consist of the Hon'ble the Chief Justice, the Rev. H. J. Grasett, the Rev. Dr. E. Blake, the Rev. H. C. Cooper, A. Dixon, Esq., Capt. LeFroy and the mover and seconder.

ENGLAND.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—Arrangements are in progress on the part of the Directors for a grand celebration of the 150th anniversary of the establishment of the Society, which was incorporated by charter from King William III., in 1700.

BRITISH AND FOREIGN BIBLE SOCIETY.—It appears from the 46th report of this Society just presented, that the issues of the year have amounted to 1,136,695 copies being 20,177 more than in the preceding year, viz., from the depot at home, 783,203, and from the depots abroad, 533,492; showing an increase from the latter of 48,107 copies. The total issues have amounted to 23,110,050 copies. The total receipts of the year have amounted to £91,635, not so large as the total receipts of last year, which, however, included £7,637, the amount of special fund contributed towards the Society's extraordinary operations on the Continent, which fund, during the present year, has only been increased by £1314, so that the regular income of the present year, as compared with that of the preceding, shows an increase of £2,024. This has chiefly arisen from two items, the donations to the Parent Society, and the sale of the Scriptures abroad, and the receipts from the latter source have been above £500 more than in the preceding year, accompanied with a proportionate increase in the foreign issues to the extent of nearly 50,000 copies. The total sum applicable to the general purposes of the Society is £44,135, viz., free contributions from auxiliary Societies, £31,413; legacies, £4,348; donations, £5,566; annual subscriptions, £1,603; dividend, £1,052; collections, £152. The sales of the year have amounted to £46,185; being an increase of £2,826. The payments of the year have amounted to £97,247; being £8,415 more than those of the preceding year. The special fund for the continent of Europe has amounted to £8,951. The largest sum ever expended by the Society in any year since its establishment in 1894 was in the year 1891 (the 37th of its institution,) when the payments amounted to the large sum of £133,935, upwards of £36,000 more than was expended in the last year. Commencing in the first year with the trifling outlay of £619 10s. 2d., the total disbursements of the Society since its commencement have been no less than £3,648 012 4s. 3d. Through its agency the Scriptures have been printed and circulated in 144 tongues, and auxiliaries and branches for distribution have been established in every part of the habitable globe.

UNITED STATES.

DIOCESE OF CALIFORNIA.
(From the New York Churchman.)

Rev. and Dear Brother,—Having just arrived from California, and having been on the homeward way a witness and partaker of the scenes, that made our voyage from San Francisco to Panama the most disastrous yet known on either ocean since the flood of emigration began to pour toward that distant land, I shall not apologize to the readers of the *Churchman* if you choose to give this letter a place in its columns.

This year for the first time, the pestilence that walketh in darkness and giveth no account of itself to any, has crossed the continent, making its way from Vera Cruz to the city of Mexico, and thence to Acapulco on the Pacific shore. It was in the land-locked harbour of Acapulco, where nature has gathered all her more admired features into a most charming miniature, and we could see nothing but beauty, that we were boarded by the stealthy step of the destroyer. On the second day from Acapulco, a passenger died, and the next day another; and the third day the cases so multiplied that what had been the whispered secret of the few, could be kept no longer, and became now the anxious topic with the many, that the *cholera* of a malignant type was actually upon us. The details from this time I need not describe; the consternation I cannot. Captain Wood, who commanded the U. S. Steamer *Massachusetts*, while employed in conveying our sick troops from Vera Cruz to New Orleans during the Mexican war, and General Riley who had encountered the same pestilence in the camp, and was present in every battle from Vera Cruz to Mexico, and some twenty sea-captains including the Commander of the ship himself, who had been before in scenes of distress, declared to me repeatedly that the scene in our ship was without parallel in the whole course of their experience. Thus things grew worse until the last day at sea, when a universal consternation overspread the ship. In the beginning of our troubles the sick were attended, their last requests were heard, and their effects were committed to proper hands; and the dead were buried with the decent rites of the Church. But toward the last the alarm became so great, that the sick were neglected, and where they fell sick there they lay down and died, and the dead as a prudential measure, were cast without delay into the sea. How many perished, will in this world never be known. I computed the number as far as thirty-four or five, and lost the reckoning. The last dismal night we were on board, there was more than a death an hour and fourteen bodies, it is believed, were thrown over the sides of the ship. But that which seemed most of all to aggravate the panic was the fact that every man that sickened died. Several died who were not known to have been sick. Several were stricken down with their baggage in hand, as they ascended the gangway to get into the boats, after we had anchored. One died soon after landing; five others the next night in the hospital on shore; and three or four by the wayside as we crossed the Isthmus; and one after reaching the Atlantic side. I suppose some forty or fifty men or nearly twenty per cent of our passengers died, which in proportion to the population of New York city would have been at the rate of seventy thousand per week or ten thousand a day. Although we first communicated with the shore at Panama at nearly midnight, yet by three o'clock the ship was almost entirely deserted by all who were able to leave her. The party of General Riley, (late Governor of California), and Major Hill of the army, with several other gentlemen and ladies, and children, under their care, together with myself whom they had kindly invited to join them for the homeward journey, making fourteen in all, left the ship at two o'clock in the night and reached land at four, having been the last to leave the ship. Had we not landed in the night while the authorities slept, it is said we should not have been permitted to land at all; an alternative that our passengers were too desperate to entertain, as the apprehension was well-founded that the havoc would have ceased in two or three days more for want of victims. Certainly it was a dismal scene; yet amidst the consternation and dismay, I can truly say, my dear brother, that my heart never for one moment cowered, or regretted for an instant, that I had at such peril carried the Church's standard to our furthest shore, and planted it in the sight of "all Asia." It was the purest act of my life, a sin offering to God through Jesus Christ for his rod with which I had been visited, and a thank-offering for the holy and happy death and life of a most precious child. Thus I was able to praise and give thanks in the ship where we were all prisoners and the pestilence alone was free, while I heard others with their lips cursing the idol of gold which they had compassed sea and land to worship.

But I detain you too long from what I had intended to make the burden of this letter, as it is the burden of my own heart much more than the memories of a pestilence, that except by those who witnessed it will share the fate of all human events, and be forgotten with the hour.

And as I cannot expect that you will allow me space this week for all that I would say, I beg that you will make room for the following documents.—The first is an acknowledgement which I am rejoiced to assure your readers is not less warm and sincere than was the expression of Christian charity which has called it forth. The second is a Memorial, originally intended to be presented to the House of Bishops, by the laity of California, and which had begun to be circulated, and to gather signatures (it was intended to obtain five thousand), when it was resolved as the better way of proceeding, to organize the Diocese; in consequence of which the memorial was withdrawn. It was prepared by prominent laymen in San Francisco, and I now suggest its publication only for the information it contains, and as an evidence of the earnest feeling of many of our laity on the important subjects it embraces. The third document you may publish if you think proper, not so much for the heart-felt and well tried kindness it breathes toward a pastor, and the over-estimate it makes of his sacrifices and successes, as for the better reason that it may serve to convince men and clergymen here, that new ties in Christ bring new rewards, and fresh self-denials ensure fresh consolations, and that among our laity on the far Pacific there are hearts whose pulses beat high with the hopes and fears of the Church; ready to kindle and warm toward the Pastors who shall come among them. This address from the Vestry was handed me at our parting, and I can never forget that in a community where business is the urgent and all-absorbing thing, and in the midst of business hours, the Wardens and Vestry with one heart accompanied me to the steamer, a mile from the landing, where we separated with mutual benedictions and not without tears.

New York, Sept. 17.

F. S. M.

The Wardens and Vestry of the Church of the Holy Trinity, in San Francisco, avail themselves of this mode of expressing their warmest acknowledgements to those gentlemen in New York and its vicinity, who in their liberal and Christian spirit, provided the means of sending the Rev. Flavel S. Mines, to California, with the view of here establishing the Protestant Episcopal Church, and also for a donation of books, a bell, a surplice, and a service of plate for the Altar of this Church.

By order of the Wardens and Vestry,
CHAS. GILMAN, Acting Clerk.
San Francisco, Aug. 1, 1850.

To the Right Reverend the Bishops of the Protestant Episcopal Church, in Convention to be assembled in the city of Cincinnati, State of Ohio, in October A. D. 1850.

Right Rev. Fathers,—We the undersigned citizens of California, and members and friends of the Protestant Episcopal Church, beg leave most respectfully to represent:

That the population of California, for the present year, may be safely estimated at 250,000, of whom at least 150,000 are males, arrived at the years of manhood, and speaking the English language:

That the presence and pursuits of these men in a country so remote and inaccessible, justify the presumption that they are, for the most part, men of indomitable resolution and of bold and daring energies, manifestly fraught with elements of good or evil of no common magnitude:

That a very considerable portion of this population are sincerely attached to the Protestant Episcopal Church, and facts have convinced us that there is on the part of others also, a remarkable readiness to encourage and accept the ministrations of her sanctuary:

That, (by way of showing what may be accomplished by God's blessing upon well-directed efforts, if immediately set on foot) sites for church edifices, and for other parochial uses, in many of our more important cities and towns, have been readily granted or offered through the liberality of the laity; while we regret to say that on the other hand the church has already suffered irreparable pecuniary loss, besides appearing to great moral disadvantage, from the entire absence of ministrations in places of importance and increasing interest:

That the geographical position of California—her present mineral wealth—her future agricultural resources—her already active traffic with the countries of the vast Pacific—her possession of the key to the commerce of Asia, already indicated in the hundreds of Chinese and other Asiatics who swarm our streets—all seem to give this country an importance which the statesman, the philanthropist, or the Christian, capable of grasping or admiring the intentions of Providence in planting a free Christian empire on these shores, just at the moment when the wants of the world so much required it, will be hardly able to exaggerate:

Like the disciples scattered abroad on the persecution at Jerusalem, and by permission of the same wonderful working Providence, your laity, Right Reverend Fathers, are to be found, not only in mountain and wilderness, but in towns and cities, waiting for the sympathies and action of our brethren in the beloved Jerusalem we have left behind us. The crisis, we think, has come, and will soon be past, when these scattered coals from the hearths and altars of a distant home must expire, or else be encouraged as at Antioch, into a blaze that the Gentiles shall delight in, and centuries shall not extinguish.

For ourselves—for our adopted land—for islands and continents now brought to our door to beg the Bread of Life—for the honor of the Master whose name we bear—for the credit of our Zion which we would rescue from reproach—under all the aspects of the case at once so multifarious and so overwhelming to a thoughtful mind, we confess that we feel a godly jealousy, that the Church, which He left as His body on the earth to fill up that which is behind of His labours and sufferings, should be promptly, in this glorious field, equipped and girded, and thrust in her sickle and gather the clusters of a vine whose grapes are so fully ripe. And in a crisis so pregnant with fear and hope, we cannot conceal from ourselves, or from you, Right Reverend Fathers our apprehension, that a delay of months may cause the regrets and upbraids of centuries.

As we humbly desire to learn wisdom from the past, where our Church has not been seasonably in the field, but has been doomed, like another Ruth, to glean behind all other reapers.

We pray, Right Reverend Fathers, that you will extend to us the privileges we so much desire as a portion of Christ's flock, by sending to us one to whom we may look up as our Shepherd and Guide, on whose sympathies we may rely, who may immediately assume the oversight of this most interesting field, and who may come to us with at least six or eight more chosen Presbyters, well-adapted to our condition, to take charge of our waiting parishes.

Permit us, moreover, Right Reverend Fathers, to say that we feel a pride, which we trust that you will not condemn, in desiring our Bishop and his clergy to be entirely independent of all eleemosynary support and control, and that, therefore, we most respectfully pray, should it accord with your own better judgment, that every hindrance to the accomplishment of this desire, which may exist in the present Canons, may be so modified or removed, that our Church, after the example of our State, may spring from its birth into vigorous and independent life.

Looking to the Great Head of the Church for guidance and blessing on the deliberations of your venerable body, on this and on all other subjects pertaining to that kingdom whereof He hath given you the keys, we humbly lay this, our petition, Right Reverend Fathers, at your feet.

REV. AND DEAR SIR,—In knowledge of the fact that you are about to leave California for a distant land, and for a considerable length of time, we, the Wardens and Vestry of the "Church of the Holy Trinity," in San Francisco, cannot consent that you should depart without some expression of that love and respect which we entertain for you as our pastor, our friend, and our brother.

With no promise of earthly gain—with no assurance of reward, save that which is accorded to the faithful minister of the gospel who "shall endure to the end"—you left your home, and all the comforts and endearments of domestic life, to promulgate the pure principles of the Christian religion, and to establish the true Church-Catholic upon these distant shores. And you came at a time when every thing, civil, political, and

* There are in California at this moment one hundred and twenty dissenting ministers; the Clergy of the Church are only seven:—Note by F. S. M.

religious, was in chaos and confusion. No established officers of civil government capable of controlling the evil passions of men—no known laws to guide those who should wish to improve the then condition of things—no religious organization, no places of public worship where the seekers of truth might congregate and supply that link in the chain of human society without which civilization can hardly be maintained. Under all these adverse circumstances you voluntarily came—and you have submitted yourself to toil, and hardship, and privation, for the spiritual benefit of your fellow-men. And by your energy and perseverance you succeeded in organizing the first parish of the Protestant Episcopal Church upon the Pacific coast. Around this are now clustering others; and at this very time, there is in session, in this City, a Convention of clerical and lay delegates from the several parishes to organize a Diocese of the Protestant Episcopal Church for the State of California. Such rapid progress as this, under such disadvantageous circumstances, no where else, in our time, has the Church ever known. It has pleased the Almighty disposer of all things to make you the agent and instrument of His power to bring about this, His own work; and with the record of these proceedings your name must remain conspicuous through succeeding time.

In view of all these things, we cannot but feel that your absence from our midst, though for the present indispensable, will be a great privation; and we assure you that your return will be looked for, not only by us, but by your parishioners generally, and by your other numerous friends in California, with deep solicitude.

You carry with you our kindest wishes and our prayers for your safe and speedy arrival in the midst of your family, and among your distant friends; and our hopes for your return in due time. Commending you to the protecting care of the great Head of the Church, we remain,

Most affectionately your friends and parishioners.

E. D. KEYS, C. V. GILLESPIE,
CHARLES GILMAN, J. D. STEVENSON,
CHARLES D. JUDAH, P. H. PERRY,
JOSEPH HOBSON, J. J. STARKEY.
Rev. Flavel S. Mines, Rector of the Church of the Holy Trinity, in San Francisco, California.
San Francisco, Aug. 1st, 1850.

HASTE IN CALIFORNIA.—A new Diocese has been formed in California, and Bishop Southgate elected its Bishop. "This," says *The Churchman*, "is invalid, for two reasons: 1. The ineligibility of the Bishop by the 10th Article of the Constitution of the Church; 2. The want of a sufficient number of Presbyters (6) canonically resident one year, with a settled pastoral charge.—Canon II.—1844."—*Protestant Churchman*.

Communication.

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

To the Editor of the Church.

NOTES OF A WINTER'S TRIP TO WASHINGTON.

MR. EDITOR,—I was struck whilst at Philadelphia with the fact, that I saw so few gentlemen wearing broad brims, or ladies with those neat rich bonnets that mark our sisters amongst the "friends." The truth, however, I believe, is, that the peculiar tenets of the Quakers do not find that favour in the eyes of the present generation that they found in those of former ones. Mrs. Don told me that Dr. Don had baptized large numbers since his settlement in Philadelphia. First the young people came in; and, in the course of a few years, the parents' prejudices gave way, and they too, after careful and thorough examination, seek the holy ordinance of baptism. The experience of the clergymen in the city of William Penn is, I doubt not, the same; and this may account for the fact of which I have taken notice above. There appears to have been in Philadelphia, as in others of the cities and large towns of the United States, a general inquiry pervading the community regarding the Church, which has always resulted in a large increase to her members. Even numbers of the Rev. Albert Barnes' people have left his communion and entered the true fold. Every controversy on the claims of the Church has had this result, and proved the truth and shrewdness of the remarks of the late Dr. Witherspoon, an old Scotch President of Princeton College:—"I never like to stir the question of Episcopacy: for the more it is stirred, the worse it is for us." Even the painful trial of the Bishop of New York has had this result. The Church was brought prominently forward, and many began to inquire about her, who had never thought much about her before. Very fortunately, books on the subject of her claims upon the community abound in the present day, and the inquiry is most easily made; so that nobody need be at any loss who desires to make the inquiry. I have heard from many quarters, that, notwithstanding the result of the Bishop's trial, and the inconvenience felt by his immense Diocese from being for so many years without any head, yet the increase of the Church in his Diocese has exceeded that of its increase for a similar period at any former time. In the neighbourhood of Philadelphia is a large and handsome edifice erected in conformity with the will of the late Stephen Girard, the richest man at the time of his death in the United States, called "Girard College." Here orphan boys are received, supported and educated, according as their talents appear to indicate the business or profession to which they should devote themselves; and from this college they are sent out into the world. As, however, the foundation on which all this superstructure rests, is faulty, being, like the University of Toronto, "Godless"—we can expect that it will, ere long, fall, and that great will be the fall thereof. The Skunk-kill water-works are admirable specimens of the height to which the science of construction was brought some years ago; and, previous to the supply of water for the City of New York by the Croton water-works, exceeded any thing of the kind in the Union. At the unseasonable hour of half-past 10, P. M., we left the city of Philadelphia for Baltimore; but as the moon was full and bright, I had an opportunity of seeing something of that part of it through which the cars passed. From the depot to the outskirts of the city, the cars were drawn by horses, which were certainly admirable specimens of the noble Pennsylvania-Dutch horse—strong, well-knit, and weighty. About five o'clock in the morning we reached Baltimore, and left again at six. Of course, I could see but little of the city except the houses along the streets through which we passed, drawn, as in Philadelphia, by noble horses. Soon after leaving the city, we were able to see the plantations through which we passed, and the difference between what we saw about Philadelphia on the previous day, and the dilapidated condition of most we saw in Maryland, was great indeed. The plantations are large; and on each of them is one large house, sometimes in a pretty good state of repair, but more

frequently in a sad state. These houses give evidence by their style of having been built in the last century. Their roofs are very high, their chimneys are large, numerous, and lofty; and their windows are low and small. Around the planter's house are clustered a number of log cabins for the house servants; whilst scattered over the plantation, in the different fields, are seen the huts of the out-door slaves. Though these are generally whitewashed, yet they present a very comfortless appearance, and give a stranger a sad idea of living even in its best phase. The large comfortable barns and sheds found amongst us, and seen to some degree about Philadelphia, were utterly wanting here. Their fences were poor, weak, and utterly unfit to restrain such cattle as graze in our northern clime, but seem amply sufficient for keeping within due bounds the poor cattle found within them. Indian Corn appears to be the chief production of this State, though I believe that wheat is raised to a considerable extent. Many fields that we passed gave proof of the slovenly cultivation of Maryland; for their "lands" were anything but straight, and their corn stacks were still out in the fields exposed to the rain, snow, and sleet of winter. Near a station where we stopped for water was a cluster of trees, and under them a few rude benches of very irregular length, height, and order, with a strange stand made of boards, which presented a very rickety appearance. I could hardly guess what it was; and in answer to an inquiry, I was informed that it was "a Maryland Church!" As we approached Washington we passed near a cotton manufactory, which presented a neat and thriving appearance; and here I saw for the first time a team of six fine-sleek, well-looking mules. These are much used in the South, being strong, hardy, and capable of living and thriving on the coarsest food. They sell at a high price and are found exceedingly useful for slow work, though sometimes they can trot off at a good round pace. The cars land their passengers at a depot immediately on Jefferson Avenue, the chief street of Washington.—Whilst stepping out of the cars, a respectable lad presented me with a card of a lady in the immediate neighbourhood, who kept a boarding-house. Here I found comfortable quarters, and reasonable charges. The servants were all coloured, some of them slaves hired for the winter season, and others free negroes. Arriving about eight, and having travelled all the night, it seemed so strange to me to find the good people of Washington just making their first appearance for the day; and I could hardly realize the fact that the meal to which we soon afterwards sat down was breakfast. Determining to make the best of my time whilst in Washington, I sallied out to present my letters of introduction, and to begin business. Much to my disappointment, I was told that, it being Saturday, there was no Session of Congress, and that it would be difficult to find any body at their posts. This I found to be the case; for I could find only one out of the four gentlemen, to whom I had letters of introduction; this was the Rev. Smith Pyne, D. D., the able and respected Rector of St. John's Church. I found him; but, it being Saturday, and a very painful case requiring his attention at the time, I made a short call, and thence went to visit and examine the Patent Office. This is a large building of dark freestone, of two lofty stories, above the basement; with a handsome portico and lofty pillars.

The government are adding wings of white marble to this building with the most questionable taste; for, however well these different stones may appear in separate buildings, a main body of dark freestone and wings of white marble form an unseemly combination. In the patent office itself, models of all patents taken out since 1836 are deposited. Some of those taken out before that year (when the Patent Office was burnt, with all its contents) have been renewed, where the patents were found to be of any use; though the patentees of the far greater number did not conceive that the profit fit was worth the pains. But the building is crowded enough for the most curious, from bridge, or a steam engine, down to a toy. They are arranged in large glass cases long by five feet wide and nine feet high, and are marked with the name of the Patentee. When the patent was taken out, and the State to whom it belongs, and the purpose for which the machine was invented. They are arranged in cases according to their uses and natures; and to those who have a turn for the mechanical arts, must afford a very extensive feast. I must acknowledge, however, that I was rather disappointed with them; for, not considering that I had any claim to the privilege of having the cases opened, which is, I believe, accorded to those who desire to take out a patent for the purpose of ascertaining whether anything resembling their own invention had been already patented, I could not understand them as well as I expected. Many of them too are piled one upon another, in the utmost conceivable state of confusion and disorder.

But, I doubt not, that the knowledge possessed by every ingenious man or woman in the Union, that he can take out, at a slight expense, a patent for any invention of which he may be the author, which, if it prove useful, will bring him a fortune, sets many a one to work; and, though nine patents are found to be of little value, yet the tenth may be of great service—not only to the patentee, but to the world at large. Thus talent is drawn forth, and the community benefited.—The great majority of the patents taken out are the work of Yankees, or New Englanders; though the inhabitants of the State of New York are fast overtaking their more eastern neighbours. In the second story of the Patent office is a large collection of natural curiosities, from all parts of the world, though the great majority of them were brought from the Pacific by the late exploring expedition, sent out under the authority of the American Government.

At the extreme southern end of the office is seen the identical printing-press, upon which Benjamin Franklin wrought, whilst a journeyman printer in London. In one of the glass cases is shown the original declaration of Independence, as it was signed at Philadelphia, July 4th, 1776. And the attention of visitors is specially called to the cap, coat, and some pantaloons worn by General Washington, when laying down his authority after the revolution. The recent war with Mexico has added largely to the many strange things in this collection: amongst which are the enormous helmets of brass swords of iron, and steel spurs, five inches long, and heavy enough to ride elephants with, though by no means remarkable for their sharpness. On Sunday, I attended Divine Service in the morning at St. John's Church, and preached in the same at afternoon Service. It is rather an inferior building, but in a good state of repair. It is cruciform, and will accommodate a great many people. It is situated nearly opposite the President's house and is attended by His Excellency, and all the members of his Cabinet who are Churchmen. Like the other Churches that I attended in the States during this trip, I found it decorated with evergreens, amongst which were box, laurel, and other plants unknown to our northern clime. The wreaths that hung in the most graceful manner from the four corners of the nave and

combined around the chandelier, was the most beautiful thing of the kind I had seen. The chancel was much crowded, and great attention was paid to the plain, faithful, and able discourse of Dr. Pyne, founded on a portion of the Gospel of the day. This Clergyman is much esteemed by his congregation; and being of independent means, and also of an independent spirit, exercises a very salutary influence at Washington. At the time the late President Polk attempted to raise his waning popularity by pandering to the mad passions of the western people for a war with Great Britain, he boldly denounced such a war—a war with their ancestors—with the freest and most enlightened nation of the earth, a nation that was doing its utmost to extend the blessings of civilization through the influences of Christianity throughout the world—as a criminal proceeding, against which all good people were bound to raise their voice. This sermon caused some feeling against him; and one member of the cabinet had the rashness to attempt to create such a storm, as would compel him to vacate his post; but the good sense of the Vestry sustained the honesty of their Rector, and caused him to feel more than ever the propriety of the course his sense of duty had compelled him to adopt. Dr. Pyne's style of preaching is highly impassioned, and in full accordance with the feelings of "the Sunny South," of which he is almost a native, having been brought by his parents, at an early age, from the Emerald Isle to the good city of Charleston, where he was brought up. Anxious to see and hear as much in Washington as possible, I attended Evening Service at Trinity Church, of which the Rev. C. W. Butler, D.D., is the Rector. Here I heard the Service read in the most beautiful manner by the Rev. W. Woods, who had been at one time a Missionary to China, and was then Rector of a small parish in the neighbourhood. Dr. Butler appears very popular, as the Service of that evening was to be the last in the large and spacious church in which I worshipped; for notice was then given that during the following week the building would be taken down in order to make room for a church to be erected on the same spot, which I was told would be of circular shape and accommodate nearly twice the number that the old church did. On Monday I called to see the Honble. W. H. Seward, Senator from New York, who kindly offered to take me with him next day to wait upon the President. Thence I accompanied Dr. Pyne to call upon Mr. Crampton, the late Charge D' Affaires of Great Britain, who, by one of those curious coincidences, that are sometimes met with, had been a fellow student with the worthy Doctor at Eton College in England. But though nearly of the same age, the contrast between the two was most marked. The diplomatist's hair was nearly as white as the driven snow, whilst the divine had a most youthful appearance for a man of his age. But though so different in appearance, they seemed to be excellent friends; and no doubt their meeting at Washington under such peculiar circumstances, one as the representative, *pro tem*, of the greatest nation of the earth, the other as his spiritual pastor, was agreeable to both parties after so long a separation. We next called upon Lady Bulwer, but knowing that they had just got into their house, and not expecting to be admitted, we merely sent in our cards; but when her Ladyship learned that her visitors were clergymen, and one of them her own pastor; she sent out a servant and in the kindest manner, pressed us to come in. I found her a very nice unaffected lady-like person, without any pretensions to personal appearance; but one, whose cultivated mind and superior intellect are well calculated to adorn the high station to which she had been called. I was the more anxious to see her, for, in addition to her position as the wife of the British Ambassador and Plenipotentiary, she is the niece of the great "Iron Duke," being a daughter of Lord Cowley. Sir H. Bulwer was said to be in delicate health, being a martyr to chronic rheumatism. I was much pleased with the grace and kindness of Lady Bulwer, and felt that the many prejudices entertained against the British Aristocracy had no countenance, at least, in her conduct. From Lady Bulwer's I made my way to the Capitol, where Congress had then commenced its session for the day. This is a very imposing building, beautifully situated on an eminence in the western part of the city, overlooking the majestic Potomac, running in front and behind it, but at a distance of a mile and a half from it. It is surrounded by a beautiful park of about 30 acres, enclosed by a handsome iron fence, with many fine gates opening on the several avenues and streets, which lead to it. The approach from Jefferson avenue, the principal thoroughfare of Washington, is very fine. This avenue leads from the President's house on the east, which is also on an eminence and overlooking the Potomac, which passes nearer it than it does the Capitol. Between these two buildings the ground is rather lower; and consequently in approaching either of them, you ascend to them. From the gate on Jefferson avenue you ascend, as far as I could judge, fully fifty feet before reaching the steps in front of the Capitol. This ascent is over a nicely paved and wide walk, and as the grounds are planted with handsome trees and ornamented with fountains, must be very beautiful in spring. Even on the 28th and 29th of January, the weather had been so mild for some days, that the grass about the Capitol, which had been cleaned of the leaves of the preceding autumn, and dressed with manure, presented all the appearance of early spring. The broad steps leading up to the Capitol are 33 in number, and land one on a platform, where there is a monument erected, in a fountain, to several naval officers, who lost their lives in action with the Dey of Tripoli, in 1804. From this platform you still ascend up a flight of some fifteen steps to the front door of the Capitol; and after passing this a passage leading to some of the committee rooms and other offices of Congress, you enter the Rotunda, a handsome circular room of 76 feet in diameter, and also of that height from the floor to the dome at its top. Along its sides are compartments for pictures, a few of which have been filled up. Amongst the pictures seen there, are those representing the baptism of Pachahontas, the surrender of Cornwallis, and a beautiful picture by Weir, for which he received \$10,000 and which represents the Landing of the Pilgrims. The money which he received for this picture he invested in the name and for the benefit of two beloved children. It pleased Almighty God to take these two children to Himself; but Mr. Weir did not feel at liberty to take to himself this money. He, therefore, built with it a beautiful church in a destitute place on the North River, and when consecrated, it was appropriately called "the Church of the Holy Innocents." From this I found my way, after some difficulty, into the Hall of the House of Representatives; but I did not stay there more than five minutes for the House was determined to do no business of any consequence; and therefore called for a division and also the names of the "Yeas" and "Nays" on the most trivial question. Finding them bent on this plan, I felt assured that it would profit but little to hear the names of members called over and over again without debating any question. I, therefore, made my way out and finding a door leading to the Senate Chamber, I pushed my way in; and, although told there was no possibility of hearing anything, succeeded in getting a seat from

which I could both see and hear all that was going on. The Senate Chamber, like the Hall of Representatives, is a handsome semi-circular room of smaller dimensions lighted by a dome at the top. Against the wall forming the segment of the circle in each case is the Speaker's chair. The members sit fronting him, on handsome seats in semicircular rows. In the Senate chamber each member has a desk for himself; but in the House of Representatives, where the members are nearly five times as numerous as in the Senate, a desk is appropriated to two members. In the lobby of the Capitol diagrams of the Senate and House of Representatives are sold, so that a person with any knowledge of the character of the Senators, can without much difficulty soon learn who the different senators are that rise to address the Senate. At the back of the Senator's seats are places for the few persons privileged to a seat in the gallery above this, and which extends all around the circular part of the chamber. On important occasions, the front seats are entirely monopolized by the ladies, who frequent Washington during the session of Congress, and add much to the spirit and animation of the debates, especially in the Senate Chamber. A SUBSCRIBER.

(To be continued.)
Niagara District, May, 1850.

ARRIVAL OF THE "CAMBRIA."

The British steamer *Cambria*, Capt. Leitch, arrived at New York on the 3rd. She left Liverpool on the 21st ult. Owing to some interruption east of Portland, we have not received any of her news.

The *Empire City* from Chagres is fully due, and her news, which will be probably two weeks later from California, is looked for with considerable interest.

The *Cambria* brings 42 passengers and 10 from Halifax.

The *Atlantic* arrived at Liverpool at half past eight o'clock on Friday, the 20th, and the *Europa* at one o'clock the previous morning. The *Atlantic* had booked 150 passengers, and was to sail on the 25th, so that she will be due on Sunday.

Makin & Sons in their circular of Friday, report a fair steady business during the week in flour and wheat on the spot and to arrive, and that each maintained previous prices, the market closing with upward tendency. It is proper to observe, that other authorities do not give quite so encouraging a view of the market.

It is stated that arrangements are on foot between Spain and Holland on the one side, and England and France on the other, by which on condition of having Cuba protected by the joint actions of these powers, Spain is to pay her debt to the English, French and Dutch.

The chief feature of English news has been the publication of the decrees of the Roman Catholic Synod of Thurles, with reference to the Government goddess Colleges, in Ireland, which have been condemned *in toto* by the Synod.

It has been proposed to present the brewers and draymen with a testimonial for their treatment of Gen. Haynau. The *Times* says great preparations are making to receive the gentleman on his return to Vienna. That he is to be raised to Marshal of the Empire and that instructions have been sent to the Austrian Ministers at London to demand the punishment of his assailants. The weather has been uninterceptedly fair in all parts of the kingdom for securing the last remains of the harvest.

An Orleans plot has been discovered in France. The President has returned to Paris, and his tour is said to have been attended with brilliant success.

About 709 emigrants are about starting for California from Paris.

The majority of the Provisional Councils have passed resolutions in favour of the revision of the Constitution.

Some slight skirmishing has taken place between the Danes and the Schleswig Holsteiners, in which the former lost 170 men and the latter 130.

The Prince of Hesse Cassel, has made a precipitate retreat, owing to some obnoxious taxation which the people resisted.

The Cholera has broken out in China. The Governor of Macao has died of it.

Further Extracts from our English Files.

The telegraphic wire submerged in the Straits of Dover last week has been cut asunder among the rocks at Cape Grisnez, where the physical configuration of the French coast has been found unfavourable as a place of hold-fast or fixture. Communication between coast and coast has consequently been suspended for the present. The precise point where the breakage took place is two hundred yards out at sea, and just where the twenty miles of electric line that had been streamed out from Dover joins on to a leaden tube, designed to protect it from the surge beating against the beach, and which serves the purpose of conveying it up the front of the cliff to the telegraph-station on the top. This leaden conductor, it would appear, was of too soft a texture to resist the oscillation of the sea, and became detached from the coil of gutta percha wire that was thought to have been safely encased in it. The occurrence was quickly detected by the sudden cessation of the series of communications that have been sustained since the first sinking of the electric cable between Dover and the Cape; though it was at first a perplexing point to discover at what precise spot the wire was broken or at fault. This, however, was done by hauling up the line at intervals, a process which disclosed the gratifying fact that, since its first sinking, it had remained *in situ* at the bottom of the sea, in consequence of the leaden weights or clamps that were strung to it at every sixteenth of a mile. The operation was accomplished by Messrs: Brett, Reid, Wollaston, and Edwards, who have been attending to the management of the telegraph without intermission. They are now, with their staff, removing the wire to a point nearer Calais, where, from soundings, it has been ascertained that there are no rocks, and where the contour of the coast is favourable. It is thought that for the present leaden tube a tube of iron must be substituted, the present apparatus being considered too fragile to be permanently answerable. The experiment, as far as it has gone, proves the possibility of the gutta percha wire resisting the action of salt-water, the fact of its being a perfect water-proof insulator, and that the weights on the wire are sufficient to prevent its being drifted away by the currents and sinking in the sands. During the period that the wire was perfect, messages were daily printed by Brett's printing telegraph, in large Roman type, on long slips of paper, in the presence of a numerous French and English audience, but it is not intended to make use of

the wire for commercial and newspaper purposes until the connection of it with the telegraphs of the South Eastern and that now completed on the other side from Calais to Paris is effected. Should the one wire answer, it is intended eventually to run out twenty or thirty more, so as to have a constant reserve, in the event of accident, in readiness. This huge reticulation of electric line will represent four hundred miles of telegraph submerged in the sea; and as each will be a considerable distance apart, a total water-width of six or eight miles in extent.—*Correspondence of the Times.*

GENERAL HAYNAU'S DEPARTURE FROM ENGLAND.—After his rescue by the police, this personage was rowed to Waterloo Bridge. A cab was then procured, and the exhausted Marshal was conveyed to Morley's Hotel, Charing-cross. It should be mentioned, however, that when he took his departure from Bankside, he was greeted with yells, and his hat thrown into the river after him. During the remainder of the day, he was confined to his bed at his hotel. On Friday he was still suffering from the injuries he had sustained. He was visited by several of the Austrian nobles and others resident in London; and in order to avoid the recurrence of a similar display of feeling, arrangements were made for his quitting England, and in the course of Friday night he took his leave.

The Archeological Institute announce that, instigated by the success of the mediæval exhibition at the Society of Arts, they contemplate forming a central museum of ancient arts and manufactures, to be held in London simultaneously with the Great Exhibition of 1851. If sufficient space can be found, they suggest that a collection of paintings illustrative of the early advance of the art, especially in Great Britain, might be added.

The grave of Wordsworth lies in a secluded corner of the churchyard, close to that of his beloved daughter, Mrs. Quillinan. A simple upright slab marks the spot, and the sole inscription that it bears consists of the two words, "William Wordsworth." Others of his family sleep around; and though he has written epitaphs for others, all those of his own family consist of simple texts of Scripture, without note or comment.

It is rumoured in naval circles that Lord Francis Russell, brother of the Premier, is about to resign the command of her Majesty's ship *Tweed*. The reason assigned for this step is owing, it is stated, to a reproach administered to his lordship by the Admiralty, for not taking proper precautions to secure the health of his crew during the prevalence of the fearful epidemic that has ravaged nearly the whole of the south-east coast of America.—*Daily paper.*

The *Literary Gazette* puts Sir R. Westmacott prominently forward as a candidate for the Presidency of the Royal Academy. The election will take place on the 3rd of November.

THE ARCTIC EXPEDITION.—Sir John Ross was at Holsteinburg in June, all well and in high spirits. His object in calling at that port was to obtain a Dane who could act as interpreter with the Esquimaux, in which he succeeded. They had sustained two heavy gales, which had only served to prove that the *Felix* and *Mary* were excellent seaboats as well as good sailers.

IRELAND—MELANCHOLY CATASTROPHE.—A truly painful task this week devolves on us in having to record a most distressing occurrence that took place at Robert Henry, third son of the Rev. Charles Minchin, formerly curate of this parish. It appears that he was returning home from a long voyage, and had arrived in Blackwall, London; his vessel was running up the river, and a rope was fastened on shore to the ship, which broke, and struck the unfortunate young man, precipitating him overboard, he sunk to rise no more. What a melancholy picture have we not here presented of the uncertainty of life? A young man, in the prime of youth, anticipating the smiles of his parents to greet him, after an absence of fourteen years, snatched away without a moment's warning.—*Longford Journal.* [Many both amongst the clergy and laity of this Diocese will deeply sympathize with the bereaved parents on reading the above.—Ed. Ch.]

Colonial.

A NOVEL ENTERPRISE—FROM CANADA DIRECT.—The schooner *Scotia*, Capt. Abbey, arrived at this port last night from Bear Creek, Lake Huron, Canada. Capt. Abbey, left home five weeks since, with his craft, for Boston, and came the following route from Bear Creek through Lake St. Clair to Detroit River; through Lake Erie, Welland Canal, Lake Ontario, River St. Lawrence, (touching and clearing out at Montreal,) thence to Quebec, Gulf of St. Lawrence, Gut of Canso, and by Nova Scotia to Boston, touching at Portsmouth. The *Scotia* is 117 tons burthen, English measurement, and one of the best looking British schooners that has arrived here for some time past.—The *Scotia* is said by the captain to be the first vessel that ever entered the port of Boston from Bear Creek and the above route. Capt. Abbey appears to be a smart enterprising man, and has his better half with him. For cargo he brings 88,000 feet of Walnut timber.—*Boston Jour.*

STEAMERS "COMMERCE" AND "DESPATCH."—The Hon. Mr. Justice McLean alluding to the dreadful collision of the above two steamers on Lake Erie, by which so great a loss of life was incurred; in his charge to the Grand Jury, at Niagara said—"That should it appear the accident was the result of carelessness and neglect, they would necessarily be obliged to find a bill for manslaughter or even for murder, because persons navigating the waters of our Lakes were responsible to the law for any loss of the lives of their passengers when the prevention of such loss was under their own control."

JOBGING IN LAND SCRIP.—The Hon. J. H. Price, has been charged by some of the papers, with unfairly allowing Mr. David Roblin to obtain the list of parties entitled to Land Scrip; whilst at the same time persons having a direct interest in the list were not permitted to see it; thus giving to Mr. Roblin a nice opportunity of making some very good bargains. The *Globe* of the 5th inst., endeavours to clear Mr. Price, by bringing in "Mr. Cochrane, a Land Agent and a Tory" as being concerned in the transaction with Mr. Roblin and denies that Mr. Roblin or Mr. Cochrane, received the slightest favour from any member of the Government, which was not awarded to all other parties holding claims against the country.

ACCIDENTS FROM MACHINERY.—Mrs. McCowen, a woman engaged at a Wollen Factory, in St. Catharines, had a very narrow escape from being killed in the machinery—her dress having become entangled in the machinery, she was saved only by tearing her dress as fast as it was drawn in by the wheels,

but unfortunately she got her arm dreadfully lacerated.—The *St. Catherine's Journal*, also mentions another case of a Mrs. Woodward, having narrowly escaped destruction, by becoming entangled in the machinery of a flour mill, at St. Catharines.

A gentleman was robbed of his writing case, at Cobourg, last Thursday evening, but by the activity of the police, the thief was discovered by ten o'clock, next morning.

Our enterprising townsman James Blain, Esq., who has been on a trading voyage to Nova Scotia, Newfoundland and other distant places, returned home on Tuesday, bringing with him a schooner freighted with sugar, fish, &c. Mr. Blain took away from this region a large cargo of flour—and it is to be hoped that his speculation has been sufficiently profitable to induce him to continue in the new trade he has assiduously opening up; certainly there is nothing more gratifying than to witness the commerce increase between Canada and the other British Colonies.—*Niagara Chronicle.*

Norfolk Municipal Council has refused to purchase Port Dover Harbour.

COBOURG HARBOUR.—The dredge has taken out a very large quantity of sand and is working well. The Creek does run West, but it has risen considerably. The fall rains will test the propriety of turning it in that direction.—*Star.*

FATAL CALAMITY.—On Saturday, the 28th September, a coloured man, named Robert James while engaged in digging a well a few miles from town, on the Hamilton road, the side caved in, burying the unfortunate individual beneath the mass of earth. At the time of the occurrence, the man was about twenty feet below the level. Means were at once taken to remove the earth, but three hours elapsed before they came upon the body. When taken out, it was found to be quite warm, but life was extinct.—*London Times.*

The wife of Mr. Lamb, of Beverly, was last night severely burnt, by a lighted candle falling on a bed on which she and two children were asleep. The children were saved, but the woman is very dangerously injured.—*Galt Reporter, Oct. 4th.*

DREADEFUL ACCIDENT.—We deeply regret to learn that T. R. Brock, Esq., of Guelph, shot himself accidentally on Thursday last, and that no hopes are entertained of his recovery. The unfortunate gentleman had been shooting, and his gun by some means went off, the charge entering the side, breaking two ribs, and passed out from the breast, injuring the lungs in its progress.—*Hamilton Spectator.*

GREAT WESTERN RAILROAD.—We are glad to inform our readers that this work is now in the hands of the Contractors, and that they are erecting buildings for labourers, a considerable number of whom are engaged. A large body of men will soon be at work on various parts of the road, between this city and the Grand River, and the Engineers will shortly be on the line, from the Grand River to Woodstock and London. We are authorized to state that, through the interest of influential capitalists, the required assistance has been secured in the United States; and that Shareholders in England have intimated, by last mail, their intention to retain a considerable amount of Stock. Judging from the exertions and known determination of the Board of Directors, we feel convinced, and assure the country, that the construction of this road is now to be prosecuted with vigor, and will not cease till the whole line is completed. We are also pleased to announce the renewed confidence in this undertaking, as evinced by new subscribers for stock, and the paying up of the first instalment; and we earnestly remind those who have not done so, that now is the time to encourage and sustain the efforts of the Directors.—*Hamilton Spectator.*

OGDENSBURGH RAILROAD COMPLETED.—OPENING OF THE ROAD.—Last Thursday was a great day with our neighbours over the river—an epoch in the history of Northern New York truly. On the evening previous the last rail of the great line of communication between Lake Champlain and Ogdensburg, was nailed down, and word was sent by telegraph to Prescott, that a train from Rouse's Point would arrive at Ogdensburg about noon of the next day. This information being rapidly circulated, a very large assemblage from both sides of the river were in attendance to greet the first visit of the iron horse from the shores of Old Champlain. A little before noon the peculiar "snort" of self-moving vehicles was heard in the distance, just as it came in sight of the beautiful waters of our noble St. Lawrence, and then the booming of cannon, and the huzzing of the people, and the running and yelling of boys and girls, old men and young women, told truly that the great and happy moment had arrived, so long and so anxiously looked for by an impatient population. The beautiful locomotive, the "Deer," with three splendid passenger cars, elegantly finished, came rumbling on, and took quarters in the immense new freight-house which is in course of erection. This building is upwards of 300 feet long, and more than 100 in width. Another of the same description, but much longer, is also being built. A band of music was in attendance and helped to increase the joy of the occasion. At three o'clock two trains heavily laden with "sovereigns" and "subjects," proceeded, by the kindness of the managers, as far as Columbia, a distance of 18 miles, and returned about six o'clock, making the run each way with the greatest ease, in one hour. This concluded the out-door celebration of the opening of this great and important thoroughfare which now connects the waters of St. Lawrence and Champlain, and places the Johnstown District, St. Lawrence County, within a few hours' travel of the best market in the United States. All parties returned home much gratified with the manner in which the day had been spent. In the evening, a supper, in honour of the occasion, was served up at the St. Lawrence Hotel, to a large company. Thus at length has the scene opened—the great movement commenced, which will at once raise our neighbouring town into the ample dimensions and consequence of a full grown city—and we fondly trust will exert a beneficial influence on the north side of the river. Of this we have little doubt. The spirited Bostonians will not let business flag; they have erected a monument to their own liberality and enterprise, in the completion of this work, imperishable as that which commemorates the first great battle of the Republic, directly in view of their own doors; and they will press on, extending if need be, their iron arms into Canada, and drawing to their bosoms the productive wealth of all northern New York, Vermont, and Canada. Business has already commenced on the road. On Monday a daily line (except Sundays,) was formed. A train

leaves Ogdensburgh every morning at half-past 7, and Rouse's Point at 2 P.M. Until the 15th instant, passengers will be charged but one fare if they return within three days. Arrangements have been made to forward passengers by this route to all the ports on the River and Lake Ontario, immediately on the arrival of the cars in the evening; and at Rouse's Point means have been provided to send parties to Boston and Montreal without delay. We regret to state that on the day of the celebration, a boy about sixteen years of age, by a mis-step, had one of his feet cut off by the wheel of one of the cars.—*Prescott Telegraph.*

INQUEST—AWFUL WARNING!—On Saturday last an inquest was held before H. B. Bull, Esq., Coroner, in the Township of Saltfleet, on the body of a child named George Glover, that was accidentally killed by its mother falling over a cradle on to a hearth stone, with the infant in her arms, while in a state of intoxication.—*Hamilton Gazette.*

The *Canada Gazette* of the 5th inst contains a proclamation, constituting a new Township in the District of Quebec, of the name of Simard. It is to be bounded on the South-east, by the township of Tremblay; on the South-west by the river Saguenay; and on the North-east and North-west by the waste lands of which it has hitherto formed a part. The towns named below are also gazetted, as "towns with municipalites only, or without any municipal organization." The "first division" includes Amherstburg, Chatham, Guelph, Perth, Simcoe, and Woodstock. The "second division" includes Barrie, L'Original, Queenston, and Sandwich.

The Assizes for the united counties of Huron, Perth and Bruce, were opened on Tuesday last by Chief Justice Robinson. There was no criminal calendar. The sheriff also stated that there was no prisoner in goal for debt.—*Huron Loyalist.*

NORTHERN RAILROAD.—We learn that the amount of subscriptions to the Ontario, Simcoe and Huron Railroad is still increasing, and that a Committee of gentlemen has been appointed for making a general canvass of the city, with the view of completing the £100,000 necessary to make up the capital of the Company, in which case it is probable that a short time will produce an announcement of the commencement of the undertaking. We are informed that the survey is now under consideration.—*Patriot.*

DEPARTURE OF LORD ELGIN.—We observe by Wednesday's *Quebec Gazette*, that our contemporary's London correspondent, under date the 14th ultimo, says:—"A report is current in West End circles that Sir Denis Le-Marchant will be the next Governor of Canada, and that Lord Elgin will soon return to England." Sir Denis Le-Marchant is the son of the late General Le-Marchant, a distinguished soldier, who led in command of the brigade of heavy cavalry at the battle of Salamanca in 1812. Sir Denis was called to the bar at Lincoln's Inn, in 1822, but left the legal profession, in which he had held more than one appointment, in 1836, when he accepted the office of Secretary of the Board of Trade. He was appointed Secretary to the Treasury in 1842; Under-Secretary to the Home Department in 1847; and Secretary to the Board of Trade in 1848, which office, we believe, he now holds.—*Montreal Herald.*

SECRETARY'S OFFICE.

Toronto, 5th October, 1850.

His Excellency the Governor General has been pleased to make the following appointments, viz:—

James Shanley, London, Edward Blevins, of Woodstock, Geo. Duck, the younger, of Chatham, and Wm. Park, of Hamilton, to be Notaries Public in that part of the Province formerly Upper Canada.

The Rev. George D. Greenleaf, to be an Associate Member of the Board of Trustees for Superintending the Grammar Schools in the united Counties of Frontenac, Lennox and Addington.

The Rev. George Bell, Rev. Aaron Slaght, and the Rev. Wm. Ryerson, to be Associate Members of the Board of Trustees for Superintending the Grammar Schools in the County of Norfolk.

Chas. Edmund Belle, Esq., to be a Commissioner under the Act 13 and 14 Vic. Cap. 98, in the room and stead of Jean D. Bernard, Esq., resigned.

His Excellency has been further pleased to appoint the undermentioned Gentlemen to be Justices of the Peace, viz:

For the District of Montreal—John McGill, of Norton Creek; Timothy Gorman, of Edwardstown; Jean Baptiste Hebert, of St. Jean Chrysostome; Donald McDonell, of Rigaud; Remi Gauvin, of St. Valentin; Augustin Forgue, of St. Remi; Duncan Sinclair, of Point Fortune.

For the District of Quebec—Bozire Chandonnois, of St. Jean Deschallons; Edouard Boudreau, of Baie St. Paul; Adolphe Gagnon, of Baie St. Paul; Hypolite Simard, of Baie St. Paul.

For the District of Three-Rivers—Antoine Gelinas, of St. Barnabe de Gateau.

For the District of St. Francis—John Henry Pope, of Eaton.

For the District of Gaspé—Wm. Hyman, of Cap de Rosier; Nicholas Dumaresq, of Cap de Rosier; Chas. Veit, of Douglastown; John Collas, of Mal Bay; Jacques Alexander, Senior, of Point St. Peter.

ACKNOWLEDGEMENTS.

LETTERS received to Wednesday, Oct. 9, 1850:—John Burn, Esq., rem. for vol. 13.

THE CHURCH.

TORONTO, THURSDAY, OCT. 10, 1850.

The Archdeacons of Kingston and York request that the next Sermon, on behalf of the Church Society of the Diocese of Toronto, may be preached on the twentieth Sunday after Trinity (the 13th October),—the proceeds to be applied to the Widows and Orphans' Fund.

THE LORD BISHOP OF TORONTO.

The *Liverpool Standard* of the 17th ult., contains an interesting report of the anniversary meeting of the Society for the Propagation of the Gospel, which was held at that great mercantile city on the preceding evening. Our venerable Diocesan took a prominent part in the proceedings,

and gave a vivid sketch of the progress and prospects of the Church in these Provinces. We subjoin a report of his speech, which we are confident will be perused with the attention which it merits. His Lordship's forcible but unexaggerated exposure of the destruction of the University, so far as its Christian character was concerned, could not fail to enlist the sympathies of every honest, unwarped British heart. We rejoice to learn that the Right Reverend Prelate had been so successful in his mission, and there is every ground for hoping that his unwearied exertions will be productive of still further fruits. He leaves behind him in England an effective and zealous committee, who, we are persuaded, will spare no endeavours to advance the object which they have taken in hand.

Whilst in Liverpool, his Lordship preached in St. Saviour's Church, of which the Rev. G. W. Warr, formerly of Oakville, is the Incumbent.

The Bishop of Toronto then proceeded to propose the next Resolution; and after a few remarks applicable to the motion, which was to the effect that the provision of religious ordinances for our colonies was mainly owing to this Society, spoke as follows:—"Not only was the world's history turned as God pleased to prepare for our Lord's first advent, but since the Ascension it has been over-ruled to pave the way for his second advent; and although no one nation has been selected, yet those who discern the signs of the times can, through the last eighteen centuries, perceive that different nations have had, at various periods, a prominent commanding influence far greater than others in promoting or impeding the progress of Christianity—and, at present, no one can be so blind as not to see in the British empire a mighty tower of scriptural faith for the regeneration of mankind, and the extension of our holy religion in its purest form. Can any one be so blind as not to perceive that God has raised this nation from a very small beginning to her present lofty pre-eminence for some great purpose. Without any desire to be a conqueror, Great Britain, by providential arrangements, possesses the largest and most powerful dominion which the world has ever seen. Her language is spoken as a mother tongue in the east and in the west; and she bids fair to become, in the hands of God, an instrument to extend the knowledge of Christ, the living stone of the gospel, by her arms, influence, and institutions, into every quarter, I may say every corner of the world. Slow she may have been in perceiving her special and appropriate mission, but now it begins to be recognized by the most worthy portion of her sons and daughters, and they will rapidly increase in zeal and numbers. Nor has her exertions, partial as they may appear, been without encouraging fruits, while, for the future, the promise is abundant. Look at her vast and numerous colonies, in all of which, within a few short years, our religion has been established in all its fullness, and false religion and superstition are disappearing before it. In the east, the delusions of Mahomet and Buddhism are fast wearing out, and will be gradually extinguished by the progress of Christian truth. And as the whole earth is open to her missionaries, who can set limits to the good she may do by taking advantage of the extraordinary means which God has placed within her reach? But the progress already made in India and the islands of the ocean will be more distinctly shown by those who are best acquainted with these countries: permit me, therefore, to confine myself to her possessions in North America, with which I am best acquainted. And here, in a religious point of view, I claim the United States as well as the provinces still remaining to England as part of our missionary field. For the Church of that rising nation, with her thirty bishops and nearly two millions of members, is the fruit of our labours—the result of the exertions of our great Missionary Society for the Propagation of the Gospel in Foreign Parts. But, leaving this prosperous daughter of the Church of England, now able to make her way conquering and to conquer, let us limit ourselves to what remains to this country on the continent of North America. Taught by dear-bought experience that the Church and attachment to the Parent State always go together, the remaining five provinces, which continued faithful after the loss of the United States, were placed under one Bishop, and, although the country over which his jurisdiction extended was a country nearly as great as Europe, this one Bishop gave such an impetus to the Church as to induce the government soon after to appoint a Bishop for the Canadas, having his See at Quebec. Now, six Bishops preside over different portions of what was the Diocese of Nova Scotia, and three over separate divisions of what was once the Diocese of Quebec, and in a short time two additional Bishops will be required for what is at present the Bishopric of Toronto. In regard to missionary labours, they are in very many particulars similar to those recorded in the history of the Primitive Church. St. Paul preached in school-houses, in an upper chamber at Troas, and on the river-side at Philippi; and so it is now. There were no places of worship, and the Apostles betook themselves to private houses and places of common resort; and so do the Bishops in British North America at present, for their labours are much the same. We frequently minister in wigwags, log-houses, school-houses, and private houses,—in barns, sometimes in the open air under a spreading tree. In one particular, we have the advantage—there is no personal insult or persecution. The missionary, whether Deacon, Presbyter, or Bishop, is commonly received with kindness, and often with love. In my last confirmation tour, I officiated in twenty small school-houses, twice in barns, once in the open air, and often in private houses,—robbing at times behind a haystack or a great tree. In all this there is little difficulty, and much to encourage, because the Church is on all sides rapidly increasing. Not that I shall find fewer houses, school-houses, or shanties, or good reasons for some times holding Service in the open air than on my last visitation: I trust I shall have more—but they will not be the same, nor in the same locality, but in new places redeemed from the primeval forest, and the school-houses and shanties and barns used in my last journey will have been replaced by small churches or more convenient school-rooms. When I was admitted into holy orders, I was the fifth clergyman in Canada—a colony six hundred miles long: now there are more than one hundred and forty. There were scarcely 20,000 inhabitants: now the population is 800,000. In our towns of any magnitude we have comfortable churches: some of them elegant and commodious. Since the establishment of the See in 1839, the clergymen have more

than doubled, and the people are learning to give God His portion. A proof of new life and vigour is seen in the establishment of a Society on the principle of uniting the objects of the two great Church Societies here, and it already supports ten travelling missionaries, who traverse the new and more remote settlements, collecting the scattered sheep, and forming them into congregations. In this manner he gradually forms a parish, still of great extent, to which he is allowed to confine himself, and the remainder of his former circuit, with such additions as may in the meantime have been gained by new victories over the forest. In this manner the process goes on, contracting gradually the range or circuit of the travelling missionary, till at length we reduce it to something like a very large parish. It may take centuries to accomplish this through the whole diocese; but we have good hope from what has been accomplished, and we work in faith. To behold the Church thus growing is a most sublime and encouraging spectacle, and to think that we have the blessed privilege of co-operating with our Lord in the great work is a blessing unspeakable. Yet all may enjoy this blessing: by giving their labour, or, if this may not be, by giving of their substance to employ others. In doing this, you are taking hold of eternity, and doing a work that shall have no end but with Christ's coming. Cast your thoughts forward to the time when the Church which the people of this country are establishing in the colonies shall have attained something of the maturity of the Church in this dear land. Take one single parish church that shall have existed a thousand years, as many churches in England have already done, and then calculate the good (if indeed you are able) that this single act of Christian charity shall have accomplished. Thus in contributing as you are able to the Society for the Propagation of the Gospel, whose cause I am pleading, you are doing for thousands of future parishes in the colonies what your forefathers have done for you, and blessing millions yet unborn. What a glorious privilege to be instrumental in moulding future generations for heaven, and stretching out your hands to promote the salvation of the world! Why should we doubt the prophecy, that the knowledge of the Lord should cover the whole earth as the waters cover the sea. All the false religions in the world are passing away, and the divisions amongst Christians shall also cease. Of the present denominations one shall disappear after another as they have already done—the wheat shall be separated from the chaff, and be gathered into the garner of God, while the Holy Catholic Church shall be like Aaron's rod, swallow up all her opponents, and proceed conquering and to conquer till she covers the whole earth. Let us rejoice in every opportunity granted us of multiplying the one temple of God all over the world and through all time. It is to make our deeds live for ever. It is to hold fellowship with the saints who have passed away, and with the saints who are yet to come. Having thus endeavoured to plead the righteous cause of the Society for the Propagation of the Gospel, I would have willingly retired, but my appearance here at my advanced age, from so distant a country as Upper Canada, seems to require some explanation. And, indeed, it is no common cause that brings me among you. In 1827, that is 23 years ago, a university was founded by Royal Charter, and liberally endowed by His Majesty King George IV., from lands set apart for that purpose so far back as 1798, by George III. of blessed memory. All this was afterwards confirmed by William IV.; so that the college and its endowment may be said to have had the pledge of three successive Sovereigns for its security and permanence. Though in close connexion with the Established Church, it did not exclude the youth of other denominations from its secular departments of knowledge, but willingly received them without any religious test; and it proceeded for more than six years in its course of usefulness with increasing public confidence. Till 1840 Canada consisted of two provinces, Upper and Lower Canada—each having its own legislature. While separate, the Church of England prevailed in Upper Canada, and frequently commanded a majority in the legislature, and at all times an influence sufficient to protect itself from injustice. In 1840, owing to the turbulence and rebellion of Lower Canada, the two Provinces were united under one legislature, in the vain hope that Lower Canada would be taught peace and good order by Upper Canada; each Province to send an equal number of members. Now the population of Upper Canada is mixed and of various denominations. The lower Province is almost entirely French Roman Catholic. In the united legislature, as was foreseen, the dissenters join the French Roman Catholics against the Church, in all measures affecting her interests, and throw her into a hopeless minority. Hence, after a struggle of more than eight years, she lost King's College and its endowment, and a secular college, from which religion is excluded, has been established in its room. Acts of the Colonial Legislature may be approved or rejected by the Ministry in England within two years. A remonstrance was therefore made against this act, but sure, said Canada had become too powerful a colony to do unjust things, and it is the duty of the parent state to disallow class legislation, and not to permit a portion of her subjects to oppress another. Hence, notwithstanding her wonderful progress, the Church in Canada has been since 1840 a persecuted and suffering Church. Her position at this moment is exactly what the Church of England would be in, were there a great majority of Roman Catholics and Dissenters in both houses of parliament, and were this majority to suppress the charters of Oxford and Cambridge and Trinity College Dublin, confiscate these endowments, and establish Secular Colleges in their stead, from which the Christian religion is virtually excluded. Let this fact be well considered, for the destruction of King's College, in Upper Canada, is a fearful precedent, and, if not remedied may be the forerunner of more frightful consequences. While the Canadian legislature is permitted to treat the Royal Charter like waste paper, and the patent granting the endowment as worthless, it venerate and holds sacred the endowments granted to the French, in Lower Canada, for educational purposes to more than ten times the value. The members of the Church being thus deprived of their University could have no connexion with the spurious seminary established in its room, from which the voice of prayer and praise is excluded. Hence they determined to establish a University in connexion with the Church of their fathers from their private means and without any assistance from the Colonial government. In furtherance of this noble object I appealed, in the first place, to my own people, and was answered by subscriptions and donations to the amount of twenty-five thousand pounds, an astonishing and almost incredible effort from the settlers of a poor

colony—yet, I thought it but reasonable that we should prove our earnestness in the cause before we troubled others. This appeal, so nobly responded to, became a claim almost irresistible on the church members of this favoured land for sympathy and assistance. The contributions in the colony will scarcely suffice to erect the necessary buildings, an equal sum at least will be required as an endowment. Of this, I rejoice to say, about ten thousand pounds, or nearly one-half, has been obtained since I came to England. The Society for Promoting Christian Knowledge has granted three thousand pounds; the Society for the Propagation of the Gospel in Foreign Parts two thousand pounds, and a property of land worth £2,500; his Grace the Duke of Wellington has bestowed stock in the Welland Canal, Upper Canada, which is worth, at the least, one thousand pounds; the University of Oxford five hundred pounds, and from various individuals, brethren in the faith, upwards of four hundred pounds. The remaining half will, I trust, be yet obtained, for a case of greater oppression and wilful injustice is not to be found defiling the page of history; and when it is considered that the Diocese of Toronto is the principal stronghold and seat of the Church in British North America and that unless she has the means of preparing her youth for holy orders her victorious progress will be arrested, you will perceive the necessity and urgency of immediate action. Indeed, were the facts more generally known, the whole nation would feel the same indignation at so flagrant an outrage upon our holy religion, and come forward at once with the assistance we require. To separate religion from education is the suggestion of the Evil One; it is the training of men for this world only, regardless of the next. Now we desire a University which, fed by the heavenly stream of pure religion, may communicate fuel to the lamp of genius, and enable it to burn with a brighter and purer flame. We desire a University in which daily prayer and praise shall be celebrated, that we may possess a conscious feeling of the Divine presence; and this will produce such an ardent aspiration after goodness as will consecrate every action, and bring us to the purity and obedience of Christ. Such is the cause which has brought me to England—a cause worthy of a Christian Bishop to plead, and of a Christian people to cherish and support. But I not only claim your individual assistance in promoting my cause but your active influence with your friendly neighbours—a small effort from many would meet all our wants. Remember also, that in Canada many of your people have found an asylum from want and hunger—that thousands come yearly to our shores in a destitute condition, and are fed and nourished by our charity, and that in assisting to give them spiritual food, you are only paying a debt of gratitude which has been long due, and is yearly increasing. As for me, I shall not rest satisfied till I have laboured to the utmost to establish our College in the most holy and perfect form. The result is with a higher power, and I may be doomed to be disappointed; but it is God's work and I feel confident that it will prosper, though I may not be the happy instrument or live to behold it, but in the mean time I work in faith.—The Venerable Prelate sat down amidst one universal burst of applause.

CHRISTIANITY SUPERSEDED!

Mr. Chief Superintendent Ryerson seems determined to exalt the office of the purely secular schoolmaster to a higher point of eminence than its most enthusiastic advocates have hitherto ventured to claim for it. The *Journal of Education* for August last contains an "Official Circular," addressed to "the teachers of each Common School in Upper Canada, on his duty under the new Common School Act"—in which the learned and orthodox functionary thus delivers himself:—

"The profession of a teacher is a means to an end; it exists not for the sake of the teacher himself, but for the interests of society. It is a work indispensable to the progress and well-being of society. What is the teacher's work? It is to develop the mind, to mould the heart, and to form the character of the future citizens, magistrates, and rulers of our land. It is to teach and implant that which is the only true guarantee of liberty, order, and social stability—the essential element of a country's prosperity and happiness. Show that you sympathise with these objects—that your heart is in them—that your thoughts and aims do not terminate in yourself alone, but embrace others—and especially the rising generation. Such a spirit, like heat in the atmosphere, will be diffusive. Others will imbibe it; the indifferent will become interested, and the selfish will begin to feel the impulses of intelligent generosity; parents will become increasingly anxious for the education of their children, and children will become increasingly anxious to be educated. In any neighbourhood both in town and country, where any youth are allowed to grow up uneducated, a teacher should be an educational missionary, as well as an educational pastor; and every instance of success will add to his influence and means of support, as well as usefulness."

Now, if there be any meaning in this Germanic rhapsody—unequalled so far as flatulent bathos is concerned, by the choicest effusions of the most crazy camp meeting—what does it amount to when translated into rational English? Simply this, that the Gospel is altogether unnecessary for the regeneration of mankind—that in time to come the Priest may give place to the pedagogue—and that the sooner Cathedrals are converted into Colleges, and parish Churches into hedge-schools, the better for all parties!

According to our antiquated and narrow conceptions, the Lord Christ commissioned a ministry, through whose instrumentality fallen man might be restored to the spiritual status which he had forfeited through sin. We had imagined in our old world and Tory simplicity, that the faithful preaching of the word, and the right and due administration of the Sacraments, were the appointed means of regenerating a spiritually dead world. In

our ignorance, we had credited the declaration of Saint Paul, that if the truth shall make us free, then are we free indeed.

But as we live we learn! That enlightened, liberal, and rationalistic Methodist, Egerton Ryerson, informs us that we have been labouring under gross and palpable delusion! He declares that *mere human learning* is the precious seed from which the fair tree of substantial freedom is to spring! He unequivocally and "officially" asserts, that it devolves upon the *secular teacher*, "TO MOULD THE HEART, AND TO FORM THE CHARACTER, OF THE FUTURE CITIZENS, MAGISTRATES, AND RULERS OF OUR LAND!"

We ask,—and that without dreading to receive a negative answer,—Had Anti-Christ ever a more unscrupulous and thorough-going jackal than this same Egerton Ryerson?

In his School Bill, which at present vexes our Province (we really forget whether it is his thousandth, or thousandth and first, Educational abortion), no provision is made for the inculcation of sound, systematic religious knowledge. The rising generation of Canada West, *unless they be Romanists*, may be instructed by "Jews, Turks, Infidels, and Heretics." They may be taught, according to *Act of Parliament*, to regard the Second Person in the Godhead as a mere man—as an impostor—whose death upon Mount Calvary was an act of righteous and substantial justice!

And yet the shallow, flippant declaimer, to whom is entrusted the regulation of our Educational machinery, affirms unblushingly, and in cold blood, that by such machinery (from which even Wesley, with all his unstable tendencies, would have shrunk with horror), the "heart" may be moulded, and the "character" formed!

Such is the orthodoxy of modern Methodism; and Anti-Christ must be ungrateful indeed, if he does not extend to it the cordial right hand of fellowship!

Are we not fully justified in asserting, that, if Ryerson be right, we, along with the Christian world for more than a thousand years, have been deplorably in error? If the "Circular" from which we have quoted be not a blasphemous libel, fit only to be burned by the hands of the common hangman, then every copy of the Scriptures which from henceforth may be printed is but so much good paper moided—so much good ink thrown away. If *secular* instructors can fulfil the duties of regenerating *Missionaries*, then the sooner that the Church ceases to exercise her functions, the better! let the Cross at once give place to the *Ferula!*

UNSANCTIFIED LEARNING.

We have perused with melancholy interest an article in the *Quarterly Review* for April last, devoted to the life and works of the accomplished but unfortunate Giacomo Leopardi.

This writer,—unquestionably one of the brightest gems which have adorned the literary coronet of Modern Italy,—might almost claim intellectual kindred with the Admirable Crichton. Nearly self-taught, his philological attainments, particularly as regarded the Greek tongue, were of the most profound order. In poetry, he has been elevated to the lofty platform occupied by his immortal countryman, Dante; and competent critics have not hesitated to speak of his philosophical lucubrations as not unworthy to be associated with those of Berkeley and Hume.

But, alas! all this wondrous prodigality of intellect was blighted and marred by a foul and deadly canker-worm! Poor Leopardi was cursed by the evil spirit of unbelief! With all his knowledge, wide-spread and far-reaching as it was, he knew not the only true God, and Jesus Christ whom He has sent. Afflicted and distressed more than the generality of men are, in "mind, body, and estate," he passed over life's rough highway a heart-broken, comfortless, lonesome pilgrim; and he laid his head in an early grave, uncheered by that glorious herald voice from heaven, which proclaims:—"From henceforth blessed are the dead which die in the Lord; even so saith the Spirit: for they rest from their labours!"

There is something in the history of this brilliant Italian well calculated to warn and instruct.

The training of Giacomo Leopardi was purely intellectual. Early disgusted with the clumsy and ridiculous figments of the Vatican—at variance equally with Revelation, reason, and correct taste—he threw himself into the almost equally orthodox, and certainly more graceful, arms of the mythology of Ancient Greece and Rome. In this respect, the history of this hapless child of genius resembles that of Voltaire, who, confounding Christianity with Romanism, found a fancied refuge in a sneering scepticism from that monstrous and unscriptural medley of truth and error, which his monkish tutors had taught him to regard as "pure religion, and undefiled."

Referring to the enthusiastic ardour with which Leopardi bathed in the sparkling streams of heathen mythology and heathen ethics, his biographer in the *Quarterly Review* makes some thoughtful and judicious remarks. Lengthy as they are, we here subjoin them, because they have a close and interesting bearing upon the present educational crisis of our Diocese.

"In considering a case so remarkable [the writer is taking a retrospective view of the whole subject—Ed. Ch.], it will occur to the mind to ask whether the study of Pagan antiquity is probably to be reckoned among the causes of his religious desolation? and the question is too nearly related to the dearest interests of England, whose choicest youth are reared almost from infancy to read and to digest both the thoughts and the diction of Latin and Greek authors, to be dismissed without notice: the more so, as there is an opinion floating, so to speak, though it can scarcely be said to be current among ourselves, that the religious tendencies of our own system are questionable. In our view, the answer may be said to lie in a single sentence, and it is this,—that classical studies require the powerful corrective which Christian studies supply; that with this corrective they afford not only the most admirable discipline to the understanding, taste, and power of expression, but likewise the strongest secondary assurance of the truth and the need of the Gospel; but that, without it, they are full of danger. And the corrective lies not merely in the knowledge of Christian doctrine by rote; not merely in being acquainted—as we cannot doubt that Leopardi was in his youth acquainted with its technical distribution, according to the current theology—but in the true and living knowledge of it, in the application of the mind to Christian study with the same energetic tension with which Pagan philosophy, history, poetry, and languages, are studied. This application of the mind the practical system of the Church of Rome in Italy regulates and fetters, even on the part of the clergy—dreads and utterly discourages, on the part of the laity. "Prove all things; hold fast that which is good," is a precept which England has fearlessly accepted, and from the universal application of which she has not shrunk—alive to the serious dangers of her course, but bent upon its transcendent and inestimable advantages. It is, we believe, to this cause that we may refer the unquestionable fact, that classical studies in this country are not found to have any sceptical tendency, and that the University of Oxford finds in Aristotle one of her most powerful engines of ethical and, indirectly, of Christian teaching. But then there must be real and vital activity of the mind upon the subject matter of religion, as there is upon the subject matter of Pagan learning. Greece and Rome present to us great and masculine developments of our common nature, and wonderful triumphs achieved by them in every department both of mental and of practical effort: the mind cannot embrace them—cannot reap its reward in the appreciation of them—without the exertion of its powers at their topmost bent. We should shudder for the consequences if our Christian studies became shackled, dry, and formal, and if thought were to owe its richness and taste, its refined discernment, and, above all, its mental freedom and enjoyment were to refer their recollections either wholly or principally to those heathen sources. And too plainly was it thus with Leopardi. It was not from the genius of the Gospel that he had learned to mould the accents of his mind, to exercise the high prerogative of his genius: it was on the mount of the Pantheon, and not of Zion; by the waters of Illissus, not by the brook of Cedron. Homer and Hesiod, and Plato most of all, were to him for patriarch and prophet; and to those works, which he latterly translated, we are persuaded that he went as with a sentiment of religion, as seeking for a Gospel in their generally high-toned, though narrow morality, and realizing in them not only the beautiful dream of his imagination and the food of his powerful understanding, but the whole substance of his inner life. He exactly reversed the Christian invocation of Tasso, and enthroned the muse of Helicon again."

Without comment, we commend this extract to the serious and remorseful attention of the deluded men who have succeeded in establishing the anti-Christian University of Toronto.

In the spiritual shipwreck of Giacomo Leopardi, they must behold (unless already judicially blinded) the necessary consequences of their Satanic policy. "SATANIC" is a strong, a fearfully strong term, but we have used it with sad deliberation. These deluded disciples of EXPEDIENCY, that monster idol of our age, have made provision for indoctrinating the youth of Canada with the mythology (if we may so use the word) of perdition; but have anxiously guarded against the possibility of a single ray of Gospel light finding its way into their liberalized Halls! They have endowed Professors to familiarize our rising generation with the shameless experiences of Jupiter and Venus; whilst at the same time they have anxiously prohibited these same teachers from contrasting, *systematically*, the crimes of these ruffian and abominable myths, with the heavenly morality of the Son of David—God manifest in the flesh!

THE MARRIAGE BILL.

We rejoice to learn that this infamous measure will not, in all probability, be persevered in. For once, public opinion, soundly directed, has gained a triumph, and preserved the social character of England from contamination and disgrace.

Communication.

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

To the Editor of The Church.

REV. SIR,—I rejoice, equally with yourself, to see your correspondent, "A Layman," so warmly taking up the cause of the contemplated Church University. But in his letter which you adopted in your leading editorial of the 3rd instant, there is a statement respecting one of the Sacraments so utterly unwarranted, either by the language of Scripture or the teaching of the Church, that it ought not, I think, to be allowed to pass unnoticed.

With the view of drawing out his opponent's sentiments, whom he suspected of unsoundness, "A Layman" says, that he "advisedly wrote the following passage:—"We are bound to confess boldly that in the administration of the Lord's Supper, the faithful know that a miracle is performed, which, without the aid of faith, would be repugnant to human reason."

To affirm thus, that a *miracle is performed* in the administration of this rite, is the very language of the Papists respecting their version of the Holy Eucharist, and indicates, to say the least of it, a dangerous propinquity to what our Articles justly term the "superstitions and fables, and deceits" of the Church of Rome concerning that Sacrament. A miracle is an action, or an event, in which the laws of nature are visibly changed or suspended—extraordinary results are seen which cannot reasonably be ascribed to anything but the immediate intervention of the power of God. Every miracle recorded in Scripture has these two characteristics, in which consist the very essence and nature of a miracle, namely, that there be such a deviation from the ordinary course of nature, and that this deviation be *visible*. Apply this definition to the Eucharist, and it will be seen at once that no miracle is performed in it.

Besides, a miracle does not require "the aid of faith," in order to be acknowledged, for it is a wonder wrought under the evidence of men's senses for the very purpose of producing in them faith as to other more important and spiritual matters. Our Lord's miracles were acknowledged by all who witnessed them, yet, all were not led by them to believe in Him. For instance, the rulers of the Jews (Acts 4, 16) confessed respecting Peter and John, "for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it." Here the miracle was unquestioned, but it produced in these men no faith. The perception, therefore, of the miracles was never dependent upon faith, since in every case they were seen and known by all—by the faithless as well as by the faithful. There is a still further confusion of terms in saying, that a miracle is "repugnant to reason." Now, a miracle is not contrary to reason but to *experience*; and the more it contradicts our general experience of the operations of nature, the greater is the miracle. There is no unreasonableness about any Scripture miracle; as St. Paul argued to Agrippa (Acts 26, 8), "Why should it be thought a thing incredible with you that God should raise the dead?"

To assert thus, that a miracle is performed in the administration of the Holy Eucharist, is playing in the hands of the Romanist, and cuts the ground from under the Church, by depriving Her of that never yet answered argument against the Popish figment of Transubstantiation, viz.: "That no such miraculous change of the substance of the elements, as they allege, is seen," therefore to assert it is as untrue as to call black white, or one thing by the name of another. An *unseen* miracle is a contradiction both of terms and of ideas.

Once admit that a miracle is performed—some change wrought of which our natural senses cannot be cognizant—once get beyond our senses—shall I say out of our senses?—on such a matter, and we enter upon the field of superstition, or insanity, in which we may believe anything according to the force of a diseased imagination. In supposing such a miracle to be performed in the Eucharist, we should place ourselves on the same platform of superstition as the Papist—side by side with him in the principle and grounds, or rather groundlessness of our belief, but differing a little in the degree of our credulity as to a miracle which can neither be seen nor proved. To acquiesce in such a doctrine would effectually stop the mouth of the Churchmen in defence of Divine truth against one of the worst fables of the great Papal heresy.

Nor is the statement of "A Layman" as he imagines "a faithful exposition of the Church's teaching." He appeals to the 28th Article; but this does not affirm that "a miracle is performed" in this Sacrament, or anything of the kind. It teaches that the Supper of the Lord is *not only* a sign of the love or the fellowship of Christians, "but rather a Sacrament of our redemption by Christ's death." It is not merely a "bare sign," as the Homily expresses, not merely a memorial, but rather a *Sacrament*. Still not a miracle. For what is the meaning of the word Sacrament? An outward visible sign of an inward spiritual grace, given unto us, ordained by Christ himself as a means whereby we receive the same (grace), and as a pledge to assure us thereof, (*i.e.*) of the imparting of that grace.

Now, in what part of all this, to whichever Sacrament we refer it, can a miracle be predicated? Not in the *outward visible sign*, for no miraculous change is effected, either in the bread and wine of one Sacrament, or in the water of the other. Not in the *inward grace*, for that is a work of the Holy Ghost, known only to God, undiscernable to our external senses, therefore not a miracle. And if we revert to the third essential property of a Sacrament, viz.:—Its *divine institution*, we find that no miracle attended its appointment.

I have been thus particular in pointing out the error into which our friend "A Layman" has fallen, because he affirms so precisely that "a miracle is performed in the administration" of the Lord's Supper. Had he used the word *miraculous* in its occasional latitude of signification, as merely synonymous with "mysterious," "marvellous," and such expressions, the case would have been different, and would not have called for any pointed reprobation. In nothing is it more necessary to be cautious in the use of terms than in making statements of religious doctrine, ideas being so much dependent upon language; and I may be permitted to express my earnest hope, that the "Layman" who exhibits so praiseworthy a determination to support the Church in her present most important undertaking, will not diminish the weight of his advocacy by giving a quasi-Popish colouring to any of her ordinances, or by allowing himself to speak of them in terms which are certainly not borne out by the facts or language either of the Bible or the Church.

Nor in deprecating this exaggerated tone in speaking of the Holy Eucharist—a tone so far removed from the simplicity of the Gospel—do we divest this Sacrament of any of the reverence justly due to it. No alleged and questionable miracle can give it greater weight in the

estimation of the faithful and enlightened Christian, or clothe it with higher sanctity, than the impressive and affectionate words of our blessed Lord, "Do this in remembrance of me."

In thus remarking the error of "A Layman," I by no means desire to adopt the statement of his opponent, viz.:—"That 'the Lord's Supper is simply a standing emblematic memorial of the body of Christ broken, and his blood shed. There is no miracle in it, and no mystery about it.'" For in so speaking, he almost comes as much short of the Church's teaching as the other writer goes beyond it. The Articles and Homilies, and Catechism affirm this Sacrament to be more than a mere sign: neither is it speaking according to the Church to say that "there is no mystery about it," for though there may be none in the external sign and administration, yet there must be much in the operation of the Holy Spirit, and in the work of grace thereby conveyed and wrought in the souls of those who "receive the same worthily;" and the Church in the Communion Service frequently uses the term "mystery" in reference to this Sacrament. H. C. C.

Toronto, Oct. 8, 1850.

NARROW ESCAPE OF THE DUKE OF WELLINGTON.

—On Friday afternoon, as his Grace was returning from Dover to Walmer Castle, when on the Deal road, and a quarter of a mile East of Dover Castle, the post horses of his carriage took fright at a board by the road side, on which songs and ballads were posted for sale during the races. The postboy lost command of the horses, and the carriage was precipitated down a declivity of about two feet into a stubble field. One of the horses fell, and the postboy was thrown under the carriage, but escaped unhurt. Two officers of the Royal Navy, who were walking on the road, assisted the Duke out of his carriage. His Grace who preserved his usual coolness, then proceeded safely to Walmer.—*Spectator*.

United States.

RAILWAY ACCIDENT.—On Thursday evening, the 26th inst., the express train from Rochester to Buffalo, was thrown off the track by coming in contact with a cow, and falling down an embankment, became a perfect wreck. The engineer and fireman escaped unhurt. A boy named Oliver—son of the keeper of the water station six miles west of the city, who acted as bell-ringer on the engine, had one leg badly broken. Of the passenger cars only two were displaced from the track, and one of these only slightly injured. The other was broken to pieces, and two or three passengers slightly injured. Only one, we believe, was detained by the accident, a Rev. Mr. Joslyn, who received some slight injuries.—Among the passengers were the following Bishops of the Protestant Episcopal Church, who were on their way to the General Convention to be held in Cincinnati next week: Bishop Meade, and Assistant Bishop Johns, of Virginia; Bishop De Lancey, of Western New York; Bishop Whittingham, of Maryland, and Bishop Eastburn, of Massachusetts. We are grateful to a merciful Providence that they escaped without injury. Bishop Johns returned to Rochester with his family for the night, while the other Bishops proceeded to Buffalo.

THE LATE ACCIDENT AT NEW YORK.

As the *Pacific* was starting from her pier at the foot of Canal-street, and was swinging around, so as to get out into the stream, she was caught on her broadside by a sudden flaw of wind, before it was possible to get her sufficiently under way to control her. She was driven against the side of the pier first, and then the guard of the left paddle wheel caught the end of the timbers supporting the roof of the shed, and carried away about forty feet of it. Many spectators were crowded together at this part, some of whom were sitting on a beam at the end of the shed.

The scene of confusion that ensued was frightful. As soon as the wind caught the *Pacific* it was seen by some of the bystanders that an accident was inevitable, and they shouted to the crowd forward to get back as quickly as possible. A few did so while some stood paralyzed by fear, and others endeavoured to save themselves either by swimming or jumping into the boats lying near.

Mr. Woodruffe Collins, who was in a position of safety himself, rushed forward among the women and children, and catching hold of as many of them as the time allowed, flung them forward out of the reach of the falling timbers. Just as he was returning back, seeing it was too late to be of further use, he saw some gentleman leave a lady who was on his arm, and throw himself into the water, while the lady fell down fainting. This was too much for Mr. C., who, forgetful of self, turned back and carried her off. His courage and humanity nearly cost him his life, for the last of the huge tie beams that fell caught him on the shoulder in its descent, and had he not stooped forward, in another moment he would have been crushed to the earth. While we were with Mr. Collins, he turned to speak to some one else, and then we saw the marks the beam had left upon his coat.

W. C. Connell, of two hundred and thirteen, Avenue B, seeing some of his friends struggling in the water, pulled off his coat and handed it together with his pocket book and an elegant gold watch, to a by-stander. He then plunged into the water, and having rescued two or three persons, returned to the pier, and found to his surprise that the heartless scoundrel had availed himself of the prevailing excitement to make off with the property.

Considering the mass of timber that fell, the loss of life and injuries sustained from that cause was, as far as ascertained, but small, in view of the number of spectators so shortly before on the piers. But one was killed on the spot. His name was John Wilson, of 78 Watt-street. His ribs were all fractured, on both sides, and his jaw broken in two places; yet, when taken up none of the timbers were touching him. He was removed to the Fifth Ward station-house, in Leonard street, and an inquest held the same night by Coroner Geer. Amongst those severely injured, were Henry Coit, Esq., of South-street, who was removed to his residence, where he was attended by two physicians; and John McCormick, Patrick McEntee, and Henry Lee, taken to the City Hospital.

The damages sustained by the *Pacific's* paddle-wheel having been thoroughly repaired, she sailed yesterday morning at half-past ten o'clock; the detention caused by the accident amounting to 22 hours and a-half.

The following persons, in addition to those mentioned above, were also injured:—W. J. Donald, face and knee bruised—he was struck by the same beam which killed Mr. Wilson; Mr. W. Gardner, merchant, of this city, internally injured; Captain Woolsey, of Jersey City; W. Stewart Brown; Benjamin Laird, of 151, Franklin street; and Mr. Checks, one of the employees of Messrs. A. T. Stewart & Co.—*New York Journal of Commerce*.

Poetry.

My Prayer Book.

THE CATECHISM.

"WHO GAVE YOU THIS NAME? MY GODFATHERS AND GODMOTHERS IN MY BAPTISM."—*The Catechism.*

If they who stand beside the source
Of some famed river's mountain-flow,
And ponder on its trackless course,
To meet the far-off waves below,
Can feel a pensive influence born,—
Then how, on each Sabbath morn,
The men of God must inly feel
A musing depth of voiceless zeal,

When at the fountain-head they stand
Of youthful life's untraced career,
As round them groups an order'd band
Of earnest children, shy and dear;
Encircled thus, to hear and speak,
With glist'ning eye, and glowing cheek,
Those truths baptismal, pure and high,
Which link our being with the sky.

"Go, feed My Lambs," the Saviour cried
To Peter's large and loving heart;
And, ever have those words supplied
What cannot from the Church depart,—
A pastoral right to form and feed
God's nurslings, by His grace decreed
To taste the food of heaven, and live
By all His word and wisdom give.

What, though the catechizer teach
Unfathom'd truths, which far outsoar
All raptured saints and seraphs reach,
When most their minds a God adore,
Love brings a light that truth explains
Beyond what science ere attains,
As heaven by intuitions mild
Gleams on the conscience of a child.

If faltering tongues of bashful youth
The careful Priest by welcome bland
Attune to some almighty truth,
Beyond a child to understand,
Is not the most gigantic Soul
Which awes the world by deep control,
A mental babe with lisping mind,
Compared with angels in its kind?

The Gospel o'er the cradle bends,
And gently leads each growing child;
Nor at the Font its mission ends,
But follows it with accent mild;
And so, by her maternal voice
The Church directs the infant choice,
And loves to dream on each white brow
The mystic Cross is mirror'd now.

God shield each lamb, and little one!
For now the world before it lies;
And cold were he who looked upon
Those cherub lips, and chaster'd eyes,
Nor felt his heart-pulse throb with prayer
That all the Sureties did declare,
When first the white-robed babe was given
To Jesu's arms for life and heaven.

Hereafter each in faith may keep,—
Alas, the infant-grace departs;
Enough to make mild angels weep
Already stains some youthful heart!
Wild'rd by many a temper wild
Wilful and vain becomes the child,
Till robes baptismal wear no more
The whiteness at the Font they wore.

Yet, SHEPHERD of Thy blood-priced fold,
Since Thou didst stand at mother's knee,
And as a spotless Babe behold
The virgin brow, which bent o'er Thee,—
Thy spirit hung on each high word
An echoing conscience loved and heard,
While patriarch, saint and prophet brought
Lessons to rear Thy human thought!

Lover divine of children dear!
In Whose fond arms an infant lay,
E'en now the Church believes Thee near
To hear their budding accents pray;
And oh! if child-born memories still
Thy depths of sacred manhood fill,
Look from Thy Mercy-Throne on high,
Hear children lisp, and mothers sigh.

Nor let the stern and sceptic mind
'Tween Christ and childhood take its stand;
And, reas'ning here with falsehood blind,
Presume to hold His secret Hand,
Who works by love's mysterious law
A grace cold reason never saw;
And by His Spirit, present now,
Recalls the child's baptismal vow

Back to the soul, perchance with fear;
And opes the spring of thought within,
Until religion's vestal tear
Is dropt o'er some remember'd sin:
New hopes awake, and conscience burns
With hallow'd blush, as more it learns,
Who at the font His welcome gave,
Still longs in heaven the child to save.

Lord of simplicity and truth!
A scene like this the oldest need,
To summon back regretted youth
And bid them with compunction bleed:
A babe-like spirit, born of love,—
What purer gift can Grace above
Grant to the saint, who lives below,
More childlike for the heavens to grow?

DIOCESE OF FREDERICTON.

Extracts from a Charge delivered in the Cathedral of Christ Church, Fredericton, to the Clergy of the Diocese, assembled at the second Triennial Visitation of JOHN, BISHOP OF FREDERICTON.

ON DOCTRINE.

Our duty on this head in general terms, is to Preach the Gospel, an expression limited by some to the declaration of certain doctrines taken out of the Gospel; by a few, to preaching the Gospel of Calvin, but never so limited in the Bible itself.—The word is used in the New Testament nearly one hundred times; and in almost every instance, is applied to the whole Revelation of God: whether it be doctrine or duty. "Go ye into all the world

¹ Luke ii. 52.

and preach the Gospel to every creature;" of which Gospel the necessity of Faith, and of Baptism, form (as we are told in the next clause) essential parts; nor are works omitted in the definition, for our Lord adds, "Teaching them to observe all things whatsoever I have commanded you;" and the presence of Christ, and the succession of His Ministers, is another part of the same Gospel, for he says again, "Lo I am with you always, even to the end of the world." And St. Paul says expressly, that the doctrines of the general retribution at the day of judgment, of obeying rulers and magistrates, of a provision for the Clergy, of a right use of the moral law, of "speaking evil of no man," and among other duties, were all part and parcel of "his Gospel," of "the glorious Gospel of the blessed God, committed to his trust." If these things be so, there seems no Scriptural reason why we ourselves should limit, or encourage others to limit the phrase within narrower bounds than those which Divine wisdom has marked out: or why we should encourage those who "hold men's persons in admiration" to talk of the "pure Gospel," and the "full Gospel," and thus set up one Clergyman against another. This echoing of phrases, "like children in the market place," is unworthy a manly and thoughtful mind, and should be shunned by those who wish to adhere to the practice of our Lord and His Apostles. What we have to teach concerns the Author of Salvation, the Way of Salvation, the Means of Salvation, and the Nature of Salvation. In other words, we have to declare what God has revealed concerning His own great and Adorable Nature, as our Creator, Redeemer, and Sanctifier; concerning our Redemption, Justification, and Regeneration in Christ, the one Mediator, God and Man, by the power of one Spirit; concerning all the duties which we owe to God and to each other as redeemed, justified, and regenerated; concerning the Church, the Scriptures, the Sacraments, and Prayer; concerning the general judgment, and the life of the world to come. All this is to be taught: not in one Sermon, nor in a series of discourses, but "in proportion," and as opportunity offers. But our teaching should embrace it all, so that in no one point any attentive hearer need be ignorant. And an explanation of the claims and worship of our own branch of the Church is certainly as much a part of the Gospel as any other.

They seem to me to have read very little of the Scripture, or to very little purpose, who imagine that what they call the "simple preaching of Christ Crucified" (in their sense, I mean, which excludes all but one or two doctrines from the class of legitimate subjects of address) is sufficient to turn "the disobedient, to the wisdom of the just, to make ready a people prepared to the Lord." We desire no other appeal in this matter than the Bible itself. Did John the Baptist preach Christ "crucified," even before his crucifixion? Undoubtedly he did; for he said, "Behold the Lamb of God, who taketh away the sin of the world." Yet who that has ever read of John's preaching before the Pharisees, before Herod, the publicans, the soldiers, the people generally, can believe that this was the only topic of his preaching? Did St. James preach Christ crucified after his crucifixion? Beyond all question. Yet in his Epistle the atonement is never mentioned. Did St. Jude and St. Peter preach Christ crucified? Surely. Yet a large portion of the second Epistle of the one, and of the Epistle of the other, is occupied with the subject of false teachers who denied the divine or human nature of Christ, and were immoral in their conduct. Did St. Paul preach Christ crucified? Who can doubt it? Yet in St. Paul's addresses and Epistles large portions are devoted exclusively to other subjects. That the atonement made by a crucified Lord should form a prominent and essential part of our preaching, that it should be the ground work of faith, repentance and obedience, we all contend: we all, I hope, put it in practice; but what is objected to, and justly, is the narrowing of the phrase "Gospel truth," to one set of doctrines narrowly interpreted: the spiritual pride which invariably attends such narrowness: the boasting of the "simplicity" of the Gospel, and of the "foolishness of preaching," when that simplicity and folly is our own. On the other hand, exclusive preaching of the Church and the Sacraments only, without reference to their connection with other revealed doctrines and duties, is as hurtful as the preaching, which excludes the Church and the Sacraments.

Unhappily a considerable part of the "preaching of the Gospel," from St. Paul's days to our own, has consisted in defending it against the attacks, which, on every side, have been made against it. So that the three Ancient Creeds, and our Prayers and offices of our Church, and our Protests against heresy or error, are in fact part of our "Gospel," being propositions, fairly as we conceive deduced from the Bible itself, on which they are grounded, and so "concluded and proved" by the word of God, and as regards some of them, coeval with primitive christianity. But I shall not enlarge on the nature of this defence further than to point out to you what part of this Gospel is now specially assailed, and how it may be defended.

1. We have our ancient enemy, Infidelity, rearing its dishonoured head amongst us, and reappearing (it is said) among the young men in the Province. With a view of meeting this evil, some of the Clergy have thought it desirable to preach Lec-

tures on this subject. Let me not be thought disposed to discourage this pious work, if I remark, that the persons most likely to be benefitted by such lectures are the believers, not the infidels.—Unbelievers are commonly very irregular and inattentive hearers, and "I doubt the core lies deeper" than sermons alone are likely to reach. Young men generally lapse into infidelity either for want of parental training, or from some viciousness of life; and these errors will best be grappled with in private. Let these young men be sought out, and kindly reasoned with. Let the moral cause of their obliquity be detected, and if possible, the miserable consequences of it made known to them. And above all, let the Church shew herself an active energising body, united and powerful for good, convinced of the reality of her Divine system and of her Divine commission: throwing open wide her gates day by day, to "the poor and the needy, the halt and the blind," "lengthening her cords," extending her privileges, increasing her opportunities of communion, building new edifices, and improving the old; and, this, in my judgment, will do more to keep down Infidelity than all the sermons that ever have been, or that ever will be preached against it. There can be no doubt that the absence of parental discipline, and the refusal, or neglect of parents to teach their children the Church Catechism, is fast bringing many young persons to the conclusion, that religion in general is a matter of small importance. What their parents have not thought it worth while to teach, the young cannot be expected to believe.

2. But there is another more attractive form of Infidelity, and on that account more I think to be dreaded. I mean the denial of special doctrines of the faith, under the mask of their being obsolete, or bigoted, or intolerant, or inconsistent with the mercy and goodness of God. Ancient Infidelity came out to meet its adversary in the open field, fought, and was vanquished. Modern unbelief hides itself within our own camp. It professes a general regard for Christianity, rears aloft the broad and spacious banner of Protestantism, but vehemently opposes every doctrine which is distinctly and clearly brought out, and presented for its acceptance. More especially are those doctrines the objects of its abhorrence, which rests wholly on what is unseen, which involve self-denial in him who receives them, or which imply the "severity" as well as the "goodness of God." These the semi-sceptic perpetually denounces: declares them to be Popish or exclusive: inconsistent with the renunciation of merit, or with spiritual religion; and above all, impossible to be apprehended by reason, and subversive of that infinite mercy which will eventually save all mankind.

To trace out this error in all its branches, would demand a longer time than I can now bestow upon it. It may suffice to point out two forms of it which are prevalent in these parts, the denial of the Eternity of future rewards and punishments, and the denial of Sacramental Grace. The former I imagine to be very common, if not to be gaining ground, and some of the treatises which promote it, are specious, and written with apparent candour. Long lists of Scriptures are produced, and examined in turn: opposing statements heard, and confuted, and the result of the whole triumphantly proclaimed to be the overthrow of "man-made creeds," the ascendancy of reason, and the vindication of God's ways to mankind. I strongly recommend your careful study of this awful subject: study, not mere citation of a few well known texts: the Scripture must be solidly vindicated from the glosses put upon it, and the ancient faith maintained. But the whole system is ill-disguised Infidelity. If (as is pretended) the Scripture teaches that wicked men suffer all their punishment here, such teaching is as contrary to fact, as the doctrine we hold is affirmed to be contrary to reason. If all that our Lord has so plainly said of everlasting punishment be applied to temporal or Jewish destruction, then the promises of everlasting life rest on a very slender foundation, or rather, no foundation whatever. And if a judgment to come, accompanied by a judicial sentence, and solemn vindication of the apparent inequalities of Divine Providence, with a distinction (which all justice requires) between good and evil, mean no more than publishing a universal salvation; then a judgment to come is an unreal thing, and the Judge is one who regards with equal favour, the just, and the unjust, the righteous, and the wicked. Paganism in its worst form seldom avowed this absolutely atheistical infidelity. If this doctrine be true, it matters not, as regards the next world, how we live or how we die, for we are sure to be saved; and the heavy afflictions which befall the best men in the present life, reduce divine retribution, and the desirableness of a virtuous course to a perfect uncertainty. And, which is still more monstrous, the man who blasphemously God every day of his life, breaks all his commandments, and dies in his hardened impiety, may, at the same moment, mockingly thank him for the certainty of his own final salvation. If this were true, what harm could there be in calling evil good, and good evil?

Never shall they come to the second resurrection which is unto the life everlasting, that will not rise by repentance unto a new life in Him who is both resurrection and life.—*Bishop Bale.*

THE DOXOLOGY, OR GLORIA PATRI.

(From Bishop Sparrow.)

This is, the Christian's both hymn and shorter creed. For what is the sum of the Christian's faith but the mystery of the Holy Trinity, God the Father, Son, and Holy Ghost, which neither Jew nor pagan, but only the Christian believes, and in this doxology professes against all heretics old and new? And as it is a short creed, so also is it a most excellent hymn; for the glory of God is the end of our creation, and should be the aim of all our services—whatsoever we do should be done to the glory of God the Father, Son, and Holy Ghost: and this is all that we can, either by word or deed, give to God, namely, glory. Therefore this hymn fitly serves to close any of our religious services, our praises, prayers, thanksgivings, confessions of sins, or faith. Since all these we do to glorify God, it cannot be unfitting to close with "Glory be to God the Father, Son, and Holy Ghost." It cannot easily be expressed how useful this divine hymn is upon all occasions. If God Almighty sends us prosperity, what can we better return him than glory? If he sends adversity, it still befits us to say, "Glory be to the Father," &c. Whether we receive good, or whether we receive evil at the hands of God, we cannot say a better "grace" than "Glory be to the Father." In a word, we cannot better begin the day when we awake, nor conclude the day when we go to sleep, than by "Glory be to the Father, and to the Son, and to the Holy Ghost."

ESTHER MERLE; OR THE NURSERY MAID.

CHAPTER IX.

It almost seemed like a new life opening to Esther, the more she talked to Miss Marston and thought of all that lady said. Instead of getting up in the morning with the feeling that things must take their "chance," and lying down at night satisfied if the usual round of duties were performed and laying all want of temper and other faults solemn work to perform. Every duty seemed more down to "chance," now Esther felt that she had a important—every hour brought some trial, some temper to be subdued. Many a struggle she had when the children provoked her, and often did a hasty word and angry look come before she could check it. But she now felt that it was wrong; and so on the whole, though slowly, she did improve, and more order and quietness reigned in the nursery.

Mrs Parker observed the improvement, and set it down to her scolding.

It happened shortly after this, that all the little Parkers caught the measles. Augusta had them very badly, and required much careful watching. Esther was a kind and attentive nurse, and she tried in every way to make up for past faults, by showing patience towards the sick child. She received bad accounts of Margaret, but still, as there seemed no immediate danger, she resolved not to ask leave to go home yet, for it would have given much trouble to Mrs. Parker just at this time. However, before Augusta was able to go out of the nursery, Esther received a message from her mother begging her if possible to come to Ellerton. Margaret had caught a fresh cold, and was so very much worse that they scarcely expected she could last many days.

Mrs. Parker could not spare Esther that day, but on hearing her story said she might go on the following afternoon. As Esther walked along the same road which she had travelled when she first left her home, many many recollections and thoughts crowded on her. She remembered how sure she had felt that she should make a very good nursery maid; "but ah! how little did I consider all I was about to undertake!" said she to herself; "well, it has taught me much truth; it has made me see how much more is meant by being good and religious than I fancied: how easy it is for persons to bear a fair and respectable character, and yet be very far from God. And the children! how much harm I was doing to them, by neglecting myself, and by keeping the thought of God out of sight! Yes, I understand now what I once heard Mr. Grove say to mother, that religion is too often considered a distinct and separate duty—that people read and go to church, and pray, very often without being at all religious; they try to be grave and solemn for certain hours, and then at other times quite forget all about it; are happy if all things go right with them, or discontented and gloomy if they are poor and ill; whereas a true Christian is always religious whether in church or at home, whether reading and praying, or about their daily work, the thought of God is with them; and so servants and working people, and gentlefolks, and every one, may make their duties and employments a way of serving God. Oh yes, I see all this now; how I wish that every servant had a Miss Marston to point out to them what she calls their responsibilities; how beautifully she talked! and yet I believe after all that watching her did me more good even than her words."

As Esther thought on in this manner, sometimes half aloud, and sometimes silently, she reached the edge of the common. And now the sight of this, with its bright patches of golden furze blossoms and purple heath, and the donkeys scattered about here-

and there, made her hasten her steps, and turned her thoughts towards Margaret; "Was she yet alive?" The doubt made her heart beat. She looked up, and the sun was near setting; the sky was gloriously bright and here and there a light feathery cloud, white as snow, softened the brilliancy of the scene. Esther leant for one moment against a stile which led to a shorter cut than the road—it was a scrambling path, and brought one out close beside her mother's cottage. From this stile the village church was seen and a few cottages. Esther could see the chimney of her own home, too, though it was half hid by trees. It was very still, the barking of a dog in the distance was the only sound that reached her. "I wonder if they are expecting me," thought she, and she climbed over the stile. "How glad Margaret will be to hear all I have to say, God bless her! she often sighed about me when I was so hasty, and quick, and thoughtless." Another sound now fell on her ears. Surely it was the church bell! Yes, there it came again and again! Slowly and deeply did the bell send forth its solemn tones. Some one was dead! Esther rushed on over ditches and brambles, but before she reached the cottage, the bell had ceased. The fowls and ducks were collecting together in the little yard, and taking their places for the night; Esther's favourite cat was lying at the door; Margaret's thrush was twittering in its cage; and the bees still lingered on the honey-suckle. The little garden did not look as neat as usual; no one was in it; no clothes were out drying. Esther saw all this, though she hurried on, not knowing what to expect; she paused as she lifted the latch, for a melancholy dull sound reached her; it was Anne, sobbing; she sat on the window seat, with her back to Esther, and did not see her; her mother was opposite, quite still and pale, her hands resting on her lap. She saw Esther and rose to meet her. "My child you are too late!"

And then came an awful burst of sorrow from Esther and Anne; and the mother too, found relief in tears. And long after other people in Ellerton were in bed, the three knelt round their dead in prayer and talked of her.

Esther remained to see Margaret laid by the other graves, and then according to her mother's desire, returned to her mistress. And Margaret's words, that the next world might perhaps seem less strange; that thinking of her as there might help Esther to such thoughts, were fulfilled. Esther did think more of the future; she lived more for the future, and less for this world; and in consequence, she became a much better servant; every one respected her, and the children as they grew up, looked back with gratitude to their nursery days and loved her as a friend. She lived for a great many years with Mr. and Mrs. Parker, and then married very happily. Anne continued to take in washing at Ellerton, and Mrs. Merle lived to a great age, supported by her daughter.

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

GEORGE ARMITAGE,
MODELLER, Marble, Stone and Wood Carver,
Corner of Elm and Yonge Streets, Toronto.
Every description of Plaid and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fountains, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &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-ly

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

SUPPLIES Artificial Teeth, recommended for their natural appearance, durability and usefulness.
Decayed Teeth filled with Gold or the new Adamantine Cement so justly celebrated in England—it is admirably adapted for large cavities and tender teeth requiring no pressure—does not oxidize or discolour the tooth, and sets as hard as the name implies in a few seconds.
Fees moderate, and unless perfect success attends his operations, Dr. Fowler makes no charge. Teeth extracted without pain while under the influence of Chloroform.
Toronto, August 14th, 1849. 3-3m

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 tf

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

JOHN ESMONDE,
Iron and Tin-Plate Worker,
Church Street, (One Door South of King-street)

J. E. having removed to the above premises, takes this opportunity of informing his friends and the public that he is now conducting the above business in all its various Branches; and as his prices will be found low, his work well executed, and of the very best materials, he begs to solicit a continuance of public patronage, and to return his sincere thanks for former favours extended to him.

COOKING, BOX AND DUMB STOVES
ALWAYS ON HAND,
Jobbing work of every description promptly executed on the most reasonable terms.

N. B.—Old Brass, Copper, Pewter, Lead, &c., taken in exchange.
Toronto, August 22d, 1849. 4-tf

BRITANNIA METAL GOODS.

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

FOR SALE,
CHEAP FOR CASH OR APPROVED CREDIT,
A Horse and Buggy.
Apply at the Office of this Paper.
Toronto, September 17th, 1850. 8-tf

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 realizing 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-tf

CASH ADVANCES ON PRODUCE.

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

FOR SALE, CHEAP FOR CASH;

OR

EXCHANGE FOR A GOOD FARM,

Situate in the County of York.
THAT well known, and pleasantly situated Property near the Trinity Church, situated on the Corner of King and Parliament Streets, having a frontage of 115 feet on King Street, and 276 feet on Parliament Street. The House contains twelve Rooms, &c.; there is a good Brick Stable for five horses and carriage, on the rear end of the lot; two good Wells of Water on the Premises, and the Garden in good cultivation.
Apply to
JAMES FRANCIS,
Corner of King and Parliament Streets.
Toronto, July 3rd, 1850. 51-tf

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—N. W. corner of Bay and Richmond-streets.
N. B. A fine-toned Six Octave Piano Forte for Sale.
September 8, 1849. 10-tf

Organs! Organs! Organs!
THE SUBSCRIBERS beg leave to inform their Friends and the Public, that they will continue to Manufacture Order any Size of
CHURCH OR CHAMBER ORGANS,
on most favourable terms. Metal Pipes and Reed Stops of every Description made to Order.
HAGER & VOGT.
N. B. All work done by H. & V., will be warranted.
Hamilton, April 2nd, 1850. 36-6m

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

CHURCH OR CHAMBER ORGAN.
FOR SALE, FOUR ROWS OF PIPES.—
Cheap for Cash, or approved Credit.
For particulars, apply to W. TOWNSEND, corner of Bay and Richmond-streets.
September 5, 1849. 6-tf

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-tf

THE COLONIAL LIFE ASSURANCE COMPANY,
Registered and Empowered under Act of Parliament,
7 and 8 Victoria, Cap. 110.

CAPITAL £500,000 STERLING.
GOVERNOR:
The Right Honourable the Earl of Elgin and Kincardine,
Governor General of Canada, &c., &c., &c.
HEAD OFFICES:
EDINBURGH,..... 1, George Street.
LONDON,..... 4, A. Lothbury.
GLASGOW,..... 35, St. Vincent Place.
MONTREAL,..... 49, Great St. James Street.

THE Directors of the Colonial Life Assurance Company being desirous to afford all those advantages to their Policy-holders in this country, which are commanded by Assurers in Great Britain, have invested the Board in Montreal with full powers to examine into and accept proposals, putting the Company on the risk, at once, without communicating with the Parent Board.
A party has it thus in his power to effect an Assurance on his Life immediately, without incurring the delay to which Life Assurers in this country have hitherto been subjected, from the sanction of the Head Board being required to complete the transaction; the deliverance of the Board at Montreal being final and irrevocable.
This arrangement gives to the COLONIAL all the facilities of a Company essentially local; and, combined with the additional advantage of a large Guaranteed Capital, affords the most perfect security in all Assurance transactions.

The Colonial Life Assurance Company Has been established for the purpose of extending the benefits of Life Assurance in the Colonies of Great Britain, and affording increased facilities to persons assured in passing from one country to another. The success which has attended its operation testifies how greatly such an Institution was required, and how much it has been appreciated.

IN BRITISH NORTH AMERICA
The Company has been received by all classes in the most satisfactory and welcome manner, and the number who have connected themselves with it by Assurance, show how very much such an Institution on a broad and liberal basis was required.

THE CAPITAL OF THE COMPANY
Gives complete security for all its transactions; and parties dealing with the Office incur none of the risks of Mutual Assurance.

THE RATES
Adopted have been framed after a most careful and searching inquiry as to the value of life in different countries, and the Directors are confident that they have adopted as moderate a scale as can be held, compatible with safety.

PROGRESS OF THE COMPANY.
The Colonial commenced business in 1846, and the result which has attended its operations fully bears out the anticipations of success which its founders entertained. The Company have granted Assurance, during the last two years alone, to the extent of £300,000 sterling.

DIVISION OF PROFITS.
The Directors look forward with confidence to a very favorable result at the first Division of Profits in 1854, and persons assuring before 26th of May, 1850, will participate in that Division to the extent of five years' claim for bonus.
Every information can be obtained by application at the Company's Offices, KING-STREET, TORONTO.

Board of Management:
HONOURABLE R. B. SULLIVAN, Chairman.
WM. PROUDFOOT, ESQ., | ALEX. MURRAY, ESQ.
JAMES BROWN, ESQ., | T. D. HARRIS, ESQ.,
HON. W. B. ROBINSON.
Legal Advisers:
MESSRS. WILSON & SMITH, BARRISTERS
Medical Advisers:
ED. HODDER, ESQ., M. D. | F. PRIMROSE, ESQ., M. D.
JOHN MAULSON,
Agent and Secretary.
Toronto, June 18, 1850. 47-3m

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

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

QUEBEC FIRE ASSURANCE COMPANY.
CAPITAL—£250,000.
CONTINUES to accept Risks against Fire in and about Toronto. Losses promptly settled.
F. H. HEWARD,
Toronto 7th May, 1850. 41-tf



PROVINCIAL MUTUAL
AND
GENERAL INSURANCE COMPANY,
OFFICE, CHURCH STREET TORONTO.

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



HOME DISTRICT
MUTUAL FIRE INSURANCE COMPANY,
OFFICE—No. 71, King Street, Toronto, over Darling Brothers.

INSURES Dwellings, Houses, Warehouse, Buildings in general, Merchandize, Household Furniture, Mills, Manufactories, &c.
DIRECTORS:
JOHN McMURRICH, Esq., President.
James Shaw, | W. A. Baldwin,
Alex'r McGlashan, | William Mathers,
Joseph Sheard, | Thomas Clarkson,
Franklin Jackes, | John B. Warren,
A. McMaster, | B. W. Smith,
J. RAINS, Secretary.
All losses promptly adjusted. Letters by mail must be post-paid.
Toronto, June 5th, 1850. 21 tf

VAYER'S
CHERRY PECTORAL
For the Cure of
COUGHS, COLDS,
HOARSENESS, BRONCHITIS,
WHOOPING-COUGH, CRUP,
ASTHMA and CONSUMPTION.

The annals of medical science, affording as they do ample proof of the annual and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by "AYER'S CHERRY PECTORAL."
DR. PERKINS, President Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."
Norwich, April 26, 1846.
Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hopes could be entertained of her recovery. Numerous remedies had been tried without effect, before the CHERRY PECTORAL. And that has cured her. George Watkinson Esq., had to our knowledge been afflicted with Asthma, for eleven years, and grown yearly worse, until the CHERRY PECTORAL has now removed the disease and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from the duties, and nothing had afforded his relief until I (Mr. Thorne) carried him a bottle of your PECTORAL, which cured him at once, and he now officiates as usual in his place.
These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants,
REV. DAVID THORNING,
HON. JOSEPH BATTLES.
Among the distinguished authorities who have given their names to recommend AYER'S CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins Vermont Medical College, Dr. Valentine Mott, New York City Parker Cleveland, Brodoin College, Prof. Butterfield, Willsborough College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Richard Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.
The public have but to know the virtues and astonishing success of the "CHERRY PECTORAL," in curing diseases of the Lungs, when they will feel secure from these dangers whenever this remedy can be obtained.
PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS.
Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hamilton; Wm. Lyman & Co., Montreal, Agents for the Canadas.

Advertisements.

DR. HALLOWELL,
HOUSE AND SURGERY
No. 38, QUEEN STREET EAST, TWO DOORS FROM CHURCH STREET.
Toronto, 17th March, 1849. 34-tf

MR. ALEX. KEEFER,
BARRISTER AND ATTORNEY-AT-LAW,
No. 98, (Chewett Buildings), King-street West.
Toronto, September 9th, 1850. 7-tf

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

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

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

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

COLUMBUS INSURANCE COMPANY,
EDWARD G. O'BRIEN,
AGENT.
Office removed to Church Street, four doors above the Court House,
Toronto, August 11th, 1849. 3

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

TORONTO MARKETS.

Table of market prices for various commodities like wheat, flour, and oil, with columns for item name, quantity, and price.

EXCHANGE.

Table showing exchange rates for Toronto on London, New York, and Montreal.

BIRTHS.

At Sydenham, Owen's Sound, on the 3rd inst., the lady of the Rev. A. H. R. Mulholland, of a daughter.

MARRIED.

In St. Thomas's Church, Belleville, on the 25th ult., by the Rev. John Grier, A.M., Rector, Christopher Armstrong, Esquire, Bytown, Barrister at law, and Judge of the County Courts of the County of Carleton, to Mary Anne, daughter of the late James Geddes, Esq., Kingston, Assistant Staff Surgeon to the forces.

On the 27th ult., at St. George's Church, Drummondville, Canada West, by the Rev. W. Leeming, assisted by the Rev. C. L. Ingles, Captain George Deare, of the Royal Canadian Rifle Regiment, eldest son of the late Colonel Deare, 8th Hussars, to Jane Euphemia, youngest daughter of the late Lieut. General John Murray.

In St. Mark's Church, on the 2nd inst., by the Rev. Thomas Green, Mr. James McMullin of Grantham to Miss Mary Ann Lambert, of the same place.

At Bonshaw, near Newmarket, on the 3rd inst., by the Rev. J. G. D. McKenzie, of St. Paul's Toronto, William Dummer Powell Jarvis, Esq., of Guelph, to Diana, eldest daughter of the Hon'ble. J. Aemilius Irving.

On the 7th inst., at St. Paul's Church, Woodstock, by the Rev. William Bettridge, B.D., Rector, Archibald Cameron, Esq., son of the late Lieutenant Colonel Duncan Cameron, C.B., of the 79th Highlanders, to Agnes Margaret, daughter of the late Major James Barwick, of the same regiment.

At St. Paul's Church, Woodstock, on Wednesday, the 2nd inst., by the W. Bettridge, B. D., Rector, Mr. Robert Hall, Woodstock, to Mary Ann, second daughter of John Jackson Esq., East Zorra.

By the same, at the same time and place; Mr. James Shields, to Mary Ann, eldest daughter of Mr. Robert Parker all of East Zorra.

DIED.

At Hamilton, on Thursday evening the 3rd inst., Samuel Elijah, only child of Mr. Robert Smiley, aged 1 year and 10 months.

New Advertisements.

DR. WISTAR'S BALSAM OF WILD CHERRY.

We cut the following from the Bellows Falls Vermont Gazette: Notwithstanding our aversion to puffing, as many do, every thing that comes along in the shape of Patent Medicines, and the fact that we scarcely ever take medicines of any kind, yet we feel that we should be doing injustice to the community by withholding longer the favourable opinion we have of Dr. Wistar's Balsam, in cases of colds and pulmonary complaints.

[From the Watch Tower, Newburyport, Mass.]

Anything that will cure colds, which are so very prevalent at the present time, must be considered invaluable. The only medicine (of which we have any knowledge), which is sure to remove lung complaints, is Wistar's Balsam, of which Seth Fowle, of Boston, is agent. We have repeatedly seen the good effects of this Balsam, and are satisfied that it is no humbug.

The genuine is signed I. BUTTS.

For Sale by ROBT. LOVE, and LYMAN & KNEESHAW Druggists, King Street, only Agents for Toronto

GOVERNESS.

EMPLOYMENT is desired in a Church of England family, for a daughter of a Clergyman, who is capable of giving instructions in the rudiments of Religion, in the ordinary branches of an English Education, and in the Piano Forte, Singing, French, Italian and German.

Apply to B Box 284, Post Office, Toronto. Toronto, October 9th, 1850. 11-4in

THE BISHOP OF TORONTO AND THE CHURCH UNIVERSITY.

THE exertions of the BISHOP OF TORONTO having been indefatigable to obtain for the Inhabitants of the Province, a College in which Religion will be the basis of instruction for the rising generation, a debt of gratitude is thereby due to his Lordship, of which some testimony should be given.

In furtherance of these views a Committee has been formed, who, relying that the call now made will be responded to by the friends of Religious Education in the Province, have already forwarded instructions to Mr. Salter, and written to his Lordship on the subject. In the event of the subscriptions exceeding (as it is hoped they will), the expense of the Portrait and being adequate for the purpose, it is intended to have the Painting Engraved, and to present each Subscriber of a pound and upwards with a copy of the work.

Subscriptions will be received at the Bank of Upper Canada in the name of the Committee, the Honourable the Chief Justice Robinson, the Honourable Col. Allan, the Rev. H. J. Grasset, the Rev. Dr. Lett, the Rev. H. Scadding, M. A., John Arnold, Esq., and by Thomas Champion, Esq., at the Church Depository, where the subscription list lies.

Toronto, September 16th, 1850. 8-t

TUITION.

THE REV. DR. BEAVEN wishes to obtain Young Men as Private Pupils, to read such Classical Subjects as are taken up in the Public Institutions in Toronto, on the usual terms.

The Patriot, Colonist and Globe, to copy weekly, six weeks. Toronto, September 15, 1850. 8-tf

THE Clergymen and Gentlemen of Toronto and Vicinity, are invited to call at the Subscribers and inspect the New Patent Cork Hat.

Just received. This New and Elegant HAT is now universally admired, and worn in almost all the Capital Cities of Europe. JOHN SALT, Hatter, Victoria Row, Toronto, September 5th, 1850. 9-tf

MR. JULES HECHT,

(Pupil of the Conservatoire, Brussels, and Member of the Board of the Sacred Music Society, Frankfort on the Maine.)

HAS the honour to announce, that he proposes giving instructions in English, French Italian, or German Vocal Music, with Piano accompaniment.

Mr. H. is permitted to refer to the Rev. Dr. McCaul, and FREDERICK WIDDER, Esq. Terms may be known on application to Mr. Hecht, No. 63 Adelaide-street, or to Messrs. Nordheimer, King-street East. Toronto, September 16th, 1850. 9-4in

UPPER CANADA COLLEGE.

Resident School House. MINUTE OF COUNCIL, (No. 4.)

ORDERED, that advertisements be inserted in all the City papers, that the RESIDENT SCHOOL HOUSE will be opened for the reception of Boarders on the 2nd inst. on the following terms:—for Board, &c., £30 per annum, payable quarterly in advance, the tuition fees in College not being included—Each boy will be required to bring his own bed, bedding, towels, and silver spoon and fork. Parents and Guardians intending to send boys to the Resident School House, will be pleased to notify the Principal, F. W. BARRON, Esq., as soon as possible. The Resident School House will be under the direct supervision of the Upper Canada College Council, who have also consented to act as Visitors and all the Masters of the College, who will act as Censors. To ensure the necessary inspection and management, residence within the College precincts will be required of all boys who do not reside in Toronto or its immediate neighbourhood, with either Parents, Relatives or Guardians.

F. W. BARRON, M. A., Principal. Toronto, October 1st, 1850. 9-3m]]

WANTED, by an English Lady, who has been accustomed to Teaching for a number of years, a Situation as DAILY GOVERNESS. Address Y. Z., at the Office of this paper. Toronto, October 3rd, 1850. 10-2in

GOVERNESS WANTED.

A LADY is desirous of obtaining the services of a Governess immediately, who is capable of teaching Music, French and Drawing, with the usual branches of an English education, none need apply who is not a member of the Church of England. Address to Box 95, Brockville Post Office. September 10th, 1850. 7-in

EDUCATION.

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

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

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

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 Archbishop 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.

FRENCH AND ENGLISH ESTABLISHMENT, FOR YOUNG LADIES, CONDUCTED BY MONSIEUR AND MADAME DESLANDES, PINEHURST, TORONTO.

MONS. and MADAME DESLANDES beg to inform their Friends and the Public, that having moved from Rosedale, they will Re-open their Establishment at Pinehurst, on MONDAY, the 6th of May next.

Mons. and Madame Deslandes avail themselves of this opportunity to express their grateful sense of the very distinguished patronage they have hitherto experienced. They are now, as they have always been, anxious to submit their Pupils to a system of sound moral and religious training, as the basis of a highly finished female education, which, from their long experience in the instruction of youth, they confidently hope they shall be able to perfect to the satisfaction of all who may kindly take an interest in their exertions.

The House they have selected for their new residence, offers every accommodation that can be desired, being spacious, healthy and secluded with beautiful and extensive Grounds attached to it. The most efficient Masters have been engaged for Music, Drawing, Writing, Arithmetic, Elocution, Geography, and the use of the Globes.

The French Department is under the immediate superintendance of Mons. Deslandes, assisted by a French Lady, a native of Paris, and lately arrived from that City.

The English Branches are conducted by Madame Deslandes, with the assistance of two well-educated and zealous English Governesses. Music Master, Mr. Ambrose, assisted by a properly qualified Governess, who will also teach Singing. Drawing Master, The Rev. John Hutchinson.

TERMS FOR BOARDERS, Including all the various branches in English, French, Music, Drawing &c. £60 0 0 per annum. Pupils under 12 years of age £50 0 0 " Day Pupils, six pounds per quarter, (Drawing not included) 24 0 0 " German, Italian, Singing and Dancing, on the usual terms. Quarterly Payments required.

REFERENCES ARE MOST KINDLY PERMITTED TO The Hon. and Right Rev. the Lord Bishop of Toronto, The Rev. H. J. Grasset, Rector, The Hon. Chief Justice Robinson, The Hon. Chief Justice Macaulay, The Hon. Mr. Justice McLean, W. A. Baldwin, Esq., Colonel Cartwright, The Rev. Dr. Lundy.

AND ALSO TO The Rev. J. G. D. McKenzie, Incumbent of St. Paul's who paid weekly Pastoral visits, in the School at Rosedale. Toronto, April 17th, 1850. 35-tf

TORONTO LYING-IN HOSPITAL, Corner of Richmond and Victoria Streets.

STUDENTS desirous of attending the Practice of this Institution are requested to enter their names in the books on or before the first of November. At the end of the Session Prizes will be given to the Student who shall exhibit the greatest proficiency. For particulars enquire at the Hospital. Clinical Lectures will be given regularly by the Medical Officers of the Hospital. Toronto August 21st, 1850. 4-2m

LAND FOR SALE.

ON the Plank Road, near Oakville, (25 miles from Toronto, from One to Fifty Acres of Land. —ALSO— A Farm of Fifty Acres, with House, Barn, &c. Apply to A. C. Verner, Oakville, if by letter pre-paid. Oakville, September 3rd, 1850. 6-5in *

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. R. VANKOUGHNET, Esq. G. W. ALLAN, Esq.

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

Solicitors—Messrs. HEATH AND IRVING. Bankers—BANK OF UPPER CANADA. Office—ALBANY CHAMBERS.

ALTHOUGH this Society has mainly in view the 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. BAIBER, Secretary and Treasurer. Toronto, April 13th, 1850. 41-tf

BURGESS & LEISHMAN, WHOLESALE AND RETAIL, CORNER OF KING AND CHURCH STREETS, ADJOINING THE COURT HOUSE.

HAVE on hand the Largest, the Cheapest and the best Assortment of Ready-made Clothing and Dry Goods in Canada West.

Cloths, Cassimeres, Vestings, and general Dry Goods, Imported direct from Britain, by Ourselves.

Garments made to order of every description. Paris, London, and New York Fashions Received Monthly.

THE MOST APPROVED STYLE ADOPTED.

In the Ready-made Clothing Department will be found:

Table listing various clothing items and their prices, such as Men's Linen Coats, Men's Velvet Vests, Men's Black Satin, etc.

Table listing various clothing items and their prices, such as Boys' Linen Coats, Boys' Tweed Vests, White Shirts, etc.

White Shirts, Linen Fronts 4s 4d. Striped Cotton Shirts, 2s 6d. Shirt Collars and Fronts, 7s 6d. Men's French Silk Hats, 2s 6d. Cloth Caps, 2s 6d. Leghorn Hats, 5s 6d. Carpet Bags, Braces.

DRY GOODS DEPARTMENT. 1000 Muslin Dresses, from 3s 11d. 1000 Parasols, 2s 11d. 500 Straw Bonnets, 1s 6d. Splendid Scarfs and Shawls, 7s 6d. Collars and Neck Ties, 7s 6d. Factory Cottons, from 2d. White Cotton, 3d. Striped Shirting, 5d.

Materials for Ladies' Dresses, every variety in Orleans, Alpaca, Lustres, Cobourgs, DeLaines, Henrietta Cloths, &c., &c. Country Merchants Supplied with Ready Made Clothing on the lowest Wholesale Terms.

No Second Price. THOMAS BURGESS, JAMES LEISHMAN. Corner of King and Church Streets, Adjoining the Court House. Toronto, June 12, 1850. 46-ly



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

Will leave Toronto for Hamilton every Tuesday and Friday Morning at eight o'clock. Will leave Hamilton for Toronto every Tuesday and Friday afternoon at three o'clock. The Steamer PRINCESS ROYAL having been furnished with new Boilers, is now one of the fastest Boats upon Lake Ontario, and having had her Upper Cabin extended nearly the whole length of her Deck, the accommodations for Passengers have been greatly increased. She has State Rooms for upwards of Fifty Cabin Passengers, and several of them are fitted up with double French Bedsteads. She has long been well known as one of the best sea-boats upon the Lake, and is now one of the fastest and most commodious. Royal Mail Steam Packet Office, Toronto, May 20th, 1850. 43-tf

THE STEAMER SOVEREIGN, CAPTAIN WILKINSON, WILL leave Toronto for Niagara, Queenston and Lewiston every Afternoon, (Sundays excepted) at One o'clock. Will leave Lewiston and Queenston for Toronto about half-past Eight o'clock in the Morning; and will arrive in time to meet the Mail Steamer for Kingston at Twelve, Noon. Cabin Passage (Meals extra one Dollar). Deck Passage, three quarters of a Dollar. Royal Mail Steam Packet Office, Toronto, May 20th, 1850. 43-tf

THE STEAMER AMERICA, CAPT. ROBERT KERR, WILL, for the remainder of the Season leave Toronto for Rochester, every Tuesday, Thursday and Saturday Mornings, at Ten o'clock precisely, and will touch at Port Hope and Cobourg, and intermediate Ports, (weather permitting). Returning, will leave Rochester for Toronto, calling at Cobourg and intermediate ports every Monday, Wednesday and Friday Mornings at half-past Eight o'clock. Steamboat Office, 22 Front Street, Toronto, April 10th, 1850. 37-tf

THE STEAMER ECLIPSE, CAPT. HARRISON, WILL leave Hamilton for Toronto every Morning, (Sundays excepted), at half-past seven o'clock, touching at the intermediate Ports, and will leave Toronto for Hamilton at Two o'clock in the Afternoon. Steamboat Office, 22 Front Street, Toronto, April 10th, 1850. 37-tf

DOCTOR FOWLER, SURGEON DENTIST, HAS the honour of announcing his arrival in Toronto, with the intention of establishing himself in the City as a SURGEON DENTIST.

Doctor F. feels confident, that from many years study under some of the most celebrated Surgeon Dentists in England and Scotland, and from a subsequent professional practice of Twelve Years in Britain, he will be able to give ample satisfaction to all who may honor him with their confidence. Doctor F. has for the present rented the premises, No. 40, King St., West, adjoining the Cabinet Warehouse of Messrs. Jacques & Hay, where he will be found at all hours of the day, devoting himself exclusively to the several branches of Dental Surgery. Toronto, July, 1850. 0-1m

To the Clergy. A WIDOW LADY in reduced circumstances, will be glad to furnish Clergymen with SURPLICES, made after a pattern secured from the celebrated Robt Maker, Ede, 109 Fleet Street, London; All necessary particulars may be known by enquiring at the Church Society's House, 5, King Street West. Toronto, July, 1849.

L. LEWIS, IN returning thanks to the public for the very liberal patronage he has received for the past year, begs to acquaint the Gentry and Citizens of Toronto generally, that he has now commenced his fall and winter receipts of Oysters and Fresh Cod Fish; having just received a supply of fine FRESH OYSTERS in Kegs, Cans and Shell, and will as soon as weather permits, receive his usual supply of Fresh Cod Fish, &c. 110, King Street, Toronto, Sept. 2nd, 1850.

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

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

RATES OF ADVERTISING: Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Ten lines and under, 3s. 5d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion. Advertisements sent in, unaccompanied by written instructions will be inserted until forbid, and charged accordingly.

The following gentlemen act as AGENTS for this Journal:— Josias Bray, Hamilton. Henry Charles, Niagara. Francis Ewart, Port Hope. W. P. Vidal, Sandwich. Mr. Cawthra, jun., Newmarket. Geo. McLean, Brockville. Thos. Saunders, Guelph. John Kerby, Branford & Mohawk. H. C. Barwick, Woodstock. T. D. Warren, St. Thomas, Port Stanley, &c. J. Wilson, Simcoe, Post Office, Victoria, &c. F. B. Beddome, London. H. State, St. Catharines, Thorold, &c. Charles Brent, Kingston. John Benson, Nanawbe & Bellevue. D. B. Stephenson, Picton. L. P. W. Des Brisay, Woodstock, N. B. Morgan Jellett, Cobourg. H. H. Cunningham, Montreal.

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