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."—JEREMIAH, vi. 16.

VOLUME XIII., No. 5.] TORONTO, CANADA, THURSDAY, AUGUST 30, 1849. [WHOLE NUMBER, DCXXVIX.

Poetry.

DEPARTED NOT DEAD.

BY ROBERT MONTGOMERY.

(Written on the decease of an infant daughter.)

"Departed babe! how many a dream
Brighten'd thy father's heart,
When like a vision thou didst seem
In life to take such part
That o'er my hours there breathed a spell
More exquisite than tones can tell.

"With my soft features round me glowing
Amid the world I went,
And, with a heart to heaven o'erflowing
Blest thee, bright innocent!
And felt, howe'er my path should roam,
My little star-beam shined at home.

"Already Hope's prophetic eye
Beheld some future spot,
And underneath life's vernal sky
Pictured thy maiden lot,
Where truth and grace would be thy guide,
And all thy wants by Heaven supplied.

"I dream'd, if God thy life should spare,
How blessed it would be
To hear thy budding lips declare
Young words of Deity;
To watch thy spirit, day by day,
Rise into speech, and learn to pray.

"I fancied how my hand would lead
Thy tiny feet along,
By placid shore, or sunny mead
Where brooklets sing their song,
While gay-wing'd breezes round thee flew,
And clad thy cheeks with vermeil hue.

* * * * *

"From room to room I wander on
Where thou hast been of yore,
And all mine eyes can gaze upon
Recalls a child no more;
As though each object would declare
Thy darling glances rested there."

GORHAM *vs.* THE BISHOP OF EXETER.

Decision of Sir H. J. Fust, delivered in the Arches' Court. August 2nd, 1849.

Sir H. J. Fust delivered judgment in this important case. Intense interest was excited, and a large number of Clergymen were present.

The case, said the learned Judge, which the Court had to decide was most ably and elaborately argued in the early part of the present year. The circumstances out of which the present proceedings originated were these: Mr. Gorham, an ordained minister of the Church of England, a Bachelor of Divinity, and therefore, of considerable standing in the Church, was presented to the vicarage of St, Just, in January, 1846, by the then Lord Chancellor, who exercised the right of the Crown, and to whose patronage the living belonged. On that occasion Mr. Gorham presented himself for institution to the Bishop, and exhibited such testimonials as to his learning, ability, moral conduct, and sound religious principles, that his Lordship did not think it necessary to subject him to any personal examination. Mr. Gorham afterwards entered upon the duties of that benefice, but circumstances having occurred which made it desirable for him to exchange that living for another, he was presented by the present Lord Chancellor to the vicarage of Bamford Speke, in the county of Devon, and in the same diocese of Exeter. That presentation bore date February, 1847, and on the 6th of that month Mr. Gorham wrote to the Bishop of Exeter, requesting his Lordship to name a day for his admission to the benefice. The Bishop declined to institute Mr. Gorham until he had an opportunity of satisfying himself as to his qualifications and fitness for the charge. The Lord Chancellor in exercising his patronage required that intended presentees to beneficies should produce testimonials from three beneficed clergymen of the neighbourhood in which they resided, and that the said testimonials should be countersigned by the Bishop of the Diocese. Mr. Gorham having obtained the requisite testimonials from clergymen, forwarded it to the Bishop, who at the bottom of it wrote as follows:—

"The clergymen who have subscribed this testimonial are highly respectable: but as I consider the Bishop's counter-signature of such a document, if it be unaccompanied by any remark, as implying his own belief that the party to whom it relates 'has not held, written or taught anything contrary to the doctrine or discipline of the United Church of England or Ireland,' and as my own experience unfortunately attests that the Rev. G. C. Gorham did, in the course of the last year, in correspondence with myself, hold write, and maintain what is contrary to the discipline of the said Church, and as what he further wrote makes me apprehend that he holds also what is contrary to its doctrine, I cannot conscientiously sign this testimonial." Mr. Gorham communicated the circumstances to the Lord Chancellor in two letters, dated the 11th and 21st of September, 1847, and his Lordship having considered the statements contained in them, together with the remarks of the Bishop, informed Mr Gorham that he proposed to sign the fiat for his presentation and not to enter into the question which had arisen betwen the Bishop and Mr. Gorham until he had been subjected to an examination. Whether the Bishop exceeded his discretion or exercised it wisely by adding the remarks which he had appended to the testimonial, was not for the Court to inquire. The examination commenced upon the 17th Dec., 1847 and proceeded upon the 18th, 20th, 21st, and 22nd of that month. An interruption then occurred, but it was renewed on the 8th of March and two following days. On the 11th Mr. Gorham was informed that the Bishop would decline to institute him to Bamford Speke. There the matter rested until June, 1848, when a motion was extracted from the registry of the Arches, Court on behalf of Mr. Gorham, setting forth the refusal of the Bishop to induct him, and calling upon his Lordship to show cause why he should not forthwith proceed to the institution. The monition concluded with an intimation that unless the Bishop set forth a reasonable and lawful cause to the contrary the Judge would proceed to institute Mr. Gorham.—The Bishop appeared to that motion by his proctor, and prayed to be heard on his petition, the object being to state the grounds upon which his Lordship sought to justify his refusal to institute. Mr. Gorham made a reply by his proctor, and a rejoinder having been given in, on behalf of the Bishop, the act was concluded, and the cause came on for hearing. It had been stated in the course of the argument, not without foundation, that it was impossible to collect, from the manner in which the examination had been conducted what were the real opinions of Mr Gorham as to baptismal regeneration. The evidence which had been produced before the Court, if evidence it could be called, was unsatisfactory, and the mode in which it had been brought forward was still more so. It consisted of two short affidavits from Mr. Gorham, and one from the Bishop of Exeter; but annexed to his Lordship's act on petition there was a book, extending to between 200 and 300 pages, and containing 149 questions, addressed by the Bishop to Mr. G., with the answers thereto. Upon these questions and answers the whole case turned. The book could not be considered strictly in the nature of evidence, but it was brought into the registry, and when the cause came on for hearing the Court was to find its way, as well as it could, to what was held to be the doctrines of the Church of England, and the point on which Mr. Gorham had expressed and entertained opinions contrary to those doctrines. It was perfectly immaterial whether the Bishop was to be considered as plaintiff or defendant; but Mr. Gorham having made out a *prima facie* case entitling him to be instituted into the vicarage unless cause could be shown to the contrary *onus probandi* rested on the bishop to justify his refusal.—With that view the bishop alleged that it appeared in the course of his examination that Mr. Gorham was of unsound doctrine respecting that great and fundamental point the efficacy of the sacrament of baptism inasmuch as he held, and persisted in holding, that spiritual regeneration was not given or conferred in that holy sacrament, in particular that infants were not made therein members of Christ and children of God, contrary to the plain teaching of the Church of England in her articles and liturgy, and especially contrary to the divers offices of baptism, the office of confirmation, and the catechism, severally contained in the book of Commom Prayer and administration of Sacraments and other rites and ceremonies of the Church. It was further alleged that that was a sufficient cause for the bishop refusing to institute Mr. Gorham to the vicarage. Mr. Gorham, in his reply, admitted that the book brought in by the Bishop's proctor contained a true and accurate account of what had passed at the examination, and, after stating the Rev. Gentleman's qualifications for holding the benefice, distinctly and emphatically denied that his views were unsound as to the efficacy of the sacrament of Baptism, or that he had either held, or persisted in holding, that infants were not made in baptism members of Christ and the children of God, as untruly charged on the part of the Bishop. The Court was satisfied that the Bishop was justified in requiring an examination, and also with the manner in which it had been conducted. Mr. Gorham, moreover alleged that he did not maintain any views whatsoever contrary to the doctrine of the Church of England as dogmatically determined in her articles, familiary taught in her catechism, and devotionally expressed in her services, it having been his desire and endeavour throughout the examination to explain the language both of her articles and liturgy, in compliance with the express direction of the Church herself, by such "just and favourable construction" as would secure an entire agreement, not only of each with the others, but of all alike, with the plain tenour of the Holy Scriptures, declared by the said articles to be of paramount and absolute authority. The bishop's rejoinder was a repetition of what he had before stated.

Dismissing all extraneous topics from his mind, what was the question which he was called upon to determine? It was as stated by the learned counsel for Mr. Gorham, what was the efficacy of baptism in the case of infants? He (Sir H. J. Fust) was particularly anxious to have it distinctly understood that he guarded himself against being supposed to offer any opinion as to the disputed point of theology between the parties. He was not going to pronounce an opinion as to whether unconditional regeneration in the case of infants was or was not a true scriptural doctrine. All that came within the limits of the authority of the Court was to endeavour to ascertain whether the church had determined anything upon the subject, and, if so, then to pronounce accordingly.—The authoritative declaration of the church constitutes the law of that Court, to which it was bound to conform, and which it was incumbent upon it specifically to follow without indulging in speculative opinions of his own. The first question, therefore, which presented itself to the Court was, whether the Church had pronounced any opinion, and, if so, what opinion on the subject under consideration? That gave rise to another question—namely, from what source was the Church to derive information as to the doctrines of the Church of England? The bishop imputed to Mr. Gorham that he held opinions on the efficacy of baptism opposed to the doctrine of the Church as set forth in her articles. Mr. Gorham denied it; he took his stand on the articles, and contended that his views were in exact conformity with them. The fifth, sixth, and seventh questions gave rise to the point under consideration, and they were thus put by the bishop: "Does our church hold, and do you hold, that every infant baptized by a lawful minister with water, in the name of the Father, and of the Son, and of the Holy Ghost, is made by God in such baptism, a member of Christ, the child of God, and an inheritor of the kingdom of Heaven? Does our church hold, and do you hold, that such children, by the laver of regeneration in baptism, are received into the number of the children of God, and heirs of everlasting life.—Does our church hold, and do you hold, that all infants so baptized are born again of water and the Holy Ghost?" The questions he (the learned judge) presumed, were proposed separately, but Mr. Gorham answered them conjointly. By way of general introduction to his answer, he said,—"I reply that these propositions being stated in the precise words of the ritual services, or of the catechism, undoubtedly must be held by every member of the church to contain in them nothing contrary to the Word of God, or, to sound doctrine, or which a godly man may not, with a good conscience, use and submit unto, or which is not fairly defensible,—if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are "set forth by authority." It was observed that Mr. Gorham did not give a precise answer to the questions proposed to him. The mode in which the opinion of the church was to be ascertained was by consulting, in the first place, the thirty-nine articles. If doctrines were there dogmatically laid down as being those of the church there would be no occasion for further search. The private opinion of individuals, however learned and however eminent for their piety and other qualities, were not to be considered—the Court must simply look to the public acts and declarations of the church. Was there any thing doubtful upon the question of infant baptism in the articles? The 25th article declared that the sacraments of baptism and the Lord's supper had a wholesome effect or operation only in those who worthily received the same. But the article left it doubtful as to what worthy reception was. Mr. Gorham contended that faith and repentence were necessary to the worthy reception of baptism as well as the Lord's supper: but where did he find it? It was not laid down in the article. The 27th article stated, that "baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby as by an instrument, they that receive baptism rightly are grafted into the church: the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God." It was added, "the baptism of young children is in anywise to be retained in the church as most agreeable with the institution of Christ." The first difficulty that suggested itself to the mind was, if faith was to be confirmed and grace increased by virtue of prayer unto God, how was it added young children were to be baptized? They could not have faith, because they did not know the promise; they could not have repentence, because they had not committed any actual sin. Comparing the 25th and 27th articles, a doubt was raised which must be solved by reference to some other authority. What was that authority? Some means must be found by which children could be brought within the description of those who were to be regenerated, to be grafted into the church.. Mr. Gorham suggested that children being born in sin could not be worthy recipients.—That was also insisted upon by his counsel. Mr. Gorham contended that in order to bring children within the description as worthy recipients there must be a prevenient act of grace: he did not admit therefore, that it was through baptism that grace was conferred. He admitted, indeed he could not deny it in the face of the declaration of the church, that infants who died before they committed actual sin were undoubtedly saved, and therefore they must have been regenerated, otherwise they could not be worthy recipients of the sacrament; but he alleged that there might be a prevenient act of grace concurrent with the rite, or there might be a subsequent act, his position being that it was not through baptism that grace was conferred. The Court must now look to the authorities on which it was to rely. The first authority to which its attention must be directed was undoubtly the public office of baptism for infants. Great importance was there attached to the early administration of the rite. The learned judge then read the several exhortations and prayers contained in that service, and observed, that before the child was baptized the thing prayed for was spiritual regeneration, and subsequent to it, thanks were given that the prayer had been heard, and that the child was regenerate. It was said that that was all hypothetical, but he (Sir H. J. Fust) could not so regard it: the fact of regeneration was positively declared.—It was contended that the office of private baptism of infants was intended to meet a case of exigency, and therefore, no inference as to the efficacy of baptism could be drawn from it. He differed, however, in opinion from the learned counsel who took that view, for the full effect of baptism was imparted to the infant, and it was declared to be regenerate. The administration of the sacrament was complete when the child was baptized, otherwise, if it lived and was brought into the church, it must be baptized again.—The essential parts of baptism were the water and the words. True it was that if a child lived, and committed actual sin, and reached an age at which it was capable of understanding the promises of God, so as to be able to repent, it might pass from the benefits given to it in baptism, and fall into a state in which it required faith and repentance, but not in order to regenerate him, for according to the declaration of the church that had already been done. Mr. Gorham said that the language of the Church was hypothetical, a mere charitable hope: but how that could be the case it was extremely difficult to conceive. It was maintained that the service of adult baptism was clearly constructed on the ground of a charitable hope, and therefore that the two other services must be hypothetical. There was however, a marked distinction between them. Persons of riper years had committed actual sin, and therefore stood in need of repentance. They came in their own right and made the promise in their own persons, but they were only entitled to the benefits of baptism upon the supposition that they were sincere in promises of faith and repentance.—The church could not know, except by their outward conduct, whether they were sincere or not. No argument, in his opinion, could be drawn from adults and applied to infants. The services were essentially and substantially different, and rested upon totally distinct grounds, what was the next thing to be done? When children had been baptized, and had arrived at a period when they could learn the principles of their religion they were to be instructed in the Church Catechism and the Ten Commandments, and other things which christians ought to know. In reply to the question. "Who gave you that name?"—they were taught to say: "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven." That was in entire conformity with the decleration made at the time of baptism. In answer to the question. "Dost thou not think that thou art bound to believe and to do as they have promised for thee?" the child replied. "Yes verily and by God's help so I will: and I heartily thank our Heavenly Father that he hath called me to this state of salvation." in which it was placed by baptism: it was no longer a child of wrath but a child of grace. The child added, "And I pray unto God to give me his grace, that I may continue in the same unto my life's end." There was, no doubt, nothing hypothetical; grace was prayed for that he might not fall away—that he might not lose the grace, whatever it was, that had been conferred on his baptism.—The church admitted children to partake of the sacrament of baptism upon the supposition that if they lived and came to years of discretion they would take upon themselves the performance of that vow which had been made by their sureties in baptism.—But what was the state of those children who died before they committed actual sin? Precisely that declared at the end of the baptismal service, "It is certain by God's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved." They must be baptized, and they must die before they have committed actual sin, to bring them within that promise. The church said nothing about prevenient grace. The doctrine laid down in the baptismal service ran through all the catechisms which had been referred to in the argument. Dr. Nowell, in his catechism, maintained the same view. In adults, according to him, faith and repentence must precede baptism; in the case of infants the promise made by the sureties is accepted by the church, but when the parties arrived at age they must perform that which had been promised for them. But when the child was instructed in the principles of religion it was necessary that it should take upon itself the promises made in baptism, and it must then be brought to be confirmed by the bishop. In a prayer which the bishop offered it was said, "Almighty and everlasting God, who hath vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given them forgiveness of all their sins." That was in harmony with what occurred in the baptismal service, and in the catechism. Those were the services upon which great stress had been laid by the learned counsel for Mr. Gorham, and in which it appeared to him (the learned judge) that the whole doctrine of the church was not hypothetical, was not a charitable hope, but a positive declaration that things were as they were represented. The fact of regeneration, therefore, taking place in the baptism of infants, supposing the words were to be received in their natural and literal sense, was sufficiently made out and established. But the difficulty was to ascertain what was meant by the word "regeneration." Did it imply an absolute change of nature, character, and feeling or did it imply a change of state and of relation—a change from a state of wrath to one of grace? That was sufficiently explained by the terms made use of—by the words added to the term "regeneration"—regeneration by water and by the Holy Ghost: for remission of sins was given by means of the administration of water and the Holy Ghost accompanying it. It was nothing to say that there might be cases in which the sign might be received without the thing signified. That may be so in the case of adults, and, indeed, must necessarily be so; and the church could only express a charitable hope that the parties were sincere in their promises of faith and repentance. It appeared to him that regeneration, as expressed in the baptismal service, did not imply such a total change of character as would almost amount to justification, and from which the person so regenerated could never fall; but it meant a change of relation, putting the party in a new situation, in which he was made "a member of Christ, the child of God, and an inheritor of the kingdom of Heaven." That was the view laid down by a living prelate. Dr. Waterland spoke of regeneration as distinct from renovation. Bishop Van Mildert alluded to regeneration in baptism as placing the child in a new state and investing it with new privileges and hopes. The Court entertained no doubt, from the words of the services themselves, that the infant was regenerated in and through the means of baptism. Reference had been made to the burial service, and it was said that its language was founded on hope; but it did not appear to him that any great strength of argument could be deduced from that office. It was said that the articles were not to be construed by the formularies, and that when a clergyman was called upon in the terms of the Act of Uniformity to subscribe the articles, and express his unfeigned assent and consent to the Book of Common Prayer, it was not to its doctrines but merely to its use. If a person assented and consented to make use of it, he acknowledged the truth of what it contained. But the question arose, and a very important one it was, as to the reformers. The learned counsel for Mr. Gorham contended that the reformers were themselves Calvinists, and that they could not have intended to declare in such positive terms as the words imported in the baptismal and other services of the church and state of regeneration in which children were said to be placel by baptism. Advantage was taken of a declaration made by Dr. Addams, that Cranmer had never changed his opinions with respect to baptism.—Dr. Bayord had very successfully argued against that position by showing that he did. Having been brought up a Ronan Catholic for a great period of his life, he advocated the *opus operatum*, but after the Reformation he undoubtedly changed his views on that subject. Whether the reformers embraced the whole of the doctrines of Calvin or not was a matter of grave dispute It could not be denied that his doctrines made a certain degree of progress in this country at that time, and that Cranmer, Ridley, and Latimer embraced his principles. But to what extent? Did they hold the doctrines of predestination, election, and final perseverance as they were embraced by him? The 17th article related to predestination and election, and it was said that the question was left open by both parties in order to embrace as many as would come in and sign the articles; but he (the learned judge) could not think that that was the reason. Could the reformers have received the principle that none but the elect were to have the power of faith and repentance granted to them? That was not only in opposition to the baptismal service, but it went to the root of all religion. If predestination, election, and reprobation were to be the faith of the church, then where was the necessity for prayer at all? What encouragement was there for a person to inform himself as to the will of God, if he were assured that before his birth his fate was determined for eternal happiness or eternal misery? The whole structure of the prayers contained in the Book of Common Prayer was based upon the principle that, when a man turned away from his wickedness, and repented of his sin, he received forgiveness. The reformers individually might have adopted the doctrines of Calvin, but had they embodied them in the services and articles of the Church of England? He apprehended clearly and decidedly not. A large number of passages had been cited by the counsel for Mr. Gorham, to show the opinions entertained on the subject of election about the period when the Prayer-book was compiled, but they were only private authorities, on which the Court could place no reliance in the decision of this case. The opinions of other parties living at the same time might be quoted against them. The Lambeth articles, drawn up by Arch-bishop Whitgift, went to the full extent of the Calvinistic views, and were sent to Cambridge to be taught there; but, so great was the opposition to them, that it was found necessary to withdraw them. The point to be determined was, did or did not the Church of England hold the doctrine of baptismal regeneration? Undoubtedly it did. Did Mr. Gorham deny the truth of that doctrine? It was clear from the whole tenor of his examination that such was the case. The bishop, therefore, had sufficient cause for not instituting Mr. Gorham to Bamford Speke; and he must, consequently, be dismissed with his costs.

The Proctor for Mr. Gorham having asserted an appeal.

The learned Judge said, that he should be very sorry if so important a question rested on his sole authority. It was a misfortune that that Court had no assistance. Could he have done so he should have been happy to avail himself of the aid of the learned Chancellor of the diocese of London (Dr. Lushington) as his assessor. The question might have an important bearing on the church generally.

FAMILY PRAYER.

(From a Sermon by Archdeacon J. C. Hare)

Some among you may perhaps tell me, that you cannot well manage to gather your families together of a morning. Be it so. It would not take up much time indeed. After a few days' trial, you would probably find that you met together for prayer just as easily and naturally as for meals: and when you had spent a few minutes in prayer and had called down God's blessing on your labour, how differently, with how much lighter heart, would you go forth to your labour, instead of going forth as you do now with no other thought than that of the wearisome burden of the day! Or, if the father of the family goes out too early, the mother may gather her children together, and offer up a prayer in the midst of them, before she sends them to school. Of an evening too, at any rate, you have plenty of time on your hands. Every evening, before you lie down to take your rest beneath the shelter of the same roof, before you close your eyes and fold up your thoughts in sleep, you may kneel down together, and pray to God to shelter you and yours with the over-shadowing wings of His love, and to watch over you with His all-seeing eye, while you are unable to watch over yourselves. Every evening you may pray that God will forgive whatever He has seen amiss in you and yours during the past day, and that He will give you understanding to know His will, and grace to keep it, and that He will bless you with refreshing and comfortable sleep, and be with you in your down-lying and in your up-rising. Surely this is little to ask of you. This, however, is the very least that can be asked—a mere grain of dust in comparison with the pearl above all price, which you are seeking thereby—namely, that once a-day at the least you gather your family together—they who can do so twice a-day are without excuse if they do not—and that you offer up some simple prayer with one voice and one heart to God. You who are married, and have nothing but infant children, should do so along with your wives: for remember, so gracious is our Lord, His promise is to be with those who are gathered together in His name, even if there are but two of them. You should pray to God along with your wives, to sanctify and bless your marriage, and to enable you to bring up your children in His faith and to His glory. You who have children old enough to understand what you say, should make them kneel down along with you, that they may be trained from their childhood to behold parents daily kneeling in the presence of the living God, and seeking the communion of His Son. Then may you truly hope that they will be like olive-branches round about your table, emblems of peace like olive-branches, and flowing with the oil of gladness. You, again, who have servants should call them to share in your prayers. It is such a burden for a man to have command, to have to be waited on by another. Let there at least be one moment in the day when this burden is cast off, when the difference is lost sight of, and you all kneel down together as brethren in sin and brethren in grace, praying each one for the other, and that each may discharge his duty to the other. Surely, if we will not do thus much, we can never have said in our hearts, *As for me and my house, we will serve the Lord.* Surely, if we will not do this much, we cannot be clusters of the true Vine: we cannot hope that our families will be among those clusters with which the Vine will adorn itself, when it spreads out its branches through the firmament, and the stars shall drop from their spheres to crown the heads of Christ's saints. Alas! our families are more likely to be among the clusters of the vine of the earth, spoken of in the Revelation (xiv. 18. 19), which the angel shall gather with his sharp sickle, and shall cast into the great wine-press of the wrath of God.

NEW ZEALAND.

THE COLLEGE.

(Extracts from the Journal of the Bishop's Visitation Tour through the Diocese of New Zealand.)

Having described the dependencies of the College, I come now to the centre. St. John's College was founded on its present site in November 1844, having been conducted previously at the Church Mission station at Waimate, near the Bay of Islands.

The buildings of the College have been constantly interrupted—at first by the failure of contractors, in the distressed state of the Colony, and lately by the high prices caused by the expensive works now in progress under the Engineer Department, and for the Pensioners' villages. We first found ourselves deserted by the stone-masons; and now it is difficult to procure carpenters, except at prices which we are unwilling to pay. We have, therefore, relinquished all building in stone; and after finishing such wooden buildings of a superior kind as were in hand, we now erect merely temporary wooden sheds of the roughest kind, for such purposes as are absolutely necessary. When the government expenditure come to an end, we shall be able to procure assistance on more favourable terms. I cannot, therefore, say much in praise either of the beauty or congruity of the College buildings, as necessity has repeatedly obliged us to change our style, and the last change has been decidedly for the worse.

Such as they are, however, the following buildings are now in use:—A large stone building with sixteen rooms, one half of which is occupied by myself, with spare rooms for the reception of visitors. In the lower rooms the Diocesan Library is arranged for the present, but they are inconveniently crowded, as the rooms by necessity are used also as ordinary sitting-rooms. The other half of the building is occupied by Mr. Hutton, and the small English school—which is all that we can accommodate at present—and by Mr. Fisher and his class of lay associates. The whole are too much crowded together, and the difference of ages and orders is very unfavourable to habits of regularity and discipline. But it is our object to keep up the whole framework of the institution, however imperfectly the objects may be carried out; as the staff officers of the militia are retained, when the regiments themselves are disbanded. In Mr. Cotton's absence, and after the unforeseen loss of some of our most active Clergymen, and more particularly with the large addition to the clerical duties of our Collegiate Deacons, which has been thrown upon them by the formation of the Pensioners' villages, I must contract for the present the actual limits of our institutions; retaining and cultivating as much as possible the expansive idea, which may be spread hereafter, by God's blessing, over a much wider surface.

Next to the school-building is a large stone kitchen, at present used as our common hall; but I have resolved to build a temporary hall, as we have no space in the present room either for cleanliness or order, and there is no hope at present of a permanent building.

THE HOSPITAL.

Passing on from the kitchen, the next building is the hospital, a substantial wooden building on a stone foundation, containing seven rooms on the ground floor, with spacious lofts over-head. A portion of the building is occupied by the Rev. A. Purchas, the collegiate Deacon, under whose charge the hospital is placed. A portion of the expenses of the institution is covered by the weekly offertory at our chapelries, which is given with the greatest goodwill by all our congregations, who know the purposes to which their offerings are applied. In one case, the weekly offertory has been adopted by the free choice of the congregation, who agreed that it would be easier for them to lay by a small sum out of their weekly earnings, than to give a larger amount at more distant intervals. It is pleasing to see the scriptural rule and the apostolic practice resume its own lawful authority, where no vested interest in modern neglect can be pleaded as a precedent for the guidance of the Clergy. The resources of the hospital are not large, but we have reason to believe that several lives have been prolonged by the care which our medical advisers have bestowed upon them, especially during the severe epidemic with which our district was visited in May 1847. But in this, as in all the other branches of our institution, I must be content to look forward in hope to a further developement hereafter. In the mean time, the opening of the government hospital at Auckland has relieved us of a large portion of the claims which we should have been unable to meet.

Adjoining the hospital is a vacant space, intended for my own house; but when it will be built is very uncertain, and at present no preparations have been made. Beyond this is the chapel, in the same style as the hospital—a wooden building on stone foundations. The interior is exceedingly pleasing, and, when filled with our Collegiate body, bears some faint resemblance to our College chapels in England. In it we assemble at seven in the morning, and eight in the evening; and I hope there is no one who has not found reason to value this daily opportunity of offering up his prayers and praises in the public congregation. Our choristers have made considerable progress under the tuition of Mr. Purchas and Mr. Ward, and the psalmody of the chapel is already considered pleasing and correct. The building and the burial-ground adjoining have been consecrated, and some of our first benefactors have been laid there, by the side of many of the poor of both races, who have died in the hospital. As we are not allowed any public burial-grounds around the churches in the towns, we are glad to be able in our own private institutions to keep up the union of the two ideas—of the living who worship God within the church, and of the dead who sleep around it till the day of resurrection. The cupidity which has stinted the churchyards in English towns, and made them the sources of pestilence, ought not to be allowed to establish a law for new countries, where it is our own fault if the most ample reserves are not made at first for the resting-place of the dead.

NATIVE SCHOOL.

Beyond the chapel and burial-ground, and at the corner where the Auckland road branches off to the Isthmus on the south and to the Tamaki ferry on the north, a handsome wooden building contains the masters and scholars of the native school, which generally numbers from twenty to twenty-five, but it could be extended indefinitely if our arrangements were sufficiently complete. The Government has recently allotted considerable funds in aid of Industrial Schools, and it will probably be in this department that we shall make the first attempt at a considerable extension. That there is no difficulty in procuring a supply of promising scholars, is proved by the fact, that I am now writing with my cabin full of native boys busy learning the Collect for the day (St. John Baptist). I have eleven in all on board: three are old scholars returning from their holidays with their friends in the south; and eight are new scholars, selected from Croixilles Harbour, Otaki, Waikanae, and the Chatham Islands. One old father and mother at Otaki are a pattern to all parents. Three years ago I selected their son out of a class of seventy on the Manawatu river; and took him with me to embark at Port Nicholson, his aged parents walking with me to see him on board, and resigning him with such a blessing as unbaptized believers can bestow. A year ago the father sent me a letter, of which the following is a literal translation:—

"O Bishop, with you be the thought, to send your child Simeon back to us, that we may see our life; and then he shall return to you to work at your joint work. Your dear Friend,—MATAKU."

This short letter disproves many assertions that have been made of the impossibility of maintaining native schools:—1, that the parents would not part with their children; 2, that the boys would always run away, and never come back; 3, that the parents would not allow the boys to work, or learn any industrious habits.

As far as my own experience has extended, I can say that I can procure from the most distant parts of the country as many boys as I can maintain and educate; that the worst often run away, but that a steady remainder of the best boys grows up under our care; and that they can be sent home for the holidays like English boys, with the same expectation of their returning in due time; and, further, that there is no honest or useful work which the boys are not willing that they should be taught. In forming an opinion of the possibility of civilizing the whole rising generation of New Zealanders, I have never perceived any practical impediment, except the difficulty of obtaining a sufficient number of English instructors who would devote themselves with all their hearts to the work, and do for the native children what every Christian parent wishes to do for his own. But such a system must not only provide the means of education, but also instruction in the most minute details of daily life, and in every useful and industrious habit. We are apt to forget the laborious processes by which we acquired in early life the routine duties of cleanliness, order, method, and punctuality; and we often expect to find ready made in a native people, the qualities which we ourselves have learned with difficulty, and which our own countrymen rapidly lose in the unsettled and irresponsible slovenliness of colonial life. We want a large supply of Oberlins and Felix Neffs, who, having no sense of their own dignity, will think nothing below it; and who will go into the lowest and darkest corner of the native character, to see where the difficulty lies which keeps them back from being assimilated to ourselves. They have received the Gospel freely, and with an unquestioning faith: but the unfavourable tendency of native habits is every day dragging back many into the state of sin from which they seemed to have escaped. There is scarcely anything so small as not to affect the permanence of Christianity in this country. We require men who will number every hair of a native's head, as part of the work of Him who made and redeemed the world.

(Concluded on the fourth page.)

Ecclesiastical Intelligence.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Extracts from the Forty-first Report.

It is with much thankfulness to God that your Committee have the pleasure of reporting an increase in the funds of the Society, during the past year. The total amount received from the 31st of March, 1848, to the 31st of March, 1849, for the general and special purposes of the Society, not including the Temporal Relief Fund, is £27,343 18s. This sum has been contributed as follows:—

General Purposes of the Society, including the Jerusalem Mission, Scriptures Fund, Hebrew Schools, and Warsaw Institution	£26,636	0	0
Church at Jerusalem	74	11	4
Hospital at Jerusalem	298	5	3
House of Industry at Jerusalem	41	2	0
Widows of Missionaries and disabled Missionaries' Fund	116	13	3
Jewish Converts' Relief Fund at Jerusalem	177	6	2
	£27,343	18	0

Now, comparing this amount with that received during the former year, there is an apparent increase of £2622 4s. 9d. The actual increase, however, is not more than £1802 4s. 9d., for £1100 of this £2,622 4s. 9d. belong to the year ending March 31st, 1848, but was received after that date; and as your Committee had determined to close the books on that day, it was too late to be included in that year's accounts. Owing to the kind exertions of the Local Secretaries and Treasurers, the amount received since the closing of the books this year has been reduced to £280; and this being deducted from the £1100 of last year, leaves £820 to be taken from the apparent increase of £2622 4s. 9d., and makes the real increase, as stated above, only £1802 4s. 9d. And your Committee are thankful to add, that this increase arises almost entirely from the contributions of Auxiliaries and Associations.

The expenditure for the year has been £25,868 16s. 5d.

It is worthy of remark, that while your Committee have to rejoice in an increase in the revenue of the Society, yet the expenditure has not only continued undiminished, but even to exceed that of the preceding year by the sum of £830. And now that the Committee have the prospect of increased means, they look forward with gratitude to Almighty God for the opportunity afforded them of extending the operations of your Society in various quarters.

TEMPORAL RELIEF FUND.

In this fund, also, your Committee rejoice to have to report an increase over the receipts of the preceding year, to the extent of £78 6s. 5d.

The receipts for the year ending March 31st, 1848, were	£654	17	7
Ditto, ditto, March 31st, 1849	733	4	0
Increase	£78	6	5

By means of this fund, your Committee have been enabled to aid very many aged, sick, and destitute members of the house of Israel, professing faith in Christ crucified. It has

enabled them to show Christian sympathy, not in word only, but in deed; and not in this country alone, but at many stations of the Society abroad; and your Committee cannot but hope that Christian compassion will be more and more exerted in behalf of the daily increasing number of those who acknowledge Christ as their Messiah, and who, from their peculiar circumstances, must be, to a great extent, more or less dependant on the kindness and aid of those through whose instrumentality they have been brought out from among their brethren to join the Gentile Church. Surely it behoves us, whilst preaching to them the truth, to strive, as far as we are able, to commend to them our faith, by contributing to the relief of their necessities.

HEBREW COLLEGE.

In the last Annual Report, the Committee had to regret that prudence prevented the reception of Candidates into the Hebrew College. They have now to announce that, since the last anniversary, four of the Students have been sent fourth upon their period of probation, which, according to a late regulation, is to be completed in the Home Mission.

Five new candidates—one from your Hebrew School, and four from the Operative Jewish Converts' Institution—have been received into existing vacancies, so that the number at present in the College amounts to seven. Their conduct and diligence, and especially their care for the salvation of their Jewish brethren, so far as is compatible with their position as Students, lead to the hope, that by God's grace, they may become faithful and laborious preachers of Christ crucified, and at the same time followers of their Master in meekness, love, and pity; men who can have compassion on the ignorant, and on them that are out of the way, ever remembering that they themselves are compassed about with infirmity. The Committee having reason to believe that the temporary difficulties of the Society have passed, look forward with pleasure to the possibility of increasing the number of students; having full confidence that those gentlemen who form their Sub-Committee of Examiners, will recommend none but those of whom they can reasonably hope that the love of Christ constraineth them.

The Committee have great pleasure in knowing that the progress of the Gospel amongst the Jewish people continues to furnish an abundant supply of candidates for missionary employment. But as in Christ, of twain is made one new man, so the Committee believe that for the completeness and well-being of the missionary work amongst Israel, the union of Jew and Gentile is absolutely necessary. They look therefore to the pious young men of this country to come forward and devote themselves to this labour of love, remembering that it has a special promise. They want especially men of faith and self-denial, of meekness, energy, and devotedness; deeply convinced that the living exhibition of the mind of Christ to the Jewish people is even more necessary than the polemic power and skill of the acute or the learned.

LONDON.

Episcopal Jews' Chapel.—During the past year, there have been twenty-five persons baptized at this Chapel, of whom, fourteen were adult converts, and eleven were Hebrew children, either from the Schools, or the children of believing Israelites, residing in the immediate neighbourhood. This gives a total of five hundred and twenty-two Israelites received into the Church of Christ, from the commencement, in connexion with the Society's Central Establishment in London. Two annual confirmations have occurred in this district since the last anniversary. The first was on the 16th May, 1848, when, besides Gentile candidates, twenty-three candidates of the House of Israel were presented to the Bishop for confirmation. Of these, nine were from the Hebrew Schools, and fourteen were adult converts. The other occasion was on Tuesday last, May 1, 1849, when the number of Hebrew candidates was twenty-two, of whom, eleven were from the Hebrew Schools, and eleven were adult converts. The season of confirmation, and the necessary preparation for it, affords an opportunity often felt to be exceedingly salutary for a more earnest and prayerful instruction of Jewish converts generally. During the past year, about one hundred and fifty Christian Israelites have been brought under various degrees of systematic instruction in the word of God, some in the way of preparation for Christian ordinances, and others, by means of their attendance on a weekly evening Bible class for Jewish converts.

The importance of continuing to afford special instruction to Israelites, after baptism, will become very manifest to all who are acquainted with their state and circumstances. There are probably few Jews baptized in England, who do not for one reason or other, find their way to the Society's Chapel. Great numbers come from the Continent, and not a few of them seeking temporal assistance as well as spiritual instruction.

Many Christian friends have an idea that Jewish converts, when once baptized, naturally fall under the pastoral care of the ordinary ministers of the Church, and are easily absorbed in our Christian congregations. This is the case with very few. Their language, habits, and state of feeling, usually stand in the way, especially when connected with the inexperience and even backwardness of Gentile Christians in general. These young converts need persevering instruction in the Christian Scriptures and doctrine; their character, and state of mind are often misunderstood, even by many who desire to befriend them as believers in Jesus; they are usually appreciated much too high, or much too low—in either case often to the injury of the young disciple. It may be said of many a Hebrew convert, as it was once said of a most distinguished one,—"He assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple."

There are several aged converts, of both sexes, connected with the Chapel, of whom your Chaplain says:—"I believe them to be living in the experience of true religion, and waiting for the coming of our Lord Jesus Christ."

On the whole, it may be said that in the Episcopal Jew's Chapel, the Society possesses in its London Mission, that which it is seeking to establish in all its principal stations—a Jewish Mission Church. In this House of Prayer, it may be safely said, that providential circumstances have gathered together the largest number of Israelites that have ever assembled together for prayer and praise to the Redeemer, since the decay of the early Hebrew Christian Church. Besides the Christian Israelites residing near it, it is the appointed place where the Inmates of the Operative Jewish Converts' Institution regularly attend, as well as the members of the Hebrew College. It has been here, that under the preaching of the Word and other Gospel ministrations, the great body of the Society's missionaries have been prepared and trained for future labours. Here, a company of one hundred Jewish children continually sing Hosanna to the Son of David.

To this place, known as it is by report at least to the Jews, almost everywhere, enquiring Israelites come to see and to hear from all parts of the earth. Many stay to believe, to confess, and to worship the long rejected Saviour.

It may be well, perhaps, to mention, for the information of some friends of Israel, that there are two usual English Services on Sunday, and one on Wednesday evening, for which your Chaplain is responsible, in connexion with its other duties. There are Hebrew Services on Sunday afternoon, when the Sermon is in English; and on Friday evening, when it is in German; both of which services are conducted jointly by the Rev. W. Ayerst and the Rev. J. C. Reichardt, who likewise assist in the daily morning prayers in Hebrew, under the superintendence of the Rev. Dr. McCaul, as the Principal of the Hebrew College.

During the greater part of the year, Mr. Sochaczewski has been engaged in assisting the Chaplain by visiting the converts connected with the Chapel, more especially the sick, the aged, and the poor. To such it has been his daily practice to read the Scriptures at their own homes. He has thus visited 82 Hebrew Christian families, many of them very frequently; he has assisted in instructing two candidates for baptism; and has visited 21 families of unconverted Jews, besides attending frequently at the Synagogue, and other places of Jewish resort.

CHURCH SERVICES IN THE CITY.

ST. JAMES'S CHURCH.
Rev. H. J. Grasett, M. A., Rector,
Rev. R. Mitchell, A. B., Assistant Minister.
(Service at the Church of the Holy Trinity.)
Sunday,—10 A. M. and 3½ P. M.

ST. PAUL'S CHURCH.
Rev. J. G. D. McKenzie, Incumbent.
Sunday,—11 A. M. and 4 P. M.

TRINITY CHURCH, KING STREET.
Rev. W. H. Ripley, B. A., Incumbent.
Sunday,—11 A. M. and 6½ P. M.

ST. GEORGE'S CHURCH.
Rev. Stephen Lett, LL.D., Incumbent.
Sunday,—11 A. M., and 7 P. M.

CHURCH OF THE HOLY TRINITY, YONGE ST.
(In this Church the seats are all free and unappropriated.)
Rev. H. Scadding, M. A., Incumbent.
Rev. W. Stennett, M. A., Assistant Minister.
Sunday,—12 Noon, and 6½ P. M.

WEEKLY CALENDAR.

Day.	Date.		1st Lesson	2d Lesson.
G	Sept. 2.	13th Sund. aft. Trinity.	M. 2Kings 19. / E. " 23.	Matt. 3. / Rom. 3.
M	" 3.		M. Amos. 1. / E. " 2.	Matt. 4. / Rom. 4.
T	" 4.		M. " 3. / E. " 4.	Matt. 5. / Rom. 5.
W	" 5.	Monthly Meeting of the C. S. D. T.	M. " 5. / E. " 6.	Matt. 6. / Rom. 6.
T	" 6.		M. " 7. / E. " 8.	Matt. 7. / Rom. 7.
F	" 7.		M. " 9. / E. Obad.	Matt. 8. / Rom. 8.
S	" 8.		M. Jonah 1. / E. " 2 & 3.	Matt. 9. / Rom. 9.
G	" 9.	14th Sund. aft. Trinity.	M. Jer. 5. / E. " 22.	Matt. 10. / Rom. 10.

THE CHURCH.

TORONTO, AUGUST 30, 1849.

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Toronto, 22nd August, 1849.

My Dear Brethren, residing between Kingston and Hawkesbury,—It is my intention (D. V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following list. I remain

John Toronto.

September, 1849.			
Wednesday	5,	Storrington	11, A. M.
Thursday	6,	Sydenham	11, A. M.
Friday	7,	St. James, Pittsburgh ...	11, A. M.
Saturday	8,	Stone Church, Front of Lansdown.....	11, A. M.
Sunday	9,	Brockville	11, A. M.
		Prescott	3, P. M.
Monday	10,	Bellamy's Mills	11, A. M.
		Lamb's Pond	3, P. M.
Tuesday	11,	Kitley's Corners	11, A. M.
		Singleton's Corners	4, P. M.
Wednesday	12,	Newborough	11, A. M.
		New Church, rear of Lansdon	4, P. M.
Thursday	13,	New Ch., rear of Leeds...	11, A. M.
		Birmingham	4, P. M.
Sunday	16,	Perth	11, A. M.
Monday	17,	Smith's Falls	11, A. M.
		Franktown	3, P. M.
Tuesday	18,	Carlton Place	11, A. M.
		St. John's, Lanark	3, P. M.
Wednesday	19,	St. George's, Ramsay ...	11, A. M.
		Pakingham	4, P. M.
Thursday	20,	Fitzroy	11, A. M.
		Huntley	4, P. M.
		ADDITIONAL APPOINTMENTS.	
Friday	21,	St. John's Church, March	11, A. M.
		St. Mary's, March	3, P. M.
Sunday	23,	Bytown	11, A. M.
Monday	24,	Richmond	2, P. M.
Tuesday	25,	Merrickville	2, P. M.
Wednesday	26,	Kemptville	10, A. M.
		Mountain	3, P. M.
Thursday	27,	Edwardsburgh	11, A. M.
		Matilda	3, P. M.
Friday	28,	Williamsburgh	10, A. M.
		Osnabruck	2, P. M.
Saturday	29,	Moulinette	11, A. M.
Sunday	30,	Cornwall	11, A. M.
October, 1849.			
Tuesday	2,	Hawkesbury	11, A. M.

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

The Archdeacon of York will (D.V.) hold Visitations of the Clergy and Churchwardens of the Archdeaconry of York, at the times and places mentioned below:—

Of the Clergy and Churchwardens of the Home and Simcoe Districts, at *Newmarket*, on Thursday, September 6th, at 11 A.M.

Of the Clergy, &c., of the Niagara District, at *Chippawa*, on Wednesday, Sept. 12th, at 11 A.M.

Of the Clergy, &c., of the Gore and Wellington Districts, at *Hamilton*, on Friday, Sept. 14th, at 11 A.M.

Of the Clergy, &c., of the Talbot, Brock and Huron Districts, at *Woodstock*, on Tuesday, Sept. 18th, at 11 A.M.

Of the Clergy, &c., of the London District, at *London*, on Thursday, Sept. 20th, at 11 A.M.

Of the Clergy, &c., of the Western District, at *Chatham*, on Tuesday, Sept. 25th, at 3 P.M.

☞ Attention is requested to an alteration, by the advance of one day, in the appointments at *Chippawa* and *Hamilton* respectively.

CHURCH EXTENSION.

"The mode of evangelizing pursued in the fifth and following centuries resembled that of settlers taking possession of a new country. The body of Missionaries, supported by no funds from home,—sent forth with no heritage but the Church's commission and her blessing,—maintained themselves by the labour of their hands, dwelling together for mutual aid and support, and for the exercises of religion. Their rude habitation—in Irish termed a "*kill*," in Latin "*cella*"—grew with the progress of their work of conversion, and became, first, the school of the converts, next the nucleus of a village, or, finally, of a Cathedral city; and when the ground within reach was fully cleared, and its wants provided for, a company was selected from among the monks, to go forth and rear the same fabric in some more or less distant Province."—*From Missionary Biography, Art. Columbo, Colonial Church Chronicle, Aug.* 1848.

It is almost impossible to read the above extract without feeling that such a mode of extending the blessings of the Gospel would be particularly adapted to the circumstances of a country like this. It is true that, to many minds amongst us, the idea of a Missionary Institution, in some degree analogous to that adverted to in our quotation, would savour so strongly of Romanism, as to create against it a feeling of prejudice. Were we, however, to divert ourselves of such associations, and listen to the voice of experience, we could hardly deny that the great work of evangelizing the dark places of the earth must ever be more successful when carried on by several individuals, associated together, than when attempted through the instrumentality of isolated individual exertion. No one, we imagine, will for a moment suppose that we advocate such associations as a substitute for the parochial system. On the contrary, we regard the relation subsisting between a faithful resident pastor and the flock to whom he ministers, as one of the most endearing that can be imagined, and fraught with blessings almost incalculable. We are speaking of those new regions of the country where the settlers are thinly scattered, and where, under the present system, no resident clergyman would be sent for years. The only trace of the Church or her ministrations, which can be found in such localities, consists, perhaps, in the occasional visit of some solitary travelling Missionary, who, as far as the settlers are concerned, comes no one knows whence; and after tarrying a few days, or perhaps only a few hours, bids them farewell for weeks, or it may be months, and goes—no one knows whither. In the meantime, perhaps, sorrow and affliction, disease or death, invades the dwelling of the lonely settler; but in his hour of calamity he knows not where to send for the Man of God, to pour into his ear those consolations which, though slighted in the day of health and prosperity, are, nevertheless, felt to be unspeakably comforting and important when the heart is stricken with sorrow, or when eternity and its tremendous realities flash upon the mind. And as for the Missionary himself, we can speak from painful experience of the sinking of the heart, the loneliness of spirit, which falls to *his* lot, as, journeying on from place to place, his efforts often appear to his wavering faith as ineffectual and vain to bring about the great end for which he labours, as the dashing of the waves of the summer sea to overthrow the rock-bound barrier that has frowned over them from the days of the deluge. How different would be the position of those who form, as it were, the advanced guard of the Church, in the new settlements, were several of them associated together, instead of being sent forth singly and individually. Land in such neighbourhoods is easily procured, and in a few years might soon be made to do much towards sustaining the mission. The Institution fairly established, would form a centre from which Missionary exertions might be made in all directions, and from which the surrounding country might at all times obtain spiritual guidance, assistance and advice. In the midst of all the difficulties and unavoidable privations of the backwoods, the Missionaries would still be at *home;* and though their dwellings might be rude, and hard their fare, yet there would not be that disheartening want of communion with kindred minds which is so deeply and injuriously felt by every one who has acted in the capacity of a travelling Missionary. Each would urge the other on to more energetic action abroad; while some simple rules and salutary discipline would ensure some systematic plan of study or exertion at home.

Some persons may be inclined to regard such notions as chimerical; and others may sigh over the thought, that, though our faith may be more pure, our self-denial is less than that of those to whom the extract which we have quoted refers.

The most conclusive answer, however, that could be given to those who would dwell upon the impracticability of the idea in itself, or the hopelessness of finding any in the present day who would be willing to undertake it, is to be found in the striking character and marked success of the "Nashotah Mission," an Institution which has been noticed on several occasions in the pages of this journal. This, as our readers are aware, is a Missionary College, originated and carried into operation by the unwearied and self-denying exertions of two or three individuals, especially the Rev. Mr. Breck, who is at the head of the establishment. A most interesting pamphlet, by the Rev. W. Ingraham Kip, intituled "A Few Days at Nashotah," gives a most graphic and minute account of every thing connected with the Mission. From it we learn that the Institution is in a great degree, self-supporting; for, like those referred to in the extract at the head of this article, the students help to "maintain themselves by the labour of their own hands—dwelling together for mutual aid and support, and for the exercises of religion."

"It was in Sept 1841," says the pamphlet, "that Messrs. Breck, Adams and Hobart came to the Territory, and made their head quarters at Prairieville, while a circuit of thirty miles around was alloted to them as their Mission. At that time there was scarcely a house between Milwaukie and Prairieville, while they were often obliged, in seeking out the scattered settlers, to thread their way through the forests by the old Indian trails which had been trodden for centuries before the white man came. In the course of the second year Mr. Hobart returned to the East, but Messrs. Brock and Adams have continued to this hour devoted to the enterprise—the former as head of the Mission, the latter as Professor. They remined but nine months at Prairieville, when it was thought best to obtain a situation of their own in the country, and with the consent of the Bishop, they settled at the Nashotah Lakes." Now, however, there is a very different state of things—"Scattered over the grounds of the Mission, under the lofty oak trees, are eight or ten low wooden buildings, devoted to its use. Chapel, dormitories, dining-hall, work-shops, recitation rooms, are all, here, constructed with that simplicity and plainness to which their poverty has compelled them to adhere." "The Chapel is a wooden building, holding about one hundred and fifty persons. It is painted stone colour, and arranged with such attention to ecclesiastical architecture as the means of the builders would allow. The chancel is a recess entirely separate from the nave—the windows are pointed—and the ceiling is a pointed arch, which they were at this time employed in ornamenting with wood, to produce something of the effect of an open roof." The lands belonging to the Mission amount to 584¾ acres,—"Of this tract, about 100 acres have been cleared and fenced, 75 of which are in crops. A greater part of the Mission lands will be divided into farms, and placed under the control of farmers who are Churchmen, and whose families will add to the strength of the Parish Church. One with his family already resides on a portion of the land, and has taken sixteen acres to cultivate on shares. Another with his family is daily expected from Ohio. He is to take the general supervision of the Mission farm, and reside in the farm-house lately erected. In addition to this, the Mission some time ago received a donation of 260 acres on Green Lake, seventy miles north-west of their present location. The object is that a branch of the Mission may be there established, to become another centre of influence. Thus, as the parent institution strengthens, it may begin to colonize, and in this way keep up with the tide of population which is swelling westward. At the time the donation was made, the lands were entirely beyond the white settlers, but the Rev. Head of the Nashotah House has recently received messages, literally repeating the Macedonian cry, "Come over and help us." They state that many Church families have already settled in that neighbourhood, in some cases induced by the prospect of having the Mission established there. They desire the offices of the Church, and it is to be hoped that some Clergy can be spared to form them into a Parish."

"*Members of the Institution:*—No person can enter the Institution under the age of fifteen years. The members are divided into *Students* and *Lay-brothers.* All enter as candidates for studentship, and undergo a probation of six months. At the end of this time, if the Bishop, the Rev. Pastor, and the Rev. Professor are satisfied as to their piety, and deem them endowed with sufficient mental capacity to exercise the Christian ministry to the glory of God and the edifying of His Church, they are then permitted to matriculate as *Students*, by promising a strict obedience to the Rules and Regulations of the Institution. At the end of Six months after being admitted as *Students*, they may become *Lay-brothers.* The motive with a *Student* for becoming a *Lay-brother* may arise, either from a desire to share his abundance with poorer brethren, or from an inability to support himself. If he becomes a *Lay-brother*, all monies received by him must pass into a common fund, from which fund all the *Lay-brothers* receive their support, e. g., clothing, food, washing, use of text books, and when ordained, an outfit, either in money or books, as they shall most need. The *Lay-brothers* also shall bind themselves to remain three years at the Institution, unless in the mean time admitted to Holy Orders, in which case, as in the case with all who are ordained, their connection with the Institution is severed. If any do not feel disposed to become *Lay-brothers*, they remain as *Students.* In this case they must provide themselves with clothing, lights, medical attendance, stationery, an axe, and pay to the Institution $25 per year. They must also furnish themselves with text books, unless payment is made for the use of the same by extra work."

"*Hours of Study and Labor.* In winter time the hours of study and recitation are from 7A. M. to 12, and from 7 P. M. to 10 P. M. In the afternoon they labour from 1½ to 5½. In January and February the hours of labour are reduced to two. In vacation, (from the middle of June to the middle of August,) when their studies are suspended, they labour eight hours a day. During August, leave of absence is granted to one-half the students for a week, and then, on their return, to the other half for the same length of time. By this arrangement a sufficient number are retained at the Mission to carry on its labours. Each has his separate room, where the utmost cleanliness and neatness are seen. Candidates for Holy Orders study in their own rooms; the others mostly in the school room, under the direction and in the presence of the Rev. Professor, that he may render them assistance when necessary.

"During the past year, (1847) the members of the Mission had 17 stations for preaching and lay reading, within a circuit of thirty miles. Several of these have since been permanently filled by the last class ordained. Among the Norwegians, (of whom their are 19,000 in the territory,) I believe there are two parishes and nine stations, and it is to be hoped that before long arrangements will be made by which this entire body of Christians will conform to the Church. The students act as lay-readers and catechists. When, from the scattered situations of the settlers, they cannot form Sunday Schools, they go from one log cabin to another, every where catechising the young, sowing the good seed of the Word, and thus 'seeking for Christ's sheep that are dispersed aboad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.' It is in this way that they are enabling the Church to pre-occupy the territory. On Saturday afternoon those who are thus employed, disperse to their posts, walking often the distance of sixteen miles, and returning on Sunday evening or Monday morning. The President has at times walked thirty miles, to the extremity of their Mission. Formerly he was accustomed every summer to depart with his assistants on a tour for a month, carrying their tent and encamping at night, that he might thus visit every portion of the field allotted them. The multiplication of Clergy, however, now renders this unnecessary. Their journeys are shorter, taken with their knapsacks on their backs, while the filling up of the country with settlers, ensures them some place of rest at night."

"*What then has the Mission already accomplished?* It has been a centre of influence which has been felt over the whole territory. Through its instrumentality, congregations have been gathered in many places, and in this diocese alone is the Church doing any thing to keep up with the population—to afford its offices to our brethren from other lands, before they have wandered into the numerous sects which are peculiarly rife in a new country. It is for this reason that Wisconsin is now—in the very year in which its Primary Convention is held—actually stronger in Church influence than most of the Dioceses of the West, which have been organized for years. The very first class which left Nashotah during the last spring, furnished seven Clergymen to the Diocese. Two of them, Messrs. Keene and Ingraham, are labouring with zeal success to build up two new Parishes in the rapidly growing city of Milwaukie. Another has a Parish formed from among our people who have emigrated from the East. Another has gathered an interesting Parish of English settlers. Another has taken the place of Mr. Davis, among the Oneidas, as his health required for a time, change of climate. Another, Gustaf Unonius, a Swede, is now labouring among his own Scandinavian brethren at Pine Lake, where he has a thousand persons under his charge, among whom are two hundred and fifty communicants. Another, Dr. Johnstone, has three stations at which he officiates. These, too, were all men fitted for the West—trained to endure hardness—and for years familiar with the field on which they have entered.* 'You cannot'—said a layman of the Diocese to me—'you cannot exaggerate the self-denial of the Nashotah Clergy.' And so, if the Church supports this Institution, will it be year after year. Such will be the sons she will ever send forth."

We know of no undertaking, in the present day, which appears so imbued with the Spirit of primitive zeal and self denial as the Nashotah Mission; and the members of it are reaping a rich harvest in the abundant measure of success which God is granting to their efforts. Could we but have some such institutions on a smaller scale, and separate in a great degree from its Collegiate character, scattered at intervals of eighty or even an hundred miles along the line of our backwood settlements, there could be no doubt that great results would follow. Such establishments consisting perhaps, of a Priest and two or three Deacons or Students preparing for Deacons orders, would, as it seems to us be necessarily more efficient than the same number of labourers placed in isolated positions, and would certainly take away many of the most painful and discouraging features of travelling Missionary life.

We have thrown out such crude thoughts as have doubtless often risen in the minds of many who have acted in the capacity of travelling Missionaries, and perhaps some of our brethren who have given the subject a greater amount of consideration than we have been able to do, may be induced by our remarks to make such suggestions as would be worthy of serious reflection.

* "One of the most common charges against the Institution is, that the doctrine of the *celibacy of the Clergy* is inculcated. We take, therefore, this opportunity to deny it. Such is not the case. The only foundation for the story is, that a student upon joining the Institution, pledges himself not to form any engagement with reference to matrimony during his union with it. The moment he is ordained, he is of course left free to do as he pleases. We believe there is no one acquainted with the state of things in some other Seminaries of our Church, but must feel that it would be better for the Students if they were under the restriction of this rule. If there was less visiting, there would be more theology.

COMMUNION PLATE.—ST. GEORGE'S CHURCH.

We have been favoured with an inspection of the service of Communion plate lately purchased by the Congregation of St. George's Church in this city, and certainly a more chaste or elegant set we never beheld.

The Chalice stands about nine inches high, the bowl which forms a half-globe, stands on a stem of exquisite design; the knop, about the middle of the stem, is pierced and projects in gothic tabernacle-work of the most delicate texture, which, while it gives a light appearance to the whole, affords a substantial grasp to the person holding it; the pattern, in its main features, is from an ancient one in Trinity College, Oxford, and is in perfect keeping with the architecture of the Church. The Paten appears at first sight rather small, but we believe it is in proportion, being made to fit the top of the bowl of the Chalice.'

With the Flagon we were particularly delighted; it stands fourteen inches high, and has nothing of the coffee-pot shape which modern bad taste has introduced into this class of Church utensils, it has decidedly an ecclesiastical appearance; at first view it seems small as compared with the Chalice, but this perhaps is owing to the rounded form, and we are assured it is abundantly capacious: The curved line, which is generally considered as characteristic of beauty, is preserved throughout.

The three articles are plate, gilt; the designs are by John Butterfield, Esq., the well-known Church Architect of City Road, London, and were executed by Mr. Keith, a working silversmith, who was trained by Mr. Butterfield; when first that gentleman turned his attention to this subject, he discovered that the ancient articles of church plate were executed by processes at that time unknown to even the best modern workmen, and that it was even requisite to have tools expressly made for that purpose. He therefore took Mr. Keith into his employ, and as we have said, trained him to this particular branch of the business; and we understand that there is no other workman who enjoys similar advantages, and certainly in the beautiful specimen before us, he has done ample justice to the artist's design.

The following is the inscription.

†
IN HONOREM
S. S. TRINITATIS.
HANC PATENAM, (AMPULLAM) (CHALICEM)
IN USUM ECCLESIÆ ST. GEORGII MARTYRIS,
DE TORONTO
OBTULERUNT PAROCHIANI
IN FESTO PENTECOSTES
ANNO SALUTIS
MDCCCXLIX.
JOHANNE STRACHAN, S.T.P., LL.D., EPISCOPO.
STEPHANO LETT, LL.D., PAROCHO.
JOHANNE H. LEFROY, } ÆDITUIS.
JOHANNE ARNOLD, }

It is to be regretted the funds in the Incumbent's hands did not allow him to provide a double set, and an Offertory bason, without which last article the set is undoubtedly imperfect. This defect we trust will be remedied, as the service is decidedly the most splendid we have seen in the Diocese, and it seems a pity it should not be complete. We are sure that Dr. Lett has only to mention the matter to his Congregation, (who have on all occasions so liberally shown a desire to enable him to carry out his views,) and that means will in due time be procured for the purpose.

The manner in which, we are informed, the plate was introduced into the Church, strikes us as being exceedingly correct and appropriate. During the reading of the Offertory Sentences, the Churchwardens, Mr. Arnold and Capt. Lefroy together with M. I. C. Horne, came up to the altar-rails each with an article of the plate, and *reverently brought it to the Priest who humbly presented and placed it upon the Holy Table.*

SEAT OF GOVERNMENT.

Rumours have been prevailing for the last few days that the Seat of Government was about to be removed from Montreal, and transferred either to Quebec or Toronto. It would appear, however, that no change is to be made—for the present, at least. We learn from the *Patriot's* telegraphic report of Tuesday, that at a meeting of Ministers, at Monklands, it was resolved, by a majority of one, to retain the Seat of Government at Montreal.

Great uncertainty prevails as to the motions of His Excellency the Governor General. The general opinion is, that his advisers dread the effect which a public entry into Toronto, or any of our leading Western cities, would have upon the peace of the community, and that, accordingly, should Lord Elgin visit this portion of the Province at all, it will be in a private and unostentatious manner.

DAILY REPORT OF THE STATE OF THE CHOLERA.

	Cases.	Deaths.
Thursday, August 23rd,	12	8
Friday, " 24th,	30	11
Saturday, " 25th,	6	9
Sunday, " 26th,	17	9
Monday, " 27th,	21	13
Tuesday, " 28th,	20	9
Wednesday, " 29th,	12	7
Total from commencement,	631	380

Communication.

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

To the Editor of The Church.

Reverend Sir,—In your last number is a letter signed "A Churchwarden," remarking I think rather hastily on "the Ladies of St. Jude's Church," for presenting their Pastor with a set of vestments, and indirectly conveying a censure on the churchwardens of the parish for violating the 58th canon of our Church, in not providing suitable vestments for the Clergyman.

Now, Sir, while I am ready, with your correspondent, in fulfilling that and all canons of the Church, yet I must say, that, had the writer been at all aware of the peculiar position our churchwardens are placed in, he never would have wrote so.

More than eight years since efforts were made to erect a Church on a lot of land given for that purpose by a neighbour parishioner, which, for want of means, they failed to accomplish. Since then, I became a settler in the neighbourhood, and after some trouble succeeded in getting them to subscribe about £108 15s. 6d.—nearly one-third of which is still due. We have since then succeeded in erecting a Church capable of containing 120 sitters—all free seats, at a cost, as formerly stated, of somewhat over £200, the balance still due on which, as well as the uncollected funds, the Wardens are responsible for. We would not see our clergyman appear in a shabby surplice, and the uncollected funds being more than appropriated, the ladies of the Parish, much to their credit, came to the aid of their Wardens, who, they were aware, were doing all and more than they were able. Such, Sir, is a plain statement of facts, after reading which, I feel assured, your correspondent will regret he has wrote as he has done.

I am, Sir,
Your most obedient servant,
A Warden of St. Jude's Church.

Scarboro, 27th, August 1849.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

MISSIONARY FUND.

Collections in the several Churches, Chapels, and Missionary Stations throughout the Diocese of Toronto, to be applied to the Fund for the support of Missionaries.—15th May, 1849, 5th Sunday after Easter:—

Previously announced in No. 143	£221	5	3
St. Ann's Church, Adelaide.....£0 8 6			
Church, 5th Con. Metcalfe 0 6 6			
—— per Rev. A. Mortimer.....	0	15	0
Hillier, per R. G. Cox.....	0	15	0
St. Stephen's Church, Vaughan, per Churchwarden	0	16	3
Fort Erie, per Churchwarden*	0	10	0
St. Thomas's Church, St. Thomas, per Rev. M. Burnham	1	14	4½
149 Collections.....	225	15	10½

T. W. Birchall, *Treasurer.*

August 29, 1849.

* The last collection was acknowledged on 17th Jan., 1849.

WIDOWS AND ORPHANS' FUND.

Collections made in the Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, towards the fund for the support of the Widows and Orphans of the Clergy in the Diocese:—

The Eleventh Sunday after Trinity, Aug. 19, 1849.

St. James's Congregation, Toronto	£ 13	6	5½
St. Paul's Church, "	5	0	0
St. George's Church, "	9	18	9
Church of the Holy Trinity, "	2	17	6
Trinity Church, Colborne..... £1 9 0			
St. George's, Grafton..... 2 18 4			
—— per Rev. John Wilson	4	7	4
St. George's Church, Goderich, per Rev. J. L. Edwood	4	10	0
St. Paul's Church, Newmarket, per Rev. F. S. Ramsay.....	2	11	3
Trinity Church, Williamsburgh, per Rev. E. J. Boswell	1	10	0
St. Mark's Church Niagara, per C. W.....	6	1	7
St. John's Stamford £1 18 3			
St. George's Drummondville ... 3 17 1			
—— per Rev. C. L. Ingles	5	15	6
Trinity Church Cornwall £5 0 0			
Christ's Church Moulinette..... 1 10 0			
—— per Rev. Hy. Patton	6	10	0
St. Peter's Church Thorold..... £3 15 0			
St. Paul's Church Port Robinson 2 3 9			
—— per Rev. T. B. Fuller	5	18	9
Burford £1 7 6			
Norwich..... 1 3 5½			
—— per Rev. St. Geo. Campbell.....	2	10	11½
St. James's Church Perth, per Rev. M. Harris	4	0	0
Trinity Church Chippawa per C. W.	6	15	0
Wellington Square, per C. W.....	3	0	0
Christ's Church Port Stanley, per C. W. ...	1	1	3
St. Paul's Church Fort Erie per C. W.....	0	10	0
St. Mary Magdalen, Lloydtown £0 15 3			
English Wilson's 0 13 3			
Church at Bolton Mills 1 13 4½			
—— per Rev. H. B. Osler	3	1	10½
St. John's Church Richmond, per Rev. J. Flood	0	15	0
St. John's Church Prescott ... £11 8 10½			
St. James's Church Maitland... 1 6 1½			
——per Churchwardens	12	15	0
St. John's Church Cavan..... £0 19 0			
St. Paul's Church Cavan..... 0 16 0			
—— per Rev S. Armour.....	1	15	0
31 Collections, amounting to.....	£104	11	2½

T. W. Birchall, *Treasurer.*

News by the Canada.

HUNGARY.

As far as it is possible to trace the operations and the position of the contending armies from the confused and conflicting public accounts, it seems that the Hungarians were at the latest advices occupying the line of the Theiss, and that they still maintain their position at Szegedin. Gregory is supposed to be somewhere about Tokay, but there is no authentic account of his precise position. The same uncertainty prevails respecting Bem in Transylvania, of whose operations there a great variety of reports.

ITALY.

Things remain at Rome exactly in the same state.

It is said that Garibaldi had defeated the large Austrian corps which had attempted to arrest his progress.

VENICE.

The *Siecle* gives the following announcement, which that paper looks upon as important. "Venice still holds out bravely. We understand that money and provisions have been introduced to the besieged."

ENGLAND.

The Cholera continues steadily on the increase. The deaths in the London district which by last week's advices were 763, had reached 926. There were 578 cases on Wednesday, and 253 deaths. On Thursday, 578 cases and 241 deaths.

In Manchester and the neighbourhood, some additional cases are reported.

From our English Files.

HER MAJESTY'S VISIT TO DUBLIN.

Shortly after six o'clock, on Sunday evening, the Royal squadron was seen approaching Kingstown harbour. The enthusiasm of the vast crowds which occupied both the extensive piers and the landing quay found vent in deafening and protracted cheers. As soon as the *Victoria and Albert* yacht was made fast to the moorings appointed for her, all the shore boats were put in requisition, and some hundreds of persons were rowed within a respectful distance of her. The Queen and Prince Albert appeared on the quarter-deck, and were most enthusiastically cheered. The excitement on shore was extreme; but owing to the haze that hung over the water, very few could discern the Royal party.

The crowds which covered the hills of Killiney and Dalkey were fortunate enough to witness a highly effective scene in the beautiful bay which rolls its waters on the base of those hills. The Royal fleet of eleven vessels came rather suddenly round Bray Head. The four leading ones, large war steamers, cast anchor in a line, and immediately after the Royal yacht came up with them. All the war steamers were fully manned, and decorated with their flags. The Royal Standard floated from the main of the *Victoria and Albert*, the steamers of the City of Dublin Steam-packet Company, the smaller steamers of other companies, the yachts, boats, gigs, punts, and every imaginable species of aquatic conveyance, filled the harbour; and it is impossible adequately to describe the exhilar

The Queen having returned the keys, said:

"I am delighted to be in Dublin. I am gratified at the the reception I have met with in this, the second city of my empire."

Hereupon the riotous corporates, rushing round the royal carriage, cheered so vociferously that her Majesty proceeded no further.

Fitzwilliam-street was gained, and on entering Merrion-square, the effect of the numerous balconies and countless ornaments and floral emblems, of the houses in the fine open space was very picturesque. In one house a number of fine children, with blue sashes round their waists, and bearing a host of little banners, joined with their tiny voices in the deap shout of the people. The Prince of Wales, whose natural gracefulness secured him the applause of every woman, acknowledged these marks of respect with much earnestness and vivacity. At the entrance of Nassau-street a splendid gothic arch extended across the street, from the tip of which the royal standard of England floated. Upon the crown of the arch was the word "Welcome," in large letters, formed of laurel and oak leaves, and over it a gorgeous harp and crown, with the letters "V. A." at either side. It was one of the best designed and most elegant structures of the kind ever witnessed. On arriving at the noble area which is surrounded by the Bank of Ireland, the front of Trinity College, end Dame-street, the cheering became overpowering. This we may state is the locality so well known to many of our readers as college green. The facade of old Trinity was blocked up to the second story by a huge platform, covered with thousands of those who had interest enough with the body corporate of that seat of learning to procure admission. The bank bore on its roof an equally large assemblage. Every housetop had numerous occupants.

With similar honours the procession moved slowly on till it entered Sackville-thoroughfare, with whose breadth and length the citizens are wont to silence any comparison between Dublin and other capitals—where the *ensemble* of stately houses, the front of the Post-office, the towering height of Nelson's Pillar (with its huge ensign streaming from the top), and the dome of the Rotundo terminating the vista, presented a magnificent spertacle. Here again, the enthusiasm was great. In like manner the procession passed on to the arch in Eccles-street, where a dove was lowered from a window into the royal carriage, which her Majesty placed beside her amid loud cheers from the vast multitude assembled at this point; after which the *cortege* moved on, and, passing along the Circular-road, reached the Viceregal Lodge at a quarter-past twelve o'clock.

At five o'clock Her Majesty proceeded in an open carriage accompanied by his Royal Highness Prince Albert and suit on horseback, to Glasnevin. Her Majesty was received at the Botanical Gardens by the Duke of Leinster and other members of the society, and after inspecting the grounds drove round the park. Her Majesty was frequently recognized during the drive, and was most warmly cheered.

The illuminations at night were universal. There was scarcely a house from the centre to the furthest suburbs of the city as well as in the adjacent villages, which did not exhibit a blaze of light. The public buildings contributed to the effect by rare and elegant devices. Towards midnight the rain came down, but it did not diminish the enthusiasm of the vast and orderly multitude who filled every street.

On Tuesday Her Majesty visited the principal public buildings—the Bank of Ireland, (formerly the Parliament House), the National Education Board, Trinity College, Dublin, and Royal Hospital.

On Wednesday her Majesty held a levee at Dublin Castle, the attendance of the nobility and gentry being far more numerous on the occasion than was ever witnessed in that city.

The Queen and Prince Albert attended a review af the troops in the Phœnix Park on Thursday, where they were received with loud cheering. In the evening her Majesty held a drawing-room in Dublin Castle, which was brilliantly attended.

The royal party embarked from Kingstown yesterday evening, after paying a visit to the Duke of Leinster at Carton, near Maynooth. The squadron, after setting sail from Kingstown, shaped its course for Belfast, where, it is expected, it would reach this evening about five o'clock.

HER MAJESTY'S VISIT TO SCOTLAND.—The arrangements for the reception are proceeding very rapidly at Glasgow. There will be no lack of banners and triumphal arches, and a beautiful fountain of castiron will be placed at the foot of South Portland street, or at the south end of Broomielaw Bridge.

ROME AND THE POPE.

I have received authentic intelligence from Gaeta of an unfavorable nature to the true interests of the Pope, and the future repose of his dominions. Pio Nono in words is all that can be desired, but he is surrounded by persons who do not comprehend the true difficulties of the case, and who have no other remedy to offer than the old ones—the dungeon and punishment. It will be necessary for France and Austria, if they are sincere in restoring a good government to the Papal States, to speak in a decided manner to the Supreme Pontiff, for otherwise I see clearly that there is no hope for Rome.

I know that the diplomatic and military representatives of France are doing all in their power to place the true situation of the country before the eyes of the sovereign, and that in this respect they are acting in a manner worthy of the high mission with which they are charged; but I know at the same time no attention is paid to what they say, and though fair words are always given, the promise is never fairly and fully realized. I believe the French agents have pressed the hope in the most earnest manner to issue a manifesto, firm and temperate, calculated at the same time to assure the friends of public order and to convince the people that no re-action is intended; but, instead of giving a proclamation of the nature required' the Pope to-day has sent the following piece of vapid declamation. I assure you I look upon the matter as most serious, and unless good government on apparently liberal principles be established in the centre of Italy, the Socialist faction will again raise its head, and France be exposed to another revolution. The proclamation I speak of is as follows:

"PIUS P. P. IX, TO HIS BELOVED SUBJECTS.

"The Almighty has raised his hand and commanded the tempestuous waters of anarchy and impiety to stop. He has guided Catholic armies in sustaining the rights—unanimously agreed on—of the common faith of the Holy See, and of our Sovereignty. Eternal praises be given to him who in the midst of His ire has not forgotten clemency.

"Beloved subjects, in the whirlwind of such disastrous vicissitudes, our heart has deplored the evils which have fallen on the Church, on religion and on you; but it has never forgotten the love which it has borne to you, and which it will ever bear. We hail with satisfaction the day when we are to return among you. We will return with the most lively desire to bear you comfort and consolation, and with the intention of occupying ourselves, with all our strength, for your good—applying serious remedies to grave evils, consoling our good subjects, who, while they expect from us such institutions as will satisfy their wants, desire, as we desire, sufficient guarantees to be established for the independence of the High Pontificate, so necessary for the repose of the Catholic world.

"Without delay, for the reorganizatien of public affairs we are about to name a commission, which furnished with all powers, and aided by a ministry, will regulate the government of the state.

"May the blessing of God, which we have ever implored, even when distant from you, and which to-day with greater fervor we implore, light upon you; and for the greater comfort of our soul we hope that all those who at present are unable to enjoy the fruits of their treason may be convinced of their errors, and be also entitled to consideration and mercy bv a speedy and sincere repentance.

"PIUS P. P. IX."

Gaeta, July 17, 1849."

—*London Times Aug.* 2.

THE STEAM-SHIP "GREAT BRITAIN."—The Directors of the concern to which this leviathan steam-ship originally belonged are again offering her for sale by tender. The former transfer for £20,000 appears therefore to have gone off. The *Great Britain* now lies perfectly dismantled in the docks of Liverpool.

APPOINTMENT.—Friday's *Gazette* notifies the appointment of the Right Hon. Sir James Stephens, K. C. B., to be Professor of Modern History in the University of Cambridge, in the room of William Smyth, Esq., deceased.

THE USES OF IRISH PEAT.

House of Commons, July 27.

The O'Gormon Mahon took the opportunity of calling the attention of the house to a valuable discovery which had been made, calculated to develope the resources of Ireland, and to aid in relieving the poverty of the country. The announcement he now made might at first be listened to with incredulity by hon. members, but in support of his statement that a valuable discovery had been made, he would read to the house the following letter he had received from an English chemist residing in South-crescent, Bedford-square:—

"I beg to acquaint you that a discovery has been made in Ireland which will materially enhance the value of landed property in that country. It consists in the aptitude of its millions of peat acres to produce at a trifling expense (little more than that of manual labour) oil naphtha, naphthaline, muriate of ammonia, piccomar, pittical, candles, pitch, tar and other principles, by a new process of distillation. These several materials were submitted to me some months ago by Mr. Owen, and from what I have seen and tested, I have no hesitation in pronouncing it one of the greatest discoveries of the age, and one which will become a source of unbounded wealth. I can easily let you have a list of the several products derivable from the pistillation; and you have my permission to give this most important matter whatever publicity you please. Some of the products have been seen by I believe, the Marquis of Lansdowne and others here, and I know the Irish Court are already cognizant of the discovery.

"JOHN WATERS, M.D."

The most unequivocal testimony, both to the accuracy of the science involved in Mr. Reece's invention and the facility of its practical application, had been furnished by M. Pellouse, of Paris. It appeared that Irish peat was capable of produteing oil of a superior quality equal to spermaceti; and whereas spermaceti oil cost £90 to £95 per ton, the oil of peat could be produced for the sum of £40 per ton.—There would be an equal reduction of price in respect to every other article into which peat might be convertible.—The hon. member here exhibited to the house a candle, which he said, had been produced from a solid piece of peat, and which he added, gave a light equal to the finest wax.—(The candle, which had all the appearance of a waxen one was handed across the table to the treasury bench, where it was inspected with much curiosity by Lord J. Russell and other members of the government. It was subsequently lighted in the house, and burned very steadily and with great brilliancy.)

Lord Ashly said without detaining the house longer, he would read a statement of the amount of valuable materials into which 100 tons of peat was convertible. 100 tons of peat, which cost £8, and the labour of converting it about £8 more, contained—

			£	s.	d.
Carbon of ammonia	2,602lb.,	value	32	10	2
Soda	2,118lb.,	"	8	16	6
Vinegar	600lb.,	"	7	10	0
Naphtha	30 galls.	"	7	10	0
Candles	600lb.,	"	17	10	0
Camphine oil	600lb.,	"	5	0	0
Common oil	800lb.,	"	3	6	8
Gas	—lb.,	"	8	0	0
Ashes	—lb.,	"	1	13	4
Total			£61	16	8

The results of the experiments being that people who had expended a large capital, had received a large return, he thought the house would agree with him in thinking that 100,000 acres of Irish peat would be worth more than the whole region of California. [Hear, hear.]

Colonial.

POLITICAL ARRESTS, AND SUBSEQUENT RIOTS.

(The following, owing to some oversight, only appeared in a portion of our last weeks impression.)

We regret to announce that the Government have seen fit to arrest a number of our fellow-citizens on charges arising out of the disturbances of April last. On the morning of Wednesday, the 15th (says the *Herald*) the unusual display of military force at the Government House made it evident that some *coup* was intended, and a little before twelve o'clock we heard that the High Constable was actively engaged in executing warrants. During the course of the day, the following persons were brought before the Police Magistrates, Messrs. McCord, Wetherall, and Ermatinger, and finally committed for trial, viz.:—

Messrs. John Orr, Robert Cooke, and John Dier, jun., for riot and the tumultuous destruction of a house; Messrs. Jos. Ewing and Alex. Courtenay, for arson.

Messrs. Cook and Orr were admitted to bail; themselves in £400, and two sureties in £200 each.

Mr. John Dier, jun., was also admitted to bail; himself in £200, and two sureties in £100 each.

Mr. Joseph Ewing gave bail, himself in £500, and two sureties in £250 each.

We understand that the Magistrates were unanimous in admitting the prisoners to bail, with the exception of Mr. Ewing. In his case Mr. M'Cord dissented.

The excitement caused by these arrests has led we regret to say to mischief. A multitude, composed of boys and men attacked the house of Mr. La Fontaine, the same evening, and while there, they were fired on by a number of men who had garrisoned the house in expectation of a visit, and a young man named Mason, son of a livery stable keeper, was mortally wounded and died shortly after. Other disturbances occurred during the evening, but unaccompanied, we are glad to say, with further loss of life.

We regret to find that during the inquest, the Hotel (Cyrus's) where it was being held took fire and was totally consumed. We earnestly hope that this was accidental—if not, it shows a fearful state of society.

It is a curious fact that the inveterate, uncompromising and damaging enemy of the present Executive, Colonel Gugy, has been appointed one of the magistrates to keep the peace in the city of Montreal.

Mason's funeral took place on Saturday morning and was attended by upwards of 500 persons. The hat-bands of some of them were tied with red silk.

The Inquest upon Mason, was brought to a close on Friday evening, when the Jury after remaining for sometime in consultation, came unanimously to the following verdict:

We the undersigned Jurors are unanimously of opinion that the deceased W. B. Mason, came to his death, by a gun-shot wound fired on the night of the 15th inst., from the house of the Hon. L. H. Lafontaine, after the said house had been first assailed by a mob, said shot having been fired by some of the persons to us unknown assembled for the purpose of protecting Mr. Lafontaine's life and property, and we are further of opinion that the existing city authorities are highly culpable in not having taken due precautionary measures by which the heavy calamity might have been averted.

John Jordan, Foreman; Jean Baptiste Asselin, Pierre Jobin, Peter Dunn, Charles D. Roy, Sarafino Geraldi, Edmund Baird, Alfred Savage, John Holland, William Benjamin, John Mathewson, Ezra H. Merrill.

It will be seen by a Circular from the Board of Health, that supplies of clothing, particularly female apparel, will be thankfully received, for the use of patients in the Cholera Hospital. We direct attention to the circular, confident that all those who have cast of clothing to spare, will readily grant it for the purpose required.

A good deal of sickness has occurred among the emigrants, and several fatal cases of cholera, In some cases the patients refused to be sent to the Hospital, and they died very soon after. In such cases, the officers of the Board of Health are not clear of blame. They should take no refusal, but remove at once the poor, unfortunate immigrants, who may be suffering from cholera, to the hospital, so that they may receive the benefit of the professional assistance there provided, and which they cannot otherwise procure. Many of them, no doubt, have a strong aversion to the hospital, but when attacked with such a serious disease as the cholera, they should in all cases be treated by the authorities in the way most likely to contribute to their recovery, without reference to their peculiar prejudices or aversions. In every case of a poor emigrant being attacked, he should be at once removed to the hospital. The Board of Health have the power to do so, and it is a mistaken idea to abstain from exercising it, on account of the unwillingness of the patients to be sent thither. In every case that has occurred, where the emigrant patients were not sent to the hospital, they died in a short time after the first attack from the fatal disease.—*Colonist.*

A paragraph appeared lately in the columns of a contemporary, hinting at the probable resignation, of the highly respected and justly popular Chief Justice of Upper Canada. We have the best authority for contradicting the report, The Chief Justice is in the enjoyment of perfect health, and fully as competent to discharge the arduous and important duties of his high and honourable station, as any former period of his life, and long may he continue so. The retirement of this distinguished Judge from the Bench, would be a sad loss to Upper Canada, and the general prayer of the people is, that His Lordship may be long spared to adorn the high position, which he has so long filled, with remarkable credit to himself and advantage to the public.—*Ib.*

ACCIDENT.—An accident of a most melancholy kind occured here last evening, about 9 o'clock, by the Steamer "British Queen" running against the first lock-gate, at the entrance of the Canal below this town, by which, we are sorry to say, the Lockmaster, Mr. Beattie, lost his life, and the gate was smashed to pieces. It is very seldom, we believe, that the gate is found shut on the arrival of the evening boats, but upon this occasion, a barge was being put through the last lock, and, as a matter of course the gate was shut when the steamer was discovered approaching the Canal. There would appear to have been some carelessness on the part of those on the look out on board of the boat; for, we are assured, on the authority of two or three individuals, that lights were hung out on the gate, as usual on such occasions, but the boat still pressed on; and it was while in the act of calling to the hands on board of the steamer, from off the gate, that the unfortunate Beattie lost his life. Seeing the steamer approaching under a press of steam, Beattie ran upon the gate, and called out as loudly as possible to keep off; but he had only called out twice when the collision took place, and the unfortunate man precipitated into the canal, and we believe he was not afterwards seen. On the boat striking one side of the gate, of course the latter was driven back, when the rush of water through the opening thus made was so great that the other side of the ponderous gate was smashed to pieces, and carried out into the river with the steamer. The steamer sustained no damage.

Mr. Beattie was a man of good character, and highly esteemed by the men under his charge. He ha dserved his country in various parts of the globe, and was in the receipt of a pension from his Sovereign. We are sorry to learn that Mr. Beattie has left a widow and three children unprovided for. The body has not yet been found.

The Superintendent of the Canal informs us that the gates will be replaced in about two days; at all events, that not more than a week will elapse before the Canal will be open to the public.—*Cornwall Freeholder.*

THE DEPUTY TREASURER, WESTERN DISTRICT.—By a letter received last evening from a gentleman in Sandwich, addressed to the Warden, Geo. Bullock Esq., we are apprised of the unwelcome intelligence that William R. Wood, Esq., the Deputy Treasurer of this District, has been compelled to leave the country, in consequence of his not being prepared to meet the demands made on him to the amount of £750, for certain monies required for District purposes. The principal reason for Mr. Wood's flight appears to be that he had lent £1700 of the District money, which he was unable to obtain back in time to meet the above demand, owing to the depressed state of the money market. We are informed and requested particularly to state, that no loss will be sustained by the District arising from this transaction, as the Treasurer J. B. Baby, Esq., has made the necessary arrangements for meeting any demands that may be brought against the District.—*Amerstburg Courier*

FREE PASSAGE OF THE BRIG EUREKA, THROUGH THE ST. LAWRENCE.—Permission has been obtained from the British Government at London, for the brig *Eureka*, of Cleveland, to pass down the St. Lawrence on a voyage to California, and she is advertised to sail for San Francisco on or about the 20th of September next.—A gentleman at Cleveland interested in the enterprise writes, under date of Aug. 9th, to a commercial house in Oswego, that he has "the documents from London, England, dated May 9th, 1849, granting the *Eureka* leave to pass out through the St. Lawrence into the Atlantic—and she is here now fitting out, and will pass down through your lake about the 1st of October.

The price fixed for passage in the Cabin is $200, and application for passage and freight will be received by the advertised agents to the day of sailing.

PROVINCIAL FAIR.—We understand that the proprietors of the Royal Mail Steamers have, with a liberality highly commendable, resolved to charge only half fare for persons desirous of attending the Agricultural Cattle Show at Kingston next month. Only half the usual rates will also be charged for the transport of cattle intended for exhibition.

We regret to learn from the Niagara *Mail* that Col. Dynely, of the Royal Artilleery, is suffering from a severe attack of illness,—whether choleraic or not our contempory had not heard—at Buffalo. Mrs. Dynely was sent for, and went up on Wednesday last.—*Globe.*

SEAT OF GOVERNMENT.—The Montreal *Transcript* says that the Govenor General received despatches from England by the last mail relative to a change in the seat of the Provincial Government. Toronto and Quebec are both talked of, but the general impression appears to be that Toronto is the place decided upon.

It will be observed, by the reported proceedings of a meeting at Dorchester, N. B. that the organization commenced at St. John, is extending throughout the Province. The resolutions express an opinion favourable to the projection union of the Provinces.

MR. HINCKS' FINANCING.—A story was transmitted by Telegraph from Montreal, some ten days ago, respecting the astounding success which Mr. Inspector General Hincks had met with in his financial operations in England. He had negociated £100,000 in Canadian Debentures at 6 per cent; and had obtained a loan of half a million, to complete our public works. The praises of Mr Hincks, and silly comparisons of his abilities with those of Mr. Cayley, were sung and chorused by the majority of the Radical newspapers in the Province. The result will perhaps satisfy these gentlemen of the folly of shouting before they have cause. The *Pilot* now contradicts the assertion, so far as the loan is concerned; and after all the flummery of the hacks in this section of the Province, it turns out that Mr. Hincks has immortalized himself by negociating £100,000 worth of Canadian Debentures at 6 per cent, at a time when English capitalists are begging investments at 2½ and 3 per cent! When the expenses of Mr. Hincks' mission are added to the interest on the shin plasters negociated, it will be found that we are paying "pretty dearly for our whistle." The best part of the story remains to be told. Not one of the Radical newspapers, which shouted the praises of their financing idol so loudly, have the honesty or decency to admit that they were imposed upon. They permit their readers to believe that a loan for our public works has been procured, when they knew well that they were guilty of deceit and misrepresntation. Oh! the honesty of "liberal" news-writers!—*Hamilton Spectator.*

COLOURED SETTLEMENT IN THE TOWNSHIP OF RALEIGH, WESTERN DISTRICT.—Pursuant to the Requisition addressed to John Waddell, Esq., Sheriff of the Western District, a meeting was held at the Royal Exchange Hotel, Chatham, on Saturday, the 18th inst, at 2 o'clock P. M., for the purpose of taking such measures as might be demed advisable to prevent partial colonizing of coloured people in the settled township of the Western District. Geo. Young, Esq., was called to the Chair, when after a somewhat noisy and disorderly meeting, resolutions deprecating the proposed colony were passed, and an address to the inhabitants of Canada adopted, from which the following are extracts:—

"The inhabitants of the Western District, from their position, reaching far into the heart of a slave holding republic, and are more subject to an inundation of coloured people than any other portion in Canada. One third of the population in several of our townships are already of that class. The old, the maimed, the pauper, the lunatic, we are not only obliged to come in daily contact with, but by our charity to maintain. When it is considered what a number of these poor creatures are to be found in all the frontier towns in the adjoining States, the interest of those communities have in getting rid of them, and the ease with which they can be thrust upon us, you will not be surprised at the result, nor yet at our alarm. Surely our natural position is irksome enough without submitting to a measure, which not only holds out a premium for filling up our district with a race of people, upon whom we cannot look without a feeling of repulsion, and who, having been brought up in a state of bondage and sevility are totally ignorant, both of their social and political duties; but at the same time makes it the common receptacle into which all other portions of the province are to void the devotees of misery and crime. Look at your prisons and your Penitentiary, and behold the fearful preponderance of their black over their white inmates in proportion to the population of each."

We saw yesterday, at the store of Mr. Learmont, jeweller and silversmith, in Notre Dame Street, a most beautifully designed and chased Claret Jug and Stand, in silver, which is a present made to an Upper Canada M. P. P. from some of his constituents. The peices of plate, which are most elaborately chased in patterns of vine leaves and scrolls, somewhat in the *renaissance* style, weigh nearly sixty ounces, and we believe are worth about thirty-five pounds. Mr. Learmont manufactured the Vase that was presented to Mr. Vansittart, by the British party in Montreal; and these two articles certainly show great taste, as well as mechanical skill on the part of our artisans.—*Conrier.*

We regret to learn that a young woman, who was a servant in Donegana's Hotel, and escaped the perils of the fire at the destruction of that building, perished in the conflagration of Friday night, in the house occupied by Mr. Murray, We are told that her screams were heard, and that somepersons brought ladders, but that when they arrived with them under the window, a cry was raised that she had come out safely, and consequently no attempt was made for her rescue. The smoke was so dense, that the poor creature must have perished long before the flames reached her.

By the 26th section of the Act regulating Inland Bills of Exchange and Promissory Notes passed in the last Session of Parliament, the following fasts and festivals are declared to be holidays within the meaning of the Act, viz:—

New Year,'s Epiphany, Annunciation, Good Friday. Ascension, Corpus Christi, St. Peter and St Paul's, Conception, and Christmas Day, the anniversary of, *and* day of celebration of Her Majesty's birth, and any day that may be fixed, by proclamation, for a general Fast, or a general thanksgiving.

Several strictly *Roman Catholic* holidays are included in this list, the necessity of observing which is not very palatable to *Protestant* Canada West. But their observance will be found to be of necessity in other matters, besides bills and notes; as, on reference to the twelfth clauses of "*The Interpretation Act*," also passed in the last Session, it willbe seen that in all. Acts passed in that Session or passed in any future one, the word *holiday* is declared to include Sundays, and all the above mentioned holidays, except *Conception day* and *Her Majesty's birthday!* The Judges in UpperCanada, however, have intimated an opinion that the Act is not law in Canada West. —*Montreal Herald.*

The Agents for the different Insurance Companies in Montreal, have resolved to increase the rates of Insurance materially.

TORONTO MARKETS.

TORONTO, August, 29, 1849.

	s	d		s	d.
Fall Wheat, per 60 lbs.	4	0	a	4	4
Spring do. do.	3	9	a	0	0
Oats, per 34lbs	1	3	a	1	4
Barley, per 48lbs	2	0	a	2	2
Peas	0	0	a	0	0
Rye	2	0	a	0	0
Flour, superfine (in Barrels)	23	0	a	0	0
Do. fine (in Bags)	21	3	a	0	0
Market Flour, (in Barrels)	19	0	a	19	6
Do. (in Bags)	18	9	a	0	0
Oatmeal, per barrel	17	6	a	0	0
Beef, per lb.	0	2½	a	0	4
Do. per 100 lbs.	18	9	a	20	0
Pork per lb.	0	0	a	0	0
Do. per 100 lbs.	0	0	a	0	0
Mutton per lb	0	2½	a	0	3½
Lamb, per quarter	1	6	a	2	6
Bacon per 100 lbs	37	6	a	0	0
Hams, do.	40	0	a	45	0
Potatoes, per bushel	2	4	a	0	0
Butter, fresh, per lb.	0	7½	a	0	9
Do. salt, do.	0	5½	a	0	6½
Cheese, per lb.	0	4	a	0	5
Lard, per lb.	0	5½	a	0	0
Apples, per barrel	6	3	a	8	4
Eggs, per doz.	0	5½	a	0	6
Turkeys, each	1	6	a	3	0
Geese, do.	1	4	a	1	8
Ducks, per pair	1	6	a	2	0
Fowls, Do.	1	3	a	2	0
Straw, per ton	25	0	a	27	6
Hay, do.	37	6	a	45	0
Fire Wood,	10	0	a	11	3
Bread, per loaf	0	4½	a	0	5

EXCHANGE.

Toronto on London	12	@	0	per cent.
" " New York	2½	@	0	"
New York on London	109½	@	109½	"

Midland Clerical Association.

The next meeting of this association will be held, D. V. the Rectory, Belleville, on Wednesday the 5th and Thursday the 6th of September next.

SALTERN GIVINS.
Secretary.

Mohawk Parsonage, 1st. August.

Sherwood's Galvanic Embrocation.

TO FEMALES.

Many of these distressing complaints peculiar to the delicate organization of Females, are especially benefited by the use of Dr. Sherwood's Galvanic Embrecation.—These prevalent disorders need not here be enumerated, many complaints incidental to females are caused solely by nervous exhaustion, and in such cases internal Medicine is of no avail whatever.

For sale, Wholesale and Retail, by LYMAN, KNEESHAW & CO and ROBERT LOVE, Toronto; also by Druggists generally.

A WIDOW LADY, of middle age, recently from England, is desirous of forming an engagement with a respectable family, as Housekeeper. She is quite competent to take the management of a family, and has been accustomed to the best society. Salary is less an object than a comfortable and respectable home. The most satisfactory references will be given if required.—The country would be preferred.

Address (post-paid), to A. B., care of Mr. H. Rowsell, Toronto.
August 28th, 1849. 5-3in*

JUST RECEIVED from ENGLAND, a few copies of

SKETCHES OF CANADIAN LIFE,

Lay and Ecclesiastical, illustrative of Canada and the Canadian Church. By a Presbyter of the Diocese of Toronto. Published by DAVID BOGUE, London, 1849. Price 10s. currency.

"As a guide to the real state of affairs in Canada, as it would strike the eyes of a Churchman, the volume is as instructive as it is rendered attractive by the incidents of the story, and the animation of the style in which it is told."—*John Bull.*

For Sale at the Depository of the Church Society, of the Diocese of Toronto, and at

HENRY ROWSELL'S. *King-street.*

August 25th, 1849.

MRS. COSENS begs to announce that her ESTABLISHMENT for the Education of Young Ladies will be OPENED on MONDAY, the 17th of September. St. George's Square, Toronto.
August 28, 1849.

PLATFORM AND COUNTER SCALES,

MANUFACTURED by the Subscriber, and warranted of the best description, equal in accuracy to any made in the United States or Canada.

GEORGE B. SPENCER.
Phœnix Foundry.

Toronto, August 13th, 1849. 5-tf

SHOWER BATHS.

MANUFACTURED and for Sale by GRGRGE B. SPENCER.
Phœnix Foundry.

Price, sixty shillings.

Toronto, August 13th, 1849. 5-tf

JOSEPH HODGSON,
No. 124, YONGE STREET, TORONTO,
Next Door to the Rob Roy Hotel.

TIN, SHEET IRON AND COPPER FACTORY.

WHOLESALE AND RETAIL DEALER IN

Parlour, Cooking and Dumb Stoves of every description, Stove Pipes, Hollow Ware, &c., &c.

Toronto, August 29th, 1849.

Upper Canada Building Society.

Fourteenth Loan Meeting.

FIVE HUNDRED POUNDS of Stock will be sold as customary, on TUESDAY, the 4th September, at 4 o'clock, P. M.

By order.

G. SHORTIS,
Secretary & Treasurer.

Wellington Chambers,
Opposite the Commercial Bank,
Toronto, 20th August, 1849. 4-2i

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 extendek 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

THE MISSES MACNALLY

BEG to announce that their Seminary will REOPEN, after the Midsummer Vacation, on 1st September, 1849, when the Classes will be resumed.
Toronto, August, 1849. 4-5i

MRS. HERRMAN POETTER,

IN returning thanks to her Friends for their very kind support, begs to inform them that her SCHOOL will RE-OPEN, at the close of the Vacation, on the 24th of September next.

References may be made (with permission) to the LORD BISHOP OF TORONTO and the Rev. WILLIAM HERCHMER, Kingston; and also to the following Gentlemen, whose daughters Mrs. Poetter has had the honour of educating:—

JUDGE DRAPER,	
JOHN ARNOLD, Esq.,	
CHARLES SMALL, Esq.,	
JOHN RADENHURST, Esq.,	*Toronto.*
PROFESSOR GWYNNE, M.D.,	
WILLIAM CAMPBELL, Esq.,	
CAPTAIN PATTERSON,	
THOMAS KIRKPATRICK, Esq.,	*Kingston.*
HON. GEORGE S. BOULTON	*Cobourg.*
G. S. DAINTRY, Esq.,	*Belleville.*
JOHN TURNBULL, Esq.,	*Trent.*
SHELDON HAWLEY, Esq.,	*Colborne.*
J. D. GOSLEE, Esq.,	

Mrs. Poetter will be happy to attend to any communication relative to her School on her return from the country, on the 1st of September.

20, William Street.

Toronto, 15th August, 1849. 34-i

SCHOOL.

MISS SCOBIE begs to inform her Friends and the Public, that her SCHOOL will re-open after the Midsummer Vacation, on Monday, September 3rd, when she hopes, by her continued exertions towards the welfare and advancement of her PUPILS, to merit and retain the high patronage she has hitherto so liberally received.

Adelaide Street, West.
Toronto, August 16th, 1849. 3-3m

Reviews, Magazines, &c.

THE SUBSCRIBER begs to inform the Public, that he is Agent for the distribution of the AMERICAN REPRINTS of the following REVIEWS, and is prepared to deliver them at Subscriber's Residences, in Town or Country, by his Travelling Assistants, who visit (about every three months) all the Towns, Villages, and Settlements of any importance between Quebec and London, C. W.—

The London Quarterly Review.
" Westminster "
" Edinburgh "
" North British "
Blackwood's Magazine.

TERMS:—Those of the Publishers, in advance; and when delivered out of Toronto, for One Review, per year, 17s. 6d.; Two, 28s. 9d.; Three, 40s.; Four, 46s. 3d.; Five, 57s. 6d.

Any other Book, Pamphlet, or Magazine, published in the United States, furnished on equally advantageous terms.

THOMAS MACLEAR,
Bookseller and Stationer,
45, Yonge-street, first door north of King-street.

Toronto, July, 1849.
N.B. Printed Forms of Deeds, Mortgages, and other Blanks, as well as every necessary article of Stationery, always on hand. 1-tf

THE PRINCIPAL
OF
Upper Canada College,

IN answer to enquiries which have been made upon the subject, begs to announce that he will be ready D. V.) after the Midsummer Vacation, to receive a limited number of Pupils, as Private Boarders, to whose comfort and improvement every attention will be paid.

The Terms, which include the College fees, private tuition, &c.&c., will be furnished on application to F. W. Barron, M.A., Principal U. C. College.

Aug. 8th, 1849. 2

The *Patriot* and *Colonist* will please insert *once* in each week.

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 Robe 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.

TO ARCHITECTS.

THE time for receiving Plans and Specifications for ST. JAMES'S CHURCH, has been extended to the 1st of September inclusive.

THOMAS D. HARRIS, } *Churchwardens.*
LEWIS MOFFAT, }

Toronto, August 13th, 1849. 2-3i

Church Organ for Sale.

DESCRIPTION of ORGAN, a handsome case painted Mahogany, with Gilt Front Pipes—10 feet high, 6½ feet wide, 4 feet deep—stops as follows:—Stop Diapason, Open Diapason, Principal, Dulciano, Flute, Fifteenth, with pedal to take off the Chorus Stops. Price £150, on time with interest.

Apply to the undersigned,

LEWIS MOFFAT, } *Churchwardens*
THOMAS D. HARRIS, } *of St. James's.*

Toronto, August 11th, 1849. 3-tf

WANTED,

IN a General Retail Store, a YOUNG MAN as SALESMAN, who can furnish good references, and is a member of the Church of England. Address Z. Post Office, Belleville, post paid.

August 15th, 1849. 3-3m

BOARD.

A WIDOW LADY, residing in Queen Street, within a short walk of the Upper Canada College, is desirous of taking a limited number of Pupils of that Institution, and under fifteen years of age, as BOARDERS.

Reference may be made to the Rev. R. J. MACGEORGE, at the Office of "The Church," Toronto.

January 24, 1849. 26

PEW IN St. GEORGE'S CHURCH FOR SALE.

A FIRST CLASS PEW in St. George's Church for Sale; or the Interest of one in the CATHEDRAL taken in Exchange.

Apply to THOS. D. HARRIS,
Thorne's Buildings, Front Street.

Toronto, June 21st, 1849. 47-tf

BISHOP'S COLLEGE LENNOXVILLE.

MICHALEMAS TERM commences on the first of September. Candidates for admission are requested to send in their names immediately to the Principal, from whom on the spot, or from the Rev. A. W. MOUNTAIN, Quebec; or the Rev. J. IRWIN, Montreal; any further information may be had.

The Council of Bishop's College beg to announce to the public, the appointment of S. C. SEWELL, Esq., M.D., as Professor of Chemistry—including Agricultural and Experimental Philosophy—and to state that provision has been made for illustrating the Lectures on Natural and Experimental Philosophy, by suitable apparatus.

August 1st, 1849. 3-4i

WANTED,

A SITUATION, in either CITY or COUNTRY, as CLERK in an Office or Counting-house; or SALESMAN in a Store, being well acquainted with business. For further particulars, apply to the "Church" Printing Office, Yonge-street.

Toronto, August 1, 1849. 1-4i

The Provincial Mutual and General Insurance Company.

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IS now prepared to effect Insurance in the Mutual Branch of the Company, at its Office, in Toronto, and at its different Agencies, on the most safe and advantageous terms.

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AGENTS ALREADY APPOINTED.

Montreal—C. Bockus.
Kingston—M. Drummond.
Belleville—F. McAnnany.
Oshawa—S. F. Fairbanks.
Peterboro'—James Hall.
Gananoque—W. S. Macdonald.
St. Catharines—A. R. Boomer.
Hamilton—Josias Bray.
London—John S. Buchanan.
Dundas—R. W. Suter.
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Prescott—William Patrick.
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Bradford—T. McConcky.
Woodstock—H. C.

THE MYSTERIOUS VISITOR.

(From "The Round Preacher." by an Ex-Wesleyan.)

THIRD COLLOQUY.

For let him know that he must endure anything whatever, rather than rend the Church of God.—*St. Dionysius.*

It was a clear and frosty evening and the moon poured her silvery light over the deep valley, through which I was walking in my way home, from my country appointment, when I beheld a tall personage coming towards me, and on a nearer approach I discerned the noble features of the mysterious visitor. Having saluted me, he turned and walked by my side.

Mr. Wes'ey.—Little probably did you expect to meet with me in this solitude. I am however, no stranger to these mountain districts. I have on many a dark night accompanied you through wood and dell. Little do men know, of the great benefits which they reap from the blessed ministry of spirits. And you my dear friend are unconscious of the escapes from peril which I have achieved for you. You have not forgotten the night when coming home from your appointment, you missed your way over the mountains. You little imagined, that for more than a mile, you were walking along the edge of a dreadful psecipice, and that a single false step would have plunged you into a deep ravine. It was myself that conducted you along it with safety, and led you into the right path and brought you to your home. If your eyes could be opened as were those of the Prophet, you would see the air thronged with good and evil spirits; and the heavens, would present to you a mighty arena of strife, and the object of contention, you would find to be the soul of man. But to resume the subject of our former conversation. Have you not observed, how the Conference has of late changed its ground, with respect to the Church. When it suited the purpose of its members, they took pains to prove that I died a Churchman, and that they, following my advice had never dissented from it; but it now serves their end, when they wish to repel the charge of a departure from my principles, to prove that I did not continue a Churchman to the day of my death. It is folly for the Conference to say that they do not dissent from the Church, indeed, they are begining to see the absurdity of such an assertion, and to take a more consistent stand. Inasmuch as societies are separated from the Church, they are guilty of schism, and schism is a much greater sin than people in the present day are willing to believe.

Author.—Though schism in this age of unrestrained Latitudinarism is held to be rather a virtue than a crime, it was not so esteemed in ancient and better times. What a horrible bigot should one be thought in the present day, if one spoke out against the evil of schism as Cyprian did, and declare with him "Nec perveniet ad Christi premia qui relinquit ecclesiam Christi."*

Mr. Wesley.—That language is not stronger than that used by St. Augustine, when he declared, that there can be no more grievous sin, than the sacrilege of schism. Though I kept from open schism myself, I cannot but be painfully conscious that I have been the occasion of others falling into it. If I had but considered the inevitable tendency of my measures, I must have foreseen that they would end in producing a separation from the Church. I reaped enough of the bitter fruits of my own irregular proceedings, to have assured me that strife and contention, and every evil work, would ensue, to those who walk in the sparks of their own kindling. And has not the whole history of the Connexion verified its truth? What continual wars, and fightings, and separations have marked its progress. It has ever been a house divided against itself, and it cannot stand. Its foundations are constantly in danger of being uprooted, by the sudden burst of the ungovernable passions of the mass, seeking to be released from all restraint. That power, and influence, which the Conference gives to the people, to gratify their pride and ambition will prove in the end, its own destruction. The possession of a little power, creates an appetite for more, and when the demand for its increase is met by a stern refusal, a quarrel ensues, which ends in a separation. Never was a truer sentence uttered, than that of an old father of the Church when he says, "Pride is the Parent of schism." Divisions will arise amongst sects, they are their natural offspring. In societies where there exists no common bond of union, and no divinely appointed fountain of authority, and no uniform and binding principles of faith, they must in the very nature of things, fall to pieces and be scattered.

Author.—I think that our Connexion, bids fair to outlast most of the other sects, from its possessing greater uniformity of discipline and faith, and a more complete system of centralization.

Mr. Wesley.—No doubt that it will endure much longer, but it cannot stand for any great length of time; and I will show you why it cannot. The preachers have lost all that primitive simplicity and devotedness which distinguished their predecessors. The present generation of preachers are for the most part ambitious, proud, worldly-minded, covetous, and slothful. The people see that they are so, and they are losing their respect for them, and are loath to pay their money to support them, in their idleness and pride. The members of this society are many of them grown rich, and their riches are fast corrupting them, from the simplicity of the Gospel. The discipline of the society is but little enforced, when the rich are concerned, and my rules are openly violated both by preachers and people.

The Conference is an arena for political strife, where Whigs and Tories, engage in bitter, and acrimonious contentious, to the destruction of all peace and amity. The Presidentship has become the object of eager ambition, and earnest strife, and to obtain it, alas! how often do the competitors condescend to use wily stratagems, and unworthy devices, too much resembling the tricks of a Parliamentary Election. And how are the minds of many of the preachers hurt by being lorded over, by a dominant faction, composed of a few ambitious spirits, who have arrogated to themselves all authority and power. And what are the grounds I would ask, on which these spiritual Potentates, found their pretensions to such tyrannical sway? On what save their imperfect knowledge of the Greek Testament, a smattering of Divinity, a ready tongue, and an American Degree. There are many both preachers and people, pious and devoted men, who view with sorrow, the growing enormities of ministerial avarice, tyranny, and pride, and who forebode the entire, and speedy overthrow of Conferential domination. And be as sured, that not many years will have passed over, before this prediction, shall have been fulfilled.

The Anniversaries and Public Meetings, are scenes of worldly show and dissipation. The vauntings of the Centenary Meetings, were beyond all endurance; whilst many of the donations made at them, were but the robbing of creditors, for burnt-offerings.

The speeches delivered at the meeting, convened for the purpose of opposing the Church Education Scheme, were full of calumny and abuse; whilst the method of getting up the petitions against it, embraced every article of fradulent dexterity.

And now, the Conference bids the world behold its might, and its greatness, in having so many thousands of people under its control, in the stateliness of its chapels, and public-buildings, and in the influence, which it *fancies* itself to have over the councils of the nation. They have become vain in their imaginations, and they have provoked the indignation of the Lord, by their vanities; and that destruction, which followeth after pride, shall be their portion. Get thee speedily, my dear friend, from amongst them; lest thou partake in their overthrow. And mayest thou be a faithful minister of that Church whose descent is from the Apostles and whose ascent is towards heaven. Adieu, dear friend, till we meet in the mysterious abode of *separate* spirits.

As he spoke these words, an expression of inconceivable sweetness glowed in his countenance and he held forth his hand, which I attempted to grasp but it offered no resistance, for the *body* was a phantom; and it vanished from my sight. I stood for a time motionless, a sort of horror crept over me, and it was with difficulty that I drew my breath. In a short time, I recovered myself, and walked along meditating on what I had seen and heard.

* "Neither will he attain unto the rewards of Christ, who leaveth the Church of Christ."

THE FESTIVAL OF THE CRUCIFIXION IN THE CHURCH OF THE HOLY SEPULCHRE.

(From "Scripture Lands," being a visit to the scenes of the Bible, by the Rev. W. J. Woodcock, St. Agnes, Nassau New Providence.)

We were escorted into the Latin Chapel, which was very dark, and where many monks of the Latin convent were assembled. Large wax candles were here given to every one, though some left them behind. After waiting here a very long time, the candles round the alter were lighted, a solemn chant was struck up, and then a sermon was delivered by a monk, in Italian, on the passion of our Lord.

A romantic mind might have been enchanted with the scene at that moment. The sombre carved woodwork of the Chapel was relieved by the crowd of anxious faces turned towards the preacher; each face catching light from the cluster of lamps at the alter, while the glimmer of the tall candles served but just to dispel the darkness and discover the cowled and bearded monks who filled the stall seats round the Chapel. Then the harmonious cadence of the preacher's voice, flowing like liquid music in that sweet Italian tongue, now rose into a thunder while describing the rage of angry Jewry against the suffering Redeemer, now sunk into a low and murmuring pathos, when picturing the Saviour's agony or Mary's grief. Then the procession moved onward to another chapel (which was one of those surrounding the circular Church of the sepulchre), the Patriarch being arrayed in his mitre and seated in a chair, and looking strangely different from what he had done when we left him in his room. The laughing witty man stood with half-shut eyes, hands folded in the attitude of prayer, and expression of intense suffering, the *beau ideal* of a mitred saint of Frà Angelico or Pietro Perugino. At the second halt a sermon was preached in Spanish on the scourging of Christ, because in this Chapel half of the Pillar of Flagellation (the other half of course at Rome) is said to be duly preserved. It was here that I perceived, borne aloft by the procession, a large figure made of some pliable material, and attached to a cross. Thence, amidst a dense crowd, composed of pilgrims from the east and west, the wild half-naked disciples of the desert, oddly shaved enthusiasts of the caves, we paraded by degrees the whole of the edifice. Five more sermons in German, Greek, Italian, Arabic, and Spanish respectively, furnished occasions for five more stoppages in our progress. But of the accompanying ceremonies, what words but those of horror can I speak? To react upon a paltry doll the mysterious passion of our Lord and Master, to nail the senseless image to the cross, to rear aloft, and crown with thorns, and then with mock solemnity to take it down, loosing the nails which kept his arms extended, lastly, to anoint and place within the sepulchre this made-up figure—is not this trifling and trampling upon holy things, tearing the veil which Gospel writ has cast about those awful scenes "crucifying the Lord anew" in the very city destroyed for that very crime?

NEW ZEALAND.

(Continued from the First Page.)

The last of the college buildings on this side of the road is a parochial day-school, conducted by Mrs. Selwyn and Mrs. Purchas, with the assistance of other neighbours. It is small at present, but it is intended hereafter to be a normal school, where the principles of teaching may be practically explained to our students; that the Clergy may become their "organizing masters," uniting, we may hope, more of the spirit, with an equal knowledge of the form of education. Two important obstacles will always prevent our employing stipendiary schoolmasters for this purpose—that we have neither the men, nor the means of remunerating them. It is not a question with us, what is the best mode of constructing our system, but what plans are practicable within the limit of our resources. For this reason we dispense as much as possible with schoolmasters, parish clerks, and other subordinates of the Church, by taking their duties upon ourselves. When we have a regular succession of candidates for holy orders to fill those offices, the system will work smoothly, and the clerical body will be relieved from a portion of its present duties.

PRINTING HOUSE, &c.

You will think that I am following the example of certain formal orators of old, who arranged their topics by the houses in the street in which they lived; but I will just take you to the other side of the public road, and then we will take our leave of St. John's College. Our secular works have their domain apart from the schools,—the barn, and dairy, and stable, and rick yard, and carpenter's shop; all intended to catch the earliest dispositions to industry in the line to which they are naturally inclined. Without this variety of objects, I am convinced that no native institution could be conducted; for what a native requires most to be taught, is a systematic industry, which can be acquired only by long habit. Perhaps, of all the trades, printing is the best adapted to the purpose of training, morally as well as mechanically, the wayward and careless disposition of an uncivilized youth. To print at all, he must work orderly. Our printing-office, under the charge of Mr. Nihill, is situated on the college side of the road; but I mention it here in connexion with the secular branches of the institution, though it has also a most important bearing upon the moral and religious character of the people. For this reason it will be one of the branches, the superintendent of which will be eligible to the office of a Collegiate Deacon; and I do not think that any hireling mechanic would ever be found to enter into the full spirit and importance of such a work in such a country as New Zealand. Our establishment has been greatly enlarged by the kind and liberal Resolution by which the Church Missionary Committee made over to the college the whole of their apparatus and stock; a kindness which we shall endeavour to acknowledge by a constant attention to the work in which we know them to be especially interested. At present we are engaged on their behalf in a reprint of the New Version of the Gospels, with the last corrections of the Translation Syndicate. We have a large body of printers, young at present, but skilful and willing; and if the same rate of progress be maintained for another year, our office will be fully equal to any in the country, and will be a hopeful nurseling, to grow up into a likeness of the "Clarendon" or the "Pitt." This and the hospital are considered the stations next akin to the clerical office; and though they are not in themselves any guarantee of future admission into holy orders, yet the scholars engaged in them are made under my own eye, and are more likely, as far as can be foreseen at present, to "determine in Theology than in Arts." Not that our farmers are excluded from competition, if it should please God to incline their hearts, and show the work of His Spirit in their life and character; for I have already ordained four clergymen, not a whit below the rest in public estimation, whom I took from the duties and labours of the farm. But as we shall need a line of successors to Abraham as well at to Melchizedec, we cherish the hope, that we may promote the cause of religion in a new country no less by training up godly laymen, than by the careful selection and education of the Clergy. With this view we have a Collegiate Deacon at the head of the farm, with a lay assistant under him, of practical experience in husbandry: and by their efforts, our hills, which seemed all bleak and barren at first, are beginning to be changed into green pastures, where the college flock already finds the means of subsistence.

SYSTEM OF EDUCATION.

The peculiarity of our working system perhaps requires some explanation, as it is scarcely understood even in New Zealand; and our politer brethren at Sydney sometimes, I hear, amuse themselves innocently at our expense. But it will be granted, that a new country requires a peculiarity of system adapted to its actual state, which can be understood only by those who are personally and practically engaged in the work. It is not likely that men like Mr. Cotton and myself, brought up at the most aristocratic school in England, in the midst of amusement, luxury, and idleness, should have *theorized* a system which reduced us to a style and habits of life altogether different from those to which we had been accustomed; but the complicated problem of the foundation of the Church in New Zealand seemed to find no other solution than that to which we have been led by the guidance, first of Scripture, and then of Church history and of practical observation. We found a native people, whose bane was desultory work interrupted by total idleness. With them the belief was fast gaining ground, that work was incompatible with the character of a gentleman. To waste their occasional earnings, the price of their lands, on useless horses or cast-off dress coats, seemed to be the sum of their political economy. To appear in full dress at the morning service, and then to relapse into the more congenial *deshabille* of a blanket, was the form *in* which their respect was shown to the Sunday. Their houses still continued to be the herding-place of men, women, and children; where the young at one time heard sacred words, which lost their reverence, and even their meaning, from constant repetition; and, at another, were fed with all the ribaldry and scandal of the district, by the most minute and circumstantial details of other men's sins, which were publicly discussed in these common dwelling-houses. The faith of hundreds and thousands I believe to be sincere; but it is held in conjunction with habits dangerous to the stability of the adults, and destructive to the religion of the children. At the Waimate it was evident, at a glance, that the middleaged men attended our churches and schools, but that the youths were in training for the service of Heke and Kawiti.

Nor were there wanting indications, which seemed to show, that the rising generation of the English would sink to the same level of indolence and vice with the native youth. The presence of a race presumed to be inferior to our own, will naturally lead our English boys to the same false pride and assumption of superiority, which the free native is taught by his own authority over his slaves. We are in danger of having honest labour made disreputable, by the class of servile natives who cluster round the towns, too often in a progressive state of demoralization. This, then, was the difficult problem: To raise the character of both races, by humbling them; to hinder, so far as positive institutions may avail, the growth of that shabby, mean, and worthless race of upstart gentlemen, who are ashamed to dig but not to beg, whose need never excites them to industry, and whose pride never teaches them self-respect. Such a class is a nuisance at home, but it would be intolerable in a new country.

Advertisements.

RATES.

Six lines and under, 2s. 6d. first insertion, and 7½d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

A discount will be allowed for advertisements of not less than twelve insertions.

From the extensive circulation of *The Church*, in the Province of Canada, (from Sandwich to Gaspe,) in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain & Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

EVERY DESCRIPTION OF BOOK AND JOB WORK
DONE IN A SUPERIOR MANNER AND WITH DESPATCH,
AT THE OFFICE OF "THE CHURCH,"
No. 5, KING STREET WEST, TORONTO.

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

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

D. E. BOULTON,
Barrister, &c.
COBOURG. 48-6m

J. P. CLARKE, Mus. Bac. K.C.
PROFESSOR OF THE PIANO FORTE,
SINGING AND GUITAR,
Residence, Sumach Cottage, Ann Street.
Toronto, Jan. 13, 1847.

H. BURT WILLIAMS,
FURNISHING UNDERTAKER,
No. 140, Yonge Street, Toronto.
N.B.—No extra charge on Coffins delivered within 10 miles of the City.
March, 1849. 32-6m

Mrs. DACK,
FRENCH STAY MAKER,
No. 58, King Street West.
ORDERS PUNCTUALLY ATTENDED TO.
Toronto, 1849 43-tf

W. THOMAS,
ARCHITECT,
OAKHAM HOUSE, CHURCH STREET,
TORONTO.
March 27th, 1848. 35-tf

HUGH PAYNE SAVIGNY,
Provincial Land Surveyor and Draughtsman,
YONGE STREET.
ADDRESS, TORONTO POST OFFICE.
June, 1848.

DR. DERRY
Has Removed to 101, Bishop's Buildings,
ADELAIDE STREET.
Toronto, May, 1848.

DR. HALLOWELL,
HOUSE AND SURGERY
38, QUEEN-STREET EAST, 2 DOORS FROM CHURCH-STREET.
Toronto, 17th March, 1849. 34-tf

ROBERT MARTIN,
HAS REMOVED TO
No. 60, Victoria Row, King Street,
Next Door to Mr s. Dunlop's.
Toronto, April 20, 1849. 39-tf

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

MR. DANIEL BROOKE,
SOLICITOR IN CHANCERY AND BANKRUPTCY,
Attorney-at-Law, Conveyancer, &c.
Office on Division Street, next door north of Messrs Brooke & Beatty's
COBOURG.
July, 1848.

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

Mr. ROBERT COOPER,
BARRISTER AND SOLICITOR,
Wellington Street, opposite the Commercial Bank,
TORONTO.
Toronto, Jan. 24, 1849. 26

WILLIAMS & HOLMES,
CITY CARRIAGE REPOSITORY,
142 Yonge Street.
Toronto, April 25, 1849. 39-6m

JOHN ELLIS & CO.,
Official Seal and Bank Note
ENGRAVERS,
LITHOGRAPHERS, AND COPPER-PLATE PRINTERS.
8, KING STREET WEST, TORONTO.

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

JOHN S. BLOGG,
BOOT AND SHOEMAKER,
(*Next door to Messrs. Beckett, & Co., Medical Laboratory,*)
KING STREET WEST, TORONTO,
HAS constantly on hand a beautiful Assortment of Ladies French Kid, Morrocco, 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 JEWELLER,
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

MORPHY & BROTHERS,
WATCHMAKERS AND JEWELLERS
CITY BUILDINGS,
(*Opposite Saint James's Cathedral,*)
AND AT 98, YONGE STREET, TORONTO,
IMPORTERS of Watches, Clocks, Jewellery, Silver and Plated Ware, Fancy Goods, Accordeons, Musical Boxes, &c. &c. Clocks, Watches and Jewellery, Repaired & warranted. Accordeons and Musical Boxes tuned. Jewellery and Silver Ware made to order. Gilding, Silvering and Engraving. Old Gold and Silver bought. 15

DR. F. A. CADWELL,
Oculist and Aurist,
FROM MONTREAL, begs to inform the Ladies and Gentlemen of Toronto, that having started on a professional tour through Upper Canada, he will pass a few weeks in the City of Toronto, where he solicits the attention of all those who may be afflicted in any way with Disease of the EYE or EAR.
Dr. C. begs leave to state, that being a regular practising physician, and having devoted himself for the last *twelve years exclusively* to the treatment of these delicate organs, he will be found, upon inquiry, to be competent authority for consultation or advice for *any or all diseases* relating to the *Sight or Hearing*. Dr. Cadwell has been most extensively and successfully employed, for upwards of *three years*, in Montreal, Quebec, and other parts of Lower Canada, and having numerous testimonials of the highest order from medical gentlemen and others, he earnestly invites the attention, (without delay,) of all those whose misfortune it may be to require so essential and important a service.
Dr. C. will make *no charge* for an opinion, unaccompanied by other advice, and therefore solicits a call from all, however doubtful the case may be. Dr. C. will also insert the *Artificial Eye* without pain, which will be made to *move* with the same freedom as the sound eye, and to bear so close resemblance to it as nearly to defy detection in broad day light.
Squinting, and all other deviations from natural sight, will be completely restored to a natural position in less than one minute.
Dr. Cadwell's Office may be found at No. 68, King Street, in the house recently occupied by *Mr. Chas Rahn*, Surgeon Dentist.
Office hours from 9 A. M. to 5 P. M. Residence, Phœnix Hotel.
N. B.—The Medical Profession generally, are respectfully invited to call and examine Dr. C's specimens, &c.
June 21, 1849. 47-tf

OILS.
BARNARD, CURTISS & Co.,
111, WATER STREET,
NEW YORK.
HAVE constantly on hand, from their Hudson Oil Works, Bleached and Unbleached WINTER and FALL OILS, of all kinds; such as *Sperm, Elephant, Whale,* and *Lard Oils;* and SPERM CANDLES, which they offer on favourable terms.
ALSO:
Are receiving large supplies of NAVAL STORES on Consignment, which they offer on as favourable terms as can be had in this market.
New York, Oct. 19, 1847. 13

THE STEAMER AMERICA,
CAPT. ROBERT KERR,
WILL leave *Toronto* for *Rochester*, touching at WINDSOR BAY, OSHAWA, DARLINGTON BOND HEAD, PORT HOPE and COBOURG, (weather permitting,) every *Tuesday, Thursday* and *Saturday* morning, at Eleven o'clock.
Royal Mail Office, Toronto,
April 25, 1849. 40

THE STEAMER ECLIPSE
WILL (weather permitting) leave HAMILTON for TORONTO, *Every Morning*, (Sundays excepted) at half-past 7. Will leave TORONTO for HAMILTON at 2 o'clock, P. M.
Toronto, July 9, 1849.

THE LOW PRESSURE STEAMER
BEAVER,
CAPTAIN BELL,
WILL ply, during the Season, between KINGSTON and BYTOWN, and *vice versa*, twice a-week, as follows—leaving Kingston every *Tuesday* and *Friday* Morning, at Nine o'clock, and Bytown every *Wednesday* and *Saturday* Evening, after the arrival of the *Phœnix* from Grenville, affording to Western Travellers the most interesting and comfortable route to or from the *Caledonia Springs*.

DOWNWARDS:

Will leave	Kingston	at 9 A. M.
"	Kingston Mills	10 "
"	Upper Brewer's	1 P. M.
"	Jones' Falls	3 "
"	Isthmus	6 "
"	Oliver's Ferry	9 "
"	Smith's Falls	10 "
"	Kilmarnock	12 Midnight.
"	Merrickville	2 A. M.
"	Burritt's Rapids	5 "
"	Beckett's Landing	6 "
"	Long Island	9 "

And arrive at Bytown at 12 o'clock, noon.

UPWARDS:

Will leave	Bytown	at 9 P. M.
"	Long Island	12 Midnight.
"	Beckett's Landing	3 A. M.
"	Burritt's Rapids	4 "
"	Merrickville	7 "
"	Kilmarnock	8 "
"	Smith's Falls	10 "
"	Oliver's Ferry	1 P. M.
"	Isthmus	4 "
"	Jones' Falls	7 "
"	Upper Brewer's	9 "
"	Kingston Mills	11 "

And arrive at Kingston at 12 o'clock, midnight.
MACPHERSON & CRANE.
Kingston, 5th June, 1849. 45-s.

EDUCATION.
THE REV. H. N. PHILLIPPS, formerly Mathematical Master at the Camberwell Collegiate School, in connexion with King's College, London, and for many years Head Master of the Antigua Grammar School, West Indies, has made arrangements in Toronto for the Boarding and Tuition of a limited number of Young Gentlemen.
The Plan of Instruction intended to be pursued by him in every Branch of Education,—Commercial, as well as Mathematical and Classical,—is of the most substantial kind, the good effects of which are evinced in the number of his Pupils in the West Indies who have been admitted to Holy Orders.
In cases of Pupils intending to become Candidates for Collegiate Exhibitions, and University Degrees, or for admission to the Legal or Medical Professions, suitable routines of Study will be adopted, with a view to insure success.

Terms per Quarter.

	£	s.	d.
For Tuition in the Ordinary Branches of an English Education	2	10	0
For Tuition in the Greek and Latin Classics, and the Mathematics	3	0	0
For Boarding, payable in advance	7	10	0

The Charges for Private Instruction, will vary according to the time and attention required by the Pupil.
The School will be opened on the 18th SEPTEMBER next, at No. 2, ST. GEORGE'S SQUARE.
TESTIMONIALS of Qualifications from the Rev. Hy. Melville, Chaplain to the Tower of London, and Principal of the East India Company's College, Aylesbury; from the Rev. J. S. Brockhurst, Head Master of the Camberwell Collegiate School; and from the Bishop of Antigua, may be seen at the Church Depository, King Street, Toronto.
August 16th, 1848. 14

EDUCATION.
JAMES WINDEAT, B.A., Master of the District Grammar School at Brockville, and late of St. Peter's College, Cambridge, is desirous of receiving into his Family three or four additional BOARDERS, whom, if required, he will prepare, by a particular course of studies, either for the Exhibitions of the Upper Canada College—the Scholarships of the University—the Previous Examination before the Benchers—or the Theological Institution at Cobourg.
Terms and other particulars made known upon application.
Brockville, Jan. 24, 1848. 22-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 Archdeacon of York, Cobourg; Rev. W. H. Ripley, Toronto; 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.

HAGAR & VOGT,
ORGAN BUILDERS,
HAMILTON, C. W.
ORGANS of every size and description made and Repaired, with neatness and skill. Charges reasonable.
Orders thankfully received and punctually attended to.
N.B.—All work done by Messrs. H. & V. will be warranted.
Hamilton, May 10, 1849 41-6m

T. HAWORTH,
IMPORTER OF
BRITISH AND AMERICAN HARDWARE,
No. 44, KING STREET EAST, TORONTO.
CONSTANTLY on hand, English, Scotch, Banks and Swedes Iron; Cast, Spring, Blister, and German Steel; Anvils, Vices, Sledges, Chains, Spikes, Nails of all descriptions; Bar, Sheet, and Lead Pipe; Rasps, Files, Hammers; with a general assortment of Joiners' Tools. Carriage and Saddlery Trimmings in all their variety.
—ALSO—
Cooking and Fancy Stoves, Hollow Ware, Britannia & Plate Ware, Table Cutlery Silver Spoons, &c. &c. &c.
27

FRUIT AND ORNAMENTAL TREES.
PUBLIC ATTENTION is invited to the extensive and well-selected assortment of Fruit and Ornamental Trees grown at the
Toronto Nursery,
For Sale in the ensuing Fall and Spring. Persons about to plant Trees are respectfully requested to visit the grounds, and examine the stock, which for extent and variety of large, well-grown, healthy trees of the most approved varieties, now equals any establishment of the kind between this and New York.
FORTY THOUSAND APPLE TREES & UPWARDS,
four and five years from the Graft, are now ready for sale, together with a proportionate number of the most desirable sorts of Pears, Plums, Cherries, Peaches, Nectarines, and Apricots. Also, Grapevines, Gooseberries, Currants, Raspberries, and Strawberries. Many of the finest varieties of Pears may be had on Quince-stocks, now so much esteemed for Garden culture.
The collection of Ornamental Trees, Flowering Shrubs and Hardy Roses, is quite extensive, and contains all the hardy varieties desirable for Pleasure-grounds and Shrubberies. Also, a large stock of Double Dahlias, Herbaceous and Greenhouse plants.
The supply of Hedge-plants is also worthy of special notice—upwards of 100,000 plants of English Thorn, Privat, &c., can now be furnished.
Nurserymen commencing business, in want of Specimen Trees and Plants, and parties purchasing in large quantities to sell again, are supplied on liberal terms; and will find it to their advantage to give this Nursery a call.
A New Descriptive Catalogue,
containing directions for successful transplanting, has lately been published, and is furnished gratis to all post-paid applicants.
Orders from a distance, accompanied by a remittance or satisfactory reference, punctually attended to. Trees sent out are correctly labelled, and securely packed, to ensure safe transmission to any part of the Upper and Lower Province.
GEORGE LESSLIE.
August, 1848. 11a-14

PREPARING FOR PUBLICATION,
A MAP
OF THE
TOWNSHIP OF YORK,
COMPILED FROM THE MOST AUTHENTIC SURVEYS, EXPRESSLY REVISED, BY
J. O. BROWNE, F. S. A.
Civil Engineer, and Deputy Provincial Surveyor.
THE MAP will be drawn upon a scale of forty chains to an inch, and on it will be shown the Concessions and Lots, with the proportions of cultivated and wild Lands, the Villages, Churches and Chapels, Mills, School-houses, Post Offices, Mansions, Farmsteads, Streams and Roads. The Macadamized, Planked and ordinary Roads, will be marked by distinctive characters in the drawing.
Parties who have Property in the Township for Sale, may have the same distinguished by their names, and the subdivisions of the Lots, so far as practicable, on condition of their becoming subscribers, and forwarding sketches of the Lots, with a fee of five shillings to Mr. Browne, at his Office, 99 York Street, Toronto.
The Map is now in course of completion, and will be published shortly. The price, one dollar; coloured, seven shillings and sixpence; mounted on rollers and varnished, ten shillings.
Published by
SCOBIE & BALFOUR.
Toronto, June 27th, 1849. 48-tf.

Confirmation Cards,
AS recommended by the LORD BISHOP of TORONTO.—Price, 3s. 9d. per 100; or for Post 4s. 6d. per 100.

Marriage Certificate,
ADAPTED to the form prescribed in the Registry Books, approved by the LORD BISHOP of TORONTO, and Sold by the Church Society of the Diocese of Toronto.—Price, 2s. per Quire.

Certificate of Confirmation,
IN *Red* and *Black*—Price, 15s. per 100.
For Sale by MR. PLEES, Publisher of *The Church* paper; or at the Depository of the Church Society of the Diocese of Toronto, 5, King Street West.
Toronto, May 2, 1849. 40

CHURCH REVIEW
AND
ECCLESIASTICAL REGISTER.
THIS Quarterly Magazine is published at New Haven, Connecticut, on the first of *April, July, October,* and *January*. It is devoted to the exposition and defence of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States; to the promotion of an elevated Christian Literature; and to a faithful record of important Ecclesiastical, University and Missionary Intelligence from all parts of the world. The effort to establish the *Church Review* has been warmly commended by a large number of the Bishops, and of distinguished Presbyters of the Church. The first number has just been issued.
PRICE, to Subscribers in Canada, *Sixteen Shillings* and *Threepence*, which includes the United States Postage.
Subscriptions received by A. MENZIES, *Picton*, as Agent n Canada.
May, 1848.

QUESTIONS FOR SELF EXAMINATION
OF THE
SUNDAY SCHOOL TEACHER,
AND HIS RESOLUTION,
For Sale at this Office, and by H. Rowsell, King Street, Toronto.

MAPS FOR SCHOOLS, &c.,
PUBLISHED by the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, well mounted on Canvass and Rollers, Coloured and Varnished.

The Map of the World, 6. ft 6 in. by 3 ft. 4 in	£0	18 0
Ditto, in outline	0	12 0
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Do. Africa, 5 ft. 3 in. by 4 ft. 4 in	0	18 0
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Do. Ireland	0	10 0

For Sale at the Depository of the Church Society of the Diocese of Toronto, 5 King Street West.
Toronto, 8th May, 1849. 41

PERIODICALS
For Sale at the Depository of The Church Society of the Diocese of Toronto.
THE CHURCHMAN'S MONTHLY PENNY MAGAZINE
AND
GUIDE TO CHRISTIAN TRUTH.
Vols. 1 & 2, bound in cloth, 12mo, 2s. each; In Nos. not bound, 1s. 4d. per vol.
SHARPE'S LONDON MAGAZINE;
Vols. 1 to 6, Elegantly Bound in Scarlet Cloth, Price 6s. each
The Parish Choir;
OR
CHURCH MUSIC BOOK.
Published by The Society for Promoting Church Music.
In Parts 4d. each. 32 Parts and 7 Supplements are already published
The First Volume, 21 Nos. and 3 Double Supplements, handsomely bound in cloth, 12s.

REGISTER BOOKS.
BAPTISMS, MARRIAGES, BURIALS } Three Quire Folio, Rough Calf, £1 15s each, Letterd.
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For Sale at the Depository of The Church Society of the Diocese of Toronto.

THE CANADA LIFE ASSURANCE COMPANY.
ESTABLISHED 21ST AUGUST, 1847.
CAPITAL, FIFTY THOUSAND POUNDS.
President, Hugh C. Baker; Vice-President, J. Young; Solicitors, Burton & Sacleir; Physicians, G. O'Reilly and W. G. Dickinson.
THIS COMPANY is prepared to effect ASSURANCE UPON LIVES, and transact any business dependent upon the value or duration of Human Life; to grant or purchase *Annuities* or *Reversions* of all kinds, as also Survivorships and Endowments.
In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest, much beyond that which can be obtained in Britain, to promise *a most material reduction of cost*; guaranteeing Assurances, Survivorships, or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES, whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise controul over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims.
Assurances can be effected either WITH OR WITHOUT participation in the profits of the Company; the premiums may be paid in half-yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half the first SEVEN premiums, secured upon the Policy alone.
Annual Premium to Assure £100 Whole Term of Life.

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